## The Presbyterian Beview,

TORONTO:

ONE DOEDAR PER ANNUM.

NEW YEAR'S.

I scatter with feel the thesial of the li mender, And abon with me the li bour will be beyought; Then grows my heart to other Hearth more tender, The time, The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught;
So seems my life, for some rude blast delaying.
The time,
The time is short.

The up my soul, the long-spent time redeening; Sow shou the seeds of better deed and thought; Light other lamps while yet thy light is beaming.

The time,

The time,

The time is short.

Think of the good thou might'st have done when brightly The sums to thee infe's choicest seasons brought; Ifouts lost to God in pleasures passing lightly.

The time, The time is short.

Think of the drooping eyes that might have lifted To see the good that Heaven to thee hath taught; The unhelped wrecks that past life's bark have drifted. The time, The time is short.

Think of the feet that full by middlection; Of noblest souls to low and ruin brought? Because their lives are barren of affection: The time,

The time is short. Then be thy heart a brother's To every heart that needs thy help in aught; Soon thou may at need the sympathy of others.

The time,

The time is short.

that thou hast friends, give them thy best endeavour, Thy warmest impulse and thy purset thought, and exploration ever, The time,
The time is short.

Mach thought resentful from thy mind be driven, and cherish love by sweet serviceness bought; Than soon wilt need the pitping love of Heaven. The time,

mer winds, aroms lifter, history, the set, their work forever wood at the set, their work forever wood at the set of the out sies that time is short, where the

Up, up, my soul, the stande will soon be falling; Some good return in little seasons wrought; Forget thyself, at duty's align's calling.

The time is short

By all the lapsed that has been forciven, By all the lessons has been to the high talight. To others teach the symbothes of Heaven.

The time the blocker To others teach the overcoming power
That thee at last to God's sweet peace hath brought;
Glad memories make to bless life's final hour. The time. The time is short.

From what thou art each day, whate'er thy station, Are new creations good or evil wrought;

The time, The time is short.

It's only whan ye dinna want to fa' asleep 'at it luiks fears, ne to ye. An' maybe the fear o' death comes in the same way; we're feared at it, cause we're no a'thegither ready for it, but whan the richt time comes it'll be as nat'ral as fa'in asleep whan we're doonricht sleepy .- R. Falconer.

WHAT IS RELIGION FOR?—How deeply rooted is the feeling that religion has a chief value with reference to the life beyond the grave! This is illustrated in the familiar story of the woman who, when asked if her sick husband wouldn't like a neighbouring clergyman to call and see him, answered promptly, "Oh no i he's not so sick as all that !"—Ex.

HE who waits and waits until he may do something astonishingly noble, all at once, will hardly be likely to ever find that wished for time. Seldom do the mountains tower abruptly from the even plain. The lesser hills generally lead up to them by gradual ascent. So it is with the training of our lives. We need first to climb! way to the more sublime is opened up. In fact, there need be no great surprise if the magnificent heroism is never within reach. There is but one Yellowstone Park on the continent, but there are thousands of grassy glades and bosky dells that charm with their modest—if you please, more ordinary—beauty day by day. These hundreds of thousands of weary wayfarers may know, and be refreshed by them. To the most the National Park must remain a pictured dream. So with our lives. It is not by marvels of illustrious excellence and deeds of resplendent, famewinning virtue that good is to be done. By the quiet, daily kindnesses in business life, and the sweet helpfulness in the family circle, and the Christlike temper towards friends, by unswerving consistency in humble duties faithfully done, because consecrated to the Master—thus it is that the beauty of holiness is shown. Do not deliber, ale too much, therefore; but de with your might what your hands find to do.

## Mission Work.

THE MISSIONARY.—We clip a sentence or two from a paper by Mr. Cust, a prominent layman, of London, Eng., read at the recent anniversary character and Hindu life; the expressed conviction of the A. B. C. F. M. B. "The missionary tion of the people that the religion of Jesus appears to me to be the highest type of human Christ is the religion of the India that is to be; excellence in the nineteenth century, and his their eager and pathetic appeals to foreign aid for profession to be the noblest. He has the enter- , the overcoming of that inertia which hinders all prise of the merchant, without the narrow desire moral and social reform, the rapid spread of of gain; the dauntlessness of the soldier, without the necessity of shedding blood; the zeal of the geographical explorer, but for a higher motive which rests upon us to seize the passing moment than science. . . There stands an honest, God-fearing man-one of the reader's own race and kin and language-sent out to preach the 'sionary Herald. gospel by his Church, and is he not something, in this cold, self-seeking, material age, to be proud of? He has given up the prospect of wealth and honour and ease in his own country, and has gone out to endure hardship for the sake of the suffering, the oppressed, and the ignorant."

ENGLISH PRESBYTERIAN MISSIONS IN CHINA.

—It would never do, in China especially, to

feed the patients as well as treat them. The hospital would soon be over-run with paupers, who would feign all manner of sickness for the sake of their rice. And it would never do to allow the patients, or those who may be there to wait on them, to do their own cooking in the hospital kitchen, as is done in some places. The problem is thus solved: "The in-patients are supplied ad-libitum—with—cooked rice from Next—the Saviour—came by, and hearing the the hospital kitchen, at the rate of fifteen chin a shries, went to the very brink of the pit, stretched meal, a daily outlay to each patient of about down, and laid hold of the poor man, brought 13/d for his staple food; his condiments he him up and said, "Go, and sin no more."—A buys for himself. At this may do kitchen out him up and said, "Go, and sin no more."—A be worked at a profit. The same the clean lines of the made." the cleanliness of the wards," work, and imperson medical as Dr. McKag has done from the Aaron sand Harr so, the preaches the Wind

Formosa from o one of the hindrances of the lost sight of. He writes, "I do not think tha Christians at home at all fully realize what is one of the serious difficulties in our way herethe people have not the Bible; this is startling yet, practically, so it is. When I say 'the people,' I mean the majority who do not understand the 'character,' and have not learnt the Roman-ised colloquial." The "character" is the name by which the curious clumps of dots and strokes which pass with them for printed words are known. The "Romanised colloquial" is the spoken language of the common people printed in our ordinary English letters—the sounds of the words spelled out phonetically. So well has this been done that intelligent Chinese can learn to read it in a few months. "How full of meanng this fact is ! Can we wonder then this in mind, that the native churches do not always show that progress in the divine life for which we long and pray? Rather is it surprising perhaps that they have possession of as much truth as they have. How should we British Christians do at home without the life giving, quickening, sanctifying, precious Word of God? Therefore it seems more and more important to me that we should press the study of the Romanised Vernacular." In our Formosa Mission great prominence has been given to this from the first, and we are glad to see that our breth-ren of the English Presbyterian Mission are following the good example. It is welcome news that the Church in Formosa is to have its newspaper. The announcement of so important an event in the mission is very modestly made: "Mr. Barclay's issue of a monthly Church paper from the printing press here will, I hope, give an impulse to the study of the Romanised colloquial. Two numbers have been printed and distributed, and I think are likely to have a beneficial influence on Church life generally. Even the rulers are beginning to believe in the missionary doctor, and the invasion of the French has been the occasion of helping the mission hospital. "Dr. Anderson has repeatedly been the lesser heights of soul beauty, and then the sent for by mandarins in the city here; and the other day, on visiting the hospital, I saw a quantity of medical stores which had been sent to him as a present from the Tao-tai, and which had been originally bought, doubtless at great expense, in Hong-Kong, to be in readiness for the expected bombardment of Taiwanfoo,"

> CHUNDER SEN'S OPINION .- "I hate the idea of conjugating Christ's success in India in the future tense," wrote Chunder Sen, only a brief scason before his death; "it is a thing already largely achieved—yes, I say most emphatically, the Spirit of Christ has already gone far into the depths of India's heart, and I declare as my solemn, deliberate conviction, that the sanctifying, saying influences of Christ's life and teach ings have already wrought wonders in this land. Jesus Chrest brings more than a system of morals; He imparts the germ of a new life; this is His wonder-working power."

THE GOLDEN OPPORTUNITY.—The signs of the breaking up of old faitht, of the rapid disintegration of that twin barrier of caste and custom which for so many ages has withstood, and that successfully, every effort of outside influence to effect a lodgment and to work a change in Hindu and to improve to the utmost this golden opporsunity in the history of the Indian races. - Mis-

CONFUCIUS, BUDDIA, OR CHRIST.—A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approaching the 'edge of the pit, and said, "Poor fellow, I'am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: if you get out, don't get in again." advice; if you get out, don't get in again.'

1. Buddhist priest next came by, and said, "Poor fellow! I am very much pained to see you there. I think if you could scramble up

ENGLISH IN JAPAN.—The most remarkable ture in the present literary history of Japan is trend out, effort that is being made to intromot the study of English into all the schools of
the mople. Owing to the lack of teachers it is
mossible to bring it into the curriculum of the
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curri spelling books and readers during the past few months. What results will be gained in the knowledge of English, it is impossible definitely to predict; but it seems probable that, by the end of eight or ten years, hundreds of thousands of the people will be able to read English with more or less ease, and the score of English books now published in Japan will have been increased to hundreds. We shall all watch with the deepest interest the remoter results of this most remarkable experiment.—Missionary Herald.

## PREACHING TO THE CHINESE.

BY A MISSIONARY IN MANCHURIA.

THE management of a Chinese crowd is far from an easy matter to a tyro in the art of dealing with Eastern masses.

The remembrance of one episode is still fresh in my mind. When talking to a large audience with, for me, considerable freedom, I, in a moment of weakness and in a side whisper, satisfied one anxious enquirer by telling him that I was twenty-eight years of age. "Er shih pah! Er shih pah!" (twenty-eight! twenty-eight!) went round the crowd like electricity; a broad grin deepened upon every countenance; the question and answer were repeated on every hand; books which were being examined were carelessly dropped, and one enterprising well-dressed youth. while I was looking in an opposite direction, playfully, pulled my moustache, to make sure, I presume, that I was not masquerading. What could be done? I mournfully gathered up my books, stalked away in as dignified a manner as possible under the circumstances, with loud cries of "Er shih pah" ringing in my ears, and returned to my inn a sadder and a wiser man.

But it is not always so. When the attention of a crowd is once fairly fixed their demeanour is all that a preacher of good tidings can desire; sentence after sentence is repeated after you by approving listeners; while nods of the head and assenting "Ah's" testify that the truth is going home to the hearts and consciences of the people. On the whole it is happy work preaching to the Chinese; they are, with rare exceptions, so respectful and pleasant in their demeanour, and so evidently willing at all events to give you a fair hearing; they will often eagerly conduct you to place where you can stand and speak undisturbed by traffic, protect you from ignorant and victous men, and if, as was often the case with me, you are imperfectly understood, one man quicker of apprehension than his duller neighbours will constitute himself your interpreter and put your bad Chinese, into understandable language. Of course the longer one is in China, and the more conversant one becomes with the language, manners and habits of the people, the greater the pleasure and profit of labouring amongst so unique a race.

## Woman's Work.

WOMAN'S HOME MISSIONARY SOCIE-TIES

[CIRCULAR LETTER]

BRANTFORD, Jan. 1st, 1886.

My DEAR SIR,—The General Assembly at its last meeting in Montreal empowered the Home Mission Committee to prepare a Constitution and Rules for the formation of "Women's Missionary Societies" on behalf of Home Mission work. The Executive of the Home Mission Committee submit the following for the formation of Congregational Societies. As these societies increase in number, a Constitution and By-laws will be prepared for Mission Bands, Presoyterial Societies, and a General Woran's Home Missionary Society of all the presbyttries of the Western Section of the Church.

WOMAN'S CONGREGATIONAL HOME MISSION SOCIE-

I .- The society shall be called the "Woman's Home Missionary Society of the ..... Presbyterian Church in Canada,'

II.—The object of the society shall be to aid the Home Mission Committee in its work in destitute localities by contributions in money, or by assistance in other ways to the missionaries and their families in distant parts of the Home Mission field.

III.—The officers of the society shall be a president, a vice-president, a corresponding and a recording secretary, and a treasurer, to be elected annually and to hold office until their

successors are appointed.

IV.—The president shall preside at all meetings of the society, and perform such other duties as are incident to the office. She shall call special meetings upon the request of three members, and shall be, ex-officio, a member of all standing committees. She shall similal drafts upon the treasury before they are p

V .-- In the absence of the president, the president shall perform all the duties

VI.-The treasurer shall receive and h keep an account of all money given 🍆 society, and shall disburse it as directed 🛣 society.

VII.—The recording secretary shall hope a record of the proceedings of each meeting reive proper notice of special and stated meetings and

prepare the annual report for the society. The VIII.—The corresponding secretary in all conduct the official correspondence generally, and in particular shall correspond with the Home Mission Committee, with missionaries supported by the society, and with churches and individuals regarding the formation of new societies, in order to awaken still greater interest in Home Mission work.

IX.-Besides the annual meeting for the election of office-bearers, the society shall hold at which papers on Hom stated meetings, sion work, and extracts from letters of Home Missionaries may be read, addresses be given by members of the society or others invited, and the general business of the society transacted.

X.--Each person paying one dollar annually (or such other sum as the society may decide) life membership.

XI.-Where there are not Presbyterial Societies, and until such time as these are formed, all moneys collected may be sent direct to the Rev. Dr. Reid, Toronto, or to the Convener or Secretary of the General Assembly's Home Mission Committee. The convener and secretary will gladly give any further aid and instructions that may be desired in the formation of such socie-ties. The annual reports of such societies should, in the meantime, be sent to the convener on or before the 1st of May in each year. in time for the annual report for the General Assembly.

XII.—Several adjacent congregations may unite in forming one society, where this is thought more desirable than the establishing of separate society in each congregation.

As it is exceedingly desirable that there should

be a "Woman's Home Missionary Society" in every church, the committee ask your kind assistance in putting this draft constitution into the hands of the women of your congregation who are interested in this work, or bringing the matter before them in such a way as you deem best, in order that steps may be taken for the formation of such a society without delay. Any number of copies of this constitution will be forwarded you as desired.

Yours very truly, . Wm. Cochrans, Convener Home Mission Committee.

Traus, in life's way Lead us, or we stray a behind we shall no But shall, trustful, watch Thy Load us by the hand To the Fatherland.

## The Family.

#### THE NAME UPON THE WINDOW PANE.

In the old Scottish inn we met, A motley group from every land,
Scholar and artist, peer one priest,
And many a traveller browned and tanned,
All pilgrims waiting for an hour,
Chatting in idle courtesy,
And yet amid the drifting talk
A little message came to me.

It happened thus a restless boy
Unto the dripping window went,
Whose gias, scarred with a thousand names,
His midd to the same fancy bent He sought and found a vacant spot, And took the diamond from his hand, But ere a letter had been formed, A voice accustomed to command

Cried, 'Philip, stop; before you write, Consider well what you're about."
"Father, why should I hesitate?"
"because you cannot rub it out."
These words fell on my idle ear;
I said them o'er and o'er again,
And asked myself, O who would choose
All they have written to remain?

Unto a loving mother oft

Ve all have sent, without a doubt,
Full many a hard and careless word That now we never can sub out, For cruel words cut deeper far, Than dramond on the window-pane, And oft recalled in after years, They wound her o'er and o'er again.

So in our daily work and life,
We write and do and say the thing,
We herer can undo nor stay We hever can undo nor stay
With any future sorrowing.
We carve ourselves on beating hearts,
Ah, then how wise to pause and doubt,
To blend with love and thought our words,
Because we cannot sub them out.

Harter's Weekly.

#### SOME OBSERVATIONS. By PHILO.

OUR CATECHISTS.

DR. MCRAE, of St. John, in the January number of the Record, calls the attention of the Church to a matter worthy of immediate attention, in connec-

These agents of the Church, however gifted, have not the power either to baptize, dispense the Lord's Supper, or perform the marriage ceremony. Consequently, not a few of our people apply to mini- lamented Rev. John Block (a sters of other Churches for baptism for their Moderator; Rev. Was, Pleacher, sters of other Churches for baptism for their children. These ministers are not one whit superior to our catechists in scriptural knowledge, Christian character, or preaching ability. Yet they have at authority our men have not. They are, as it is childed, ordained, and hence able to perform the children mentioned duties. Our people, in many cases, do not understand this mysterious rite, nor it is withheld from these men. And the result that a tate of things is that many families are our Church, our catechists' influence is weakour Church, our catechists' influence is weakand the cause of our Church hindered.

the last Assembly permission was given to Manufacture to ordain a number of men, no better mailed than some of these catechists for the work Comministry. No principle was decided on in the most arbitrary manner, and without much con-sideration. Would it not be possible to ordain such of these men as were suitable for the work, so that they could discharge these duties without placing them in the status of the full pastoral position? It is a pity that our Church should, with all its intelligence, be unable to deal adequately with our mission work. Vacant fields in winter, labourers that cannot dispense sacraments, men sent to fields for which they are totally unsuited, these are defects that a little wisdom might remedy, and that must be remedied before we can successfully compete with other Churches in the home mission field.

General Assembly can be very deeply impressed to o'clock, as we passed their home on our way to with the wisuom of that body. Matters of the the hospitable manse of the minister of Kildonan, gravest importance are decided without anything like adequate consideration. An illustration of out to the highway and gave the weary way-worn this is seen in the motion that was carried at last Assembly in regard to the mode of electing the Moderator. That motion was like one of the former year on the same question, unconstitutional. It will not be acted upon. Presbyteries are not going to yield their privilege on the ground of a vote snatched from the Assembly without consideration. The motion should have been ruled out of order, but it was not, and the Church is left in uncertainty on the subject. Such a method of legislation produces confusion in the Church, and in making arrangements to give him an oppor-contempt in the minds of thoughtful people. Other tunity to exercise his gifts in their mother tongue. matters, of even greater importance, are settled in the same hurried manner.

This arises very much from the seeming determination of a few men to allow no motion to pass, if possible, unless they have a hand in it. Ali attempts at guiding the action of the Assembly by ordinary pastors or elders, unknown to fame, are strictly prohibited. A motion, to have any chance, must have a dignified parentage—some doctor, professor, or principal. These eminent dignitaries would consult their own reputation if they would not insist on enjoying a monopoly of the blunders made in our legislation. Our kistory does not any and enters upon the work now can scarcely made in our legislation. Our kistory does not any and automathy with the first automathy with the first automathy. made in our legislation. Our history does not prove them to be the sole possessors of wisdom.

## COMMITTEES.

We did not expect to have our sentiments so immediately endorsed by a convener, to which expression was given in your last in these notes. Dr. Wardrope, in the Record, expresses the desire that our people could listen to the discussions of the Foreign Mission Committee, in order to learn how much exercised the Committee is, in distributing the funds entrusted to it. This is an encouraging sign. Our committee work is too much done in secret. These bodies should be as open to the public as presbyteries are. Such publicity

would not be made, and which eventually cost more to the Church than the meeting of a full committee. And further, it is a mistake to imagine that a com-mittee can be wholly responsible either for the success or failure of our mission work. The Home Mission Committee does an immense deal of work. Alission Committee does an immense deal of work. It deserves all possible credit for what it has done. All the more should the Church guard against centralizing the work in the hands of one or two as it is now. Unless, indeed, the Church should think it wise to do away with the Committee, and appoint one man to supervise the whole, an old question still worthy of consideration.

#### ON LITTLE KINDNESSES.

the pleasure and benefit they might enjoy by occasionally indulging in little acts of kindness toward their pastor. They complain sometimes of his dulness. He seems to lack spirit and energy. A pastor in such a state of mind on one occasion received an inverse of his facely and an appropriate the seems to lack spirit and energy. received an unexpected visit from an important member of his congregation. When this triend was ushered into the study the minister was alarmed lest some unheard of difficulty had arisen about which his friend had come to speak. After some conversation, however, his mind was relieved. His friend proceeded to say in substance, "I have been under the impression for some time that you were rather depressed in spirits about the work in the congregation, and I thought it might relieve you to come and tell you how highly your work is appreciated by all the congregation. You are not aware, perhaps, how satisfied the people are with your labours and how anxious they are to Bustain you in anything you wish to undertake." This was not a great thing to do on the part of that member. But it was so unusual, so unexpected from him, and so timely a visit that the pastor resumed his duties very much cheered and encouraged. Our pastors receive few such visits, though we have reason to be thankful so many are so high-iy appreciated by the people. Let the people who complain of their minister's duiness try a word of encouragement. Any right-minded man will s-spond to this. This will make the sermons bright and fresh because springing from a hopeful and happy spirit.

But to be cheerful and spirited and hopeful it work, when labouring under constant discourage-ment and frequent fault-finding, is more than can be expected of ordinary men.

#### THE GROWTH OF PRESBYTERIANISM IN MANITOBA.

In the year 1869, just after likel's after ine tion broke out, the first gracked by authority General Assembly of the late Canada Preside Church. Its ministerial merabers were standard or the later of at Portage la Prairie and the Rev. James Nisbet, militionary and Rev. John McNahi (who arrived that year), me These brethres their respective and the Model sermon on the ism, in which

fact that the output throughout the world are gradually adopting into their systems the chief features of ours, and are thus gradually nearing one system, constituted in due form the Presbyter, of Manitoba. That sermon was worthy of the distinguished man who preached it. It should yet find its way into print, and would at this date be read with interest.

Rev. Mr. McNabb was appointed clerk, and the presbytery proceeded with its work. This was indeed of the formal things were at falls the statement.

indeed a day of small things, yet we all felt that it was also a day of vast importance to our Church, and one which would wield a mighty influence on the future of our causem this far West. The ven-erable Moderator had a heart too full to utter half his feelings. The writer can never forget the overflowing gratitude and joy of the two then surviving members of the little company that Lord Selkirk brought out from Sutherlandshire, Scotland, and planted in Kildonan, four miles north of the present MASTY LEGISLATION.

city of Winnipeg, as these old men, with their locks white as the driven snow, met Mr. McNabb and No one who watches the proceedings of our myself on the night of October 24th, 1869, about These old men, as our conveyance passed, came out to the highway and gave the weary way-worn travellers a genuine Presbyterian welcome, and said, "We never thocht to live to see this day.
We'll hae a Presbytery noo." The old parish of
Kildonan was moved from end to end, and on the following Sabbath, long before the church-bell rang out long and loud the hour of public worship, the old church was filled—floor and gallery. Mr. McNabb preached in the A.M. and the writer in the P.M. And as Mr. McNabb was a Gaelic speaker, the lovers of that language were not long

tunity to exercise his gifts in their mother tongue.

The points occupied in the early days were Little
Britain, Park's Creek, Kildonan, Winnipek, Headingly, Poplar Point, High Bluff, and Portage la

enter into sympathy with the feelings of those pioneers of our Church, or form a just conception of the steady and rapid development of our cause in this country. The writer, when the Synod of Manitoba and the North-West Territories was organized, on July 16th, 1884, could not help calling up the halcyon days of 1869 and comparing how great and how wonderful has been the growth of our Church in this new land. The Lord hath done great things for us whereof we are glad." The following table in connection with the foregoing will afford some idea of our growth :--

Presby Self-sus. Aug. Supple. Miss Preachtery. Cong'ns Cong'ns Cong'ns Groups. Stations.

plemented congregations are about ready to call a minister, and will thus pass to the list of augment-ed congregations. And what is very encouraging, not a few of the mission groups have attained such vigour as to require ordained missionaries as soon

as we can secure them, and thus they will pass on to the list of supplemented congregations. New fields are opening up every year. New cries for help are made. Our country is filling up, and it will continue to attract to it settlers from the older countries. A large percentage of these is Presbyterian. Where they settle, they need a Presbyterian church. They in every case also want it, and are ready to do all they can to help to support it. If assisted for a short time more, these new settlements will have in them vigorous congregations. If neglected, one shudders to think of the results. They will lapse into spiritual deadness and indifference, followed by victous in-dulgences. All this can be more easily prevented now than cured in alter years.

Failis devensus Averni, Sed revocare gradum superasque evadere as auras, Un labor, hoc opus est.

The necessity and importance of Manitoba Coltege in carrying on our rapidly increasing home mission work in this country are becoming year by year more evident. Upon Manitoba College we must depend in a very large measure for material to man our work. White deeply grateful for all the sympathy and help received from abroad, let us develop our manhood by helping ourselves to our utmost ability both as regards the supply of money and men We greatly rejoice at the pros-perity of the college We hope the day is not far distant when the professional staff will be increased and the present over-burdened teachers be relieved. We believe every year will show an increasing number of students attending it. May Heaven's best blessing descend on the college and its professors and students.—Rev D. B Whimster, in Manitoba College Journal.

#### BOOKS.

A DISTINGUISHED clergyman once remarked that f he were to be imprisoned for ten years with only two books, he would select Shakespeare and Mat-thew Henry's Commentaries on the Bible. While Brank Power, the correspondent of the London Times, was shut up in Khartoum, he wrote home that the three most welcome books they could send him would be Shakespeare, and the "Professor" and "Autocrat of the Breakfast-Table."

Kossuth, during his imprisonment in Turkey, studied two books, Shakespeare and the English

Bibl: When he went through this country delivpresent, and slare asked in men free market English so

> lart of selecting Quincy calls useful, as But the

of what many do brace the o toss off the how the hawk, that it starts in a career from which it may return exhilar-ated with fresh and beautiful thoughts. Young men are sometimes ambitious to devour

many books—they might as reasonably be anxious to eat the contents of a market. The dead hero wrote a few days before his departure, "Doctor, I am taking too much food, more than I can assimiate." Many readers are reading more than they can assimilate.

Not what a person reads, but what he inwardly digests, makes him stronger mentally. There are scores of learned parrots, who are ignorant and know little as to their meaning. A reviewer, whose duties obliged him to keep up with current publications, and not to let go his hold upon cid books,

cations, and not to let go his hold upon old books, can tell as soon as he hears these persons talk what books they have read during a month.

It may be that a young man fond of reading is bewildered when he stands amid a great library. He will speedily recover himself, if he reflects that thousands of volumes are for specialists; and that other thousands are for the antiquary or historian hat whole alcoves are curious books of no mental use, and that only a few hundred have any relation to his culture and work.

## CHRISTIAN HEROISM.

IT may be that the too great prominence given to the softer sides is one reason why many young men hold aloof from the cause of Christ. It may not be the want of manliness on their part after all—it may be because they have not had sufficiently brought before them the manliness of Christ and the supreme need of strength and courage on the part of His followers. Here is where much of the strength of the "Salvation Army" lies. We may object to their methods; but their spirit is what we all need. We who preach the truth ought to appeal more than we do to the heroic and soldierly and noble spirit of self-sacrifice in redeemed human nature; and our people, our young people especially, ought to respond. "Ye that are men, now serve Him, against un-numbered foes." We need not ask our young friends to put on uniform, but we do ask them in Jesus' name to show the same spirit which leads so many in the Salvation Army to brave the scorn of those who despise Christ and mock at all that is holy. We do ask them to take their stand as followers of Christ, whatever their companions may say, and however much any craven spirit there may be in them may try to hinder them. We ask them to sacrifice their laziness and love of ease, their selfishness, whatever there be that hinders them from joining themselves to Him who is the Grandest Hero of all history. Come, and confess Christ, and take a share in the great enterprise of helping in the name of Jesus to save men, women and children from their sins!Rev. J. Munro Gibson, D.D.

## Our Story.

BARBARA STREET, A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," STC.

CHAPTER L

IN A LONDON 10G.

A YOUNG lady stood one January afternoon on the pavement in Regent Street, striving to discern by use of eye or ear the familiar Lowerbury omnibus. It struck her with some indignation that senses specially adapted to the occasion were required, and that Nature should have taken into required, and that Nature should have taken into consideration the fact that her lungs were to be called upon to breathe, her eyes to penetrate, and her ears to hear through a London fog. She laughed, and the sound striking on her ears eerily, she realised with unpleasant force the peculiar loneliness of her position. It was an uncanny sensation, that of being able to laugh sloud in Regent Street, without a breach of the conventionalities. By these walls of fog that were shut down upon her, she was as isolated from any one who might be near as though she were on the top of Snowdon. Now and then some passer-by knocked against her, and the contact, though rough, was re-assuring, accompanied as it usually was with the tones of a human voice uttering apology. The sounds that reached her were mainly like those of an Inferno, into which she, had been thrust down from the upper world. Her, active brain suggested that Dante in far blue Italy would have had a new idea had he experienced a situation like this. Hoarse cries, shouts and objurgations, and the slow rumbling of invisible wheat whereal through the thick are consideration the fact that her lungs were to be objurgations, and the slow rumbling of invisible wheels, vibrated through the thick air. The lamp-post under which she stood bore aloft a futils yellow dot. But the street urchins, rejoicing like tadpoles in a pond, darted here and there with hills bride and flow and the sand there with

sadpoles in a pond, darted here and there with shrill shrieks, each flamling torch and small dusky person the centre of a travelling disc of light.

Grace Norris had been standing here for a considerable length of time. It is hardly a favourable opportunity for describing this young lady. She was small and pale, and was somewhat shabbily though carefully dressed. Upon one arm hung a beather bag, whose protruding sides indicated a plethora of contents, and a weight out of propertion to so slender an arm. She had deposited a tion to so slender an arm. She had deposited t tion to so slender an arm. She had deposited a draper's parcel of no mean proportions against the lamp-post at her feet. Clearly, one would say, an object for pity, since she was thus undoubtedly shabby, frail, heavily weighted, and, worse than all under such circumstances, unprotected. But us at once disclaim any such demand on her behalf. Physically, there was remarkably little of her; but he that weighed Gruce Norris by flesh, blood, and bones, and reckoned with her accordingly, would find himself in the wrong. But though we may not pity her, it is allowable to question how she is to get home to Lowerbury, seeing that she has at to get home to Lowerbury, seeing that she has last ascertained that the omnibuses have ceased run. She is very tired, having, before this plate of darkness fell on the city, been engaged in we is to the feminine mind the pleasing toil shopping.

She halled the driver of a hansom cab, we standing behind his splash-board, was slow guiding his horse by the line of the curb-stone. "What would you charge to drive me to Lowe

bury?"
The man turned, and descried a little femining figure dimly.

"Well, miss, I'd say a sovering to oblige a lady." "Thank you; then you may drive on," the lade replied calmly, and then her courage, which had been secure so far, began to leak a little; and the find herself frightened, frightened her still more. However, the happy thought struck her that she would engage a link-boy, and she became quite gay on the instant. Brelong, succeeding in arresting one of these fog-meteors, she put to him the

Grace surveyed doubtfully the wild-eyed tattered urchin, and asked-

"Are you a good boy?"
"Ain't I?" replied the youth, with a re-assuring

"I don't think you look it. No; I'll carry the parcel myself."

Far from resenting this criticism on his appearance, the urchin, with a chuckle and a caper, remarked, admiringly—

You are a sharp 'un !" Proceeding up Re; ent Street, towards the North, Grace, with her bag on one arm and her parcel under the other, followed swiftly in the wake of the flaming torch. Her spirits kept at a fine level, At this rate, she would soon be home, and would nave an adventure to relate. As they turned into Great Portland Street, she awoke to the fact that the torch was all but burnt out, and that no method of replenishment seemed at hand. She called out to her guide-

"Boy I how long do you think the light will

"It'll be out in a jiffy now, lady," cheerfully.

"And what shall you do then?

"But, you naughty boy !" exclaimed Grace, in dismay, "I asked if you knew the way to Lower-

"And I didn't tell yer no lie."
"Why, of course, I meant you to take me there."
"But yer didn't say so; you weren't quite so sharp, arter all," with a diabolical grin, succeeded have all the protection of his few sharps.

by a solemn contortion of his face, as he continued;

"I don't live no ways that way, lady; and my mother don't know I'm out.

In another moment Grace had parted with her shilling, and with the implish countenance of her guide, and found herself alone. Before the light went out, she remembered to have seen that she done in secret. These bodies should be as open tery. Cong'ns Cong'ns Cong'ns Groups. Stations, would have an exhilarating effect. Abuses would be remedied much more quickly, and greater interest in the schemes of the Church would result. The experiment of reducing the number of the Home Mission Committee has not so far been very successful. What is saved in the way of expense in one direction is lost in another. The expense of the Committee may be reduced and yet appointed for the committee may be reduced and yet appointed as the contrary, sho walked with remarkable clasticity, and greater larger committee. The spense of the Committee may be made, which in a larger committee the contrary, sho walked with remarkable clasticity. was in the neighbourhood of iron railings. For

and her muscles sustained their burden firmly. Her hands were cut with the parcel cord, her arms ached with the weight; she was footsore; the fog choked her; her eyes smarted, and her hern ached; yet something breathed in her air which forbade such facts to be guessed from it. It was that intangible all-victorious thing which we call spirit. The parcel was clearly too big for her it was impossible she could carry it on for miles. Nevertheless, spirit does the impossible, deriding the brute force that would imprison her, and Grace walked on and on, the while unconsciously fighting bravely the interminable battle of will against the material univerce.

She was now in the Euston Road, and still briskly stepping on, when there chanced a sudden accession of fog, and something like horror seized her. Every moment blacker and more hopeless, the fog walls pressed in upon her. She struggled on for a few minutes and then stopped in utter dismay. How many miles still lay between her and nome, how many miles of horrible steps, of creeping inch by inch through this stifling blind nightmare world? A cab rumbled by close to her

-she hailed -"How much to Lowerbury?" She was heard, her voice, animated and clear, though not loud, carried well

" Fifteen shillings," was the reply. The wheels rumbled on again, for the man heard no more of the clear voice through the fog. She had not fifteen shillings in her purse, nor would she have spent them thus it she had. The cab was gone and with it her last chance of succour. And now, she discovered that, in turning round to hair it she had lost her bearings and knew not where she was her which way to turn.
"Well now I am in despair!" she exclaimed

The tragic power of her tones suggested a comic side to her troubles, and she laughed-perhans, according to a teminine fashion, in order to avoid crying; for a vision of the home parlour had in a dangerous manner begun to float before her eyes. At this moment the light of a lantern began to struggle towards her through the gloom, followed by a figure looming big in a great-coat. "A police-man!" she cried, ready to give any member of that

gallant force a heartfelt welcome.

"Well, I'm not exactly a policeman," said a loud and hearty voice. "But who in the world are you that can laugh in this dieadful weather?"

I he new-comer here flashed the lantern's light full on Grace, and the two looked at each other. The one saw a small creature, evidently a lady, weighted with parcels, and lifting up such great brown flashing eyes that nothing else of her face could be seen : the other a big brown-bearded fellow. evidently a gentleman, and looking down at her with eyes so kindly concerned that she at once regained her sens; of human brotherliness, for which there had seemed no space in this unfamiliar and most unpleasant world.

"Huttoa | why—I say—how did you get here!" asked the new-comer, gazing wonderingly.
"Perhaps it is more important to know how I am

to get away again," replied Grace, merrily, and not at all as she was in the habit of addressing strangers. But weather will any day reduce men and women to their merely elemental tie of brother-

Athles are cheap.

All of the cheap.

A set continued, that is the question, as you continued, quietly taking Grace's parcel and tucking them under his arm in very continued.

Couldn't you come across a cab

"Cabs are impossible to day," said Grace, &ccepting the services in as matter-of-fact a way as they were offered.
"Oh, they're quite safe; we'll find one some-

There's a cab stand within a couple of hundred yards of us, if I'm not mistaken."

Grace began to wish she had not met with her deliverer. In her sudden relief at finding herself in a friendly presence, she had not considered what was to follow. Her sensations of comfort diminished as she reflected that it was out of the question to allow this unknown gentleman to walk all the way home with her, and equally so to allow him to find her a cab. In the meantime they were steering along well, thanks to the lantern, and the hearty voice, pretty frequently instrumental in avoiding collision.

"What is to be done with you if we can't meet ith a cab?" he exclaimed, at length.
"What, indeed?" said Grace; "you had really

better leave me where you found me."
"No, that is the last thing I should do; but,

seriously, I am really at a loss, and that's not very

"Just before you came up I was getting along well, and should have been near home by this time had not the fog unfortunately thickened. But it is, no doubt, local, and if you will light me for a little

way I shall manage the rest."
"Ah, well, we shall see. And what have you got in these bundles? I can't imagine how you carried them; why didn't you drop them on the way?" "Drop them! why, they contain dresses and presents.

'I suppose you could have got more." As Grace was silent, he became thoughtful, and

then remarked—
"I come from the Cape, and we don't think

much of dress there, I expect, but I think you were very wrong not to take a cab. Walking from Regent Street in this weather! You are too small

a thing to rough it in this way."
"That has nothing to do with it, allow me to say. Strength is not in size, as anybody will tell you."

"Ah, that explains the parcels. Hillos, you cab there, stop!"
"No, don't stop it, please," interposed Grace,

emphatically. I cannot afford it. Why, where are you bound for?"

"Lowerbury-please do not."

"But that's just where I'm going myself. Halloa! the fellow did not hear me, but we'll soon find

Grace was silent. Her companion looked at her, "Why don't you speak?", he asked, "Don't you feel all right?"

"No, indeed—I feel all wrong. You are intending to take this cab on my account, I am sure."

"There you are entirely mistaken. I am taking it for my own pleasure, and if you feel it any question of meney, why, look here," and, with some difficulty, owing to his encumbrances, he pulled out a handful of loose go'd from his pocket. "I could throw that into the mud and be none the worse off. If you haven't get as much, why not take some from me? It's only Christian, eh?"

"We are not Christians of that sort, now-a-days, and I expect it is only rich people who would like to be. But I do not want to make any silly fuss about it, if it is the best thing to do."

" No, that's right. It is not only the best thing, but the only thing to be done. It is out of the question that you should walk home. It was lucky that I met with you. I don't know what you would have done. It was a very unpleasant position for a lady." •

As they now walked on for some moments in silence, Grace stole some more minutely observing glances at her companion, and found him a man rather under thirty, perhaps, of a strong build, with complexion tanned to a red brown, gray eyes, with long lashes, and a bushy beard Grace to ought it a good face; and it was no small

comfort to find that her sense of security was increasing under the influence of the stranger's words and looks, for no lady could have been in her circumstances entirely without misgiving, in spite of her first instinctive impression that he was man to be trusted. Her condition had indeed been desperate, and she had accepted help impulsively; but scarcely had she done so before the alarmed question arose whether it would not have been wiser to have gone through any straits rather than accept help from an entire stranger. But, whether wisely or foolishly done-and Grace now felt it was the latter-it seemed now too late to draw back, and she had begun to be sure also that her rasnness had met a better fate than it deserved.

What an extraordinary adventure this was for her, Grace Norris, who never made a new acquaintance from year's end to year's end! It was certainly comic, and not altogether disagreeable since it could not now be helped. She would remember this kindly face for some time... come. But at home there should be much fun made of it. So reflecting, she broke involuntarily into a low ripple of laughter. Her companion turned sharply, and,

seeing her face, laughed himself.

"That's the second time I've heard you laugh I don't know what amuses you, yet I can't help laughing myself. I haven't laughed much lately one can't laugh by oneself."

" It's a trick of mine; I am quite ashamed; no matter where I am, something will amuse me. "Tell me what amuser you now, won't you

perhaps it will account for my laughing, too."
"Well, I suppose it is because I am hungry and tired, and want to get home, and shall soon do so in such a very odd way."

"Ah! those seem remarkable things even for a woman to laugh over—except, perhaps, the last. Lucky it would be for men if such were laughing

matters in general.
"Oh! I know nothing about men," said Grace, with a touch of scorn.

Indeed! have you no father or brother to enlighten you?" "No; we are only three girls living with our mother."

" Poor things !"

" Poor! not at all."

But at this moment her companion succeeded in arresting the attention of the driver of an empty cab, who accordingly drew up close to the pave-

"What is your address?" asked the stranger, when Grace was scated within. " Please put me down wherever you want to go,

and I will walk from there."

"Yes, but what is the address?" " No. 47, Barbare Street, Lowerbury."

He shut the door, raised his hat, and then mounted the box beside the driver, leaving Grace with a mind divided between regret that he should thus 'ace the weather on her account and appreciation of the delicacy of the action, which seemed to be confirmation of her impression that he was thoroughly a gentleman.

It was not long before Grace recognised the familiar streets of Lowerbury, the fog being much less thick in those regions. She hoped to find the cab stopping at some unknown destination, and felt some curiosity as to where and what it would be, but she found herself by-and-by turning into Barpara Street.

The cab stopped. The stranger jumped down, took out the parcel and bag, and helped Grace to

alight. There was a pause.
"I suppose we must say good-bye," he said, rue-

fully.
"Yes, of course," said Grace, lifting her eyebrows a little; " it would indeed be rude if I did not, when you have been so kind. Thank you very,

very much indeed." She ran up the steps, the door opened immedi-

ately, and she disappeared. The stranger turned to the cabman, and said sharply—"To the Law tham Hotel, and be quick, will you?"

#### LITTLE SERMONS FOR LITTLE PEOPLE. BY AUNT EFFIE.

THE text for to-day, dear children, is so short, that I am sure everyone of you will remember it. The heart of a sermon is the all-important part, and if that is secured, you cannot help heing bene-

fited. "Be Courteous."

This is God's command, entrusted to the fiery, rash Peter, who, you will remember, cut off the ear of the servant of the High Priest, when his

divine Master was taken. Afterward, when suffering had purified him, and Christ was his constant guest, he was employed to write a portion of the Holy Bible.

Some very good people, I am afraid, have not studied the Epistle of Peter. "Love as brethren"; "Be pitiful"; "Be courteous." They have never read or have forgotten. Brusqueness, even rudeness, they practise piously they think, calling it "plain speaking."

Courteous people are always charming, for courtesy is one of the flowers of Christianity.

A rude, selfish child is never beloved, never welcomed, go where he may. When love fills the heart its overflow brightens all around. The very spirit of the loving Jesus often dwells in the heart of a little child, and very early, hands, feat and lips are used for Him.

Little children of the Great King are courteous, for He, whom they copy, was so. There was no selfishness, no rudeness, no unkindness in the divine Saviour, who so loved the world that He gave His precious life to save it from death eternal.

Such a sacrifice is not required of you, dear children; only obey the commands of our loving Saviour, and no matter how low people have failen, "be pitiful, be courteous." Among your equals, remember that no beautiful

dress, no diamords, no accomplishments will compare with courtesy.

So if you will, as the Apostle Peter says, "be courtecus," you will not only be beloved, but happy.—Selected.

#### THE MISSIONARY WORK OF THE TRACT SOCIETY.

THERE are many persons who enjoy the publications of the Religious Tract Society who have but little idea that a is not only a trading society but great miss mary organization as well It is not a limited it apany of traders for profit, who annually spend a happy Christmas through the division of the spo '- ine happy privilege of many publishers. The profits of the society last year were close upon £20,000, and the whole of this sum was placed to the credit of the missionary account. society also received from the public, in the form of contributions, legacies, etc., £28,000, making a total of £48,000, which was wholly spent in their missionary work. That is to say, that truct literature to the value of nearly \$\( \int\_{1.000} \) a week, in 172 languages, has been sent on its way to readers throughout the world. So far as the society is concerned, not a penny is paid for distribution. Everybody knows the unseinsh way this is done by those who run the risk of insult if but the good seed may fall into kindly soil. Scotland is no stranger to the good offices of the society. More than half a million of tracts were last year sent free to the little land that lies north the Tweed. hese were received in districts so far north as Shetland, so far south as Dumfries. The Rev. R. Stewart, of Giasgow, alone had 60,000 Over a hundred consignments were also sent to Scotland at low rates, Mr. J. A. Murray, of Glasgow, being at the head of the list with 38,000 tracts, and the late lamented Rev. D Graham, of Campbeltown, second with 24,000 The veteran missionary to seamen, Capt. Dunald Brotchie, of Greenock, of world-wide reputation, boarded more than a score of emigrant vessels at the Tail of the Bank and ministered both the spoken word and the silent messenger to more than a thousand passengers. This the society enabled him to do. The inmates of twenty-five Scottish hospitals and infirmaries received the greetings of the society on Christmas morning in the shape of suitable literature for the day; and the list may not be closed until we acknowledge on behalf of nearly two hundred Sabbath School libraries belonging to all denominations large and beautiful additions to their sheives. It is surely a pleasant thing for subscribers to know that by their kindly assistance the working men's library in Iona was assisted-a little acknowledgment of Britain's debt to the holy isle; that a Bib'e-class in Skye was considerably helped and that the spiritual wants of the fisher lads at Braefoot, Campbeltown, were supplied from Paternoster Row. It is no longer "a far cry to Loch Awe." For the present we forbear mentioning the foreign fields in which other and similar missionary work is materially assisted, but there is one feature of home work which deserves prominence, since in various degrees it is capable of being universally initated. In 1876 Mr. Prancis Peek, then a meuber of the London School Board, handed over £5,000 to the Religious Tract Society, on condition that interest at five per cent. should annually be devoted to the purchase of prizes, consisting of Bibles, New Testaments, and books bearing upon the study of the Scriptures for competition among the London scholars. The society devoted a similar sum to the scheme; so since then £500 worth of this literature is distributed every year. More than 192,000 children presented themselves for examination this year. We have pleasure in saying, by the way, that the gentleman who was appointed to take the oversight of the whole examination testifies in his report that the acriptural instantial in the series of the series in the series of the series tural instruction imparted at the present time in the board schools of London is given in a very thorough and efficient manner. The society also takes part in work of the same character in connection with the board schools of Bristol, Plymouth, Widnes, Hornsby, and other places The value of this Hornsby, and other places. The value of this work cannot be over-estimated. We need not here refer to the products of the trading departments, as our literary columns very frequently show how highly their issues are appreciated by us. But may we draw the attention of those who purchase their publications, including the juniors who delight to invest in the G.O.P. and the B.O.P., that they are indirectly contributing to missionary funds which are expended in the dissemination of Divine truth throughout the world. Justly has it been said that the productions of the Religious Tract Society have crowded out many a bad book and many an immoral picture; have warned many a sinner, saint.—Christian Leader.

## FOR HIS SAKE.

How many times during the last week have we undertaken to do any definite and distinct service for "Christ's sake"? We do much and many things which, no doubt, God is pleased to accept. We do not stop always to question our motives. We have become habituated to the doing of Christ's work, and we do it naturall; and without much thought. We go to church and Sabbath School. We preach and we teach. We visit the sick now and come make the sick now and the same make the sick now and the sick now an and again. We help some poor person, and do many things which are right and good in them-selves. But do we not often do them more because we have formed the habit of doing them, or because we feel "corry for the people we do some act of kindness to than with the distinct thought of doing something for Christ? No doubt, inasmuch as we have done it unto one of the least of His little ones, we have done it unto Him. He is pleased to accept it as being so done. Nevertheless we have found it sweet and delightful once and again to do something distinctly and definitely for Christ's sake. It seems to bring us nearer to Him and give us a fresh baptism of His love in our hearts. Moreover, we believe our Lord is pleased when we once in a while put Him before every other motive and do something definitely and distinctly unto Him. We would add to this that it is good for the soul that it comes thus into a single-hearted service of Christ again and again. We are sure that if any of our readers will start out on some service with the definite motive and purpose of doing it for "His sake," they will return with a new sense of His love in their hearts.—Words and Weapons.

The writer heard, recently, from the lips of Francis Murphy, the leading advocate of total abstinence at present before the public, the following memorable statement:—" My first temperance address was delivered at Portland, Me, April 3, 1870, and since that time I have traversed in the cause nearly the whole of the United States and Great Britain, and I have not known one drinking man, in whom the appetite was fairly rooted, to be permanently reformed, except through the grace of God in his heart."

## Sabbath School Work.

[IN order to bring the date of the S S Lesson nearer to the date of the current issue the Lesson is omitted for this week —ED. REVIEW]

#### THE EPIDEMIC AT MONTREAL

THE terrible pestilence, which, for several months, has been raging in the beautiful city of Montreal, carrying away thousands of its inhabitants, teaches a painful lesson of the malign consequences to a community of ignorance and superstition when strong enough to set at dehance the resources that intelligent experience has firmished to arrest its progress. It is not as if the people had been struck by some new and mysterious disease before which they were powerless. It is not as with plagues of former ager when nothing was known that could be done to arrest them. The saddest aspect of the Montreal calamity is not that multitudes have been swept into unripe graves, but that this vast mortality could have been avoided. That smailpox is practically a preventible disease is established; but to what purpose, when all the apparatus of self defence in a civilized cort-munity is completely paralyzed. A comparatively small element of the population, ignorant, prejudiced, and pious, makes a blind and desperate resistance to the only measures that can bring relief, and the resort to penance, invocation of saints, prayers to Heaven, and solemn processions, to arrest the course of contagion, over which these have no more influence than they would have to arrest the course of the St. Lawrence! The chief ravages of the disease have been confined to that portion of the Prench Canadians who were unvaccinated, but such has been the passion of religious fanaticism, and the intensity of race-hatred, that this small minority made a fight stubborn enough to defeat all effectual public action. There have been defiance of authority and constant danger of mob violence which have intimidated the controlling officials and so diminished their effectiveness. The authorities in charge of the leading hospital of St Roche are said to have favoured neither vaccination nor sanitation, and such was the inefficient and horrible condition of that old establishment that many advocated burning it down — From E liter's Table, in Popular Science Monthly for December.

#### TOO LATE.

A story is tola as authentic of a young man in the gambler, and in the expressive Scotch phrase, "a ne'er-do-weel." His father owned a small farm which had been in the family for two hundred years. But to save Jock from the consequences of his misdoing, he was obliged to mortgage it, far, beyond the possibility of redemption.

The old man sank under the disgrace and misery? and died, leaving his wife, two or three childrent, and worthless Jock. But the shock of his death, brought the boy to his senses. He foreswore card and whiskey, came home, and turned in to hard work. He toiled steadily for years. At last his

mother was "struck with death."

Jock, now a middle-aged, grizzled farmer, ster and grave, was sent for in haste. He stood silence by her death-bed a moment, and then bed

"Mither I mither I gin yo see feyther there to him the farm's our own agen. An' it's a' rioh's w me !" The story reminds us of Dr. Johnson, who can when he was an old man of seventy to stand in the

market-place of Uttoxeter, his gray head bare the pelting rain, in bitter remembrance of some a of disobedience to his father on that spot when h was a boy.

But of what avail are these tears or acts of atonement when the old father or mother whom we have hurt and slighted so cruelly is dead? Do they see? Do they forgive? Who can say? "It is only," said a mother lately, "since my own children speak to me with rudeness and con-

tempt that I understand how great the debt was which I owed to my own mother, and how poorly

Many a gay girl who reads these words, who treats her mother as a member of the family who does the work of a servant without a servant's ' a lad who fings about the money which his old father is fast spending his feeble life to carn will waken some day to utter their remorse in an exceeding bitter cry; to which, alas, there can come no answer! -- Youth's Companion.

## AN OFFICER WHO NEVER DRANK.

WHEN General Grant was in command of the army before Vicksburg, a number of officers were gathered at his headquarters. One of them invited the party to join in a social glass; all but one accepted. He asked to be excused, saying that he "never drauk." The hour passed, and each went his way to his respective command. A few days after this the officer who declined to drink received a note from General Grant to report at headquarta note from General Grant to report at nearquarters. He obeyed the order, and Grant said to him, "You are the officer, I believe, who remarked the other day that you never drank." The officer modestly answered that he was, "Then," continued the general, "you are the man I have been looking for to take charge of the commissary department, and I order that you be detailed to that duty." He served all through the war in that, that duty." He served all through the war in that, responsible department, and afterwards when General Grant became President, the officer who never drank was again in request. The President needing a man on whom he could rely for some important business, gave him the appointment.-Christian

THE TERTOTALLER.—There was a soldier down in Tennessee when I was there—a great, strongs hearty fellow, who was a teetotaller. One day when the army was going on a long march a man offered him a drink of whiskey.

"I am a teetotaller," was the reply.

"Never mind that. You're in the army now; besides, you need stimulant to help you on this

Taking out a pocket-Bible, he held it up before the face of his tempter, and said:

"That is all the stimulant I want."—Moody.

THE MINISTRY - "There are two great dangers connected with the ministry in these days. One is that they shall be afraid of the condemnation of their hearers; and the other quite as great an evil, that they shall be ambitious of their commendation. don't know which is the greater .- Dr. Pierson.

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## The Presbyterian Neview.

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THURSDAY, JANUARY 7th, 1886.

## "1886."

IN wishing our readers a Happy New Year we think it right to express to them our deep sense of indebtedness for the interest they have taken in our enterprise-an interest manifested not merely by subscribing for the PRESBYTERIAN REVIEW, but by inducing others to do likewise, and in many instances by becoming share-holders in the PRESBYTERIAN NEWS COMPANY. We take it for granted that there are none to be found who regret any labour they have spent in promoting our interests, and that there are thousands of our readers who were at first, perhaps, somewhat doubtful of our prospects, or who

enterprise with the comforting reflection that we be done toward securing a closer union of efforts have imported no strife into the Church and in the foreign field. A public meeting will be that we have secured the good will of many of held in New York on the 12th inst. to further lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of their growth, the shortness of the period lately stirred the whole city to its very foundable slowness of the period lately stirred the whole city to its very foundable slowness of the period lately stirred the whole city to its very foundable slowness of the period lately stirred the whole city to its very foundable slowness of the period lately stirred the whole city to its very foundable slowness of the period lately stirred the whole city to its very foundable slowness of the period lately slowness of th the most active workers in the Church, whose the scheme. It is to be hoped that the meeting tions. As the methods for advancing the Kingunselfish devotion to her interests there is no room to doubt, and whose symmathy and fellow of securing such an arrangement of missionary ship in all that pertains to her best interests we forces as will prevent any further waste of men shall seek to cultivate and retain.

We are pleased to know that we have been

for Presbyterian doctrines and principles and interest in the Church's work at home and abroad.

If the Presbyterian Review had effected during the past year nothing more than we know has resulted directly from the column "Woman's Work," we would feel that our labour had not been in vain. But in connection with every department equally cheering results have been reported. The weekly exposition of the Sabbath School Lessons has been welcomed by many readers who had no other help within their reach and has been highly prized by teachers and Scripture students even of other communions. The columns devoted to "Mission Work" have frequently been made the subject of favourable comment and have been most helpful in supplying information respecting this department of the Church's work and stimulating increased activity therein. The frank statement of our views on matters of vital interest to the Church has been welcomed by many of our leading ministers and laymen who have often felt the need of a Journal to outline some definite policy and advocate some fixed principle, even though neither policy nor principle might be in exact accord with their own. But we need not further particularize.

We deem it right to repeat that we entered upon this enterprise solely with a wish to pro-mote the best interests of the Church, and that actuated by this spirit we desire to be on the friendliest terms with all our neighbours. We have never desired to push the REVIEW to the injury of any other paper, and our whole ambition has been to reach as large a portion as possible of that vast constituency of Presbyterians even as yet unreached by any of our denominational

We look back, then, with thankfulness to God for the work we have been able to do in this direction during the past year, and encouraged by the very gratifying measure of success that has attended our efforts we look forward with hopefulness to occupying a wider sphere of use-

It is our aim to render the Review more and more worthy of the patronage of its readers; and we trust we may look in turn for their assistance in increasing our subscription list until there will be no Presbyterian family in the Dominion, without a Presbyterian newspaper.

We have to express our thanks to all our contributors, regular and occasional, who have in any way assisted us, and we trust that the now old friends, with many new ones, will unite with us in making the Review more and more acceptable to its ever-increasing number of readers.

Owing to an unexpected advance in publishers' rates we have been obliged to alter our clubbing rates with some magazines. After this date the new terms must be observed.

A MATTER of some interest to scholars and readers is the revival early this month of the famous *Princeton Review*. In its new form it is to be literary and philosophical. It will discuss questions in morals and social life, and theological matters only as they are involved in other

THE following item of news is going the rounds of the American religious papers .- High license has decreased the number of saloons in Chicago from 13,000 to 9,000 and added nearly \$1,300, ooo to the revenues of the city. We should very much like to see the statement made on good authority. Meantime we can only hope that as nothing incredible in may be

WE understand that the National Temperance League of England, is making arrangements for a Temperance Congress in London, in uly next, in connection with the Indian and Cotonial Exhibition, to which Temperance organizations of all kinds throughout the Dominion of Canada, are invited to send representatives. Persons wishing further information should communicate with Robert Rae, Esq., Secretary of the National

North-West from the pen of the Rev. James Robertson, Superintendent of Missions, N. W. one should ever dress for display, or in any way T., will be read with much interest and encourage that is not becoming. It is also desirable that ment. But here again the old words are appeared every one should be decently attired on Sunday, plicable. "The harvest truly is plenteous, but and no one can have anything too good for the the labourers are few; pray ye therefore the house of God. Lord of the harvest that He will send forth "We do not

IT will be remembered that at the meeting of misunderstood our motives, but who are now the Alliance of the Reformed Churches in Belready to offer us hearty assistance. fast the subject of eo-operation in Foreign It is a source of great gratification to us that Missions was referred to a committee to take tions for and his impressions regarding the we can look back upon the first year of our the matter into consideration and see what could will result in the devising of some feasible plan and means.

influence, while being clearly on the side of Church is to be roused to a true evangelism evangelical Christianity, has been none the less God's ambassadors must make a new and more instrumental in stimulating loyalty and affection complete surrender. Before men made mighty by yoking with God nothing can stand. O for a holy enthusiasm for God to melt through these icehergs which encase the Church l' Such a revival must begin, he says, with the ministers of Christ; and then these movements, now so the lapsed-"the baptized and confirmed who common for the evangelizing of our great cities,

> THE New York correspondent of the Philadelphia Presbyterian, in speaking of the labouts of the Rev. Charles F. Deems, D. D., pastor of the Church of the Strangers, one of the busiest among New York ministers, states that one of his cherished institutions, the American Institute of Christian Philosophy, is taking good root and has reached a fruitful state. The object of this Institute is to ensure the perennial presentation of the philosophical side of Christian truth. Sessions of about ten days duration are held in summer and lectures are delivered in winter. The various papers read are preserved in permanent form in Christian Thought, the magazine of the Institute.

THE progress of Presbyterianism among the coloured population of the American Republic is not, at least in some States, very satisfactory, owing chiefly to the lack of means to push the work. In the State of Maryland, for instance, which has a population of 210,000 coloured people, Presbyterians have only four churches with a membership of about three hundred and fifty. South Carolina has about two and a half times as large a population as Maryland, with a membership of 5,869—1 much better showing than Maryland. North Carolina, with a coloured population more than twice as large as Maryland, has 2,504 Presbyterians; Florida, with about half the population, has 537 Presbytemans. These facts are attracting serious attention and will doubtless lead to earnest effort to overtake this important work.

THE chainable in this country who send their money to help the sick and suffering in times of plague, will not we hope draw tight their purse strings in future from the revelations made by the London Times, respecting the failure of the Mansion House Fundstoreachtheir destination in Spain. A correspondent of that paper states that. "The Mansion House Fund had not been so much as heard of in those districts, and among those persons that should have derived most benefit from it. In Granada, for instance, where the number of deaths and the resulting poverty and distress were very great, neither the First Secret pied, we are surely unworthy of such a heritage. tary of the Prefecture, the Chief of the Statistical Department, the doctors who attended to the cholera patients, a professor at the University, nor the editor of the local newspaper knew anything about it. Some Sisters of Mercy, who had us. never heard of the Mansion House, knew that of the chapter. The only possible solution of they had received £4 from England, and four other sisterhoods had each received a like amount, but of what had become of the greater What education is necessary to qualify them to part of the funds transmitted, excepting that they had gone into the hands of the local clergy, it ment place freely within their easy reach. And was impossible to obtain any account. They let them understand clearly that if they are to had undoubtedly been appropriated to other objects than those contemplated by the charitable donors." Evidently the Spanish authorities, both lay and clerical, are not to be trusted. But streams of charity have been known to become lost in American deserts.

HERE is the way the New York Observer

Pa., has resolved to worship in plain clothing, fostered by unscrupulous political leaders. We the pastor having requested the congregation to attend church without wearing 'jewellery, scalskins and plumes.' While we think the aim of the pastor and of the church is well intended, we doubt the wisdom of specifying what is plain attire and what is not. Tastes and opinions differ so widely in matters of dress that what appears rich to one is simple to another. During the war a lady presided at a meeting in favour of economy in dress, who was dressed in a style Temperance League, 337 Strand, London, Eng- that appeared to some ladies gay and extravagant, while to others it seemed very plain and common. We have seen ladies in the costume THE account of our Mission Work in the of the Quakers who were far more richly clad than any of their neighbours. It is a pity that any

"We do not believe that the poor are kept labourers into His harvest." His call to the away from church by the clothing of the rich, young men for help should not go unheeded. They are kept away from any place where they Shame on the reapers that look for an easy place find no welcome, and clothes cannot be made in the field 1 plain enough to conceal selfish coldness, or to supply the lack of genuine Christian sympathy."

BISHOP POTTER has been giving in the Churchman an account of the long and careful prepararesults likely to flow from the remarkable religious movement in the Episcopal Church, New of the present will be redressed. His second argument York, known as the "Advent Mission," which is derived from the greatness of the powers of man, the dom of Christ were very different from the ma- their decay. From this he reasons that human powers, chinery provided in the ritual of the Anglican Church, the views of the Bishop are of more than passing interest. He is evidently glad, that the "Mission" can be differentiated from "a revienabled, by the blessing of God, to carry out our purpose of placing in thousands of Canadian or Pierson answers the question: "What is the Presbyterian homes a journal which cannot be greatest need of the Church "aday?" by "A read from week to week without profit, whose consecrated ministry." He says: "If the says: "If the says and that it can advent season, that only absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelations of feeling or absolute immortality. He accepts the revelation of feeling or absolute immortality. He accepts the revelation of feeling or accepts the revelation o

was not a tardy adoption of weapons which others have used and which some of them have learned to distrust. Being satisfied that the movement is sufficiently "Churchly" he enters into details and commends "the informal and personal approach to individuals" and rejoices in the success of the "missioners" in reaching had drifted away from all habits of religious livwill spread in every direction like fires on the ling." To those who know the value that the Anglican Church has everywhere set upon form and ritual, the following commendation of informal methods will be very suggestive and hope-ful:—"Almost everybody was ready to admit that the ordinary Prayer-Book services did not meet the need of exigencies, nor suffice to grapple with individuals in a direct and efficient way. Liturgical services imply a previous edu-cation, often wanting, and oftener inadequate... .... Greater freedom in prayers, hymns and other details, has brought home to many what something more formal would have failed to impress upon them. There has been nothing to cause alarm, nothing of the nature of reckless license; but much that was simple, personal and direct. And this larger liberty has, I am thankful to believe, come to stay." And he ends with a statement at which true Christians of every denomination can heartily rejoice: "Finally, the Mission has deepened the faith of all who have had to do with it in the Mission and power of God the Holy Ghost. We have seen the tokens of His presence, and we have gained a new con-viction of the reality of His influence and work. Out of vagueness, and doubt, and coldness, there have come a definite understanding of His office, a clear perception of His operations, and a glowing sense of His gifts. And this, surely, is the best result of all. We have waited for the pro-

#### MUST THE CHINESE GO?

mise and it has been fulfilled to us.

THE anti-Chinese cry which comes up from the whole western coast of America is gathering volume, and awaking many echoes here in the East. How shall we deal with these heathen Chinese who are pouring in upon us, is a pressing question which puzzles alike United States and Canadian philanthropists and politicians—especially politicians.

The obvious answer is, make them Christians and citizens. It is little to the credit of our religion and our civil institutions if they are not equal to so slight a strain as this. And if we Canadians cannot use, to advantage, temperate, peaceable, and industrious labour, such as the Chinese offer in an open market, with such vast resources undeveloped, and vast areas unoccu-

as the country God has given us.

The only objection of any force to the allowed to make homes for themselves. that they will not make themselves at he They are aliens, and continue so to the end either the Chinese or Indian problem is absorpment place freely within their easy reach. And live in the country they must be Canadians.
And the sooner they are Christians the better
Canadians they will be.

In an able article in last week's Independent, written from a purely commercial point of view, are the following strong and sensible sentences:
"We go further, and add that there is no good reason why they should not be naturalized upon Here is the way the New York Observer to touches upon a matter that troubles a good many honest souls: why the poor do not attend church that I mised Presbutorian church in Allegheny. "A United Presbyterian church in Allegheny, bug, founded in ignorance and selfishness, and have absolutely no respect for it and no sympathy with it." The leading minds on both sides of the line are looking into the Chinese problem, and are beginning to see how it may be solved and settled.

"Canada for the Canadians." Yes, but there is room in it for fifty millions instead of five. and there is no reason why there should not be Chinese-Canadians and Indian - Canadians as well as English, Irish and Scotch-Canadians. The Church should spare no effort to make them Christians, and the country to make them Canadians.

## IMMORTALITY.\*

THE volume bearing the above title is a collection of papers on the "Foundation of Belief in Immortality," published originally in the Homiletic Magazine. The contributors were selected because they had made the subject a special study, had published something on it, or had become representatives of a certain phas of thought. or section of the Church.

The first paper is by the Rev. Prebendary Chas. Adolphus Row, who, taking it for granted that the Old Testament contains no direct affirmations of the existence of a future state, proceeds to argue for such a state on various grounds. The two arguments he considers of most commanding force are: that the Creator is a rightcons, moral governor, and that there must be a fature state in which the inequalities of the moral government of the present will be redressed. His second argument during which they can be exercised, and the rapidity of not being permitted to develop here, there must be some future state in which they will find some appropriate sphere of exercise. Such arguments go only to prove the existence of human personality after death, and prove

tion of the New Testament as containing our only certain information regarding a future state. The remark, of this writer on the embodied condition of the spirit in a future state are worthy of note. He shows the distinction between the aspirations of the Christian and the ancient philosophers. The latter were unanimous in viewing the embodied state of existence as an encumbrance, while the former look confidently for an embodied spirit as their necessary complement. The modern scientist is particularly urgent in enforcing the doctrine of correlation of brain and mind, but, as this writer says, this is a very different thing from proving them to be identical. It is quite conceivable, and highly probable, that, in a state of things differing from the present, thought may be exercised under other conditions. All that can be affirmed is, that so far as present experience has extended, the mind invariably uses the brain as its instrument. It is interesting to notice how the New Testament meets this difficulty by representing the disembodied spirit as incomplete until clothed with its resurrection body.

In the fourth paper Rabbi Hermann Adler grapples at once with the allegation of Preberdary Row, that the Old Testament contains no direct affirmation of the existence of a future state, and his aim is to show that this position is untenable. He argues from the words used in the history of man's creation; "God created man in his own image," .. tc., that man was endowed with a woll recombling the Divine Spirit, in being invislble and undying. He also refers to the death of Abel, asking, if the secred historien I new only or earthly reward, what possible influence could his writings have on his readers if one on whom God looked with favour was for ever cut off for acting in conformity to the Divine will? Again, referring to the taking of Enoch, he pertinently asks, could his destiny have been annihilation, as a reward for an upright life? and insists that men must have known he was taken to a happier existence. The Rabbi refers also to the prayer of Balaam, "Let me die the death of the righteous, and let my last end he like his," as affording a very clear expression of belief in something reaching into another world. A common question in relation to this subject is frequently asked : If it be true that this belief in a life hereafter did prevail in these early ages of the Hebrew Commonwealth, how comes it that only temporal blessings are held out in the Pentateuch as the rewards of sighteousness, whilst earthly calamities only are denounced upon those who have set at nought the divine behest?

The Rabbi's reply to such questionings is :-

"That the promises and threatenings of the Pentateuch are not all addressed to the individual. In every instance they appeal to the nation at large. And for a nation it is obvious that there can be no immortality in Heaven, inasmuch as there is no nationality in Heaven. The destines of each people must be fulfilled on earth. The great truth was to be impressed upon the Israelites again and again, that their national prosperity depended absolutely upon their national obedience to the Divine law—the great verity which every people should take to heart, that 'Righteousness exalieth a nation, and that wickedness leads to its ruin." "That the promises and threatenings of the Pentateuch

lie also refers to the answer suggested by Maimonides, the also refers to the answer suggested by Maimonides, so that the Helenwis just manumitted from the slavery of the same hardware hardware to the time when they did eat the same hardware and himselness to the time when they did eat the same himselness of happiness in the life to come. The same himselness of happiness in the life to come. The same himselness of happiness in the life to come. The same himselness of happiness in the life to come. The same himselness of happiness in the life to come length of days and multifudinous offspring. But as we advance in the Bible we find the spiritual in contradistinction to the material reward dwelt upon with greater and greater insistance."

Dr. Adler refers to many other passages of Scripture in support of his position and against that of Prebendary Row, notably to Dan. xii., 2 and 3:

"And the multitude of them that sleep in the dust of the earth shall awake, some to everlasting life and some to enduring shame and contempt."

He quotes also from the Books of the Maccabees and Josephus, to show that Jewish belief in immortality was at all times a powerful moral force, prompting them to evince their faith in their religion by a willing sacrifice of carefully to guard | himself against the assumption that the revelation of country, that they make this work their special care.

Scripture was the sole foundation in the Helyam's mind.

This winter fully 1,200 families of the Church are without Scripture was the sole foundation in the Hebrew's mind of a firm belief in immortality. He refers to the opinion of some Jewish philosophers regarding this subject, and particularly to the Phildon of Moses Mendelssohn, in which the distinguished writer argues that the soul is immortal because a transition from existence to non-existence, and indeed the annihilation of any being, does not come within the range of possibility, and that it would be contrary to all the attributes of God, His wisdom, goodness and justice, if He had created rational beings that strive for perfection for a merely temporary and evanescent existence.

This volume contains eleven papers by men of mark and prominence, among others Prof. Stokes, Canon Knox Little, Rev. E. White, Bishop Weathers, and Principal Cairns, and it would be impossible to give even an outline of their various lines of thought. The paper of Dr. Cairns is a criticism on the scheme of Conditional Immortality, which, as set forth by Mr. White, falls into three propoaltions: first, that there is no Bible evidence of native immertality in man; secondly, that one main design, if not the chief design, of Christ's incarnation and redemption work was to confer physical immortality upon those easy who should believe ; and thirdly, that all others who reject the offer of immortality, with the rest of Christ's redemption, are condemned to suffer beyond death and then to be physically destroyed. It would far exceed our limits to follow Dr. Cairns in his elaborate reply to these positions, but to anyone whose mind is oppressed with the awful view of the penalty without end, we would cordially recommend a perusal of this paper.

The volume contains much interesting matter, and to every thoughtful mind a careful reading will afford much instruction and pleasure. W. M. C.

On New Year's morning, at the close of the service in Central church, Toronto, friends of the Sabbath School, especially of the infant class, were invited into the lecture hall where the members of the infant class assembled to present to Mrs. H Meldrum, its efficient teacher, a token of the high esteem with which she is justly regarded. The ceremony of presentation was engaged in by Master Patrick McLeou reading an address to Mrs. Meldrum, when Misses Edith Mitchell and Dessie Thomson, and Master Zeb. Lash removed the covers which hid from view a beautiful Lash removed the covers which hid from view a beautiful Davenport and chair, the New Year's gift of the class to Mrs. Meldrum. Mr. Meldrum replied for Mrs. Meldrum, who was very much surprised and gratified by the

MISSION WORK IN THE NORTH-WEST.

It was feared that the rebellion of last spring would seriously interfere with our work, and, hence, it seems well to inform the Church of what has been done during the past summer.

STATIONS SUPPLIED.

Grouping augmented congregations and mission fields, services were held at about 350 points. These are grouped into 81 charges; of these 10 were occupied for the first time. Valuable service was also rendered by Mr. Angus Robertson in the Rocky Mountains, and exploration was cantied on by Mr. S. J. Taylor and others. The work of the military chapitains, Gordon, Pitblado, Ball, Rowand, McKenrie, need only be referred to. Not a settlement was left this summer without ordinances, and never was the work more satisfactory.

There were engaged in the work 6 catechists, 31 students, 38 ordained missionaries, and 14 patters of augmented congregations, or a staff of 89 in all. In these figures are not included patters of self-sustaining congregations, professors in Manitoba College, or missionaries to the Indians. Including the e the number in the service of the Church would be 105.

CHURCH AND MANKE BUILDING.

CHURCH AND MANAR BUILDING.

CHURCH AND MANKE BUILDING.

Churches begun in 1884 at Alameda and two settlements in the Moose Mountain were completed. Log churches were built at Cut-Arm Creek and Kelso, and a brick veneered church at Regina. Frame churches were erected at Fort Frances, Oak Lake, Kindred's, Fort Mc-Lood, Lethbridge, Cathcart, Benbecula, Carman, Morden, Beaconsfield and Glendale. The church at Headingly was renovated and re scated (it was originally built by the Rev. James Nesbit), and that at Qu'Appelle plastered and scated. At Whitewood a church-manse was built, and a manse at Fort Qu'Appelle. A comfortable house, originally built at a cost of \$1,700, was purchased for a manse at Medicine Hat for \$600. The injury done to crops put a stop to building operations at Griswold, Chater, Elkhorn and other centres, but work will be resumed again in the spring. sumed again in the spring.

SABDATII SCHOOLS.

Every effort was put forth to organize Sabluth Schools wherever practicable, and about 200 were in operation during the summer, with a very encouraging attendance. The lack of churches, or other suitable places in which to conduct schools, has hindered work in this direction.

RESULTS.

Of results it is premature to write. By appointment of presbytenes the Lord's Supper was dispensed in the different mission fields, and the additions to the communion folls were encouraging. One new congregation organized began with a membership of 50, of whom 17 were received on profession of faith. Forty-five were enrolled in another congregation, 13 of whom sat at the Lord's Table for the first time, while a third began with 41 communicants.

DIFFICULTIES.

In prosecuting the work, difficulties of no ordinary character have to be overcome. The country suffered severely from several causes, during the last three years. Financial management has hence been trying. Promises made by congregations in good faith could not be implemented nwing to failure of crops. Some congregations have notified us that they could not promise anything for the second half year, and others requested us to withdraw the missionaries, for, much as they loved them, they were unable to contribute towards their support. The country is yet new, there is no accumulated capital, agriculture is almost the sole industry, and, hence, any check in grain-growing proves disastrous. No country has been settled where obstacles to Christian work did not present themselves, and this is one phase of the question in the North-West. Many of our missionaries must this year be content to receive much less than was promised. They deserve the sympathy of the Church.

THE DUTY OF THE CHURCIL

The Church has a duty in connection with the evan-gelization of this country. Nearly forty per cent of the immigrants are her children. The country has, in God's providence, an important future. The trials of the last providence, an important future. The trials of the last three years have not by any means shaken the confidence of those best competent to judge. Its extensive plains shall yet support a large population. Now is the time to lay foundations. I would like to see some measure devised by which at least \$750 could be guaranteed to every minister in the field. All they are absolutely sure of now is the amount received from the II. M. Fund. This is often not forthe new cert.

the amount received from the H. M. Fund. This is often not forty per cent, of the salary promised. It is true that many of them are paid in full, but the same is not true of all, and this not because the people are unwilling to implement engagements, but because they are not able.

It must be confessed, too, that the number of men qualified for this work are not offering. The calls to comfortable charges in the East are evidently louder than to the more difficult fields of the West. The young men of the Church owe it to themselves, their Church and country, that they make this work their special care. gospel ordinances, and many others have only occasional gospel ordinances, and many others have only occasional services. Could not some men be spared from the over-pastored districts of the East? We have noble men manning outposts; men like McWilliam, Rowand, Baird, Herdman, McKenzie and the rest, but they are too few. It is to be hoped that the Home Mission and Augmentation Funds are liberally aided, for they are the mainstay in the Charch extension in the North-West. in the Church extension in the North-West

JAMES ROBERTSON. Winnipeg, Dec. 29th, 1885.

## Literary Hotices.

Zechariah—His Visions and Warnings, by the late Rev. W. Lindsay Alexander, D.D., Edinburgh. Toronto: S. R. Briggs, Willard Tract Depository.

S. R. Briggs, Willard Tract Depository.

Our readers who have any acquaintance with the works of Dr. Lindsay Alexander will require no inducement to purchase any book which bears his name upon its title page. This work before us fully bears out his reputation as an exegete and expositor. The visions of Zechariah are perhaps the most obscure in Old Testament prophecy, and on that account have generally been passed by somewhat superficially by the commentators. Dr. Alexander has poured in this book a flood of light on these visions and rendered most valuable service to all Bible students. We are glad to note from the preface all Bible students. We are glad to note from the preface that we are likely soon to have a full biography of Dr.
Alexander, which will be doubtless a volume full of interest to all who had the privilege of coming in some degree under the influence of that truly great man.

The Pastor's Diary and Clerical Record, by Rev. L. H. Jordan, B.D., Erskine Church, Montreal. New York Funk & Wagnalls; Montreal; W. Drysdale & Co.

The first edition of this-the best Pastor's Dairy have seen—was prepared by the Rev. R. Laing, M.A., and the present editor. Mr. Laing having withdrawn his interest in the book, the present edition is edited, with sundry improvements, entirely by his former colleague. The fact that such well-known publishers as Funk & Wagnalls are now issuing it, is a sufficient indication that it is likely to secure the immense circulation to which it is it is likely to secure the immense circulation to which it is entitled by its completeness. Of course some kind of pastor's dairy is indispensable to every pastor who would do his duty without numberless sins of omission and commission; and one more compact, accurate and suggestive than Mr. Jordan's it would be impossible to desire. It contains all the information, tables and lists that a minister requires to have constantly at hand; and if any one can suggest an improvement, the editor requires to give

ater requires to have constantly at nand; and it any one can suggest an improvement, the editor promises to give it full consideration, and utilize it in the preparation of succeeding editions. We believe that many of his brethen, as they use this diary, will give hearty thanks to Mr. Jordan for the conscientious thoroughness with which he has executed a task which tends to make the discharge of control of the constant water faithful. pastoral work more easy and more faithful.

## Communications.

[To the Editor of the Pressyterian Review.]

Sin -Will some of your numerous readers tell me the reason why she Presbyterian Church does not hold a religious service on Christmas day, along with all the other Protestant churches, instead of on New Year's day, when few of the churches have any service?

Surely the event commemorated as Christmas day is infinitely more important than the advent of an ordinary New Year's day, and it appears to me that it would be seemly for the Presbyterian Church to fall into line with the other churches in their observance of Christmas day. If a pastor wishes to say anything special to his people in the beginning of a New Year (as is quite natural) he can do so on the first Sunday of the year, and have a much larger audience than on a New Year's day.

While I am asking for information, I should also like to know why, in the nature of things, a member of the

While I am asking for information, I should also mae to know why, in the nature of things, a member of the Presbyterian Church in full communion, is incompetent to be a member of the General Assembly.

Yours, etc.,

Quo.

THE SCOTT ACT.

[To the Editor of the Presbytekian Review.]

prohibition."

Space, please, for a brief analysis.

At present we cannot afford to lose the support of a single friend of the temperance cause, whether he throws his influence imperatively on the moral or religious, or more pronouncedly on the legal or legislative side of the question. Hence it is unwise to make cause for dispute, where, as a matter of fact there cannot, and certainly ought not to be any. About haif a century ago the Church and the temperance society joined effort. Their plan then was to remove or withdraw man from whiskey and its influences. Now the plan is reversed, and the effort is, by legislative means, to remove the bottle from the its influences. Now the plan is reversed, and the effort is, by legulative means, to remove the bottle from the man. Then the effort was individual, now it is national. Then the Church and the temperance association proceeded, as they do still, subjectively; legislation then, as now, objectively. Each factor has its respective jurisdiction, positive and unconditional. Objectively there can be no clash or neutralization, because the moral is the basis of legislation; the one is necessary, the other conditional. conditional.

the basis of legislation; the one is necessary, the other conditional.

Hence temperance people have never sought the Dunkin Act, or any other temperance legislation, nor worked the same, with the intent to make men moral thereby, nor in any way to interfere with the free exercise of the Christian duties of the individual or the Church, any more than the Ontario Board of Health assume, by their laudable efforts, to cure disease, or in any other way to interfere with the free exercise of the ordinary duties of the ordinary medical practitioner. Their sole business is to indicate and remove the causes of disease; here their business begins, and here it ends. Precisely so with the temperance effort. The sole business of the temperance man is, as need requires, to use, in addition to the moral and religious, all legitimate, protective and coercive means at his command, to remove the cause of drunkentess; in this and this only lies the correct jurisdiction of the temperance effort. Hence, and wisely, we have solicited temperance legislation, chiefly because it possesses sanction to accomplish what precept and example cannot—first the Dunkin Act, now the Scott Act, and finally and not far hence, an act for unqualified prohibition. I take it as certain then, that the battle to establish and maintain prohibition must befought out mainly on civil and certainly not exclusively on moral and religious ground—hence it is unwise to obstruct the Scott Act effort, as your correspondent does, on the assumed ground that it forestails moral and religious jurisdiction, especially as the Act in question is the only statutory means at our disposal to prepare the public mind, so far as statutory law can prepare, for national prohibition.

In the second quotation, your correspondent falls in with the popular mistake, that the Scott Act is actuative.

In the second quotation, your correspondent falls in with the popular mistake, that the Scott Act is actuative, having a static force, which asserts, or should assert itself permanently, resulting in the entire suppression of the liquor traffic, where the Act has been adopted—or in form thus, the Scott Act should be actuative; it is not,

therefore it is a failure—bad logic of course.

The Scott Act, meaning law, uas more than one signification. It may mean a permanent state force concomi cation. It may mean a permanent state force concomitant with law, which is manifested when occasion requires, asserting itself definitely according to a verbal formula. Or it may mean the verbal formula of what that action or force will be in given circumstances. In the former sense, the law is actuative, and is identical with the rank and file of the neite Deitish assert. In the latter case and file of the entire British army. In the latter sense it is only a system of rules, or an official formula, for the guidance of the operation of state force, that is, the officers of the law, and all else concerned, and on the page of the statute book of no more force than the multiplication table. Hence if the Scott Act come short of what is written, it is not and cannot be the fault of the law, but because the officers of the law, and especially the Dominion Government, at least up to the present, have

Dominion Government, at least up to the present, have failed to enforce its commands.

Politics aside, all true friends of the temperance cause must rejoice at the cheering news that the Privy Council has relieved the Dominion Government of all further legislative interference for the regulation of liquor license. Equally refreshing is the fact that through the commendable exertions of Mr. Mowat, and the acts of the Privy Council the law is now fairly defined, and responsibility able executions of AIT. Allowar, and the acts of the FITTY Council, the law is now fairly defined, and responsibility correctly and finally placed. During the last forty years the liquor ques ion, in one form or another, has been tossed backward and forward from law court to law court. tossed backward and forward from law court to law court, with the resultant of difficulties becoming more difficult, so, judging from the past, the haze would proceed for the next forty years, had it not been for the act of the Prisy Council; hence duty is clear as it is urgent, and the law is clear as it is potent. If your correspondent has conscientions scruples against identifying himself with legislature effort, he has plenty of sea room on the moral and religious side. Certainly our object is one and the same; It is unwise to slaughter a common cause for the sake of hair-spiliting.

lt is somewhat to the point to say that our effort so far to have the Scott Act submitted to the vote of the rate-payers of our county (Grey) has failed; still we, I mean payers of our county (Grey) has failed; still we, I mean the temperance people, have so much confidence in the Act, that on Monday, 4th of January, 1886, very many temperance friends will vote temperance ticket for temperance candidates for municipal honours. Perhaps this plan may bring officials to their senses and strengthen that respect for the Scott Act which its importance demands.

Yours, etc.,

FAMES KENNEDY.

JAMES KENNEDY, Sullivan P. O., Dec. 24, 1885.

The attention of Ministers, Salibath School Superinte Teachers, and all sugaged in S S. Work, is directed to the ent in another column of the General Assem S. S. Committee respecting Registers and Records.

-What do you think would be the result if every member of the Church increased his subscription to the Missions Scheme by ten conts?

OIRCULAR TO Sabbath School SuperIntendents and Teachers.

REGISTERS and RECORDS!

NEW AND VALUABLE PUBLICATIONS.

THE following circular has been issued to S.S. Superintendents;---

The Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada have recently given much attention to the important matter of recording and reporting the work done in our Sabbath Schools. The importance of this may be seen from the facts that, while there are about 1,905 places at which the gospel is regularly preached by our ministers, we had, last year, reports from only 977 Sabbath Schools, and of that number only 428 are reported as having contributed anything to the Missionary schemes of the Church. The Sir,—Referring to your correspondent, "Amicus," in his communication of yesterday, he appears to think that "Scott Actism., is not doing much. to elevate the moral sentiment of the community." Again he says, "Looking at the subject in the light of the practical working of that (the Scott) Act, I am decidedly of opinion that it is not an Act that is calculated (?) to bring about prohibition," average contribution from all the children of the Church during last year was only 16 cents. These facts show that a great deal has yet to be done to bring our Sabbath School system into a about 100,000 children who ought to be in regular attendance in our SabbathSchools, underaverage contribution from all the children of going a training for taking their position as mature members and workers in the Church; and the whole Church has a natural desire to know how efficiently and successfully this work of training is being conducted. To attain this end, the Assembly's Committee has prepared a series of Records and Reports which are recommended for use by Sabbath Schools and Presbyteries, the adoption of which, it is hoped, will be productive of good results. These Records and Reports are published by the PRESBYTERIAN NEWS CO., Toronto (P.O. Box 2567), to whom all orders should be addressed. The following is a description of them, with the prices for which they may be obtained :-

r. "The Sabbath School Class Register," for use by the Teacher. This is issued in two forms, either as a small book or a pad, with covers in both cases, and containing recording columns for a whole year. The names and addresses of the children require to be written only once during the year. Price, 15 cents.

2. "The Sabbath School Record," for use by the Superintendent or Secretary. This Record, to be filled up each Sabbath from the Teachers' "Class Register," has columns are respond with those of the "Class Regist which a permanent record is kept of the attendance, recitation, church attendand contributions of all classes. And from this "Record" the Quarterly and Annual Reports are to be filled up. Price for a book to last one year, in paper covers, 35 cents; quarter bound, 50 cents.

3. "The Quarterly and Annual S. School Summary and Report," to be filled up from the preceding at the end of the quarter and the year. This will show, at a glance, the statistics and results of each quarter and the whole year. It consists of two parts: a Summary to be retained in the School, and a Report to be torn off at the end of each quarter and of the year, and sent to the Convener of 3. Committee of the Presbytery in which the School is situated. The work of reporting, by the adoption of this system, will go on during the whole year, and the Presbytery's Convener thus be in constant communication with all the Schools. Price of this Summary and Report in a book to last four years, in paper covers, 25 cents; quarter bound, 40 cents.

4. "The Sabbath School Register and Quarterly Record," to be used by the Convener of the Presbytery's S. S. Committee. This contains columns in which the names of all the Schools of the Presbytery, with the names and addresses of the superintendents, and the Quarterly and Annual Reports may be registered; and it will afford the materials from which the Presbytery's Annual Report to the Synod and Assembly may be prepared. The price of this, in a book to last for nine years (i.e. in those Presbyteries where one page will contain all the Schools), will be, quarter bound, \$1.25; half bound, \$1.75.

It is intended, of course, that Sabbath Schools and Presbyteries should purchase these Registers and Reports--an expense which need not be regretted, as the adoption of the system will relieve the Assembly Fund of the annual charge for printing blank forms of reporting S. S. statistics. To Schools ordering a set a discount of 10% will be allowed. This system does not claim to be perfect, and suggestions for its improvement will be gladly received by the Assembly's Committee. It is issued now in the hope that it may be widely adopted from the beginning of 1886, and may result both in more systematic S. S, work and more general reporting of that work.

Signed in name of the Assembly's S.S. Com

ROBERT JARDINE, Convener.

In reference to the above, the Presbyterian News Company, Toronto, is now prepared to receive orders for supplying these Registers and Records. Specimen forms have been forwarded to Presbytery S. S. Conveners.

GEO. H. ROBINSON,

Manager P. N. Co. (P. O. Box 2367.)

TORONTO.

## Shurch News.

#### VACANCIES.

CONGREGATIONS AND ADDRESSES.

Congregations and Addresser.

Darhage - Rey, P. Straith, Holstein, Ost.
Clarksburg and Heathcoto - Rey J B Fraser, M D, Leith, Ont
Riversdale and A - Rey A. Beamer Walkerton, Ont
Riversdale and A - Rey J Courley, M A, Port Figlio, Ost.
Cooke's church, Toronto-Rey Prof Ciregg, B.D., Loronto.
Cariston Trees church, Toronto-Rey Prof Ciregg, B.D., Loronto.
Cariston Trees church, Toronto-Rey Alex Girey, Torosto.
Cladde, Out Rey J R Gikanst, Christendam, Out
St. John's, Walkerton, Ont -- Rey, J B. Dona, an, Paistey
Molesworth and J - Rey D. B M. Rae, Crantrook, Ost
Branchidge, etc., Out.-- Rey R. Mondie, Stayner
Warton, Out. - Rey I B. Jout, M A., Owen bound.
Hyndonan and O I. Rey D Kelick, M.A. Spencerville, Ont
Heckston and S M.-
"North Williamstourg and W S.-
"Northesia and B. Hey D McDonald, Glenarm, Ont
St. Andrews, Halifan-Rey, Principal Forrest, Halifan
Keady and D. (Gize's pref) - Rey J McAjone, Chaisworth, Ont
Williamstord and Berkley
Dorchester and Crantin-Rey J. Reanle, Alisa Craig Oat
Wardsville and Newbury
East Windiams (Gaelic)
"New Glaszow and Rodney
Walton-Key, I, Ross, Brussels, Ont
Acton Ont.- Dr Iorrance, Guelph.
Forest Ont.- Ismes H. Land, Session Clerk
MI Pleasan and Hurford - F R Bentile, Bramford, Ont
Norence and Dawn.- Mr Wilsam Webster, Forrese, Ont
Kentville, N. S. - Rey R D. Ross, Wolfulle, N. S.

Kempt and Walton-Rey T. Nelson, Windson, N. S.

Bridgewater, N. S. - Rey B. S. Fayne, Mindson, N. S.

Bridgewater, N. S. - Rey B. S. Fayne, Mindson, N. S.

Richmond, N. S. - Rey D. S. Fayne, Mahoon Bay, N. S.

Little River, N. S. - Rey Alex Russell, Dalbouste, N. S.

Rottenham and Becton - Rey J. Lacswed, Boni Head.

Peabody and Crawford - Rey J. Server, M. D., Leith, Ont
Zion church, Teewarer,Ont.- Rey Jona Mordy M. A., Mildmay

Everywiere scirces, socials, Christmas trees, presen-

EVERYWITERE scirces, socials, Christmas trees, presen-

Titu Presbytery of Kingston covers an area of one hundred square miles.

THE proceeds of the bazaar, Knox church, Milton, amounted to over \$150. REV. R J. LAIDLAW, Hamilton, preached the anni-

versary sermons, beaforth. Titz new Presbyterian church at Carling was opened for divine worship last Sunday week.

MR. R. G. SINGLAIR has received a call from the Presbyterian congregations of Crumin and Dorchester.

THE Presbyterian church, Gananoque, recently held a most successful bazaar and "olde folkes' tea," in the town

An effort is about to be made by the ladies of the Presbyterian church to open an Indian school in Portage la

MESSES. R. SCOTT, S. Jamieson, and G. Millen have been elected and ordained elders of Londesboro' Presbyterian church.

Ar the last meeting of the Kingston Presbytery a re-solution was passed disapproving of the appointment of an additional professor in Knox College.

THE Presbyterians of Tara have unanimously sustained the call to the Rev. Mr. Hanna, and arrangements have been made for his induction at an early date.

Titz Bradford Witness devotes a column to describing the Presbyterian Sabbath School Christmas tree entertain

Large of the state of the state

This Res. K. McDonato, of Belmont, has described the call of the Ashfield Presbyterian congregation. The induction services will take place about the middle of

Title Presbyterian church building, Keene, had a narrow escape from destruction by fire recently, owing to the furnace being placed too close to the wall. Damage \$100, fully covered by insurance.

THERE was left on Christmas eve in the stable of the manse at Stayner a new and handsome cutter, and with it a note signed "Santa Claus," intimating that it was the gift of his Stayner congregation to the Rev. R. Moodle, their worthy pastor.

AT the close of the meeting of presbytery held in Paris, it was agreed by the members present to propose Rev. Mr. McMullen, of Woodstock, as Moderator of the next General Assembly. Several members having left, it was thought best to leave the formal nomination till the next

THE Rev. A. McGillvray, of Williamstown, sent to Britain by the General Assembly to present the claims of the French Evangelization Society, has returned to Canada. He says that he was fairly successful, considering times in the old land. He saw more poverty in one day in some of the large cities than he would see in Canada in a year.

AT the close of a Xmas entertainment in Boston church in behalf of the Sabbath School, the Rev. M. C. Cameron B.D., of Milton, was presented with an address and well-filled morocco purse by his Bible-class as a slight token of their high appreciation of him as their religious instructor. Mr. Cameton acknowledged the address in a neat and appropriate speech.

A LADIES' AID SOCIETY has been formed in connec tion with the Ailsa Craig congregation, Mrs. H. Ross, president, and Mrs. M. E. Wilson, secretary. Their first president, and MIS. N. E. WHISON, SECRETRY. I flest first entertainment was held on Tuesday evening, the 22nd December, when the Rev. W. S. Ball, chaplain of the Seventh Fusiliers, delivered, to a crowded and delighted audience, his lecture on "The Men of the War, and How they Fought.'

On the 23rd of December a very pleasant evening was spent at the residence of John Dickson, Esq., Wingham, when Mr. S. Gracie, in behalf of the teachers of the Sabbath School in connection with the Presbyterian church, presented Miss I. E. Duncan with a teacher's Bible, an album and a copy of Longfellow's poems, as a token of their esteem and appreciation of her valuable services in the Sabbath School

On the evening of Tuesday, the 8th ult., a very plea-On the evening of Tuesday, the 5th ult., a very pleasant gathering took place, on the fifth concession of Vaughan, Mr. Vm. Watson, of Pine Grove, in the chair, when the young people presented the Rev. R. Gray, of York Mills and Fisherville, with a purse of money and an address, expressing their affection, esteem, and great regret at his leaving, and thanking him for his long and faithful ministrations rendered in their monthly Sabbath services.

THE ladies of the Presbyterian church, Edmonton N. W. T., have organized a missionary association with the following staff of officers: President, Mrs. Taylor vice-president, Mrs. W. S. Robertson; secretary, Mrs. C. Stewart; treasurer, Mrs. Cameron; committee, Mrs. Wm. Anderson, Mrs. J. A. McDougall, Mrs. Goodridge, Mrs. Bannerman. One of the objects of the association is to assist in clothing the destitute Indians, and especially the school children on the Stoney Plain Indian reserve.

THE new presbyteries which Rev. Mr. McCuaig pro poses to create out of Kingston Presbytery would be divided by a line running through the present limits at Napanec. All west of that place would be embraced in the Belleville Presbytery; all east of it in the Kingston Presbytery. Such an arrangement would be more desirable, for clergymen would save expense and trouble, and it would allow of a permanent place for meetings being chosen .- Whig.

INTERESTING and successful missionary meetings were INTERFSTING and successful missionary meetings were licit on Wednesday, Decomber 15th, in Burns' church, Hullett, and Londesborough Probyterian church. The day and evening were fine, and there was a good attendance in both places, especially at Londesborough. Interesting addresses were delivered by Rev. A. D. McDonald, on foreign missions; Rev. P. Musgrave, on home mis stons; Rev. Mr. McCoy, on French evangelication, Aged and Inhum Ministers' Fund; and Mr. D. D. Wilson, of Seaforth, on the colleges. Seaforth, on the colleges.

A social, was held in the Charles St. Presbyterian church on the 21st December, the occasion being the first anniversary of Mr. Ne I's pastorate. Fea was served in the schoolroom, which has recently been much improved the schoolroom, which has recently been much improved by a carpet and other furnishings. After tea the company repaired to the church where addresses were delivered by the Rev. Messrs, Parsons, McKay, Dr. Reid and Mr. McCullough, General Secretary of the Y. M. C. A. A pleasant feature of the evening's proceedings was the presentation by the ladies of the congregation to Mr. Neil of a handsome viarble clock, gentleman's easy chair and revolving book care, and a lady's easy chair to hismother.

THE Rev. Alex. Gilray, of College Street Presbyterian church, Foronto, recently delivered, at Dondall, his interesting lecture on "A Trip through Italy." The lecturer graphically described Paris, Pisa, Florence, Rome and graphically described Paris, 1934, Florence, Rome and its surroundings, giving special attention to the Vatican, 5t. Peter's and the Catacombs. Lectures in Dundalk in the past are said to have been a failure. We are glad, says our correspondent, to be able to state that this can no longer be said. Members of all denominations were delighted, not only with the fecture but with his discourses on Sabbath. The proceeds amounted to about lifty dallars which proceeds in making the process of the property of the process of the proce dollars, which goes to liquidate the debt incurred in making internal improvements in Erskine church.

At the last mucting of the Kingston Presbytery, Rev. Mr. McCuang speke of the Aged and Infirm Ministers' Fund, when it was moved by him and seconded by Rev. Mr. Mitchell, "That this presbytery view, with deep concern the state of the Aged and Infirm Ministers' Fund of the Church, that it regards the condition of many of the aged servants of God as deplorable in the extremediscreditable to the Church and dishonouring to God—and that it earnestly bezeeches all the ministers, elders and congregational managers of the presbytery to do their utmost and secure liberal contribution to this needy fund —not only by general collection but by personal endeavour to aid this fund." A motion was passed asking the sec sions to bring this matter before the congregations.

QUEEN'S COLLEGE has resolved to have evening classes the benefit of those engaged in commercial life. for the benefit of those engaged in commercial life. Professor Watson has consented to give one lecture a week, beginning on the second Thursday of January, and continuing to the end of April, on the question, "Is Pleasure the end of Life?" The aim of the University is to reach those young men and women who feel their need of culture, and are willing to make some sacrifices for it Professor Watson would not advise any to attend his classes who are unwilling to work for their own intellectual enfranchisement. It this endeavour proves satisfactory, other courses of lectures may follow. The fee will be one dollar for registration, and one dollar for the will be one dollar for registration, and one dollar for the course of lectures.

A CONCERT in aid of the Building Fund of the Presby-terian Church was held in the Town Hall, Brookville, on the 22nd ult. Jas. Menzies, Esq., Warden of Halton, in the chair. The Misses McGregor, and Mr. D. Maxwell, of Toronto, assisted in rendering a time programme. Rev. J. Neill, pastor of Charles St. church, Toronto, was riso Neill, pastor of Charles St. church, Totonto, was riso present and received a hearty welcome from his old iriends in Nassagaweya. We are glad to learn that the manse has lately been repaired and made more comfortable. "The present pastor, Mr. Blair," says our correspondent, "since his coming amongst us has gained steadily in the good will and appreciation of his people, as well as of outsiders, and it is to be hoped that he an his "gude wife" will long be spared to us." The proceeds of the concert amounted to over fifty dollars.

A PUBLIC meeting of the Toronto branch of the Queet's University Endowment Association, and other friends of Queen's College, was held in the fecture room of St. Andrew's church, Dec. 21st. Rev. G. M. Milligan presided. Addresses were delivered by the chairman, Rev Robert Wallace, and James McLennan Esq. Principal Grant, of Queen's University addressed the meeting. He explained that a quarter of a million was needed to endow the University. Failing this amount, he hoped they the University. Failing this amount, he hoped they would succeed in obtaining an amount equal to the interest on that sum anoually for the next few years. The absence of their endowment was one of the reasons which compelled them to decline entering university federation, and another was the fact that to have removed the college to Toronto would have been to risk the chance of losing the assistance of many friends who would not like to see the institution to which they had subscribed so liberally removed from Kingston. He hoped that the Toronto branch would succeed in raising sufficient to endow s chair; failing that, a tutorship.

## MEETINGS OF PRESBYTERY.

CHATHAM.—This presbytery met at Chatham on the 8th Dec. With a view to re-arranging the field a deputa-tion was ap, onted to visit Bothwell and Sutherland's Corners and Dawn Centre, South Dawn, and Florence. Mr. Gray gave notice that at next meeting he would move that the presbytery nominate the Rev. Dr. Proud-foot for the chair of the proposed additional professor in Knox College. In re augmentation of stipend, the pres-bytery resolved to do its utmost to raise the sum allotted to it and more if possible, and further, by means of an exchange of pulpits, to bring the matter before every settled congregation within its bounds. Deputations appointed to visit the congregations whose ministers stipends are augmented and the mission stations which are supplemented. On motion, the presbytery expressed its concurrence with the overture of the Presbytery of Hamilton in regard to printing. A committee was ap-pointed to consider the remit on supply of vacant pulpits, and to report at next regular meeting .- W. WALKER,

OTTAWA.—The Presbytery of Ottawa met in Oscoode on the 8th December, and inducted the Rev. Robert Hughes into the pastoral charge of the congregation of Osgood: and Kenmore. There was a fair attendance at the induction services considering the state of the roads.

Mr. Hughes received a cordial welcome from his people. The salary promised is seven hundred and fifty dollars, to be paid quarterly in advance, together with the use of a manse and glebe. The harmony of the congregation in the settlement of their new minister argues well for the future prosperity of the cause of Christ in Osgoode. L'Ange Gardien on the 14th Dec., the Rev. P.S. Vernier, who had laboured first as catechist under the French Evangelization Board and then as ordained missionary in the Presbytery of Ottawa, in an extensive mission field, after being unanimously called to become the settled pastor of the people amongst whom he has laboured so long, was inducted by the presbytery as settled pastor. Mr. Vernier has been doing a great and a good work in the district of country under his charge, largely settled by French-Canadians, -- Joseph WHITE, Clerk.

Miramichi.—A pro re nata meeting of the Presbytery of Miramichi was held in St. James' Hall, Newcastle, on Thursday, 24th December, Rev. Wm. Aitken moderator. The Rev. A. O. Brown respectfully declined the call to Bathurst, and expressed sympathy with the congregation there in the circumstances. A hearty and unanimous call addressed to Rev. A. Oglivie Brown from the congregation at Campbellton, and also relative documents from the Rev. Alex. Russell, moderator of their session, who was unable to be present, reporting that he had, on the was unable to be present, reporting that he had, on the 21st Dec., moderated in a call there. One hundred and twenty-four members and eighty-four adherents signed the call. The stipend promised was \$800 with manse,

or the rent accruing from the manse in the event of Mr. or the rent accruing from the manse in the event of Mr. Brown not occupying the same. It was suitained as a regular gospel call, and placed in Mr. Brown's hands, who signified his acceptance of it; and his induction was appointed to take place at Campbellion on Tuesday, the 5th day of January, 1886, at eleven o'clock a.m., the Rev. Wm. Aitken to preside, induct and address the people; the Rev. Neil McKay to preach, and Rev. E. Wallace Walts to address the minister. It was resolved to request these subjection he made at the induction services to may that a collection be made at the induction services to pay the travelling expenses of the ministers appointed to officiate on the occasion.—E. WALLACE WAITS, Clerk.

SAUGEN.—The presbytery met in Mount Forest on 15th December. Mr. Straith presented a call from the Durham congregation, signed by 106 members and 61 adherents, in favour of Mr. Robert McNeir, licentiate; adherents, in favour of Mr. Robert McNair, licentiate; salary \$900 per annum without manse. The call was sustained, and the clerk instructed to forward it to Mr. McNair. Mr. Nichol tendered his resignation of North Luther, Ross and Gordonville on account of an affection of the throat. The representatives from the congregations, while deeply regretting that he had been compelled to ro so, could not under the circumstances offer any objections. His resignation was accepted, and Mr. Thom was appointed to declare the pastoral charge vacant on the first Sabbath of January. Delegates from Ayton, East Normanby, North Luther and Ross were present, asking for more satisfactory connections than they had at present. After considering the different positions and at present. After considering the different positions and conditions of all the fields concerned, it was agreed to conditions of all the fields concerned, it was agreed to cite all parties to appear for their interests at next meeting. Mr. Ross, of Dundalk, was appointed to organize Corbiden and Riverview into mission stations. The Aged and Inni. n Ministers' Fund, Manitoba College and the Augmentation Scheme were all duly considered. A committee was appointed to take charge of the Augmentation Scheme, and parties were appointed to visit supplementations are considered. ed congregations. It was agreed that in view of the financial difficulties of the college, and in view of the financial distinculties on consolidation of the colleges has been appointed by the Assembly, the system of lectureships should be continued for the present. The next meet-ing of presbytery was appointed to be held in Knox church, Harriston, on the 16th day of March next, at 11 n.m. -S. Young, Clerk.

LONDON.—The Presbytery met in First Presbyterian church, London, on 5th Dec., Rev. K. McDonald moderator. The resignation of Mr. Ballantyne, of Westmoderator. The resignation of Mr. Ballantyne, of Westmisster, laid on the table at last meeting, was considered. After hearing commissioners, Mr. Ballantyne for
himself pressing the acceptance of his resignation, the
prosbytery agreed to accept the same, to take effect on
the second Sabbath of January. Mr. Murray was appointed to declare the pulpit vacant on that day, and act
thereafter as moderator of session. A call from Ashfield,
in the Presbytery of Maitland, to Mr. K. McDonald, of
Belmont, was laid on the table and read. The call was
signed by 34 communicants and 269 adherents, promising
\$1,000 stipend and manie with 10 acres of glebe. Mr.
McDonald having signified his acceptance of the call, it
was moved and agreed to that the translation be granted,
to take effect on the second Sabbath of January, Mr. L.
Cameron to deciare the pulpit vacant on that day, and
act thereafter as moderator of session. Mr. Milloy laid
on the table and read a call moderated in in favour of
Mr. J. B Hamilton, from Wardsville and Newbury. The
call was signed by 61 communicants and 34 adherents, on the table and read a call moderated in in favour of Mr. J. B Hamilton, from Wardsville and Newbury. The call was signed by 61 communicants and 34 adherents, promising \$450 stipend and manse, and asking \$300 grant from the Augmentation Fund. Messrs. Douglas and Atkinson were heard in support of the call. Mr. Hamilton, who was present, signified his acceptance of the same. The induction was appointed to take place on the 5th January at 11 a.m., Mr. Milloy to preside and address the munister, Dr. Archibald to preach, and Mr. J. Currie to address the people. Rev. Mr. Smith, oi Galt, was nominated as Moderator of next General Assembly. Dr. Archibald was appointed to address the W. F. M. Presbyterial Society at its next annual meeting in February next. The clerk intimated that he had received a bank cheque for one thousand dollars (\$1,000) from Mr. Crothers, solicitor, St. Thomas, being first instalment of bequest by the late Hugh Fulton, for the liome and Foreign Missions of this Church. The presbytery authorized the moderator and clerk to sign the receipt. The following motion, by Mr. Roger, duly seconded, in connection with the nominating of a professor for Knox College, was unanimously carried: That in view of the great need of an increased staff of teachers in Knox College, and of the limited amount available for that purpose, the presbytery decline to nominate a professor for the lege, and of the limited amount available for that purpose, the presbytery decline to nominate a professor for the proposed chair, and declare their preference for the continuance and extension of the present system of lecture-ships.—Committees were appointed to draft suitable minutes in connection with the removal of Messrs. McDonald and Ballantyne from the presbytery. The remit on the Aged and Infirm Ministers' Fund was considered, section by section. The second, third and fifth sections were agreed to. The presbytery agreed to omit section fourth, and add the following to section third: That the existing fund be augmented as rapidly as possible by such bequests and special donations for the purpose as may be obtained.—The sixth section was amerided as follows: That any minister who is regularly on the fund shall become entitled to his superannuation allowance on being lege, and of the limited amount available for that purpose, come entitled to his superannuation allowance on being permitted to retire by the General Assembly.—A petition for leave to organize a second congregation in Glencoe, signed by 81 members and 93 adherents, was laid on the table and read. After a lengthened discussion by a number of the members of presbytery on the case, the follow-ing resolution was agreed to: The presbytery having fully heard the petitioners, and having duly considered the case in all its bearings, do not at present see their way to grant the prayer of the petition, but appoint a commission to visit the field, and meet with the petitioners with the view of ascertaining more fully all the facts of the case, with instruction to use all diligence, to heal if possible the present unhappy division, and report to next meeting of presbytery, and in the meantime the presbytery affectionately urge all parties to consider one another, and pursue the things that make for peace. Further, the commissioners shall have power to cite all Further, the commissioners shall have power to the air parties to next meeting of presbytery, should they think it necessary.—Mr. Roger moved that the expenses of delegates to the General Assembly be defrayed by the presbytery, and that they be a charge on the Presbytery Fund. At the suggestion of Mr. Ball it was agreed to refer the motion to the consideration of sessions. The refer the motion to the consideration of sessions. presbytery adjourned to meet at Wardsville on the 5th January at 11 a.m., and to hold the next regular meeting in First Presbyterian church, London, on second Tuesday of March, 1836, and at 2.30 p.m.—GEO. SUTHER-

DECENTLY AND IN ORDER.-In the church of the strangers at New York every hymn-book has pasted on the inside of its cover a slip bearing the words: "When another enters the pew do not rise but move further along." This little device has accomplished its work; the church is filled at every service to the full extent of its capacity without ostling or disturbance.

AND. Clerk.

GENERAL GRANT AND SMOKING.—At the beginning of his illness in October last General Grant's physicians requested him to confine his smoking to three cigars a day, smoking only the first half of each, which would be comparatively harmless, as the bulk of the nicotine in a cigar is concentrated in the last half smoked. After complying with this advice for a few days, the General voluntarily abandoned smoking altogether, and his abstinence, contrary to expectation, had no bad effect upon his nerves. The irritation of his throat had been greatly increased, if not originally caused, by Nooks, &c.

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## ang Folk.

"CUB"-A STORY FOR ELDER Ġ. Sisters.

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Cuy actually quivered in his ecstasy. He was afraid, for a second, lest he should break down and cry. His new friend devoted half of his afternoon holiday to teaching him the rudiments of balancing and guiding the two-wheeled throne, promising, at parting, to "give him a hail again soon."

In subsequent lessons and talks, the pupil received ideas that set his sluggish wits to work. His instructor was, for-

pupil received ideas that set his aluggish wits to work. His instructor was, fortunately, a clean-hearted, clean-tongued fellow, as wholesome and honest as he was wide-awake. He was sorry for the solitary boy, compassionate, without contempt, of his ignorance of ways and means of "getting on in the world." He told him how he had picked strawberries and currants, and killed potatobugs before breakfast on summer mornings; mowed lawns in towns. ings; mowed lawns in town and helped in country hay-fields in vacation; shovelled snow, sawed and split wood in winter time.

"Almost anybody will give you a job if you'll look him right in the eyes and tell him civilly what you are working for. My father isn't a bit rich. He's only a master-workman in a machine shop. But he's the finest fellow living. He paid me for odd chores, and put me up to getting others."
"I darsn't speak to my father about

it!" said Cub, digging his necls into the gravelly earth. "And I'm sure Sadie would shut me right up if I was to mention such a thing. She's boss at home—Sadie is I"

When they next met he had stirring news. His father could not see that there was any impropriety in Cub's plan there was any impropriety in Cub's pian of earning money, but strongly insisted that Mr. Rhett should be consulted before it was spent for a bicycle or anything else. Moreover, Oliver Lyman (the new friend) hurried on to say, he knew a fellow who was going into a New York store where he could not use his York store where he could not use his bicycle, and was willing to sell it for thirty dollars.

"Good as new, for I examined it myself, and hardly scratched. The fellow has out-grown it, too (he's six feet one). He'll wait six months for the money, leaving her up in our garret not to be used until she's paid for. But you might treat yourself paid for. But you might treat yourself to a peep at her say once a week to keep up your spirits, you know. And there's a lady in our street who wants some wood sawed. I spoke to her this morning to save the job for a friend of mine.... Cheer up, old-fellow!" for Cub had sat down suddenly on the roadside, weak under the rush of hope and desire. "You'll get her, as

sure as a gun !" By the next Saturday night Cub had named two cords of wood, and been paid a silver dollar for the job. He had worked faithfully, so nearly beyond his boyish strength that his sleep each night was like the torpor of exhaustion. "He just kicks off his shoes and steps

out of his clothes, leaving them on the floor, and tumbles head first into bed like a dumb animal !" Sadie reported, indignantly, below stairs. "It was not ten minutes after he went up to-night before I stopped in at his room for the candle, and he was snoring shockingly. Boys are but one remove from the brute creation !"

"Seems to me I never saw another dollar as big as this," said Cub, turning it over in his palm, as the two boys sat together under the scrub-cedars.

"That's always the way with money you make yourself," rejoined his experienced companion, "I like to get mine in dollar lumps, so that I won't be

drawers."

"I haven't a place I can turn a key upon. Sadie rummages in every hole and corner now and then and throws away lots of things I meant to keep."

After long consultation it was determined to make Mr. Lyman treasurer of the fund. Neither of the lads appreci-ated the pathetic significance of the relief and satisfaction with which the deposit was made by one who "darsn't"

reveal the project to his own father.

No stronger evidence could have been adduced of the indifference felt by the Rhett family as to the whereabouts and doings of this one of their number than the fact that nobody missed or questioned him respecting his long absences during that spring and summer. He would beg a slice of bread-and-butter from the cook on Saturday morning, and leave her to tell his mother that he was "going to spend the day out-of-doors a little way in the country." For weeks at a time he was up and out of

the house by four o'clock in the morning, coming in through the kitchen in season to run up to his room and "wash-up" before the half-past seven o'clock breakfast, and no one was the wiser except

Katy.
"Yez aint gittin' into bad company, be yez?" the latter asked him once, confidentially.

The boy laughed up at her with a pair of honest blue eyes that were seldom so

(To be continued)

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Prem the Ball (Can.), Dec 15.

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