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Vol. 17.—No. 49.  
Whole No. 877.

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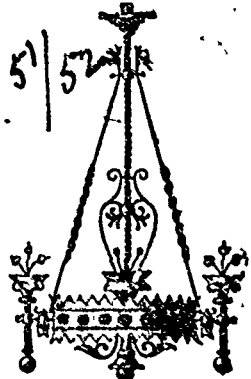
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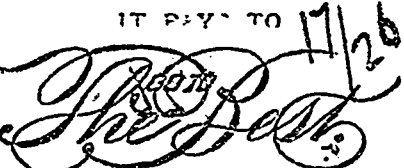
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THE undersigned will receive Tenders up to noon of WEDNESDAY DECEMBER 5th, 1888, for the supply of Butcher's Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, Etc., to the following institutions during the year 1889, viz.—The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Reformatory for Females, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb and the Blind, in Bellefleur and Bradford. Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions. N.B.—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females, Toronto. The lowest or any tender not necessarily accepted. W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, Nov. 21, 1888.

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DAVIS' PAIN KILLER is the best medicine in the world for all Diseases of the Bowels.

OATMEAL CRACKERS.—Mix three cups of the finest oatmeal, a tablespoonful of white sugar and a little salt, with enough sweet cream to wet it. Let it set in a cool place an hour or two; then knead in enough fine flour to make a dough that can be rolled out and cut in shape; roll thin, cut out and bake in a moderate oven about ten 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."

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PINEAPPLE GELATINE.—Beat the white of an egg and a cupful of fine white sugar together until stiff, then add the pulp of four baked apples, washed fine, beating altogether. Soak one-fourth of a box of gelatine in a little cold water, and add half a pint of boiling water, stirring until dissolved. To this add the beaten white of an egg, mixing thoroughly, and flavour with extract of pineapple. Serve cold with cream. It is a nice dessert.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

VEGETABLE SOUP WITH EGGS.—Make a stock from a knuckle of veal or any bones which may be on hand from baked or boiled beef or mutton; add one small turnip, one carrot, a small onion, a little lemon juice, a small sprinkling of thyme, and a little celery. Let it boil five or six hours, then strain, set it to cool, and, when cold, remove all the grease. When needed, heat it, add a thickening of flour, and to two quarts of this stock add one yolk of egg for each person, and one gill of rich milk, with pepper and salt to taste. Drop the yolks in the whole and let them cook a few minutes. If preferred split, drop them in just as the soup is dished. Some prefer the latter way.

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## Notes of the Week.

THE recent protest of Canon Taylor against the expenditure of missionary societies has exposed him to blunt reminder that he receives £1,000 a year for the spiritual care of 800 people, and to the pointed suggestion whether the result justifies the cost. If a halfpenny a head is waste on Mohammedans, is not five hundred times that extravagant for Yorkshire villagers?

BRITISH officers boarded the Belgian steamer *Brabo* off the African coast lately, and found that she was carrying 400 slaves, who were destined for the Congo. The British took away two slaves who swore that they had been forcibly kidnapped, and allowed the vessel to proceed. The mode of obtaining slaves appeared to be to make advances to the owners to enable them to purchase others. The incident has caused a scandal, it having been found that arrangements for the traffic were made through a former Belgian Consul.

THERE is a proposal to build a handsome Chalmers Memorial Church in Anstruther, where the great preacher was born. Dr. Whyte, of Free St. George's, Edinburgh, sends the following to Mr. Macalpine, minister of the Free Church. You ought to have a stately and beautiful Chalmers Church in Anstruther, and money will not be lacking to enable you to build such a church. And may the doctrines of grace which Chalmers taught with such power in his chair, and preached with such eloquence from his pulpit, and so adorned in his simple and noble life, find a home in your Memorial Church. Dr. Whyte has promised to forward a subscription.

THE Rev. Jacob Freshman of the Hebrew Christian Church, New York, has been in Toronto endeavouring to begin a movement for the conversion of the Jews in this city. He preached and lectured in different Churches and considerable interest was manifested, but with what result is not yet certain. A letter betraying a strong animus appeared in one of the morning dailies, opposing the plan. The fears of the writer of it are groundless. If the movement does take shape, it is certain that it will not be in a spirit of antagonism or hatred to the Hebrew race. If it were not designed to lead them to a knowledge of the Messiah promised to their fathers, the Hebrew-Christian mission would receive little countenance from Christian people.

THE *Belfast Witness* says: Evidently the Presbyteries of the Church do not mean to let the grass grow under their feet this winter. Twenty-nine of them met last Tuesday, and the work which they planned for themselves betokens a most gratifying activity. Conferences on Missions; on the duties and work of elders; on the Sustentation Fund; examinations on the Sabbath for Sabbath school pupils, and essays on the same for members of Bible classes; examinations of day schools; weeks of evangelization—these were among some of the projects which occupied attention. There is a spirit of healthy earnestness abroad which is in most encouraging contrast to the *laissez faire* system of not so very long ago.

THOSE who admire the free institutions of Switzerland will receive a disagreeable shock from the tyrannical treatment of Miss Sterling, a Salvation Army captain. For no crime other than being the means of the conversion of a little girl of twelve, Miss Sterling was sentenced to a hundred days' imprisonment, under a law passed in 1834, but which has long been considered obsolete, and was confined in the Castle of Chillon, on the Lake of Geneva, where Bonnavard, the prior of St. Victor was immured for six years at the time the Reformation first stirred the minds of the Swiss. It will be to the eternal shame of the Government of the Canton, if the sentence is not immediately remitted. The British Government has

made representations to it on the subject, but as yet without result.

AT the recent meeting of the London Presbytery of the English Presbyterian Church there was long debate on the new articles, Dr. MacEwan moving that they should be generally approved of, and the Rev. N. MacIntosh moving that the final decision should be postponed till the second series were ready. Mr. MacIntosh delivered a speech of great length and fervour, mainly devoted to the advocacy of verbal inspiration and everlasting punishment. He was seconded by the Rev. J. E. Thompson, of Blackheath. Eventually it was resolved to appoint a committee, to examine the Articles of Faith *seriatim*, and to report suggested emendations, and on the uses which may profitably be made of them, to the ordinary meeting in January, members of Presbytery having amendments or suggestions to send them to the Convener.

PROFESSOR MASSON, himself a Scotchman, hit a defect of the Scottish character hard in his lecture to the ladies of Edinburgh. He was speaking on Scottish history, and remarked that although so much was heard of the Covenant and the Covenanters in Scottish public and private talk, he believed that only a small percentage of those who had the Covenant and Covenanters so much in their mouths could stand an examination of five minutes on those subjects. There are few, even among Scotsmen, who take a vivid interest in those matters as did the late Principal Shairp. Dean Stanley says of him that on one occasion when they were among the graves of the Covenanters he suddenly turned and saw the Principal with his hat held before him in both hands, and his face turned up and tears streaming over it.

THE exemption question has come up once more for temporary discussion in Ottawa. Almost without exception, Ottawa clergymen, Protestant and Catholic, some of them in strong terms, have indicated their preference for the continuance of things as they are. The people of the Dominion Capital have a good idea of what exemption means. In his thanksgiving sermon, Mr. Herridge referred to the subject. He also referred to the Whitechapel horrors in the following terms: Who will say that the brutal atrocities in London which are now startling the civilized world are nothing more than a revelation of the depth of human depravity or the defiance of human law? Do they not raise the question—maniac though he may be who perpetrates them—whether there could be such dark crime, and such a widespread class of hopeforsaken victims if a half-neglectful nation had not too lightly borne the incubus of a vitiated and heathen community at its doors; if thus having sown the wind it were not reaping the whirlwind.

POLITICIANS of all parties, says the *Chicago Interior*, profess a tender regard for the poor man. His wants and his rights are of the deepest concern to them—while the campaign lasts. Having got his vote for this or that cause and candidate, such politicians as happen to own grog shops proceed to make the poor fellow poorer, while the other politicians forget all about him and his work. Then arises anew the complaint of the poor, against society in general as organized injustice and against property-holders as a band of robbers! The preacher of the Gospel, who can reach the ears of the complaining poor, has a chance to show how far superior religion is to politics as a helping power; and he is doubly blessed if he can get a hearing from both rich and poor. He can preach directly from the inspired Word, on the way to use all property and all privileges for God's glory and the good of one's fellow-men; and that is just the message which, if rightly acted on, will put justice and fairness into the heart of him who has great possessions, and patience and peace in the heart of him who has little or none.

ALL the smart men who plunder those who trust them are not to be found in New York or Chicago, as will be seen from the following paragraph which an English contemporary gives its readers: The case of

Glika, who is now undergoing ten years' imprisonment, lets in a very unfavourable light on the nature of Stock Exchange transactions. This man, who was employed by a firm of city merchants, managed, by means of a series of cleverly forged bills, to defraud his employers to the extent of \$360,500. He was getting only \$900 a year as a foreign correspondence clerk; yet by his swindling audacity, he was enabled to carry on great transactions on the Exchange, where he had \$6,000,000 outstanding upon one account. Of course, in time his fraud was discovered, as all frauds, however ingenious, are certain to be. Then came the question, Who was to bear the loss created by his thefts? and out of this sprang a lawsuit between Glika's employer and the Bank of England that had cashed the forged bills. Mr. Justice Charles has decided that the Bank must make good the \$355,000. Some think this is hard on the Bank, and calls for more vigilance on its part than it can fairly be expected to show.

PRINCIPAL FAIRBAIRN has no friendly leaning to the system of truth known as Calvinistic, but of the intrepid reformer and his work the Principal of Mansfield College, Oxford, shows in a paper in the *Contemporary Review* that the world owes much to Calvin. He gave to the incoherent and chaotic Protestant movement a coherent and commanding system of belief and polity, and he gave it an ordered and organized home, where it could live its own life, and whence it could influence the world. The Puritan ideal had its rise at Geneva. The influence of Geneva entered Germany and quickened the whole body of Protestants; it converted almost the half of France; it went like iron drops into the blood of the Netherland Churches, and made the heroes that broke the power of Spain; it created the Puritan spirit in England, the faith that was to determine her political constitution, condition her religious development, and create her most fruitful and characteristic colony; and in Scotland it effected the completest and happiest revolution any nation ever experienced. "Without Calvin and Geneva, these things would not have been; and without these things Europe and America would not have been as they are to-day—so good, so well-ordered, or so free." "The work that had to be done needed men of resolute conscience and scrupulous will, and such men the Puritan faith created."

BISHOP CHATARD, of Indiana, in a sermon recently delivered in St. Patrick's Cathedral, New York, according to the *Independent*, said that the Catholic schools in this country involved to the Catholics an annual cost of about nine million dollars, which, as he declared, "ought to come from the State to us." In reference to the use of public funds for the support of Catholic parochial schools he said: "It is ours, and we should have it." He did not specially complain of our public school system as the means of secular education; but he did find fault with the system because it did not give a religious education satisfactory to Catholics. What he demanded is the use of the public money by Catholics to defray the expenses of teaching to children their peculiar religious tenets. This is simply the old ridiculous claim which has been repeatedly asserted by the Catholic priesthood, and to which they had no more right than any other sect of Christians, or than Jews or Swedenborgians, or even infidels. No set of religionists can justly claim the use of the public money, collected by general taxation, for the teaching of their particular tenets, whether to children or to adults. If they want these tenets taught, no matter to whom, or where, or by what agency, they are at perfect liberty to secure the result to their heart's content, provided always that they pay the bills. No other principle is consistent with the character of our political institutions, and no other principle can obtain the sanction of public sentiment in this country. The sooner Catholics come to this conclusion the better for themselves, and the better for the interests of all the people. Our public school system must be absolutely non-sectarian, if regulated and supported by the State.



## Our Contributors.

### IS IT A WISE POLICY?

BY KNOXIAN.

Near the end of his life Horace Greeley wrote a large number of papers on "What I Know About Farming." Some practical man with a fine turn for condensation summed up Mr. Greeley's essays in this way. What Horace Greeley knows about farming—*Nothing!* What did the Third Party accomplish by running a Prohibition candidate for President of the United States? *Nothing.* Well, perhaps, those who are on the ground can see some good thing that has been accomplished, but it is very difficult at this distance to see anything that Prohibitionists have gained by running a candidate of their own. At the last Presidential election they helped to elect Cleveland by taking temperance votes from the Republican party, but that made nothing for temperance. Not only did that work do no good, it did harm, for it alienated a large number of good temperance Republicans. They saw their candidate beaten by a small majority; they believed that the Prohibitionists took votes enough out of the Republican ranks to defeat Blaine, and they blamed the Prohibitionists for defeating him, without doing anything for Prohibition by the defeat. Naturally enough these Temperance Republicans were angry.

The *Christian-at-Work* says that one most significant feature of the contest in the State of New York was the failure of the Prohibition vote to show the increase generally anticipated. In 1884 it was 25,001; in 1886 it was 36,414; in 1887 it rose to 41,800. Increasing at the same rate it should have been 60,000 in the late contest. The Prohibitionists themselves predicted 75,000, but the number was only about 27,500. If these figures prove anything they prove that there is nothing gained in the way of votes by running a Prohibition candidate for the Presidency. And while there is nothing gained there is a good deal lost by alienating good men of both the great parties who think no Third Party should exist and that no third candidate should be in the race.

The public mind in Canada is at the present time in a reflective mood on the temperance question. No Scott Act elections are pending. The people are not excited. Earnest minds in the temperance ranks are asking such questions as: Have our methods of working been as nearly right as possible? What mistakes have we made? etc., etc. Many are asking, What next? This seems a good time to ask, Is it a wise policy

#### TO ALIENATE FRIENDS?

How is this done? It is done in various ways. It is done by

#### ESTABLISHING A THIRD PARTY.

Everybody who knows anything about Canada and the United States knows that there are thousands of good temperance men in both the great parties of both countries who are strongly opposed to a Third Party. There are thousands of Tories and Liberals in Canada who would vote for Prohibition on its merits when presented as a single issue who would never leave their party ranks and vote for a Prohibition candidate when that candidate was running against their party. More than this, the poll books have shown in scores of places that many who would vote for Prohibition as a single issue stuck to their party in election contests and vote against avowed Prohibitionist candidates.

It is easy to say that people should not do such things. Perhaps not, but sensible men know that in working for any good cause you must deal with men as you find them. Cheap talk about what people ought and ought not to do and be is not worth listening to. Wise workers will deal with men as they are, knowing very well that if all men were what they ought to be we would not need prohibitory laws at all. Knowing as we all do that many voters in both parties in Canada are opposed to a Third Party, is it wise to have a Third Party? Knowing that a Third Party would alienate many whose votes are needed, is it a wise policy to crowd a Third Party upon them? The wisdom of such a policy was certainly not made apparent across the lines the other day.

Another irritating question is

#### FEMALE SUFFRAGE.

The advanced Prohibitionists on the other side make this a plank in their platform. By doing so

they alienate thousands of the best temperance people in the Union. They also identify themselves in the minds of many with the old Women's Rights Party. Even such veteran Prohibitionists as Dr. Cuyler have been compelled to protest against saddling the temperance question with female suffrage. Is it wise to alienate good temperance men in this way? Whatever may be said on the abstract question of woman's right to the franchise it is clear that the people of Canada are a long way from being a unit on the change. Thousands of our best women do not want votes and would not go to the polls if they had them. Thousands of men are opposed to any such change. A great deal can be said against as well as in favour of female voting. Then why in the name of common sense hitch this difficult question to Prohibition? Are there not foes enough to fight without making an opponent of every decent man who does not want his wife or daughter to take part in political elections? Surely the liquor traffic can furnish opposition enough without alienating every man opposed to female suffrage.

#### Some advanced Prohibitionists make the use of UNFERMENTED WINE

at the Lord's table a plank in their platform. It is enough for our present purpose to say that tens of thousands of the most devoted Christians the-world over are not prepared for any change in regard to that matter. The literature of the question would seem to show that the weight of learning and piety is against the two-wine theory. Is it wise to alienate thousands, yes tens of thousands of the most influential Christian people for the sake of changing this element? Has the use of fermented wine at the Lord's supper produced such disastrous results, that it would be good policy for temperance men to insist on a change that might throw a fire-brand into the Churches, disturb or break up congregations, and turn many whose votes and influence are needed into opponents? The men who would be grieved and alienated by such results are just the men who can give most help to the temperance cause. Is it a wise policy to force men of that kind into a position of neutrality or even antagonism?

Many Presbyterian people felt hurt at holding Scott Act meetings on Sabbath, though for the sake of the cause few of them said much about it. Was it wise to hurt the feelings of these people? Are not the men who keep the Sabbath just the men who can be most depended on for any good cause?

Those so called temperance meetings held in cities every Sabbath afternoon with their "cheers," "laughter" and "applause" are an offence to many Christian people, especially Sabbath school teachers who have their work about the same hour.

Is it wise to alienate people of that kind or even wound their feelings?

Would a wise election manager alienate friendly voters during his canvass?

Would any business man willingly adopt methods that would alienate his patrons?

Why in the name of common sense do some temperance men use methods that alienate the very men whose help they need and without whose assistance the temperance cause can never be advanced?

Are there not foes enough in front without firing on allies?

#### CLERICAL GLEANINGS.

BY REV. JAMES HASTIE, CORNWALL.

#### PENNY-WISE: POUND-FOOLISH.

Nearly \$29,000 were given to supplemented charges in 1887-8, according to last Home Mission report. This money was not a loan, but a gratuity. It is money well spent, and the Supplemental Fund is one deserving the enthusiastic support of all our people. And therefore there is no intention to apply to the Fund itself nor to its administration the caption "Penny-wise: Pound-foolish."

Yet, the benefits from this excellent fund are seriously abridged in consequence of the protracted vacancies among aid-receiving congregations; and the purpose of this paper is to indicate how this evil may be lessened, if not entirely removed. These congregations, it will be remembered, are allowed the same privilege precisely as is ceded to self-supporting charges—the privilege, to wit, of hearing candidates, *sine die*, and calling when and whom they please.

But special hindrances lie in the way of many of these fields securing an early settlement and then retaining a pastor afterwards. Salary is at the minimum, usually.

Then, discouragements in the field itself often far outweigh encouragements. Stations far apart and several of them, roads bad, population stationary or diminishing, the community cut up among several rival bodies, our own people disheartened and inert by reason of long vacancies and short pastorates in the past. All these things and others present grave hindrances to settlement in many of our supplemented charges. Were no remedy possible nor practicable, there would be nothing for it but to endure the evil, and make the most of our opportunities.

But the present writer is convinced that a better method than the present is open to us, and should be adopted without delay. I would respectfully submit that all aid-receiving congregations be made a class by themselves as regards the method of settlement, as they are now treated *sui generis* as regards financial help. The scheme in outline is this: When such a congregation reports to Presbytery its readiness to call, and applies for a supplement, let three months be given it to secure a pastor by call; but should it fail to do so in that time, then let Presbytery appoint a man for a certain term, say one, two or three years, as may be deemed best, just as the Home Mission Committee now does in a number of cases.

Further, let it be agreed that any time during said incumbency the preacher is open to a call from his congregation, and may be inducted as permanent pastor. Should he not be called during his term-service, he might be re-appointed were all parties agreeable, or his place taken by another on similar conditions. Presbytery could ascertain from the field what was wanted, say three or four months before the expiry of the appointment, and make such new arrangements as were found necessary.

Were the Home Mission Committee, the Distribution Committee, and the several Presbyteries to work hand in hand along the line here indicated, results would be very satisfactory, no doubt.

#### BENEFITS.

What are some of the benefits likely to accrue from such a course?

1. There would be continuous ministerial service, instead of intermittent as now.

2. In consequence of this unbroken service many of these fields would become self-supporting ere long, and thereupon would not only cease to be claimants on the fund, but would themselves become contributors to the exchequer.

3. Then, those other congregations which on account of peculiar circumstances may never become self-sustaining, would be worked up and kept up to the highest numerical and financial strength possible in the premises.

4. Scores of ministers—many of whom would prove efficient labourers were they only settled—could get immediately to work, without peregrinating the whole country in search of a parish, while not a few would so endeavor themselves to their *pro tem.* parishes, that they would be called ere their first term was out. The discomforts of a probationer's life could be avoided by every one who was willing to settle on the conditions suggested above. This would prove a great boon to a number of excellent men out of charges, and especially a boon to those somewhat advanced in life, who are yet good for five years' or ten years' service, but who are at a fatal disadvantage when competing as candidates against youthful attractions fresh from college.

#### DIFFICULTIES.

Difficulties will readily present themselves to the mind as one examines this scheme; but in actual administration, many of these difficulties could be overcome, while those that cannot be removed should be endured in view of the large benefits likely to ensue.

*First difficulty.*—To get the consent of supplemented charges to surrender, *pro tem.* their right to call after three months, and entrust Presbytery or Home Mission Committee to send a man.

Answer.—This difficulty would amount to very little, for many congregations would welcome almost any relief from their present troubles, while those who might demur at first could be won over by a judicious presentation of the matter by the Moderator of Session.

*Second difficulty.*—It is an invasion of the right of the people to send them a minister whom they have not called.

Answer.—This is more imaginary than real. As proposed, every congregation would be allowed three months to call. After that, the Presbytery, or the Home Mission Committee, as the case might be, would become their proxy or agent in the matter; while the right would still be accorded the congregation to get up a call for the man during his incumbency.

Besides, is it quite fair to give a congregation which cannot pay its own way, precisely the same powers and privileges in the matter of calling as are given to congregations that ask no grant? Have those who furnish this money, and those who administer it, no right to a voice anent those long vacancies; seeing that this state of things is swallowing up large sums, and retarding progress?

Certain conditions are now laid down to supplemented churches ere a grant can be had, a minimum, e. g., must be reached for family and communicants, etc. Let another condition be added touching the matter of settlement in the line here advocated, and rights will not be seriously touched upon.

*Third difficulty.*—To work such a scheme successfully it would be necessary for the Home Mission Committee, and for Presbyteries to know the address of every man who wanted immediate settlement, that he might be corresponded with.

To meet this, I beg to propose that there be a permanent column in our two Church papers, Toronto, giving the names with postoffice of all available men. Let this list be corrected from week to week by the probationers, as may be required; and such a directory would greatly facilitate the work proposed. As for the expense of publishing such a directory, let it be taken out of the Home Mission Fund, and it would be money well spent. Indeed such a list is urgently needed under any circumstances, as many Presbytery Clerks know.

Though I am not authorized to use their names, yet I venture the conjecture, that both the Distribution Committee and the Home Mission Committee would heartily co-operate with Presbyteries to facilitate settlements in our supplemented charges and save grants, either according to this scheme or any other that would gain the end.

Many details might be given as to *modus operandi*, but, meantime, I beg merely to submit the proposal, and would strongly urge that supplemented charges be dealt with as a class by themselves, in securing continued services, for the reasons given at the outset.

**THE POWER OF CHRISTIANITY.**

The progressive power of Christianity. Christianity has made great progress in the science of hermeneutics and exegesis, in the various departments of theology, in the work of Home and Foreign Missions. There is great activity in the work of evangelization at home, and there is no less activity in the spread of the truth abroad. The Bible, complete or in fragments, is to-day in upwards of 226 languages and dialects. In the fact just stated, there is great progress made in the circulation of the truth in dark places of the earth but still greater progress is necessary in order to supply all mankind with the Word of Life.

The number of spoken languages in India is said to be 243, and including dialects, 549. Translations of the Bible, or part of it, exist in about seventy or eighty of these languages and dialects, but those who have a Christian literature are much fewer. Some half a dozen of the leading tongues—Urdu, Hindee, Bengali, Mahrati, Tamil and Telugu—possess a number of Christian volumes of all sorts, a result of half a century or more of labour, but the rest are very destitute, and a most formidable undertaking it will be to make them anything else.

The English language, which is a rich storehouse of theologian bids fair to become an important medium of communication in all the East. The rapidity with which its use is growing in India under the present system of education in that tongue in both Government and mission schools, is almost startling. In the last twenty-two years the Madras University alone has examined about 25,000 candidates for the matriculation examination, all of them possessing a fair knowledge of English. As many as 8,000 or 10,000 candidates go up now annually for this examina-

tion in the three great universities of India, and English is the chief language used. This stream of influence year by year is telling very strongly upon the country, more so than many suspect. The *Indian Mirror*, a native paper, said the other day, "Foreigners can hardly realize the extent to which the English language is spoken and written by the educated classes in India, almost superseding in some instances the use of the vernaculars. When educated Hindus meet they talk English; when they write letters to each other, they show a decided preference for the English."

There is, it is clear, absolute need of high linguistic ability, well directed effort and increasing liberal support to carry on the cause of missions with success. Doubtless, there are displayed in our day much zeal, activity and liberality in the cause of missions, but talents, energies and funds are still in great requisition in order to maintain the ground already occupied and to make progress in the cultivation of the whole field. How is progress to be made therein? Christianity, which lodges in the mind the principles of progress, fosters in the mind the spirit of progress and wherever Christianity prevails, there accordingly spring up the means, the marks and the certainty of progress that cannot be found in the systems of religion which have been spun out of man's brain.

Where in all the known history of man can you find signs of continuous progress except in Christendom? Will it be urged that we have no right to ascribe the progressiveness of Christendom to its Christianity, knowing, as we do, that Christendom has appropriated the thought and art of Greece, the law and organization of Rome?

We cannot answer that Christendom is not the only part of humanity which made that appropriation. Mohammedanism was born 600 years after Christianity. It rapidly appropriated all the results of Greek and Roman civilization, whether in their Pagan or Christian form. "When Europe," says Dr. Draper, "was hardly more enlightened than Caffraria is now, the Saracens were cultivating and even creating science." They not only possessed the wisdom of Greece and Rome, but were in some directions advancing far beyond it. If, then, it is the inheritance of classical culture which has largely contributed to the progressive civilization of Christendom, how is it that it had no such effect on the Saracens? How is it that with all this treasure of ancient lore and vigour of indigenous thought, the moral and spiritual life of the Moslems sank into the torpor of arrested development? Their history only affords another and a conclusive proof that human nature does not contain in itself any sufficient stock of progressive energy—that in the domain of moral freedom, if we leave out of account that part of it in which it is alleged that the soul of man has been reinforced by the Spirit of Christ, the law of progressive development has not prevailed.

There is, then, no progressive development without Christ, inasmuch as the cross of Christ restores to the faculties of the mind that equipoise which we lost through the fall. On the one hand, Christianity stirs up in us the activity of thought, inspires us with the love of truth and surrounds us with an atmosphere which braces and strengthens all the faculties of the mind; on the other hand, Christianity forms in us good habits, gives us a relish for noble and pure sentiments, awakens within us fine sensibilities and exerts a continuous discipline of the will. Christianity is, indeed, the revealed basis of all stable science and nexus of all consistent philosophical thought. To set this forth in the light of Scripture, let us view the native effect of Christianity on the mind under the aspects.

1. The culture of the intellect. Christianity, which is Christ in history, addresses itself directly to the intellect in expressive terms and urgently enjoins on us the full exercise of the intellect in our investigations of the truth, and in our introspections of self as to our being the subjects of the truth. To set this forth with clearness, a few examples will suffice to satisfy rational inquiry into the question before us. The first is the injunction of Christ: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." We are here enjoined to exercise the intellect with vigour in the study of the Scriptures in order to gain a thorough knowledge of Christ in the work of redemption, and to believe in Him that we may not perish but have everlasting life.

The second is the injunction, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?" In what is here enjoined on us, there are embraced the processes of analysis, enquiry and comparison in order to ascertain whether or not Christ is manifested in us by a life and conversation becoming the Gospel. The third is the injunction, "Prove all things; hold fast that which is good." In what we have just read, we are enjoined not to receive anything or everything on the subject of religion, but to think for ourselves, to distinguish the true from the false and to hold fast the grand doctrine of the cross as the food of the soul. It is thus clear that the intellect constitutes a prime factor in the acceptance and practice of the truth. Well, since it is so, what is the characteristic of personal religion? It is not blind zeal or fanaticism but rational piety, inasmuch as the soul is lighted up with the torch of truth. It is not a cold and dead intellectualism, but a fervid and living or practical sense of the truth, inasmuch as the truth is interwoven into the very texture of the soul. It is not either indifferent or opposed to science but quite in sympathy with the independent investigations of nature, and interested in them, inasmuch as under the requirements of Christianity, the intellect is trained to find out the truth and to pursue a course of research into the more hidden laws, which govern human action and control events. When so viewed in different lights or under different aspects, what is the plain logical outcome in regard to the point at issue and in connection with it? As set forth in the foregoing treatment of our theme, there stands out before us the necessary development of the intellect from the constant use of it in Christian life, and along therewith the will is invigorated, the affections are expanded and the passions are elevated. Again, as the will, the affections and the passions are all drawn out along with the exercise of the intellect, there arises out of that circumstance, a force to carry on the processes of thought in the investigations of things. Thought is the result of the action of the intellect, and force is the result of the action of will and both are the outcome of Christianity, or the action as well as the intellectual faculties of the mind are by Christianity called into vigorous play and the one aids the other to make progress in the pure knowledge of things. Besides its culture of the intellect, there is in the genius of Christianity, that which nourished the spirit of inquiry into the secrets of nature or into the causes of things. Christianity, which harmonizes with the principles of things, does not deal in metaphysical reasoning or make nice metaphysical distinctions, but Christianity leads us into trains of metaphysical thought and induces in our minds a metaphysical turn. Christianity, which is the revelation of the divine mind in things spiritual and eternal, does not teach science or philosophy, but Christianity always travels along the lines of inductive method of thought and conditions the human mind to engage in the pursuits of science or philosophy. Christianity, which is a grand series of facts, does not theorize about facts, but Christianity shows in practice how we ought to use facts in the extension of knowledge in things, whether sacred or profane.

Christianity, which is in perfect harmony with truth both in creation and Providence, adopts or sanctions what is founded on, and in accord with, the universal nature of things. Whether viewed from either or from both standpoints in observation, Christianity is a potent cause in the march of intellect and a pregnant source of progress in all things.

What wealth in intellect, that sov'reign power!  
Which sense and fancy summons to the bar;  
Interrogates, approves or reprehends;  
And from the mass those underlings import,  
From their materials sifted and refined,  
And in truth's balance accurately weighed,  
Forms art and science, government and laws.

E. C.

I HAD the curiosity the other day, says a writer in the *Pall Mall Gazette*, in turning over a volume of the British Museum Catalogue, to examine the literary entries under the name of Gladstone (Right Hon. William Ewart). The total number of them, exclusive of other editions and other copies, is 595. Of these, eight are in Italian, seven in French, five in German, two in Greek, two in Russian, two in Dutch, two in Welsh, one in Danish and one in Spanish. The diversity in subject is not less remarkable, but it is characteristic of Mr. Gladstone's pursuits that at least half the entries are on theological subjects.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ENTRETY

BY WILLIAM F. MACKENZIE.

Ye who are toiling, vainly distressed,  
From every burden the Lord setteth free,  
Calling so tenderly, "I give you rest,  
Ye who are weary, come unto me!"

Ye who are grieving, hear and rejoice,  
Ye who have gone from the Father astray,  
Wherever wandering, hear ye the voice,  
"Come with Me homewards, I am the Way!"

Ye who are storm-tossed, come with your care,  
Peace He can give you amid storm and strife;  
Ye fearing death, held in bonds of despair,  
"I give you freedom, I am the Life!"

### THE MISSIONARY OUTLOOK IN INDIA.

The following paper is contributed by a fellow of the University of Bombay, to the *Church of Scotland Home and Foreign Mission Record*:

In spite of all the querulous complainings of the ignorant, the indifferent, and the faithless, concerning the want of success of Christian missions, the general public is now coming round to the idea that really, after all, a century's mission work has accomplished some good in the world. Intelligent friends of missions, and those who deem it the duty of the Christian Church to carry on mission work, even irrespective of results, and who maintain there have been encouraging results already, hear, with a kind of amused satisfaction, those who deem themselves in point of wisdom far above the foibles of mere Christians now making a boast that among other discoveries in the philosophy of history, and the religious ideas of men, they have found out that Christian missions have become real factors, and have operated, and are operating, so as to aid in producing, wherever they are at work, a truer civilisation.

There has been no period in the history of the Christian religion during which more attention both within and without the Church has been more forcibly and generally directed to religious mission work than during the last five years. Not only have clerics and members of churches been more than usually active thinking, planning, and working, but politicians, social scientists, and men of letters in many lands, have shown by their utterances that the problem of missions—that is, the fact that the spreading of the religion of Jesus Christ among men is a power—must be dealt with in some way by them. Now this alone is to our mind evidence of a vast change in the world's opinion of missions, and is itself a sign that the work of missions has made mighty progress in a very short time. It is not a century yet since Carey was laughed at, and our own Church agreed to the proposition that the idea of converting the heathen was "highly preposterous"; and now, in this year of grace, 1888, we have a Conference of 1,400 delegates assembling in London, converging there from all parts of the habitable globe, the world ringing with their sayings and doings, and the literature of a season so impressed by their activities that you could scarcely open a magazine or newspaper without meeting some expression of opinion about them and their work; while some of our best thinkers, and men who can speak of missions as experts, have written in the highest terms of approval—speaking each from his own peculiar standpoint, and sometimes from points quite outside the pale of the Church.

We are evidently on the eve of a new departure in the history of Christian missions, and it becomes all sections of the Christian Church, and all who can in any way influence missions by thought, work, or money, to pause and ask what next is to be done. The time is opportune. The world is become sensitive in this matter. Influences travel with electric subtlety and electric speed. The non-Christian world is roused—is thinking and asking what is to be the issue of the contact of this subtle, yet persistent thing, Christianity, with our religions, with our social fabric, with ourselves. Specially is this so with the more intelligent believers in the great creeds of the East, the Buddhists of China, the Hindus, and the Muhammedans—men who in our ideas of missions must be totally separated from the mere savage who worships his family demon and tribal fetish.

We of the Church of Scotland are specially called on in this crisis of mission history to examine into our methods in India in this light, lest we miss the track, and lose our position in the line of the great Christian advance. The questions put by Sir William Wilson Hunter in his article in the *Nineteenth Century* (July 1888), entitled, "Our Missionaries," apply to us.

"During a century Protestant missionaries have been continually at labour, and year by year they make an ever increasing demand upon the zeal and resources of Christendom. Thoughtful men in England and America ask, in all seriousness, what is the practical result of so vast an expenditure of effort? And while the world thus seeks for a sign, the Churches also desire light.

"What lessons does the hard won experience of the century teach—the experience bought by the lives and labours of thousands of devoted men and women in every quarter of the globe? What conquests has that great missionary army made from the dark continents of ignorance, of cruel rites? What influence has it exerted on the higher Eastern races who have a religion, a literature, a civilization, older than our own? How far do the missionary methods of the past accord with the actual needs of the present?"

These words represent the present position as well as any we know. All the sections of the Christian Church are certainly called at the present time to review their past procedure, and to ask what is to be their policy in the future. One thing is certain—a stereotyped policy will not meet the missionary requirements of this age. The managers of missions which are to succeed must be watchful and ready to adopt new methods, as the rapid evolution of thought and feeling, among the peoples to whom these missions are sent, demands. No mission has been so superior to all its neighbours that its managers can say—Our method is the only true method. Not only so; but it is evident that in the midst of the variety of races with which missions have to do, each race in its individuality requires its own method, and that as races progress new methods or modified methods are required. No one can forecast the future of Christianity, or define the exact methods of its development among the great races of mankind now being brought under the influence of the Gospel, and to try to mould the great Churches which will doubtless arise among these millions on millions of the human race, say on the lines of the Episcopal Church of England, or of the Calvinistic Church, or of the Methodists, or Independents, is to try to limit the progress of thought and to force living freemen back into fetters, or to palm off upon the new converts a cabinet of theological fossils as living things. We must not give up old vitalities because they are old, neither must we try to slay the new vitalities because they are new. The missionaries must stand watching, ready to meet circumstances as they spring up around them, and must be free to adopt any method which will bring saving spiritual truth into contact with the great streams of spiritual thought which are ever coursing up and down in the minds of nations just waking to know that they are men, and that there is a God and a Redeemer of men.

Moved by considerations like these, we desire to set down a few thoughts, concerning the outlook of the Mission of the Church of Scotland in India. Our Mission in India was for many years what is distinctively called an Educational Mission—that is to say, it operated in one part, and the chief part, of its work through what would be called in this country primary and high schools—seeking to give to young natives a first-class Christian education. This was by no means the sole work of our mission; but many people, and among them many who might know and ought to know better, have from the use of the term educational "mission," come to think of our missions, where there are high schools, as simply schoolmasters' missions, and therefore as lacking the spiritual elements which they conceive to be confined to what are technically called "Evangelical" missions—i. e. missions conducted by men who announce as preachers, and as preachers only, the doctrines of the Christian religion.

The issue of the operations of educational missions in India, among other causes, and, we believe, chief among those causes, resulted after many years in the introduction of a complete Government system of education,—one of the most perfect in existence, and superior to our Scotch system in many particulars.

The Government of India has its schools, teaching up to the college standard, its colleges and its universities. Carrying out the original idea of giving a first-class Christian education, our missionaries—many of whom had really been the originators and moulders of the Government system—at once graded their schools, so that their pupils might be enabled to pass from these schools into the colleges, and in some instances—as for example, in Calcutta—instituted college classes in their schools, from which, as recognized by the Government departments, pupils might take degrees at the University examinations. In all these schools the Christian religion is carefully taught, and our missionaries have many opportunities, apart from those of the classroom, of influencing other pupils.

Theoretically, the rule in all the Government schools and colleges is that of religious neutrality. This is impossible in practice, and in point of fact the rule is inoperative. But to use again words of Sir W. W. Hunter, who believes in the theory, "We only know that the State does not, and cannot, give spiritual teaching in its schools."

The theory of our missionaries and missionary committees is, that it is just when highly educated young men are passing through the stage at which they have arrived when they are students that they are the most impressionable; and therefore they have persevered with their high schools and college classes, teaching therein all branches of learning, and specially the spiritual truths of Christianity. In India, "as respects the higher education of the people, the missionary colleges alone redeem Western instruction from its purely secular character."

The missionary high schools and colleges have been, from an educational point of view, most successful—so successful indeed that they are most popular in the estimation of young Hindus desirous of taking university degrees; but it happens that so far as having been the means of making many converts to Christianity, and adding to the rolls of the Churches sending their teachers, and augmenting the tables of statistics of the missionary societies, they have not been successful. This, to many people, is sufficient to condemn the system without any further hearing or experiment; and our own Church has been openly rebuked by men of high intellectual reputation, and carped at by smaller men, who can only see results which can be put in tables, because she continues to support high schools and colleges in India.

To those who do not know India, or who, when there, have been so occupied with things within the narrow horizon of their own interest or their own prejudice, it seems a perfectly unanswerable and most pious argument to say—Let ministers attend to the spiritual, and leave education to the professors, tutors, and schoolmasters—specially now that Government has taken up the work of national education. And it seems proof final simply to utter the cry, "No converts; away with the system!" We hope to show in another paper the danger of following up such unreasonable argument by unreasonable action.

### SOCIAL RESTRICTIONS.

Perhaps there is nothing under which men wince and fret more than the restraints and restrictions which the circumstances of life force upon them. And yet, humanly speaking, there is no greater helper, no surer guide, than external restrictions. Every one knows that it is comparatively easy to act the gentleman in society where the forms of etiquette are rigidly observed; but it is not easy to come up to the same requirement in a society where freedom is the rule, and where rules are free. A newly employed street-car driver has no difficulty in finding the route over which he is to direct his horses. He cannot drive off the track without being jolted into a consciousness of his own error. But a ride across a trackless prairie, while it leaves the rider free from the restraints of the rail, correspondingly opens to him the danger of going astray. Many a young man desires to leave his present employment that he may be "his own master." But no one is competent to master himself until he knows how to impose restrictions upon himself as a servant of that master; nor will he be competent to serve himself until he knows how to accept the restrictions which it would profit him to receive from himself as the master of that servant.—*S. S. Times.*



## Our Young Folks.

### A SERMON IN RHYMES.

Whatso'er you find to do,  
Do it, boys, with all your might !  
Never be a *little* true,  
Or a *little* in the right.  
Trifles even lead to heaven ;  
Trifles make the life of man,  
So in all things, great or small things,  
Be as thorough as you can.

Let no speck their surface dim—  
Spotless truth and honour bright !  
I'd not give a fig for him  
Who says *any* lie is white !  
He who falters, twists or alters  
Little atoms when we speak,  
May deceive me, but believe me,  
To *himself* he is a sneak !

Help the weak if you are strong,  
Love the old if you are young ;  
Own a fault if you are wrong,  
If you're angry, hold your tongue.  
In each duty lies a beauty,  
If your eyes you do not shut :  
Just as surely and securely  
As a kernel in a nut.

Love with all your heart and soul,  
Love with eye and ear and touch ;  
That's the moral of the whole,  
You can never love too much.  
'Tis the glory of the story  
In our babyhood begun,  
Our hearts without it (never doubt it),  
Are as worlds without a sun !

If you think a word would please,  
Say it, if it is but true ;  
Words may give delight with ease,  
When no act is asked from you.  
Words may often soothe and soften,  
Gild a joy or heal a pain ;  
They are treasures yielding pleasures  
It is wicked to retain.

Whatso'er you find to do,  
Do it then with all your might ;  
Let your prayers be strong and true—  
Prayer, my lads, will keep you right.  
Pray in all things, great and small things,  
Like a Christian gentleman ;  
And forever, now or never,  
Be as thorough as you can.

### GOLDEN GRAIN BIBLE READINGS.

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

#### THE GODLY MAN'S THOUGHTS.

They are busy with God's glorious name, Mal. iii. 16.

- " " with what God reveals, Matt. i. 20.
- " hate vain thoughts, Psa. cxix. 115.
- " are right, Prov. xii. 5.
- " concerning God, Exodus xv. 11 ; 1 John iv. 8 ; Psa. ciii.
- " concerning sin, James iv. 17 ; Prov. xxiv. 9 ; 1 John v. 17.
- " concerning man, Job xiv. 1 ; Isa. ii. 22.
- " concerning world, 1 Cor. vii. 31 ; Psa. xxxix. 6.
- " concerning hereafter, Matt. xxv. 31-46.
- " brought into captivity to the obedience of Christ, 2 Chron. x. 5.
- " fall far short of God's thoughts, Isa. lv. 8, 9.
- " declare his own character, Prov. xxxiii. 7, first clause.
- " have their sufficiency to think aright in God, 2 Cor. iii. 5.
- " rest in God's thought, Psa. xl. 17.
- " are lowly touching himself, Gen. xviii. 27.

#### BETTER DIE THAN LIE.

Always speak the truth, whether you please the pigs or make them grunt. It is the best plan always, and nine times out of ten it is the easiest in the long run. If truth costs dear to begin with, a lie will cost more in the end. Truth may be blamed, but it cannot be shamed. For a time people may think you a fool for being so out-spoken ; but before many new moons they will respect you for your honesty.

I have met with people who lie as naturally as they eat their dinners. You cannot believe anything they say. That Miss Arabella Bounce has the bump of wonder, and if she doesn't see wonders every day, she will make them up. I should say she was brought up upon Old Mother Goose, and weaned on novels. Such makers of wonderful tales are a plague in a house, and a pest to a parish ; they ought to be

transported to the Fool's Paradise, where they could lie on the clouds, or lie on the sea, or lie on the back of a dragon.

Some have a deep design, and lie one way to gain their end in another. Double, double ; wheel within a wheel ; you never know what they are at, but you are sure they are up to no good. These foxes will be trapped at last, and serve them right. A thief you may pity if he steals because of hunger, but a liar is a mean rat that every dog may hunt if it likes. But where there's one scheming liar, there are a dozen who tell falsehoods because they have never learned to care about truth. They have got into a way of exaggerating, or colouring, or making up as they go along, and they never wander into truth, except it be by sheer accident. This comes on by degrees. At first they just added on a word or two, and they went on by degrees until now they can lie as fast as a horse can trot. It is a shocking habit to tell falsehoods in jest. White lies are black sins ; and those who lie in fun will find it no fun to answer for it.

Above all things, be true. You can cure a man of a great many faults, but it is very seldom that you can save one who is downright false. A cunning rascal is rotten at the core, and there's no doing anything with him. I have known hundreds cured of swearing ; but hardly one of lying. The grace of God can conquer this habit, but it seldom does ; the liar makes his calling and election sure for hell, for he becomes by adoption the child of the father of lies. Hate the ground that a liar lies upon. The air around a falsehood is tainted with something worse than typhus fever. Flee every vice, but above all things abhor lying. Be true to thyself, if all around thee lie !

#### THE CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence ? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within.

It may be a very plain face, but there is something in it we feel, yet cannot express ; and its cheery smile sends the blood dancing through the veins for very joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say, "God bless this dear, happy face ! We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone." And even after it is gone, how the remembrance of the cheerful face softens our way !

#### TRUE NOBLEMEN.

Every school boy remembers the story of Sir Philip Sidney, wounded on the field of Zutphen, refused to quench his burning thirst till he had offered his canteen to a poor bleeding soldier. In a noble character one ruling trait is consideration of others, and the military chiefs of history best deserve the praise of greatness who have been most thoughtful of their soldiers' comfort.

Another example of the real nobleman was the gallant Sir Ralph Abercrombie, of whom it is related that when mortally wounded at the battle of Aboukir he was carried in a litter on board the Foudroyant, and to ease his pain a soldier's blanket was placed under his head, from which he experienced considerable relief. He asked what it was.

"It's only a soldier's blanket," was the reply.

"Whose blanket is it ?" said he, half lifting himself up.

"Only one of the men's."

"I wish to know the name of the man whose blanket this is."

"It is Duncan Roy's, of the Forty-second, Sir Ralph."

"Then see that Duncan Roy gets his blanket this very night."

Even to ease his dying agony the General would not deprive the private soldier of his blanket for one night.

#### INTERRUPTED.

The habit which many people have of contradicting, and checking, and "setting right" others who are talking, is very trying even to good-natured men and women. Wives and husbands, and even young folks who should be "seen and not heard," are frequently afflicted with this unfortunate habit, which so often results in family unpleasantness. Mr. B. begins to tell a trifling incident to his guests. He says :

"My wife and I were in town Monday afternoon, and—"

"You are mistaken, my dear ; it was Tuesday," interrupts Mrs. B., mildly.

"O, so it was," says Mr. B. "Well, we were going down Main Street, and—"

"No, dear ; it was High Street," interrupts Mrs. B. again.

"Well, perhaps it was ; anyhow, I had a large bag in my hand, and—"

"Why, James, how ridiculous to call that a large bag !" puts in Mrs. B., with calm insistence.

"Well, well, big or small, as you like," says Mr. B., with signs of irritation. "It don't make any difference about the size, so—"

"Of course not, but it is just as well to tell things right as wrong."

"Well, I suppose so. However, we had just gone out of Brown's shop into Smith's shop, when—"

"Why, James, what are you talking about ? We didn't go into Brown's and Smith's shops at all that day."

"We certainly did, Mary. I got a kerchief there, and—"

"Oh, so you did, I had forgotten. I beg your pardon for interrupting you," she added, as though it had been a first offence.

"Well, it was about three o'clock," proceeded the husband, "when—"

"No, dear, it was exactly half-past two ; I remember looking at my watch at the time."

"Well, well, Mary, I said it was 'about three,' and—." Here he stopped, as if he had forgotten what he was about to tell, or did not care to proceed ; then he went on, and ran pleasantly against another impediment. "Well, as I was saying, we came out of the shop, and I hadn't gone a stone's throw—"

"Oh yes we had, James ; we had gone nearly down the street."

"All right ; down the street it was ; I was quite a little distance ahead of my wife, and—"

"Why, James, you're mistaken"

And so it goes on to the end, which is not reached for about an hour, when the whole story might have been told in ten minutes, and Mr. B. been saved an outburst of ill-humour after the departure of the guests, if Mrs. B. had not been so morbidly resolute that the most trivial circumstances should be reported exactly.

#### THE ELEPHANT AND THE FOX.

These two animals fell into a dispute one day as to which had the greater powers of persuasion, and as they could not settle the matter themselves, it was agreed to call an assembly of the beasts and let them decide it.

When they had all taken their places the elephant began his oration. He spoke eloquently of the beauty of truth, justice and mercy, and the wickedness of falsehood, selfishness and cruelty. The wiser beasts listened with interest, but the larger portion yawned as if it was all a stupid business.

But when the fox commenced to tell his cunning tricks, they showed the greatest delight ; so he went on sneering at the elephant and all who loved justice, truth and mercy, and extolling the pleasures of knavery. Upon counting noses, the majority were in favour of the fox.

Months passed, and as the elephant was browsing in the woods one day, he heard a piteous moan. Proceeding to the place, he found orator fox in a trap, with both his hind legs broken. Said the fox, sharply, though nearly dead with pain. "So you have come to jeer at me in my affliction."

"Surely not," said the elephant ; "I would relieve you if I could, but your legs are broken, and there is no relief but death."

"True," said the fox, "had I been satisfied with an honest life and innocent amusements, I had not thus come to a miserable end. Knavery, artifice and cunning may be very good topics with which to delude those who are inclined to be vicious, but they furnish poor rules to live by."



**THE CANADA PRESBYTERIAN,**

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company  
AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 10 cents per line, per insertion, 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

Mr. DONALD GAY is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.



TORONTO, WEDNESDAY, NOVEMBER 29th, 1888.

BEFORE the late American War, statesmen were in doubt as to whether there was sufficient central power at Washington to control the extremities of the great Republic. The Methodists of Canada have a similar question on hand at the present time. The problem they are wrestling with is whether there is sufficient power in the General Conference to control one of the extremities—the Senate of Victoria College. A little time will tell.

THE Anti-Federationists in the Methodist Church say they are unwilling to federate until a sufficient sum of money comes in. Whilst saying this they keep up an agitation which makes it difficult, if not impossible, to bring in the money. They profess to be willing to obey Conference if they had the money, but they act in such a way as to keep the Church from getting the money. There is grim humour in the fact that some of the leaders in such tactics consider themselves too holy to vote with either of the political parties of this country.

THE editor of the *Interior* moralizes on the election of Harrison in this way:

We have been deeply impressed by the choice of the President-elect to the Presidency. For 7 years ago we were in the same classes, debating in the same literary societies, nothing special to mark him above his fellows. He has gone away from us like a star in space—now shining at an immense distance above us—clad in the dignity of the loftiest and noblest attitude which it is possible for a man to reach in this world.

Our friend must have had a bad attack of the blues when he wrote the foregoing. He seldom has that trouble, but when they do come they seem to prostrate him completely. The President-elect has not gone away from the editor like a star or any other heavenly body. He does not shine at an immense distance above the man who wields the tripod in the *Interior* office. The position of editor of a journal like the *Interior* is as high, as honourable and as influential as that of a President of the United States. George Brown said he would rather be editor of the *Globe* than Governor-General of Canada. He did decline the Lieutenant-Governorship of Ontario rather than give up his editorial chair. The genial writer who has made the *Interior* one of the best religious journals in America must have forgotten himself when he said his old schoolmate had risen above him like a star. Four years from next March the politicians may have handled Benjamin Harrison so badly that the editor would not change places with him. Political life is very uncertain.

HAD the *Mail* never published anything on prayer but the following paragraph, its orthodoxy would never have been questioned by serious people:

An exchange contains an article entitled "How to make prayer meetings interesting." To anyone who gives the matter a little thought, it must appear strange that advice on such a subject should be necessary. If any body of men or women were to approach an earthly authority praying for something which they earnestly desired, there would surely be no lack of interest in the proceedings so far as they were concerned. Whose fault is it that any prayer meetings are uninteresting?

A Yale student asked John Hall—John Hall seems to have a better ring than *Doctor* John Hall—How

do you make prayer meetings interesting? The great New York preacher replied in this way:

This whole subject is mixed up. "Interesting" to whom? The Lord? The supplicants? The spectators? The only way is to teach men to pray, to eliminate those who preach, or rhapsodize, or scold, or "lament" interminably; to promote a general fervour among the people, and apply to the meetings the ordinary principles of Christian common sense. I would not set much store by "interesting" prayer meetings by themselves. I have known of such that were little more than a young people's frolic. The prayer meeting will be as the taste and life of the congregation.

It may well be doubted if a real prayer meeting conducted on ordinary principles of Christian common sense, was ever uninteresting to a man who really *wished to pray*. The question—How to make the prayer meeting interesting—is discussed in the religious journals, especially, the American journals more perhaps than any other. It is a painfully suggestive question.

LA MAGE writes thus on the relative merits of the different denominations:

I go out some summer day, and I find that there are two bee-hives quarrelling with each other. I come up toward them, do not come near enough to be stung, but I come near enough to hear the contest between them. The one cries out, "That field of clover is the sweetest." The other cries out, "That field of clover is the sweetest." I say, "Stop this quarrel. If you think that is the sweetest, go there; if you think that is the sweetest, go there. I want you to understand that that hive is the best that gets the most honey." I see different denominations of Christians in contest with each other, some preferring this field of evangelical belief, and others that field. I say, take your choice. If you like this evangelical belief the best, take it; if you like that evangelical belief the best, take it; but understand that Christ thinks most of that Church which sets the most honey of Christian grace in the heart, and the most of the honey of Christian grace in the life.

In the end the Church that does most good will have most influence and the largest number of people. Too many people think the merits of a Church can be shown only by argument. Hence they are continually engaged in a wordy warfare for the religious body with which they are connected. It never dawns on their minds that works in such a case are much more powerful than words. Sometimes the spirit in which the words are uttered prove that the words are incorrect so far as the individual uttering them is concerned. We have more than once heard people defend a revival movement in a spirit so boastful and swaggering, or so spiteful and belligerent as to prove with painful conclusiveness that the spirit working in them at least was not the good one.

**IS THE PAPACY NEAR AN END?**

AN American divine, Dr. A. Hastings Ross, has a communication in the *New York Independent*, in which he anticipates a comparatively near end to the Papacy. He does not indulge in the prophetic speculations that give day and date to the overthrow of what so many past interpreters concluded was the Man of Sin. He bases his conclusions on other grounds. The rumoured abandonment of Rome by Leo XIII. he does not regard as in itself probable. It is looked upon only as a threat, which might make the Italian Government pause before driving the head of the Catholic Church to extremities. If this cannot be effected, and if they will persist in ignoring his claims to entire independence of and complete superiority to all secular rule, then the rumoured purpose to find an asylum in Malta, Spain or America can be utilized as a powerful leverage for rousing the faithful throughout the world to agitate for the restoration of the temporal power so ruthlessly torn from the Papacy in 1870. Before such an agitation can amount to much, great pressure must be brought to bear on the lethargic adherents of the Church of Rome, for in the countries where Romanism predominates there is a significant indifference to the restoration of the temporal power. In Italy where the seat of Papal sovereignty was for so long a time there is now an unmistakable determination that the rule of the Pope must be spiritual and that he have nothing to do with secular affairs. The Church of Rome does unquestionably exercise great power over the people who recognize her authority, but in these days when public opinion is influenced by so many uncontrollable forces, it may be doubted whether it can arrest the flow of modern ideas and make the mighty current run backward. The Pope may claim infallibility, but even he will scarcely represent himself as omnipotent, and little

short of the power of omnipotence can control the majestic march of events.

Dr. Ross, by several quotations from authoritative and historical papal documents, shows that a territorial change of the Papacy would be fatal to its claims, and in the light of past and present claims render its pretensions ridiculous. The result of an agitation for the restoration of the territorial sovereignty of the Pope would he thinks lead to his perpetual expulsion from the see of Rome, "which would end the Papacy, a consummation devoutly to be prayed for by all lovers of truth and liberty." The feeling among the people that the Pope is to seek a refuge beyond Italy, he regards as a mute unconscious prophecy that the end is nearing, just as prior to the outbreak of the American Civil War there was among the coloured people a widespread belief that emancipation was approaching.

The withdrawal of the Pope from Rome, Dr. Ross concludes, would be the end of the Papacy, and there might come the possibility of the Roman Catholic Church's reformation from within. So long as the dogma of Papal infallibility is maintained, reformation is impossible, as it forms an insuperable bar to all change and, therefore, to all progress.

Such eventualities are within the range of possibility, but no one can predict them with any degree of certainty. The Papacy is now hampered, and humiliated, but still it can wield powerful resources. It will not forgo any advantages it now possesses, neither will it cease to advance arrogant claims for greater, wherever and whenever it can. The struggle, if not final, will be one of terrific intensity, for the all of the Papacy as a world power will be staked upon it. One thing is certain, that the friends of Christian truth and civil liberty will be more than merely interested spectators in the coming conflict. Their sympathies and their endeavours will be with all who seek the overthrow of what has so long been the dominant autocracy that consciously or unconsciously has sought to enslave men spiritually, materially and politically.

**DEACONESSES.**

THOUGH not beyond the stage of speculative inquiry and discussion, the propriety of instituting an order of deaconesses in the Presbyterian Church will no doubt soon come within the range of practical consideration. In various quarters the subject has received attention and found warm and enthusiastic advocates. At the recent Presbyterian Alliance meetings the question formed an interesting theme for a discussion which elicited the fact that there was a strong feeling favourable to the revival of what several were convinced was an institution of the Apostolic Church. The tone of the Alliance, so friendly to the introduction of an order of deaconesses in the Church, will pre-dispose to a calm and dispassionate consideration of the whole subject. Several of the brethren in Montreal have received the proposal with much favour, and have sought to draw attention to the desirableness of an official recognition by the Church of those who are specially fitted by nature and grace for rendering valuable services to humanity in the name of Christ.

True, Presbyterians generally move slowly. It is not often that they are impelled in any direction by an evanescent wave of feeling. They must be convinced, before adopting a proposal involving somewhat radical departures from time-honoured custom and usage, that such changes have Scriptural warrant, are consonant with reason, and likely to stand the test of experience. Presbyterianism is not usually addicted to trying experiments. Before making an advance, it first ascertains whether it is right. In initiating new departures, adherents of the Westminster Standards are a little slow, but when their mind is made up they move forward near the head of the column and their tread is firm, steady, and progressive. It is, therefore, well, that in a matter of such importance as the institution of an order of deaconesses, there should be no inconsiderate impetuosity in rushing to conclusions. However clear and satisfactory the reasons for taking a step of such importance, there are always some people ready to object. Will objectors to deaconesses in the Presbyterian Church be numerous? Probably not. Well, then, what is the use of taking into consideration the crotchets of a few angular individuals whose only function is to impede the march of progress? It is

this tendency to overbear opposition that is more to be dreaded than the numerical force of objectors or the arguments they may employ. Bearing down conscientious opponents to a measure simply because they are few and seemingly without influence, is not a course that can be commended to thoughtful Christian people. A man is positively certain that the cause to which he has committed himself is perfectly right. So convinced is he that in his mind there is no room for misgiving or hesitation. He is impatient of opposition and will not listen to any arguments that might be urged against a scheme to which he is passionately attached. The result is that he sets down the objector as an impracticable person, and the objector balances matters by concluding that the progressive man is apt to become an unreasoning fanatic. Misunderstandings and strifes in Churches arise more from mutual want of courtesy and consideration than from hopeless divergencies of view. What is needed is frank, free and full statement of opinions, and mutually respectful treatment on both sides. The people that are certain they are right can well afford to do this. Those who are conscious of lingering doubts are for the most part open to conviction, and in the end a mutually satisfactory conclusion will probably be reached. In the matter of deaconesses, therefore, it is not desirable that its practical acceptance should be unduly pressed upon the Church. Nor is it likely that it will be. Those who have as yet spoken in its favour have been eminently judicious and considerate. They are the last men to press their views with undue eagerness and masterfulness. Hitherto their tone has been strictly apostolic, for in substance it has been in the spirit of the Pauline words, "I speak unto wise men, judge ye what I say."

That the active and systematized ministry of Christian women in the Church would be productive of inestimable benefit all are agreed. Neither is there room for controversy that such an institution as is proposed would afford a fitting sphere for the consecrated activities of many devout women who have no adequate outlet for their energies and special qualifications. The object contemplated has nothing conventional about it, nothing in it to do violence to the nature and aspirations of sanctified womanhood. Only the efficient organization of an order of Christian women, who best can render those services to the sick, the suffering, the destitute, the ignorant, and the neglected that require the tact, the sympathy, and the loving care which they, in an eminent degree, are specially fitted to exercise. It is well that Presbyterians should give this matter their earnest attention, and it is well also for them at the same time to remember that while they are thinking about it, the Methodists in the United States are maturing schemes for the immediate organization of an order of deaconesses.

**Books and Magazines.**

**THE LADIES HOME JOURNAL.** (Philadelphia: Cyrus H. K. Curtis.)—This is a monthly magazine specially adapted for practical housekeepers, and is replete with a variety of information and reading such as they want.

**SUNDAY SCHOOL AND CHURCH ENTERTAINMENTS.** (Philadelphia: The National School of Elocution and Oratory.)—This little work affords abundant and varied material for church and Sunday school celebrations.

**HOLIDAY ENTERTAINMENTS.** (Philadelphia: The National School of Elocution and Oratory.)—This cheap publication contains short dramas, dialogues, tableaux, stories, recitations, etc., suitable for holiday celebrations.

**MISS PARLOA'S NEW COOK BOOK.** (Boston; Estes & Lauriat.)—This, in handsome paper cover, is a book full of receipts for the preparation of all manner of dishes. It will doubtless be found serviceable by all housekeepers.

**THE PANSY.** Edited by Mrs G. R. Alden. (Boston: D. Lothrop and Co.)—The *Pansy* is recognized as one of the best and most attractive monthlies for little folks published. Its reading matter and illustrations are of the best quality.

**HAROLD ROORBACK,** publisher, New York, sends two well got-up pamphlets, "The Court of King Christmas," and "The Gypsies' Festival," with music. These are arranged for public representation by young people during the festive season.

**ST. NICHOLAS.** (New York: The Century Co.)—The bound volumes for 1888 of this splendid monthly magazine for young readers are as usual very handsome. It would be difficult to select a gift that would be more warmly appreciated than these two most attractive volumes.

**BLOSSOMS FROM A BELIEVER'S GARDEN.** By Frances Ridley Havergal (Philadelphia: The American Sunday School Union)—This is a selection of some of the fine thoughts finely expressed by the gifted and devout lady whose memory will long be lovingly cherished, and whose influence for good still remains.

**HEROES OF THE EARLY CHURCH.** By the Rev. Richard Newton, D.D. (Philadelphia: The American Sunday School Union.) In this admirable volume for young readers the stories of the heroes of the early Church are briefly and interestingly told. There are sketches of nineteen of these heroic men who did so much by precept and example to promote the cause of Christ in the first ages of Christian history. They begin with Clement of Rome and close with Columba, the apostle of Scotland.

**MR. JOHN YOUNG,** of the Upper Canada Tract and Book Depository, has sent a little box containing half-a-dozen exquisite booklets published by Anson D. F. Randolph, of New York. Each is a short poem, comprising "His Name," by May Riley Smith; "The Master is so Fair," by B. M.; "How, when, where, why I gave my heart to Christ"; by F. G. Brown; "Beyond the Shadows"; "Sometime," by May Riley Smith; and "The Secret of Content," by Paul Gerhardt. They are suitable as gifts for the festive or for any other season.

**MANUAL OF LAW AND USAGE.** By Benjamin F. Bittenger, D.D. (Philadelphia: Presbyterian Board of Publication)—Though designed and suited to the Presbyterian Church in the United States this is a useful manual for Presbyterians everywhere. As the preface states, it presents the laws and usages of the Presbyterian Church in such a condensed form that it may be a convenient book of reference for our judicatories and for private members desiring to understand the rules and regulations of the Church to which they belong. The subjects are arranged in alphabetical order and a copious analytical index is added.

**HOME AND WORK BY THE RIVERS OF EDEN.** By Rev. M. P. Parmlee, M.D., American Missionary in Armenia. (Philadelphia: The American Sunday School Union; Toronto: John Young.)—This is an admirably written account of missionary effort in an interesting country and among an interesting people. This is how the author explains his purpose in writing the little book. An attempt has been made to give information respecting the region which was probably "the cradle of the human race"; its fields and untains, its peoples with their customs and religions, wars and famines, and of homes and work and experiences, in such a form as to attract readers, both old and young, and lead them to become more intelligent supporters of the work of our Lord.

IN the prospectus of the *Youth's Companion*, we notice an array of noted contributors which promises unusual excellence for the coming volume. First among them is the Right Honourable W. E. Gladstone, affectionately called the "Grand Old Man," the greatest of living statesmen, who writes on "The Future of the English-Speaking Races." Then General Lord Wolseley, who will tell of his strange personal adventures in the field with the British armies. Then Professor Tyndall, and Justin McCarthy, who writes, of "Leaders in the House of Lords"; Archdeacon Farrar, on "Musicians and Their Struggles," and Professor Huxley. Among American contributors we find such well-known names as Lieutenant Schwatka who writes of "Tight Pinches in the Arctic"; Andrew Carnegie, on "Bits of Advice to Young Men"; Dr. Austin Flint, Judge Oliver Wendell Holmes, jun., on "Young Men in the Law," Admiral Luce, Colonel Thomas W. Knox, James Parton, and at least one hundred others. The *Companion* is a welcome visitor week in more than 400,000 families, and has won a place in home life obtained by no other publication. The wonder is how any family can do without it. The publishers announce that any new subscriber who sends \$1.75 now, can have the *Companion* free every week to January 1, 1889, and for a full year from that date.

**THE MISSIONARY WORLD.**

**THE POINTE-AUX-TREMBLES SCHOOLS.**

"H. C. P.," on behalf of the Montreal Woman's Missionary Society, presents the following appeal:

Dear sisters in the West. We, the Montreal Woman's Missionary Society, desire to thank you most heartily for the sympathy and help you have given us during the past year in our effort to enlarge the schools at Pointe-aux-Trembles. We have been greatly encouraged and aided by your prayers, your sympathy and your contributions. While this is true, we must confess that at times we have been sorely discouraged and perplexed. Discouraged by the lack of sympathy and perplexed by the want of interest shown by many in this department of missionary work.

Surrounded on all sides by unmistakable evidences of the political and financial power of Romanism, coming daily in contact with the sad demoralizing effects of its moral and spiritual despotism, and constantly experiencing new and bolder aggressions on our rights and liberties, we cannot but wonder that greater interest is not taken in the efforts to oppose this power, free the oppressed, and save our land.

The position of all Christian women, in this age of woman's work for woman, is a responsible one; but our responsibility as Canadian Christian women is peculiarly heavy. On our hearts and on our hands lie the cause of our sisters, who are in darkness at home. How black is that darkness, few know, but surely we who know the light which shines from God's word, can, in a measure, know the darkness of a life without it. Surely our duty is to the thousands in our Canada who dare not seek for comfort where alone comfort can be found.

Can we clasp our Bible to our hearts, gaining from it fresh courage and comfort in our daily sorrow, and forget that, not over the seas, but close at our doors, are hearts breaking without it?

O, sisters, may the love of Christ constrain us, to work, and not to rest, till every woman in this fair land may walk in the glorious light of the Gospel of Christ.

But this is not all. As Canadian women, have we no thought, no care for the future of our land? Is it naught to us that the liberties so dearly bought by the life blood of our forefathers should slip from our careless, unheeding grasp, leaving to us, as an heritage for our children, the old oppression and bloody strife? To this we are moving. "It is believed that there are at present 200 Jesuits in our Province; that their forfeited estates, worth several millions, are soon to be restored to them, under the Act of Incorporation which they now enjoy, and that then they are to be joined by large numbers of the Order from all parts of the world."

"Poor and refractory Protestants, who are in the habit of speaking about and disseminating the Bible, especially in country districts, are to be quietly driven out. They are to be proscribed in every possible way." I quote from the last report of the Board of French Evangelization to the General Assembly, a copy of which should be in the hands of every member of our Church.

Feeling the awful significance of these facts, and firmly believing that no power but that of God, working through the distribution of His Word, and Christian education, can avert the future dominance of Romanism, we have undertaken to enlarge and alter the girls' school at Pointe-aux-Trembles. When we appealed to you last spring, we hoped that \$5,000 would cover all expenses, and that sum would be forthcoming in time to warrant the Board in proceeding with the addition. But in this we were disappointed. We could not promise the \$5,000, and the Board could only enlarge the boys' building. In doing so they found that the alterations needed and the cost of labour are much greater than anticipated, and they fear that we must face not \$5,000 but \$8,000. At first we felt startled, but we realize that "the hand of our God has been good upon us." We have at present \$3,059 on hand. When the enlargements are completed the schools will accommodate about 180; not much more than half those who annually desire to enter. But trusting and working we cannot fail. We hope to give you several letters telling more of the work, with its encouragement and its joys.

Once again thanking you for your support, we would say with Nehemiah, "Let us rise up and build; the God of heaven He will prosper us; therefore, we, His servants, will arise and build."

## Choice Literature.

BY A WAY SHE KNEW NOT.

## The Story of Allison Gair.

BY MARGARET M. ROBERTSON.

## CHAPTER V.

"He walet a portion with judicious care,  
And 'Let us worship God,' he says with solemn air."

In the minister's home on Sabbath morning, the custom was for the two eldest lads to take turns with "the lass" in keeping the house, while all the rest, except Marjorie and the two youngest, went to the kirk. It cannot be said that this was felt to be a hardship by the lads—rather the contrary, I am afraid—when the weather and the season of the year permitted them to spend the time in the garden, or when a new book, not in the "Index expurgatorius" of Sabbath reading was at hand, or even a beloved old one.

Of course there were Sabbath-day tasks to learn. But the big boys were by this time as familiar with the Catechism as with the multiplication table, and a psalm, or a paraphrase, or a chapter in the New Testament, hardly was accounted by them as a task. Frequent reading, and constant hearing at family worship and at school, had made the words of many parts of the book so familiar to them that only a glance was needed to make them sure of their ground. It needed, perhaps, a second glance if another repetition was suddenly required. It was "licht come, licht go" with them—easily learned, easily forgotten—in the way of tasks. But in another way it was not so. The Word thus learned "in the house and by the way," and so associated with all else which their young, glad lives held, could never be quite forgotten; nay more, could never—in theory and opinion at least—cease to be authoritative as the law by which, wherever they might wander, their steps were to be guided. But the chief thing to them at present was, that even with "tasks" to learn, there was still time to enjoy their books.

The lads had the firmest belief in their father's power as a preacher. But it must be remembered that those were the days when a full two hours were not considered, either by preacher or hearers, too long to give to a discourse. And the minister's sons were expected so to listen that they should be able to give to their mother, at evening worship, all the "heads and particulars"—and they were usually many—and a good deal besides of the sermon. In those circumstances it is not surprising that their turn in the summer garden, or even at the kitchen fireside, should sometimes be preferred to going to the kirk.

So when it began to be noticed that Allison quietly made her arrangements to be in the house every second Sabbath, instead of every third, as would have been fair, Robin remonstrated.

"It's my turn at home to-day, Allie. No, Maysie, you mustna grumble. It's but fair that Allie should have her turn at the kirk as well as the rest of us. You must just content yourself with me. I'm to bide to-day."

"I'm no' carin' to go 'o the kirk to-day," said Allison.

"But that's no' the question. I'm carin' to bide at home," and as his mother had already gone, and no appeal could be made to her, bide he did, and so did Allison.

When this had happened two or three times, it was considered necessary to take notice of it, and Mrs. Hume did so, telling her quietly but firmly how necessary it was that the minister's household should set a good example in the place. And, beyond that, she sought to make it clear that it was the duty of all to avail themselves of the privilege of worshipping with God's people on His day, in His house. If Allison—being the daughter of one who had been in his lifetime an elder in the established kirk, as Dr. Fleming had informed them—had any doubts of the propriety of worshipping with dissenters, that was another matter. But she should go to her own kirk, if she could not take pleasure in coming to theirs.

"It's a' ane to me," said Allison.

But on the next fine Sabbath morning she availed herself of the permission, and took her way to the parish kirk. She would like the walk, at any rate, she told herself, and she did enjoy the walk down the lanes, in her own sad fashion; but the lanes took her out of the way a little, and made her late.

That night, at worship time, when Allison's turn came to be questioned as to what she had heard at the kirk, she could tell the text. But she did not tell that she had learned it by overhearing it repeated by an old man to his neighbour, as they came after her up the road. Nor did she tell that, being late at the kirk door, and shrinking from the thought of going in alone among so many strange folk, she had passed the time occupied by the preaching sitting on a broken headstone in the kirkyard.

She never went there again. It was truly "a' ane" to one whose mind, the moment her hands and her head were no longer occupied with the round of daily work, went back to brood over the days and joys that could never return, or over the sorrow which could never be outlived.

"I see no difference. It's a' ane to me," repeated she, when Mrs. Hume, not wishing to seem to influence her against her will, again suggested that, if she preferred it, she should go to the kirk.

"Difference!" There was all the difference between truth only dimly perceived and truth clearly uttered, in what she would be likely to hear in the two kirks, in the opinion of the minister's wife. And if that might be not altogether a charitable judgment, it might at least be said that it would be but a cold exposition of the Gospel that old Mr. Geddes would be likely to give, either in the pulpit or out of it. But she did not enter into the discussion of the matter with Allison. She was well pleased that she should decide the matter for herself.

"For though she sits in the kirk like a person in a dream, surely some true, good word will reach her heart after a time," said her kindly mistress. She had a good while to wait before it came to that with Allison. But it came at last.

"Allison," said Mrs. Hume, coming into the kitchen one afternoon, "we'll do without the scones at tea to-night, in case the baking of them should make you late with other things. You mind you did not get to the meeting at all last time, and the minister wishes all his own family to be present when it is possible."

Allison raised herself up from the work which was occupying her at the moment, and for once gave her mistress a long look out of her sad brown eyes.

"It was not that I hadna time. I wasna carin'."

"I am sorry to hear you say that. The meetings are a means of grace which have been blessed to many; and though there may be some things said now and then which—are not just for edification, yet—"

Allison shook her head.

"I didna hear them. I mean I wasna heedin'."

"Well, I will not say that my own attention does not wander sometimes. Some things are more important than others," said the minister's wife, a name or two passing through her mind, which it would not have been wise to utter even to the silent Allison; "but," added she, "we can all j' in in the psalms and in the prayers."

Allison's answer was a slow movement of her head from side to side, and a look sadder than words. A pang of sympathy smote through the soft heart of her mistress.

"Allie," said she, laying her hand on her arm, "you pray also?"

"Lang syne—I used to pray—maybe. I'm no' sure."

She had left her work and was standing erect, with her hands, loosely clasped, hanging down before her. Her eyes, with the same hopeless look in them, were turned toward the window, through which the relenting sun was sending one bright gleam before he went away, after a day of mist and rain.

"I do not understand you, Allison," said Mrs. Hume.

"It could not have been right prayer, ye ken, since it wasna answered."

"But the answer may be to come yet. It may come in God's way, not in yours."

"Can the dead live again?" said Allison with dilating eyes.

"Surely, they will live again. Is it your father, Allie? or your mother? They served the Lord, you said yourself, and they are now in His presence. Death is not a dreadful thing to come to such as they, that you should grudge it."

Allison had sunk down on a low stool, and laid her face on her arm, but she raised it now as she answered:

"But they didna just die. They were killed. Their hearts were broken by the one they loved best in the world. That cannot be changed. Even the Lord Himself cannot blot out that and make it as if it had never been."

"The Lord Himself! Was there a sin in it, Allie? But do you not mind? 'The blood of Jesus Christ His Son cleanse us from all sin.' It can be blotted out. It is never too late for that."

But Allison made no answer. Rising with a cry, she turned and went out without a word.

Mrs. Hume was greatly moved, wishing earnestly that she had not spoken. If the minister had been in his study, she would have gone to him with her trouble. But he was out. So she went into the parlour, where she had only little Marjorie for company. She had not even Marjorie for the moment, for the child had fallen asleep in her absence. As she thought about it, she was not so sure that she had made a mistake, or that there was anything to regret. Better to be moved to anguish by sorrowful memories, or even by remorse, than to live on in the dull heaviness of heart, which had been Allison's state since she came to them, she thought at last, and she was sure of it when, after a little, the door opened, and Allison said, showing her face:

"I think, mem, if ye please, I will hae time for the scones I promised wee Marjorie."

"Very well, Allison," said her mistress quietly, and with a sudden lightening of the heart, she bent down and kissed the lips of her little sleeping daughter. She was greatly relieved. She could not bear the thought that she had hurt that sore heart without having helped it by ever so little. When the time came for the meeting, Allison was in her place with the rest.

The kirk, which could not be heated, and only with difficulty lighted, was altogether too dismal a place for evenings in the winter time. So the usual sitting room of the family was on one evening of the week given up to the use of those who came to the prayer meetings. This brought some trouble both to the mistress and the maid, for the furniture of the room had to be disarranged, and a good deal of it carried into the bed-room beyond, and the carpet, which covered only the middle of the room, had to be lifted and put aside till morning.

The boys, or it might be some early meeting-goer, helped to move the tables and the chairs, and to bring in the forms on which the folk were to sit, and sometimes they carried them away again when the meeting was over. All the rest fell on Allison. And truly, when morning came, the floor and the whole place needed special care before it was made fit for the occupation of the mother and Marjorie.

But to do all that and more was not so hard for Allison as just to sit still through the two hours during which the meeting lasted. It was at such times, when she could not fill her hands and her thoughts with other things, that her trouble, whatever it might be, came back upon her, and her mistress saw the gloom and heaviness of her heart fall on her like a cloud. It was quite true, as she had said, at such times she heard nothing of what was going on about her, because "she wasna heedin'." But to-night she heeded.

She had Marjorie on her lap for one thing, for the child's sleep had rested her, and her mother had yielded to her entreaty to be allowed to sit up to the meeting. Al-

lison could not fall into her usual dull brooding, with the soft little hand touching her cheek now and then, and the hushed voice whispering a word in her ear. So for the first time her attention was arrested by what was going on in the room, and some of the folk got their first good look at her sad eyes that night.

And if Allison had but known it, it was well worth her while both to look and to listen. The minister was the leader of the meeting, but it was open to all who had anything to say.

It was something else besides a prayer meeting on most nights. There was usually a short exposition of some passage of Scripture by the minister, and frequently a conversational turn was given to this part of the exercise. The minister had "the knack" of putting questions judiciously, to the great help and comfort of those who had something to say, but who did not well know how to say it. And though it must be acknowledged, as Mrs. Hume had admitted to Allison, that there were now and then things said which were not altogether for edification, on the whole, this method, in the minister's hands, answered well. It kept up the interest of the meeting to some who would hardly have cared to listen to a sermon out of the kirk, or on a week night. A few who were only occasional hearers on the Sabbath liked these informal discussions of precept and doctrine, as they would have liked the discussion of any other matter, for the mere intellectual pleasure to be enjoyed, and, as may be supposed, opportunities for this kind of enjoyment did not often occur in Nethermuir.

And there were a few men of another stamp among them—men to whom Mr. Hume and "his new doctrines," as they were called, had come, as sunlight comes into a day of darkness. Even in that time which was already passing away when these men were children, the time which its friends have called "the dark days of the kirk of Scotland," the Bible had been read and revered in all well-ordered households, and it was as true then as in the day when our Lord Himself had said it: "The words which I speak unto you, they are spirit and they are life." And so, through much reading of the Word, had come a sense of sinfulness and ill-desert which a vain striving to work out a righteousness for themselves could not quiet or banish, a longing for pardon from Him whom they had offended, and for a sense of acceptance and friendship with Him who had promised to save.

With regard to all this, it was but "an uncertain sound" which was uttered by the greater number of the teachers of the day; and so when men like Mr. Hume came preaching a free and full salvation through Jesus Christ, not only from the consequences of sin, but from the power and love of it, there were many through all the land who "heard the word gladly."

There were some in Nethermuir who had heard and heeded, and found the peace they sought, and who showed by their new lives that a real change had been wrought in them. These were the men who rejoiced the minister's heart and strengthened his hands both in the meeting and elsewhere; and though some of them were slow of speech and not so ready with their word as others who spoke to less purpose, yet it was from them that the tone of the meeting was taken.

It cannot be said that this privilege of speech was often abused. As for the sisters, they rarely went beyond a question, or a token of assent or approval, given in one word, when something which recommended itself to their taste and judgment had been well said. Mr. Hume refused to acknowledge that he did not sufficiently encourage them to do their part for mutual edification in the semi-privacy of these meetings in the manse parlour, and he did acknowledge that two or three whom he could name among them had all the right which a high intelligence, deep spirituality and sound common sense could give, to lift their voices when the right time came, to "reprove, rebuke, exhort, with all long-suffering and doctrine." But his observation had taught him that these qualifications did not make a woman more ready or willing, but rather less, to put in her word at such times.

The teaching of the kirk by law established had been in past years vague and indefinite enough on several points of importance, it was truly said. But in the pulpit and out of it, on one point it had been full, clear and definite. A man must rule (well) his own household. "The husband is the head of the wife," who is not suffered "to usurp authority over the man," but who is to listen in silence, being "the weaker vessel"—and so on.

All this had been taught by word and deed for many a year and day—not always, it was to be feared, in the way or in the spirit that St. Paul would have approved. But it was still true that the best women and the wisest had best learned the lesson. So when the "missioners" came with new light on the matter—no longer insisting upon silence where a few of the brethren and sisters were met to edify one another—it was not, as the minister said, those who were best fitted for it who were the readiest to claim the right or the privilege, whichever it might be called; and as for him, he was not urgent about the matter, either to encourage or restrain.

The brethren, as a rule, were ready enough to fill up the time with exhortation or discussion, and might have been in danger sometimes of becoming too eager and energetic in their utterances if Mr. Hume had not, with equal gentleness and firmness, exercised his right to rule among them. To-night the folk had their Testament open at one of the chapters of Galatians, and when Allison's attention was first caught, the word was being passed backward and forward between Peter Gilchrist, one of the staunchest supporters of the little kirk, and old Saunners Crombie, staunch, too, in his way. Peter had grown both in knowledge and in grace since the day when he had become a friend of the minister, and he could take his part with the rest. He had "grown mair in gress than in A-knowledge, if sic a thing were possible," his friendly opponent, Saunners, declared.

And in Saunners' sense it was perhaps true. For "hair-splitting" and the art of finding and formulating distinctions where no real difference exists, to be learned well,



British and Foreign.

THE new building of the Melbourne Y. M. C. A. is to cost \$75,000.

FOR Dregburn Parish Church, Scotland, vacancy, 120 candidates are in the field.

THE Russian Government contemplate putting a stop to all Sunday trading throughout the empire.

THE Rev. H. McIntosh suggests a ten days' mission in the London Presbyterian Churches during Lent.

DR. BLACK, of Inverness, and Rev. G. D. Low, of Edinburgh, are conducting a ten days' mission at Regent Square Church, London.

THE Rev. Peter Robertson, M.A., of Kilbride, Arran, has definitely refused the call to St. Columba Church, Hope Street, Glasgow.

A HOPE is expressed that the valuable library of the late Mr. Cameron, of Brodick, may be secured for the use of some Celtic brotherhood.

DR. MACLAREN, of Manchester, has arrived in safety at Melbourne and it is now arranged that he will return home by India and not by the United States.

A MOVEMENT is on foot at Aberdeen to place a memorial stone over the grave of William R. Broomfield, the recently-deceased composer of hymn tunes.

IT is expected that either Rev. T. Nichol or Rev. H. Gowan will occupy the place of Professor Charteris in the Biblical criticism class in Edinburgh this session.

DR. GEORGE MATHESON, of Edinburgh, conducted the first series of special Sunday evening services which are to be held in St. Enoch's, Glasgow, during the winter.

ON a recent Thursday a marriage was celebrated at Leith between a D.D. and a lady, whose united ages are 114 years. Principal Cairns officiated. Both have been married before.

THE Hastie bequest of \$90,000 has been allocated by Melbourne South Presbytery, one-half to the Infirm Ministers' Fund and the other half to Ormond College and Theological Hall.

EACH member of the Methodist Church in Berlin and Bremen is asked to distribute at least one copy of the Old Testament and one of the New during the year, either by sale or presentation.

DR. MACLEOD, of Govan, preached on a recent Sunday evening with special reference to the opening of his church daily for private devotion. There is also to be daily service in the afternoon.

THAT fortunes can still be made in publishing, if not in writing, books is shown by the fact that the personality of the late Mr. William Petter, of the firm of Cassell & Co., amounts to \$2,600,000.

MR. ROSS, of Cowcaddens, Glasgow, is busily engaged completing his life of the late Dr. MacLachlan of Edinburgh, the great Celtic scholar; it will probably be published before the end of the year.

THE pastor of Silverton says that even willing members of the Church at the east-end of London find the strain of pew rents, collections, and the sustentation fund more than they are able to bear.

MRS. GAMBLE, the liberal benefactor of the Irish Presbyterian Church, has handed over to the inhabitants of Gourcock the splendid Institute she erected and endowed there in memory of her late husband.

IN connection with the week of prayer for young men special sermons were preached on the Sabbath set apart for the purpose in nearly one hundred of the Glasgow churches of all denominations.

THE Rev. Robert M'All, a cousin of the founder of the French mission, is at present advocating its claims in Scotland, and recently addressed a large meeting in Glasgow, presided over by Dr. Somerville.

THE late David Kerr, of Park, near Beith, long an elder in Lochwinnoch Church, was a lineal descendant of the noted Covenanter, Robert Kerr, of Kerrsland, and possessed the same spirit as his illustrious ancestor.

DR. PARKINSON, of St. John's, Cambridge, has resigned his office as chairman of the Board for Superintending the B.A. Examinations; he was senior wrangler in 1845, "the man who beat Thomson," the now famous electrician and professor at Glasgow.

ST. CUTHBERT'S, Edinburgh, Dr. MacGregor's Church, is about to be re-seated and otherwise improved at a cost of \$50,000. The heritors contribute \$5,000 and the congregation will raise the rest. A turret is to be erected with an egress at each of the four corners.

MONDAY, the 5th inst., was the 200th anniversary of the landing in England of William of Orange; and there were comparatively few Protestant pulpits in Britain in which reference was not made to the fact on the previous day, while in thousands special sermons were preached.

A THREE weeks' mission at Greenock arranged by the Young Men's Guild has been remarkably successful. The services included Bible readings in the afternoon and evangelistic gatherings every night. The latter were conducted for a week by Rev. George Wilson, of St. Michael's, Edinburgh.

MR. COSMO GORDON LANG, B.A., son of Dr. Marshall Lang, has been elected to the vacant fellowship at All Souls' College, Oxford. A graduate of Glasgow University he became a scholar of Balliol, graduating with second class honours in *littera humaniores* in 1885, and first-class in modern history in 1886. He was president of the Oxford Union in 1884.

DR. J. D. PROCHNOW, of Berlin, for the past twenty-five years the leader of the Sunday school movement in the Lutheran Church in Germany, and who took a prominent part in the British celebration of the centenary of Sunday schools, has died in his seventy-fourth year. He was the founder and editor of a magazine for the children and also of one for the teachers.

Differ from any of these three was Giuseppe Mazzini, the philosopher-apostle. Feeble in body, strong in intellect, indomitable in will, his endowments fitted him for high achievements in literature, and under other circumstances he might have spent his life tranquilly among his books. But his principles would not let him rest, and the frail, nervous scholar became the arch-conspirator of the century, the terror of every sovereign in Europe. He saw that the old religion was losing its hold upon mankind; had sunk, indeed, for the most part, into conventionalities and mummeries, from which the serious-minded men turned in disgust, and the ignorant imbibed superstition. He saw that the monarchical system of government was likewise nearly worn out. History revealed to him the progress of the human race from the lowest level, where absolutism and selfishness prevail, to the higher plane of representative government and national unselfishness. As he believed that the French Revolution marked the end of baser, feudal conditions, so he declared that the epoch had dawned when a nobler system should supersede the existing order. In this coming epoch, nations will not only be free to govern themselves, but the ancient hatreds and wars, instigated by personal greed and dynastic ambition, will cease; for all nations will come to recognize themselves as members of the great body of collective humanity, in which each must perform the work to which it is best adapted, and in which the oppression or disease of one member is a detriment to all. Religion based upon superstition, government based upon privilege, commerce based upon selfishness, are equally condemned in this sublime scheme. Neither the visions of communists nor the sophistries of socialists led Mazzini astray; he probed each, to discover egotism, concealed under plausible formulas, as its motive. French Republicanism has failed, as he perceived, because it has insisted upon the rights of man, and ignored the duties of man. But insistence upon rights can lead only to individualism, to selfishness: we must recognize and perform our duties to our neighbours, in order to attain the end of human existence,—that unselfishness and love which the example and teaching of all noble souls make us to desire and urge us to emulate.—*William Roscoe Thayer, in November Atlantic.*

PEDAGOGIC DIVERSIONS.

This is a genuine product of the Oxford and Cambridge local examinations. Q.—What do you know of Isaac Walton? A.—He wrote the "Complete Angler," and was such an enthusiast in his art that he was termed the Judicious Hooker. A note will be needed to elucidate the next sample. Q.—What is the ecliptic? A.—An imaginary line going round the equator. It seems to be the path which the earth goes round, but it is really the path to heaven. This is due to a misconception of the definition given in the text-books. "The apparent path to the sun through the heavens." I shall make no attempt to classify the authors of the miscellaneous blunders that follow: "Jenny Lind," says one, "sang at Exeter Hall and gave the proceeds to the London Hospital, also called Miss Florence Nightingale." The boy who started a proposition of Euclid with these words: "Let A B be a straight line, which is impossible," was plainly something of a philosopher. *Candente nitens elephanto*, "Leaning on a fiery elephant" is a graphic picture from the battlefield; but I have my doubts whether the following, related from a public school, is not apocryphal, *Rusticus quidam publicos lusus spectabat*, "A country gentleman was inspecting the national schools." *Vere fabis satio*, says Virgil: "Truly I am full of beans," says a translator. *Vivax apium* had been not unnaturally rendered "The busy bee," but this was the work of an Oxford undergraduate. More boylike, perhaps, is the following: "*Virtue à la Grecque*," "Virtuous in Greek."—*Macmillan's Magazine.*

ALLIGATORS.

The alligator is a strange, unsightly object, living in the swamps and marshes of the warmer parts of America only, for it is not known in other countries, although it resembles the crocodile, which is found in many tropical climes. The alligator is smaller, lives in swamps and marshes, and often basks in the sun on the sands, while the crocodile's element is the water. The back of the alligator is covered with what might be called a coat of mail, for the thick, bony covering looks like plates of metal with points projecting from it. On the under part of the body, however, is the peculiar skin of which pocket-books, slippers and many useful articles are made.

There is also an oil extracted from them which burns well in lamps, and the flesh has been used by Indians for food.

Although they are classed with the family of crocodiles, they differ from them in the formation of their heads, which are smaller and flatter. They live chiefly on fish, but also eat animal food, and at times are fierce, for they have been known to chase and attack men while swimming and bathing.

The alligator lays her eggs, twenty and often over that number, in the mud, and leaves them for the heat of the sun to hatch, but keeps constant watch over them to protect them from harm and keep them from being destroyed. The creatures vary in size from three to sixteen or eighteen feet in length, and the tails are nearly, if not, as long as the bodies. There is great strength in the tails, and it is with them and the partly webbed feet that they propel themselves through the water, and with the tail they easily overturn a canoe or small boat.

Many are found in Florida and other parts of the South, and as they lie on the bank of a river, hidden partly by the thick moss and foliage, they look like a log or trunk of a fallen tree, so motionless are they at times.

In the colder weather they are torpid, and appear so lifeless that it seems as if they must be dead, yet when warmed by the sun they very soon regain their animation. They are very curious creatures, and their general aspect not only means prepossessing, but on examination there is beauty in the peculiarly marked skin and the armour which they wear.—*Vick's Magazine for November.*

must be learned young, and Peter's simplicity and common sense, which did him good service at other times, were rather apt to be at fault when "tackled by auld Saunners and his metaphysics."

The subject under discussion to-night was the "old law" (la, like the sixth musical note), and its relation to the life and duty of those who had the privilege of living under the new dispensation of grace, and it had fallen, for the most part, to these two to discuss it. The minister's turn would come next; but in the meantime auld Saunners, with his elbows on his knees, and his Bible held far away from his too youthful horn spectacles, laid down the law in a high, monotonous voice, never for a moment suffering himself to be disturbed by the frequent but timid interruptions of Peter, till his own say should be said. Peter fidgeted on his seat and appealed to the minister with his eyes. But the minister only smiled and nodded and bided his time.

How earnest they were, Allie thought. It was a great matter to them, apparently. Yes, and to the rest as well. For all the folk were looking and listening, and some nodded an approval of the sentiments of one, and some of the other. Even Robert sat with a smile on his face, and his eye on the speakers, as though he was enjoying it all—and indeed he was—and waiting till a few words from his father should reconcile common sense and metaphysics again.

What did it all mean? And what did it matter what it meant? And where was the use of so many words about it? Allison looked from one face to another in amazement. Then Marjorie's little hand touched her cheek.

"Which side do you take, Allie?" said she softly. But Allie shook her head, and the ghost of a smile parted her lips for an instant.

"I ken naething about it," said she. "Well, I'm no' just sure about it myself to-night. But wait you, till my father takes them in hand. He'll put them both right and bring them to see the same way. At least they'll say nae mair about it *this time*," said Marjorie, and then she added gravely, a little anxious because of her friend's indifference. "It's very important, Allie, if we could understand it all."

"Oh! ay, I daur say," said Allie, with a sigh, coming back to her own sad thoughts again. But the gloom had lightened a little, Mrs. Hume thought, for she had not lost one of the changes on Allison's face, as she looked and listened, nor the smile, nor the doubtful look with which she had answered the child.

To be continued.

THE KING'S DAUGHTER.

She wears no jewels upon hand or brow,  
No badge by which she may be known of men;  
But though she walk in plain attire now,  
She is a daughter of the King, and when  
Her Father calls her at His throne to wait,  
She will be clothed as doth befit her state.

Her Father sent her in His land to dwell,  
Giving her a work that must be done;  
And since the King loves all His people well,  
Therefore she too cares for them, every one.  
Thus when she stoops to lift from cart and sin,  
The brighter shines her royalty therein.

She walks erect through dangers manifold,  
While many sink and fall on either hand;  
She heeds not Summer's heat nor Winter's cold,  
For both are subject to the King's command.  
She need not be afraid of anything,  
Because she is the daughter of the King.

Even where the angel comes that men call Death—  
And name with terror—it appals not her,  
She turns to look at him with quickening breath.  
Thinking "It is the royal messenger!"  
Her heart rejoices that her Father calls  
Her back to live within the palace walls.

For though the land she dwells in is most fair,  
Set round with streams like pictures in a frame,  
Yet often in her heart deep longings are  
For that "imperial palace" whence she came;  
Not perfect quite seems any earthly thing,  
Because—she is a daughter of the King.

—New York Sun.

THE MAKERS OF NEW ITALY.

Victor Emmanuel was the standard-bearer, the incarnate symbol, of the Italian cause. Around him the majority of soldiers, statesmen and citizens rallied. Their traditions and habits were still monarchical, and he was a monarch of the best type. Personally brave, devoted to his country even more than to his dynasty, downright and sincere, familiar but dignified, shrewd in selecting able advisers, but not servile in following their advice when it conflicted with his own judgment, he early won the respect and affection of his countrymen, and kept it to the end. They called him *Re Galantuomo*—King Honest-Fellow—and no epithet describes him better. Cavour was the statesman; he laid out the course on the chart, and steered the ship by it, let storms rage as they might. It has been said that no great question can be settled by ignorance: Cavour embodied the wisdom and common sense without which the Italian question could never have been settled. Garibaldi, on the other hand, was the hero, the representative of those popular emotions and sentiments which need but a proper channel in order to make their power irresistible. He has been compared to the mediæval knight-errant, eager to do battle for liberty at all times and in behalf of all distressed peoples, but above all for Italy whose tricolour device he bore upon his shield. Garibaldi was the heart, Cavour was the head; and as often happens, the impulses of the heart sometimes clashed with the judgments of the head, and needed to be checked and resisted.



## Ministers and Churches.

THE Rev. J. C. Tolmie has received a call from Melville Church, Fergus.

THE Presbyterian Church at Dutton has given a unanimous call to Rev. Thomas Wilson, of Beeton.

THE Rev. D. S. King and Robertson took part in opening the new Presbyterian Church in Pilot Mound.

NEWS has been received that the Rev. Donald McGillivray arrived safely at Yokohama on the 13th inst.

DR. REID has received from W. S. J., per C. Blackett Robinson, \$20, to be divided equally between the Home and Foreign Mission Fund.

AT a meeting of the congregation of Knox Church, Elora on Thanksgiving Day, it was resolved to tender a unanimous call to R. V. M. Leach.

FATHER CHINIQUEY preached to crowded congregations in Central Methodist Church, Toronto, on Sabbath last. He also lectured in the same place on Monday evening.

THE Rev. E. W. Waits, B.A., was inducted into the charge of Knox Church, Owen Sound, on Friday, 2nd November last, under the most promising circumstances.

THE Walkerton Auxiliary of the Women's Foreign Mission Society, held a Thanksgiving service on the 15th inst. There was a good attendance and the collection amounted to \$32 40.

THE union service held in the Presbyterian Church was the best of the kind ever held in Cooks'own, and goes to prove that the members of the different Churches are becoming fast friends.

THE pulpit in the Presbyterian Church, Kendall, was occupied Sunday week by the Rev. Mr. Spencer, of Bowmanville. The reverend gentleman preached a very impressive and practical sermon.

THE new St. Andrew's Presbyterian Church, Nanaimo, will be opened on December 2. Rev. P. McF. McLeod, of Victoria, and the Rev. Robert Jamieson, of New Westminster are expected to be present.

A STRONG effort is being made by Calvin Presbyterian congregation at Pembroke, of which Rev. G. D. Bayne, formerly of Morrisburg, is minister, to pay off the debt of \$8,000 now resting on their new church.

THE congregation of St. Andrew's Presbyterian Church, Orangeville, has unanimously decided to extend a call to Rev. Mr. Cockburn, of Uxbridge. The call includes a salary of \$1,200 per annum and a free manse.

THE Rev. Principal Caven occupied the pulpit of Knox Church, Hamilton, during the absence of Dr. Fraser at a church opening in the West, on Sabbath week. The Hamilton papers speak very appreciatively of his discourses.

THE Rev. J. N. Cameron has just moved into a new, well-finished, brick manse. His congregation is passing through the most successful year of its history for additions to the membership, for size of audiences, and finances for home and mission purposes.

THE Rev. J. Douglas, who officiated in Knox Church, Winnipeg, last winter, has voluntarily taken charge of the Moosomin Presbyterian mission, which congregation has been without a pastor of late. Mr. Douglas has made a good impression upon the people already.

ON Sunday, November 18, Mr. William Beadie was ordained and inducted, and Messrs. James Bisset and George Milne were inducted as elders in St. Andrew's Church, Lachine. The service was conducted by the Rev. Charles B. Ross, B.D., pastor of the congregation.

THE Rev. Mr. McKay, Presbyterian minister at Cartwright, occupied the Janeville Church pulpit on Sunday, the 4th inst., preaching to a full house with great acceptance, giving his hearers a treat that will not soon be forgotten. The Rev. W. D. P. Wilson preached in the Presbyterian Church, Cartwright, and Ballyduff on the same day.

THE congregation of the First Presbyterian Church, Eramosa, have had a season of spiritual refreshing during the whole of the present year. At the communion in May an addition of fifty five was made to the membership of the Church, which was followed by an increase of thirty more at the observance of the Lord's supper on Sabbath, Oct. 21.

THE Rev. A. Wilson, of this city, after a few weeks' visit to friends in New Brunswick, returned last week to his home, 372 Huron Street, renewed in health and vigour. Vacant congregations and pastors needing supply for their pulpits would do well to secure his able and efficient services. He is also prepared to lecture on interesting subjects.

THE Rev. Dr. Cochrane requests us to say that the Home Mission Committee are prepared to receive applications from ministers who desire an appointment to fields in British Columbia. A missionary is needed at once, and several others may be required next March. The engagement is for at least three years, and young men not afraid of travelling between mission stations will be preferred.

THE sacrament of the Lord's supper was dispensed on Sabbath, 18th November, in Knox Church, Owen Sound, when twenty-eight new members were added to the communion roll—represented in the wine book as consisting of 450, but in reality of little over 300 good names. The number communicating on this occasion was 288, the largest ever known in the history of the congregation.

THE lecture by Rev. Dr. Burns at the First Presbyterian Church, Truro, on Thanksgiving evening was very much appreciated by the large audience that had the privilege of hearing it. The subject, "The Revolution of 1638," was most ably handled by the reverend doctor, whose fund of information on this important topic is inexhaustible. Many passages of great eloquence left a deep impression upon the minds of the people.

ON Tuesday evening a missionary meeting was held in the Presbyterian Church, Birtle. The Rev. D. Salkner, of

Gladstone, dealt minutely with the Foreign and Indian Mission work of the Church, and Dr. Robertson, in a humorous speech bristling with statistics and facts described the French and Home Mission work, and ably urged the people to liberally support the educational interests of the Church in Manitoba.

THANKSGIVING services were held in the Presbyterian Church, West Winchester, conducted by Rev. J. H. Higgins, B.A., of Mountain, who delivered an earnest and instructive address on giving, taking for his text 2 Corinthians ix. 6, 7. Following the usual custom of the congregation a collection was taken, amounting to \$41.50, which is to be applied to the furtherance of the work of French Evangelization carried on in the Province of Quebec.

ON Wednesday, October 3, the ladies of the Mansfield congregation gave a grand dinner which, notwithstanding the very unfavourable day, proved a grand success. After a rich repast of fowl, etc., had been enjoyed in the Orange Hall, an excellent programme was carried out in the Township Hall, consisting of addresses, music, etc. The Rosemont Presbyterian Church choir furnished the music for the occasion. Proceeds, including social on the following Friday evening, \$45.

THE ladies of the Rosemont Presbyterian congregation gave a grand dinner on Thanksgiving Day. Dinner served in Orange Hall, opposite the church, from four to half-past six. After the excellent repast had been served in the hall, an excellent programme, consisting of addresses, music, etc., was carried out to the satisfaction and enjoyment of all present. Although the church was crowded to its utmost capacity, the best of order prevailed. Proceeds, including social the following evening, \$77.

ON Sabbath morning week, at the close of his sermon, Rev. Dr. Cochrane paid a very touching tribute to the memory of the late Rev. Joseph Builder, who but recently returned from India, in the hope of restoration to health. He spent the opening days of his promising manhood in Brantford, and was intimately associated with Zion Church as scholar, teacher, and active worker in many departments of usefulness. It was here he was received into membership, and endeared himself to all by his blameless and holy life. A tender reference to his young widow closed his few but well-chosen remarks.

THE handsome and commodious new church at Deer Park was opened on Sabbath last. Large congregations were present at each service. The pastor, Rev. G. E. Freeman, conducted the opening devotional exercises, and the Rev. D. J. Macdonnell preached an able and appropriate discourse from Eph. ii. 20-22. In the afternoon Dr. Parker, of the Methodist Church, and in the evening the Rev. R. P. McKay, of Parkdale, were the preachers. The collections amounted to about \$240. On Monday evening a successful tea meeting was held. Next Sabbath the opening services will be continued, and the Rev. J. M. Cameron and Rev. W. G. Wallace are announced as the preachers.

THE funeral of the Rev. Joseph Builder, the missionary of our Church at Mhow, was attended on Saturday, November 17, from the residence of Dr. Husban, in Hamilton. The city ministers, and two or three others, with Principal Caven, of Toronto, and Dr. Wardrope, of Guelph, were present at the services. The body was taken to the cemetery at Burlington. The loss to the Church of one so gifted, so well fitted, as men judge, for the work, and of such a pure and noble spirit is very great. May God send others to take his place. Mr. Builder leaves a widow and two orphans. We feel sure that they have the sympathy of every Christian heart. May God comfort them in their great grief. Mr. Builder died near Washington, D. C., on his way to the south, where he proposed to spend the winter.

THE opening tea meeting in connection with the new St. Andrew's Presbyterian Church in Westminster was an unqualified success. After devotional exercises by Rev. Alexander Henderson, of Hyde Park, the Rev. Professor Elliott gave an address, which was followed by a recitation from George Gauld, then James A. Brown, B.A., William Gauld, Alexander Henderson, W. S. Bal' and James Armstrong, M.P., of South Middlesex, gave interesting and instructive addresses, and Messrs. Little, Anderson and James Gauld, recitations. Solos were sung by Mrs. Campbell and Miss Lynn, and the addition of a quartette by the choir elicited rounds of applause. Miss Alma Shain presided at the organ. The proceeds of the tea meeting netted \$200, and with the collection of the Sabbath services, which were \$162 made in all \$362.

THE *Aylmer Sun* says. A large number assembled at the Town Hall last Monday evening to hear Dr. Cochrane in his celebrated lecture, "The Queen's Highway to British Columbia over Lakes, Prairies and the Rockies." All had been promised a rich treat, the press, resident ministers and others uniting in giving the lecturer wide prominence, and after the doctor had spoken for two hours, and had drawn his interesting lecture to a close, all felt that they had been amply repaid for attending. The lecture fairly bristled with information on towns in Manitoba, and glowing accounts and graphic descriptions of the Rockies and British Columbia. The chair was ably filled by Mr. McMaster. The proceeds were about \$50. Dr. Cochrane promised the ladies of Knox Church a second lecture in about six months time. The friends here will be stimulated to new zeal by his visit.

THE Cobourg *World* of last week speaks of the call to Rev. Mr. McCrae to James, N. Y., and of an important Canadian call, and adds: Since the above was written we learn that Mr. McCrae has publicly stated to his people that he has declined the Canadian offer, but has deemed it his duty to accept the call to Jamaica. He has, therefore, tendered his resignation to the Presbytery of Peterborough. Of course neither the Cobourg congregation nor the Presbytery have yet had time to consider whether the resignation should be accepted or not. We do not fail to describe the grief which is felt by Mr. McCrae's people at the prospect of his speedy separation from them. No pastor in Cobourg is more greatly beloved, not alone

by his own flock, but by all denominations; and only a clear sense of duty, after most prayerful consideration, could ever have decided him to take a step severing a happy relationship, which has been abundantly blessed.

SERVICES in connection with the induction of Rev. R. Haddow, B.A., to Knox Presbyterian Church, Milton, were held last week. The church was crowded. The Rev. J. Milne, of Boston Church, Esquesing, preached the sermon. The Rev. J. Neil, B.A., of Charles Street Church, Toronto, addressed the pastor, and Rev. D. J. Macdonnell, Toronto, addressed the people. The services were highly interesting. The ladies of the congregation made extensive preparations for a social welcome in the Town Hall in the evening to the new pastor, which was a great success. The Town Hall was tastefully decorated for the occasion and was crowded to the doors, many being unable to gain admission. The ministers of all denominations were on the platform and made addresses of welcome and congratulation. The Knox College Quartette Club furnished some very fine vocal music. Mr. Haddow is a distinguished graduate of Toronto University.

ON Friday evening, November 16, a very successful meeting of the Young people was held at the South Nissouri Presbyterian Church for the purpose of organizing a Young People's Christian Association for the coming season. The following officers were elected: Rev. D. Perrie, president; Miss M. Stewart, first vice-president; Mr. J. Woods, second vice-president; Mr. A. Ramsay, secretary; Miss J. Patterson, assistant secretary; Mr. D. W. Kie, treasurer; Mr. G. Touch, editor; Mrs. Perrie, Miss L. Ramsay, Mr. W. Henderson and Mr. F. Logan, committee. On the following Monday evening a meeting was held for the same purpose at the North Nissouri Presbyterian Church, when the following officers were elected: The pastor, president; Mr. D. Headrick, first vice-president; Miss S. Baynes, second vice-president; Mr. H. Giffis, secretary; Miss E. Cameron, assistant secretary; Mr. Youngson, treasurer; Mr. W. Brown, editor; Miss A. Cameron, Miss A. Lindsay, Mr. J. Suberland and Mr. J. Thompson, committee.

THE new Presbyterian Church at Richibucto, N. B., was opened recently in the presence of a crowded audience. Rev. L. G. Macneill, of St. John, preached a suitable sermon from Haggai ii. 7. In the evening the same gentleman preached to an overflowing congregation on the text: "Immanuel, God, with us; preparatory to the dispensation of the sacrament. The congregation of Richibucto is one of the oldest and largest in New Brunswick. It dates back nearly seventy years. Its first pastor was the Rev. Mr. McLean, whose memory is fragrant in Kent County as a scholarly and lovable man. He laid the foundation of Presbyterianism broad and deep, and from the tree which he planted there have arisen no less than four separate congregations, soon to be increased by the addition of a fifth, viz., Richibucto and Kingston; West Branch and Bass River; Welsford and Mill Branch; Buctouche and Kocchibouquac. Mr. McLean's successors were Rev. Messrs. Hannay, Law and its present incumbent, Rev. William Hamilton, who, coming recently from Scotland, is greatly esteemed and much beloved by his extensive congregation.

A NEW Presbyterian Church has been opened on the town line between Brooke and Enniskillen, County of Lambton, Presbytery of Sarnia. Its history is somewhat remarkable, and may be interesting. Two gentlemen, one an adherent of the Presbyterian Church and the other of the Methodist, were one day lamenting the fact that the vicinity was entirely destitute of a place of worship; the nearest being Petrolea, some six miles distant with very bad road between. They could not ask a minister to preach to them as they had no place to congregate, their house accommodation being meagre. One proposed that they call upon a few of their neighbours to ascertain their views in the matter. The result was that a subscription list was started and work volunteered, and in a very short space a church was erected worth \$1,500, insured for \$1,000, and provided for with the exception of about \$90. It was decided amongst themselves in the first place that it be a Presbyterian Church, and Presbytery was approached through Rev. A. Beamer, of Petrolea, asking permission, etc. The remarkable thing about it was that our Church has not a single member in that community and no Presbyterian services were held before the scheme of building was begun. The church was opened on Sabbath, November 18, by Revs. A. Beamer, of Petrolea, and J. R. Johnston, of Alvinston. A tea meeting was held on the following Monday, and a social on Tuesday. At all the services the church was crowded, and much interest was shown by every one. The proceeds of the opening amounted to about \$300. The work of this interesting field, together with three other new stations, none which have a Presbyterian Church, viz., Itwood, Weidman and Mun-o's is to be undertaken in the meantime by Mr. George Mylne, B.A., late of Edinburgh, a promising young man who has been appointed by Presbytery's Home Mission Committee.

PRESBYTERY OF WINNIPEG.—A *pro re nata* meeting of the Presbytery of Winnipeg was held in Knox Church, Winnipeg, on the 13th inst., to consider the resignation of the Rev. A. MacLaren, M.A., of Springfield. Messrs. B. Ack, Corrigan, Fisher, Smith, Mitchell and McLeod, representatives of different stations under the charge of Mr. MacLaren, addressed the Presbytery, expressing regret at his proposed departure, but understanding that he was determined on this course, acquiesced in it. Mr. MacLaren was necessarily detained from the meeting, but sent a letter explaining his absence, and adhering to his resignation. Professor Hart, seconded by Dr. Duval, moved that the resignation be accepted, to go into effect one month hence. The mover and seconder and other members of Presbytery expressed regret at the loss of a labourer as uniring and as selfless as Mr. MacLaren. Mr. Baird moved, seconded by Mr. Hamilton that Professor Hart, Dr. Duval and Mr. C. H. Campbell be a committee to draw up a minute expressing the mind of the Presbytery in connection with this resignation. Dr. Bryce presented the report of the Presbytery Committee on Home Missions. It was agreed that \$1,000

be asked from the congregations of the Presbytery for Home Missions, and \$800 for the Augmentation Fund, and these sums were apportioned among the congregations of the Presbytery. It was agreed that the matter of making the best arrangements possible for the supply of Clearsprings and Radford be remitted to the Home Mission Committee. Thanks were given to the Northern Pacific and Manitoba Railway for the facilities offered to ministers and students by the granting of reduced rates. The Presbytery then adjourned to meet again in Knox Church on the 11th December.—ANDREW B. BAIRD, Pres. Clerk.

**PRESBYTERY OF ORANGEVILLE.**—This Presbytery met November 13, in Orangeville. There was a large attendance of ministers and a moderate attendance of elders. The Clerk read an extract minute of the Presbytery of Toronto to the effect that the congregation of Streetsville had extended a call to the Rev. T. J. McClelland, of Shelburne and Primrose in this Presbytery. The call was signed by 157 members and twelve adherents. There was also a guarantee for \$1,000 per annum stipend, to be paid quarterly and free manse. A special meeting of Presbytery was appointed to be held in St. Andrew's Church, Orangeville, on Tuesday, December 11, at eleven a.m., to consider said call, and the Clerk was instructed to cite all parties interested to appear for their interests at said meeting. Rev. D. McLeod reported that he had moderated in a call in St. Andrew's Church, Proton, and Proton Station, in favour of Rev. D. McColl, B.A., at present ordained missionary in these stations. The call was signed by fifty-two members and fifty-one adherents. There was also a guarantee for \$500 stipend and free manse. Mr. Neilson from Proton Station and Mr. Aldcorn from St. Andrew's Church were heard in support of the call. They stated that the congregation would not be able to pay more until the debt on the manse would be paid, and asked the Presbytery for a supplement of \$250 per annum from the Augmentation Fund. Moved by Mr. Dubbin, duly seconded, and agreed, that on account of the peculiar relation which these congregations sustain to the Home Mission Committee the call lie on the table for future consideration. Rev. T. J. McClelland, the Presbytery's Home Mission Convener, submitted a very full and satisfactory report of the state of the mission fields within the bounds during the past summer. The committee was instructed to provide supply for Knox Church, Caledon, and Vanatter, and also for Hornings Hills and Honeywood. Mr. Ross submitted a minute ament Rev. J. A. McDonald's resignation of the pastoral charge of Hornings Mills and Honeywood, as follows: As a Presbytery we reluctantly accept the resignation of Mr. McDonald, and regret that we are called upon to lose such a valuable member from our court. In Mr. McDonald we ever found a man who was kind and obliging, and ever faithful in the performance of any work assigned him by the Presbytery. As a pastor he did faithful work in building up and consolidating the congregations to which he ministered. As a temperance worker he was indefatigable in his endeavours to instil temperance principles into the minds of all under his influence. In Sabbath school work he held a first place. In his post graduate course on which he enters we wish him every success, and trust that, at the completion of said course, the Master of the vineyard may open a field of labour in which he may engage in similar earnest and faithful work as was carried on by him in his late field. Our prayer is that he may long be spared to blend physical and spiritual strength in the prosecution of the Lord's work. Mr. McMichael, from Blocks Corners, Mr. Buckham, of Laurel, and Mr. McFadyean, of Waldemar, stated that the stations which they represented could unitedly raise \$600, and asked the Presbytery to apply for \$150 in view of having a pastor settled, or that they would be satisfied with having an ordained missionary. The Clerk was instructed to advertise for an ordained missionary for this field. The Presbytery appointed a committee composed of Messrs. Ballantyne, Convener; Orr and Wallace to visit Rosemont and Mansfield to confer with these stations ament the amount of stipend they pay to their pastor. A call, with relative papers, from the congregation of St. Andrew's Church, Orangeville, in favour of Rev. E. Cockburn, of Uxbridge, in the Lindsay Presbytery, was submitted to the Presbytery. It was accompanied with a guarantee of stipend for \$1,200 per annum to be paid monthly, together with house rent and four weeks' holidays each year. The call, which was signed before being forwarded by 130 members and about forty adherents, was sustained, and ordered to be transmitted to the Presbytery of Lindsay, and Messrs. R. Fowle and S. J. McClelland were appointed to prosecute the call before said Presbytery. The next regular meeting of Presbytery was appointed to be held in St. Andrew's Church, Orangeville on Tuesday, January 8, at half past ten a.m.—H. CROZIER, Pres. Clerk.

OBITUARY.

WILLIAM GOWANLOCK.

A Patriarchal Presbyterian Pioneer has gone to rest. Mr. William Gowanlock, whose death occurred a short time since, was born at "The Chesters," in the parish of South Dean, Roxburghshire, Scotland, April 21, 1798, and was therefore ninety years and six months of age. He was a man of marked force of character, perseverance, and indomitable courage. He left his native land to which he was much attached, in 1842, bringing a family of five sons and three daughters, all of whom, with one son born in Canada, survive him. His strong, manly, qualities of heart and head, enabled him to gain for himself a reputation of which any man might well be proud, for honour, honesty, and truthfulness. On his arrival, he took up his abode in Chingacousy. About 1851, he removed to the township of Sauguen, and settled not far from where the town of Port Elgin now stands. He was a man of strong intellect, sterling integrity, solid worth, and a Christian character, one of the kind of men needed for new countries. In Christina Laidlaw, of Wensington, Roxburghshire, married on the 25th June, 1824, Mr. Gowanlock found a true help-

meet, who by her rare tact, judicious counsel, and steady industry did much to make his life the success it was. On coming to Canada, he found that it was difficult to obtain a missionary, and although the nearest service was a distance of ten or twelve miles from their home, the family went to church on foot, good or bad roads, rather than lose the privilege of joining in the public worship of God, they were the best attenders at the Port Elgin Church, being in their places with scrupulous regularity. Presbyterianism in this neighbourhood owes more to Mr. Gowanlock than the present generation has any idea of. In July last he met with an accident by which his leg was broken and he was rendered helpless and on Wednesday last he passed away from the toils, and cares, and joys of this life, to enter, as we believe, on the rest and blessedness of heaven. Of him it may be said "he gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people and his sons buried him." May his God be ours, and then, kept by the power of God, through faith unto salvation, we may hope to meet in glory hereafter.

MONTREAL NOTES.

The Rev. M. L. Leitch, of Valleyfield, has received a call from the congregation of Knox Church, Elora. Mr. Leitch was asked more than once to preach in Elora, but declined. Notwithstanding this the call has come, and in his favour, and is signed by 167 communicants and seventy adherents. The stipend offered is \$1,000 and a manse. Mr. Leitch has only been in Valleyfield for about three years, during which time the congregation has largely increased in numbers. A special meeting of the Presbytery of Montreal will be held soon to take action in regard to the call.

The Rev. John Turnbull, of St. Louis de Gonzague has just lost his second eldest daughter by death. She came to Montreal two months ago to attend college, and soon afterwards took ill and died here last week. Though but eighteen years of age, her Christian character was well matured, and during her illness she gave most striking evidence of her faith in Christ and her readiness to depart. The family have the sympathy of many friends in their bereavement.

On the evening of Friday last, a public meeting, under the auspices of the Philosophical and Literary Society of the Presbyterian College, was held in the Convocation Hall. Rev. Principal Barbour, of the Congregational College, presided. There was a large attendance. Mr. P. N. Cayer gave a French recitation, and Mr. J. H. Stevenson an English one. There was a quartette by students of the Presbyterian College, and a duet by two congregational students. The event of the evening was an Intercollegiate debate on the question "Should the immigration of the Chinese to America be restricted?" The speakers on the affirmative were Messrs. R. Johnston, of the Presbyterian College, and F. W. McCallum, of the Congregational College; and on the negative, Messrs. J. H. MacVicar, of the Presbyterian College, and C. E. Manning, of the Methodist College. The subject was discussed in an able and instructive manner and to the evident enjoyment of the large audience.

The Rev. Dr. T. G. Smith, of Kingston, is at present in the city in the interest of the Endowment Fund of Queen's College. He preached in St. Andrew's Church in the morning, and in St. Gabriel Church, in the evening of Sabbath last.

A feeling of gloom has been thrown over the city by the terribly sudden death of Mr. Samuel Greenshields, of the well-known wholesale firm Messrs S. Greenshields, Son & Co. Mr. Greenshields was at business in the best of health and spirits during the day of Wednesday last, and met his death by accident in his own house that evening. He was most genial in disposition and highly esteemed by all who knew him. Cut down in the prime of life, his tall, manly figure will be much missed in business and social circles. The funeral on Saturday afternoon was one of the largest ever seen in Montreal, indicating the general esteem in which he was held and the sympathy of the community with the family of the deceased. Mr. Greenshields was a member of St. Paul's Church.

The Sabbath school teachers' class conducted on Saturday afternoons by the Rev. A. B. Mackay is increasing in number, almost every seat in the large lecture hall of the American Presbyterian Church being filled last Saturday. The class is conducted largely by means of questions and answers, and must prove helpful to the teachers attending, and its influence be felt in the several schools of the city. It meets at a quarter to five, p.m., every Saturday, for one hour, and is open to Sabbath school teachers and workers of all denominations.

The anniversaries of the several religious societies have been fixed for the week beginning January 20. Committees are now at work securing speakers for the respective meetings.

At present the number of pupils at the Pointe-aux-Trembles Schools is 145, by far the largest attendance in their history. This means a greatly increased expenditure this year for the maintenance of the schools, in addition to the cost of the enlargement of the boys' building, of which there still remains to be raised about \$6,500. Several of the Sabbath schools supporting pupils have in addition to their annual contributions sent money to provide bed, bedding and other necessary furnishings for their pupil, and it is hoped that many others may do so. The average expense of the furnishings for each pupil is \$15, a small sum for each Sabbath school to raise in addition to their annual scholarship, yet amounting in the aggregate to a large sum.

Canon Taylor's article on "The Failure of Foreign Missions," in the October number of the *Fortnightly Review* is attracting considerable attention here, and in the interest of the cause of missions should be promptly replied to by those in possession of the facts, and in a position to refute his conclusions. He evidently presents a one sided and greatly exaggerated view of the question, and he does not impress one as animated by a spirit either impartial or friendly to foreign mission work.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Dec. 9, 1888.

GIDEON'S ARMY.

Judges 7 1-8.

GOLDEN TEXT.—Not by might, nor by power, but by My Spirit, saith the Lord of hosts.—Zech. iv. 6.

SHORTER CATECHISM.

**Question 105.**—The fifth petition in the Lord's prayer sets forth the truth concerning the forgiveness of sins. Here they are spoken of as debts. We owe to God's righteous law a perfect obedience, but in all things we offend and come short. We are therefore under a load of obligation we can never pay. Christ has died for our offences and was raised again for our justification. His death atones for our sins. In His life He obeyed God's law perfectly for us; therefore for Christ's sake God is ready and willing to pardon every repenting sinner that seeks God's mercy. It is not an easy thing to forgive a wrong done to us. We resent it naturally. That is why we need God's grace to enable us from the heart to forgive others. If we don't forgive those who injure us, how can we expect forgiveness? Both are debts but here the comparison ends. The offences that one mortal can inflict upon another cannot be compared with our transgression of the laws of a righteous God.

INTRODUCTORY.

Of the fifteen successive judges who ruled in Israel, Gideon was the fifth. He was born in Ophrah, on the east side of the Jordan, and became a great and a good man. He was brave, courageous and devout. He lived two hundred years after Joshua's death. The people had sunk into idolatry and had been twice delivered by judges, whom God had raised up. Yet again they had forsaken the service of God, and now Gideon comes divinely commissioned to be their deliverer.

**I. The People Oppressed.**—The Midianites were descendants of Moab, one of Abraham's sons. They were a numerous and wandering people, on the east of the Jordan. For several years they had made plundering raids into Palestine, and grievously oppressed and robbed the people. The Midianites in large numbers were encamped near Mount Gilboa, called here Moreh, in the plain of Esdraelon, the scene of several subsequent conflicts. Gideon and his army had taken up their position near the fountain of Harod, now known as Ain Jalud. The two hosts confronted each other, and while matters are in suspense, a significant and illustrative lesson is taught that God is a very present help in time of trouble.

**II. Deliverance of the Oppressed.**—While the people were groaning under the tyranny of the Midianites God raised up for them a mighty deliverer. Gideon, living retired, is visited by an angel of God, who summons him to the task of delivering Israel, and at his solicitation receives proofs that he is called by God. In the lesson he is also named Jerubbaal, one who contends against Baal, a follower of the God of Israel. In the deliverance about to be vouchsafed, God wants the people to see clearly whence their help comes. If they have a large and powerful army they would naturally think that their own courage and skill had gained the victory. Gideon is directed to make a proclamation that all who were afraid of the enemy should withdraw. As many as twenty-two thousand departed, leaving Gideon's little army only 10,000 strong to face the Midianitish host numbering 135,000. Still God tells Gideon that his army is yet too large. This would greatly try the leader's faith and the faith of his men. They are willing to trust in God, for the lesson does not say that they complained. The next test applied was at the stream near their encampment. Those who could lap the water with the readiness and ease which dogs pursuing often use, were to be separated from the rest who knelt down and drank leisurely from the stream. This test would end in the selection of the most alert and dexterous of the army. They might be few in number, but they would certainly be the best adapted to meet the foe. They were picked men. The result was that only three hundred out of the ten thousand could actually stand the test. If Gideon's faith had been tried, he is now assured of coming victory. "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." God's promise was fulfilled. The famous three hundred were each man provided with a pitcher, a trumpet and a lamp. The pitchers were used to conceal the lights till the proper moment came. At the head of each fighting company the leader carried a trumpet and beside him at night was a torch-bearer. The three hundred surrounded the camp of the sleeping Midianites, and at the signal the pitchers were broken, displaying the lamps each man carried. The surprised Midianites would naturally suppose that they were encompassed by a mighty host. They were thrown into confusion and panic, and struck out against each other and fled in terror. The victory was complete, for the Israelites seized the fords of the Jordan, so that they could not escape. This was their last attempt to plunder the Israelites.

PRACTICAL SUGGESTIONS.

God can at all times raise up and qualify agents for the accomplishment of His purposes.  
God's service requires courage as well as devotion.  
God can work out His plans by few as well by many, and to Him alone the glory is due.

PROFESSOR DRUMMOND, speaking along with Lady Aberdeen at a social meeting of the Peterhead branch of the Haddow House Young Women's Association, expressed his belief that the movement would spread not only over the whole of Scotland, but to the colonies, and would become a powerful lever for good throughout the world.



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Sparkles.

ALEXANDER'S dog was ground to Czarsage meat in that railway accident

Is it stated that the maid of the mist is being courted by the rainbeau.

LADIES go into ecstasies over the new perfume, "Lotus of the Nile."

It is an easy thing to be a philosopher, but it is hard to make it pay.

PEOPLE who try deaf mutes as servants generally find that they don't answer.

FOR Coughs and Colds, use Allen's Lung Balsam. Relief is warranted or money refunded.

GEORGE, dear, what kind of fruit is borne by an electric-light plant? Electric currents, of course.

A FACETIOUS burglar who broke into a house one night said the only thing he struck was a match.

LEWFLER: Does your watch go steady? Man: Well, as steady as anything can be expected that goes with a spring.

SMITH: I say, Jones, can your wife cook? Jones: O, yes, she can cook; the only trouble is that I can't eat what she cooks.

SUFFERING humanity read Carbohc Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 770.

SMITH says he isn't lazy. He lies abed to economize. It costs nothing to sleep, but the moment he wakes up his expenses begin.

PROUD father: I believe, my dear, that baby knows as much as I do. Mother (gazing at the infant): Yes, poor little fellow.

A NEW YORK brewer allows his employes each twenty-five glasses of beer a day. We should think the brewer would have his hands full.

In a lawsuit at Brooklyn a book was produced which contained directions for making twelve kinds of "pure liquor" out of the same barrel of spirits.

The phonograph shows that a man's voice has not the same sound to himself that it has to others, thus fully explaining why some people persist in singing.

CHICAGO dame: My dear, you must remember that our children have futures. Husband (a grain broker): Heaven help 'em if Old Hutch finds it out.

"I AM so glad your sister enjoyed her visit to us, Mr. Smith." "O well, you know, she is the sort of girl who can enjoy herself anywhere, you know."

"THE awkwardest thing in the world," says a cynical neighbour, "is a woman handling a gun." Dunno about that; did you ever see a man handling a baby?

CITY poet: What a queer-looking yellow weed that is! Young lady: Yellow weed! Goodness me! This is the beautiful "golden rod" that you raved about in your last poem.

POSSIBLY the reason that Mrs. Deland calls her charming novel, "John Ward, Preacher," is to prevent Western people from imaging it to be "John Ward, Short-stop."

MAGISTRATE, to plaintiff with lump on his head: If your wife threw a sad-iron at you, why didn't you dodge? Plaintiff: I did, your honor, and that's how I came to get hit.

YOUNG Featherly (waiting for Miss Clara): And so your sister expected me to call this evening, did she, Bobby? Bobby: Yes, sir, I guess she did. I heard her tell ma that she had set the clock an hour ahead.

A LITTLE girl spent the afternoon at her grandmother's. When she came home her mother asked, "Have you been a good girl, dear?" "Not so very," answered the truthful little one, "but, oh, I've had lots of fun!"

EXTRAVAGANT young wife (pocketing a \$20 bill): George, I often wonder why the money you give me to spend is called pin money. Young husband (with a slight sigh): Because, like pins, no one knows where it goes to.

BERTHA: Oh, Reggy, dear, look at this love of a bonnet. It is the most exquisite one I ever had. I hope you won't think me mad when I tell you it cost \$30. Reggy: Think you mad! Well, I guess not. I'm the one that's mad, with a capital M.

In a public school examination, an eccentric examiner demanded, "What views would King Alfred take on universal suffrage, the composition of painted books, if he were living now?" The ingenious pupil wrote in answer, "If King Alfred were still alive, he would be too old to take any interest in anything."

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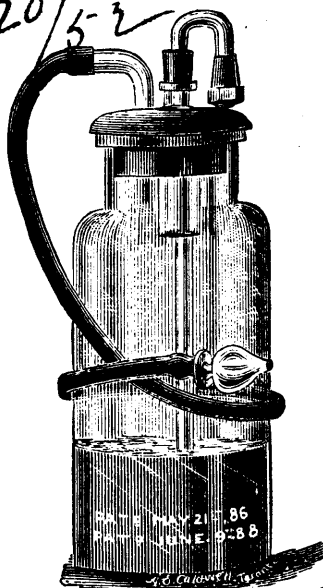
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Dr. Barnaby, of Bridgetown, in a letter to the Company, says: "In my opinion it is just what is required in this Province in the treatment of Catarrh, Asthma, Bronchitis and Consumption, in fact, in all diseases of the respiratory organs. The principle involved is sound, and this system of treatment is bound to come into universal use in the near future."

Dr. Fitzhenry Campbell, ex-Surgeon to the British Army, says: "I feel confident the Inhaler possesses the true principle by which medication can be carried directly to a diseased membrane of the respiratory tract."

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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 ostacian tubes. The eminent scientist—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 county where the English language is spoken. Cases effected by him seven 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 a parasite—of which they know nothing—by means of 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 ten cents in stamps. The address is A. H. Dixon & Son, 39 King Street West, Toronto, Canada.—Scientific American.

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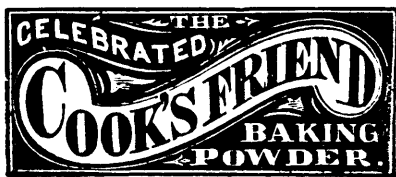
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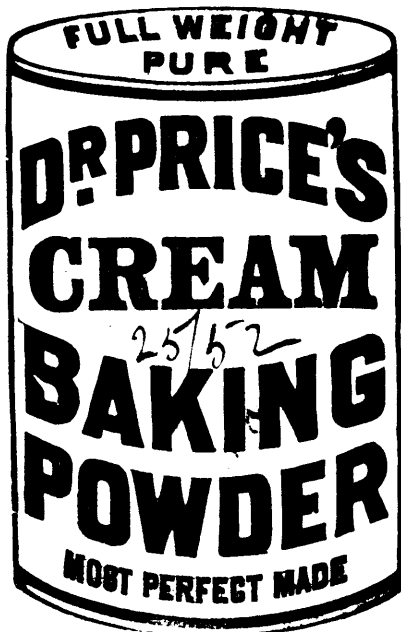


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