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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JANUARY 30th, 1880.

No. 13.

NOTES OF THE WEEK.

THE "Liberta" declares that a *concordat* has been settled upon between Germany and the Vatican.

WRITING from Livingstonia to the "Free Church Record," Dr. Laws says that the slave trade is effectually stopped in his old headquarters by the mission. A number of boys have been sent in for Christian instruction.

ONE of the scandals of the previous pontificate was brought to a close in the Roman courts during the past year. This was the rejection of the Countess Lambertini's claim to a share in Cardinal Antonelli's estate. The final decision rested on the ground that, as a sacrilegious child she would be entitled to nothing, even if her case was well-founded.

THE "Invalide Russe" contradicts the sensational telegrams relative to the alleged Russian military preparation on the Western frontier, and points out that only last December Russia's love of peace caused her to reduce her army 36,000 below a peace footing. Further peace measures and a further reduction of the army, that journal says, are contemplated.

AT a meeting of the Glasgow Free Presbytery recently, the Rev. Mr. Campbell gave notice of a motion, asking for the appointment of a committee to investigate certain views expressed by Professor Candlish in his opening lecture at the Free Church College. A conference to consider the matter was held in private at the close of the Presbytery meeting.

THE Society for Irish Church Missions to Roman Catholics has raised \$3,225,045 within the last twenty-six years for its work in Ireland; has been the means of erecting nineteen churches, thirty-three school-houses, and a few parsonages and orphanages; and employs 386 agents. It works largely by controversial methods and distributes its documents profusely.

THE Free Presbytery of Edinburgh lately met in private conference to consider the matter of the teaching in the New College, and, after a discussion extending over nearly four hours, adopted a resolution proposed by Principal Rainy, refusing to go on with a line of inquiry suggested to the conference. Dr. Moody Stuart afterwards gave notice of a motion for overture on the whole question of theological training in the Church's Colleges, and asking for the appointment of a special commission of inquiry.

THE American Board is quietly pushing on towards Central Africa. They have an offer of a capital leader in the ministry, and a medical associate, to lead the expedition when matured. New men are offering. The Secretaries have just replied to another physician offering for Central Africa, also to another applicant from the Presbyterian Church of Canada. There is a decided missionary movement at Hartford; and two seniors from Andover Theological Seminary, have made application to be sent. An expedition is now organizing to enter from the western coast for the region of Bihé and the Coanzo River.

IT is a fact that is every day becoming more patent that the most bitter foe to the progress of the New Testament teachings is the Roman Catholic Church. It is in Papal lands that the Christian missionary suffers the severest persecution. Austria, Spain, and Mexico bear witness to this fact. Ireland is not far behind in its opposition to the Gospel. The School of the Irish Protestant Church Mission at Belleck, in the west of Ireland, was recently broken up and the building burned. Those in charge of the mission were so cursed and threatened by the priests that a special police had to be sent to protect them.

WOMAN'S work in the mission field is illustrated by the following extract from a letter of a lady mission-

ary in Central Turkey: "It is astonishing what a fear these old church priests have of us women. As long as we keep out of a place they are on reasonably good terms with the native preachers and pastors, and even friendly with our missionaries. They have worldly wisdom enough to understand that as long as they can have the control of the women their 'craft' is in no danger. Experience has taught them that few of the women are reached by the best of male teachers, or by preachers unaccompanied by female helpers." The women of those eastern countries can be reached only by women missionaries.

DR. E. DE PRESSE, in "The Christian World," expresses much anxiety on the coming phases of the religious controversy in France. The extremes on both sides are very bitter, and seem to be ready to do all they can to provoke each other. The Municipal Council of Paris, composed of rigid Republicans, undertook, recently, to suppress its part in the Budget for Public Worship by withdrawing all the subsidies which it is bound by law to furnish to the various churches, basing its action on the ground that it was necessary to strike a blow at the very foundation of religious schools and to suppress superstition and belief in the supernatural. The action was cancelled by the Minister of the interior for illegality.

THE annual meeting of the Presbytery of Ningpo, China, was held in October. Eight native ministers, two foreign missionaries, and nine native elders were present. The various reports given of the progress of the cause were most cheering. The Presbytery has in all eleven churches, of which five are self-supporting, twenty-seven out-stations, nine native ministers, three foreign missionaries, nine licentiates, 620 communicants, two boarding schools, with 51 scholars, and nine day schools, with 200 scholars. The members gave \$836. Seventy-two persons, including seventeen children, were baptized. The Presbytery licensed three young men, and a committee was appointed to consider a project for establishing a Presbyterian High School, to be supported by native funds.

AT the recent meeting of the Free Church Presbytery of Paisley, Scotland, a report from the Temperance Committee was adopted, which recommended to the Presbytery that "in order to set a salutary example and to the putting forth of effective efforts to reduce and remove the evils of intemperance, it was the duty of ministers, office-bearers, and people to give the whole subject their most solemn consideration, and to determine how far they could conscientiously go, whether by abstinence or otherwise, to discourage not only the excessive, but also the unnecessary and injudicious use of strong drink; also to approve of Sir Wilfrid Lawson's local option resolution." In the very warm discussion which followed the reading of the report, strong ground was taken in favour of abstinence.

THE Rev. John MacIntyre, of the Scottish United Presbyterian Mission in China, writes to the "United Presbyterian Missionary Record," Scotland, announcing the translation of the New Testament into the Korean. He says: "Mr. Ross has with him the Gospels, Acts, and Romans; and I have four Koreans at work, and, by dint of strenuous application, am now in a position to make my influence felt in the translation. I have worked up a Korean Grammar, and Analysis of Sentences, through copious extracts from the books translated; and as Chinese is the medium of communication, I have no difficulty in discussing the finer shades of meaning, which, I am sorry to say, without foreign help, they could not be trusted to render fairly. It was this conviction that shut me up to the conclusion that, if one will touch this work, it can only be as a master of Korean. But it is most gratifying to find one's dearly-acquired Chinese of so much real use. The Koreans, I fear, will not hold a candle to us Westerners in the critical knowledge of Chinese, so essential in translating from one language to another. They are constantly led into mistakes which we would con-

sider only possible in the grammar school, and even then in the lower forms."

THE "Pall Mall Gazette" gives a view of the Roman Catholic Church in Spain which must be anything but inspiring to those who are solicitous about the progress and strength of that religious organization. The "Indifferentes," it says, are continually on the increase, just as they are in Quebec. These can't be said to be hostile. They are simply indifferent and leave the whole matter of religion to their wives and children. The "Indifferentes" are made up chiefly of the educated and intelligent classes, and their defection has had a deteriorating influence on both the intellectual and moral character of the clergy. Scarcely any of the better classes now go into the Church. All the clerical recruits are from the lower ranks of the population. Says the "Gazette:" "Likely lads of well-to-do families no longer go into the Spanish Church. Within the last half century that body has undergone an immense change. A hundred years ago it was the nation, and even within the memory of man it controlled the politics and daily business of the administration; while now its power is small compared with that of the army or of the intriguers in the Cortes. It was very rich, owning vast districts in the country and rows of streets in the cities. Now it is dependent for daily bread on irregular payments from the treasury and the steadily cooling charity of laymen. Its loss of intellectual activity and influence has more than kept pace with its loss of wealth. Lord Macaulay dwells in one of his essays on the number of men in Spain's great days, 'eminent at once in literature and in the pursuits of active life.' He might have added that a majority of these men found their home in the Church. In no country have so many sovereigns, so many famous warriors ended a life of stormy activity in the cloister. All learning was tinged with a theological character, even when not immediately exercised on theological matters. The jealous activity of the Inquisition compelled the most secular literature to affect a religious object, and the least pious of writers, sooner or later, to assume the priestly tonsure. Cervantes, Lope, Calderon, and a host of smaller men, who had all been soldiers, all died priests or, at least, members of some religious body bound by vows. Plays and novels had to cover their plots of worldly intrigue with a sacred cloak." The education of even the higher classes of the priesthood is shamefully neglected, and the result is that generally the clergy are vulgar, noisy, ignorant fanatics. Of course, this makes the progress of Protestantism only the slower, for what the priests want in intelligence they make up in denunciation of heretics and in praise of the Pope. As the better classes more and more withdraw from the priesthood there is manifested an increased readiness on the part of the clergy to take up lads of any kind in order to recruit their ranks. On this the "Gazette" says further: "Lads who have been brought up in the hospitals established for foundlings are often taken by the bishops, in their need of recruits. When these authorities overlook the bar of bastardy, it may be supposed that they are not exacting in the matter of learning. Indeed, it is not an exceptional thing to see poverty-stricken lads of this class employed by pious families to do odd jobs, as a means of support, till they can scrape together as much knowledge of the four declensions as will carry them through the mockery of a Latin examination. Some learning the Church must have. The ancient tongue being the official language, one canon, at least, in every chapter must be able to write and speak Latin, while a few of the prelates are cultivated men; but these are the exception. They are generally veterans who received their education in one of the more learned monasteries, and spent long years in Italy after the suppression of the monastic orders." In short, the Church in Spain, like that in France after the Revocation of the Edict of Nantes, relieved from outside pressure and mental activity seems, in the words of Robert Hall, "to have drawn the curtains and retired to sleep."

OUR CONTRIBUTORS.

SHALL MANITOBA COLLEGE BE MAINTAINED?

MR. EDITOR.—Permit me to refer to "Burden-Bearer's" strictures on Manitoba College. It will be remembered that the General Assembly of 1871, of the late Canada Presbyterian Church, made provision for higher education in the North-west, and that in the fall of that year the Rev. Geo. Byce, M.A., was appointed teacher. The Assembly of 1872 appointed a small committee to draft an Act of Incorporation of Manitoba College. This Act was to be submitted to a committee composed of the members of the Board of Management of Knox College, Toronto, and the Assembly's Home Mission Committee; and this large Committee, with the Presbytery of Manitoba, were empowered finally to sanction the Act, and have it submitted to the Legislature of Manitoba. This was done, and the College, as such, dates from the passing of that Act. The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland took action in 1872, and sent the Rev. Thomas Hart, M.A., to this country as educational missionary. Mr. Hart was appointed Professor of Manitoba College, by the late Canada Presbyterian Church, with Mr. Bryce, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland paying his salary.

It is to be presumed that these two bodies proceeded with due caution in instituting the College and making provision for instruction therein. What change has taken place since to render the College any longer unnecessary? At that time there were about 120 Presbyterian families in the country; now there are at least 1,200. The prospect of a speedy settlement of the country was not then bright; now all admit that tens of thousands of settlers must pour in in a few years. Fort Garry was then a hamlet of a few hundred people; we have now a city of 8,000 inhabitants. Few required a college education at that time; now the number is largely increased.

"Burden-Bearer" asks, why maintain a college at Winnipeg rather than at London, Goderich, Sarnia, or Ottawa? The asking of such a question shews how completely "Burden-Bearer" misapprehends the situation. The circumstances of the places are totally different. At each of the places mentioned there is a high school. There is no provision for a high school education in Manitoba, and for years the revenue of the country will not admit of it. If Manitoba College is not maintained, our sons must attend the Episcopal or Roman Catholic College for their classical education. Let them live at those institutions for several sessions at a tender age, learn their catechism, and breathe the atmosphere of the place, and it requires no prophet to foretell their future, or the influence they shall wield against Presbyterianism. The influence of the Colleges mentioned all admit to have been great in the past. Many, and some of them in high position, are now lost to the Presbyterian Church, owing to college influence. Let "Burden-bearer's" advice be followed, and educated Presbyterians will be as rare as buffalo in Manitoba. Let it be remembered that classics are taught nowhere else here than in the three colleges named.

But were the College abolished in the face of these facts, in what light would the General Assembly appear? Not only did it establish the College, it voted \$3,500 in 1875 to purchase buildings, and about eighteen months ago appointed Dr. Patterson to proceed to the mother country and endeavour to secure an endowment of \$100,000. Were the Church to withdraw support from the college now, would it not stultify itself? Artemus Ward's distinguished patriotism in sacrificing all his first wife's relations for the good of his country was nothing to this. Does "Burden bearer" think of the loss of prestige and consequent injury by such a vacillating and retrograde policy? He forgets, too, apparently, that the College is yet only in its rudimentary stages. We shall soon require a theological department. Let no one be startled by the statement. Winnipeg is nearly as far distant from Toronto in money as Toronto is from Edinburgh. When the population west of Red River is as large as that of Western Ontario, or the Presbyterian population as large as the adherents of the Free Church in Canada when Knox College was established, or Presbyterians as numerous as when Queen's

College was founded, I hope no one will expect us to send our sons to Toronto to study for the ministry; and that time is not far distant. If it does not already exist, there will soon be as much reason for having theology taught here as there was for establishing a college in Montreal for that purpose. When the prospects of this country are so bright, and when the Presbyterian Church promises to be so influential, why be compelled to reply to this insane proposition of abolishing the only means of fulfilling our mission properly? The Legislature of Manitoba will ere long, we trust, be in a position to make provision for higher secular education. Manitoba College can then take something of the position of old Knox College.

"Burden-Bearer" maintains that the College could not be maintained as a separate scheme, and that a vast number of members and contributors see no necessity for the College. I presume that a vast number of contributors see no necessity for the existence of four colleges in Ontario and Quebec, and would rather see some of the money now given to maintain them devoted to higher education here. I maintain, moreover, that if nothing more was done to keep these colleges before the Church than is done for Manitoba, their present yearly deficits would be much larger—I fear that, like the Home Mission Committee, they would talk of insolvency or repudiation. But Western Ontario is full of graduates of Knox College; professors preach for them, speak to them, and write to them; these graduates bring the case of the College before missionary associations, sessions, etc., and a comfortable sum is voted out of the funds for the College. Central Canada is full of graduates of Queen's and they do ditto. Principal McVicar is doing yeoman service for Montreal College in that city and neighbourhood, and to make it more popular, has "hitched" to it the French Evangelization work. The fierce contests over constituencies, as seen by us here from afar, tell their own story about the difficulties of finance. Poor Manitoba College has no friend to urge its claims. It has been dropped like a lamb on the moors of Scotland, and because the weather is cold and there is no grass, the mother proposes to leave it to die. No screaming appeals, no private letters, no Canada Presbyterian or Kirk arguments are called into play for Manitoba College, and hence the indifference. Let some one who knows the situation here go through Ontario and Quebec, and I venture to say he will succeed, without difficulty, in persuading the people to aid the College. When the case was presented before the Assembly of 1875, \$3,500 were recommended at once to be raised for the purchase of buildings.

I might state here that Dr. Crawford, late of the Baptist Institute is coming up here to start a college in connection with that body. Those who have watched the course of the Woodstock College know how much it did for the Baptists. Their experience is the cause of Dr. Crawford's venture. And when the money we spent in the past is beginning to tell practically, we propose to abolish our College!

Your correspondent sneeringly quotes the statement of the Moderator of the General Assembly, that "Those most competent to judge think the existence of the College necessary," and replies then "let those who think so have a chance of shewing the earnestness of their convictions by supporting it." Sir, no man who has been here, or considered the question on the spot, but is convinced of the necessity of the College. Principal Grant, Professor McLaren, Mr. Macdonnell, Mr. Laidlaw, Mr. Moore, Mr. Cochrane, Dr. Ure, ex-Governor Morris, and others, are all of one mind in this respect. I know how the Presbytery of Manitoba would vote in the matter. Some shew their earnestness practically too, as is seen by Knox Church of this city voting \$100 each year, for the last five years, for the support of the College. This year \$800 will be raised from local sources. When the circumstances of the country are considered this is a large sum.

"Burden-bearer" says: "I do not think the existence of the College necessary, and not even very needful." Who is this Daniel that has come to judgment, anyway? He has been in this country, and knows whereof he speaks, or he has not. If he has not, it argues some assurance to oppose his opinion to so many findings of the General Assembly, and the views of the gentlemen I have named. But if he has been here, his name would enable us to know how much weight to attach to his judgment in the case. Let "Burden-bearer" not be so modest. Let the Church know who is her reprover and counsellor. I would

like to see a man of prominence in the Church, and knowing the circumstances of the case, come out squarely against the College, above his own signature. Your correspondent might, Chinese-like, desire to burn the College to roast (metaphorically, of course,) some one inside, but the process is expensive. In any case let me ask him, in justice to important interests, not to fight behind a mask.

The importance of the subject is my excuse for trespassing on your space to so undue a length.

JAMES ROBERTSON.

The Manse, Winnipeg, Jan. 6th, 1880.

THE ANSWER.

BY REV. JAMES HASTIE, LINDEAY.

The training of the child—when should it begin? The answer to this question is, the earlier the better.

Before it is twelve months old, even, the child is learning. Sponge-like, it is sucking up at that age every influence about it, good and bad, indiscriminately. As it gazes up into its mother's face, its own countenance is taking form for life. A smiling mother's face makes a smiling babe's face; a frowning mother's face makes a frowning babe's face; a peevish mother's face, a discontented mother's face, a haughty mother's face, imparts a corresponding countenance to the little learner. Hence, one cause of the marked contrast often seen in two of the same parentage; one so sweet and winsome, the other so sour and repulsive. The same mother they had, but not the same mould.

The earlier the better—this is a golden rule. If parents don't begin early, Satan will. Between the two, it is a race which shall occupy the ground first. The mother, more than the father, determines the early piety of the child, just because she has most to do with the child at the outset. She it is who soothes its pain, and hushes its cries, and supplies its needs. No arm is so often around it as mother's, no voice so often heard, no eyes so often seen. A mutual interest grows up between mother and child which, in the very nature of the case, does not exist between father and child. At a later stage the father's influence is more felt and is more direct, but in the earlier the mother's influence is more powerful because more formative. If there must be a difference of mental and moral qualifications between father and mother, by all means let the mother be the better of the two. Bodily cast and quality take after the father, mind and temper after the mother. Piety on the part of mothers, and wisdom and prudence, are more important to early childhood than piety and wisdom and prudence in fathers (young men, *nota bene*).

Was it ever known that a truly good and great man had other than a truly estimable mother? but many eminent men, and good, might be named who had very indifferent fathers. Matthew Henry, Philip Doddridge, Sir Isaac Newton, Sir William Jones, J. F. Buxton, Howe, and Hooker, and Herbert, and Robert Hall, Foster, Dr. Watts, Pasyon—time would fail to tell of the good mothers all these had, and how much their destiny was determined by those holy women. But, the mother of the Wesleys! we must pause a moment beside her. The father of the Wesleys (John and Charles and the rest)—history is almost silent about him; but history shall never hold its peace about the mother of the Wesleys! Susannah Wesley prepared "by-laws" for the management of her children (and she had fifteen children to attend to), one of which was to subdue their will the very first thing in life. She held that the "root of all sin and misery" is *self-will*, therefore to get rid of the effects we must get rid of the cause. She trained them from earliest infancy to habits of self-control. They were taught to put restraint upon all their appetites and passions. They were taught to CRY SOFTLY—luxury, oh, how rare, fathers! And nothing would they get so long as they cried for it. From these specimens, judge of her whole family governance; and verily she had her reward, as all the world knows. And as for Timothy, how noteworthy that Scripture is silent in regard to his father's character and influence; but the compliment paid by the apostle Paul is paid to his mother and grandmother. "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice" (2 Tim. i. 5).

Happy those children whose morning hours are spent under wise maternal care and culture, but better still the lot of those where both maternal and pa-

ternal are united, as was the case with Doddridge, and Baxter, and Matthew Henry.

But, whoever has in hand the child's training, the main point is, get the start of Satan.

HOME AMUSEMENTS.

MR. EDITOR,—I am glad to see that this subject is being discussed in your columns. It is to my mind of great importance.

There are many of the members of our Church who, as far as their own consciences are concerned, have no difficulty whatever in taking part either in a quiet dance or a game of cards, but, if I might so speak, the ecclesiastical Mrs. Grundy has such terror to them that they deprive themselves of two of the most harmless and, to them, enjoyable recreations. Now, why should this be? The Bible nowhere forbids either of them. Their opponents, therefore, have no divine authority for their denunciation. Those who do not approve of these things should remember that the whole question is merely a matter of opinion and they should consequently be chary as to how they express themselves on the subject. "Let not him who eateth not judge him who eateth." Like all other amusements known that are worthy of the name, these have been by many indulged in to excess.

No one, no Christian at least, can countenance these large balls which are kept up till during the "small hours," and where all sorts of characters in full dress are to be met, nor yet card parties of the same description. But this is the abuse of these enjoyments. Let us use the world without over-using it. Why should Christian people be totally debarred from enjoying a game of cards or a dance because worldly men and women carry these to an excess. People, whether Christian or not, must have amusement or recreation, and why should the best of the race be deprived of two of the very best means of attaining these? In discussing this subject with a friend the other day, he asked me if I could imagine Jesus Christ dancing. Well, I don't know that I could, but after all I do not see anything so incongruous in the idea. Our Lord attended the marriage feast and no doubt would have countenanced dancing if such had been the fashion, as he indeed approved of another fashion then in vogue which is not in these latter days considered altogether *comme il faut*.

There are many things we cannot very readily imagine Jesus taking part in, which are not now looked upon as altogether wrong; for instance, some of the discussions in our Presbyteries. Trusting that a more liberal spirit may speedily overspread the churches on this head, I remain,
A YOUNG MAN.

MR. EDITOR,—While I have never since I came under the influence of religion seen my way clear to follow the course indicated by "A Church Member," in your issue of the 16th, I can sympathize with him in what I believe to be his honest perplexity in reference to what he says he has hitherto practised without compunction, and without suffering any spiritual injury. "Church Member," however, ought to bear in mind that he has not merely to consider the influence which certain indulgences may have upon his own soul, though even in reference to that, it is sometimes very easy to be mistaken, he has to weigh well what effect his conduct and example may have upon others who although "weak" in his estimation, are yet among those for whom Christ died. I don't suppose that "A Church Member" thinks himself bound in conscience to dance, or play cards, even in the quietest way, and within his own home or in those of his friends. He could refrain and yet not think that he was committing sin. He is not, I should hope, persuaded that he is called upon in this way to bear witness for Christ. But he cannot but know that both the amusements he speaks of have been so greatly and so generally abused, that the abuse, has come to be practically the use, so that through their means thousands have had their characters seriously injured and in many cases irreparably ruined. Does the case of eating meat offered to idols not come in to guide him in his course, and to lead him to the conclusion that the safest and best thing for him in the circumstances is to abstain from what he could indulge in without his conscience finding fault, but not without confirming many in their course of iniquity and positive sin? Very many who altogether abstain from the use of intoxicating liquors as a beverage, see nothing absolutely sinful in the moder-

ate use of these intoxicants. But they see thousands led every year to destruction, by what may have begun in moderation, but gradually, yet surely, ended in moral and social shipwreck. And they see these encouraging themselves in their foolish, suicidal course by quoting the example of this minister and that elder, who they say, do exactly like themselves—take what is good for them of the creatures provided by Providence for their use and enjoy these comforts as they can. And seeing this, they abstain from such intoxicants altogether, that their example may not be perverted, or their good evil spoken of. And as the world stands to-day, does a "Church Member" not think that there may be a call to him, and to all who make the profession which he makes, to abstain from that which he thinks he can follow with a safe conscience, but which thousands are finding in their sad experience to be the way which leads down to death? "A Church Member" has children; what about the influence of his example upon them? Will his boy always be satisfied to play echre with his father—with pins or praise for stakes? Will his girls always be pleased with the quiet family dance? In short is the risk not too great, even for the future of his own family? And what about the future of many others?

"A Church Member," I have no doubt, is a conscientious man. Does he not think, in sober seriousness, that the law of the Apostle Paul, applies in his case, "If meat make my brother to offend, I shall eat no flesh while the world standeth; lest I make my brother to offend?" A Christian has sometimes not to use all his liberty; and when the risk is so great as confessedly in dancing and card-playing it is, is it not best and most prudent to err on the safe side? A good many things not sinful in themselves, become so from their special surroundings and consequences; may dancing and card-playing not be among these?
ANOTHER CHURCH MEMBER.

MR. EDITOR,—In THE PRESBYTERIAN of the 16th inst., "Home Amusements" appears over the signature of "A Church Member." He appeals to yourself, your correspondents, or ministers for help to be put right as to his practice of playing cards. He says: "I don't play them in the way that many do, to save their character, and, as they say, their conscience, but the old, solid, so-called wicked cards. I play them with my children and wife and I have never found my prayers hindered or my conscience troubling me as I kneel with my family in evening worship after doing so." (Bravo for "A Church Member.")

If his conscience is not troubled why does he ask help? He seems to be looking for a soothing plaster to his conscience from some sympathetic friend in favour of playing "the old solid cards," which are justly characterized as the "Devil's books," which have been the direct cause of destroying the happiness of tens of thousands, both in this life and that beyond the grave.

With vivid impressions made on their minds, how does he know whether his "children and wife" were most exercised and interested in his prayer or in the games they had lost or won?

"A Church Member" seems to have overlooked the fact, that his "children and wife" have as himself a conscience, and that they are personally responsible; should it turn out that he has been the cause of leading them into ruinous habits, he may find his conscience encumbered with a tenfold load of guilt.

To be safe, and with a clear "conscience" let "A Church Member" burn the cards, and add a little more to the means heretofore used in buying them, and invest it in suitable books, so that their spare time may be profitably employed for an intelligent, happy life here, as also for that in the world above.

AN ELDER.

"CONSTITUTION AND PROCEDURE OF THE PRESBYTERIAN CHURCH IN CANADA."

MR. EDITOR.—In looking over the recently issued book with the above title, I have observed under "Chapter XV.—The Congregation," that the rules therein laid down differ in several points from what is the constitution and practice of many congregations now in the united Church. For instance, article 200 reads: "Members in full communion are entitled to vote at all congregational meetings, etc.," whereas the

model constitution of the late "Presbyterian Church in Canada in connection with the Church of Scotland," article XII. reads: "The annual meeting of the congregation shall consist of all male persons above twenty-one years of age who shall be supporters of the ordinances of religion therein."

Again, with reference to who shall preside at congregational meetings for secular purposes, the new book, article 211, reads as follows: "At meetings for temporal purposes the minister, if present, is entitled to take the chair, etc.," whereas the model constitution of the Church of Scotland in Canada, referred to above, article XII., reads: "The meeting (that is the annual meeting of the congregation) shall appoint a chairman and secretary from among their own number, and the proceedings etc." The constitution and practice of many congregations, and I believe of all the congregations formerly connected with or following the doctrines and forms of the United Presbyterian Church of Scotland, are also opposed to the rule on this head laid down in the new Book of Procedure. Here, it seems to me, Mr. Editor, is what may be the cause of difficulties in congregations. It is not likely there will be any trouble between congregations and their old ministers, as the old practices, whatever they may have been, will be continued, but ministers formerly connected with one branch of the Church are now being settled over congregations formerly in connection with another branch, in which the management of secular affairs may have been conducted in a different way to what their new minister has been accustomed to, or to the rules laid down in the new book, and the minister may wish a change.

I should like to know, Mr. Editor, in the event of such a difference as I have stated arising between a minister and his congregation, whether the new book can be appealed to as the law of the Church, to which the congregational practice or constitution must give place.

Also, if the new book is authoritative and must be followed, whether it ought not first to have been submitted to congregations before being promulgated as law.

It seems to me hardly likely that congregations which have followed a different practice for perhaps twenty years will accept the new rule without thinking they ought to have had some say in the matter.

A reply from you, or some of your readers, who have studied such matters, will much oblige an
Jan. 2, 1880. INQUIRER.

MISSION FUNDS.

MR. EDITOR,—Will you kindly state in your issue of this week whether it is within the jurisdiction of a congregation in the Presbyterian body, finding at the close of the year, that their revenue has not been equal to the expenditure, to appropriate the moneys which have been collected during the year, for missionary and charitable purposes, to assist in reducing the said deficit?
A. B.

Jan. 22, 1880.

[Certainly not, unless the consent of each contributor to said missionary and charitable funds were first secured. For the office-bearers of any Presbyterian church to confiscate such funds, in the way indicated, would be as contrary to the laws of the Church as to those of ordinary honesty. —ED. PRESBYTERIAN.]

HOME MISSION FUND.

We are glad to learn from Dr. Reid that the receipts for the Home Mission Fund up to the 27th inst., have been in marked and encouraging contrast with those of last year up to the same date:

1880, Home Mission Fund, from all sources	\$20,980 91
1879, " " " " " "	7,629 88
Increase.....	\$13,351 03

THE eleventh annual Convention of the Brant County Sabbath School Association is to be held in the city of Brantford, on Tuesday and Wednesday, the 24th and 25th of February, in the First Presbyterian Church.

WE are glad to understand that Principal Grant, of Queen's College, preaches missionary sermons in St. James' square Presbyterian Church, of this city, on Sabbath first, at the usual hours of worship. The Annual Missionary Meeting of the congregation will be held on the following evening, when Dr. Grant and others are expected to deliver addresses.

PASTOR AND PEOPLE.

THE BIBLE ANSWER TO THE GREAT QUESTION.

"Now, look here; I am doing my best as a son, as a brother, as a student; I am doing my duty; ask any who know me; and I want to do it in a still better way. What more do you want?"

It is easy to fancy a young man in college putting this question, after prayer-meeting, to a companion who has "made a profession," and is trying to "deal with" his outside friend. It is the old historic question, "What lack I yet?"

To get an answer to this question it is idle to go to Reason. We do not pretend that Christians have a monopoly of reason, nor deny the gift to millions of early pagans or modern heathen. But Reason did not unfold to them any way of life that is satisfactory to us—even to our inquiring student. He smiles at ancient superstitions, though embalmed in classic poetry, and at modern fetichism, though not without its interest and its romance. "The world by wisdom knew not God."

Nor will it avail to listen to the gospel of Nature, however eloquently it may be uttered in our ears. How prettily it can be described, in the smiling spring, in the laughing summer, in the mellow autumn, in the sullen winter, whispered in the breeze, written on the ground as it brought forth plentifully, shouted in the tempest. But, my dear friend, men—red, white and black—have had all this for sixty centuries, and what did they learn from it, in India, Japan, China, Burmah, Central Africa? Why, explain it as you will, where Nature's voice and aspect are the sweetest and her gospel is the plainest, men know the least about the very thing we need. The most they have learned, even in the best of times, has been "the eternal power and Godhead"—enough to make them without excuse. Yet it does not follow from this that Reason is ignored or dishonoured by the alternative we propose. To Reason, evidences make their appeal. "I speak as to wise men; judge ye what I say." Reason can approve, receive, appreciate what she could not have discovered; just as you and I value the telescope, telegraph, telephone and other fine arrangements, though, alas! we did not produce them.

Nor is Nature belittled by denying her the power to reveal mercy and moral truth that will quiet conscience and save life. Whoever saw the great engine in the Philadelphia Exhibition knows something of the maker's mechanical talent. But to find out whether he is a just, affectionate, pure man, one must go to other sources of information. Nature does her own work. Let us not expect more from her.

Then what remains? Revelation—which you and I accept, so that one need not here discuss evidences. It begins where Nature stops, and takes Reason as its pupil. It declares two sets of truths—one as to you and me; one as to God. Let them be dwelt on a moment.

The first is, that we are not what we ought to be, as before God. We condemn ourselves, do we not? Why? We did wrong. What made the wrong, as distinct from right? Until you set up a claim for an absolutely perfect life, for no part of which you ever blamed yourself—and I do not deem you such a fool—we may as well count and call you a transgressor, a sinner. And the tendency, whatever it is, that made you sin once will do it again, more and more, the longer the worse. We shall not dispute as to whether that tendency is to be called pride, or self-will, or corruption, or an evil heart; nor is it vital to our question to know how much of it is in you. You have heard badly if you do not remember a hundred statements in Revelation laying sin and guilt on each of us. It is of no account that A, B, C, and D have theories that explain or modify or deny this fact. Men, as a whole, have admitted it in a hundred ways. Witness their altars, priests and sacrifices.

The second thing Revelation sets forth is, that there is pitying love in God. Recall your texts again. That love is made out to be prior to our merit, "from everlasting," free, strong personal and holy. It does no wrong. A man who opens a prison because he is fond of a thief confined therein, does wrong. The strength of his love is no defence for disregard of others' rights. So this love of God comes to us in a way that respects all interests, as we might expect in an all-seeing, all-knowing God. Here—to take a rude illustration—

is a city with a hundred thousand people in need of a supply of water. And yonder, sleeping among the hills, is a soft, clear lake, whose springs keep it ever full. But how to get it? It might conceivably come in a flood, and like the rivers by some European cities lately, drown the people. Or a canal might be cut to let it flow, and catch all impurities as it comes. But, better still, engineering power makes an aqueduct, builds reservoirs, lays pipes, sends it into street and dwelling and chamber, with the least possible evil and the largest amount of comfort to all. So it is here in the matter of our wants and the channels through which divine love supplies them; for in Christ the Saviour are "hid"—but we shall yet see them—all the treasures of wisdom and knowledge. Good men see God's character in it—that he is holy and pitiful, for this Son of His suffers for us, and makes good our defaults. So they know Him. Angels make a study of Him in a new character "through the church." They and we find out what Reason did not whisper nor nature disclose—that "God is in Christ," reconciling the world unto Himself, not imputing unto us our trespasses.

Now, what more do you want? Why, that you should approach God as he has arranged, accept the water of life which He brings, drink, and live forever. He calls this "believing" the reversal of Adam's first folly and crime—and "obeying" the gospel—what Adam and we failed hitherto to do. He calls it "faith." He says that when we have this faith we are received into His family, made sons of God, heirs of heaven. He pledges himself that if we will receive this, His Representative, Revealer, Ambassador, Peacemaker, Mediator, or what else you call Him, He will be at peace with us, cast our sins behind His back and give us a new heart and a right spirit.

Yet He will do all this without ignoring our reason, or blotting out our will, or making us machines, or trampling on any one of the laws He imposed on our being at the beginning.

Now, what more would I have of you? This faith. It will carry all in its train. See the Christ of the Scriptures, and have faith in Him. Your sin will be put away, and you will know it in proportion as you come near Him. See God in Christ, and you will love Him, and wish to know Him better. Study this trusted Christ, and you will find He has something to say to you of holiness, and of a Spirit that makes holy. This meets your craving for more God-likeness. Study this Christ in the Revelation, and you will find this world a great arena, in which He is warring against no contemptible foes; never mind how the foes—sin, death, devils and what not—came there. Their existence is no more unlikely than yours. Bad spirits are no more incredible than bad men. There they are, and he is bruising them under his feet. Why, you say, as your eyes are opened, that is my Saviour, the Captain of my salvation! Why should I not enlist under Him? Would he let me help Him? I cannot strike hard, but I can strike for Him. Now you are a Christian, a sinner pardoned, a son of God, a Christian worker, and it all comes through believing in Jesus.

"But what about regeneration?" Well children in being born, do not think much about it. It is afterwards that they inquire about it. And so it is here, as you may remember in the verses which your mother, perhaps, made you read so early, in John, first chapter: "As many as received Him to them gave He power to become the sons of God, even to as many as believed in His name, which were born, not of blood, nor of the will of the flesh, nor of man, but of God." What did they do? Receive, believe Him. What happened to them? They were born of the will of God—born again, regenerated. When they knew it they followed Jesus, "joined the church," and in the degree in which they knew and loved His will, were happy in doing it till they died, and then, their sorrows ended and their discipline endured, they went home to Him forever. This is what you lack, my dear friend. The scientific thinkers about religious truths, of course, must use scientific language, and will call some of these things "Justification by Faith;" "Regeneration by the Holy Ghost;" "Growth in Grace," etc.; and some will, without thinking of the meaning of the words, very reproachfully call all this "dogma;" but you need not be troubled thereby. The thing is that you live a life of faith. And the basis of religious faith is God's Word, and the great object held out to you, by whom you come to the Father, is Christ, and with faith in Him

comes love, and love makes obedience cheerful, and you learn to repeat, after one of the noblest Christians the world ever saw—"The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me;" and the "life in the flesh"—that is, here in the body—will be of a piece with that hereafter. Living or dying, you are the Lord's. Absent from the body you are present with Him. And so Paul and John agree, for "Pauline," and "Johannean," and "Petrine" Gospels are German and barbaric names for parts of our glorious, harmonious whole, in which God is the gracious Giver and man the grateful receiver, whose praises go up, as God's gifts come down, "though our Lord Jesus Christ."—*Dr. John Hall.*

THE WORRY OF LITTLE THINGS.

We stood in the church-porch after all the congregation had gone out, and were talking for a few moments in the line of the sermon. It had been about the cultivation of our spiritual nature, and how the mass of men forget and neglect it, and live largely and often as if there were no such thing belonging to them. Said my friend, as a tear glistened in her eye: "Does it not seem strange that so much of our life should be wasted in the perpetual thought of little things, while we have no time or strength to give to the larger ones? How many are toil-worn, their life one long struggle barely to live, the one supreme and necessary endeavour being to get enough to eat and be clothed with, or to feed or cover those dependent upon them! And then how this perpetual pursuit and occupation with small things sometimes seems to make us grow small?"

"Yes," I replied, "it does appear so at times. To be watching the pennies, to be calculating whether you can afford to spend or not this quarter of a dollar, does, at first glance, seem as if it would make us grow little in soul. But look at it all around.

"Life is made up of little things—small breaths and short heart-beats. Food and drink are necessary, and morsels make them. Yet it has often grieved me to spend on a piece of beef large enough to feed the family what would have been sufficient to buy a book full of noble thoughts—the one to vanish from human sight, the other to live forever. But the book cannot be eaten and the beef must be bought: so I have put the grief aside, paid the price of the dinner, and seen the great thoughts all lost in the merry chat of the table from which the beef has disappeared.

"But who shall say, after all, this is not best? Dealing with larger interests does not make one grow large. A man who is in the habit of dealing with tens of thousands, and has no need to watch a penny, often does watch it with keener interest than even you or I ever regard it. Somehow, the large dealings have not made him large; he even seems to have shrunk as he touches them.

"And freedom from these little things of life, and leisure to give one's self entirely to higher things, do not practically tend to form nobler characters nor more beautiful lives. Look at monks or nuns. They have no care for what they shall eat or what they shall drink; the prior or abbot will take care of all that. They do not even have to think of what they shall wear; their clothes are provided for, and the fashion never changes. They have plenty of time to give to religious things, and yet how small they grow? Very much smaller than are we who are thrust out into the small worries of life.

"Nor does contact with these little things dwarf us. All is in the way we handle them. I think that I have seen greater things through my microscope than I have through a telescope.

"The little things, after all, have a lifting power. They are very small, but they are many a time so heavy that all we can do is to totter with them to God. They come so frequently that we have to carry them often, and so we are often brought near to Him. They have brought us. Surely this is something. And we would not have this experience so often if it were not for the little things. To be brought near to God is not to be made small but great.

"So I think that it is just as well as it is. Let the small things come, but let them beckon or even force us toward our Father in heaven. They are perpetual, and so they will make us perpetually near. We shall in that all-blessed contact expand; we shall not contract as we are concerned with them."

"God give us grace for that," my friend said as we left the church porch.—*Rev. W. Aikman, D.D.*

BOSTON MONDAY LECTURE.

BY REV. JOSEPH COOK.

The lecture delivered January 12th, was on "Christ's Character the Supreme Miracle." After considerable attention to the sublimity of Jesus' character, to the presence of God in natural forces, and the many facts which uphold the supernatural origin of the New Testament history and record, Mr. Cook took up the Mythical Theory of Strauss, which denies the real existence of Christ.

Investigations conducted by the acutest experts in ecclesiastical history, rationalists and infidels, have carried back the date of the earliest New Testament literature to about the last third of the first century, and the disputed facts to which that literature refers, are supposed to have occurred in the second third of the same century. It is a question whether between the upper blade of these shears and the lower there is room for the mythical theory. When that precious explanation was first put forth by Strauss, its author, it was supposed that there were two or three hundred years for the myths to grow up in. But the shears have been shut little by little upon this audacious scheme of scepticism. The shears close upon the mythical theory until it has left to it only the years between A.D. 34 and A.D. 60 to account for the growing up of these myths and legends! Strauss himself, in his last book, said that the critical mythical theory had all run to leaves. He himself changed the shape of it and finally abandoned it for a materialistic and substantially atheistic view of the world. He never pretended for an instant that the New Testament literature could be explained by the Old.

Webster's oration at the dedication of Bunker Hill monument was further off from the battle than the acknowledged date of Paul's Epistles is distant from the chief facts they assume. The New Testament literature came into existence just before and after the end of the first century, and those who wrote it asserted that they had been eye witnesses of the things which they recorded. They founded a Church on their testimony. They sealed their testimony with their lives.

How are you to account for the coming into existence of the great Christian wave sweeping over Greek and Roman culture, toppling down the throne of the Cæsars, spreading itself over barbaric tribes, and across the Balkans and the Alps and the Rhine and the howling North Sea and England, rolling across the Atlantic itself, and advancing from side to side of this new world, and beyond it to the islands of the western sea, and again into Asia, accumulating force all the way? This wave seems likely to end its course only by the enswathment of the entire planet. You are to explain how that wave was started. It is going past you; you hear the surge of its tremendous torrents. What force heaved this earthquake wave out of the first century? The fishermen of Galilee! Myths! That is the best infidelity has ever said on the subject. If I were a lawyer, if I were simply a teacher of the legal profession like Professor Norton (see his volume on the Authenticity of the Gospel), who years ago wrote at Harvard University a book on the Christian evidences, wholly from a legal point of view, I should be obliged to walk backward on this old pavement. But the historical evidence he employed has grown brighter under research since his day. You say that this topic is worn. Well, it is worn by battle and victories. I placed my hand in old Pompeii in the ruts worn by chariot wheels; ruts so deep that my whole hand went out of sight in one of them. I can lie down bodily on these historic flagstones and find the ruts deep enough indeed to cover my whole person; but the deeper they are, the more I trust them. The law of the survival of the fittest has application here. Under eighteen centuries of the most malignant battle, under the fiercest attack, Christianity has maintained the integrity of these lines of historical defence; and I suppose that the historical attack on Christianity is more hopeless to-day than in any previous age of the world since the second century. There is infidelity in Germany, I know; with the average shopman there is a bold rationalism of speculation in fashion; but with the experts familiar with the facts which the latest research has brought to the front, you cannot find a single strong man who leans for support on this mythical theory. The only explanation of the New Testament that infidelity has ever made half probable has been cut into shreds by the shutting of the shears

of chronology, until only thirty years are between their blades.

The historical character of the Christian literature has been vindicated by a mass of evidence more overwhelming than can be adduced in support of the claims of any other mass of documents of equal extent and age.

The adequate explanation of the coming into existence of the Christian literature and the Church, is found only in the historical reality of the character represented by the picture of Christ in the Gospels.

The revered preacher to Harvard University I once heard exclaim: "The coming into existence of such a picture as this under the unskilled pencils of such limners is sufficient proof of its reality; and its reality is sufficient proof of its divinity." By divinity he did not mean Deity; but divinity in the sense of Channing's Arianism, and Channing used to treat with the most lofty disdain those who cannot see in Christ our Lord more than a man. So, too, does Thomas Hill, the profoundest mind now representing Unitarianism on this continent. Even Theodore Parker said "It would require a Jesus to forge a Jesus."

Christ's character was more than human in that it was sinless. Christ never repents.

He teaches a religion based on repentance, but himself never feels the need of repentance. Who convinces him of sin? This picture! What was it drawn from? (See in Bushnell's "Nature and the Supernatural" the famous chapter entitled: "The Character of Jesus forbids his possible Classification with Men." See also Ulmann's classical treatise on "The Sinlessness of Jesus;" and especially Dörner's unsurpassed volumes on "The Person of Christ.")

His teaching was more than human, in that it has satisfied, and it only has satisfied, the deepest human wants.

His character was more than human, in that he made astounding claims of unity with the Deity, and yet shewed no want of humanity or balance of soul.

If Christ's character was more than human, it is natural to expect something more than human in His works.

The miracles He is said to have performed were to be expected from one whose own character is itself the supreme miracle.

"IN REMEMBRANCE OF ME."

All praise to Him of Nazareth,
The holy One who came
For love of man, to die a death
Of agony and shame.

Dark was the grave; but since He lay
Within its dreary cell,
The beams of heaven's eternal day
Upon its threshold dwell.

He grasped the iron veil; He drew
Its gloomy folds aside,
And opened to His followers' view
The glorious world they hide.

In tender memory of His grave
The mystic bread we take,
And muse upon the life He gave
So freely for our sake.

A boundless love He bore mankind;
O may at least a part
Of that strong love descend and find
A place in every heart!

—William Cullen Bryant.

SCOTLAND IN THE OLDEN TIMES.

Among the reminiscences to be found in Dr. Duff's "Life," the following, though not flattering to Scotland, may be truly spoken of as a "reminiscence" not likely to be found in any memoir of the future, for such a state of things as described could not now be met with in the most outlying and least civilized parish in that country:

"But for reminiscences such as those of Dr. Duff it would be incredible to what extent not only heterodoxy but profanity, intemperance, and other immorality found a place among the moderate ministers in rural districts, especially in the Highlands and Islands, to which public opinion never penetrated. Many of them among themselves avowed theological opinions contrary to the Confession of Faith, the contract on which they claimed to hold their livings. At the upper end of a long strath in the Highlands lived a parish minister who was scarcely ever known to be sober. Business took him frequently to the other end of the

valley, where he had to pass a distillery. It was the frequent sport of the owner to tempt the poor wretch, and then placing him on his pony with his head to the tail send him back amid the derision of the whole people, a man supporting him on either side. Another parish was a preserve of smugglers, whose rendezvous was the kirk, where the little barrels of Highland whisky were concentrated before despatch to the south. The isolated spot was the terror of the gaugers, for whom the hardy inhabitants, banded together, were long more than a match. A new minister was presented to the parish—a man of great promise and considerable scholarship. His one weakness was a passion for the violin. Through that he fell so low that when his parishioners assembled at the inn they sent for the minister to play to them, and even carried him off when well drunk to a house of doubtful repute, where the revelry was continued. On one occasion he fell into the peat fire, where his limbs became so roasted that for six months he was laid aside, and he was lamed for life. His brethren resented the scandal only by refusing to allow him to attend the Presbytery dinner, and by denying him all help at communion seasons. Brooding over these insults, he resolved to adopt that form of retaliation which would be most disagreeable to colleagues, some of whom differed from himself only by being greater hypocrites. He sent to the neighbouring cities for the most evangelical Gaelic ministers to assist him on fast and sacrament days. The result was that the smuggling parish became not only a new place, such as all the success of the Excise could never have made it, but the centre of light to the whole Presbytery. The people flocked from a great distance to hear the grand preaching in their own tongue. The drunkard's successor appointed under the Veto Act was a godly man, and when the Disruption came the whole parish left the Established Church.

A POLICEMAN'S TESTIMONY.

A number of young men were one day sitting round the fire in the waiting-room at the Normanton station of the Midland Railway, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room Mr. Macdonald, a minister of the gospel, who, hearing what the young men were saying, stepped up to the policeman and said:

"Pray, sir, what have you got to say about temperance?"

The policeman replied:

"Why, all I've got to say is that I never took a teetotaler to York Castle (prison) in my life, nor to Wakefield House of Correction either."—*End of Hope Review.*

PRAYER is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.

THE need of a wider diffusion of missionary intelligence is more and more felt by those engaged in this work. Men cannot be expected to give to or pay for a work of which they are ignorant. As the Rev. Dr. Noble, of Chicago, well said at the recent meeting at Syracuse: "It is for pastors and deacons and all good men and women who love missions and who appreciate the vital relations between missionary knowledge and missionary interest, to enter upon systematic and determined efforts to instruct, and to supply the means of instruction in missionary methods and movements. This point is fundamental and vital. We shall limp by the way; we shall lag in our giving; and we shall make but a sorry exhibition of missionary zeal, if the interest of our people is not inspired and kept alive by regular and reliable information." And Dr. Bacon, speaking to the ministers, said:—"Whatever else you neglect, do not neglect to keep yourselves and your people informed about the progress of the Kingdom of God." The setting apart of one Wednesday evening in each month for prayer and contributions for missions, when missionary information is given, will be a blessing to the Church and a great help to the cause at large. By this means the missionary spirit will be kept alive and active. They who remain at home should be interested in the labours of those who have gone to the uttermost parts, and we should follow them with our sympathies and prayers, and support them with our wealth.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 30, 1880.

CONGREGATIONAL BYSTANDERS.

IN too many congregations a class of members may be met with who are not only mere onlookers, but who rather pride themselves on being this and nothing more. Their work in the church cannot be discovered upon the most minute and careful search. It would not perhaps do to say that they have never even in intention thoroughly identified themselves with the congregation they have outwardly joined, but all appearances point in such a direction. They have not got the length of saying "we" when speaking of what their church is doing or what it proposes to undertake. All, in their estimation seems vague, shadowy, indistinct, and distant. If they had not the least connection with the particular church organization, they could not speak in a colder, more critical and less concerned tone. If there is a church to be built, they wonder what "they" are going to do. If a minister is to be called, or elders are to be elected, or church debt to be reduced, or even a church festival to be organized, or a Sabbath school picnic to be planned, it is quite the same. The third personal pronoun is carefully and continually employed with too frequently very cheerful anticipations of coming failure, and hard condemnatory remarks on almost everything which had been proposed or attempted. Of course their own plan would have been very different, and the success which would have attended it, had it been adopted, could scarcely have been called into question. The misery is that that plan of theirs, as a matter of fact, was never proposed to the congregation, nay, was never even so much as sketched to the favoured few who may form the bystander's choice circle, and be kindred spirits with himself in all his church ways and works. It was something left undeveloped in the individual consciousness, but no doubt quite satisfactory to the only person who knew all about it, and quite sufficient to justify him in refusing to give his countenance and co-operation to that which the more eager, interested and practical, had upon the whole come to look upon as in the circumstances the best.

We are not saying that all church bystanders are fault-finders. On the contrary, a good many have not got such a length in feeling any interest about the affairs of the congregation in particular, or of religion in general, as either to criticize or condemn. They take it all easily and pleasantly, well content to let others work, and have the credit too, if themselves be left undisturbed to follow their own ways, and mind their own pleasures and projects. It would, perhaps, be unjust not to allow that there are even a good many who are willing enough to do, or at least to give, when they are asked to do so, and who have apparently a certain languid satisfaction in learning that those who "run the machine" have been pretty successful during the last year or so in getting matters into good comfortable working order. But, while this is all to be allowed, the danger of the "bystander" in church matters becoming gradually but surely the grumbler and the fault-finder is anything but small. We have

heard of congregations in which there was not a single member who had not some work assigned to him in connection with the church, and who did not engage in that work with more or less interest and energy. If such favoured congregations are to be found, we fear their number is but small, and that over all this Canada of ours there is one of this kind to be met with, any quantity of the opposite description may be surely reckoned on.

We have but to add in the meantime, for the benefit of all "bystanders" of the kind we speak of, that not only are they ready to find fault with whatever is proposed or done, while they themselves propose nothing and attempt as little; they too often shew a certain amount of ill-concealed jealousy of those who are more consistent, and therefore more active, while they too often find refuge in a sneer at some whom they may not even indicate by name, but who, they say, are always too anxious to be prominent and to lead and rule in everything, while, as a matter of fact, those persons thus indicated and condemned have often no ambition in the case, but the ambition, as laudable as it is rare, of helping forward the cause of their Divine Master as they best may, and of in the most efficient manner making others sharers of that which has so far filled their own hearts and lives with light.

If the "bystanders" in the church would do more, the others certainly would not be tempted to do less, but their activity would be less taken notice of, and would very likely be less condemned, because more appreciated and because the motive from which it had its power would be better understood.

INSANITY, ITS CAUSES AND COUNTERACTIVES.

THE Medical Superintendents of our Lunatic Asylums in their yearly reports to Government frequently make statements and throw out suggestions which are deserving of a far wider circulation and of a far more general study than they receive. Published only in the blue books, these remarks are practically entombed, so that those who stand most in need of the warnings, and would be most profited by the arguments, never know of their existence, and have consequently no opportunity of becoming acquainted with the terrible dangers to which they are exposed, or with the means of escape from injurious habits into which they have fallen and by which they are being carried surely, though slowly, to physical, mental, and moral ruin. For years on years, these gentlemen have lifted up their solemn, urgent protest and given forth their sad and earnest warnings with apparently little if any effect. They have asked the assistance of ministers, fathers, doctors, druggists, editors, and what not, in educating general opinion on the subject, and especially in cautioning those who are most likely to be drawn into those ways which lead down to death. The response they have received, however, has almost been next to nothing. Some have said, that, the representations made on the whole subject have been so exaggerated that they partake in some measure of the very insanity against which they were intended to guard. Others have found refuge in the excuse that the whole matter was far too delicate to be meddled with, while still others have been of opinion that any attempt of the kind would only intensify the evil intended to be counteracted, by putting notions into the heads of those entirely ignorant of what was denounced, and entirely innocent of the criminality against which it was sought to defend them. In this way it has come to pass that almost nothing is done, the evil remains and is intensified while the physicians of our lunatic asylums are in danger of being discouraged by the apathy, and inclined, without further effort, to let things go as they may, while they try to alleviate the terrible sufferings as they come, without attempting to prevent their approach by timely warning and honest outspoken instruction. And yet it is a terrible thing to be told that a very large proportion of those in our asylums are there not because of hereditary taint, not even because of extreme moral strain or physical effort, but simply because of their own vicious habits, and their utter disregard of the first laws of physical and moral well-being. It is awful to be told, that there are beds by the score occupied in all our lunatic asylums by patients hopelessly incurable, because of their own personal habits; that these persons are a needless burden on the community, and that they are in many cases preventing those of whom there is hope being

properly attended to, and having a chance of recovery afforded them. It is not many years since Dr. Workman suggested that all such ought to be warned that they would not on any consideration be admitted to the asylums, and other doctors in similar positions seem to have very much the same idea. All over this country, and in almost every other country, the evil prevails, bringing forth the same fruits of enfeebled physical powers, a premature decay of intellectual faculty, and a deadness of moral perception, issuing in many cases in utter idiocy, or outrageous madness. And it is among all classes. How many shy, nervous, dyspeptic, ailing, young men,—students, even of Theology sometimes—may well tremble at the terrible pit they have dug for themselves, while they try to persuade their friends, that it is over-work, or something else over which they had no control, though all the while, they know that it is something fearfully different. We are convinced that parents, ministers, doctors and teachers, ought to deal far more fearlessly and honestly with this matter than they do. The evils flowing from it can scarcely be exaggerated and are to be seen everywhere, culminating only too frequently in the lunatic asylum and all which that implies.

And other predisposing causes of the same terrible affliction have to be studied and guarded against. The sins of the fathers give a hereditary taint to the children, and an increased proclivity in the same sad and ruinous direction. Dr. Clark, of the Toronto Asylum, discusses this at considerable length in his report for last year, lately laid before Parliament, and shews with great earnestness and power, how there "is a lineage of disease as truly as there is a legacy of health," and that from imprudent marriages, contracted from mere worldly considerations, as well from the vicious lives of fathers and mothers, an ever increasing number are inheriting constitutions physically and morally deteriorated, which in due time help to fill our lunatic asylums and increase the general misery.

Among other additional causes of insanity, Dr. Clark denounces in very strong language the "senseless mental overstrain to which the school children are subjected," and this arising from the multiplicity of studies required of children and youths up to twenty-one and beyond. We are tempted to give rather a long quotation on this subject, for the evil is a very formidable one, and is resulting in more injurious consequences than many suspect. "Children," says the doctor, "are put in the worst ventilated houses which can be found in the country, and these, too often, are literally crammed with them. In this foul air they must study for hours at a time. Evening brings no relaxation for them, for a task needing several hours' study must be done before bedtime, or early in the morning, and this becomes a dreary, uninviting round 'from weary chime to chime.' Besides the four elementary studies, a smattering of almost every other branch of learning is required from mere children. They, successfully or vainly, endeavour, according to their strength, to overcome these daily burdens and obstacles to health by a constant effort which produces mental tension. The result is, many never recover from the struggle during the remainder of a lengthy life. Night and day, except a few hours of sleep, from the age of seven up to manhood or womanhood, the susceptible and tender brain is on the rack, and this strain is at a time when only moderate exercise is healthy to this impressible organ. The brain must, like the rest of the body, in its early days gather tone, fibre and capacity for the great struggle of life. The young are not permitted to do hard manual work because of the tenderness of the body, until maturity is almost reached, but the most important organ of our physical system is urged onwards to the utmost extent of its powers from babyhood upwards. The weary head is filled with all kinds of knowledge which in former times were wisely judged to belong to the colleges. It needs no prophet to see that this hot-house growth, in a foul atmosphere, and with a uniform system of forced training and long hours of study, mean nervousness, lassitude, periodic headaches, and a lax, prostrated physical and mental system. A tendency to, and an invasion of insanity may end the chapter of blunders, especially if a hereditary predisposition exists. A visit to any of the schools of Toronto needs only to be made to convince any one that the flabby muscles, bleached faces, weak and fluctuating pulses, languid movements, even in the play-ground, and the weary attempts to learn lessons,

are not much like the buoyant responses of nature in healthy children."

There is, we fear, more truth than poetry in all this. The difficulty is to hit the happy medium between giving the brain, as well as the body, too much and too little work, for evidently the latter is scarcely less injurious than the former.

We make no apology for writing in this strain. The evil and the danger referred to are on every side, and it is as foolish as anything well can be for Christian men and women, to think that they can escape from their responsibility in the premises, by simply closing their eyes and refusing to take cognizance of facts which are as saddening as they are unquestionable.

PRESBYTERY OF TORONTO.—We beg to remind our city readers, that this Presbytery is to meet in Cooke's Church on the 5th proximo, at two p.m., for the induction of Rev. John Kirkpatrick, as pastor of the congregation there; also for the hearing of parties anent the call from John street church, Belleville, to Rev. David Mitchell, and for any other urgent and competent business.

THE Ministerial Association of Toronto met on Monday last in Shaftesbury Hall, Rev. G. M. Milligan, President, in the chair. There was a very noticeable increase in the attendance. Rev. Mr. Mitchell, Secretary, reported that he had received about thirty replies from city ministers, agreeing to the interdenominational exchange of pulpits on first Sabbath of March. A committee, consisting of Rev. Messrs. Burton, Smith, W. J. Hunter, Antliff, and Mitchell, was appointed to make appointments for the exchange of pulpits, and report to the next meeting. Rev. Messrs. F. H. Wallace, of Yorkville, and Burns, of Eglington, were elected unanimously as members. Rev. George Cochrane read an instructive paper upon "Some points of contrast between the pastoral work at home and the missionary work abroad." Being a missionary fresh from Japan, the essay was of peculiar interest, and the brethren present supplemented it with a lively conversation upon the subject.

We are sorry that last week in noticing the controversy at present going on over the school books of the Province, we gave currency to what indeed we mentioned simply as a report, but which we have since learned to be incorrect,—to the effect that the Canadian author of the small school Arithmetic only changed a previously existing work from Sterling to dollars and cents. His part in the enterprise was really, we are assured, of a far more extensive and influential character, so as fully to entitle him to the position of joint author, while the two cents per copy of royalty represent, not the allowance to one of the authors, but to both of them. While we make this correction most willingly—we still hold by the opinion formerly expressed, that where there is an enforced and authorized circulation of any school book, the parents ought to have the chief benefit from such an arrangement, though, of course, authors and publishers ought to be fairly and liberally rewarded for their work.

THE Rev. W. D. Russell, who has been appointed a missionary on the line of the Canada Pacific Railway, to the east of Winnipeg, was ordained to the office of the ministry on Monday the 19th inst, in Erskine Church, Montreal. The Rev. Dr. McVicar presided. Rev. A. B. Mackay, of Crescent street Church, Montreal, preached an admirable sermon from Isaiah xlii. 1. The charge to the newly ordained minister was given by the former pastor, the Rev. Mr. Black, of Erskine Church. Addresses on mission work were also delivered by Rev. Messrs. Warden and Cruikshanks. The whole service was an exceedingly interesting one. After the ordination, Mr. Black, in the name of a few friends, presented Mr. Russell with a copy of Bagster's Bible. Mr. Russell leaves Montreal with the best wishes of many friends. Many will pray for him that he may be greatly blessed in his new and toilsome labours. And many, we doubt not, will help him, not only with their prayers, but with books and magazines and tracts which may be exceedingly useful in that new land, and among the people for whose benefit he is to labour. We have no doubt but that there are many who have, lying about their houses, many old magazines of no use to them whatever, who would be only too delighted to send all these cumbersome collections where they would do

some good, instead of being, as they are now, simply in the way. Let all such take a note of the fact that our missionaries in new countries such as Manitoba, etc., can find immediate use for all such magazines. The supply of books in the North-west, and especially along the Pacific Railway, is small; so that everything in the shape of printed paper is acceptable. Let all the members of the Church look over their stock of old magazines and send them by the book post or as freight, to Mr. Russell or any of our other missionaries in the North-west. We warrant that everything thus sent will be turned to good account. And what is to hinder a good many, after they are done with periodicals they don't care about binding, mailing them regularly to some of our missionaries? It would cost them little, and would do much good as well as afford not a little pleasure. Mr. Russell has left for his distant field of labour. We expect to hear good news of him in due time. Should any of our readers be inclined to take the hint we have thrown out, they may be glad to learn that Mr. Russell's address in the meantime is: Rev. W. D. Russell, care of Rev. J. Robertson, Winnipeg, Manitoba.

PRESBYTERY OF WHITBY.—This Presbytery held its quarterly meeting in Whitby, on the 20th January. Mr. Walter M. Roger, M.A., was appointed Moderator for the current year. The Session Records of various congregations were examined and ordered to be attested in terms of the reports. The Presbytery was gratified to find that the missionary meetings had all been held, with the exception of one district, and for that the arrangements were being made. The Presbytery spent a great part of the day on the remits. (1) They unanimously agreed to answer the question anent retired ministers affirmatively. (2) On the subject of the Presbyterian University of Canada, they agreed by a majority to the following finding: "That taking into consideration the various question and interests involved in the principle, it does not seem best and wisest to adopt it; but in preference, would recommend, that each of our Theological Colleges, desiring to exercise the power of conferring degrees, apply to the Legislature of the Province in which it is located, for such amendment of its charter as will enable it to confer Degrees in Theology, on such of its students and others as give satisfactory evidence of proficiency in such theological attainments and scholarship as merit said distinction." (3) The Presbytery was unanimously of opinion that Roman Catholic ordination should not be regarded as valid ordination to the office of Presbyter. The overture anent the reception of ministers from other Churches, was committed to a committee to report at next meeting. The Presbytery entered on the appeal of Mr. John Sinclair against the decision of St. Andrew's Kirk Session, Whitby, in his case; after the papers were read and the parties heard, the Presbytery unanimously agreed to dismiss the appeal and sustain the action of the Session. From this decision Mr. Sinclair protested and appealed to the Synod of Toronto and Kingston for reasons to be given in. Mr. Abraham was added to the Committee on Finance and the committee was authorized to take such steps as they may think proper in order to secure a contribution to each of the schemes of the Church annually from each and every congregation within the bounds of the Presbytery. The Presbytery adjourned to meet at Oshawa on the third Tuesday in April, at eleven o'clock.

A. A. DRUMMOND, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 8, } THE TRULY RIGHTEOUS. } Matt. v. 17-26.
1880. }

GOLDEN TEXT.—"Behold, Thou desirest truth in the inward parts."—Ps. li. 6.

HOME STUDIES.

- M. Matt. v. 17-26. Truly Righteous.
- T. Ps. li. 1-17. Truth in the Inward Parts.
- W. Rom. iii. 21-31. The Law Established.
- Th. 1 John iii. 9-18. Love and Hate.
- F. Prov. xxv. 1-11. Strife to be Avoided.
- S. Ps. xxxii. 1-11. Confession brings Ease.
- Sab. Isa. lv. 1-13. Seeking the Lord.

HELPS TO STUDY.

The present lesson requires little or no introduction, as its subject is the continuation of the "Sermon on the Mount," commenced in last lesson.

The Saviour here describes "righteousness" under the Gospel dispensation as consisting in willing and cheerful obedience to the moral law, in its letter and in its spirit, as a rule of life; brings the substance of the Old Testament teachings into the new code; and shews that Christian liberty is not a liberty to sin.

The following divisions will be found distinctly marked: (1) Permanence of the Law, (2) Spiritual Nature of the Law, (3) Practical Nature of the Law, (4) Wisdom of Speedy Agreement with the Law.

I. PERMANENCE OF THE LAW. Vers. 17-20. If the man who said, "the four Gospels are Bible enough for me," had studied these same four Gospels with sufficient attention, he would have discovered his mistake. All inspired Scripture is of equal authority. Christ Himself frequently employed the assertion "It is written" as final and unanswerable. And here He says:

Think not that I am come to destroy the Law or the Prophets. It was only by its fulfilment in Christ that even the Ceremonial Law came to an end, but the reference here is to the whole of the Old Testament writings, which are often called "the Law and the Prophets," and especially to the Moral Law, or ten commandments.

It is by faith in the efficacy of the finished work of Christ—His sufferings and His obedience—that the believer is justified; but the ten commandments are as binding upon modern Christians as they ever were upon ancient Israel—not in either case as a means of salvation, but as a rule of life, an evidence of justification, a fruit of salvation—and the true believer would not have it otherwise.

Till heaven and earth pass: That is only another way of saying to all eternity. The law has been put into a form suitable to the circumstances of this life; but its substance is of universal and eternal obligation, and obedience to it constitutes the holiness of the perfected saints in heaven; what more can they do than love the Lord their God with all their heart, and with all their soul, and with all their strength, and with all their mind, and love their neighbours as themselves? and is not this the substance of the much despised ten commandments?

One jot or one tittle: We are to neglect nothing that is commanded, we are to do nothing that is forbidden, even if it should be apparently of no greater importance than the dotting of an *i* or the crossing of a *t* in writing. *Yod* is the name of the smallest letter in the Hebrew alphabet, and *tittle* is a small point used to distinguish one letter from another.

It was not for their outward observance of the law that the Pharisees were condemned, but for their want of inward purity and rectitude; in both respects the righteousness of Christians is expected to exceed that of the scribes and Pharisees. It is found to be so in fact. A willing obedience, arising from love, is likely to excel a slavish obedience arising from fear; and the righteousness of those who hold the doctrine of salvation by grace exceeds that of those who rest their salvation on their own merits. The acceptance of the doctrine of justification by faith has never diminished, but always increased, good works.

II. SPIRITUAL NATURE OF THE LAW.—Vers. 21, 22. Those superficial religionists who say that they have got beyond the moral law, and left it far beneath them, are entirely mistaken. They have not begun to obey the law in its length and breadth and height of spirituality. The Saviour here takes the sixth commandment as an example, and shews that it applies to our inmost thoughts as well as to our outward actions.

Raca: Vain, or worthless—a term of intense insult and reproach in use amongst Jews at the time. Fool: in the scripture sense, implying depravity and wickedness (Psalm xiv. 1; Josh. vii. 15). The feeling of hatred, which sometimes leads to murder, is a breach of the sixth commandment, whether it manifest itself in inflicting the death-blow or in calling hard names, or even if it be merely entertained in the heart, without any outward manifestation; so also with the crimes forbidden in the other commandments.

In the wording of the commandments it is always the worst way of breaking them that is mentioned; and the meaning is, not only that we are not to commit the crime, but that we are not to take a single step in the direction of it, nor even to indulge the feeling that leads to it. It must not, however, be forgotten that the actual commission of the crime, whatever crime it may be, is a terrible aggravation of the offence.

III. PRACTICAL NATURE OF THE LAW.—Vers. 23, 24. The spirit of the law cannot be magnified at the expense of the letter; and it is a fool's boast to disregard practical morality under pretence of high spirituality and attention to religious observances. Both are necessary.

We cannot say that we are doing our duty to God if we are not doing our duty to man; the former includes the latter; and Christ here tells those who come to worship God to go and do their duty to man first, and then come back to present their offerings.

IV. WISDOM OF SPEEDY AGREEMENT WITH THE LAW.—Vers. 25, 26. We are naturally at variance with God's law. We regard it as our adversary although it is not so in reality, for obedience to it would be conducive even to our worldly prosperity. As long as we have not Christ as our Saviour we are exposed to all the demands of the law as a covenant of works.

If we wish to be reconciled to God, we must be reconciled to God's law. The law sends sinners to Christ; and when they become believers Christ brings them to the law. He brings them into agreement with it. What formerly seemed their adversary is now seen to be their friend. The work of the Holy Spirit as the Sanctifier is to bring men up to the standard of the moral law; higher than that even He cannot bring them.

If we retain upon our own shoulders the debt under which we are to God's law, we cannot do anything towards paying it, for even if we were perfect we could only satisfy present demands. This being the case we can easily understand the awful import of the words—which would never have been uttered by the gentle Saviour if they did not express the sad, sad truth—thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROE, AUTHOR OF "FROM JEET TO BARNET"

CHAPTER XXVII.—GOD SENT HIS ANGEL.

The mad excitement of anger and drunkenness was speedily followed by stupor, and the night during which Haldane was locked up in the station-house was a blank. The next morning he was decidedly ill as the result of his debauch, for the after-effects of the vile liquor he had drunk was such as to make any creature, save rational man, shun it in the future with utter loathing.

But the officers of the law had not the slightest consideration for his aching head and jarring nerves. He was hustled off to the police court with others, and he now seemed in harmony with the place and company.

Pat McCabe was a veteran in these matters, and had his witnesses ready, who swore to the truth, and anything else calculated to assist Pat, their crony, out of his scrape. Unfortunately for Haldane, the truth was against him, and he remained sullen and silent, making no defence. The natural result, therefore, of the brief hearing, was his committal to the common gaol for ten days, and the liberation of Pat, with a severe reprimand.

Thus, after the lapse of a few brief weeks, Haldane found himself in the same cell whence he had gone out promising and expecting to accomplish so much. He could not help recalling his proud words to his mother and Mrs. Arnot, as he looked around the bare walls, and he was sufficiently himself again to realize partially how complete and disgraceful had been his defeat. But such was his mood that it could find no better expression than a malediction upon himself and the world in general. Then, throwing himself upon his rude and narrow couch, he again resigned himself to the stupor from which he had been aroused to receive his sentence.

It was late in the afternoon when he awoke, and his cell was already growing dusky with the coming night. It was a place congenial to shadows, and they came early and lingered till the sun was high.

But as Haldane slowly regained full consciousness, and recalled all that had transpired, he felt himself to be under a deeper shadow than the night could cast. The world condemned him, and he deserved condemnation, but he was also deserving of pity. Scarcely more than twenty, he had seemingly spoiled his life utterly. It was torment to remember the past, and the future was still darker, for his outraged physical nature so bitterly resented its wrongs by racking pains, that it now seemed to him that even a brief career of sensual gratification was impossible, or so counterbalanced with suffering as to be revolting. Though scarcely more than across the threshold of life, existence had become an unmitigated evil, and had he been brought up in an atmosphere of flippant scepticism he would have flung it away as he would a handful of nettles; but his childish memory had been made familiar with that ancient Book whose truths like anchors, enable many a soul on the verge of wreck to outlive the storm. He was too well acquainted with its teachings to entertain for a moment the shallow theory that a man can escape the consequences of folly, villainy, and unutterable baseness by merely ceasing to breathe.

He could not eat the coarse food brought to him for supper, and his only craving was for something to quench his feverish thirst. His long lethargy was followed by corresponding sleeplessness and preternatural activity of brain. That night became to him like the day of judgment, for it seemed as if his memory would recall everything he had ever done or said, and place all before him in the most dreary and discouraging aspect.

He saw his beautiful and aristocratic home which he had forfeited so completely, that the prison would be more endurable than the forced and painful toleration of his presence, which was the best he could hope for from his mother and sisters; and he felt that he would much rather stay where he was for life than again meet old neighbors and companions. But he now saw how, with that home and his father's honoured name as his vantage ground, he might have made himself rich and honoured.

The misspent days and years of the past became like so many reproachful ghosts, and he realized that he had idled away the precious seedtime of his life, or rather, had been busy sowing thorns and nettles, that had grown all too quickly and rankly. Thousands had been spent on his education, and yet he was oppressed with a sense of his ignorance and helplessness. Rude contact with the world had thoroughly banished self-conceit, and he saw that his mind was undisciplined and his knowledge so superficial and fragmentary as to be almost useless. The editor of the paper whose columns he had hoped to illumine told him that he could not even write correctly.

While in bitterness of soul he cursed himself for his wasted life, he knew that he was not wholly to blame. Indeed, in accordance with a trait as old as fallen man, he sought to lay the blame on another. He saw that his own folly had ever found an ally in his mother's indulgence, and that, instead of holding him with a firm, yet gentle hand to his tasks and duties, she had been the first to excuse him from them and to palliate his faults. Instead of recalling her fond and blind idolatry with tenderness, he felt like one who had been treacherously poisoned with a wine that was sweet while it rested on the palate, but whose after-taste is vile, and whose final effect is death.

There is no memory that we cherish so sacredly and tenderly as that of our parents' kind and patient love. It often softens the heart of the hardened man and abandoned woman when all other influences are powerless. But when love degenerates into idolatry and indulgence, and those to whom the child is given as a sacred trust permit it to grow awry, and develop into moral deformity, men and women, as did Haldane, may breathe curses on the blindness and weakness that was the primal cause of their life-failure. Throughout that long and horrible night he felt only resent-

ment toward his mother, and cherished no better purpose toward her than was embodied in his plan to wring from her, even by methods that savoured of blackmail, the means of living a dissipated life in some city where he was unknown, and could lose himself in the multitude.

But the ten days of enforced seclusion and solitude that must intervene seemed like an eternity. With a shudder he thought of the real eternity beyond, when the power to excite and stupefy would be gone forever. That shadow was so dark and cold that it seemed to chill his very soul, and by a resolute effort of will he compelled his mind to dwell only on the immediate future and past.

Day at last dawned slowly and dimly in his cell, and found him either pacing up and down like some wild creature in its cage, turning so often by reason of the limited space as to be almost dizzy, or else sitting on his couch with his haggard face buried in his hands.

After fighting all night against the impulse to think about Mrs. Arnot and her niece, he at last gave up the struggle, and permitted his mind to revert to them. It was only pain to think of them now, and yet for some reason it seemed as if his thoughts were drawn irresistibly toward them. He felt that his deep regret was as useless and unavailing as the November wind that sweeps back and forth the withered and fallen leaves. His whole frame would at times tremble with gusts of remorseless passion, and again he would sigh long and dearly.

He now realized what a priceless opportunity he had lost. It was once his privilege to enter Mrs. Arnot's beautiful home assured of welcome. She had been deeply interested in him for his mother's sake, and might have become so for his own. He had been privileged to meet Laura Romeyn as her equal, at least in social estimation, and he might have made himself worthy of her esteem, and possibly of her affection. He now saw that he had foolishly clamoured like a spoiled child, for that which he could only hope to possess by patient waiting and manly devotion; and now with a regret that was like a serpent's tooth, he felt that such devotion might have been rewarded.

But a few months ago, whose life had been more rich with promise than his, or to whom had been given a better vantage ground? And yet he had already found the lowest earthly perdition possible, and had lost hope of anything better.

In his impotent rage and despair he fairly gnashed his teeth, and cursed himself, his fate, and those who had led to his evil fortunes. Then, by a natural revulsion of feeling, he sobbed like a child that has lost its way and can discover no returning path, and whose heart the darkness of the fast approaching night fills with unutterable dread.

He was a criminal—in his despair he never hoped to be anything else—but he was not a hardened criminal, and was still capable of wishing to be different. In the memory of his bitter experience, a pure and honourable life now appeared as beautiful as it was impossible. He had no expectation, however, of ever living such a life; for pride, the corner-stone of his character, had given way, and he was too greatly discouraged at the time to purpose reform even in the future. Without the spur and incentive of hope, we become perfectly helpless in evil; therefore all doctrines and philosophies which tend to quench or limit hope, or which are bounded by the narrow horizon of time and earth, are in certain emergencies, but dead weights dragging down the soul.

At last, from sheer exhaustion, he threw himself on his couch, and fell into a troubled sleep, filled with broken and distorted visions of the scenes that had occupied his waking hours. But he gradually became quieter, and it appeared in his dream as if he saw a faint dawning in the east, which grew brighter until a distinct ray of light streamed from an infinite distance to himself. Along this shining pathway an angel seemed approaching him. The vision grew so distinct and real that he started up, and saw Mrs. Arnot sitting in the doorway, quietly watching him. Confused and oblivious of the past, he stepped forward to speak to her, with the natural instinct of a gentleman; then the memory of all that had occurred rolled before him like a black torrent, and he shrank back to his couch and buried his face in his hands. But when Mrs. Arnot came and placed her hand on his shoulder, saying gently, but very gravely, "Egbert, since you would not come to me, I have come to you," he felt that his vision was still true, and that God had sent His angel.

CHAPTER XXVIII.—FACING THE CONSEQUENCES.

A young man of Haldane's age is capable of despairing thoughts, and even of desperate moods, of quite extended continuance; but it usually requires a long lifetime of disaster and sin to bury hope so deeply that the stone of its sepulchre is not rolled away as the morning dawns. Haldane had thought that his hope was dead; but Mrs. Arnot's presence, combined with her manner, soon made it clear, even to himself, that it was not; and yet it was but a weak and trembling hope, scarcely assured of its right to exist, that revived at her touch and voice. His heart both clung and shrank from the pure, good woman who stood beside him.

He trembled, and his breast heaved convulsively for a few moments, and she quietly waited until he grew more calm, only stroking his bowed head once or twice with a slight and reassuring caress. At last he asked, in a low, hoarse voice,

"Do you know why I am here?"

"Yes, Egbert."

"And yet you have come in kindness—in mercy, rather."

"I have come because I am deeply interested in you."

"I am not worthy—I am not fit for you to touch."

"I am glad you feel so."

"Then why do you come?"

"Because I wish to help you to become worthy."

"That's impossible. It's too late."

"Perhaps it is. That is a question for you alone to decide; but I wish you to think well before you do decide it."

"Pardon me Mrs. Arnot," he said, emphatically, raising his head and dashing away bitter tears; "the world has de-

ecided that question for me, and all have said, in one harsh, united voice, 'You shall not rise.' It has ground me under its heel as vindictively as if I were a viper. You are so unlike the world that you do not know it. It has given me no chance whatever."

"Egbert what have you to do with the world?"

"God knows I wanted to recover what I had lost," he continued, in the same rapid tone. "God knows I left this cell weeks since with the honest purpose of working my way up to a position that would entitle me to your respect, and change my mother's shame into pride. But I found a mad-dog cry raised against me; and this professedly Christian town has fairly hunted me back to this prison."

Mrs. Arnot sighed deeply, but after a moment said, "I do not excuse the Christian town; neither can I excuse you."

"You, too, then, blame me, and side against me."

"No, Egbert, I side with you, and yet I blame you deeply; but I pity you more."

He rose and paced the cell with his old, restless steps.

"It's no use," he said the world says, "Go to the devil," and gives me no chance to do otherwise."

"Do you regard the world—whatever you mean by the phrase—as your friend?"

"Friend!" he repeated, with bitter emphasis.

"Why then do you take its advice? I did not come here to tell you to go to perdition."

"But if the world sets its face against me like a flint, what is there for me to do but to remain in prison or hide in a desert, unless I do what I had purposed, defy it and strike back, though it be only as a worm that tries to sting the foot that crushes it?"

"Egbert, if you should die the world would forget that you had ever existed in a few days."

"Certainly. It would merely give me a passing thought as of a nuisance that had been abated."

"Well, then, would it not be wise to forget the world for a little while? You are shut away from it for the present, and it cannot molest you. In the meantime you can settle some very important personal questions. The world has power over your fate only as you give it power. You need not lie like a helpless worm in its path, waiting to be crushed. Get up like a man, and take care of yourself. The world may let you starve, but it cannot prevent you from becoming good, and true, and manly; if you do become so, however, rest assured the world will eventually find a place for you, and perhaps, an honoured place. But be that as it may, a good Christian man is sustained by something far more substantial than the world's breath."

Out of respect for Mrs. Arnot, Haldane was silent. He supposed that her proposed remedy for his desperate troubles was that he should "become a Christian," and to this phrase he had learned to give only the most conventional meaning.

"Becoming a Christian," in his estimation, was the making of certain professions, going through peculiar and abnormal experiences, and joining a Church, the object of all this being to escape "a wrath to come" in the indefinite future. To begin with, he had not the slightest idea how to set in motion these spiritual evolutions, had he desired them, and to his intense and practical nature the whole subject was as unattractive as a library of musty and scholastic books. He wanted some remedy that applied to this world, and would help him now. He did not associate Mrs. Arnot's action with Christian principle, but believed it to be due to the peculiar and natural kindness of her heart. Christians in general had not troubled themselves about him, and, as far as he could judge, had turned as coldly from him as had others. His mother had always been regarded as an eminently religious woman, and yet he knew that she was morbidly sensitive to the world's opinion and society's verdict.

From childhood he had associated religion with numerous Sunday restraints, and the immaculate mourning dress, which seemed to chiefly occupy his mother's thoughts during the hour preceding service. He had no conception of a faith that could be to him what the Master's strong sustaining hand was to the apostle who suddenly found himself sinking in a stormy sea.

It is not strange that the distressed in body or mind turn away from a religion of dreary formalities and vague, uncomprehended mental processes. Instant and practical help is what is craved, and just such help Christ ever gave when He came to manifest God's will and ways to men. By whose authority do some religious teachers now lead the suffering through such a round-about, intricate, or arid path of things to be done and doctrines to be accepted before bringing them to Christ?

But when a mind has become mystified with preconceived ideas and prejudices, it is no easy task to reveal to them the truth, however simple. Mrs. Arnot had come into the light but slowly herself, and she had passed through too many deep and prolonged spiritual experiences to hope for any immediate and radical change in Haldane. Indeed, she was in great doubt whether he would ever receive the faithful words she proposed speaking to him; and she fully believed that anything he attempted in his own strength would again end in disheartening failure.

"Egbert," she said gently, but very gravely, "have you fully settled it in your mind that I am your friend, and wish you well?"

"How can I believe otherwise, since you are here, and speaking to me as you do?"

"Well, I am going to test your faith in me and my kindness. I am going to speak plainly, and perhaps you may even think harshly. You are very sick, and if I am to be your physician I must give you some sharp, decisive treatment. Will you remember through it all that my only motive is to make you well?"

"I will try to."

"You have kept away from me a long time. Perhaps when released from this place you will again avoid me, and I may never have another opportunity like the present. Now, while you have a chance to think, I am going to ask you to face the consequences of your present course. Within an hour after passing out of this cell you will have it in your

power to trample on your better nature and stupefy your mind. But now, if you will, you have a chance to use the powers God has given you, and settle finally on your plan of life."

"I have already trampled on my manhood—what is worse, I have lost it. I haven't any courage or strength left."

"That can scarcely be true of one but little more than twenty. You are to be here in quietness for the next ten days, I learn. It is my intention, so far as it is in my power to bring it about, that you deliberately face the consequences of your present course during this time. By the consequences I do not mean what the world will think of you, but rather the personal results of your action—what you must suffer while you are in the world, and what you must suffer when far beyond the world. Egbert, are you pleased with yourself? Are you satisfied with yourself?"

"I loathe myself."
"You can get away from the world—you are away from it now, and soon you will be away from it finally—but you can never get away from yourself. Are you willing to face an eternal consciousness of defeat, failure, and personal baseness?"

He shuddered, but was silent.
"There is no place in God's pure heaven for the drunkard—the morally loathsome and deformed. Are you willing to be swept away among the chaff and the thorns, and to have, for ever, the shameful and humiliating knowledge that you rightfully belong to the rubbish of the universe? Are you willing to have a sleepless memory tell you in every torturing way possible what a noble, happy man you might have been, but would not be? Your power to drown memory and conscience, and stupefy your mind, will only last a little while, at best. How are you going to endure the time when you must remember everything and think of everything? These are more important questions than what the world thinks of you."

"Have you no pity?" he groaned.
"Yes, my heart overflows with pity. Is it not kindness to tell you whither your path is leading? If I had the power I would lay hold of you, and force you to come with me into the path of life and safety," she answered with a rush of tears to her eyes.

Her sympathy touched him deeply, and disarmed her words of all power to awaken resentment.

"Mrs. Arnot," he cried passionately, "I did mean—I did try—to do better when I left this place, but between my own accursed weakness and the hard-hearted world, I am here again, and almost without hope."

"Egbert, though I did not discourage you at the time, I had little hope of your accomplishing anything when you left this cell some weeks since. You went out to regain your lost position and the world's favour, as one might look for a jewel or sum of money he had lost. You can never gain even these advantages in the way you proposed, and if you enjoy them again the cause will exist, not in what you do only, but chiefly in what you are. When you started out to win the favour of society, from which you had been alienated partly by misfortune, but largely through your own wrong action, there was no radical change in your character, or even in your controlling motives. You regretted the evil because of its immediate and disagreeable consequences. I do not excuse the world's harshness towards the erring, but, after all, if you can disabuse your mind of prejudice you will admit that its action is very natural, and would probably, have been your own before you passed under this cloud. Consider what the world knows of you. It, after all, is quite shrewd in judging whom it may trust and whom it is safe to keep at arm's length. Knowing yourself and your own weaknesses, as you do, could you honestly recommend yourself to the confidence of anyone? With your character unchanged, what guarantee have you against the first temptation or gust of passion to which you are subjected? You had no lack of wounded pride and ambition when you started out, but you will surely admit that such feelings are of little value compared with Christian integrity and manly principle, which render anything dishonourable or base impossible."

"I do not consider the world's favour worth very much, but the world's respect is, for it usually respects only what is respectable. As you form a character that you can honestly respect yourself, you will find society gradually learning to share in that esteem. Believe me, Egbert, if you ever regain the world's lost favour, which you value so highly, you will discover the first earnest of it in your own changed and purified character. The world will pay no heed to any amount of self-assertion, and will remain equally indifferent to appeals and upbraidings; but sooner or later it will find out just what you are in your essential life, and will estimate you accordingly. I have dwelt on this phase of your misfortune fully, because I see that it weighs so heavily on your heart. Can you accept my judgment in the matter? Remember, I have lived nearly three times as long as you have, and speak from ripe experience. I have always been a close observer of society, and am quite sure I am right. If you were my own son I would use the same words."

"Mrs. Arnot," he replied slowly, with contracted brow, "you are giving me much to think about. I fear I have been as stupid as I have been bad. My whole life seems one wretched blunder."

"Ah, if you will only think, I shall have strong hopes of you. But in measuring these questions, do not use only the inch rule of time and earth. As I have said before, remember you will soon have done with earth for ever, but never can you get away from God, nor be rid of yourself. You are on wretched terms with both, and will be, whatever happens, until your nature is brought into harmony with God's will. We are so made, so designed in our every fibre, that evil tortures us like a diseased nerve, and it always will till we get rid of it. Therefore, Egbert, remember—Oh that I could burn it into your consciousness—the best you can gain from your proposed evil course is a brief respite in base and sensual stupefaction, or equally artificial and humanly excitement, and then endless waking, bitter memories, and

torturing regret. Face this truth now, before it is too late. Good-bye for a time. I will come again when I can, or you can send for me when you please;" and she gave him her hand in cordial pressure.

He did not say a word, but his face was very white, and it was evident that her faithful words had opened a prospect that had simply appalled him.

"TIME TO GET UP."

There is no doubt that if an instrument could be invented to indicate the various degrees of difficulty people experience in getting out of bed in the morning, it would have to be graduated from zero up to a very high figure indeed. Many persons know absolutely nothing of any difficulty of the sort; they turn out of bed with the alacrity of a bird, glad even that it is time to get up; while others have to fight a battle more or less severe the moment they open their eyes every morning.

We purposely describe the difficulty as that of getting out of bed, because it is to a very great extent a mechanical difficulty. When a man was once rallying another on his weakness in this respect, he said, "Why don't you make up your mind to it?" The reply was, "Make up my mind to it! Oh, that is easy enough; I have done that a hundred times; but what I can't manage is to make up my body to it." It was a facetious way of putting the matter, but it really did exactly describe the main difficulty.

A person goes to bed with his mind fully made up to rise in the morning at the proper time, whenever that may be. He knows very well he ought to do it, and that it will be better for him in every way if he does do it. Entrenched in this virtuous resolution he falls asleep; but when he awakes a dull sense of inertness weighs him down, and if he stops to think about getting up he finds that inclination has usurped the place of reason, and that if there is one thing under the sun more ridiculous than another, it is the idea of getting out of bed just then.

So powerless often is the resolution at the waking hour, that we have heard of a man whose determination to get up was so decided, that he contrived a machine to pull the clothes off him at a certain hour, actually getting out of bed only to put them back and get in again.

There must, of course, be an effort of the will, but it should be an instantaneous effort, there should be no deliberation on the subject, no time given to meditate on the propriety or otherwise of getting up, no going over in our mind the pros and cons of the question. Directly we begin to think we are almost sure to lie abed, but when we refuse to think we are much more likely to get up.

And so the advice we give to every one who finds it very hard work to get up in the morning, but wants to master the weakness, is,—make up your body to it, and turn out *instantly* without a moment's parley.—*Cassell's Magazine.*

A WORD TO GIRLS.

A terrible tragedy occurred recently in Baltimore which, contrary to our usual custom with regard to tales of crime, we repeat for the consideration of every young girl among our readers.

It was the history of a young girl, beautiful, innocent, and carefully guarded; the idol of her father and brothers. Her mother, however, was dead, and her head was filled with romantic dreams of a hero who was to come and rule over her life.

On her way to and from school, she met a handsome, dashing fellow, who eagerly sought her acquaintance, managing to throw a kind of mystery over their meetings.

He was vulgar, false and cruel, but he had brilliant eyes and well-cut features. What more would a girl of sixteen demand in a hero?

The friendship lasted for years; he gained an absolute control over her. She hid her love for him from her fond old father and brothers; he eloped with her finally, but refused her marriage. The girl came home to die. Her eldest brother pursued her lover, shot at him repeatedly but failed to kill him. Later, the villain met her gray-haired father, and when the feeble old man, maddened by grief, threatened him, he shot him dead.

Now here is a young girl dead, before she had fairly tasted life, her old father murdered, and her brothers left homeless, all for her indulgence at first in silly, reckless romance.

It is natural for you to think of love, girls. God meant you to love and to marry. But He meant you to do it with the blessing of your father and mother upon you. Trust the love that has watched you from the cradle, as being truer than that of the young fellow who has known you but yesterday. If his feelings for you must be kept out of their sight, depend that there is something tricky and unclean in it, and if he tries to draw you into deceiving and mocking them, you may be sure that he is no "hero," but a man who will lead you into a path the gates of which open into the grave.—*Youth's Companion.*

THE Finance Committee of the Free Church of Scotland have agreed to accept the offer made of payment in full without interest, of the sum due to the Free Church by the City of Glasgow Bank. The Free Church are large creditors.

NOTWITHSTANDING the reassuring bulletins of the physicians of Prince Bismarck, it is known from trustworthy sources that his condition has become considerably more precarious during the past few days. He is really much worse than the public have been led to believe and it is beginning to be ominously whispered that his recovery is a matter of grave doubt.

MR. GLADSTONE, in reply to a letter from Mr. David Allen, jun., of Belfast, on the subject of the present crisis in Ireland, says: "You may depend on my giving attention to any plan which may seem to me advantageous with reference to the land of Ireland. I do not, however, as at present advised, see the character of practicability in any design based on expropriating with compensation the present landed proprietors."

BRITISH AND FOREIGN ITEMS.

It has been determined to hold an International Exhibition at Rome in 1882, an important feature being the recent applications of science to general industry.

M. JULES FAVRE, the eminent French statesman and Republican member of the Senate, also a member of the French Academy, died on the 20th Jan., at Versailles, aged 71.

In Holland there are 2,000,000 members of the Reformed Church, 70,000 Lutherans, 42,000 Mennonites, 6,000 Remonstrants or Armenians, 400 Moravians, and 80,000 Separatists or Old Reformed.

THE discovery has recently been made in the library of the city of Treves, in Rhenish Prussia, of an old French poem in manuscript, the authorship of which, according to notes appended, is to be attributed to the minstrel-king, Richard Cœur-de-Lion.

THE special congregation at Rome, consisting of five Cardinals, appointed by the Pope to examine the question of annulling the marriage of the hereditary Prince of Monaco and Lady Mary Hamilton, delivered judgment, pronouncing the marriage to be invalid; but at the same time affirming the legitimacy of the son, the issue of the marriage, and the right of the Prince to provide for his education.

THE British Museum has acquired about a thousand more tablets and fragments of inscribed terra-cotta documents from Babylon. Amongst them is a tablet of Samsu-Irba, a Babylonian monarch hitherto unknown, who probably lived about the time of Bardes, and was one of the intermediate rulers between Cambyses and Darius, B.C. 518. Another fragment has a representation of one of the gates of Babylon.

THE Pope has sent instructions to the bishops and other collectors of Peter's pence to forward what they may have in hand, as the large calls upon his resources, arising from the hardness of the times, have left him without the means of satisfying further demands. Unlike his predecessor, Leo XIII. puts by nothing. All the receipts of 1879 have been already spent in assisting schools, poor churches, alms, and the restoration of ecclesiastical works of art.

PUBLIC attention in Japan is entirely absorbed by the disastrous conflagration at Tokio, on Dec. 26th. This is the third similar overwhelming calamity in seven years. Miles were laid waste. Nearly fifteen thousand homes were destroyed, and fifty thousand persons were rendered destitute. A considerable part of the foreign district was destroyed, including several missionary establishments. One church legation of the United States was in danger, but escaped. The loss of life was about one hundred.

ON the 16th of December, in a small city in Eastern Bohemia, thirty-one persons were fined \$2.50 each for attending a Bible service not connected with the State Church. The leader of the meeting was fined \$12.50. On the 14th of December the attempt of the few believers in Stupitz, near Prague, to hold a Bible service in one of their homes was frustrated by the police. On the first of November the Austrian Cabinet decided that the Stupitzers might hold house Bible services with invited guests, but the needed document has not reached these persecuted people. All this in Austria whose Constitution grants religious liberty to all citizens.

THE following is the estimated number of religious denominations amongst English-speaking communities throughout the world:

Episcopalians.....	17,750,000
Methodists of all descriptions.....	14,000,000
Roman Catholics.....	13,500,000
Presbyterians of all descriptions.....	10,000,000
Baptists of all descriptions.....	8,000,000
Congregationalists.....	7,000,000
Unitarians.....	1,000,000
Minor religious sects.....	1,500,000
Of no religion in particular.....	7,500,000

English-speaking population..... 80,250,000

THE "Publishers' Circular" gives its usual analytical table of books published in 1879. This table is divided into fourteen classes, shewing the new books and new editions published during 1879, compared with the publishing season of 1878. In 1879 there were published new books, 4,294; new editions, 1,540. In 1878 the number of new books was only 3,730; new editions, 1,584. Thus we find 1879 more prolific of new books, by 564, while the number of new editions was less in 1879 by 44. The fourteen classes compare in the two years as follows:—

Divisions.	1878.		1879.	
	New Books.	New Editions.	New Books.	New Editions.
Theology, sermons, Biblical etc...	531	208	775	311
Educational, Classical and philological.....	424	162	613	215
Juvenile works and tales.....	319	129	153	61
Novels, tales, and other fiction....	447	432	607	406
Law, jurisprudence, etc.....	93	36	102	55
Political and social economy, trade and commerce.....	133	48	99	22
Art, sciences and illustrated works	219	28	268	85
Voyages, travels, geographical research.....	147	68	225	70
History, biography, etc.....	312	118	319	84
Poetry and the drama.....	200	156	150	41
Year books and serials in volumes	225	15	286	—
Medicine, surgery, etc.....	176	57	136	53
Belles Lettres, essays, monographs, etc.....	409	122	136	43
Miscellaneous, including pamphlets not sermons.....	195	5	422	94
	3,730	1,584	4,294	1,540

MINISTERS AND CHURCHES.

WE understand that Mr. McDiarmid has declined the call to Kemptville and Oxford Mills.

AT Prince Arthur's Landing the ladies of the Presbyterian church held their annual social and bazaar in the Town Hall, on New Year's eve. There was a large attendance, and a good beginning made in funds for the building of a new church.—COM.

ON the 20th inst. the Rev. G. M. Milligan, of Toronto, gave his lecture on the "Contented Man—Who is he?" to an audience of about 400, in the Presbyterian church, Orillia. All were delighted with the lecture, which for two hours kept unflaggingly the attention of all the hearers.

THE Presbyterians of Greenbank had a very successful soiree on Christmas evening, when Prof. McLaren, of Knox College, gave an interesting lecture, subject, "Man and His Dwelling-place;" also a social on the following Tuesday evening. Proceeds of the soiree and social, \$150.—COM.

THE Sabbath school anniversary of the Sabbath schools of St. John's Church, Hamilton, was held on Friday, the 23rd inst. From the reports read, these schools seem very prosperous, both numerically and financially. The names on the roll of all these connected schools amounted at the end of the year to 382.

THE annual missionary meeting in connection with St. Andrew's Church, Perth, was held in the church on Friday evening, 16th inst., and was unusually well attended. The Rev. Dr. Bain, pastor, occupied the chair. The speakers were the Rev. Messrs. Scott, McAllisier, Wilson, Burns and Sym. The choir furnished excellent vocal music. The collection at the close was the handsome sum of \$46, making the aggregate amount contributed for Missions during the past year \$436. This is an excellent record.

THE annual missionary meeting of the Orillia Presbyterian church was held on the 21st inst. There was a large attendance. Addresses were given by Rev. J. Gray and Rev. G. M. Milligan, of Toronto. The former gave a description of the mission fields and the work required to be done, and the latter shewed in his forcible, eloquent and impressive address the manner in which the funds could be raised to do the work. He urged methodical giving to the Lord—laying aside on the first day of the week the Lord's portion.

THE annual missionary meeting of Central Presbyterian Church, Hamilton, was held on the 21st, and was in every respect a great success. The congregational Sabbath school attendance had averaged 263, with 385 on the roll. The total mission contributions amounted to \$1,631, being an increase of \$306 over the amount of 1878. These funds were distributed as follows: Home Missions, \$745; Foreign Missions, \$255; French Missions, \$285; College Fund, \$238; Bursary Fund, \$60; Students' Missionary Society, \$28; Dayspring Mission, \$20.

A PLEASANT surprise meeting took place on New Year's night at the residence of Rev. Mr. Findlay, Bracebridge, when Mrs. Findlay was presented with an address of the most affectionate kind, together with a beautiful set of china and other valuable and useful gifts. This is as it ought to be. The minister's wife very often deserves and needs such expressions of kindly regard quite as much as the minister, and sure we are that the husband is better pleased with what is done in her honour than with what is more especially intended for himself.

ON the evening of the 14th inst., one of the Bible classes of the Rev. L. Cameron, Thamesford, accompanied by some other kind friends, in all about sixty, proceeded to the manse and presented him with an address and a valuable gold chain; also Mrs. Cameron with an address and a handsome silver ice pitcher and butter cooler. The addresses were of a most affectionate and appropriate character. Mr. Cameron briefly replied, thanking them for the kind and thoughtful addresses presented to himself and Mrs. Cameron, and also for the valuable gifts which accompanied them.

THE new Presbyterian church at Fort William, Lake Superior, was formally opened on Sabbath, Dec. 14th. There was a good congregation present, notwithstanding the exceedingly cold and stormy day. The Rev. D. McRacher preached in the morning from Psalm lx. 12. The Rev. J. W. Cathcart (Met-

odist), from Prince Arthur's Landing, preached in the afternoon. The ladies held a social and bazaar in aid of the Building Fund, from which \$126 have been realized. Since the opening, although the weather has been unusually severe, the attendance has been good.—COM.

A TEA meeting was given on Monday, 17th inst., by the ladies of the Presbyterian church, Waldemar. Tea was served in Hick's Hall. After the company had taken tea they adjourned to the church, where the intellectual part of the programme was provided. The addresses by Rev. Mr. Brown, Dr. Lewis, and Mr. W. T. Lathwell were very good, and were well received. The solos, duetts, trios, quartettes and choruses, by Mrs. Reid, the Misses Brown, Smith, and Fitzgerald, and Messrs. H. Reid, J. H. Hughes and W. T. Lathwell, were rendered with credit to themselves and pleasure to the audience, who encored the different pieces with rapturous applause. The amount realized was \$66. The meeting broke up at a late hour by the singing of the national anthem.

ON Christmas morning Mr. F. N. Beattie waited on the Rev. D. Paterson, at the manse, St. Andrew's, Q., and presented him in the name of the young men, with a pair of valuable and handsomely-trimmed buffalo robes and blanket. On the 30th ult., the annual soiree was held. After a sumptuous repast dispensed by the ladies, the pastor took the chair and was assisted by the Rev. Mr. Fraser of Chatham, and Messrs. Forlong and Mackie, of Lachute, who instructed and entertained the large assemblage by readings and speeches. The choir furnished music of a high class; solos, anthems, and particularly a cantata—"Ruth," which last occupied above twenty minutes, and was rendered in quite an admirable style, giving a treat such as is seldom enjoyed in the country.

THE late soiree in the Town Hall, Port Perry, under the auspices of the Presbyterian church, was a successful one. The edibles partaken of in the basement were served with liberal and willing hands, and those who shared them were well pleased with the efforts made to entertain them. The intellectual part of the programme took place in the body of the hall, and consisted of addresses and music, the former being ably contributed by the Rev. Messrs. Prosser, Carmichael, Cockburn, Abrams and Simpson, and the latter by Mrs. Swift, Miss Cleghorn, and others. The proceeds amounted to \$57. To their credit be it said, the members of this congregation have raised and paid, within the last twelve months, for the maintenance of the cause and for payment of debt, no less a sum than \$2,308, or nearly half as much as the entire tax of the corporation.

THE first public meeting of the Young Men's Literary Society, Three Rivers, took place on Friday, the 16th inst. The lecture room of St. Andrew's Presbyterian Church was well filled. The Rev. C. E. Amaron, the President, opened the meeting with prayer, followed by a few appropriate words of welcome. Messrs. L. Hoerner, J. M. McDougall and Amaron then favoured the audience with a trio, "There's music in the air." Then followed a recitation, "The Huguenot's battle song," by Mr. C. Kerr. Mr. J. Shortis read an interesting essay on the "Seasons." The event of the evening was a debate on the question: "Is the reading of works of fiction more beneficial than injurious?" The affirmative was ably supported by Mr. J. W. McDougall, B.C.L., and by Mr. R. W. Williams; the negative was then taken up by Mr. Alex. Houlston, B.C.L., followed by the Rev. C. E. Amaron, B.A. The question being then put to the meeting, the vote stood: for the affirmative, 33; and for the negative, 48. After a second trio, "Le Petit Oiseau," and the singing of the national anthem, the assembly dispersed, highly satisfied with the first and successful effort of the young men of Three Rivers.

THE annual missionary meetings of the two congregations at Smith's Falls took place last week, that of Union Church being held in the evening of Tuesday, the 13th inst., the pastor, Rev. Mr. Crombie, in the chair. The members of the deputation were the Rev. Messrs. Scott and Ross of Carleton Place, McAlister of Ashton, Wilson of Lanark, Burns of Perth, and Mylne of St. Andrew's Church, who, each in turn, delivered able and interesting addresses upon the various mission schemes of the Church. The Smith's Falls congregations have always been noted for their successful

missionary meetings, both as regards attendance, and the liberality of the people, and the meetings of this year fully maintain the reputation hitherto held by them. The meeting in Union Church was in every way a success, good addresses, excellent singing, and last but not least the usual good collection, which amounted to \$231, a considerable increase upon that of last year. The meeting in connection with St. Andrew's Church was held on the Thursday evening following, the pastor, Rev. Mr. Mylne, presiding. The speakers were the same as upon Tuesday evening, and the addresses were delivered with more life and even better effect than upon the previous occasion, the large attendance and the interest shewn by the people in the cause of missions, having a perceptible effect upon the speakers. The very efficient choir of the church under the leadership of Mr. D. McGregor, Miss Hunter presiding at the organ, rendered several pieces of music very suitable and appropriate to the occasion. Quite a healthy rivalry exists between the two congregations as regards the collections at their annual meetings. The amount contributed at this meeting was certainly a very liberal one, and although not so large as that of Union Church, shewed a greater increase over that of last year. The amount raised was \$181, making the total sum contributed by these two congregations \$414, which is certainly doing well, and it is to be hoped that other country churches will endeavour to do equally as well. If they only do so the large sum required by the Church this year will soon be made up, and our people will be none the poorer.—COM.

CHALMERS' CHURCH, Woodstock, after being for some time past closed for repairs and additions, was re-opened on Sabbath, the 18th inst. Rev. Prof. McLaren, of Knox College, conducted the service in the morning. The Rev. Professor took for his text James i. 25, "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, that man shall be blessed in his deed." In the afternoon at two o'clock, a Sabbath school meeting was held, which was addressed by some of the ministers of the town. At four o'clock Rev. Mr. Munro, of Embro, preached a sermon in Gaelic. In the evening Rev. Prof. McLaren again conducted the service. Rev. Mr. McMullen, pastor of Knox Church, generously arranged to have no service in his church so as to give his congregation an opportunity of uniting with their brethren of Chalmers' Church in their interesting service. The church was crowded. The preacher took for his text Luke xiii. 23, 24: "Then said one unto Him, Lord, are there few that be saved? and he said unto them, strive to enter in at the strait gate, for many I say unto you shall seek to enter and shall not be able." On Monday evening a soiree was held which was also highly successful. The tables were spread in the lecture room and were loaded with everything tempting to the palate. They were filled again and again. Everyone went away satisfied. Supper being over the intellectual part of the entertainment was entered upon. The church was full; so much so that chairs had to be placed in aisles to accommodate the crowd. The proceedings opened with a selection by the choir under the leadership of Prof. Tanney. Rev. Mr. McKay, pastor of the congregation, occupied the chair. The speakers for the evening were Revs. P. F. McLeod, of Stratford, D. D. McLeod, of Paris, Jas. Little, of Princeton; McMullen, Carson, and Milner, of Woodstock, all of whom delivered exceedingly appropriate addresses. They congratulated the congregation of Chalmers' Church, and the pastor, upon the improvements made, and trusted that the good work would go on and prosper in their midst. On Tuesday evening the Sabbath school anniversary services were held. There was an ample supply of provisions and about three hundred children sat down to tea. After tea an adjournment was made to the church. Rev. Mr. McKay occupied the chair. Mr. Thomas Mair, superintendent of the Sabbath school, read the annual report. The collections are for missions and amount to about \$5 per Sabbath. Addresses were delivered by Rev. Mr. McEwen, of Ingersoll, and Rev. Mr. Hallam, returned missionary from India. Mr. Hallam exhibited a collection of Indian idols, which excited quite an interest among the young people. During the evening the children of the school sang several selections which were well rendered. The collections on Sabbath amounted to \$202, and the proceeds of the soiree were about \$222.

The collection on Tuesday evening for Sabbath school purposes was \$14.

PRESBYTERY OF GLENGARRY.—The quarterly meeting of this Presbytery was held at Cornwall, on the 13th inst. The two congregations in Roxborough were united. The Rev. John Fraser, Convener of the Committee appointed to visit all the congregations within the bounds, read a report of his proceedings, which was adopted. This report recommended an increase of stipend; and it is said that some congregations have already set a good example by adopting the proposed measure. A call from the Lancaster congregation, in favour of the Rev. James Welwood, Cote des Neiges, was sustained, and ordered to be forwarded to the Montreal Presbytery. Assessors were granted to assist at the ordination of elders, in Knox Church, Dalhousie Mills. The Moderator stated that he had received a letter from the Rev. Donald Ross, late minister of Lancaster, asking to have his name retained on the Presbytery roll, as an ordained missionary. It was agreed, after some discussion, to grant the request—two members dissenting. A minute, referring to the lamented demise of the Rev. Professor Mackerras, and the loss sustained by the Church in consequence, was unanimously adopted and ordered to be engrossed in the minutes. The Rev. Alex. McGillivray was appointed Convener on Sabbath schools, to whom the blank returns are to be forwarded. The consideration of the remits sent down by the General Assembly was deferred until next meeting, owing to the lateness of the hour—twelve p.m.—as the report of the deputation occupied the whole of the evening sederunt. The Presbytery adjourned to meet at Lancaster on the second Tuesday in March.—HUGH LAMONT, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This court met in Hamilton, on the 20th inst. There were twenty-five ministers and five elders present. Mr. S. C. Frazer was appointed Moderator of Session at Burlington. Mr. Bruce reported that he had organized a congregation at South with a communion roll consisting of eight admitted by examination, one by certificate, and two aged persons who were members of the church which existed in that place many years ago. The efficient labours of Mr. Hutt have been chiefly instrumental in accomplishing this happy result. The field is now most hopeful. The congregation of Dunnville, finding themselves unable to raise more than \$400 for stipend, applied for assistance. The Presbytery resolved to make inquiry as to the propriety of opening a mission station in connection with Dunnville before applying for an increase of supplement. Drs. James and McDonald were appointed to visit Vittoria in reference to the arrears of stipend reported. The fourth Report of the Woman's Foreign Mission Society was received, and the Presbytery recorded its approval of the work done by the ladies and congratulated them on their diligence and success. Leave was granted to the congregation to sell St. Paul's Church, Simcoe. A report on Presbyterial visitations was presented, but it was judged not expedient to enter on this matter at present. The Sabbath school Conference was appointed to be held in St. Catharines on Tuesday and Wednesday, the 24th and 25th February prox., and Sessions were instructed to send in their reports to the Rev. Geo. Burson, St. Catharines. Mr. J. H. Simpson having connected himself with the Thorold congregation, the committee formerly appointed to counsel him were charged to superintend his studies, and correspond with the authorities of Knox College in reference to his case. A call to St. Anne's and Wellandport, to the Rev. S. R. Warrender, was sustained and accepted. The induction will take place on Tuesday, February 3rd, at one o'clock p.m., in the church at St. Anne's, Mr. McIntyre to preside, Mr. Cleland to preach, Mr. McEwen to address the minister, and Dr. James the people. Arrangements were made for seeing that all the congregations send contributions to the Home Mission Fund. It was resolved that reports on the state of religion be sent to the Rev. Thos. Goldsmith, in time for the preparation of the report for the Synod. On the remittance of the status of retired ministers, it was resolved: that the names of ministers who have been permitted by the General Assembly to retire on account of old age or infirmity, and who continue to reside within the bounds of the Presbytery to which they belonged, should be retained on the rolls of Presbyteries. The remittance of a Presbyterian University was then

considered, when it was moved by Mr. Chrystal, seconded by Mr. Robertson, that the principle of the proposed Act be approved. It was moved in amendment by Mr. Laing, seconded by Mr. Bruce, that the principle be not approved; but that the Presbytery is of opinion that the University of Toronto, and McGill University, Montreal, should be memorialized by the General Assembly with the view of obtaining for the students of the Theological Colleges affiliated with them the privilege of obtaining Degrees in Divinity through these Universities. The Presbytery adjourned before any decision was arrived at.—JOHN LAING, *Clerk*.

PRESBYTERY OF LONDON.—This Presbytery met on Monday last in St. Andrew's Church, London, a large number of members, both ministers and elders, present. A call from Brigden and Bear Creek congregations addressed to Mr. McDonald, of Wallacetown, was read, and afterwards accepted by Mr. McDonald. Some discussion arose in reference to the advisability of the translation. Rev. G. D. Sutherland was glad to see the craving after the Word expressed by the Wallacetown congregation. He thought the Presbytery should take some step towards providing for a thorough supervision of the financial system of all congregations, and this would doubtless obviate such occurrences as at present appeared at Wallacetown. The Rev. Mr. Murray thought the Presbyterians were drifting into the Methodistic system. He found that the average duration of settlement of the Presbyterian ministers was but a very little longer than that of the Methodist Church. He regretted the inroads of itinerancy. He thought that Mr. McDonald's opinion and wishes should be respected. The induction was fixed to take place at Bear Creek on the 10th February, at eleven o'clock, Rev. Mr. McRobie to preach and preside, Rev. Mr. Thompson to address the minister, and Rev. G. Cuthbertson to address the people. A call from Kintyre, to the Rev. John Stewart, late of Kincardine, was laid before the Presbytery, and accepted by Mr. Stewart. The induction was fixed to take place on the 3rd February. A call to the Rev. Mr. Goldie of Delaware, from Watford and Main Road congregations was presented. It was resolved that the different parties should be cited, and the whole matter issued at a special meeting of Presbytery, to be held at Brigden. Moderations were granted to the congregations of Wardsville and Newbury, and to those of Lobo and Caradoc. Mr. Rees, an ex-Baptist minister, made application to be received into the Presbyterian Church, and a committee was appointed to meet with him and report. The appeal of Mr. Munro against the action of Rev. J. S. Murray, was set aside as informal,—not having come through the Session. A petition was presented from the congregation of Springfield, applying for permission to sever the connection between that congregation and Aylmer, Springfield wishing the Presbytery to make arrangements to have their pulpit supplied by members of the Presbytery once a fortnight until the close of the present session of Knox College; also that the Presbytery open negotiations with the Paris Presbytery with a view to forming a union, if possible, between the Springfield and Culloden congregations, the latter congregation being within the bounds of the Paris Presbytery; also applying for a continuation of the supplement of \$2 per week. The Presbytery agreed to supply the pulpit until the 1st April. The report from Sessions on special appeal for Home Missions was taken up. Quite a number reported in terms of the Presbytery's injunction. Considerable discussion ensued as to whether the contributions taken up in response to the Moderator's appeal were to cover the whole year's requirements. In reference to the minutes of Assembly it was found that while one appeal was to be made, still it was expected that the contributions should be largely increased in order to cover the debt and provide for the current year. Rev. Mr. Thompson moved that a committee be appointed to ascertain how many and which congregations have come short of contributing the proportion to the schemes of the church, especially the Home Missions, fixed by the General Assembly's Financial Committee, and report at next meeting of Presbytery. This was seconded by Mr. Goldie, of Delaware. Rev. Mr. Henderson suggested that Mr. Thompson postpone his proposed action till after the Ecclesiastical year is closed, and then include in his motion all the schemes of the Church. Mr. Thompson, on this suggestion, with-

drew his motion. Mr. Colin McDougall was of the opinion that the motion was a good one, inasmuch as it aimed at system, as he believed it was not the want of resources, and deficient liberality, so much as want of system on the part of the people.—The Presbytery continued its sitting on Tuesday the 20th.—The discussion on the validity of Roman Catholic ordination was delayed till the March meeting. The other remits were, after discussion, adopted. The admission of the Rev. Mr. Rees was delayed till next meeting. The report of the Finance Committee shewed receipts, \$365.17; and expenditure, \$342.30. The assessment for the current year was made larger, in order to pay off a portion of the present debt. The Rev. Mr. Goodwillie moved, in accordance with notice of motion, that the Presbytery of London be divided into the two Presbyteries of London and Sarnia. The proposed Sarnia Presbytery to consist of St. Andrew's Church, Sarnia; Point Edward; Camlachie, Knox Church; Forest and McKay's, Knox Church; Thedford and Lake Road; Parkhill and McGillivray; Nairn and Beechwood; West Williams; Burns' Church and Moor Line; Bridgen and Bear Creek; Mandaumin; Wyoming and South Plympton; Petrolea; Watford and Main Road; Napier; Alvinston; Euphemia and Brooke; St. Andrew's Church, Strathroy; mission stations, Arkona and Adelaide; Mooretown and Corunna; North East Adelaide and Oil Springs. Twenty-one congregations and mission stations. This would leave twenty-seven congregations and mission stations to the London Presbytery. In moving the resolution Mr. Goodwillie said that the London Presbytery had been found too large for due administration. The time of the Presbytery was too often taken up with discussions really beyond the proper business of the Presbytery. The re-division of the Presbyteries had also been discussed, and he found that a large Presbytery was utterly useless without a corresponding amount of life and activity. London Presbytery was the second largest, but it only stood fourth in the list for contributions. The most of the business of this Presbytery is generally conducted by a few, principally for the want of opportunity to the majority, and the reason for dividing was that the western portion of the Presbytery did not receive sufficient courtesy by the Presbytery meeting at the different towns. The western members would also save a considerable amount of expense which they now incurred. The one great object of the Presbytery meeting should be to promote the activity, and provide for the spiritual welfare, of the Church, but, instead of this, he had often gone home weaker instead of stronger. He thought that the London Presbytery was too large and cumbersome. The Rev. Mr. Thompson seconded the resolution of the Rev. Mr. Goodwillie, and in doing so addressed the Presbytery at length in support of the resolution. Dr. Proudfoot, the Moderator, and the Rev. J. A. Murray and Elder McDougall spoke in opposition, asserting that a large Presbytery like that of London gave it weight and influence. They claimed that the time of the Presbytery had not been wasted, and also that the severance would not reduce expense. Mr. D. B. Whimster suggested that a committee be appointed to draft questions and submit them to the congregations affected. He did not think that a matter of such importance should be left to the minister and one elder. The Clerk pointed out that half of the congregations were not represented. The Rev. Mr. Cameron, of Thamesford, advocated severance on the ground that the London Presbytery was too unwieldy. Mr. McRay pointed out that about twenty-five per cent. of the congregations were always vacant, consequently the Presbytery of Sarnia would only consist of sixteen or seventeen ministers. The resolution on the suggestion of the Rev. Mr. Henderson was then divided into two portions. The first question, "Shall we divide?" was then put and carried. The second portion of the original resolution, dealing with the geographical divisions, was then laid over for consideration at the next meeting of the Presbytery, in March. The resolution of which notice of motion had been given at the last meeting, viz.: That the offices of Clerk and Convener be separated, was upon motion laid over. The Rev. Mr. Fraser, of St. Thomas, reported that nothing had been done in reference to the Sabbath School Convention. A deputation was heard presenting a petition asking for the amalgamation of the Brook, Alvinston and Napier churches into one charge, and to be known as Alvinston and Napier. The Presbytery then adjourned to meet at Bear Creek, on 10th February.

OUR YOUNG FOLKS.

WHAT AUNT MATILDA THOUGHT ABOUT IT.

THE other morning, when I had finished my marketing, I ran to see Mrs. Mason. I had it upon my mind to ask her for a new pattern for a wrapper, and so readily found an excuse for resting my tired feet. She opened the door herself, and you can't think how sweet she looked. Her dress was nothing but a pink cambric, to be sure, yet she had lace in the neck and sleeves, and if you will believe me, a bunch of flowers in her hair, and that was all braided and puffed just as if it were afternoon. I could not help looking at her, for she was a perfect picture. After I had explained my errand, Mrs. Mason and I fell to talking about one thing and another. At last our conversation came right around to the point I longed to touch upon, namely, what made her look like a fresh dewy rose that morning.

"Have you company? if so, I had better be going and not stay just to hinder."

"No, nobody is in the house but our two selves."

"Then, surely you must be expecting company, and that would be the same."

"Why, no indeed; what could make you think so?" she said smiling.

"Because you are fixed up so nicely," said I, shamefacedly. Then I wish you could have heard that lady laugh.

"Why, I'm not 'fixed up' in the least; this is my usual manner of dressing."

"But do you always puff your hair and put the fancy touches on in the morning when there is no one but Mr. Mason to see?" I blurted out at length.

"Always, Aunt Matilda, unless I arrange it some equally fancy way."

"Well, I am glad to hear it, and if there were more ladies who did so there would be more husbands as fond of home and wife as Mr. Mason is."

"Now, then, as you have been the first to begin the subject, for I cannot call it a discussion where we agree so well, I believe that I will tell you a little of my personal history, that is if you would like to hear it."

"Indeed and indeed I would, Mrs. Mason."

"Well, then, let me tell you why I am so careful about my dress. When we had been married two years and I had a dear little baby, I began to grow careless about 'dressing up,' as it is called. I thought if I were only clean it was enough. I wore calico because it washed well, and made it up without ruffles or other trimming, so that I could have more time. I never dispensed with my collar; I was too well brought up for that. My hair I wore simply, although I always combed it before breakfast and dinner. Mr. Mason was always kind, and I supposed I was getting along nicely enough; but sometimes I just hungered for those expressions of endearment I used to have when we were courting, but then, I thought, all married people settle down and become less demonstrative; so I thrust my longings away down in the corner

of my heart, and went on in the same way six months longer.

"How did I come to change? Why one day—our anniversary, it was—I thought to myself, 'This is our wedding day, and I guess that I can afford to dress up for once. I wonder if Oliver will notice the difference.' So I made over a lovely lawn that I had on hand, and put lace all down the front of the waist. I put flowers in my hair, and a pretty ribbon at my throat. I didn't put on a great apron either, and cover it all up, but tried to look as if I were invited out to tea, and were waiting for his escort. First of all I opened my door to let our little boy in. He was the first to see me."

"O, mamma, how sweet you look! I must kiss you," said he, clasping his hands about my neck. That was the first impression I made, but when I heard Oliver coming I pretended to hide from him. He spied me quickly, and there was a light in his eyes that I had not seen for years.

"Why, who is this?" Then he took me right up in his arms and kissed me again and again, calling me all manner of pet names. I was astonished, I can tell you, and delighted. Well, next day, I went back to my clean plain calico again. Oliver said nothing until evening; then he asked me what had become of the dress I had on yesterday. I laughed, and asked him if he expected me to dress up all the time. Yes, he did, he said, if I could get the clothes, and if I could not, he could. Then we had a long talk, and ever since that evening I have kept myself 'rigged up' all the time."

If young wives, or old ones either, wish to keep their husbands lovers all their lives they must not only keep themselves looking neat, but they must dress as other people do, avoiding, of course, absurdities and sinful extravagances, but carefully cultivating all the graces of manner, apparel and conduct possible.

If you do not "fix up" for Tom, why he will wish with all his heart that Mary looked a little more as she used to. So, my dears, have your dresses cut in a pretty way, after a fashionable pattern, wear little ribbons and ruffles, and put up your hair becomingly. And another thing, always look so pretty when your husband leaves you in the morning that he will have a pleasant picture in his mind all day long, one that will attract him home when night draws near. Then you may be assured of his expressed affection, and you will always be to your best beloved the same charming one you were in girlhood's prime when he wooed and won you.—*Christian Weekly*.

PAID IN YOUR OWN COIN.

GRANDMOTHER, I hate to go away from you; you like me, and nobody else does. Last night George Redin and I had a quarrel. I struck him and he struck me. Nobody likes me."

Peter Jones said this as he was sitting on his trunk ready to start for home.

"He only paid you in your own coin," said grandmother; "people generally do—a hate for a blow, cross words for cross words, blow for hate."

"I don't know; but it is so," said Peter, looking very sorry; "but it is a poor sort of coin."

"How different it would be if your pockets were full of the right sort of coin," said grandmother.

"What kind?" asked Peter.

"The coin of kindness," said grandmother. "If the great pockets of your heart were full of that sort of coin, the more you paid away the more you'd get back, for you are generally paid in your own coin, you know; then how happy you would be."

"The coin of kindness," repeated Peter, slowly; "that is a good coin, isn't it? I wish my pockets were full of it, grandmother. If I'd be kind to the boys, they'd be kind to me."

"Just so," said grandmother.

Peter's own mother had died. After that he was sent to grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve himself. Peter now had a new mother, and his father had sent for him to come home. Peter did not want to go. He felt sure he should not like his new mother, and that she would not like him.

"That depends upon yourself, Peter," said grandmother; "carry love and kindness in your pocket and you'll find no difficulty."

The idea struck the boy's mind. "I wish I could," he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you'll be treated kindly; love, and you'll be loved."

"I wish I could," said Peter.

All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him.

The next morning he arose early, as he was used to at grandmother's, and came down stairs, where, everything being new, he felt strange and lonely.

"I know I shan't be contented here," he said to himself; "I know I shan't, I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said—

"Mother, what can I do to help you?"

"My dear boy," she said, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you? for I am afraid you will be lonely here at first, coming from your dear good grandmother."

What a sweet kiss was that! it made him so happy. "That's paying me in more than my own coin," thought Peter. Then he knew he should love his new mother; and from that good hour Peter's pockets began to fill with the beautiful bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, boys and girls, and you will never be in want.

WE are never too young to learn what is useful, nor too old to grow wise and good.

Scientific and Useful.

CHLORAL IN WHOOPING COUGH.—Dr. C. H. Smith reports that in two hundred cases treated with chloral, he has in every case noticed a marked alleviation of the symptoms and shortening of the period of the disease. Only one case lasted seven weeks, and the majority of the cases were well in from two to six weeks. No other remedy was given.—*N. Y. Medical Journal.*

HOMB PUDDING.—One quart of milk, four eggs, beaten separately; eight tablespoonfuls flour, wet with milk, little salt, four tablespoonfuls baking-powder, one-half cupful sugar. Bake in greased pan 35 minutes. Sauce for home pudding: One-half pint milk, three tablespoonfuls sugar, one tablespoonful butter, one small tablespoonful flour; heat milk boiling hot, and mix sugar, butter, and flour, previously well beaten together, into it. Flavour with vanilla.

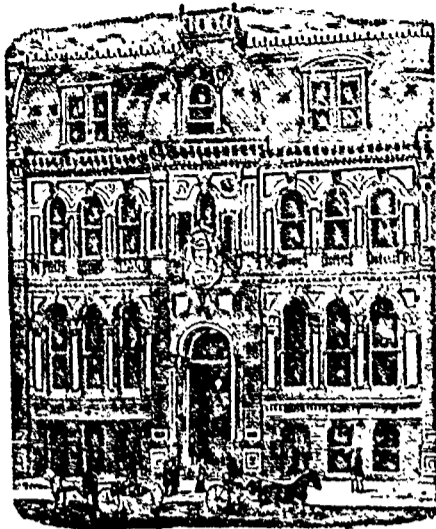
STAIR CARPETS.—Stair carpets should always have a slip of paper put under them, at and over the edge of every stair, which is the part where they wear first, in order to lessen the friction of the carpet against the boards beneath. The strips should be within an inch or two as long as the carpet is wide, and about four or five inches in breadth. A piece of old carpet answers better than paper if you have it. This plan will keep a stair carpet in good condition for a much longer time than without it.

DISINFECTANTS AND DEODORIZERS.—To fumigate and cleanse the air of an apartment we know of no more simple way than to heat a common iron shovel quite hot, and pour vinegar slowly upon it. The steam arising from this process is pungent, and of adisinfecant character. Open the window at the same time. All chances of infection will be prevented, and effluvia from dead bodies destroyed, by wrapping them in sheets saturated with a solution of carbonate of camphor. An effective and inexpensive deodorizer is obtained by dissolving half a drachm of nitrate of lead in a pint of boiling water, and two drachms of common salt in a pail of water: the two solutions are then mixed and the sediment allowed to settle. A cloth dipped in the liquid and hung up in the apartment is all that is required to purify the most fetid atmosphere. It is recommended for its cheapness, a pound of the materials costing about twenty-five cents.

SPURIOUS WINES.—The *Journal de Thann* has the following curious communication with regard to the consumption of "made-up" wines from one of its readers at Cernay, which might be easily matched in this country: "The consumption in Alsace of spurious wines is almost beyond belief. A portion comes from Offenbourg, in Baden, where there are three manufactories one of them alone sending out 3000 measures a week at the price of 18 to 22 teichmarks (18 or 20s.) per 150 litres. These compounds from water, 'Rornsops,' and sugar are greenish-coloured like our genuine Alsatian wines. A decoction of Hungarian hops is added to the above ingredients, and, at the end of a week or so, fermentation sets in, and after undergoing two or three 'finings' the mixture is ready for sale. Though possessing no fruity flavour whatever, this 'wine' is not disagreeable to the palate. After one has drunk, however, a certain quantity, the throat becomes dry, the lips stick together, and very frequently headaches, diarrhoea and general weakness are experienced. If exposed to the air for a few hours, the wine becomes black."

THE ICE-HOUSE.—With due respect to the painted and patented contrivances of "fancy farmers," it may be said that ice can be kept for one or more years in a cheap board shed, strong and tight enough to keep out the rain and keep in the sawdust. A large body of ice keeps better than a small body. If you put in less than twenty tons, expect to fall short before the summer is over. This amount of ice will measure 800 cubic feet. In calculating the size of the house, allow about forty cubic feet for each ton. The sawdust about the ice should be at least eighteen inches thick. Unless some local cause raises the temperature about the ice-house, double walls are not necessary. It is a great advantage to have it well shaded. In packing, be sure that the cakes are sawed square. First, throw in broken stone on the bottom to the depth of eight or more inches, and then cover well with sawdust. Build up the ice compactly, leaving a space of eighteen inches all around to be filled with sawdust. In the Spring examine the ice carefully to see that there are no air-holes. This is done by tramping the sawdust and putting in more. If straw is used, fully two feet should be left about the ice. Have no part of the ice-house under ground. No ventilation is required, except at the top, over the ice.

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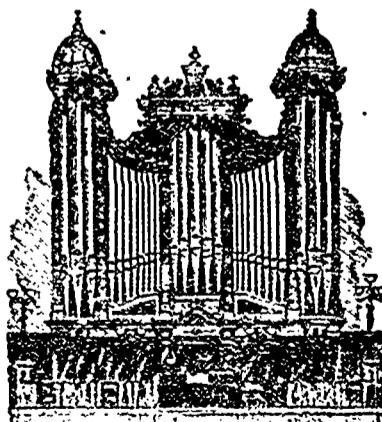
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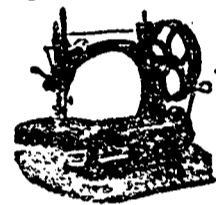
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