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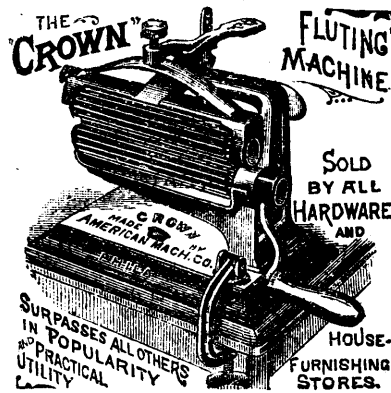
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VOL. 3.

TORONTO, FRIDAY, MARCH 19th, 1880.

No. 20.

## NOTES OF THE WEEK.

THE death is announced of Hannes Arnason, Professor of Philosophy at the Theological School of Iceland. He has left 30,000 crowns for granting stipends to theologians who wish to study philosophy abroad, especially in Germany.

THE French missionaries in Basutoland have promised to send as a delegate to the General Presbyterian Council in Philadelphia one of their number who has been labouring twenty years in Africa, and who is about to visit England to superintend the printing of the Bible in the Basuto language. This noble band of missionaries have done excellent work in South Africa, and are about to begin a mission among the Barotse, near the head waters of the Zambesi.

THE American Missionary Association has published its thirty-third annual report. One good feature which it has to mention this time is its freedom from debt. The total income of the year was \$215,431, nearly \$20,000 more than that of the previous year. The Association labours among the negroes of the Southern States and Africa, and is controlled by the Congregationalists. The churches under its care are sixty-seven with a membership of 4,600. Its academies and schools are numerous, and they do a good, thorough work.

THE general results of the Greek census of last year have been published. The total population of Greece is now 1,679,000 souls, against 1,457,000 in 1870. The increase per annum has accordingly been 1.69 per cent. From 1860 to 1870 the annual increase was 1 per cent. The official report draws the conclusion from these figures that national prosperity is augmenting, but it is very probable that the later census was more thorough than its predecessor, and that in an eastern country like Greece greater familiarity with a western administration has rendered the taking of the census easier, and therefore, more complete.

A STORY is told in Rome as to the cunning of the Jesuits in connection with the new Vatican paper, the "Aurora." The Pope was anxious to establish a paper directly representing his views, and while the matter was being discussed a gentleman came to certain cardinals with references, large funds, and an offer to take the business management of the paper, promising that it should represent the views of the Pope. His offer was accepted, and the paper appeared; but it soon began to advocate opinions opposed to those of the Pope, who was compelled to disavow connection with it. It is now said that the Jesuits were anxious to start a newspaper, and as they knew they could not get the consent of the Pope took this means of making the Pope's intended paper their own.

FATHER McNAMARA, the recent disturber of the peace of the Romish Church, explains how many priests of the communion he has left "lump" their masses. An "intention" in the Church of Rome means the purpose for which any person requests a mass to be said and pays for it; and a law of the Church is that no mass shall be said unless its specific "intention" be in the mind of the officiating priest at the time. But Father McNamara declares that the practice is quite common for a priest to receive the money for one hundred intentions, and then to clear them all off with a single mass. He says no political schemers come near the Roman Catholic priesthood in the wholesale character of their dodges. The deception of saying one mass for a hundred or so was exposed in Germany several years ago.

CHRISTIANS have a difficult position to maintain in California. There are, in all only 30,000 members of Protestant denominations and the entire native-born American population amounts to only 250,000. There are 75,000 Irish, nearly all of whom are Romanists; 29,000 Germans, four-fifths of whom recognize no

church connections (and who, with other foreigners, violate the Sabbath with parades and beer-garden festivities); 7,000 Spaniards, Italians and Portuguese; 8,000 French; 9,000 Mexicans, who are Romanists or Materialists; 100,000 Chinese, etc. In all there are some 475,000 foreigners, and of the 250,000 native Americans mentioned, probably one-half have one or both parents of European birth. We get these figures from the "Catholic Presbyterian." Of the Chinese, 900 are members of Christian churches.

MUCH has been said of late about changes in Palestine and the immigration of the Jews in large numbers. Mr. F. S. De Haas, late United States Consul at Jerusalem, writes in regard to these statements: "The facts are, there is not a railroad in all Palestine. There is not an American missionary in the Holy Land nor a Sunday school. But one Protestant church in Jerusalem, another outside of the walls, and one at Nazareth. The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of re-occupying the land. They go there to die, not to live. No Jew around Jerusalem owns or cultivates an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet."

THE English Baptist missionaries in India have united in a stirring appeal to the churches at home for re-inforcements. They speak very candidly of the present condition of their work. "Owing," they say, "mainly to the fewness of eligible candidates for missionary work in India during the last few years, the mission has sunk into a very enfeebled state." They shew how insufficient is the force at the various stations, there being, for example, but two missionaries in Calcutta, the great metropolis, and but one aged brother in Benares. There are also vast country districts with from 1,000,000 to 2,000,000 population, without a single preacher. The missionaries appeal for help, in view of the vacant places in the stations and of the advanced intellectual, social and moral condition of large bodies of natives who are in a state of mind highly favourable to the reception of the Gospel.

WE have all read of Dr. John Hall's witty remark in his lecture on "A Thriving Congregation." When ridiculing the current ways of paying church expenses, he pictured "the walls of Jerusalem placarded with announcements that a sacred concert would be given under the auspices of King Rehoboam, the proceeds to be devoted to paying off the debt of the temple." The "Congregationalist" repeats the witticism of Dr. Hall, and the "Evening Post" has the further supposition of the temple at Jerusalem being "knocked down to the highest bidder by the auctioneer's hammer at a foreclosure sale," and adds: "These sidelights in skilful hands do sometimes help us to see things very clearly; but who supposes they would actually have sold the Lord's house when the high priest could have sent out easily for some ancient circus rider to fill the pews and 'lift' the debt."—*United Presbyterian.*

AMERICAN missionaries in Persia are interfered with by missionaries of "S.P.G."—the Society for the Propagation of the Gospel, supported by the Anglican hierarchy. The same ill-judged and injurious policy of interference is pursued towards Madagascar Churches. The fine missionary work in the Island, one of the most marvellous works done in modern times, was done by Congregational missionaries in the service of the London Missionary Society. They were the real authors of the wonderful change wrought among the people, and they have been respected as such by all Christian bodies. So the field was largely given to them, until a bishop of England, ordained by the Scotch bishops, was sent out, who was called then the Bishop for Madagascar, but is now billeted as "Lord Bishop of Madagascar," and is asking for money in England to build a cathedral in the capital of Madagascar. And yet there are

eight hundred millions of heathens who have not heard the gospel.

A FRENCH exploring expedition has arrived at Cairo, Egypt. The first steps have been taken toward establishing wayside stations for travellers at Onagara, a mountainous country to the north of the Roubcho Hills, leading out of the desert of Bitter Water. They are the idea of the French Committee of the International African Association, who desire that travellers may have some place to recruit their caravans, engage porters, seek information about the locality, and it is hoped that in a little time they will be self-sustaining, and will so far clear the roads of robbers and marauders as to give a new impetus to African exploration. The German Committee of the same Association is also building a station between Zanzibar and Lake Tanganyika. Many of the transport difficulties which Speke, Grant, and Stanley encountered will thus be obviated, and substantial assistance will be rendered to the second Belgian expedition, which is now on the march under the leadership of M. Poplin.

WE find the following statistics in the English "Methodist Recorder." In France, Protestantism is numerically weak, the total number of Protestants being but 650,000—namely, 560,000 Reformed, 80,000 Lutheran, 10,000 belonging to other bodies. Rationalism is a further weakening element. The constitution of the present French Cabinet, however, is sufficient to shew that mere numbers do not adequately represent the influence of French Protestantism. The scholarship and ability of its ministers have always stood high, and names like Pressensé and Bersier continue the tradition. In German Austria Protestants number about 367,000—namely 249,000 Lutheran and 118,000 Reformed, being two per cent. of the population. In the Hungarian dominions they form twenty per cent. of the population—viz.: 2,000,000 Reformed, and 1,100,000 Lutheran. Through the organization of the Gustavus-Adolphus Union and the British and Foreign Society, Vienna is the centre of a multifarious evangelical activity. In Germany, where Rationalism was once as dominant as at present in Switzerland, evangelical faith has decidedly the mastery in the pulpit and university.

THE Jesuits seem determined to maintain their well established character for meddlesomeness in the political affairs of the countries in which they are tolerated, and it also appears as if they were destined to experience much the same treatment as they met with in bygone days. By their opposition to the 7th clause of the French Education Bill and its rejection, through their influence by the Senate, they are beginning to find France too hot for them, so that they are already preparing, if necessary, for a flight from that country to Spain. They were expelled from Spain in 1767 on account of treasonable writings discovered in one of their colleges. They were again tolerated in that country and were again expelled, to be restored again in 1874. We are afraid their troubles, even in that priest-ridden land, are not yet at an end, for the Ethiopian will sooner change his skin and the leopard his spots than the Jesuit will cease to conspire against every Government and every system that do not help forward his cause. It is long since it was said by them "Let us be as we are, or let us cease to be." Modern Governments are less and less inclined to adopt the former idea, and will more and more turn to the latter as the true solution of the difficulty. In the meantime it is well that the Jesuits have so far provoked the ruling powers in France as to lead to the question of their expulsion being seriously discussed. It is possible that by-and-by there may be another and final clause added to the celebrated description of this redoubtable fraternity: "They come in like lambs, to ravine like wolves, to be driven out like dogs, and to return like flying eagles." Freedom in its proper sense is one thing, freedom to conspire against free thought and free Governments, with impunity, is something quite different. Dealers in treason must not be surprised if they meet with the traitor's fate.



## OUR CONTRIBUTORS.

### AMUSEMENTS.

MR. EDITOR,—I have read the very profound observations of "Senior Youth" on "Home Amusements," in the last number of THE PRESBYTERIAN. "Senior Youth" is evidently a close as well as a shrewd observer of men and things. His remarks display great *pathos*, and are very wise withal, according to his way of thinking; most people, however, will join in asking him to refrain from inflicting his silly, illogical, and childish letters upon your readers. It requires, no doubt, considerable reflection to thoroughly understand the proposition he lays down—*one*, by the way, which no one ever heard of before: "tick, tick, tick, from first to last, and the longest life is measured by time; action by action, and at the end of one's life we find them almost innumerable." By some ratiocinative process which we have not the good luck to comprehend—and we believe that even Whately himself couldn't either—it logically follows that dancing parties have a beginning!

We don't pretend to deny that dancing is abused. But are there not abuses in everything, even in religion itself? And must we put away religion because, as often happens, some wolf in sheep's clothing abuses the guise with which he has wrongfully plumed himself? Some ruffian shoots his neighbour, and because in that single instance a grievous crime is committed, must all firearms be destroyed? All dancing must be put down, forsooth, because a few carry it to excess. This is an *argumentum ad hominem* with a vengeance.

We venture to say, and "Senior Youth," with all his mealy-mouthed nonsense, can't contradict it either, that there are hundreds and hundreds of persons who have again and again attended dancing parties and have not been one whit the worse for it.

Dancing gives an easy behaviour and a graceful carriage to the body. We generally form our ideas of people at first sight, and the impressions thus formed cling to us. It is therefore desirable to be able to enter a room with good grace.

Will "Senior Youth" tell us how he can successfully *entertain* a party of young people, the majority of whom cannot be easily persuaded to adopt his peculiar anti-dancing notions? Let him bear in mind that an entertainment possessing superior attractions to the billiard-room, or perhaps the bar room, must be provided, and the interest must be sustained and kept up. It's all very well to prate "beware," like an old woman, or even as Pecksniff himself couldn't do, and talk about abuses and excesses in dancing; but let this amiable "Senior Youth," think over the matter practically in the light of existing facts, wholesome or unwholesome as they may be to him. He may scream "beware" until he is hoarse, but that won't stop dancing, nor get the vast majority of young people into his way of thinking, nor keep a great many young men away from the gilded attractions above mentioned.

Dancing is neither forbidden nor condemned in Scripture, but the reverse, if anything. And if "Senior Youth" wants passages from Scripture to back up these statements we can give him a score of them. Indeed, in order to bolster a weak case, we have known people like "Senior Youth" say that dancing should be put down, for "Herodias' daughter came in and danced and pleased Herod and them that sat with him," and hence John the Baptist lost his head! This is like the rustic who made Tenterden steeple the cause of Goodwin Sands.

The Pyrrhic dance shed more lustre on the name of Pyrrhus than all his other deeds. The Lacedæmonians encouraged the diversion of dancing, and they were the bravest of the Greeks. Their peculiar dance—the *Hormus*—was famous over all Asia. In Thessaly there are still extant statues erected in honour of the best dancers.

Socrates professedly admired dancing, and even learned it himself when he was an old man.

JUNIOR YOUTH.

Alliston, March 3rd, 1880.

MR. EDITOR,—I have read with interest and profit the discussion in your paper on card-playing and dancing. These things have long been looked upon with suspicion by many of our people. I do hope that the airing they have got the

last few weeks will be the means of driving all such questionable amusements from our homes.

There is another growing evil that is fast becoming more attractive to our young people, though with its increased attraction the moral or spiritual tone, if it could ever be said to have any, is gradually becoming lower. We have had three "carnivals" this winter in our village, and in our sister village they have had two. Now, Mr. Editor, what we want to know is, first, are "carnivals" sinful or not, if they are, wherein does the sinfulness consist? next, can our Church of ficers take part in them, encourage them, advocate them, help them by their money, time and talents, and yet be blameless? can they who are Christians do these things and sin not? I would like to see this matter taken up and put in the true light before the people.

Norwood, March 4, 1880

### AGED AND INFIRM MINISTERS' FUND

MR. EDITOR, In Dr. Reid's returns of contributions to the schemes of the Church, up to February 16th, printed in your issue of February 20th, the figures given indicate that there is a decrease of \$216.28 in the receipts of the Aged and Infirm Ministers' Fund, as compared with those of the previous year. That there may be no discouragement or anxiety in relation to the state of the Fund and the prospects of the beneficiaries for the current year, allow me to make the following explanations:

1. Dr. Reid has not included in his return the amount received from *ministers' rates*. This is so much beyond the amount received last year that the contributions and the rates received up to February 2nd, see March "Record" together amount to \$2,948.45 as against \$2,887.46 at the same date last year—*increase*, \$60.99.

2. Last year the Committee received a bequest of \$1,000, whereas this year no bequest has come in, and not much in the way of individual donation. If it is kept in mind that bequests and donations go, by order of the Assembly, to the increase of capital, it will appear that the amount available for current expenditure is this year about \$1,000 more than last year—due, chiefly, to the increase of congregational contributions, and partly to the more general payment of the rate.

Assuming that the contributions now coming in and yet to come before the end of April, will be in correspondence with those already received, I think there can be no reasonable doubt that the Committee will be able to pay the annuities for the year, and also to pay the *twenty five per cent.* kept back last year.

JAMES MIDDLEMISS.

Elora, March 8, 1880.

[Up to the 16th inst., the amount received from collections and ministers rate was \$3,686.19, against \$3,245.58 from the same sources to the same date last year.—ED. C. P.]

### AHMEDNAGAR, INDIA.

There is nothing more encouraging than to notice the growing interest taken by our Canadian Theological Students in Foreign Missions, and the increasing readiness with which they volunteer for personal labour in that field of evangelistic effort. We have native Canadians preaching the Gospel in every quarter of the world, and among these, Presbyterians hold no secondary place. It is to be regretted that our own Church has not been able, from the want of funds, to send out to the foreign field all the properly qualified among her own students and preachers who were prepared to offer their services. This, however, has not prevented some of these from carrying out their fondly cherished desires for missionary work among the heathen, as other Churches have availed themselves of their services, and will, we doubt not, find them devoted and efficient labourers in the Lord's vineyard.

From one of these, now labouring in Erzroum, Eastern Turkey, we had an interesting communication a short time ago, which, no doubt, our readers were glad to see in the pages of THE PRESBYTERIAN. Another, the Rev. Mr. Smith, who left Canada for India about the same time as our missionary the Rev. John Wilkie, writes to a friend from Ahmednagar, India, a long and interesting letter, from which we are pleased to make the following extracts:

Ancient Cairo beggars description. Its ruins, gray-headed when Rome was born, are not so ruinous

as those of its younger competitor for antiquarian honours, in many instances. I satisfied myself with looking up to the top of Cheops without ascending it. I suppose the same thoughts passed through my mind which have troubled so many who preceded me, How did the Egyptians hoist those immense blocks of stone? It would puzzle our modern engineers to construct machinery powerful enough. In an old temple near Cheops I saw some specimens of architecture which, if possible, were still more difficult of construction, built entirely of granite, beautifully polished, each stone of enormous proportions, much larger than any I ever saw before. One or two I measured, and found them four feet square, by sixteen feet long; these were for pillars to support the roof. For *colists* they had similar blocks of solid granite of equal or greater size, and the ceiling was still granite, but the *boards* differed from the joists in being proportionally wider, while their thickness I could not ascertain. The size of the stones was something wonderful; but I could scarcely believe my senses when on inquiry, I learned that these blocks came from the second cataract of the Nile, a distance not less than three hundred miles. It is probable that a canal existed from there to the Pyramids at that time, although now there is no trace of such, and the river flows past at a distance of about seven miles.

Egypt is a dry, sandy waste. The country, for a few miles on each side of the Nile, is irrigated by means of canals from the Nile, and waterwheels, worked by oxen. Of course, the country is perfectly level; were it not so, all would be a desert, as rain scarcely ever falls; artificial irrigation and the annual overflow being the great fertilizers.

The filth of Cairo and Egypt, generally, is indescribable. The wretchedness of its people is appalling, and yet they do not seem so poverty stricken, but they have no idea of neatness, cleanliness, or improvement. Dr. Lansing represents the United Presbyterian Church of the United States, and seems to have done a great deal of solid work in Cairo and vicinity; but if people in Canada or the United States could get but a glimpse of Mohammedanism, as seen in its best features, and to the best advantage, *i.e.*, in Cairo, a great deal more would be done for Egypt in the way of missions. It is not unfair to say that Mohammedanism is seen to the best advantage in Cairo. Here it has full sway, has no opposition; and what Cairo is, that religion has made it. The strongest argument that could be made use of in dealing with a heathen, it seems to me, is a comparison of results, and the same argument is equally valid in favour of Christianity against a spurious Theism.

Bombay I reached on December 13th, ten days ahead of the Rev. John Wilkie, although he left Quebec one week sooner. Bombay is an English city in many respects. Its dock, fort, railways, street-cars, Government buildings, colleges, etc., are all western in style and are truly magnificent. The native part of the city is much like all eastern cities, having narrow streets, and queer little shops, on an average six feet by eight feet, or thereabouts, with the merchant sitting on a mat in the front.

The people are so varied in their character and habits that description is impossible. I heard it said by one who ought to know, that about thirty languages are regularly spoken in Bombay. Of Europeans, there are many from several different countries, English, however, preponderate.

Of the natives, the Parsees strike one at the first most favourably. They are not very numerous in India, but in Bombay they seem to number many thousands. They are generally wealthy and nicely dressed, seem very intelligent and highly respectable. They are the bankers and brokers of India. In complexion they are but little darker than many of us and are quite as good-looking. Many Parsee ladies whom I saw were nothing short of beautiful.

The rest of the population I can scarcely distinguish—castes from each other, or Hindoo from Mussulman; but those who have lived here any length of time can detect hundreds of distinctions between a Brahmin, with nothing apparently on his person but a loin-cloth, and a Mahar similarly clad. By the way this is the fashionable costume here. I find that one-half of the population adopt it. Children, as a rule, wear nothing more than nature provides free. It is supposed the healthiest costume, for this country at least. One would suppose where one style of garment is so fashionable that there is a great sameness in the dress of these people. Such, however, is not the

case. It is truly surprising what variety they manage to exhibit in that one article; quite enough to relieve one from sameness and satisfy the most fastidious taste. A popular style of dress for children is a ring in one nostril with some ornaments attached, and two or three others on the toes. Men frequently substitute a ring in the top of the ear for the ring in the nostril, which seems to belong to women and girls only.

This afternoon I had, while writing here, a man making a book-case. He had on the usual waistcloth and the ear-ring an inch in diameter. His head was shaved, except a small lock at the crown, egg-shaped, about one inch wide and two long. This was allowed to grow six or seven inches. He sat on the floor, held his work with his toes, and worked away—well not very fast. It took him and another the whole afternoon to put on eight small hinges on a book-case. But that was a very good half-day's work. When he gets through I shall probably pay him ten cents a day; that is good pay too. He boards himself and supports his family very comfortably at that rate. Of course provisions are cheap and clothing costs nothing, while very little fuel is needed, and no household furniture is used. A man can start housekeeping on five rupees at the outside; a rupee is forty cents just now. I do not know how little these people could live on, but fancy the limit is reached in our orphanage, where two and a half rupees, per month, supports a child or boards a young woman while being educated, just fancy, one dollar per month saves a human being from starvation, and yet within sight of this city hundreds, if not thousands, have perished from want of food within the past three years. This week a case came under our own notice—a Christian too. Between this city and Dhoud, forty-five miles south, the country is a barren plain, nothing growing but weeds. No people nor villages in sight, no cattle, nothing but birds to be seen. I asked the reason, for the land seemed good. It was this, the cattle died during the famine, the people, too, either died or moved away. Now those that are left are too poor to buy cattle or seed, and so just dig a little round their doors with hoes and live on the little they can raise. It makes famine awfully real to see a poor creature crawling along the street, too weak to walk without tottering, with every bone protruding, gathering up offal and eagerly devouring it. This is not all; but these famine-stricken creatures become diseased and covered with sores, from which they have no clothes or strength to keep the myriads of flies which unceasingly distress them. Many Lazaruses have I seen at our gates, as I go in and out, and glad they would be for the luxury of a lick, if we could afford to keep a dog. We find it costs as little to support a human being, while the latter has [the advantage of possessing a soul. I could dwell on this; it draws out my sympathies, I hope it will yours too.

We are very comfortably situated ourselves, get quite enough salary to supply all our wants. There is no excuse for large salaries here, whatever, though most Europeans get them, and some missionaries, I regret to say, try to ape the extravagance of the English Government employes whose salaries of 2,000 rupees per month and upwards are ground out of the starving poor. I feel ashamed of the British Government when I think of the extortion and jobbery practised here, and the high-handed snobbery which these officers exhibit in all their dealings with the natives. There is a day of retribution coming, however, and if matters are not mended soon that day will be worse than '57. The natives are becoming educated and enlightened, and the more they become so the less tamely they will submit to insults and superciliousness from those in many cases not so good as themselves. I know of a case where an English officer (Government) gets a salary of 2,300 rupees per month; his deputy, who does nearly all the work, and who is well educated, trained in the Free Church College, under Dr. J. M. Mitchell, gets 100 rupees per month. But then the latter is *only a native*. The former in addressing the latter never says, "Sir?" That would be too respectful, but he is very courteous when he says, "What?"

The railway carriages, too, are cleared of natives if a Sahib wishes to occupy any particular compartment alone. The native, on the contrary, is always respectful and obliging, exhibiting, in my judgment, the best of good manners and high breeding.

The weather, since we came here, has been delightful, rather warm, you would say. The sun is very hot, and the thermometer at noon stands about 85° in the

shade. In the early morning it frequently descends as far as 60, or once or twice to 55°. We had frost within a few miles of Nagor shortly before Christmas, but frosts are very rare—once in many years. There has been no rain since September, I think, and we do not look for any more until May, perhaps June. During three months it rains almost constantly, *i.e.*, some nearly every day. The whole rainfall here is about thirty inches on an average, while at Mahabaleshwar, 100 miles away, on the Ghats, it is 100 inches annually. In consequence of this drought, the rivers near us go dry and water becomes scarce, so that a never-failing well is something worth contending for. The water for this city is brought from springs in the hills, some six or seven miles away, by mains, as at home, and large tanks, or wells (perhaps they should be called), are dug in the city into which the water is allowed to run, and from which the people draw for themselves. One of these we have at the foot of our garden, and the water is as good as I have tasted anywhere. They have a system for cooling water which Canadians might well imitate, *viz.*, a number of large porous earthenware water-pots, through which the water passes in succession, leaking from one to another and cooling by evaporation as it descends. We get our water ice-cold in this manner, and by placing a quantity of charcoal and sand in several of the pots it is nicely filtered too.

We get almost anything we want here. With a railway from Bombay and communication with the whole world, and so many Europeans whose desires are as large as their salaries, a trade has been opened up with everywhere, and the world's luxuries and comforts, too, can be got at moderate prices. There is no occasion whatever for talking of sacrifices in coming here. We are just as comfortable here as we could be at home in any circumstances, and have most excellent company in our fellow missionaries and some most respectable and intelligent natives—Christian and heathen. Several of the latter have called upon us and we enjoy their company very much. I find that the missionaries are appreciated and welcomed by all classes of native society, and especially by the educated.

#### PRESBYTERIAN STATISTICS FOR MANITOBA.

The following statement has been compiled by Prof. Bryce, treasurer of the Presbytery of Manitoba, in connection with the missionary meetings being held at present throughout the Presbytery.

In October, 1870, the Presbytery of Manitoba was formed under the authority of the General Assembly of the Canada Presbyterian Church. It consisted of four ministerial members—Messrs. Black, Nisbet, Fletcher, and McNab. There were at the time less than two hundred Presbyterian families in the North-West. The Presbytery has in 1880 twenty five ministerial members, besides five missionaries not on the roll of Presbytery—thirty regular labourers in all. There was paid as salaries to the four members mentioned, in the year 1870, \$2,850, of which \$600 was raised by the people supplied. In the Presbytery, in 1880, there is paid in salaries the sum of \$24,350. Of this \$11,500 is raised by the people themselves, while the remainder of \$12,850 is paid by the Home Mission Committee, the Foreign Mission Committee, and the French Evangelization Committee of the Presbyterian Church in Canada, with one or two small amounts from other sources. In the year 1880 as compared with 1870 there has thus been an increase of about 800 per cent. in the expenditure, and an increase of over 1,800 per cent. in the amounts raised by the people supplied. It is estimated that there are now between 1,500 and 2,000 Presbyterian families in the Canadian North-West. In 1870 there were eight preaching places supplied with ordinances; in 1880 there are about one hundred and twenty. Statistics shew that the advance in the people's contributions (except in Winnipeg and Kildonan) has been chiefly during the last four years of the period, or in other words, since the disappearance of the grasshoppers. In church building, in which progress must necessarily be slower than in contributions to the support of ordinances, the recuperative energy of the people has shewn itself in this direction chiefly during the last two years of the period. In the year 1879 just closed, there were opened within the bounds of the Presbytery ten new churches, costing in the aggregate, some \$33,000. Of this amount not more

than \$550 was received from abroad. There is, however, on these ten churches, some \$18,000 of debt. In a new country this cannot be avoided if progress is to be made, and where the people build their own churches. The people are compelled to divide the cost of the building, which is a severe strain upon their energies over several years. Unceasing efforts should be put forth to clear off these burdens, for, all other theories to the contrary, debt is a millstone about the neck. In the case of eight of the ten churches erected in 1879, they were the first churches erected by the congregations, in five they are the only churches in the several localities. The figures given, while acting as an encouragement, should, especially in the matter of contributions, act as a stimulus to greater exertion, that the central committees may be relieved of supporting ordinances in existing organizations to be free to extend their help to the newer settlements forming every year here and there on the prairies.

Inquiries are sometimes made for the addresses of the several ministers, by those who were acquainted with them in the older provinces, or by others wishing to communicate with them. The names and post office addresses of those not resident in Winnipeg are appended:

Rev. John Scott, Emerson; Rev. H. J. Northwick, Rock Lake; Rev. Alex. Matheson, Springfield; Rev. Samuel Donaldson, Meadow Lea; Rev. H. McKellar, High Bluff; Rev. Allan Bell, Portage la Prairie; Rev. George Flett, Okanase, N.-W.T.; Rev. James S. Stewart, Palestine; Rev. James Douglas, Morris; Rev. Alexander Campbell, Lower Fort Garry; Rev. S. Polson, Millbrook; Rev. W. Mullins, Headingly; Rev. W. R. Ross, Campbellville; Rev. D. McKae, Archibald; Rev. G. Roddick, Grand Valley, N.-W.T.; Rev. A. Smith, Hallsford, N.-W.T.; Rev. J. McLeod, Salisbury, N.-W.T.; Rev. Solomon Tunkansuicys, Fort Ellice, N.-W.T.; Rev. J. Duncan, Prince Albert, N.-W.T.; Rev. J. Mackay, Prince Albert, N.-W.T.; Rev. A. H. Cameron, Cross Lake, C. P. R.; Rev. W. D. Russell, Rat Portage, C. P. R.; Mr. J. Lawrence, Stonewall or Winnipeg; Mr. C. N. Copeland, Shoal Lake, N.-W.T.; Mr. Goldie, care of Rev. J. Scott, Emerson.

#### KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The annual meeting of this Society was held last Friday evening. Encouraging reports of the condition of the Society were presented by the Committee.

The prizes were awarded as follows:—Essayists: 1st, Mr. M. McGregor, B.A.; 2nd, Mr. J. Jamieson. Speakers: 1st, Mr. D. McColl, B.A.; 2nd, Mr. Thos. Scouler. Reader (Scripture): Mr. J. R. Johnston, B.A. Reader (secular): Mr. David James.

The following were elected officers for the ensuing year. President, Mr. D. McColl, B.A.; 1st Vice-President, Mr. J. Farquharson, B.A., and Vice-President, Mr. M. McGregor, B.A.; Critic, Mr. John Neil, B.A.; Recording Secretary, Mr. John Gibson, B.A.; Corresponding Secretary, Mr. A. G. McLachlin, B.A.; Treasurer, Mr. A. B. Meldrum; Secretary of Committees, Mr. J. W. Cameron, Curator, Mr. R. McNair, Councillors, Messrs. A. Henderson, R. Y. Thomson, and A. Robertson.

The valedictory was delivered by the retiring 1st Vice-President, Mr. J. C. Tibb, M.A., after which the President elect was called to the chair, and a vote of thanks passed to the retiring Committee. The meeting then adjourned. A. G. McLachlin, *Cor. Sec.*

PRESBYTERY OF LINDSAY. An adjourned meeting of this Presbytery was held at Woodville on Tuesday, 9th March. Parties were heard from Kirkfield and Victoria in regard to their indebtedness, and arrangements made for collecting arrears reported as proceeding, when the case was deferred till the meeting in May. The congregation of Uxbridge was erected into a separate charge; and a station at Zephyr taken into connection with Leaskdale, to be supplied by a student during the summer. Mr. Cockburn was appointed Moderator of Leaskdale Session, and the elders of Leaskdale were appointed assessors to form a Session at Uxbridge; Mr. W. J. Smyth was appointed to intimate the decision to these congregations. The call from Napier and Alvinston to Mr. McDonald was taken up, and parties heard. Mr. McDonald having refused the call, it was set aside accordingly. The next regular meeting of Presbytery to be held at Woodville on Tuesday 25th May, at eleven a.m.—J. R. Scott, *Pres. Clerk*.

## PASTOR AND PEOPLE.

### "DO YOU BELIEVE IN THE BIBLE?"

In the discourse of President Tuttle, of Wabash College, at the College Concert, occurred the following remarks. He addresses himself to some who may call themselves sceptics, and who, for that reason, would not feel the appeal "to be earnest in religion."

Do some of you say, "You forget that we are sceptics?" No, I do not; but I ask, why are you sceptics? Have you carefully examined this book? Have you weighed its illustrious proofs? Have you candidly looked over the ground on which this book claims to be a revelation from God? No, you have not. I am sure you have not. Had you so examined this book, you would have found God's handwriting blazing out on every page, and now, instead of being sceptics, you would be Christians. I am sure you would.

But, perhaps you ask me, "Do you believe the Bible? Have you examined its evidences so as to feel sure that it is God's book? Why do you believe it?" I answer, Yes, I have examined it. For many years, at my father's family altar I had to examine it; and since I was fourteen years old, there have been few days when I have not, in some way, examined the Bible. I have read books against it, and books in its favour, and I have read the book itself a great deal; some parts of it hundreds of times. Every day strengthens my faith, and yet some who do not have even a Bible, and have not read it, profess not to believe it.

To-day, after so long examination, I formulate my faith in it, and my love for it, in the famous words of Kossuth, as he clasped the book in his arms, "Precious volume!"

Do you ask me if I have any other reason for believing it?

I answer, Yes, I have. My father and my mother, and my brothers and my sister, five out of seven, who, long, long ago, composed the family group in the old parsonage, all believed it, and the five that are gone, as they were dying, reposed with serene confidence on the assurances of this book. And if God will help, the two that survive will cleave fast to the dear old volume which breathed into their souls the peace of God while they lived, and when they died.

Do you ask, "Have you another reason for faith in this volume? Yes, I have. When from this high eminence I cast my eye back over the past, I find here and there some distressing scenes of crime and sin and poverty, dying beds on which poor souls were passing out of life in gloom and uncertainty, and often in agony. All these distresses flowed from a neglect of the Bible—its law and its gospel—its God and its Saviour.

The sight makes me shudder. Graves illumined by not a ray of hope, how many of them I recall! And they were such because men either scouted the Bible as false, or neglected it as of no authority. I look at these scenes, terminating in such dismal graves, and I am sure it is a sad thing to live without the Bible as the divine dictator of both faith and life.

For aught that I know, I might name hundreds of Christian friends who have died since that day so long ago, when, for the first time, I saw one die. She was an aged saint who, almost forgetful of her own approaching change, used the last moments of her life to win her wicked son to Christ. And to-day that son sleeps beside her in a Christian grave because of the plea of the mother as she was dying. Yes, from that first death I witnessed until the other day, the man died who, forty-six years ago, taught the first class in this College, died serenely, sending a message to you, to "become Christians," I have seen such hope and courage in those dying in this faith. I have so often had occasion to hear, in some form, in fact or in substance, the words of the ancient Christian faith. "I am dying, I shall rise again." I have so often seen Christian men and women, and children, acting over and over again Psalm xxiii., and Romans viii., and 2 Cor. iv., and Rev. xxi., that I am sure the book which is such a force and joy in the death of its believers, must be from God.

I see that it is a book that makes society and people pure and good and happy in proportion as it is practised, and I never saw a bad man or an unhappy one, or a hopeless one, I never saw a corrupt society

or community, that was not such in violation of this book.

And, to-day, I would as soon question the divine origin of the sun as the divine origin of the Bible. And in this faith I stand in illustrious company among the living and the translated!

I want you, young men, to become Christians. God commands you to become Christians. God entreats you to become Christians. God's Son died that you might become Christians. It will bless you in life to become Christians. It will glorify you in the future life to become Christians. The Church of God to-day prays that you may become Christians.

Now, do not push this aside. Do not trifle with it. Jesus, the incarnate Son of God, says to you, "Come unto me."

We are here in a chapel that seems still to echo with the bounding footsteps of one recently gone from among us—Professor Mills. Again I seem to be at his side in the presence of death. Again I seem to hear his difficult respiration. And again do I repeat a message sent to you in such solemn circumstances, and a message you have heard before, but which is as tender and earnest as the love and convictions of the dying saint could make it: "Tell them to become Christians."—*Herald and Presbyterian.*

### NO HUMILITY IN DOUBTING.

The habitual, or even the occasional, doubtful apprehension indulged in of his interest in Christ, will tend materially to the enfeebling and decay of a believer's faith. No cause can be more certain in its effects than this. If it be true that the exercise of faith develops its strength, it is equally true that the perpetual indulgence of doubtful apprehensions of pardon and acceptance must necessarily eat as a canker-worm at the root of faith. Every misgiving felt, every dark providence brooded over, tends to unhinge the soul from God, and dims its near and loving view of Jesus. To doubt the love, the wisdom, and the faithfulness of God; to doubt the perfection of the work of Christ; to doubt the operation of the Spirit on the heart, what can tend more to the weakening and decay of this precious and costly grace? Every time the soul sinks under the pressure of a doubt of its interest in Christ, the effect *must* be a weakening of the soul's view of the glory, perfection, and all-sufficiency of Christ's work. But imperfectly may the doubting Christian be aware what dishonour is done to Jesus, what reflection is cast upon His great work, by every unbelieving fear he cherishes. It is a secret wounding of Jesus, however the soul might shrink from such an inference; it is a lowering, an undervaluing of Christ's obedience and death—that glorious work of salvation with which the Father has declared Himself well pleased—that work with which divine justice has confessed itself satisfied—that work, we say, is dishonoured, undervalued, and slighted by every doubt and fear secretly harboured or openly expressed by a child of God. The moment a believer looks at his unworthiness more than at the righteousness of Christ, supposes that there is not a sufficiency of merit in Jesus to supply the absence of all merit in himself before God, what is it but a setting up his sinfulness and unworthiness *above* the infinite worth, fulness, and sufficiency of Christ's atonement and righteousness? There is much spurious humility among many of the dear saints of God. It is thought by some, that to be always doubting one's pardon and acceptance is the evidence of a lowly spirit. It is, allow us to say, the mark of the very opposite of a lowly and humble mind. That is true humility that credits the testimony of God, that believes because He has spoken it, that rests in the blood and righteousness and all sufficiency of Jesus, because He has declared that "Whosoever believeth in Him shall be saved." This is genuine lowliness, the blessed product of the Eternal Spirit. To go to Jesus just as I am, a poor, lost, helpless sinner—to go without previous preparation to go glorying in my weakness, infirmity, and poverty, that the free grace, and sovereign pleasure, and infinite merit of Christ might be seen in my full pardon, justification, and eternal glory. There is more of unmortified pride, of self righteousness, of that principle that would make God a debtor to the creature, in the refusal of a soul *fully* to accept of Jesus, than is suspected. There is more real, profound humility in a simple, believing venture upon Christ, as a ruined creature, taking Him as all its

righteousness, all its pardon, all its glory, than it is possible for any mortal mind to fathom. Doubt is ever the offspring of pride; humility is ever the handmaid of faith.—*Winslow.*

### TIME TO THINK.

"One of the most common defects in the training of girls," writes a mother who has proved her right to be a counsellor in this important work, "is that they are not brought up to live alone, 'to stay at home in their own minds.' From babyhood they are watched, tended, noticed, guarded, never left alone. Even young infants are not so much as permitted to think out the mysteries of a door knob; but are tossed up, their little trains of thought interrupted, their solitude continually invaded. Let a little girl be left to herself hours of every day, near to loving friends who have some other occupation than watching and advising her, and she will invent boundless resources and be never so happy. Solitude is a necessity to the formation of character."

There is food for reflection in these words for all who have the care of children. The privilege of solitude is not enjoyed by many children of either sex in our towns and cities. If they are not mingling in the exciting labours or sports of the crowded schools, they are playing in the streets, or with their mates in their own homes; some social diversion fills up nearly all the leisure hours of every day; and when there are no playmates at hand, the mother must give up her time to their amusement. Too much company, too much watching, too much effort to direct every thought and action of the child, too little opportunity for the development of its own individuality—doubtless these are the reasons for the feebleness of many characters.

Indeed, most of the young people of our larger towns become wholly incapable of spending any time by themselves. The moment their companions are out of sight and the efforts to direct them have ceased, they are restless and miserable. Nothing but an exciting novel will reconcile them to existence. This is largely due, no doubt, to the attractions of social sport which take hold so strongly on the nature of active young people, but it is also the result in part of the too persistent watchfulness of parents in the child's earliest years, by which the child is never left to itself or taught to prize the sweet delights of solitude.

This is one of the disadvantages which the children of the cities are bound to undergo. The country boys and girls have much time to themselves; and while their minds often lack the alertness that is produced by the brisk social commerce of the cities, it is possible that they sometimes gain in vigour and power of concentration more than they lose in nimbleness and wit. The fact is that the majority of the men and women who are at the head of affairs in the nation were trained in the country, and while their success is due to the fact that they learned to work in their youth, it is due in part, no doubt, to the fact that they had in their younger days a good deal of time to think.—*Good Company.*

### WHAT HAS BROUGHT ME TO CHRIST.

Various things have had an influence in bringing us to Christ. Sometimes trifling and most inappropriate things, under the blessing of God, become the instruments of our salvation. Preaching has been the most effective human agency to bring men to Christ. Under the preaching of the Apostle Peter, three thousand souls were converted. The people prayed all night, and Livingstone preached the next day, and five hundred were brought to Christ.

A stranger stepped up to a minister of New York some time ago, and said, "I heard you preach in a western town ten years ago. That sermon revolutionized my whole life, it brought me into the Church, and into the ministry. I have never seen you since, but am glad to thank you now."

A youth by the name of John Owen went to London to reside. He wanted to hear the pulpit celebrities of that city. He sought Dr. C.'s church, but he was absent. He hastened then to the church of the eloquent Mr. Jackson, and a plain, obscure preacher from the country, occupied the pulpit that day. But that preaching, weak compared with what he expected to hear, was the power of God unto Owen's salvation. Little did he think, as he wandered about that Sabbath day seeking celebrities,



that his soul's need would be supplied by an humble instrument compared with those whom he sought.

Multitudes have been brought to Christ by reading the Bible. In these days of great progress in heathen countries, we often read the power of this book upon the hearts of those who have not heard the voice of the minister. Many in our own land have been led to Christ while reading the Word of God. Finney, the great revivalist, when a student of law, owed his conversion to his increased interest in the Bible. He said, "Whenever I found a reference by the law authors to the Bible, I turned to the passage, and consulted it in its connections. This soon led to my taking a new interest in the Bible, and I read and meditated on it much more than I had ever done before in my life."

When Daniel Baker was travelling through the South, he called on a young man to lead in prayer at one of his meetings. That young man was not a Christian, but attempted to comply with the request. From that time that young man, who afterwards became a distinguished Baptist minister, dated his conversion.

John Bunyan acknowledges the good he received from a conversation he had heard. He says: "The good providence of God called me to Bedford to work at my calling, and in one of the streets of that town I came where there were three or four women sitting at the door in the sun, talking about the things of God."

Ebenezer Erskine, a distinguished Scotch divine, had been in the ministry some time before he experienced a change of heart. One day he heard his wife talking to his brother Ralph about the interest of his soul, and this conversation brought Ebenezer to the feet of Christ.

The first deep impression of eternal things Dr. John Breckinridge received was when, a student at Princeton, he heard the singing of the hymn "Awaked by Sinai's awful sound."

Harlan Page was in the habit of writing letters, and in this way won many to Christ.

A child asked her uncle to tell her about Jesus, as her mother was in the habit of doing, and the request and his inability to comply, awakened strange questions in his mind, and he was led to Christ.

An old lady near Dr. Guthrie's church was asked how she was awakened from spiritual death, and she replied: "By Dr. Guthrie's bells. When they rang on Sabbath I wished they would leave off—they troubled me."

The conduct and example of persons have had a wonderful effect. A nobleman resided for a time with Fenelon. "But," said he, "I had to leave, for I would have become a Christian in spite of myself."

Charles Hodge and Kinsey Van Dyke of Princeton College united with the First Church of Princeton in December, 1814. "Soon after a remarkable revival of religion commenced in the College, which Dr. Maclean thinks originated in the impression made upon the minds of the students by the stand which these two young men had taken on the side of Christ."—*Rev. R. H. Williams.*

#### THE PLEASURE SEEKER'S SCORN OF THE SPIRITUAL MAN.

The modern worldling and formalist do not explode their contempt by exclaiming, with the ancient Greek, "Foolishness!" but by crying, "Puritanism!" They affect supreme pity for those weak "minds" which have not attained to that breadth of view which, as they affirm, enables one to perceive how "the lust of the flesh, the lust of the eyes and the pride of life" can be harmonized with the claims of a faith which seeks to make the human soul a pure temple for the indwelling of the Holy Ghost! Hence their scornful pity of the spiritual Christian who will not soil his robes by participation in worldly diversions, is as pronounced, if not as sincere, as was that of the ancient Greek of Christian doctrine.

But, asks the lover of worldly diversions, are not recreations necessary to health, and therefore lawful? Most certainly. But there are recreations that are harmless, and recreations which are harmful. The most spiritual Christian accepts and enjoys the former because they are necessary to that care of his body which is equally a duty with the care of his soul. Knowing that, as the bow which is never unstrung is sure to break prematurely, so the mind overtasked and the body overstrained by toil, become diseased

and unfitted for the highest uses, he regards occasional recreation as a duty to himself, to society, and to his heavenly Master. But he believes that recreations should be regulated by religious principles. They constitute a part of that life the entirety of which he has deliberately consecrated to his beloved Lord. Hence he conscientiously rejects every species of diversion that tends to disturb that fellowship with the Father which is the joy of his life.—*Northern Christian Advocate.*

#### THE MINISTER'S WIFE.

This morning brings me a beautiful gift. It is a memory—a brief memory—so very brief that I have hardly any right to tell it. Yet it is very precious, for it is the memory of a pure, gentle, loving life. Only the story of a minister's wife—that is all! Her husband tells it. "Her life was an exquisite poem," he says. "Her whole life was like a beautiful June morning," he says. I know it must be so from the little glimpse I had of the life nearest to him. I remember one day visiting the minister at his home. It was on a hillside. The streets leading down into the country city were lined on both sides with comfortable dwellings shaded by graceful elms and thrifty maples. Beyond the city, edging it with its silver tide, was the Merrimac River. Across it were pine-clad bluffs rising abruptly from the interval meadows. It was a charming picture; all the more so, as, turning to the left, the rugged heights of distant mountains could be seen under broken masses of clouds. I turned my back on all that to enter the house. The minister's cheery, hearty greeting came first. "My wife will be in soon," he said before I had time to ask for her. I spoke of the view from the windows; of the bright mornings it must give him; of the clean, pure air that must come from the distant hills.

"Yes," he cordially responded, and then spoke of the pleasant neighbours he had, and of the comfort his new house gave him. He was not quite at ease, however; there was a restless expectancy about him till the door opened. All outside the house was forgotten! How the room brightened! Graceful as a lily, a delicate blush as of a rose on her cheek, a light in her eyes, like the distant shining of the sky when it is bright with silver and pearl, a voice with the ripple of loving mirth in it, a gentle, modest, winsome, Christian woman.

"Prayer was a reality to her," he says. It must have been! "I had great faith in her prayers, and it gave me great strength to know that she was asking God to bless me," he says. I have no doubt of it.

Many times I heard the minister's wife spoken of, only to praise her. The old liked her, she was so unobtrusive and kindly. The young liked her, she was so full of sisterly sympathy. All in the home of that country city parish admired her sweet womanliness and Christian graces.

I do not hesitate to write these imperfect words because, is it not true that the "minister's wife" is sometimes forgotten too soon? How much the minister's usefulness is helped or hindered by the "minister's wife!" If the "minister's wife" be a true-hearted, loving, Christian woman, the house-keeper, the helpmeet; the warm, sunny heart hopeful and helpful and true, the life reverent with prayer and joyous with song, what contentment and happiness she must give! That minister is blessed indeed, at home and abroad, whose wife is such a wife. Her life is comfort, strength, encouragement. Her memory will be fragrant with blessing.

This "minister's wife" was named Isabel, and that means *consecrated to God*. She was consecrated to Him, and the serenity of her life, so consecrated, blessed the minister in his work and in his house. *Congregationalist.*

WE should often have reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring. *La Rochefoucauld.*

DEATH removes the shutters from the windows of the soul. Why should we dread his coming, since his work is to let air and light into rooms which are now dark and suffocating?

TRANSLATE the sense of Scripture into your lives, and expound the Word of God by your works. Interpret it by your feet, and teach it by your fingers. That is, let your workings and your walkings be Scripture exposition, as living epistles read and known of all men.

#### MISSIONARY INTELLIGENCE.

The Rev. Dr. Shoobred writes from Calcutta on the 12th of December, 1879, announcing his safe arrival in that city. He expected to be in Benar on the 19th of the same month.

The Rev. Mr. Edgerley, of Creek Town, Old Calabar, was under the necessity of being from home on Sabbath, the 16th Nov. last. His pulpit was occupied by King Eyo, who preached to about 500 people. This shows progress.

The jubilee of the Rev. Hope Waddell, the first missionary of the United Presbyterian Church of Scotland to Old Calabar, was celebrated in Lower Abbey street, Dublin, in December last. The Foreign Mission Committee presented a very touching and appropriate address to their old and faithful agent; while Mrs. Waddell, the faithful companion of all his journeyings and toils, was also duly remembered and honoured.

The United Presbyterian Church of Scotland had a deficit on their Foreign Mission Fund with which to begin 1880 of upwards of \$12,000. Even this does not shew the real deficit, for there was a surplus from former years of nearly \$47,000 all swept away and this \$12,000 in addition, so that the actual difference between the ordinary income and expenditures for the year 1879 was upwards of \$59,000. This has brought on a crisis which must be faced either by the abandonment of some of the mission fields or a greatly increased ratio of contributing to missions. Appeals for increased contributions are in the meantime being made, against the meeting of the Synod in May, when decisive action will have to be taken.

Chief Dunn, who became so prominent in the Zulu war, has been in Maritzburg, and has gone back again, after conferring with the authorities. He is understood to have stated that the way had been opened once again for mission work in his territory, and that most of the missionaries had taken advantage of his permission. Such is the statement of the "Natal Mercury," which, after referring to affairs in Zululand, says: "We hear that the missionaries in other districts have had a warm welcome back, and the Zulus would no doubt be glad to see white men settled among them. This, however, having been forbidden, our Natal natives are said to be crossing the boundary in considerable numbers, tempted by the absence of taxation and the facilities for marriage."

Keshub Chunder Sen, who was so warmly received in England a few years ago, and who is the acknowledged leader of the Brahmo Somaj, is at length proclaimed as a prophet, by the organ of that sect, the *Indian Mirror*. Whose prophet? It is well known that for some years Keshub Chunder Sen has been receding from Christianity, and falling back more and more upon Hindooism. He is not a prophet of Judaism, or an apostle of Jesus Christ. He represents, and is (if a prophet) the messenger of the abstraction which is worshipped as the real divinity of the Hindoos. "We are both glad and grieved," remarks the "Freeman," "that the claim is made—glad, because it separates him entirely from Christianity and takes from him any influence he might otherwise have gained over converts to the Christian faith; and grieved, because a man of rare intellectual power, who gave at one time promise of much usefulness, and of whom we hoped that he would get further from Hindooism and nearer to Christ, is now almost committed to attempt to do for Hindooism what Mohammed did for the idolatry of his times and nation—substitute for it a bastard Theism which, like the tares of the Gospel parable, threatens to grow up with the wheat and choke it. We have here a call to increased missionary zeal. The new religion—like Mohammedanism in the seventh century—is mightier than the heathenism it seeks to displace. But it is powerless to save. Christians should pre-occupy the field, scatter broadcast the seeds of the Kingdom, and thus win Hindoos for Christ. The world has had enough of false Theism, it needs, and should be supplied with, a knowledge of the only true God, and Jesus Christ, whom He hath sent."

In times of affliction we commonly meet with the sweetest experiences of the love of God.—*Bunyan.*



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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, MARCH 19, 1880.

LETTERS from Rev. Messrs. Hammond and Wallace and other communications unavoidably crowded out.

MISSIONARY WORK AMONG THE STUDENTS.

WE call the special attention of our readers to the annual report of Knox College Students' Missionary Society which will be found in another part of this week's issue. In many respects that report is at once interesting and suggestive. It tells of what has been done in the Home Mission field by the Students' Society, in the past, and indicates very distinctly what is proposed for the future. But the interest which the Church in general ought to take in the work thus reported on ought not to be confined to the mere direct success realized. That success has been anything but small. New and neglected districts have been supplied with Gospel ordinances, churches have been formed, the children cared for and gathered into Sabbath schools, interest in divine things awakened in the outlying localities, God's people comforted and built up in their most holy faith, with, in the end, all the machinery of church life and work fully and permanently established to an extent, and at a period which, humanly speaking, could not otherwise have been possible. For all this, the members of our Church generally have great reason to be thankful. Good, honest, persistent, pioneering work has been done, with tangible and satisfactory evidence of the divine blessing having rested upon it.

Important, however, as all this has been and is, it is, perhaps, the smallest part of the good which has been accomplished. In seeking to bless others, the students themselves have received a double blessing, and the Church generally has, in this way, we doubt not, been made "a partaker of the benefit." The missionary interest awakened in their student days has gone with not a few to their subsequent regular spheres of pastoral work and has issued in many missionary societies having been formed, in succeeding students having been counselled and encouraged, and in the necessary funds for the support and extension of the work having been supplied with ever growing liberality. It is quite true that even yet it is comparatively "the day of small things," but it is "a day" anything but to be "despised." The Presbyterian Church in Canada has a work before it, in the Home as well as in the Foreign field, which may well tax all its energies and call forth its highest and most sustained enthusiasm. That Church has, from the first, been a missionary Church, and when it ceases to be so it will undoubtedly wither and die. It is impossible for it to stand still. In the very fact of its merely holding its own, there would, in such a country as this, be indubitable evidence of disintegration and decay having already commenced. There is not a single Presbyterian congregation in Canada which was not constituted on the distinct and deliberate understanding that from the very first it should

hold forth, as well as hold fast, the Word of life. The first missionaries sent from the old country were supported on this condition, that there was to be, on the part of all benefited by their labours, a reaching out unto the regions beyond. Every congregation, accordingly, which is not doing its very best for the support and extension of the Home Missions of the Church, at the very least, is untrue to its own engagements, and cannot expect the blessing from on high to rest on its endeavours at mere self-maintenance. To imagine that the support of our varied missionary enterprises is a work either of supererogation or charity would be the fondest of all possible delusions. Instead of any of our settled congregations not being able to afford to take part in such work, none of them can afford *not* to take part in it, and the more activity they display, the more will they experience the blessing. Though the missionary funds have felt the influence of the hard times, yet we are persuaded the right missionary spirit is, year by year, gathering strength throughout the whole of the Presbyterian Church of the Dominion, and that it is doing so is to a greater or less extent to be attributed to the zeal and self-sacrificing earnestness displayed by the students of our different theological institutions, in such pioneering work as that of which this report is the record. The importance of the work accomplished every year in this way by the students of all our Colleges could not easily be over-estimated, and surely the least that our congregations can do in shewing how highly they appreciate its value and how earnestly they desire its ever-increasing efficiency is to supply the necessary funds with ungrudging liberality, and with their earnest prayers and hearty sympathy to send forth the different labourers to their evangelistic work in the fullest confidence that the Lord who has blessed in the past will continue to do so in the future, and that in ways, and to a degree, even yet more marked and unmistakeable.

"TO EVERY ONE HIS WORK."

IT is said that Mr. Spurgeon addresses every person seeking admission to the membership of his church in something like the following language: "Well, if you are received, what individual work are you going to take up and carry on for the Lord?" As a result, it is added, there are now enrolled on Mr. Spurgeon's church register the names of 5,750 communicants who represent just so many willing workers under his leadership.

We believe it has also been stated as a fact that in the Rev. Dr. Hall's church, in New York, there is not a single member who has not some special work assigned, and who is not seeking to perform that work. Many pastors find it a very difficult matter to accomplish anything approaching to this. To invite directly and pointedly to any particular kind of work is found, in many cases, a sure means of driving individuals away altogether, and the more pressing the invitation, and the more urgent the request, so much the greater the recoil from the very idea of such a thing; while there is at the same time a striking reluctance to volunteer services for any department of Church enterprise. We have been much struck with the plan adopted by one of the pastors of this city, which has been found to answer exceedingly well. By its means a large number have been secured for congregational effort who might not otherwise have been reached at all. The plan is simply the following. Two cards are issued to each member of the church. On the one side of this card the following "directions" are printed:

"Each one will get two cards; one to keep for reference, and the other to mark, sign, and return to the minister. Look over the list carefully, ponder the matter well, ask the guidance of the Holy Spirit, and then put a mark opposite any department of work indicated on the other side of the card, which you think most needed, or for which you may find yourself specially adapted. Mark the card you keep and the card you return in the same way. Should you prefer any department of work not specified on the card, please mention it.

"Name....."

The other side, referred to in the above directions, has the following:

"TO EVERY MAN HIS WORK."

"Son, go work to-day in my vineyard."

"Lord, what wilt Thou have me to do?"

THE WORK OF THE

Ministry—Eldership—Deacon or Manager—Trustees—Sabbath schools—Young People's Christian Association—Congregational Prayer Meeting—House-to-House Prayer Meetings—Dorcas Society.

THE VISITATION OF THE Sick—Bereaved—Sorrowing—Careless—Strangers.

RECRUITING FOR THE Church—Sabbath School—Prayer Meetings.

CONTRIBUTIONS FOR Ordinary Revenue—Home Missions—Foreign Missions—French Evangelization—Other Special Purposes.

DISTRIBUTION OF Tracts—Leaflets—Text Cards, etc.

HELPING TO SING In the Choir—At Prayer Meetings—At Social Gatherings.

THE WORK OF Reclaiming the Intemperate—Securing employment.

According to the "directions," one of these cards is marked with a cross opposite the one or more of the departments of work mentioned, and handed to the pastor, while the other is similarly marked and retained for reference. In scarcely a single instance, we are assured, have these cards been returned altogether unmarked, while, in some instances, two, three, four, or more kinds of work have been selected, and the pastor has thus a supply of workers always ready, so that when additional help, in any department, is needed, he knows exactly to whom to apply, and the brother or sister has the feeling that it is not the minister who is forcing this work upon him or her, but that it is the result of personal choice and Christian willingness.

If some such plan, modified according as each might think best, were generally adopted, we are convinced a great deal of power, now entirely, or almost entirely, lying idle, might be utilized for the highest purposes.

THE London Missionary Society made an effort to secure the Rev. Charles Wilson, of Plymouth, for its Foreign Secretary. Mr. Wilson, however, declined the appointment. The post offered Mr. Wilson was made vacant by the death of Dr. Mullens.

THE McAll Missions in France, numbering thirty-two stations in Paris, Lyons, Bordeaux, and Boulogne, have been conducted without Church connection until the present time, but they have become so important that a committee has been appointed to take charge of them. This committee has decided to give each mission a church connection; each station will be placed under the direct patronage of some one of the Churches. The general meetings will be continued by Mr. McAll and his agents, and in addition to them a Bible class will be conducted by the pastor of the station.

DEPLORABLE accounts of the condition of the Orthodox Church are published in some of the Russian papers. According to these accounts, which are home made, and not those of prejudiced strangers, people are in all directions falling away from the Church and lapsing into dissent, and following some new prophet with doctrines of the most wonderful description. In one province a prophetess, Zeenic Ivanhoff, is preaching the abolition of marriage, and separation from the Church. In another, the curious sect of the Samobogs is running a wild career. The priests are powerless to stem the torrent, and people abandon themselves to the most extravagant theories.

IN a recent debate in the Prussian Diet on the Catholic question the Minister of Public Worship, Herr Von Puttkammer, who has been thought to favour a much milder policy than his predecessor, Dr. Falk, said the state, although it had been obliged to defend its rights, had never lost hope of seeing the end of hostilities. A compromise, however, could only be effected on the basis of existing legislation. There should be an end of dispute over principles, and more attention be given to facts. Herr Windthorst, the Catholic leader, hoped the negotiations between Bismarck and the Vatican would be brought to a successful conclusion. Unless they were, the Church was prepared to take up the cudgels again.

LADIES' FRENCH EVANGELIZATION SOCIETY.

This Society, which has been in existence in Montreal for several years, and whose work is carried on in relation to the General Assembly's Board of French Evangelization and the French Presbyterian churches in that city, has lately opened a Mission Home for French Protestant women. In this Home the two Bible women employed by the Society reside and re-

ceive at stated times the female visitors who may stand in need of aid and religious counsel. Here also are held many meetings for religious instruction, and others of a social character, presided over by the ladies of the Society who are often assisted by French ministers resident in the city. A good deal of distress prevails among the French Protestant poor, who, in addition to the hard times, suffer from persecution peculiar to their case. Much seasonable relief has been afforded them by the Protestant Board of Outdoor Relief, but some of the most deserving cases cannot be met by this charity. In the matter of clothing, especially, although generous donations have been made by the Dorcas Societies of the Montreal churches and by individual friends in Montreal, there still remains a great want.

The Mission Home has already proved of great use in obtaining employment for many women willing to work, and has been the means of shewing to many Roman Catholics introduced by the Bible women or by their friends, a bright and cheering picture of Protestant benevolence. Certain rooms are set apart for female converts who come to Montreal, homeless and for those in the city who, withdrawing from Roman Catholic surroundings, find themselves without a shelter until they obtain employment in Protestant families.

In order to carry on the good work thus begun and to extend the operations of the Society, the Committee appeal to the friends of French Evangelization throughout the Church for their sympathy and assistance.

Parcels of cast-off clothing, etc., may be sent to The French Presbyterian Home, 24 St. Monique street, Montreal; and subscriptions in money to the Treasurer, Miss H. M. Gordon, Kildonan, 1059 Sherbrooke street, Montreal. For the Society,

M. H. CAMPBELL, *President.*

19 St. Luke street, Montreal.

#### ALMA MATER SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The second annual meeting of this Society will be held in the College Hall, on Wednesday, April 7th, at two p.m. Business: 1. Receiving the annual report. 2. Election of new members, and payment of annual fees. 3. Dividing new means for promoting the objects of the Society. 4. Election of officers. 5. Other business. 6. Banquet, and addresses at five p.m. All graduates are cordially invited to be present; those not already members, it is hoped will become such, and any unable to attend, are requested to forward their names, and fees, to the secretary-treasurer. Members of committee: Revs. W. J. Dey, M.A.; A. B. Cruchet; John Munro, B.A.; M. H. Scott, B.A.; Messrs. John Mitchell, and M. D. M. Blakely, B.A.

J. A. ANDERSON, B.A., *Sec.-Treas.*  
*Presbyterian College, Montreal, March 13th, 1880.*

#### ANNUAL REPORT OF KNOX COLLEGE S. M. SOCIETY FOR 1879.

This Society was formed in the early days of the College. Its object may be said to be two-fold: 1st, To carry the Gospel to the more recently settled parts of the country which are not likely to be supplied with the ordinances by Presbyteries; and 2nd, To foster a missionary spirit among the students. In order to this, monthly meetings are held to deliberate on the best means of executing the Society's work, to hear reports from its various fields, and missionary addresses from ministers who are fully awake to the importance of this branch of the Church's work.

The membership of the Society comprises all who are studying in the city with a view to the ministry of the Presbyterian Church.

During the summer months student missionaries are sent to newly settled districts, and stations are established and cared for until strong enough to take their place among the regular mission stations of the Church, when they pass into the charge of the Presbytery within whose bounds they are situated, leaving the Society free to devote its energies to more needy places. The work is thus largely of a pioneer kind. A considerable number of fields first occupied by the Society are now flourishing mission stations or pastoral charges.

In the Parry Sound District two ordained missionaries have for nearly two years been labouring where but a few years ago our missionaries first entered. This year a missionary will be sent to the village of Parry Sound.

At Prince Arthur's Landing a pastor is now settled where he first laboured as our missionary.

In Manitoulin Island an ordained missionary, the Rev. Hugh McKay, has now the oversight of a large mission which owes its origin to the Society, as indeed do all the missions on this large island. Fields have also in past years been occupied in the Ottawa Presbytery, in the counties of Essex, Lambton and Simcoe, at Sault Ste. Marie, Silver Islet, and as far west as Manitoba.

Supply is frequently given to fields in which there is little prospect of establishing permanent stations, the prosperity of the districts in which they are situated depending almost wholly on lumbering or mining operations. In most cases, however, the stations become permanent. New fields are asking for supply every year, but the work can be extended only as the funds permit.

The expenses in connection with the work are defrayed by contributions obtained by the missionaries in their respective fields, and by donations from friends throughout the Church. The fields generally contribute well, but the very fact that they are handed over to Presbyteries as soon as they become self-sustaining will indicate how essential to the progress of our work is the liberality of friends outside the fields. The attention of friends is invited to the nature of the Society's work as worthy of a generous support. During the past year the following fields have been occupied, viz.: Waubashene, Central Manitoulin, St. Joseph's Island, Coboconk, Nipissing, Strong, Katrine and Emsdale, Baysville, Carlow (North Hastings), and Mayo (N. Hastings). Regarding these the following items may be specially noted:

#### MUSKOKA AND PARRY SOUND.

In 1872 a missionary was sent to Muskoka, which was then an almost unknown land, to both immigrants and missionaries. He was invested with discretionary powers as to location, and was able to hold services with some degree of regularity at all places where it was possible to gather together a little congregation, from Muskosh on the south to Maganetawan on the north. This region, and the country to the north and east, are now occupied by ten missionaries, four of whom are supported by the Student's Society.

In the summer of 1877 the Society sent a missionary for two months to the district lying around and near Lake Nipissing. His report to the Society was such as to encourage the continuance of the work, and accordingly a missionary was sent for three months of the following summer. During the past summer again the field was occupied and extended. Services were held fortnightly at each of four stations, viz.: Nipissingan, Commanda, Commanda Lake, and Big Bend. These fields embrace a tract of country thirty-five miles long and nineteen miles wide. The rapid settlement of this district renders it a favourable place for missionary effort.

About fifteen miles to the south-east of this field lies the township of Strong, which was, during the summer, made the centre of a large mission, including the adjoining townships of Lount, Machar, and Chapman. At four different points in these townships, services were regularly held. A large number of Presbyterians have settled here, and the services were largely attended, but the field being entirely new, there is as yet no organization into regular congregations; this will probably be accomplished during the present year. The country away to the north-east of this is being rapidly settled and is demanding attention, so that increased effort must be put forth in this direction. Katrine and Emsdale, lying about fifteen miles to the south of Strong, have been occupied by the Society for a few years, during which time they have become flourishing stations; last year two others were added, viz.: Burk's Falls and East Station. Congregations with elders and managers have been properly organized, while the Sabbath attendance and yearly contributions are encouraging.

The only other field which the Society occupied in Muskoka during the year is Baysville, a thriving village on the shore of the Lake of Bays, sixteen miles east of Bracebridge. This field had been under the care of the Presbytery of Barrie for some years and was first occupied by the Society last year. It lies in a rough but well settled district and is about thirty-seven miles in length. The missionary's report was such as to encourage the Society to continue the work there during the coming summer.

The Society is deeply indebted to the Rev. A. Findlay, of Bracebridge, in connection with its work in Muskoka. The reverend gentleman has travelled over the whole of this vast district, preaching the Word, organizing congregations and dispensing the sacraments; he has thus acquired a thorough knowledge of the country and its needs, and has more than once guided the action of the Society in the selection of fields.

Just on the south-eastern boundary of Muskoka, in the northern extremities of the counties of Ontario and Victoria, an interesting field, Coboconk, has for three years been occupied by the Society's missionaries. It was not a new field when, in 1877, it came under the supervision of the Society,

but it had never been properly organized. It is now a healthy mission and almost ready for an ordained missionary, having, during these years, increased from a membership of twenty-eight to one of seventy-nine.

To the south-west of Muskoka, on the shore of the Georgian Bay, is situated Waubashene, where the Society for several years past has sent a missionary. There seems to be little hope of establishing a permanent station here, as the existence of the place depends on the lumber trade. Still, there is a goodly number of Presbyterians in the place who are willing to pay the expenses of a missionary, and the Society cannot refuse to send one.

The North Hastings field has been for some years under the care of the Society, and has progressed very favourably from its first occupation. Two students were sent there for the summer and the field was divided and extended. The results have been most satisfactory; besides the regular Sabbath services and weekly prayer meetings, special services were held in both parts of the field, and sixty-seven persons professed faith in Christ. The Society has found it necessary to commit this entire district to the care of Kingston Presbytery, although the fields were desirous of having our missionaries this year as formerly.

#### ALGOMA DISTRICT.

Eight years ago the Society sent a missionary to Manitoulin Island. Previous to this no regular Presbyterian service was conducted on the island, but settlement was so rapid that the work was continued; soon an ordained missionary was required, and in the autumn of 1877 the Rev. Hugh McKay was sent by the Presbytery of Bruce to exercise pastoral authority over the whole Island. Since then, churches have been built and congregations organized at the most important points. Last year, in addition to supporting the ordained missionary, the Presbytery of Bruce employed a student missionary for Manitowaning and neighbourhood, leaving the Society in charge of the central part of the Island, where fortnightly service was held at six places, viz., Providence Bay, Mindemoya, Bassingthwaite's settlement, Sandfield Mills, Tehkummah, and Michael's Bay. During the year twenty-seven persons were added to the membership of the Church in this part, and steps taken towards the erection of two churches, while at one place, Bassingthwaite's, a small building was erected to serve as a union church. This field embraces the whole of the townships of Carnarvon, Tehkummah, and Sandfield, with parts of adjoining townships. The Society proposes to extend the work here during the coming summer, and to send an additional missionary.

St. Joseph's Island, situated near the head of Lake Huron, about thirty miles from Sault Ste. Marie, came first under the Society's care during the year just closing, and promises to be a very interesting field. Its inhabitants number about 2,000, most of whom have settled there during the last three years; this will give an idea of the rapid colonization of the Island. Regular services were not conducted by any denomination until last year, when the Society ventured to send a missionary for four months. He reports to the Society that he met with great encouragement from the people of the Island, and also from those of Plummer township, a place on the mainland which he was able to visit occasionally. On his recommendation, the Society has decided to send an additional missionary to this part who will make Plummer township the centre of a large and important mission.

Little need be said of the mission work done in and around the city during the college session of 1879-80. As usual, assistance has been given to the missions in connection with the Gaol, the Central Prison, and the Hospital. Parkdale has been regularly supplied with morning and evening services, and Brockton with morning service.

#### SUMMARY.

Fields, 10; Missionaries, 10; Preaching Stations, 39; Communicants, 370; Bible Classes, 8; Sabbath Schools, 25; Prayer Meetings, 10; Revenue from Society's fields, \$1,029.15; from other sources, \$953.84; Total Revenue, \$1,982.99. The number of missionaries for 1880 is eleven.

The thanks of the Society are due to Mrs. English of Michael's Bay, Mrs. Tinkiss of Manitowaning, Messrs. Fisher and Richard of St. Joseph's Island, and the Georgian Bay Lumbering Co. of Waubashene, for boarding its missionaries in their respective fields, free of charge.

Thankful acknowledgment is also made of valuable contributions of books and papers received from Knox Church, Hamilton; Knox Church, Dundas; Knox Church, Toronto; Erskine Church, Toronto; Cooke's Church, Toronto, and from the Presbyterian church of Newmarket.

While God has been pleased to bless our labours to others, we would not forget the fact that our whole work is a valuable means of fostering the missionary spirit and of quickening religious life amongst ourselves, and we pray that the Master of the vineyard may bless our efforts even more abundantly in years to come.

A. B. DOBSON,  
*Recording Secretary.*  
*Knox College March, 1880.*

ANDREW B. BAIRD,  
*President.*

## CHOICE LITERATURE.

## A KNIGHT OF THE XIX CENTURY.

BY REV. E. P. KOB, AUTHOR OF "FROM TEST TO EARNEST."

## CHAPTER XXXIX.—VOTARIES OF THE WORLD.

When Haldane returned he found that his sisters had retired. He was not sorry, for he wished a long and unrestrained talk with his mother; but that lady pleaded that at the events of the evening had so unnerved her, and that there was so much to be considered, that she must have quiet. In the morning they would try to realize their situation, and decide upon the best course to be pursued.

Even in his exaltation the last suggestion struck Haldane unpleasantly. Might not his mother mark out, and take as a test of his sincerity, some course that would accord with her ideas of right, but not with his? But the present hour was so full of mystical and inexplicable happiness that he gave himself up to it, believing that the divine hands, in which he believed himself to be, would provide for him as a helpless child is cared for.

The mill-people among whom he had worked the previous week would scarcely have recognized him as he came down to breakfast the following morning, dressed with taste and elegance. It was evident that his sisters could endure him with better grace than when clad in his coarse, working garb, redolent with the hitherto unimagined odours pertaining to well-oiled machinery. They and his mother greeted him, however, with the air of those who are in the midst of the greatest misfortunes, but who hope they see a coming ray of light.

With their sincere but conventional ideas of life he was, in truth, a difficult problem. Nor can they be very greatly blamed. This youth, who might have been their natural protector against every scandalous and contemptuous word, and whose arm it would have been their pride to take before the world, had now such a reputation that only an affection all-absorbing and unselfish would be willing to brave the curious and scornful stare that follows one who had been so disgraced. Mrs. Haldane and her daughters were not without natural attraction, but they were morbidly sensitive to public opinion. Like many who live somewhat secluded from the world, they imagined that vague and dreaded entity was giving them much more attention than it did. "What will people say?" was a terrible question to them.

Nothing could be further from their nature than an attempt to attract the world's attention by loud manners or flaunting dress; but it was essential to their peace that good society should regard them as eminently respectable, aristocratic, and high-toned—as a family far removed from vulgar and ordinary humanity. That their name, in the person of a son and brother, had been dragged through courts, criminal records, and gaols, was an unparalleled disaster, that grew more overwhelming as they brooded over it. It seemed to them that the world's great eye was turned full upon them in scorn and wonder, and that only by maintaining their perfect seclusion, or by hiding among strangers, could they escape its cruel glare.

After all, their feelings were only morbid developments of the instincts of a refined womanly nature; but the trouble was, they had not the womanly largeness of heart and affection which would have made them equal to the emergency, however painful. Poor Mrs. Haldane was one of those unfortunate people who always fall below the occasion; indeed, she seldom realized it. Providence had now given her a chance to atone for much of her former weakness and ruinous indulgence, but her little mind was chiefly engrossed with the question, What can we do to smooth matters over, and regain something like our old standing in society? As the result of a long consultation with her daughters, it was concluded that their best course was to go abroad. There they could venture out with him who was the skeleton of the household, without having everyone turn and look after them with all kinds of comment upon their lips. After several years in Europe they hoped society would be inclined to forget and overlook the miserable record of the past few months.

That the young man himself would offer opposition to the plan, and prefer to return to the scene of his disgrace and to his so-called toil, did not enter their minds.

In the enthusiasm of his new-born faith Haldane had determined to face the public gaze, and hear Dr. Marks preach. It is true, he had greatly dreaded the ordeal for his mother and sisters, even more than for himself, and when he began to intimate something of his feeling his mother promptly motioned to the waitress to withdraw from the room. He then soon learned that they had not attended church since Mrs. Haldane's return from her memorable visit to Hillaton, and that they had no intention of going to-day.

"The very thought makes me turn faint and sick," said the poor, weak gentleman.

"We should feel like sinking through the floor of the aisle," chorused the pallid young ladies.

Haldane ceased partaking of his breakfast at once, and leaned back in his chair.

"Do you mean to say," he asked gloomily, "that my folly has turned this house into a tomb, and that you will bury yourselves here indefinitely?"

"Well," sighed his mother, "if we live this wretched life of seclusion, brooding over our troubles much longer, smaller tombs will suffice us. You see that your sisters are beginning to look like ghosts, and I am sure I feel that I can never lift up my head again. I know it is said that time works wonders. Perhaps if we went abroad for a few years, and then resided in some other city, or in the seclusion of some quiet, country place, we might escape this—" and Mrs. Haldane finished with a sigh that was far worse than any words could have been. After a moment she concluded, "But, of course, we cannot go out here, where all that has happened is so fresh, and uppermost in every-

one's mind. The more I think of it the more decided I am that the best thing for us all is to go to some quiet watering-place in Europe, where there are but few, if any, Americans; and in time we may feel differently."

Her son ate no more breakfast. He was beginning to realize, as he had not before, that he was in a certain sense a corpse, which this decorous and exquisitely refined family could not bury, but would hide as far as possible.

"You then expect me to go with you to Europe?" he said.

"Certainly. We could not go without a gentleman."

"That I scarcely am now, mother, in your estimation or in society's. I think you could get on better without me."

"Now, Egbert, be sensible."

"What am I to do in this secluded European watering-place, where there are no Americans, and at which we are to sojourn indefinitely?"

"I am sure I have not thought. Your sisters, at least, can venture out and get a breath of fresh air. It is time you thought of them rather than of yourself. You could amuse yourself with the natives, or by fishing and hunting."

"Mother," he exclaimed, impetuously, "I no longer desire to merely amuse myself. I wish to become a man, in the best sense of the word."

Mrs. Haldane evidently experienced a disagreeable, nervous shock at the sudden intensity of his manner, but she said, with rebuking quietness,

"I am sure I wish you to become such a man, thoroughly well-bred, and thoroughly under self-control. It is my purpose to enable you to appear like a perfect gentleman from this time forward, and I expect that you will be one."

"What will I be but a well-dressed nonentity? what will I be but a coward, seeking to get away as far as possible from the place of my defeat, and to hide from its consequences?" he answered, with sharp, bitter emphasis.

"Egbert, your tendency to exaggeration and violent speech is more than I can bear in my weak, nervous condition. When you have thought this matter over calmly, and have realized how I and your sisters feel, you will see that we are right—that is, if Dr. Marks is correct, and you do really wish to atone for the past as far as it now can be done."

The young man paced restlessly up and down the room with an agitated manner, which greatly disquieted his mother and sisters.

"Can you not realize," he at last burst out, "that I also have a conscience? that I am no longer a child? and that I cannot see things as you do?"

"Egbert," exclaimed his elder sister, lifting her hand deprecatingly, "we are not deaf."

"If you will only follow your conscience," continued Mrs. Haldane, in her low monotone, "all will be well. It is your being carried away by gusts of impulse and violent passions that makes all the trouble. If you had followed your conscience you would have at once left Hillaton at my request, and hidden yourself in the seclusion that I indicated. If you had done so, you might have saved yourself and us from all that has since occurred."

"But I would have lost my self-respect. I should have done worse—"

"Self-respect!" interrupted his mother, with an expression akin to disgust sitting across her pale face. "How can you use that word after what has happened, and especially now that you are working among those vulgar factory people, and living with that profane old creature who goes by the name of 'Jerry Growler.' To think that you, who bear your father's name, should have fallen so low! The daily and hourly mortification of thinking of all this here, where for so many years there was not a speck upon our family reputation, is more than flesh and blood can endure. Our only course now is to go away where we are not known. Our best hope is to make you appear like what your father meant you should be, and try to forget that you have been anything else; and if you have any sense of obligation to us left, you will do what you can to carry out our efforts. Dr. Marks thinks you have met with a 'change of heart.' I am sure you can prove it in no better way than by a docile acquiescence in the wishes of one who has a natural right to control you, and whose teachings," she added complacently, "had they been followed, would have enabled you to hold up your head to-day among the proudest in the land."

Haldane buried his face in his hands, and fairly groaned, in his disappointment and sense of humiliation.

"Is it possible," asked one of his sisters, "that you thought that we could all go out to church to-day as usual, and commence life to-morrow where we left off when you first went away from home?"

"I expected nothing of the kind," said her brother, lifting up a face that was pale from suppressed feeling. "The fact is, I have thought little about all this that is uppermost in your minds. I have been all through the phase of shrinking from the world's word and touch, as if my whole being were a diseased nerve. While in that condition I suffered enough, God knows; but even in the police court I was not made to feel more thoroughly that I was a disgraced criminal than I have been here, in my childhood's home. Perhaps you can't help your feeling; but the result is all the same. Through the influence of a woman who belongs to heaven rather than earth, I was led to forget the world and all about it; I was led to wish to form a good character for its own sake. I wanted to be rid of the debasing vices of my nature, which she had made me hate, and which would separate me from such as she is. I wanted your forgiveness, mother. More than all I wanted God's forgiveness, and that great change in my nature which He alone can bestow. I felt that Dr. Marks could help me, because I believed in him; and he did carry me, as it were, to the very gate of heaven. I expected, at least, a little sympathy from you all, and a good-speed as I went back to my work to-morrow. I even hoped that you might take me by the hand, and say to those who knew us here, 'My son was lost, but is found. He wishes to live a manly, Christian life, and all who are Christians should help him.' I find, on the contrary, that Christ and His words are forgotten;

that I am regarded as a hideous and deformed creature, that must be disguised as far as possible, and spirited off to some remote corner of the earth, and there virtually buried alive. Thus different are the teachings of the Bible and the teachings of the world. I thought I could not endure my hard lot at Hillaton any longer, but I shall go back to it quite content."

As the youth uttered these words with his usual impetuosity, his mother could only weep and tremble in her weak and nervous way; but his sisters exclaimed:

"Go back to your old mill-life at Hillaton!"

"Yes, by the first train to-morrow."

"Well!" they chorused, with a long breath, but as all language seemed inadequate they added nothing to their exclamation.

Mrs. Haldane slowly wiped her eyes, and said, "Egbert is excited now, and does not realize how we feel. After he has thought it all over quietly he will see things in a different light, and will perceive that he should take counsel from his mother rather than a stranger" (with peculiar emphasis on this word). "If he really wishes to do his duty as a Christian man, he will see that the first and most sacred obligations resting on him are to us, and not to others, even though they may be more angelic than we are. You promised last evening that it would be your life-effort to make amends for the wrongs you have inflicted upon us; and going back to your old, sordid life and vulgar associations would be a strange way of keeping this pledge. I suggest that we all retire to our rooms, and in the after part of the day we shall be calmer, and more rational;" and the ladies quietly glided out, like black shadows. Indeed, they and their lives had become little more than attenuated shadows.

There is nothing which so thoroughly depletes and robs character of all substance—there is nothing which so effectually destroys all robust individuality—as the continuous asking of the question, not "What is right?" but "What will people say?"

Poor Haldane went to his room, and paced it by the hour. He had learned thus early that the Christian life was not made up of sacred and beatific emotions, under the influence of which duty would become an easy, sun-illumined path.

He already was in sore perplexity as to what his duty was in this instance. Ought he not to devote himself to his mother and sisters, and hope that time would bring a healthful change in their morbid feeling? Surely what they asked would not seem hard in the world's estimation—a trip to Europe, and a life of luxurious ease and amusement—for society would agree with his mother, that he could be as good and Christian-like as he pleased in the meantime. The majority would say that if he could in part make amends by acquiescence in so reasonable a request, and one that promised so much of pleasure and advantage to himself, he ought certainly to yield.

But all that was good and manly in the young fellow's nature rose up against the plan. In the first place, he instinctively felt that his mother's and sisters' views on nearly all subjects would be continually at variance with his own, since they were coming to look at life from such totally different stand-points. He also believed that he would be an ever-present burden and source of mortification to them. As a child and a boy he had been their idol. They had looked forward to the time when he, with irreproachable manners and reputation, would become their escort in the exclusive circles in which they were entitled to move. Now he was and would continue to be the insuperable bar to those circles; and by their sighs and manner he would be continually reminded of this fact. Fallen idols are a perpetual offence to their former worshippers, as they ever remind of the downfall of towering hopes.

With all his faults, Haldane had too much spirit to go through life as one who must be tolerated, endured, kept in the background, and concerning whom no questions must be asked.

He did think the matter over long and carefully, and concluded that even for the sake of his mother and sisters, it would be best that they should live apart. If he could thoroughly retrieve his character where he had lost it, they would be reconciled to him; if he could not, he would be less of a burden and a mortification absent than present.

When he considered his own feelings, the thought of skulking and hiding through life made his cheek tingle with shame and disgust. Conscience sided with his inclination to go back to his old, hard fight at Hillaton; and it also appeared to him that he could there better maintain a Christian life, in spite of all the odds against him, than by taking the enervating course marked out by his mother. He also remembered, with a faint thrill of hope, that whatever recognition he could get at Hillaton as a changed, a better man, it would be based on the rock of truth.

He therefore concluded to go back as he had intended, and with the decision came his former happy, mystical feeling, welling up in his heart like the sweet refreshing waters of a spring, the consciousness of which filled his heart with courage and confidence as to the future.

"Surely," he exclaimed, "I am a changed, a converted man. These strange, sweet emotions, this unspeakable gladness of heart in the midst of so much that is painful and distracting, prove that I am. I have not taken this journey in vain."

Haldane met only his sisters at dinner, for the scene of the morning had prostrated his mother with a nervous headache. In spite of his efforts, it was a constrained and dismal affair, and all were glad when it was over.

In the evening they all met in Mrs. Haldane's room, and the young man told them his decision so firmly and quietly that, while they were both surprised and angry, they saw it was useless to remonstrate. He next drew such a dreary picture of the future as they had designed it that they were half inclined to think he was right, and that his presence would be a greater source of pain than of comfort to them. He also convinced them that it would be less embarrassing for them to go to Europe alone than with his escort, and that the plan of going abroad need not be given up.

But Mrs. Haldane was strenuous on the point that he should leave Hillaton, except of her old offer, and live a



quiet, respectable life in some retired place where he was not known.

"I will not have it said," she persisted, "that my son is working as a common factory hand, nor will I have our name associated with that wretched old creature whose profanity and general outlandishness are the town-talk and the constant theme for newspaper squibs. You at least owe it to us to let this scandal die out as speedily as possible. If you will comply with these most reasonable requirements, I will see that you have an abundant support. If you will not, I have no evidence of a change in your character; nor can I see any better way than to leave you to suffer the consequences of your folly until you do come to your senses."

"Mother, do you think a young fellow of my years and energy could go to an out-of-the-way place, and just mope, eat, and sleep for the sake of being supported? I would rather starve first. I fear we shall never understand each other, and I have reached that point in life when I must follow my own conscience. I shall leave to-morrow morning before any of you are up; and in my old working clothes. Good bye; and before they could realize it he had kissed them and left the room.

They weakly sighed as over the inevitable; but one of his sisters said, "He will be glad enough to come to your terms before winter."

CHAPTER XL.—HUMAN NATURE.

At an early hour Haldane, true to his purpose, departed from the home of his childhood in the guise of a labourer, as he had come. His mother heard his step on the stairs, for she had passed a sleepless night, agitated by painful emotions. She wished to call him back; she grieved over his course as a "dark and mysterious providence" as a misfortune which, like death, could not be escaped; but with the persistency of a little mind, capable of taking but a single and narrow view, she was absolutely sure she was right in her course, and that nothing but harsh and bitter experience would bring her wayward son to his senses.

Nor did it seem that the harsh experience would be wanting, for the morning was well advanced when he reached his place of work, and he received a severe reprimand from the foreman for being so late. His explanation, that he had received permission to be absent, was incredulously received. It also seemed that gibes, taunts, and sneers were flung at him with increasing venom by his ill-natured associates, who were vexed that they had not been able to drive him away by their persecutions.

But the object of their spite was dwelling in a world of which they knew nothing, and in which they had no part, and, almost oblivious of their existence, he performed his mechanical duty in almost undisturbed serenity.

Mr. Growther welcomed him back most heartily, and with an air of eager expectation, and when Haldane briefly but graphically narrated his experience, he hobbled up and down the room in a state of great excitement.

"You've got it! you've got it! and the genuine article, too, as sure as my name is Jeremiah Growther!" he exclaimed: "I'd give the whole aith, and anything else to boot, that was asked, if I could only get religion. But it's no use for me to think about it; I am done, and cooled off, and would break inter ten thousand pieces if I tried to change myself. I couldn't feel what you feel any more than I could run and jump as you kin. My moral j'nis is as stiff as hedge-stakes. If I tried to get up a little of your feeling, it would be like tryin' to hurry along the spring by building a fire on the frozen ground. It would only make one little spot soft and sloppy; the fire would soon go out; then it would freeze right up agin. Now, with you it's spring all over; you feel tender and meller like, and every-thing good is ready to sprout. Well, well! if I do have to go to old Nick at last, I'm powerful glad he's had this set-back in your case."

Long and earnestly did Haldane try to reason his quaint friend out of his despairing views of himself. At last the old man said testily,

"Now, look here; you're too new-fledged a saint to instruct a seasoned and experienced old sinner like me. You don't know much about the Lord's ways yet, and I know all about the devil's ways. Because you've got out of his clutches (and I'm mighty glad you have) you needn't make light of him, and take liberties with him as if he was nobody, 'specially when Scripser calls him a roarin' lion. If I was as young as you be, I'd make a dead set to get away from him; but after tryin' more times than you've lived years, I know it ain't no use. I tell you I can't feel as you feel any more than you can squeeze water out of them old aridons. A-a-h!"

Haldane was silent, feeling that the old man's spiritual condition was too knotty a problem for him to solve.

After a few moments Mr. Growther added, in a voice that he meant to be very solemn and impressive,

"But I want you to enjoy your religious feelin's all the same. I will listen to all the Scripser readin' and prayin' you're willin' to do, without makin' any disturbance. Indeed, I think I will enjoy my wittles more, now that an honest grace can be said over 'em. An', when you read the Bible, you needn't read the cussin' parts, if yer don't want to. I'll rent 'em to myself hereafter. I'll give you all the leeway that an old curmudgeon like myself kin; and I expect to take a sight o' comfort in seein' you goin' on your way rejoicin'."

And he did seem to take as much interest in the young man's progress and new spiritual experiences as if he alone were the one interested. His efforts to control his irritability and profanity were both odd and pathetic, as Haldane would sometimes hear him swearing softly to himself, with strange contortions of his wrinkled face, when in former times he would have vented his spite in the harshest tones.

(To be continued.)

MR. CARLYLE'S health, which has been considered precarious for many months, is now fully restored, and he is busily engaged in his literary labours.

HOW TO READ HISTORY.

The idea often entertained in regard to reading history would be amusing if it were not pitiable. People say, as if announcing inevitable trial, "I really must read some history; I am mortified that I have read so little. Would you begin with Rollin?"

"Why Rollin?"

"I supposed one had to begin with him."

The tone becoming still more tragical. Then I arouse myself.

"Do you really want to read history?"

"Yes,"—sadly but firmly.

"Why?"

"Because everybody ought to know something of the past."

"Why?" I persist.

"Well, look at yourself, for instance; your knowledge of history adds so much to your pleasure when you travel, and seems to help you so much in your criticisms of the life and literature of to-day."

"But why do you sigh as if you were a martyr?"

"Because I hate history; it is dull, it is confused; I cannot remember it."

"Do you forget the novels you read last summer, or the people you met at the sea shore?"

"Certainly not; but they are so different. Why, the novels were interesting, and the people were either so charming or so disagreeable, so brilliant or so stupid, that I must be a dunce to forget them."

"Is there no one among all historical people that you care about?"

"Yes, I should like to know about Richard the Lion-Hearted."

"Then in the name of all that is sensible, why, if you want to find out about Richard the Lion-Hearted, do you begin with 'Rollin's Ancient History?'"

"I supposed you had to take a course."

And again appears the tone of heroic melancholy, as if "taking a course" was only a little less to be deplored than scaling the enemy's works with the forlorn hope. Now what should I do if I were oppressed with a sense of responsibility towards history, and the only person I cared about within her ranks was to the Lion Heart. Go to Lingard's endless volumes; to Hallam's "Middle Ages;" Milman's "Latin Christianity;" or any of the ponderous histories of the Crusades? No; I should put my magic lantern in order, hang up my screen, and throw upon it again and again those marvellous pictures from "Ivanhoe," "The Talsman," and "The Betrothed." Through these pictures I should sit beside Richard in palace and chamber, should kneel with him at the high altar, and strike with him on the tented field. I should look into his bright blue eyes, should see his yellow hair floating in the soft southern air; and I dare say for a time should not care where, or in what century, he lived his mortal life. But after I knew Richard as I know my own brothers, I should surely ask who is the lovely woman he alternately caresses and despises? His Queen Berengaria? How came she his queen? Why lingers she here on these blood-stained sands, instead of living at ease in the stately palaces in distant England? Ah! you see I am driven to Agnes Strickland's "Lives of the Queens of England," without dreaming of them as history at all. Fancy how I should devour every word of her record! Those with whom she spent her days, whom she loved, whom hated, would be to me more than the companions of my own bed and board. And as I note how, after some act of weakness or folly, she crouches terror-stricken before her enraged husband, and read that with all the violence of his race he roughly thrusts her from him, shall I not inquire what was this man's race that he excuses his savage excesses by saying: "As of old, the Plantagenet is the offspring of a hound." And the brothers with whom he was always striving, and that Philip, who sent like wild-fire through Europe the warning cry: "Look out for yourselves, the devil is loose again," when he escaped from one of his innumerable captivities,—can I rest until I know all that anyone knows of them?

And as I find myself in the presence of his parents, that Henry and that Eleanor of bitter memory, and see the latter hunting, like a skuth-hound, the husband for whom she had sinned so grievously, to the hidden bower of Rosamond, and ever after, in burning revenge, stirring up the fiery hearts of their wretched brood of sons against him; or hear the shrill cries of Becket's murderers disturbing the midnight dreams of shuddering Europe; and, last of all, shrink with horror from the blasphemous curse that Henry flings back upon his God as he writhes upon his frenzied death-bed, must I not find out what age of this unhappy world could harbour so much human misery? And as Plantagenet, Angevin, Norman, and Saxon cross and recross the confused pages, shall I not be driven to Freeman's "Norman Conquest," lest my brain should reel in its frenzy of ignorance?

No fear of my stopping now. I shall trace the stream to its source, and even teach "Rollin" in time. I shall not be contented with rapid strides in that direction alone. I shall insist on understanding each particular in the lives of those who sat in Richard's seat, and won his crown after he had laid it by. So you see I should find myself, possessed of all historical knowledge through my interest in this daring crusader, whose sword and shield have hung rusted and dull for so many centuries.

I am convinced, for almost all readers, this is the only way to read history with profit. As well eat when you are not hungry, as read when you are not interested; and, unfortunately, the older histories are dull through their formalism and pedantry, and will only be sought by those born with a passion to know how time has been filled up since the flood.

So the way is to take anybody you care for, and plunge in; the wave that bore him on will sweep you into the current of universal knowledge.—*Congregationalist.*

IN times of affliction we commonly meet with the sweetest experiences of the love of God.

BRITISH AND FOREIGN ITEMS.

AN active volcano is reported near Brownspark. A crater five feet in diameter is emitting sulphurous smell. There is smoke, but no lava. Snow in the vicinity is melted from the heat.

GENERAL GRANT says that when in China he was shewn a piece of land which had been under cultivation every year for 5,000 years without deterioration of the fertility of the soil.

THE Presbyterians in Texas have recently added to their list of ministers the first colored man of that denomination who was ever ordained in the State. At the ordination ceremonies, the first white man ever ordained in the State by Presbyterians was present and took part in them.

A VIENNA despatch says that the ice in the Vistula river is accumulating on the Austro-Russian frontier. Near Dzikow the river broke through a dyke and flooded thirty villages. Some were completely destroyed. Thousands of persons are without shelter or food. Many cattle were lost.

THE Rev. J. Inglis, Presbyterian missionary in Aneiteum, one of the New Hebrides, has completed the translation of the whole Bible into the dialect of the Melanesian language spoken by the people of Aneiteum. This makes the eighth translation of the whole Bible in the languages of the South Sea missions.

IT is understood the Royal Commission on the Agricultural Depression, had unanimously approved the principle of a scheme for the purchase by the Government out of the Irish Church surplus fund, of the Irish waste lands, which are to be allocated among the local farmers, on certain conditions of tenure and improvement.

THE number of Catholic archbishops and bishops in the British Empire, according to the "Catholic Directory," just issued under the supervision of Cardinal Manning, is 127. In England, Scotland and Wales there are 2,211 Catholic priests, who have in charge 1,436 churches and chapels. Besides these, there are many private chapels in the houses of noblemen and gentlemen.

THE German papers publish the following figures concerning the newspapers and periodicals in existence.—In Germany there are 3,775; in Austria, 1,200; in England, 2,509; in France, 2,000; in Italy, 1,226; in Russia, 500. Altogether there are in Europe 13,600 newspapers and periodicals. In Asia there are 358; in Africa, 50; in America, 9,129; and in Australia, 100. The number for the whole world is 23,290.

AN old Russian law gives the right of sanctuary to criminals taking refuge within the buildings of the Imperial Palace, so far as concerns the ordinary police, and for this reason no quarter in St. Petersburg is so safe for the plotting nihilists as the Winter Palace. The occupants of the palace number about five thousand, and the duties of one-half of them are unknown. These circumstances make intelligible the success of the late explosion.

IN regard to Napoleon's religion, Madame de Rémusat, in her "Memoirs," says: "I cannot say whether he was a deist or an atheist. He was ready to scoff in private at everything connected with religion, and I think he gave too much attention to all that happened in this world to care much about the other. I would venture to say that the immortality of his name seemed to him much more important than that of his soul." This line isn't run out yet, by any means.

A FRENCH editor has invented a new kind of barometer. It is a general in gingerbread, which he buys every year at a certain fair. On returning home he nails his acquisition to the wall. Everyone knows the influence of the temperature on gingerbread; the least dampness softens it. Dry weather, on the contrary, dries it up and hardens it. All that this gentleman has to do every morning is to ask his servant what the general says. The faithful domestic goes and puts his thumb on the figure and answers either, "The general is soft to-day; you will please take your umbrella;" or, "The military man is firm, you can put on your new hat."

THE Citizens' Protective Union in San Francisco publish a manifesto announcing that the objects of the organization are by peaceful measures to preserve peace, protect life and property, restore confidence, and resuscitate commerce and industry. All good citizens are invited to join. The manifesto declares that the agitation carried on a long time, ostensibly for the discouragement of Chinese immigration, has degenerated into a carnival of impudent, blasphemous threatenings against life and property and violations of private character, until it has brought dishonour on American civilization. Threats of the accomplishment of wicked, inhuman designs will no longer be tolerated. The appeal is made to desist from further violent agitation, and have resort to legal measures for redress of grievances. No names are signed to the manifesto, but it is understood it is put forth by leading citizens.

IT would seem that Ireland is not the only place abroad whose people are in a distressed condition. Intense cold has prevailed over all Europe this winter, beginning early and lasting with continued severity. The effect on the public health has been trying. The mortality reports of all the large cities, according to the "Medical Record," show an increase in the annual death rate quite striking at times. In Paris the applications for entrance to the hospitals in December were 1,000 a week in excess of the accommodations. Silesia has been frightfully ravaged by hunger and typhus, as has also Ireland at one extremity of the continent and Turkey at the other. The accounts from Terra di Lavoro, Naples, continue to be terrible. The population of seventeen communes, especially afflicted, numbers 92,382 persons. Of this number, 51,340 had been attacked by fever up to the 15th of December last. This fever means famine. The Government aid is not sufficient.



## MINISTERS AND CHURCHES.

THE Rev. Dr. Ure, of Goderich, is at present lecturing on Pastoral Theology in the Theological Hall, Kingston.

NOT long ago the people of the Erin Presbyterian congregation presented Mr. Jos. Young with a purse containing \$40, as a token of their appreciation of his services as leader of church music.

REV. JNO. STUART, B.A., of Trenton, has started for the Bermudas in search of health. We hope that he may speedily find it. His brother, Rev. James Stuart, B.A., is supplying his place during his absence.

ON Tuesday evening, the 2nd inst., the Rev. Mr. Stewart, of Clinton, was presented by the members of his Bible class with an address and a handsome parlour clock and silver inkstand, in token of their appreciation of his labours amongst them.

AT Peterboro', on Tuesday evening the 2nd March, and in connection with the Bible class of St. Andrew's Church, the Rev. James Cleland, of Port Hope, gave an admirable lecture on "The Silence of Scripture." This was the fourth of a series intended to give interest to Bible subjects, and to awaken and stimulate thought in their study; and, if the delighted appreciation of a good audience, and the remarks that followed, can be taken as indications of results, it is gratifying to know that the lecturer had more than an ordinary share of success.

THE annual congregational meeting of River street church, Paris, was held on Wednesday evening. An excellent tea was served in the lecture hall, to which all present did ample justice, after which the meeting was called to order by the pastor, Rev. John Anderson, who gave a short address on the work of the congregation during the past year. After this Mr. John Deans was called to the chair and Mr. Carnegie, the secretary-treasurer, read the annual financial statement, which shewed a most healthy and encouraging condition of affairs.

THE last public meeting for the present season, of the Young People's Association of St. Matthew's Presbyterian Church, Osnabruck, was held on Friday evening, the 5th inst. Notwithstanding the unfavourable weather, there was a good attendance. The Rev. D. L. McCrae, the pastor, occupied the chair, and Mr. A. C. Hutchinson, of Montreal, delivered a lecture entitled, "Among the Cathedrals." The lecture, which was illustrated by many fine views of the different Cathedrals, proved very interesting and instructive and was highly appreciated by the audience. The choir rendered several anthems during the evening in good style.

THE Congregation of Knox Church, St. Thomas, has greatly prospered under the care of its present pastor, the Rev. Mungo Fraser. The attendance has increased and the funds of the Church have reaped a corresponding benefit. To mark their gratitude for this pleasant state of matters, and to indicate their affection for their pastor, the managers at their last meeting, instructed the treasurer to hand Mr. Fraser a cheque for \$100, part of the surplus income. Mr. Fraser made a suitable acknowledgment. This is as it ought to be. Congregations that keep their ministers on starvation stipends make a great mistake. The workman is worthy of his reward. If he is not, the sooner he is got quit of the better.

THE annual missionary meeting of the Manotick congregation, Presbytery of Ottawa, was held on Monday of last week and was largely attended. Addresses were delivered by the Rev. Messrs. Warden of Montreal, Farries and White of Ottawa. On the previous Sabbath the Rev. R. H. Warden preached to crowded congregations both in Manotick and South Gloucester. Since the settlement last fall of the Rev. J. Munro, B.A., great progress has been made in this field. A fine new brick church is about to be erected for the South Gloucester part of the charge, which it is expected will be opened free from debt. The Manotick church, a substantial and handsome brick building to accommodate four hundred, was erected about three years ago. Mr. Munro is deservedly held in high esteem by his people, and success is crowning his unwearying efforts to advance their highest interests.

THE Young Men's Literary Society of Three Rivers, held their second public meeting on Monday, the 1st of March. The president, the Rev. C. E. Am-

aron, called upon the Rev. Mr. Jenkins, of the Church of England, to occupy the chair. The programme consisted of choruses, duetts, and songs by members of the Society, assisted by Miss Clements, of the French and English Seminary, Berthier (*en haut*), Miss Vanasse, and the Misses McDougall. The chairman read an interesting and instructive paper on Arabian influence. Several readings and recitations were also given by members of the Society, both in French and English. The entertainment was most successful and reflected credit on the Society. The young men of Three Rivers are to be encouraged in the good work they have begun and which they are carrying out so successfully.

FROM the yearly report of the united congregations of Norwood and Hastings we take the following encouraging items: In 1875, Norwood had 75 families connected with it, and 85 communicants. It raised a total of \$582 for all purposes, being at the rate of \$7.76 per family or \$6.85 per communicant. In 1879, the record stood as follows: Families, 85; communicants, 167; stipend paid, \$475; church debt, \$22.53; other congregational purposes, \$69; Missions, \$237; Sabbath school purposes, \$44; making a total of \$3,034, or \$18.16 per communicant. Hastings has not shewn quite as great progress. In 1875 it had 44 families and 72 communicants, and raised in all \$588, or \$13.38 per family and \$8.17 per communicant. In 1879 the number of families had increased to 54 and the communicants had increased to 94. The total sum raised for all purposes was \$587, bringing the average per family to \$10.87, and per communicant to \$6.11. The report adds the following: The average contributions for all purposes throughout the whole Church was \$17.30 per family, or \$10.30 per communicant. In the Presbytery of Peterborough the averages were \$16.26 per family, and \$8.05 per communicant.

THE opening services of the new Presbyterian Church, Collingwood, were continued on Sabbath, the 7th inst. The Rev. Wm. Gregg, D.D., of Toronto, preached in the morning, and the Rev. J. Gray, M.A., of Orillia, in the evening. The house was filled to its utmost capacity on both occasions by an attentive audience. On Monday evening a social meeting was held, at which there was a very fair attendance. The pastor, the Rev. R. Rodgers, occupied the chair. After an anthem from the choir, and prayer by the Rev. Mr. Stobo, the chairman referred briefly to the past history of the congregation. "Eighteen years ago it was a very small company, and met in a very small room. It has now grown into a goodly band, and been multiplied fifteen-fold. Twice has the old church been enlarged, and the cry is still for more room. and by the good hand of God upon us, we are met to-day in this beautiful and commodious building. The spot on which we now stand, a very few years ago, was but a sandbed, and now we have a property, dedicated to the Lord, worth \$10,000. Let us thank God and take courage." Addresses were delivered by the Rev. R. Moody, J. Gray, W. S. Ball, and J. Leiper, of Barrie. The proceeds of the evening, together with the Sabbath collections, amounted to \$81.00.

THE annual report of St. Andrew's Church, Ottawa, shews a large amount of church work done and a praiseworthy amount of liberality displayed. The number of families connected with the congregation is 276, an increase of four during the year; of communicants 383. The three Sabbath schools have been efficiently maintained, shewing a united average attendance of 294, with thirty-nine teachers and three librarians. The contributions connected with the Sabbath schools have met the necessary expenses, besides supporting two orphans in India. The contributions to the different schemes of the Church were allocated as follows: Interest on Church Loan, \$1,510; Home Missions (general), \$500; Home Missions (Lumbermen's Mission), \$50; Foreign Missions, \$150; French Evangelization, \$100; College Fund (general), \$75; College Fund (bursary), \$50; Ministers' Widows' and Orphans' Fund, \$75; Aged and Infirm Ministers' Fund, \$100; balance on hand, \$181.68: total, \$2,791.68. The total contributions for all purposes during the year were the following: From contributions per schedule, \$2,679; from Ordinary Sabbath Collections, \$1,268.15; from Special Collections, \$246.67; from Prayer Meeting Collections, \$20; from Pew Rents from 1st March, 1879, to 1st March, 1880, \$3,673.09; from Glebe Rents, etc., \$505.70;

from Glebe (Refund of Taxes), \$26; from Ladies' Aid Society, \$179.03; from Sabbath schools, \$268.10; from Special Donations for Poor, \$60; from Interest on Bank Deposits, \$10.70; from Donation for Pulpit Supply, \$252: total, \$9,188.44.

ON Monday evening, the 8th inst., a missionary meeting was held in Knox Church, Stratford, which was fairly attended. It had been announced that Rev. W. T. McMullen, of Woodstock, would be present, but being confined to bed by sickness he was not able to come. However, he was represented by Rev. Mr. Hallam, a missionary from India, who is at present on a visit to this country. This gentleman began his address by describing the kind of material missionaries in India had to work on. The Hindoo's idea of sin was very crude; he did not understand the exceeding sinfulness of sin, and he would argue that he was not responsible for the sins committed by him. Lying was the great vice of the Hindoos; indeed, falsehood was more common than truth, and stealing was considered a sin only when the person was caught in the act. The son would not believe what the father said neither would the father believe anything that came from the son's mouth. The Hindoos were natural logicians. They would interrupt the missionary while he was preaching and controvert anything he said with which they did not agree; therefore the man who was to deal successfully with their arguments must be possessed of tact, shrewdness and readiness of speech. Another great difficulty in the way of the introduction of Christianity into India was the system of caste, which prevailed there to so large an extent. The Church's hope for the conversion of the Hindoos was in the native preachers, who were abler to deal with and refute the arguments of their brethren than any missionaries the Church could send out. Mr. Hallam gave instances of the manner in which these native preachers dealt with the arguments advanced by those whom they addressed, as well as statistics to shew that the missions in India had not been a failure. Addresses were also delivered by the Rev. J. M. King, of Toronto, who confined his remarks to the Home Mission work of the Church, describing the vastness of the field, and how it was rapidly widening; Rev. Mr. Wilson, St. Mary's, who made some good observations on mission work, and Rev. P. Scott, of Cromarty, who made an appeal on behalf of the Aged and Infirm, Ministers' and Widows' and Orphans' Fund. After singing Bishop Heber's well-known missionary hymn, the meeting closed with the benediction.

THE Presbytery of Bruce met at Walkerton on the 9th and 10th inst. There were fifteen ministers and nine elders in attendance. An appeal from Mr. A. Ross against the action of the Session of Port Elgin in sanctioning the introduction of an organ into their Sabbath services, was considered, papers and parties having been heard. It was resolved to dismiss the appeal and sustain the action of the Session, and at the same time advise them to proceed in the matter with great caution. Mr. Moffat was empowered to moderate in a call to a minister, from Hanover and North Normanby, before the next meeting of Presbytery, should the congregation be prepared for it. Mr. Tolmie submitted the Home Mission report, which was received and its recommendation adopted. The following commissioners were appointed to the General Assembly, namely, ministers, Gourlay, Currie, and Wm. Ferguson, by rotation; and Dr. Bell and Mr. Tolmie, by election, and Messrs. James Thompson (Walkerton), John McLaggan, John McCulloch, James Blair, and Charles Andrews. In considering remits of Assembly: It was agreed to recommend that the names of retired ministers should not remain on the rolls of their respective Presbyteries. It was agreed to sustain the proposal to establish a Presbyterian University for conferring degrees in Divinity, unless the powers at present vested in Queen's University be utilized under the authority of the Church so as to cover equally all its theological institutions. It was agreed not to recognize the ordination of the Church of Rome as valid. The interim act anent the reception of ministers from other Churches was approved of. Rev. Professor Gregg, of Knox's College, Toronto, was nominated as the Moderator of the next General Assembly.—A. G. FORBES, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—The regular meeting of this Presbytery was held in Wingham on Tuesday the 9th inst., Rev. D. Cameron, Moderator. There-

was a large attendance of ministers and elders. Committees were appointed to examine the Session records of Knox Church, Ripley, Knox Church, Kincardine, and Pine River congregation. A call to Rev. J. B. Hamilton, Probationer, from the congregation of St. Andrew's Church, Kincardine, was sustained, and transmitted to him. Mr. Murray reported that the deputation had visited the mission stations of East Ashfield and Fordyce, held missionary meetings and inquired into the state of these stations. The people in East Ashfield expressed a wish to be united to St. Helen's; and the people at Fordyce to be connected with Whitechurch. These stations agreed to petition the Presbytery to that effect. The Presbytery took up the dividing of St. Helen's and Whitechurch congregations. Resolutions from these congregations anent a separation, also petitions from East Ashfield and Fordyce missions asking to be united, the one to St. Helen's, the other to Whitechurch, were read; commissioners from these congregations and mission stations were heard, the Presbytery decided to unite East Ashfield to St. Helen's, under the pastoral charge of Mr. Leask; and to unite Fordyce to Whitechurch. The moderation in a call at Pine River was asked for, when it was agreed to hold a special meeting of Presbytery at Pine River on Tuesday 23rd inst., at eleven o'clock a.m., for this purpose, and to issue, if necessary; Mr. Murray to preside and Mr. Wilkins to preach. Delegates to the General Assembly were appointed: Messrs. H. McQuarrie, J. L. Murray, A. Sutherland, S. Jones, and D. Cameron, ministers; and Messrs. R. Lockhart, J. Bennett, T. Strachan, John Hutton, and J. McNair, elders. Messrs. Leask and Jamieson, ministers; and R. Lockhart, elder, were appointed a committee to draw up reports on the state of religion and Sabbath schools. Committee was appointed consisting of Messrs. Wilkins, McQuarrie, Ross, and Davidson, ministers; and Messrs. Ferguson and Dickson, elders, to consider the whole matter of the election of commissioners to the Assembly, and report to the first meeting after the Assembly. Mr. McQuarrie brought the indebtedness of the ordinary revenue of Knox College before the Court, when it was agreed. That the ministers bring the matter before their sessions and congregations with a view to get contributions to remove the debt. Home Mission report was given in by Mr. Cameron. Rev. W. J. Wilkins and J. Ferguson were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The Assembly's remit on the reception of ministers from other Churches was approved. The remit on the proposed Presbyterian University was disapproved by a vote of nine to seven. As to the remit anent retired ministers, the Presbytery decided that ministers retiring with the leave of the Assembly, and living within the bounds of the Presbytery, be allowed to sit and deliberate in that Court, but not vote. As to the remit on Romish ordination the Presbytery was not prepared to express an opinion. It was moved by Mr. Leitch, and agreed to: That the expenses of Delegates to the Assembly be provided for as soon as possible after the meeting of that Court, and that such expenses be met by levying a rate upon the various congregations, per family, according to the amount required. The next regular meeting of the Presbytery was appointed to be held in Knox Church, Kincardine, on Tuesday, the 13th day of July, at half past two in the afternoon.—R. LEASK, Clerk.

THE Young Men's Christian Association propose in Rochester, N.Y., to put up a building costing \$100,000.

THE thirty-second anniversary of the Chicago Y.M.C.A. occurred February 22nd. During the past nine months it has found employment for 3,810 men and boys; distributed 27,750 papers, etc., and sustained a large number of meetings, lectures, classes, etc.

THERE is a church in New York whose service has been conducted in French for over two hundred and fifty years. Most of its endowments are upon condition that this service should be continued. Some of the best citizens of the metropolis have been raised up in it.

LATE reports from Mr. Moody's labours in St. Louis represent him as having great success. Conversions which for a time were few, are now many. The interest in religion in St. Louis is stated now to be greater than has been known at any time previous, west of the Mississippi River.

## BOOKS AND MAGAZINES.

### The Atlantic Monthly for March, 1880.

A more than usually interesting number of this deservedly popular magazine.

### National Repository and Golden Hours.

The "National Repository" and "Golden Hours" are publications of the Methodist Episcopal Church of the States and are well got up in every way. They are published by Hitchcock & Walden, Cincinnati.

### Our Hymn Writers.

Toronto: James Campbell & Son, 1880.

This will be found a very handy and interesting publication. It consists of short, well written biographical notices of all the writers of the hymns in the collection under preparation for the use of the congregations in our Canadian Presbyterian Church. Many who love the hymns will be pleased, in this way, to be made acquainted with the chief incidents in the lives of the hymn-writers. The notices are all necessarily very short, but this, in these days of wearisome, uninteresting biographical detail, may be regarded by many rather as a recommendation than otherwise.

### Southern Presbyterian Review.

The first number for 1880 of the "Southern Presbyterian Review," which is conducted by an Association of ministers, contains a long article on "The Freedom of the Will in its Theological Relations," by Professor Girardeau, of Columbia Theological Seminary; "Rationalism in the Church," by Rev. Samuel M. Smith; "Election," by Rev. J. F. Gilbert, besides others of equal interest and importance. This magazine thoroughly well deserves to be read by all who are anxious to keep abreast of the theological thought of the day.

### The Gospel in All Lands.

Edited by the Rev. A. B. Simpson. New York: A. D. Randolph & Co. Toronto: J. Young, Bible Depository.

This most useful and attractive publication appears in its March number, improved and enlarged. The mechanical "getting up" is in first-class style, and the contents are not unworthy of their setting. We know of no publication more likely to diffuse and deepen acquaintance with, and interest in, missionary work the world over, than this, if continued, as we believe it will be, as begun. The present number is chiefly taken up with China, and both by its pictorial illustrations and letter-press gives its readers a very distinct idea of the people of the "Flowery Land," and of the efforts which have been and are still being made for their evangelization. We have descriptions of the country and its population, with glimpses of its past history, notices of the missionary efforts of Romanists and Protestants, very interesting biographical sketches of Drs. Morrison and Gutzlaff and the Rev. W. C. Burns, with other details, none of which could be had without a good deal of patient reading in a great variety of volumes. Those who wish the members of their families to have an intelligent knowledge of and practical interest in the various Protestant missions to the heathen throughout the world, could not do better than subscribe for the "Gospel in All Lands."

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XIII.

Mar. 25, } 1880. } *INTEMPERANCE.* } Prov xxiii 29-35.

GOLDEN TEXT.—"Be not drunk with wine wherein is excess; but be filled with the Spirit."—Eph. v. 18.

#### HOME STUDIES.

- M. Prov. xxiii. 29-35. The Sorrow and Slavery of Intemperance.
- T. Jer. xxxv. 1-8. The Rechabites.
- W. Isa. xxviii. 1-16. Woe to the Drunkards of Ephraim.
- Th. Isa. v. 11-25. Judgments Denounced.
- F. Hab. ii. 12-20. Woe to him that Giveth his Neighbour Drink.
- S. 1 Cor. viii. 1-13. Make not thy Brother to Offend.
- Sab. Eph. v. 1-21. Be not Drunk with Wine.

#### HELPS TO STUDY.

The teaching of the Bible, as a whole, is in favour of total abstinence from intoxicating drinks.

In both Old and New Testaments the dangers arising from the use of intoxicants are frequently pointed out. Many of the noblest and strongest characters mentioned in Scripture were total abstainers.

The Bible gives us a favourable account of a Total Abstinence Society which flourished at a very early period. Its members were Daniel, Shadrach, Meshach, and Abed-nego.

The apostle Paul considered it his duty as a Christian to abstain from things which were injurious to others, although these things might be harmless to himself.

In the present day, as a rule, those who are thoroughly acquainted with the Bible, and governed by its principles, are total abstainers.

In our present lesson the following topics pertaining to this subject are clearly placed before us by the wisest of men, writing under the inspiration of the Holy Spirit: (1) *The Sin and Misery of Drunkenness*, (2) *Its connection with other sins*, (3) *The Drunkard's Infatuation and Helplessness*, (4) *The danger of tampering with Intoxicants*.

I. THE SIN AND MISERY OF DRUNKENNESS.—Vers. 29-30. In doing that which is injurious to life—physical, intellectual, and spiritual—the drunkard breaks the sixth commandment; in spending his worldly means improperly or unnecessarily, he breaks the eighth commandment.

The fruit of sin is misery; and every sin yields its fruit in its season; but in this case the crop is remarkably quick, sure and abundant.

1. *Half a dozen Questions.*—Ver. 29. All have sinned, therefore no one is exempt from unhappiness.

Who hath woe? Any one may. Yes, but who must!

Who hath sorrow? Sorrow is the lot of all. No one escapes entirely. It enters every human dwelling at one time or another. Yes, but where is it quite sure to be found at any time? Where does it live when it is at home? Who deals specially in the article, and manufactures it for home use?

Who hath contentions? Who resents imaginary insults, builds up grievances without foundation, and quarrels with his best friends?

Who hath babbling? Is there anything, besides insanity, that causes a person who is naturally sensible to speak the language of folly?

Who hath wounds without cause? The scars of the soldier are an honour to him; but those of the drunkard bring only disgrace, which he probably tries to avert by some unlikely story.

Who hath redness of eyes? The fine blood-vessels have been burst by undue pressure. This gives an unmistakable tinge to the eyes. Other features in the same neighbourhood are also heightened in colour. And these outward marks give but a faint indication of the state of the brain and other internal organs.

To this string of questions involving such a dire catalogue of miseries, Solomon gives

2. *One Answer.*—Ver. 30. That answer fully meets the description in every instance: they that tarry long at the wine; they that go to seek mixed wine.

II. ITS CONNECTION WITH OTHER SINS.—Ver. 33. Besides being sinful in itself and a direct source of misery, intemperance leads to other sins which produce their own special miseries in turn.

1. *Moral Perceptions blunted.*—Vers. 33. Strong drink cannot change a person's nature or introduce any evil principle which was not there before; but its effect is to remove restraints which formerly kept the individual's conduct within certain limits. Self-indulgence in one direction naturally leads to self-indulgence in other directions. Pride is increased. Deference to the opinions of others is diminished. The trampled conscience is not so tender as it formerly was. And the grossest sins appear, at the worst, but as imprudent escapades which can be answered for with a laugh.

2. *Judgment Perverted.*—Ver. 33. Intoxication, like sleep, dethrones reason and lets imagination have full sway. The individual is not capable of arriving at just conclusions regarding his own conduct or that of others.

III. THE DRUNKARD'S INFATUATION AND HELPLESSNESS. Vers. 34, 35. Regarding these verses the "Westminster Teacher" says, "In the Midst." Hebrew, 'In the heart of the sea; in the trough of the sea when the waves are running high. The top of the mast. Many suppose the true rendering to be 'a pilot that sleepeth at the helm.' Probably correctly, for the verb from which the word translated 'mast' comes, signifies to steer a boat. In ancient navigation the mast-head was not occupied as a look-out by the sailor. The idea is that of a sailor asleep on deck in the trough of the sea, or across the head of the rudder. He has yielded control of his vessel and drifts whither the winds and the waves may drive him.

"They have stricken—the words of the drunkard as he awakes from his sleep. I felt it not. Hebrew, 'I did not know it.' More senseless than the brute, he returns to his folly. Lost to shame, he gives himself up to the soul-destroying sin. Woe to the drunkard! Woe to him that putteth his bottle to his neighbour's mouth!"

IV. THE DANGER OF TAMPERING WITH INTOXICANTS.—Vers. 31, 32. What is the cause of drunkenness? The cause of drunkenness is *drinking*. The way for the drunkard to reform is to come to Christ for salvation, and to quit drinking, without further ceremony. The way for young people to keep from becoming drunkards is to seek and find the same precious Saviour, and to abstain totally from the use of intoxicants. To draw the line anywhere else is to tamper with one of the most terrible evils to which man is exposed.

1. *"A Drop of Good Liqueur."*—Ver. 31. Do not listen to those who plead for moderate drinking, for a little of the wine when it is red, when it is the genuine unadulterated article. You may safely admit their stock argument, that it is "one of God's creatures;" but you are not bound to swallow all God's creatures.

2. *It is Poison Nevertheless.*—Ver. 32. Poison for the body and poison for the soul. At the last it biteth like a serpent and stingeth like an adder. Drink not—touch not—look not upon the wine.

THERE is considerable excitement over the reported valuable mineral discoveries near Rawhide Buttes, Wyoming. A regular stampede to the new discoveries is now progressing.

## OUR YOUNG FOLKS.

### "NOT YOUR OWN."

"Ye are not your own, for ye are bought with a price."

"Not your own." O let this word  
Daily in my heart be heard;  
Let me live as one who knows  
To His Lord how much he owes.  
Glorifying Christ alone,  
Knowing, I am not my own.

"Not your own." O be each thought  
Daily in subjection brought;  
In each word that I shall speak,  
Lord, may I Thy glory seek;  
And my every action be  
Only that which pleaseth Thee!"

### GOOD COUNSEL.

Guard, my child, thy tongue.  
That it speak no wrong;  
Let no evil word pass o'er it,  
Set the watch of truth before it,  
That it do no wrong—  
Guard, my child, thy tongue.

Guard, my child, thine ear:  
Wicked words will scar;  
Let no evil words come in  
That may cause the soul to sin.  
Wicked words will scar  
Guard, my child, thine ear.

### THE CONSCIENCES OF CHILDREN.

**L**ITTLE children often have very tender consciences, and are perfectly aware when they have been "naughty."

A little girl one day said to her mother, "Papa calls me good, Auntie calls me good, and everybody calls me good, but I am not good."

"I am very sorry" said the mother.

"And so am I," said the child "but I have got a very naughty *think*."

"A naughty what?"

"My *think* is naughty inside of me."

And on her mother inquiring what she meant, she said, "Why, when I could not ride yesterday, I did not cry nor anything, but when you *was* gone, I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it; but God knew it, and He cannot call me good. Tell me, mamma, how can I be good *inside* of me?"

### A SERMON FOR LITTLE FOLKS.

**I**F ye know these things, happy are ye if ye do them.—John xiii, 17.

I.—"The-e things;" that is your duties, wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your hearts to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II.—How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So the Saviour did when a boy at Nazareth. So the angels do God's will—which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skilful; so you improve in reading, writing, and music. Peter says, "Grow in grace."

III.—Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in duty, in doing it for love to God and man; then you will be happy in heaven.

Two little eyes to look to God,  
Two little ears to hear His word,  
Two little feet to walk in His ways,  
Two hands to work for Him all my days;  
One little tongue to speak His truth,  
One little heart for Him now in my youth,  
Take them, dear Jesus, and let them be  
Always obedient and true to Thee.

### "JESUS WILL BE VEXED."

**I**T was a wet Sabbath evening, and the girls at Mrs. Benedict's school were prevented, by the rain, from going to church. Most of the elder ones were gathered in the library with their favourite governess, talking and singing hymns. But one who should have been among them chose to sit alone in the dark cold school-room, which was never used on Sabbath. She had what she called "one of her jealous fits," and felt too cross and wretched to join the happy party in the library.

At last, however, she went into a class-room where all the little ones were gathered, and having settled herself moodily in a corner, went on brooding over a fancied slight from her much loved friend, the head mistress, and determining to shew her resentment for the same by keeping away from her and treating her very coldly. Poor foolish girl! she was not only hurting her friend, who really loved her, but was making herself utterly wretched!

Presently there was a stir among the little ones; they were going to bed, and one, who was the particular pet and darling of this elder girl, came to her for a "good night" kiss. At once she saw the cloud on her friend's face.

"Ella, darling, what is the matter?"

"I am very unhappy," was the answer.

"But why?" persisted the child.

"Because I have quarrelled—at least, I am cross with some one."

"Who is it, darling; anyone you love?"

"Yes," was the reluctant answer; for the elder girl felt a little ashamed of herself while those little clinging arms were round her neck.

"O, I am so sorry! do make it up."

"I can't, Kitty; I am too angry."

The little arms clasped closer round her as Kitty whispered, "But Jesus will be so vexed if you don't. He wants you to. Please promise you will make it up to-night."

"I can't promise, Kitty. I will try. Good night, little darling."

Left to herself, Ella thought over the child's last words, and presently, when the friend to whom she was behaving so badly came to her, and, kneeling down beside her, tried to win her back to good temper, Ella's bad resolutions melted away, and in the morning she

could say to her little friend, "It is all right, Kitty; I told her I was sorry, and it is all over now."

But I doubt whether it would have been "all over" (for poor Ella's jealous fits lasted often several days) if it had not been for the loving warning, "Jesus will be so vexed."

Very few words, dear children, and very simple, but they did more good than I can tell you. Will you not try what a few loving words about the Lord Jesus will do for those around you? And when you are tempted to do wrong things yourselves, remember Kitty's whispered words, "Jesus will be so vexed."

### HELPING THE TEACHER.

**I**DIDN'T quite get that," said Ben, edging his way nearer to his teacher. And so the teacher repeated what she had been saying.

"O yes, I've got it now. I can tell that easy enough," and Ben settled back content.

"But why do you want to tell it, Ben?" asked the teacher.

"'Cause mother likes it, o' course. I always tell it over to her."

"If your mother likes what you get at Sabbath-school, why don't she come herself?"

"Come herself! Don't you know?" and Benny looked in extreme astonishment.

"Know what?"

"Know mother can't step her foot to the ground to go anywhere. She don't never expect to again."

"I wish you had told me before Ben, and I would have gone to her," said the teacher, with compassion in her face.

"I s'posed, of course, you knew," said Ben. It seemed to him as though all the world must know what great grief had befallen him and his mother.

"That's it, children," said the teacher, looking kindly over her class. "You little folks think we grown-up people know everything, and you don't help us to know more as often as you might."

"Well," said Benny, "I never thought I could help you any."

"But you see you might. If you had only looked out for me, and told me, I should have so liked to help you take home comfort to your mother; and doing so I should have been a better teacher, would I not? So you would have helped me do my work well."

This was a new thought to Ben, and after finding out, as the school closed, what day his teacher was most likely to come, he went home, thinking, "Catch me not looking out for her next time. I'll tell her everything I know."

HEARKEN unto thy father that begat thee, and despise not thy mother when she is old.—Prov. xxiii. 22.

A LITTLE child who had just lost her mother was asked, "what do you do without a mother to tell your troubles to?" She sweetly said: "I go to the Lord Jesus. He was my mother's Friend, and He's mine." When she was asked if she thought Jesus Christ would attend to her, she replied: "He says He will, and that's enough for me." What was enough for her, is enough for all.



**Scientific and Useful.**

**TO CLEANSE GLASS.**—To give glass great brilliancy, wash with a damp sponge dipped in spirits, then dust with powdered blue or whiting, tied in a thin muslin bag, and polish with chamois cloth.

**CHOCOLATE CREAMS.**—Two cups sugar, one-half cup water, boil ten minutes, take from the fire and beat until cool. Flavour with vanilla, roll into balls. Three ounces chocolate in a saucer steamed over the teakettle; roll the balls in it.

**REMEDY FOR AN ASTHMATICAL COUGH.**—Quarter of a pound of treacle (not golden syrup), one gill of best vinegar, one pennyworth of laudanum, simmer without the laudanum for ten minutes. A dessert spoonful should be taken when the cough is troublesome.

**CREAM CAKE.**—Two cups sugar, two cups flour, yolks of five eggs, whites of three eggs, two teaspoonfuls baking powder, a little salt. Bake in layers. For the cream to put between the layers, take one heaping tablespoonful of flour, one egg, one pint of milk, two tablespoonfuls sugar. Take the extra whites for icing.

**HOW TO CLEAN DISCOLOURED PIANO KEYS.**—First wipe every particle of dust from the keys with a linen rag, going thoroughly round each; then dip another rag in some good whiskey (two teaspoonfuls will be amply sufficient to do them all properly), and wash them with it, rubbing vigorously. Let the keys remain wet for two hours, when polish well with an old piece of soft silk.

**HOW TO COOK DRIED BEEF.**—Heat milk and water (about one-half of each), and thicken with a beaten egg and a little flour; when nicely boiled, add the beef, which, of course, should be sliced as thin as possible, and immediately remove from the fire, as the less it is cooked the better. If the beef is very salt it will need freshening in a little hot water before going into the gravy; but, if not, it will season just right without freshening.

**MEDICINAL PROPERTIES OF MILK.**—Milk is an excellent remedy in gastric derangements. In hot weather small quantities taken frequently relieve the thirst and cramping pain which accompanies gastro-intestinal inflammation. Even in health the free use of milk as a summer beverage is preferable to that of iced drinks. When its effect is constipating it may be neutralized by a little salt. Used hot with pepper and salt it is an excellent remedy for dysentery. Dr. Donkin successfully employs a diet of skim milk in diabetes, using four quarts daily without any other food.

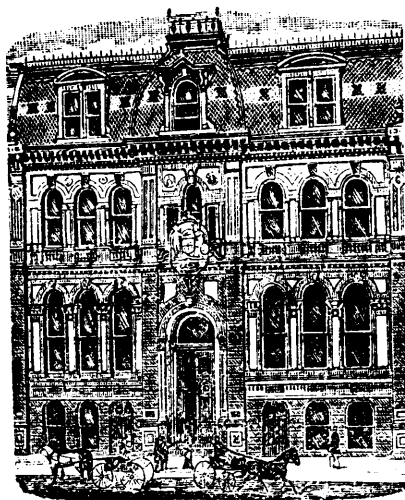
**CHICKEN PIE.**—Here is a good receipt for making chicken pie. Take fat chickens, cut them up, and stew till tender. If a few thin slices of nice pickled fat pork be added it will be found a good plan. Next pare potatoes, and slice them very thinly and in quantity the same as chicken (or chicken and pork). Now line the baking dish with a thick crust made as for biscuit or pie-crust. Put in a layer of chicken (or chicken and pork), and then a layer of thin slices of potatoes, until all are in. Pour the chicken gravy over and salt to taste. Cover with a top crust and bake till done.

**CLEANING THE EAR.**—The external canal of the ear resembles the finger of a glove, the tip being the drum-head, and is lined with skin in which there are from one thousand to two thousand minute glands, which secrete the wax. This wax is gradually pushed out of the canal as it is formed. It is remarkable that the tendency of the wax is always to move outwards so that there is no necessity in a healthy state for removing it artificially. Those who try to clear it out with pins, push in more than they draw out, and also run the risk of injuring the delicate drum-head.—*Dr. McKendrick in "Good Words."*

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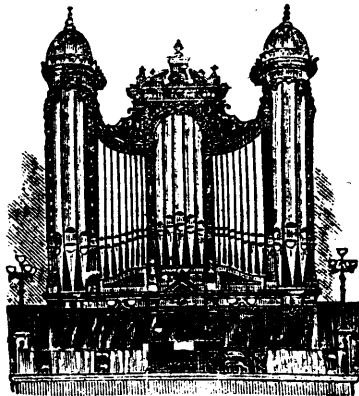
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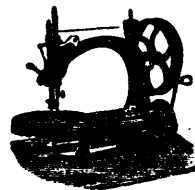


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CHATHAM.—In St. Andrew's Church, Chatham, on the 23rd March, at ten a.m.
PETERBORO'.—In the First Presbyterian Church, Port Hope, on the 23rd March, at ten a.m.
BARRIE.—At Barrie, on Tuesday, 23rd March, at eleven a.m.
WHITBY.—At Oshawa, on the third Tuesday of April, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the third Tuesday in March, at two p.m.
PARIS.—In Zion Church, Branford, on Monday, 22nd March, at half-past seven p.m.
TORONTO.—At the usual place on the first Tuesday in May.
LINDSAY.—At Woodville, on Tuesday, May 26th, at eleven a.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 6th of April, at eleven a.m.

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