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# THE CANADIAN PRESBYTERIAN.

TORONTO ENGRAVING CO.

Vol. 17.—No. 4.  
Whole No. 832.

Toronto, Wednesday, January 18th, 1888.

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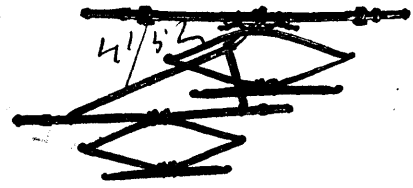


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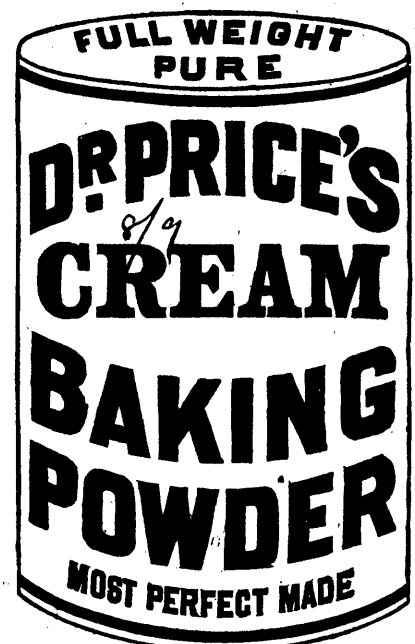
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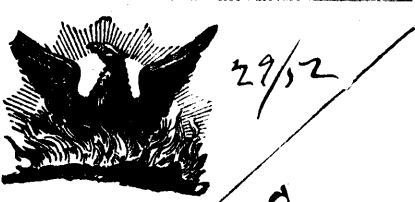


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# THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, JANUARY 18th, 1888.

No. 4.

## Notes of the Week.

THE *Catholic Standard*, in an editorial on "The Religious Outlook in the United States," says Evangelical Protestantism "is rapidly becoming extinct." There is just as much truth in this assertion, and no more, says the *New York Independent*, than there would be in the statement that the United States is rapidly becoming a desert.

AT the thirty-third annual meeting of the Scottish Auxiliary of the Chinese Mission of the Presbyterian Church of England, the report contained the following statistics. Communicants in the five centres of Amoy, Swatow, Hak-Ka, Formosa and Singapore at December 31, 1886, 3,553; children baptized in 1886, 186; total baptized children, 1,962; membership under suspension, 208; total membership, adults and children, 5,778; number of stations, 106; native agents, ninety-eight; theological students, forty-six; native contributions over £1,200. The income of the auxiliary for the year had been £2,603 2s. 5d.

CARDINAL TASCHEREAU has again felt impelled to condemn the Knights of Labour. On this question the American and Canadian Cardinals are not in accord. Cardinal Gibbons has taken a tolerant attitude in relation to the body of organized labour while his Canadian confrere has on two occasions given expression to his hostility. The ground he takes is that good Catholics ought not to belong to an oath-bound society. Another illustration of altered circumstances. The Knight of Labour has to take an oath, so has the Jesuit. The inference is plain that what is wrong in the first instance is perfectly right in the latter.

MR MOODY has begun a series of evangelistic meetings in Louisville, Ky, in a tabernacle erected specially for the purpose at a cost of \$10,000. All the denominations are united in the work, and great good may be expected. It is to be regretted that there is a danger of the colour question interfering again with the harmony of Mr Moody's meetings in the South, as a number of coloured pastors have published a protest against the programme which calls for separate meetings for Negroes. There is no occasion for separate meetings. So long as both races are equal before the law they ought to be in the Church.

THE Rev. Jonathan Goforth has made an appeal for a fund to help to relieve the destitution caused by the awful calamity in Honan, China, by the overflow of the Hoangho. He is correct in his opinion, that as the bearer of material help, he would ensure a cordial welcome as a Christian missionary. In any case, the relief of distress is both humane and Christian, irrespective of subsidiary motives. The charity so eloquently commended by the apostle, vaunteth not itself, nor seeketh its own. For Christ's sake and that of humanity is always sufficient motive for the alleviation of distress. It is therefore hoped that Mr. Goforth's appeal will evoke a generous response.

THE first number of a new volume of the *Canadian Independent* has made its appearance. The Rev. John Burton, who edited it for the past six years, has retired from the editorial chair. During that time he has done excellent work, which is generously acknowledged in a resolution adopted by the directors of the Congregational Publishing Co. Though still the much-appreciated pastor of the Northern Congregational Church, Toronto, Mr. Burton has withdrawn from the membership of the Union. The Rev. W. Wye Smith, of Newmarket, a gentleman who has made valuable contributions to Canadian literature, has undertaken the editorial management of the *Independent*. In his hands it will maintain its former prestige.

THE *Christian Leader* says Too long has the selfish type of the Christian prevailed in the Church,

if the contradiction may be allowed. Did Jesus, when He contrasted the Samaritan with the priest and Levite, pictorially set forth a time when religion in its best form would be found outside the temple, when Christ Himself, with His charity, would for the most part find a true home outside professional and even professed Christianity? It ought to be an impressive sign to us that atheistic and semi-atheistic societies arise in these days to act the part of the good Samaritan, in the hope of doing something better than the Christian Church is doing, or thinks of doing, for the relief of those suffering half-dead millions who have borne the burden of their toil and misery so long, and upon the whole so patiently. Strange, that Christ's word to His Church to-day should be, "Go, and do thou likewise."

If there was reason a few weeks ago to expect that the breach between Dr. McGlynn and his ecclesiastical superior was in a fair way of being healed, there is no such expectation now. Monsignor Preston had preached to an audience in the New York Cathedral the doctrine that good Catholics should take their politics as well as their religion from the Pope. Before a large and enthusiastic audience the excommunicated priest made a powerful reply. Not only did he show that Papal interference in political affairs in different countries had been serious blunders, but that even in religious matters, the occupant of the Papal throne was not always infallible. He claimed freedom of conscience as well as the complete severance of Church and State, and in bitter invective inveighed against the fulsome adulation of the Pope during these Jubilee weeks. The most significant thing is the enthusiasm with which his remarks were received by a Roman Catholic audience.

At the visit of John I. Sullivan to Great Britain has raised a degree of enthusiasm in behalf of pugilism, it is gratifying to see that there are many ready yet to raise a vigorous protest against the apotheosis of brutality. Here is how our Glasgow contemporary, the *Christian Leader*, voices its indignation. The crowds of debased gamblers who are to be seen even in the large towns of Scotland, rushing with feverish eagerness for the evening paper containing the results of the latest races, have too clearly indicated the monstrous growth of a paganism among the broadcloth population, quite as loathsome in its moral aspect as that of the slums. But we were hardly prepared for the information that the brutal champion of the American prize-ring was received in Edinburgh with almost as much enthusiasm as if he had been his friend the Prince of Wales, and that "the first of two fistic exhibitions," given in the same hall where Professor Henry Drummond and other evangelists often preach the Gospel, was actually attended by nearly 2,000 people, each of whom had paid from 1s. to 5s. for admission. This in the city of John Knox in the closing days of 1887.

THE London correspondent of a Scotch paper says Many people go to church on Christmas Day who are rarely to be seen there at any other season of the year. Special services are given in nearly all churches and chapels, though it is the High Anglican Churches which, as a rule, turn the season to the greatest account. These High Churches are particularly well decorated, and the singing of hymns and carols is delightful. The writer went one forenoon to the City Temple, with the prospect of hearing what Dr. Parker had to say for America and himself on his return to this country, but it turned out that Dr. Parker does not resume his ministerial labours till February. The pulpit was occupied by Professor Elmslie, who had a huge congregation. Many Southerners have sympathized with the gossiping Pepys when he complained that a Scot preached "most tediously," but that could not be said of Professor Elmslie. The congregation looked as if they would have liked him to go on much longer. And yet the sermon was quite simple—only the "old story" told in a matter-of-fact style, which was very touching. The same

Congregational pulpit was occupied at night by another talented Presbyterian, Dr. Thain Davidson.

PROFESSOR WOODROW, who was ousted from his chair in the Theological Seminary in Columbia, S. C., on account of his teachings on evolution, has continued as professor in the University of South Carolina. According to a special despatch to the *New York Tribune*, one of the inducements offered to the students of the seminary is that they can attend the lectures of the university professors. Says the despatch Some of the seminary students applied to Dr. Woodrow for private instruction. He refused. They then matriculated in the university in order to hear Dr. Woodrow's lectures, which he could not prevent. When the seminary faculty ascertained this a boycott was determined upon. The students were visited and told that attendance upon Dr. Woodrow's lectures was injuring the seminary, that outside friends would withhold contributions, that the support of those who persisted in attending would be cut off; and that the attendance upon the lectures of Dr. Woodrow was in direct opposition to the will of the Church. The boycott was for a time complete, but some of the seminary students have informed the faculty that they propose to continue attending the Woodrow lectures. No other action has been taken by the faculty.

IN his paper for the Scottish Geographical Society, the *British Weekly* remarks, Sir Francis de Winton touched on many of the subjects covered by that name of vastness, Central Africa. There are from fifty to a hundred millions of "free-living, work-hating, fairly contented people" within the tropic zone, and amongst them representatives of half a dozen European nations, whose civilization is largely an affair of doing trade with simple races and overreaching them. What the result will be a century or so hence is indeed, as the ex-administrator of the Congo Free State said, "a very grave question," and the "welding" of which he spoke before there can be "a useful mass" of population is terrible to think of. To look at an immense region on the eve of such a tremendous change in its destiny is surely to be impressed with the fact that the sanctifying force of Christianity is necessary if "development" in Africa is not to be the progress of a Juggernaut car. What a task awaits the home Churches! For Islam, Sir Francis has nothing to say, except that it is an easy religion for the African to adopt, and that in this newly-opened field the historic battle between Crescent and Cross will have to be fought out. "A tide of Mohammedan invasion is rapidly setting in from the north and from the east," and Mohammedanism, as Dr. Felkin said, if it has a mission, is bent on slave making.

IN explanation of the philanthropic work in which she is engaged, Lady Dufferin writes to a Montreal lady. She earnestly commends female medical missions. The following paragraph occurs. The male doctor is only admitted in extreme cases, and even when the patient is in danger his examination of her condition is made under the most unsatisfactory circumstances and must often be practically useless, while for those who suffer merely from ill health, as distinguished from an illness, there is no help at all. We do, therefore, most earnestly desire to increase the number of female doctors in India, to instruct native women, educating them as doctors, midwives and sick nurses, to open lying-in hospitals and female wards, and we are making decided progress, though we have not nearly enough money for so great an object, and we have great difficulties to contend with. The £50,000 to which you allude are far from being collected; but I feel sure as time goes on the people of the country will take more and more interest in the work and every year will see the question of providing medical relief for women taken up with more determination and with ever increasing success. Any expression of interest and sympathy coming from Canada is especially grateful to me and I desire to thank you sincerely for your letter.

## Our Contributors.

### SQUABBLING OVER MATTERS OF DETAIL.

BY KNOXONIAN.

In a recent lecture, Principal MacVicar is reported to have said that much of the unbelief we have to contend against in Churches is caused by "seeing Churches often rent asunder by minor differences and squabbling over matters of detail."

That sentence opens up a mine that we have often thought is not sufficiently worked. A large proportion of the practical unbelief found in many of our congregations is produced in the very way described by the Principal. Men who ought to be leaders in spiritual matters magnify non-essentials, discuss trifles, and squabble over petty details, until they and everybody in the congregation forget—if they ever knew—that the main work of the Church is to glorify God by the salvation of souls and the edification of His people. Congregations are sometimes so busy with the squabbling that you might visit them and come away, if you judged merely by what you saw and heard, without the slightest suspicion that anybody there had a soul to save. Little trumpety matters, not worth five minutes' discussion, are pushed into and kept in the foreground, while the vital work for which the Church exists is belittled or ignored. And, with shame be it said, the people who squabble over petty details, and ignore the vital work of the Church, are too often people who claim to be Presbyterians of the most orthodox type. Too often they base their claim on their ability to squabble over the small end of nothing.

Let us take a ramble over the country, and see how Churches are often rent by minor differences and squabbles over details.

Here is a Church that is being rent about a question of posture in worship. The people used to stand at prayer, and sit while they sang, and now somebody wants to sit at prayer, and sing standing. Zion is convulsed. The leaders take sides. The parties are formed. The noses are counted. Men who never pray sitting or standing, or in any other posture, fight the hardest and make the most noise. Who in that crowd thinks that the main work of the Church is to save souls and edify saints? There are a few people in the Church, however, who are thinking very seriously, and what they think is, that religion is a fraud. And these thinking few who are being driven into unbelief are very often the sons and daughters of the fighters.

Here is a Church bravely wrestling with the melodeon question. More energy is displayed in fighting about that little melodeon in a month than has been displayed in fighting the world, the flesh and the devil for the last ten years. Men who have never been in prayer meeting in their lives will run every night to a meeting about the melodeon, and rise at midnight to break into the church, and throw the little melodeon out.

Who ever thinks about the conversion of souls, or the edification of saints, while a melodeon controversy is going on? Could the distinguished leaders in that great ecclesiastical struggle be expected to come down for a moment to such small considerations as conversion and sanctification? No, not for a moment. The squabble must go on, no matter where men go.

And here is a Church that has a squabble on the hymn question. One party thinks it quite right to sing about poisoning the steady pole on the boundless void of space, and to apostrophize lazy people, and tell them to look at the ants, but altogether wrong to sing "Rock of Ages, Cleft for Me," and "Jesus, Lover of My Soul." So the squabble goes on, and while it goes on, the devil takes good care to put in his work.

Sometimes one meets a congregation that is squabbling over the question whether they have heard the Gospel or not. Some stranger has visited a village or rural Church, and announced himself as a great evangelist from New York, or England, or Scotland. These people always announce themselves as coming from a large place. They know right well that there are a great many fools in this world who estimate every man by the size of the place he says he comes from. The evangelist preaches a while, and some people discover that he does not preach the Gospel, whilst others declare that they never heard the Gos-

pel before. The squabble goes on for a while, and one thing becomes painfully clear, and that is, that neither party is much under the power of the Gospel.

In a few places you may find the people greatly exercised over what they call Popish Aggression. By means which all know, they were led about a year ago, to think that there was a "crisis" on hand. The Ontario Government were probably getting out timber for martyrs' stakes. These excellent people fear the thralldom of Popery. The thralldom of meanness, the thralldom of penuriousness, the thralldom of niggardliness, the thralldom that leads a man to hide behind his woodpile when the collector comes round, they have no fear of. Some of them don't even dread the thralldom of whiskey. Rome is what they dread, and they discuss Romish aggression so much that they forget to pay their minister's salary, forget to give anything for missions, forget to pray, forget family worship; in fact forget that they and their children have souls that were ever intended to do anything but curse Rome. Neighbours and young people who know that the lives of some of these men are not as pure as the life of many a Roman Catholic sneer at the so-called champions of Protestantism, and conclude that religion is a humbug.

Any secondary matter that is pushed into a first place by squabbling produces unbelief, and does an immense amount of harm.

### HEALTH RESORTS IN THE SOUTH OF ENGLAND.

BOURNEMOUTH

is now one of the most frequented health resorts in England. Since our arrival, we have met several from Canada, some from Toronto, some from London, and others from Belleville, as well as several from the United States. The great majority, however, are from the more northerly counties of England. It is situated on a large bay at the western extremity of Hampshire, close to Dorsetshire. The bay is bounded on the west by the Isle of Purbeck, and the entrance to the town of Poole. On the east is a long neck of land called Christchurch Head, just opposite to The Needles, the white cliffs on the west of the Isle of Wight. From point to point of these headlands is a distance of fourteen miles. The sea shore all round consists of clean, fine sand, which gives an opportunity both for pedestrian and equestrian exercise from Poole Harbour to Christchurch Bay. The bold and varied forms of the projecting cliffs, and the coves which indent them, make a constant change in the scenes. The tides, owing to the presence of the Isle of Wight, are such as make it difficult to know whether it is high or low water. This, as in the case of the Mediterranean, causes the sea to be far more charming to the eye than the long tracts of bare sands to be seen at low water in the north of England.

On these sands children are always to be seen digging and playing, and here, too, invalids stroll, inhaling the sea air, while protected from all winds but the south, by the cliffs which are from 100 to 120 feet high. These cliffs are being gradually worn down, and carried seaward to form land or rock in some future geologic age. The bathing in summer must be delightful, as there are no rocks.

THE TOWN

extends some four miles in length, being built on two cliffs, and on the slopes of the intervening valley, which has been converted into pleasure gardens, running more than a mile from the beach in a north-west direction. Through these gardens flows a streamlet—the Bourne which, after rippling over tiny cascades and under rustic bridges, pursues its short course to the sea.

On each side of this brook are well kept lawns, intersected with beds of rhododendrons, plants, tulips and other flowers which must look bright and pretty in spring and summer. The sloping borders on either side of the valley are planted with evergreens, deciduous trees and shrubs, and higher up with pines in great variety. Quiet secluded paths lead in all directions, and seats are provided for invalids and the public generally. The East and West Cliffs are both sheltered by pines—the East the most. The West Cliff is said to be more bracing and is of course drier than the valley. In the summit of the hills the air is pure and invigorating, but strange to say, these conditions are changed at night, the high lands being warmer than the lower and more sheltered parts. This is said

to be particularly noticeable in the western district. All persons, therefore, who come here in search of health, can find what their peculiar troubles may demand. It is something to be able to have a choice within no great distance. There are railroad stations on both cliffs, and these are connected by a line which is soon to be opened.

THE PIER OR PROMENADE

is the great centre of attraction. It runs direct south from The Gardens, some 838 feet into the sea, being thirty-five feet wide at the entrance, and at the extremity 110 feet. There are glass screens on both sides, which protect from the wind without excluding the view. Comfortable seats are arranged so as to give shelter in all kinds of weather, and invalids sit reading and listening to the band, which plays daily at certain hours. The prospect from the pier in bright weather must be delightful on all sides. To the west is the Isle of Purbeck, in front of which stands the perpendicular pillars known as "Old Harry," and not far off is another which has been named "His Wife." To the east is Christchurch Head and The Needles, large ledges of rock at the western extremity of the Isle of Wight. The pier must be a lively place in summer, when excursion steamers are arriving from and departing to all the ports around the coast. It was only about 1854 that

ATTAINED ANY IMPORTANCE.

either as regards size or reputation as a health resort. Now each year adds to its popularity, so that in summer it is full of pleasure seekers, and in winter full of invalids. Medical men have written it up, some think far beyond its merits. In October, when we arrived, the weather was very fine, and during November and December, so far anything more dreary and dismal for delicate persons I can hardly conceive. It is certainly not cold, and perhaps those from the north may find it comparatively pleasant. The sun occasionally shines out between showers and then the air is enjoyable. It is certainly not a place of winter residence for those who possess a measure of good health, for the humidity of the atmosphere and the unsocial character are sufficient to drive away to brighter skies and livelier scenes all who are not compelled to remain, and who must find company in the society of men and women described in novels and romances.

THE SANITARY ARRANGEMENTS

are all that could be desired. The houses on the cliffs are detached, admitting a current of air all round them. They are built on sandy soil, through which rain percolates and leaves the surface dry. The local authorities spare no expense in keeping the streets and roads perfectly clean and free from garbage of every kind. The drainage is admirable, being carried out far to sea. The water supplied to the town is pure and soft. The hotels are excellent, the churches numerous and handsome, lectures frequent in some of the halls; concerts are held in the town hall, and bands play everywhere. There is also a club on the seashore where elderly gentlemen read the papers and play whist. There are afternoon tea parties where the ladies meet and chat for an hour or more. Such are the mild enjoyments of the place.

The whole district around is on the chalk, over which are beds of whitish clay and sand. This table land has a barren, sandy and flinty soil, covered with various heaths, gorse and plantations of fir, which give a certain attractiveness to the neighbourhood. Between these pine woods and the cliffs are walks, exposed to the bracing air of the sea. The cliffs are broken wherever a streamlet occurs, into ravines of various lengths and widths, according to the size of the stream. These openings are called here, as in the Isle of Wight, by the name of

CHINES,

which cause a long detour, just as happens so often on the shores of the Mediterranean. These chines are amongst the best known geological features of the district, and occur under other names wherever the same physical causes operate. They are deep fissures or gulleys eaten out of the soft strata of the lower greensand by the action of running water, and derive their name from the Anglo-Saxon "cine," or "cyne," a cleft. The verb "to chine" was used by Spenser in the "Faerie Queene"

Where biting deepe, so leadly it imprest  
That quite it chyned his backe behind the sell

Dryden also uses the same word "He that in holiday did chine the long rib'd Apennine"

EXCURSIONS

are numerous in summer and autumn by charrabancs, which are very comfortable and popular vehicles. Parties drive to the towns around, such as Poole, Wimbourne, Christchurch, Corfe Castle, the New Forest, etc.

Boscombe and its chine make a pleasant walk of two miles. There are many villas and residences all around it. There are also public gardens with rustic bridges. The Manor House here is the residence of Sir Percy F. Shelley, the son of the poet. The grounds around the house are extensive and laid out artistically. They are not open to the public. There is a large hotel here called the "Chine Hotel." A few miles farther on is Christchurch, on the Salisbury Avon, just above its confluence with the Stour. The town itself consists of a long straggling street, at the end of which, on the banks of the river, stands

THE PRIORY CHURCH.

which is very old, very interesting and very attractive, especially to students of architecture, because it embraces every style of English art from the earliest form of Norman down to the decadence of the Perpendicular Period, even to the introduction of Cinquecento ornamentation. It is longer than any of the Welsh, Irish or Scotch cathedrals, and of many even of the English. In its tower are eight bells, three of which have legends of the fourteenth century; the others appear to date from the time of Henry V. One inscription, when translated, reads thus: "Quick, Augustine (while yet the mighty preacher or herald sounds not, that the Holy Lucharistic Lamb may drive away ills from the Weary. Another. "All saints be our warning, since that is thy name, may the virtue of a bell make us live soberly.

Just within the porch, and almost the first object that met my eye, was a handsome marble monument, erected in 1854 to the memory of Percy Bysshe Shelley, the poet, who was drowned in the gulf of Spezzia in 1822, his body being burned on the shore and his head taken to Rome by Lord Byron, who had it buried beside the grave of Keats in the Protestant Cemetery. The lines on the monument are from one of his own poems, and are very appropriate.

He has outsoared the shadow of our night,  
Envy and calumny, and hate and pain,  
And that unrest which men miscall delight,  
Shall taunt him not, and torture not again;

From the contagion of the world's low strain  
He is secure, and now can never mourn.  
Not when the spirit's self has ceased to burn  
With sparkling ashes load an unadorned urn.

CORFE CASTLE,

in the Isle of Purbeck, Dorsetshire, is frequently visited, the ruin being historical, and always an object of deep interest. The site of the castle seems to have had a fortress on it in the reign of Alfred, because his daughter, Ethelgiva, the first Abbess of Shaftesbury, held certain rights in the castle. This would fix the earliest known period of its existence at the year 875 or 877. It is however, with Elfrida, the Queen of Edgar, that the history of these noble ruins commences. King John made the castle his residence; he deposited in it his regalia and converted it into a State prison, confining and starving to death twenty-two prisoners, the flower of the French chivalry. This was about 1202. In 1213 John surrendered "England and Ireland to God, St. Peter and St. Paul and to Pope Innocent and his successors," and did homage to the Pope's legate. The castle continued the property of the different kings or queens or their favourites down to 1643, when it was purchased by Sir John Banks. Then commenced the war between the King and Parliament, when most of the fortresses fell into the hands of the latter, Corfe Castle remaining almost alone in its loyalty. Lady Banks—her husband was absent with the king—bravely resisted all attempts upon her castle, until, by the treachery of an officer of her own garrison, it too was surrendered to the Parliament. Everything was then given up to plunder and destruction, the walls were undermined and blown up with gunpowder, and the noble edifice became the ruin it now remains.

We may be reconciled to the sacrifice of this grand historical structure, writes the historian, seeing that its destruction struck a blow at the feudal system, which paved the way to the freedom England now enjoys. We may be thankful, too, that the sufferings

long and bitter, which hundreds of prisoners endured within these walls, long, lingering misery, ended only by death, are now no longer possible. T. H.

Bournemouth, England, Dec., 1887.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

MR. EDITOR I feel bound, in the interest alike of sound religious teaching and of the traditional policy of the Presbyterian Church in relation to education, to protest against the views on this subject contained in Mr. Henderson's letter, in your issue of December 28th last. I am one of those who are willing to have religious instruction given in the public schools; but I am not willing to make the giving of religious instruction obligatory on the teachers by a general Provincial law. I am quite willing to leave this matter, where it ought always to be left, with the local authorities of each school. A district that wants to have religious instruction given by its teachers can then make provision for it by electing to its school board men who are in sympathy with the view; while other districts that do not want such an arrangement made can go on as they are now doing. While it would be easy and safe to make such provision in some districts, it would be neither easy nor safe in others. Why should Mr. Henderson want to deprive the people of their freedom in this respect? Such a proposal smacks of the persecuting spirit too strongly to be tolerated in this country.

For many years past, I have been favourably situated for learning the views of both our legislators and our teachers on this question, and I have no hesitation in saying that the former will need a great deal of persuasion to induce them to make religious instruction compulsory, and that the latter would so generally evade the obligation as to make the law a dead letter, if it were enacted. Surely Mr. Henderson knows that religious instruction can be reduced to the merest farce, while the teacher complies strictly with the letter of the law. Perhaps it has not occurred to him, that, in a large number of districts, the teachers would find themselves compelled either to stop giving religious instruction, or to give up their situations. It is easy to say that the Education Department could enforce the law by the usual penalty withholding the school grant, but it is quite safe to say that no Minister of Education will ever enter upon a task so gigantic, so dangerous, so useless and so senseless. The subject of religious instruction is troublesome enough now, it would be infinitely more so, were the instruction made compulsory.

Mr. Henderson is quite willing to have religious instruction "in the letter of the Divine word" given by men who are not themselves religious. He goes further still, and avows his desire to have the law so changed that even irreligious teachers shall be compelled to give religious instruction. If I have put a wrong construction on his own words, he can easily set me right; but the position I have just stated is so shocking to me, that I expect other people to say I have misrepresented him. How many Christian parents, who are earnestly endeavouring to educate their children, not merely in the letter, but in the spirit of the Divine word, would be willing to take their chance of the kind of instruction in the letter which Mr. Henderson is willing to accept. If such a law were passed and enforced, thousands of children would be withdrawn from the public schools and sent to private institutions.

Such a change in the law as Mr. Henderson wants would arouse sectarian feeling and controversy in many districts, where denominational harmony has hitherto prevailed. So long as giving religious instruction is not obligatory on the teacher, no effort is made by the members of any sect to have a teacher of their own persuasion. All this would be changed by a change in the law. Every school section would soon become such a sectarian bear garden, that the law would have to be restored to the condition it is now in.

Mr. Henderson makes light of the difficulty about having the Bible taught by agnostics, that is by those who do not believe it. His first answer to the objections urged is, that it is not desirable to have an agnostic for a teacher. Admitting the soundness of this view, I ask him how agnostics can be prevented from becoming teachers. They cannot be kept out of the profession by means of tests, because the Legis-

lature would never consent to impose them, and they would be of no use if they were imposed. Once in the profession, they cannot be kept out of the schools, because trustees have no means of recognizing them. Moreover, there are thousands of sensible trustees who, so long as an agnostic respects the religious proprieties, will refuse to dismiss him, simply because they are told he is an agnostic. And if an agnostic chooses to keep his opinions or want of opinions, to himself, how can Mr. Henderson use his influence to have him removed? What kind of proof will he furnish to a school board in such a case?

His second answer is, that the use of the Bible will aid in discovering the agnostic where he already may be. Not necessarily. Mr. Henderson ought to know that it is quite possible for a skillful agnostic to saturate his pupils with utterly unorthodox views about the Bible and religion, without leaving it possible for any person to object, with success, to any particular part of his teaching. In these days when eminent Protestant Churchmen are divided in their opinions on the canon of Scripture itself, very extreme views may be taught in school about the cosmogony of Genesis, the journeyings of the Israelites, the character of David, the theocracy and religion of the Jews, and even the teachings and miracles of Christ, by agnostics, sheltering themselves under the aegis of the Church. Such agnostics are usually quite willing to let this subject alone, but if they are compelled to teach the Bible they will certainly teach it in their own way.

Mr. Henderson's third answer is, that a man may cherish a doubt about the Bible, and yet not treat it with disrespect. I am compelled to wonder what kind of agnostics Mr. Henderson has become acquainted with. He seems to think that disrespect for the Bible is a necessary characteristic of agnosticism. It is nothing of the sort. The true, and I may add, the dangerous agnostic, is an earnest seeker after truth, who takes a scientific interest in the Bible as he takes a scientific interest in other early literary productions of the human race. Apart from inspiration and the miraculous altogether, the Bible is unquestionably the most valuable source of light we possess on the origin and early progress of civilization, and in this character it is earnestly, and even reverently, studied by the scientific agnostic. In this character also, it would be taught by him, and in that fact lurks the danger which I most fear.

I need not enter into the separate school difficulty which Mr. Henderson underrates, simply because he overlooks the fact that it is a physical impossibility for all Roman Catholics to enjoy separate school privileges.

WILLIAM HOUSTON.

Toronto, January 2, 1888.

INFORMATION WANTED.

MR. EDITOR, - Would you kindly inform me whether there is a set of questions prepared by the Assembly's Committee on the State of Religion, to be answered by Sessions? I have written to every one who, I thought could give any information on the subject, but to no purpose. My predecessor as Convener of the Presbyterian Committee tells me that, last year, the questions came about the 1st of February. Now, our Presbytery meets in the end of February, and it is unreasonable to expect that, in so short notice, anything like all Sessions could reply. If there are to be questions sent, why could they not be sent in December as well as in February? If no questions are to be sent, Presbyteries should know, so that they could take steps to gather such information as they thought necessary. A CONVENER.

THE Philadelphia Presbyterian makes an appeal to contemporaries on a matter that has taxed its inventive ingenuity. It says Doubtless you, like ourselves, are often perplexed in replying to lady correspondents, who are strangers, as to whether the prefix Mrs. or Miss is the proper one to use. We have decided to adopt the simple abbreviation Ms. in all such cases until somebody suggests something better. Suggestions are in order. At the present moment time is too pressing to afford leisure to grapple with a new problem. As, however suggestions are in order, it may be remarked that the proposed abbreviation has been pre-empted. As lady correspondents, who write both prose and poetry, know that Ms. stands for "manuscript," they may suspect an ambiguous allusion in the secondary use of the contraction.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.  
NOTES ON WATT'S GREAT HEAVENLY HYMN

IESUS SHALL REIGN WHERE'ER THE SUN

BY THE REV. DR. AN. MORRISON, M.A. OWN FOUND.

Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

The original consisted of eight verses rather many for an ordinary service, and so the compilers of our hymnal have only made use of five in their selection, a translation of which in Latin we furnish in the same measure, in accordance with our custom

### LATIN TRANSLATION.

Jesus regnabit sol ubi  
In tota orbe it mundi.  
Benigna tendent et regna  
Decrescens, crescens dum luna,  
Et erit quum nil amplius.

Sabâque Shelxi venient  
Reges, coramque hoc cadent:  
Et nomen—sicut is fragrans  
Altare omni oriens  
Præclarum erit per orbem.

Gens omnis illo serviet,  
Amorem ejus et canet;  
Infantium tenerum voces  
Carebunt neque canticis,  
Per gloriosos hos annos.

Felices, Is regnans, Cuncti:  
Captivi erunt liberi:  
Delectus, suave otium.  
Pauperi, opes Gentium.  
Argentum, aurum, et gemma.

Calore Cuncti sub solis  
Ferantque aplos honores:  
Curistes novum et carmen:  
Terrestres spondeant, Amen.  
Nunc, secularum secula

The metrical version of the psalms in common use in the days of Isaac Watts (1674-1748) was that of Francis Rouse, Provost of Eton. This was the first hymn book of English Protestants, for in turning from the Church of Rome they also turned away from all her mediæval hymns, good and bad, orthodox or heterodox. Other versions had been tried, such as that of Patrick Sternhold and Hopkins, Tate and Brady—an English Church affairs, sanctioned in 1693, but now little used—but Rouse's version, with all its roughness and Judaism and metrical infelicities, was the favourite, and has held its place for over 200 years, and seen every rival go to the wall. With many to this day it is the only hymn book that is used in the worship of God. And when we think of its history, its traditions, associations and, above all, its fidelity to the Word, we will cease to wonder that many are slow to admit any other hymn book to the level of the psalms. These are the true Hebrew melodies, and no hymn book has ever been tested as to its value as these Songs of Zion. They were the only vehicles of praise known to our covenanting forefathers. They have been heard from the "utmost corners of the land," in the "moorland of mist," in the hiding places of the mountains, in the cell of the prisoner, and on the scaffold of the martyr. But in the days of Isaac Watts this version of the psalms was new, and had no such recommendations. Sten-net's "Hymns for the Lord's Supper" did not appear till 1683, and Mason's "Songs of Praise" till 1697. These last found some favour in the English Church on account of the author belonging to that Church, but the great bulk of the Protestant population had no hymn book but Rouse's metrical version of the psalms. And to an ear so musical and a taste so refined as that of Dr Isaac Watts, those psalms, in many respects, were anything but agreeable, and accordingly he resolved to supplement them with a hymn book, and in 1707 he published his first work containing 222 psalms and hymns and spiritual songs. Some excellent pieces like those of Bishop Ken's, the Morning and the Evening Hymn, had found their way into the homes of the people, but as yet the modern hymn book was unknown in the Church of God. This great want being met by Dr. Watts, he must be regarded as the father of English hymnody, and, as J. Bird says, this place is now to him freely accorded.

In this day when every man has a psalm, it is hard for us to realize the greatness of the work of Isaac

Watts, in making the reformation he did make in the matter of praise. He had not only a hymn book to prepare for the Church, but had to face a wall of prejudice so inveterate and invincible that to this day, in the case of many, it has not been overcome. I mean the prejudice against the use of hymns of mere human composition in the worship of God. Watts had to face the storm, the first drops of which he felt when he stood before the long faced deacons of the little Dissenting Church in Southampton upon the occasion of introducing his first hymn—65th Paraphrase. But he had the courage to stand on his feet, and repeat the onset with hymn after hymn till he put a book into their hands containing 222 psalms and hymns and spiritual songs—a book which gave a great lift to the spiritual life of the Church—a book in which Christians were no longer compelled to wrap up the shining glories of the Redeemer in the shadowy language of types and figures, but a book that enabled them to come to God in the matter of praise as well as in the matter of prayer by a new and living way with the name of Christ on their lips.

Here, however, we speak of him not as a hymn writer, but a psalm translator. The rough verse and Judaic colouring in which Francis Rouse had presented the great truth with which the Hebrew text was charged, did not meet his view, and so he undertook the task of preparing a new version of the psalms. His design was not only to make better verses, but to divest the psalms of their Judaic character—in short, to present them in the sunlight of the Christian dispensation. With his end in view, he says: "I have entirely omitted some whole psalms, and large pieces of many others, and have chosen out of them such parts only as might easily and naturally be accommodated to the various occasions of the Christian life, or at least might afford us some beautiful allusions to Christian affairs. These I have copied and explained in the general style of the Gospel. I have chosen rather to imitate than to translate, and thus to compose a psalm book for Christians after the manner of the Jewish Psalter.

I have expressed, as I may suppose David would have done had he lived in the days of Christianity." The work was at length prepared for publication, and it issued from the press in 1719. The hymn

Jesus shall reign where'er the sun, etc.

is his translation of the 72nd Psalm, and though scarcely equal to Montgomery's translation of the same, "Hail to the Lord's Anointed" in point of literary finish, is even a greater favourite, and must ever be looked upon as one of the great hymns of the Church. This is all that can be said in regard to the genesis of this noble hymn.

It is to such a hymn as this we turn in our missionary gatherings when we would seek to rouse the sleeping energies of the Church, and quicken her faith as to the future of our world, still in a sense waiting for redemption—even the glorious liberty of the children of God; and it is in view of the sublime prospects unfolded in the sacred page that our faith seeks for such a vehicle of song—such an expression of our hope. In 1862 this triumphant hymn was sung at a great missionary meeting in Fiji, when 5,000 exchanged heathenism for Christianity, and during the quarter of a century that has transpired since how often has it been sung on similar occasions? There is no peradventure in its prophecy—no falter in its tone. In our little forecastings we can only say *perhaps*, and in our little efforts we often fail; but the Master saileth never. He will not fail nor be discouraged, till the isles wait for His law. Why should there be any faltering in its tone? The work of redemption was no peradventure in the hands of Christ, and the work of illumination will prove equally certain in the hands of the Spirit. We see not yet all things put under Him, but we see that in every passing age a decided advance on the kingdom of darkness. Never was any cause at such a low ebb as that of Christ's when He was taken down from the cross and committed to Joseph's new tomb. His enemies were everywhere triumphant; the devils in hell were jubilant, and the friends of Christ, the apostle band that followed Him and the holy women that ministered to Him, were all scattered—each one to his own home. But Christ beneath the grave was mightier than Christ above the grave; and an energy new and strong took possession of His disciples such as the world had never before witnessed, in virtue of which they became witnesses for Him both in Samaria and to the ends of the earth, and though commanded

again and again to be silent in regard to that great name they loved so well on pain of prison and death, they would not, but, with their latest breath, maintained that Christ was risen from the dead and had become the first fruits of them that slept.

That was a remarkable utterance of Napoleon to his attendant on him during his exile in St. Helena, which, upon the authority of Canon Liddon, of St. Paul's, London, who has recently investigated the facts, we are disposed to regard as reliable. What did Napoleon now drawing near to the close of his mortal career, and feeling the shadow of the eternal world coming over his spirit, as the flowers do when the sun is going down beneath the western hills, what did he say to this attendant? "You speak of empires and powers. Well, Alexander the Great, Julius Cæsar, Charlemagne and myself founded empires, but on what did we found them? Force. Christ founded His on love, and at this moment there are millions ready to die for Him. It was not one day nor one generation that accomplished the triumph of religion in the world. No. It was a long war—a war for three centuries—a war begun by the apostles and continued by successive generations. In this war all the kings and armies were on one side, but on the other I see no army, no banner or battering ram, but yet a mysterious power is there working in the interests of Christianity—men secretly sustained here and there by a common faith in the great Unseen. I die before my time, and my body will be given to the earth as food for worms. Such is the fate of him called Napoleon the Great. But look to Christ, honoured and loved in every land. Look at His kingdom rising over all other kingdoms. His life was not the life of a man; His death not that of a man, but of God."

Such was the utterance of Napoleon the Great in reference to Christ shortly before his death, and if he could speak in such terms then, more than fifty years ago, how much more now? There were moments of bright spiritual vision, it would seem, vouchsafed to him in which he could see more than most men, and during which he felt something of the powers of the world to come. In some such moments he gave utterance to the foregoing statement. He was not always blind to the "manifest destiny" of the Lord Jesus—to the fact that all things are hastening to one end—that all forces are gathering around their Lord, and melting down under the reign of love. He had visions of God when he saw that after all it was not by the sword or the battering ram or the great army mustered on the field that universal empire was to be accomplished, but by the Word of God that liveth and abideth forever.

Quite in accordance with these utterances has been the progress of Christianity since Christ's day. Look back over the centuries and behold what God hath wrought! In the first century there were 500,000 Christians; in the second, 2,000,000 Christians; in the third, 5,000,000 Christians; in the fourth, 10,000,000 Christians; in the fifth, 15,000,000 Christians; in the sixth, 20,000,000 Christians; in the seventh, 24,000,000 Christians; in the eighth, 30,000,000 Christians; in the ninth, 40,000,000 Christians; in the tenth, 50,000,000 Christians; in the eleventh, 70,000,000 Christians; in the twelfth, 80,000,000 Christians; in the thirteenth, 75,000,000 Christians; in the fourteenth, 80,000,000 Christians; in the fifteenth, 100,000,000 Christians; in the sixteenth, 125,000,000 Christians; in the seventeenth, 155,000,000 Christians; in the eighteenth, 200,000,000 Christians, and in the nineteenth, before us close there will be, at a moderate calculation, 300,000,000. At the beginning of the present century there were not over 50,000 heathen converts, now there must be nearly 2,000,000 in all heathendom; and, including native agents, fully 25,000 labourers all over the Church, now waking up to its duty in regard to the heathen as it never did before. There are thousands of brave young spirits, both men and women, preparing to follow. The Lord is speaking to the Church as He has never done in the past, and calling upon His workers to go forth and possess the land; and this, not only for the sake of the heathen, but for her own sake. He has given the word, and the women that publish the tidings are a great host. Kings of armies flee; they flee, and she that tarrieth at home (no less than those that go) divideth the spoil. Read this hymn in the light of the facts stated when gloomy doubts arise, and you will sing it with a grander strain and a "larger hope" than the little Doctor had any conception of in his day. Peace to his memory! Among all the hymnists none has left a clearer tone. The calm, unsullied light of his fame is not dimmed by the lapse of years. His name is still fragrant, and his best thoughts, like ministering angels, traverse every land. His tomb in the unconsecrated dust of Bunfields still invites the tourist, and his effigy in Westminster Abbey commands greater respect than the busts of kings. His request that nothing should be added to his name but the words, *In uno Jesu omnia*, has been observed.

## Our Young Folks.

### SABBATH BELLS.

"Come, ye children, hearken unto me."—Psa. xxxiv. 11.

All the air is hushed and holy,  
Only chime the Sabbath bells;  
Listen to the wondrous story  
That their pleasant chiming tells.

They are telling, ever telling,  
Of the love of God's dear Son;  
How He left His Father's dwelling  
And to sinful earth came down.

Now while Sabbath bells are chiming,  
We will send our silent prayer,  
Through the blue and arching heavens  
To our Father's dwelling there.

### GOLDEN GRAIN BIBLE READINGS.

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

#### BIBLE SEARCHERS.

Bible searching is commanded, Isa. viii. 20; chap. xxxiv. 16; Luke xvii. 29.

Daniel,	Dan. ix. 2.
Ethiopian eunuch,	Acts viii. 30-35
The Bereans,	Acts xvii. 11,
The Prophets,	1 Peter i. 10-12.
David,	Psa. cxix. 97.
Joshua,	Josh. i. 8; chap. xxxiii. 14.
Job,	Job xxxiii. 12.
This is crowned with blessing,	Psa. i. 1-2.

### A GOOD WISH GRATIFIED.

Five little girls were spending a pleasant evening together, and fell to discussing what they would most like to have.

"I wish I lived in a beautiful palace, with nothing to do but act as I pleased," said little Susie Blake.

"Oh! I wish I was very, very pretty, so that people would look at me and say, 'she's the prettiest girl I ever saw!'" exclaimed Ella Dudley.

"And I do wish more than anything else that I had lots of money," said Dora Kyle.

"I would like to be very smart and write beautiful story-books," said Margie Wilkins.

"Your turn now, Katie—what do you wish for?" asked Margie, seeing that Katie hesitated.

"I wish to be good—so good," she said slowly.

"That all my friends will love me very dearly and miss me when I am absent from them," timidly said little Katie Otis.

"Why, Katie!" exclaimed four loving voices,

"you have your wish already; for only this morning we all agreed that the day would not be half so pleasant if you had not come," said Margie, drawing Katie's hand in her own.

"And we each wished we were like you, because everybody loves you so," said Susie.

Katie actually cried for joy to think her wish had so soon been granted.

"Oh! girls, let's make a good wish next time, and maybe it will be gratified," said Dora; to which they all agreed.

Now, it is in the power of every child to be good—so good that they will be missed and wished for when absent. Don't you think it much wiser to desire what is possible than to make life disagreeable by wishing for what is impossible?

### THE WEED.

In general weeds are bad things. Some can be turned to good use, but there is one so common that it is called "the weed." It has been cultivated for years in many parts of the world, and it ought still to be regarded as nothing but a weed. Looking in my dictionary, I find, standing all alone, as a definition, "tobacco."

Listening carefully, as I move about the world, I hear it called "the weed." You always know what is meant when any one says "the weed."

Is it useful? Some people would say so; but the civilized world got along very well without it before America was discovered.

Is it profitable? That depends upon what you mean by profitable. If money is your one profit, it is.

My dictionary helps me again: "Profit is benefit, service, improvement." Tobacco gives none of these. It is in every sense a weed. Nothing else will grow well where it grows. It very speedily makes the

soil poor by exhausting its fertility. No amount of cultivation will, therefore, prevent its harming other growing things; and the growing things that it harms the most are human beings. It stunts growth, both of body and mind; it puts to sleep nerves that should be wide awake—little feeders all over our bodies that should be taking up nourishment and making the body grow strong and large. It puts to sleep little tendrils of the brain and mind that should be reaching out to lay hold of good support.

Is tobacco not, then, a weed? Is it not useless and troublesome and unprofitable? Is it not very harmful? Are people not right in calling it *the weed*?

### MAKING SUNSHINE.

Some people are like a ray of sunshine—wherever they are you will find them making others happy, not by what they are doing so much as by what they are. There is a little boy I meet every pleasant day, riding a velocipede; his face is full of happiness, so shiny, that no matter how troubled I am or how busy he drives everything out of mind but his bright face; he does not say "Good-morning;" he looks "good-morning."

I heard a story of two little girls, sisters, who were ill, quite ill, with scarlet fever. An aunt, who loved them dearly, helped to take care of them. She would go into the room, and turn to one little bed, asking, "How are you this morning, Allie?" "Better, Aunt Susie, fank you." Then she would turn to the other with the same question. Little Susie would whine out from the pillow, "I aren't any better at all, Aunt Susie." One little girl was a delight to care for, the other kept everybody worried because she was so gloomy, so fretful. Those little girls are women now; and Allie is still a ray of sunshine. All her friends love to go and see her, and have her visit them. They go to see Susie because she would be so hateful if they did not, and they invite her to see them for the same reason. She never sees the bright side of people or things. She could never be induced, when a little girl, to give up whining, and now she cannot.

### WILL YOU READ IT?

"Sir," said an old man one day to a minister, "would you like to know how it was that I, an old, gray-headed sinner, was instrumentally led to become a Christian?"

"Yes," replied the minister, "I should very much like to know."

"Well, sir, I was walking the street one morning, when I met a bright-eyed boy. The little fellow stepped up to me, and in the most polite manner imaginable said, 'Please, sir, will you take a tract? and please, sir, will you read it?'"

"Now, I had always hated tracts, and when anybody offered them to me I generally got angry, and, shame to say it, I sometimes swore dreadfully at them. But that 'please, sir,' overcame me that morning. I could not swear at that gentlemanly little fellow, with his kind 'please sir.' No, no; so I took the tract, and I thanked the boy. As I had promised him that I would read it, I did read it. By God's mercy the reading of that tract led me to see that I was a sinner. It was the means of bringing me to Christ. That 'please sir' was the key that unlocked my old hard heart."

### TOO COSTLY.

"It is a jolly knife," said Ted, admiringly.  
"There are three blades, besides the cork-screw," said Tom; "it could not have cost less than half a dollar."

"What made him give it to you?" said Ted.  
"I wish he had taken it into his head to give it to me."

"Why, I'll tell you," said Tom, laughing. "He's so green, you know. I gave him my red alloy for it and the medal I picked up in the road, and I told him the medal was silver and the alloy was real marble and worth a lot of money; and he thinks he's got a great bargain."

"Oh," said Ted, "that alters the case. I would not have it at that price if you gave me a hundred pounds as well."

"Why not?" said Tom, "if he's such a soft as to believe everything you tell him?"

"He is welcome to sell his knife how he likes," said Ted, turning on his heel, "but I would not sell my character for all the knives in the world."

### RECEIVING TRUTH.

In more senses than one it is easier for a child than for an older person to receive the truths of the kingdom of God without hesitation or questioning. Not merely the spirit, but the mind, of the child can best comprehend the great mystery of the Infinite; and so far the child-mind, as well as the child-nature, is a pattern to the adult believer. A little girl was recently overheard in conversation with a little boy, somewhat younger than herself, on the subject of love for God as distinct from love for Jesus.

"But Jesus *is* God," said the little girl. "God the Father is God, and Jesus Christ is God, and the Holy Spirit is God. And all three are one."

"O no; that *can't* be! what do you mean?" replied the little boy, with his first puzzle over the doctrine of the Trinity.

"Why, don't you know how it is with a 3-cent piece?" said the little girl quickly. "There are one, two, three cents in that, yet it's all one piece. Don't you see?"

"Oh yes!" responded the little fellow, who seemed to have as full an understanding of the truth as anybody can have here on earth. And both the explanation and its acceptance were a proof and a prompting of child-nature.

### BETTER THAN WISHING.

"If I could only have what I want by wishing for it, how happy I should be?"

Such is the thought of many a boy who has been reading the adventures of "Aladdin and his wonderful lamp," or pouring over some modern fairy tale. Stay a moment, my boy, and try to picture such a life for yourself. Just see how, shorn of all effort, it would soon pall and lose its interest. In this human life of ours the necessity for toil adds to the delight of possession. A bunch of crisp radishes gathered for the tea-table from your own garden-plot, upon which you have bestowed much labour, possesses for you an interest beyond any other radishes. The little doll-chair fashioned by you for your sister's new doll may be much clumsier than the elaborate toys furnished by the shops; but the interest of making it, and the pleasure with which brothers and sisters watched its progress, have given it a value in your eyes far beyond that of any bought toys. When next you are inclined to wish for any good, thank God that you have the power of labouring for it, and remember that "it is only good for God to create without toil."

### A WONDERFUL MAN.

John Kitto was a wonderful man—reared in real poverty, his father a drunkard, his mother a broken-hearted drunkard's wife. He fell from a house when about twenty years of age; from this his hearing was entirely destroyed, and he had to live with his poor "old granny." He was sent to the poor-house, where he remained some years, but read everything he could get. From the poor-house he went to a brutal man, who abused him so that he went back to the poor-house as a shoemaker. From the poor house he went to a library; here he read and wrote during his spare time. He afterward went to Malta as a missionary, to set type; but this work did not suit him, and he returned and went east with a missionary party. While on this trip he gained knowledge which helped him to make his name familiar to every Bible student, and made him one of England's greatest men. His history should encourage you in your efforts to "do something and be some one." If John Kitto, D.D., with all his "ups and downs" did so much, what may you do in life's work?

### PRAY AND HANG ON.

A venturesome six-year-old boy ran into the forest after the team, and rode home in triumph on the load.

When his exploit was related, his mother asked if he was not frightened when the team was coming down a very steep hill.

"Yes, a little," said he, "but I asked the Lord to help me, and hung on like a beaver!"

The boy's philosophy was good. Some pray but do not hang on; some hang on, but do not pray. The safe way and right way is to join prayer and labour, faith and works, zeal and patience, and so make our calling and election sure.



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TORONTO, WEDNESDAY, JANUARY 18th, 1888.

#### CLUBBING ARRANGEMENTS.

*Canada Presbyterian*, \$2, and *Life of Rev. Walter Inglis*, \$1, both, \$2.  
*Canada Presbyterian*, \$2, and the *Weekly Globe*, \$1, both, \$2.  
*Canada Presbyterian*, \$2, and the *Weekly Mail*, \$1, both, \$2.  
*Canada Presbyterian*, \$2, and Dr. Gregg's *History of the Presbyterian Church* \$3, both, \$4.  
*Canada Presbyterian*, \$2, and *The Rural Canadian*, \$1, both, \$2.

THE watchword of the American Presbyterian Church for the present year is "A Million for Ministerial Relief." The amount of the permanent fund for the support of aged and infirm ministers is now \$365,538 and the Church proposes to add to this amount \$1,000,000 during this centennial year. That the million will be raised is as certain as any future event can be. When the entire sum—nearly \$1,500,000 is raised and invested, there will be at least one Church in the world in which a minister can look forward to old age without being tortured with the fear that declining years will bring increasing poverty.

#### AN exchange says:

Some of our Churches go half their time without a minister, first, because they cannot find one that they like; second, because they do not find one who likes them; and third, that there lacks a mutual attraction.

Many Churches go without a minister for a long time mainly because they have no definite idea of the kind of minister they want. Name six of the best men they have heard out of fifty, and they cannot give any definite reason why they did not call one of them. They were good men and the people liked them well enough, and their sermons made a good impression, but —. All that comes after "but" simply means that the congregation did not know very well what it wanted.

PROFESSOR McLAREN concludes an able and finely-toned paper in *Knox College Monthly* on "Terms of Communion in the Presbyterian Church" with the following just remarks:

We think that it may be safely said that it is in every way wiser and more Christian, instead of expending our ingenuity in lowering the terms of communion to suit abnormal or perhaps imaginary cases, to devote our skill and strength to the work of patiently instructing the erring, so as to bring them to the acknowledgment of the truth. The admission as communicants of those who avow principles clearly dishonouring to the person and the work of Christ is a source of contamination, and therefore of weakness to the Church, and a wise and faithful Session will not hesitate to exercise the authority with which it is clothed to prevent such a disaster. After all, the great safeguard against the admission into Church fellowship of those who err in fundamentals, is the faithful preaching of the truth. Where the doctrines of our standards are habitually preached with clearness and power, few who are not in substantial sympathy with the preaching are likely to desire a place among the communicants, and perhaps still fewer, if admitted, will continue to feel at home under such ministrations.

IF in the spring peace is maintained in Europe it is the unexpected that will happen. Present signs point to the early outbreak of a gigantic war. The Russian war party are in a fair way of having their sanguinary hopes gratified. The Czar is staggering under the responsibilities of the situation. Discontent, smouldering conspiracy, student-uprisings and plots against his life are distracting in the extreme. Then the traditional Muscovite policy, the Pan-Slavic movement, favoured by the official classes, urge the Emperor of Russia to take a decisive step in

some direction. To all appearances he is making extensive preparations to strike a formidable blow at Austro-Hungary. The complications to which such a movement will give rise it would be hazardous to conjecture. Meanwhile diplomacy is acting as a stop-gap to protract tension till the time best suited for Russian interests is reached, and for the purpose of discovering an ostensible pretext for a conflict for which the gigantic and ambitious northern Power has long been preparing. It may be that all Europe will be ablaze before the dread conflagration is extinguished. One thing, the Divine Arbiter of all human destinies will overrule the ambitions of men and nations for the inbringing of that reign of righteousness for which Christians everywhere devoutly pray and the overworn millions profoundly sigh.

THE trial of election petitions has disclosed the fact that the disgraceful custom of bribery is not yet extinct. The evil has been so long continued and has become so inveterate that it is difficult to extirpate. One hopeful indication is the promptness with which exposure and punishment have followed conviction. So long as it is considered safe to spend money in the purchase of votes, the traffic in that commodity will continue. When the men who are blind to the enormity of political venality discover that it does not pay to purchase a place among the honourable body of legislators, they will cease to seek promotion by such means. When free and independent electors discover that the sale of their votes is a punishable offence they will be unwilling to run the risk of detection involving various unpleasant consequences. In England, the law against bribery and corrupt practices has been made so strict, and its enforcement is so certain, that a custom which has long disgraced political life has almost disappeared. It is of no importance to which party the briber or the bought belong. Let the law against the crime be rigidly and impartially carried out, and purchase of a seat in Parliament will no longer continue to be publicly condemned but secretly practised. It will be discontinued altogether. Till then, we need not look for self-respecting representatives nor upright government.

OUR neighbour, the *Mail*, has of late been giving a considerable amount of space to correspondence on Christian Union. The discussion has taken a turn which does not savour much of either Christianity or unity. One writer, said to be an Evangelical Episcopalian minister, declares that "Methodism is the synonym for all that is tricky in religion and morals." The Methodist Church he calls "a wretched schism which, by a blasphemous travesty, they call a Church of God." "The 'chapel' is the 'free and easy' where every Jack can find his Jill, and where religion and worship have been turned into a roaring farce." Of course this bitter attack calls forth a large number of replies. Another writer, evidently of the same school, pours a little imbecile venom on what he calls the "sects." And thus the work of promoting Christian Union goes on from day to day! What most of these writers mean by Christian Union is simply outward, organic union—such a union as might be formed between two insurance companies or two railways. It never dawns on their minds that there may be Christian Union without organic union—union of spirit and purpose without union of ecclesiastical machinery. Many good men doubt whether the Head of the Church ever expressed a desire for organic union, such as the average talker and writer about union means. What the Churches need to bring them nearer each other is a great outpouring of the Spirit. As godliness and earnest work increase, idle talk about union of names and machinery always decreases.

THE *Christian at Work* would like to know what means some of the managers of New York daily journals use to gauge the tastes of their patrons when serving out news. The same question is occasionally asked about journals not quite so far away as New York. Suppose an eight-page morning paper gives a page to sporting news, ought we to conclude that the manager thinks that one-eighth of his readers are sporting men? The *Christian at Work* puts it in this way:

What law of supply and demand, for example, does a paper observe that devotes one-half, and, at times, two-thirds of its space to police doings, murders, scandals, divorce

trials and prize-fights? Is it fair to presume too that the number of readers who are interested in news of this character bears the same proportion as here indicated to the general reading public? We should be sorry to think that it did. If we accepted the newspaper standard of public taste as the true one we should have to believe that a good half, at least, of the people care more for the silly and disgusting gossip of the bar-rooms than they do for wholesome reading or real and legitimate news. In some cases, such as that where a leading morning paper of this city recently devoted one whole page to an account of a brutal prize-fight in France, we should have to believe that at least a fourth part of the reading public was made up of that class known as toughs and bruisers, those being the only persons who care anything about reading of prize-fights. If we applied the same standard of measurement to another daily paper of this city which published a double number in order that it might give the full details of a filthy affair in London we would have to conclude that it found its chief constituency in places of even a lower character than bar-rooms. No other class than the most vicious and depraved could have had any interest in the obscene and disgusting stuff thus paraded in print.

As a rule Canadian journals are clean, but during the "season" some of their managers seem to be under the impression that their readers are intensely interested in base ball and other games. Even now "crack" base ball men divide the honours with Mr. Chamberlain in the matter of space in some journals.

#### DRIFTING FROM THE CHURCH.

AN important part of congregational work is to keep hold of those within its pale. Office-bearers and private Christians are becoming more alive than formerly to the necessity of active aggressive effort to reach with Christian influences those living in the neglect of religion. Many and varied are the commendable efforts to gather in the young and the estranged. An increase, not a relaxation, of effort to extend the blessings of the Gospel to those without is what the conditions urgently demand. The Church of Christ cannot without guilt look on and say "Am I my brother's keeper?" Activity in outside work will not excuse remissness within. There are complaints that while the Churches are making yearly gains in membership there is a steady loss in the drifting away of others who are losing interest in its services and associations. This is said to be the case with the young especially. The extent to which this is true may not easily be determined. Complaints are no doubt often exaggerated, and when they are made with frequency many are disposed to accept them as true and well founded. When, however, due allowance for exaggeration is made there is sufficient coming within the range of ordinary observation to justify inquiry, to stimulate watchfulness and the adoption of means to counteract the drain on the Churches, which is silently and constantly continuing.

People struggling with adversity, unless their religious convictions are well founded and their faith is strong, are sometimes tempted to withdraw from Church attendance. Several such are rediscovered by city mission labourers, while no doubt many drift away and are lost sight of. Those who have to battle with adverse circumstances find their means curtailed. They cannot dress sufficiently well, neither are they able to contribute as they were wont to do. Their feelings of self-respect are sensitive, and they imagine that the sympathies of their Church brethren toward them are chilled. Whether caste prejudices are getting into our Churches or not may be an open question, but that many imagine such is the case is beyond all doubt. Neither is it questioned by any one conversant with New Testament Christianity that social inequalities should find no place where the Christian brotherhood meet to worship God.

Others may disappear from the Churches from less worthy motives. Bent on having their own way, and finding that their personal desires meet with little or no encouragement, they withdraw, and seek what to them is more congenial society. This fortunately is not a numerous class. They are not frozen out; they simply retire.

Perhaps, the larger number who absent themselves from attendance at Church services are to be found among the ranks of the young. Most of them have attended Sabbath school, and may have entered the Bible class, but their attachment to the Church has gradually relaxed. Attendance has become so irregular, that when it ceases altogether, it occasions but little surprise. Other associations are formed, wholesome restraints are weakened and evil influences come nearer and grow more powerful. Suppose that a

young man is bent on living a moral and upright life. He nevertheless becomes more and more indifferent to all spiritual things, and reaches a degree of hardness of heart that has apparently lost all responsiveness to the appeals of the Gospel. When that stage is reached, anti-Christian influences do not meet with that resistance they would have once encountered. In themselves and in their possibilities, young people are too valuable to be allowed without effort to drift apart from the sacred influences to which, in Christian homes and in the sanctuary, they have for long been accustomed.

How is this drift to be stopped? It may be easy or it may be difficult to suggest adequate remedies to prevent the evil. The first requisite is to ascertain if the statements are correct. Does this exodus exist; or is it conjured up by the cynical imaginations of soured pessimists? Statistics may not be obtainable, but each one can for himself use his own field of observation. Responsibility for the worldward drift of the young from the Churches does not lie on the shoulder of office-bearers alone. Parents have their own share of obligation in this respect. So have Sabbath school teachers, and for that matter the whole body of the Christian people as well. It is a problem worthy of consideration and solution. How best to retain the young in the Church.

QUEEN'S UNIVERSITY ENDOWMENT.

His many friends throughout the Church will be pleased to learn that Principal Grant has so far recovered his health, impaired for a time by overwork, that he is now able to resume lectures to the students in Queen's College. The unresting energy that has enabled him to do so much in the past is hard to restrain. As valuable lessons are learned in the school of affliction, the energetic Principal has, no doubt, come to the conclusion that it will be wise to husband his resources, and that "the care of the body is a Christian duty." In his endeavours to secure the quarter-of-a-million endowment for Queen's, he has now the satisfaction of knowing that success is all but accomplished. The large, but by no means extravagant, endowment is virtually secured. What little is lacking is certain to be obtained in a short time.

In the effort to secure the sum for the efficient equipment of Queen's, Principal Grant has been ably seconded by distinguished alumni of that institution, a fact gratifying in itself as an evidence of their loyalty and devotion to their alma mater, and bringing it into closer touch with the people. From recent remarks by the Principal, it is evident that the students have been generously anxious to do the best they can for the university. As a rule, Canadian students are not burdened with a superfluity of wealth, but those attending Queen's have raised the handsome sum of \$5,500 among themselves, and an additional \$3,000 from their friends. Young men who can do this will not only be able to teach others that it is more blessed to give than to receive, but they will, it is hoped, in the future be able to give still larger practical exemplifications of the truth.

Another statement Principal Grant is reported to have made is significant. The subscribers to the Endowment Fund number only 700 persons. The amount subscribed and the limited number are in the circumstances somewhat surprising. It indicates that there is still room for the diffusion of the spirit of liberality. It justifies the hope expressed by the learned Principal. "I hope that people have only begun to be liberal." There are strong motives, urgent need, in many directions for a much larger exercise of the Christian grace of liberality. The generosity of the friends of Queen's will enable that institution to begin its next session with a large addition to its teaching staff, and to place it in a much better position than it has yet occupied. It is Dr. Grant's belief that it will be able to cope with any sister institution in the Dominion. There is no fear of failure in this respect. One thing is certain, the Principal and his able coadjutors may be depended on to do all in their power to realize the most sanguine expectations of the many friends of Queen's University. In the past it has done excellent work and acquired an honourable record among the academic institutions of Canada. It has a splendid future before it. The successful and speedy raising of the Endowment Fund is an evidence that Queen's has vitality sufficient to place her in the first rank.

Books and Magazines.

VICKS FLORAL GUIDE FOR 1888. (Rochester, N. Y. James Vick.) In good time this handsome annual has made its appearance. Its illustrations are finely executed, and, as a whole, it is beautifully got up.

THE DALHOUSIE GAZETTE (Halifax.) Away down by the sounding sea the students of Dalhousie are no whit behind their brethren in the West in the matter of literary enterprise. From the number of their college monthly before us they demonstrate that they can get up a racy and readable magazine.

HEAR AND I AM. A Study of Circumstances and Influence. By Annie S. Swan. (Edinburgh. Oliphant, Anderson & Fernier. Readers who expect good things from the author of "Aldersyde," will not be disappointed when they take up this, her latest work. The rich vein she has struck is not by any means exhausted, it gives promise of yet more precious ore. The present work not only affords delightful reading, it also touches and purifies the truest human feelings. It is neatly got up and finely illustrated.

THE EPISTLES OF AIRLIE. With Illustrations by J. W. Bengough. (Toronto. Grip Printing and Publishing Co.)—Hugh Airlie is a capital creation. The writer has a keen eye to detect the foibles that inhere in the best of men, even Scotchmen. It is kindly and good-humoured, redolent of the heather, and the Doric is simply admirable. Though Hugh, like all other of his countrymen, has a very good opinion of himself, he must not take it amiss if it is gently hinted to him, that when his Epistles reach a second edition, which they deserve to do, a little more care in proof revision would be a decided improvement.

TERENCE O'DOWD, or, Romanism To-day. An Irish Story, founded on facts. By Tom O'Shaughnessy. (Philadelphia: Presbyterian Board of Publication.)—The story is itself one of great interest. It is well-written, in vigorous language, touched with poetic fervour. It carries us right into the heart of Irish Roman Catholic home-life and church-life, and we see in vivid pictures, not over-drawn yet faithfully portrayed, the actual facts as they are occurring to-day in that strange, sad land. The author in his introduction announces his purpose to be to instruct and awaken the people of the Protestant Churches to a clearer conception of nineteenth century Romanism in countries where its power is uncontrolled. Especially does he desire to warn Protestant parents of the danger of sending their children to Romanist schools. The book ought to be widely read.

THE NEW PRINCETON REVIEW (New York. C. A. Armstrong & Son.)—Since this solid and worthy review took its new departure, it is very gratifying to know that it has met with great encouragement. This, from its decided excellence, it has richly merited. In the prospectus that accompanies this, the first number of the fifth volume of the new series, promises of still greater achievements are made. The contents of the present issue are: "Race Theories and European Politics," by John Rhys; "The Dreams of the Blind," by Joseph Jastrow; "American Authors and British Pirates," A Private Letter and a Public Postscript," by Mark Twain, and "An Open Letter to Close a Correspondence," by Brander Matthews; "The Tariff in Japan," by E. H. House; "The Dangers of Surplus Revenue," by Henry C. Adams; "Hidalgo—the Washington of Mexico," by Frances Courtenay Baylor; "Men of Letters at Bordeaux in the Sixteenth Century"; "Uncle Mingo's 'Speculations,'" by Ruth McEnery Stuart and Criticisms, Notes and Reviews.

RECEIVED. KNOX COLLEGE MONTHLY. (Toronto.)—The number is an excellent one, containing, among other good things, a communication by Professor McLaren on "Terms of Communion in the Presbyterian Church." THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The Journal maintains the high standard with which the present volume commenced. WORDS AND WEAPONS. Edited by George F. Pentecost, D.D. (New York: H. T. Richards.) THE WOMAN'S MAGAZINE (Brattleboro, Vt. Frank E. Housh & Co.), THE SIDEREAL MESSENGER (Northfield, Minn.: Carleton College Observatory), THE SANITARIAN (New York: 113 Fulton Street), THE OLD TESTAMENT STUDENT. Edited by Professor William R. Harper, Ph.D. (New Haven, Conn.)

THE MISSIONARY WORLD.

AN APPEAL FOR JAFFA.

The Rev. A. Ben-Oliel, of Via Palestro 70, Rome, writes

Within a few months of entering on the forty-first year of my missionary career, during which the Lord gave me so much pioneering work to do in the fields of North Africa, Morocco, Algeria and Tunisia, Turkey in Europe and Asia, Spain, Gibraltar, etc., He now calls me to the honour of preaching the Gospel in the Land of Israel also, and I go forth in His name and strength, trusting, as heretofore, to the prayers and generous encouragement of His people.

Jaffa is to be the headquarters of the mission, "as a focus from which Gospel beams may radiate all round." Jaffa contains a Jewish population of some 2,000 souls. At no great distance from it are several agricultural colonies of Jews, and it is reported that almost every steamer coming down the Mediterranean lands a number of Jewish families returning to the land of their forefathers for good and all. And there is Hebron, containing the sepulchres of the Hebrew patriarchs, with its growing Jewish population of perhaps another 2,000, and no settled messenger of the Gospel in it.

For long years the whole of Palestine has been relegated by the Protestant world almost exclusively to the Episcopal Church. The London Society for Promoting Christianity amongst the Jews, and the Church Missionary Society have done much blessed work, for which all should rejoice and thank God Now, however, that the Jewish population of Palestine has more than doubled within a few years, and is constantly increasing, non-Episcopal Churches and societies could not honourably abstain any longer from sharing in the work.

It will be my most earnest desire to co-operate harmoniously with all other Christian labourers in the land, where, more than anywhere else in the world, the workers should sink all minor differences and exhibit the love that binds all to the one adorable Saviour.

My primary call and duty is to preach the Gospel of salvation to individuals anywhere and everywhere, by household visitation and in public assemblies, as the Lord may open doors of access before me; and endeavour to promote the spread of Gospel truth by various agencies and appliances—tried and approved methods of doing good—such as schools, home for inquirers, medical assistant and dispensary, colporteur, Bible-woman—Zenana work, Dorcas society and mothers' club, in which Mrs. and Miss Ben-Oliel will cheerfully help, and especially evangelistic journeys, according as the Lord may provide means for each and all these instrumentalities; and I shall be glad to be also the almoner of the charitable and philanthropic to alleviate suffering and minister to the necessities of the poor and needy. Acts xi. 29, 30; Romans xv. 25-27. I should much like to open a Wanderers Home for refugees on arrival, so that, from the day of setting foot in the Holy Land, they may hear of the loving Jesus, who gave His life for the sins of the whole world, and see evidence of the compassion of believers in Him.

Donations (bank-notes, cheques, money and postal orders, and even stamps, could be cashed without loss and all would be most welcome), large or small, will be thankfully received and duly acknowledged in the Jewish Herald. Those who prefer it (Matthew vi. 3,) will please bracket their names, and their free-will offerings will be acknowledged under the number of the receipt that will be sent to them.

And I beg kind friends not to forget the Tract Fund for my "letters to the Jews." Of the nine already printed, nearly 20,000 are circulating in the United States alone, thanks to the co-operation of the American Tract Society.

"Finally, brethren pray for us, that the Word of the Lord may have free course" in the land of patriarchs, prophets, apostles, martyrs—the land in which the Lord was born, preached the glad tidings, healed the sick, fed the hungry, restored to life, suffered on the Cross, rose again from the dead, ascended into heaven, and "sat down on the right hand of the Majesty on high," "to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins"—"Emmanuel's Land"—and His name be glorified.

## Choice Literature.

## SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

## CHAPTER XI.—THE MERCHANT'S WIFE.

"I call her angel—but he called her wife."

It was in Salem, at noon, on Saturday, and the court, which held its sessions in the great First Church on Essex Street, had just risen and adjourned to the coming week, when Justice Jonathan Corwin, leaving the heated and oppressive air of the court room (oppressive at once to mind and body), passed with slow, dignified step, thoughtfully depressed head, and arms crossed behind him, down Essex Street, to a large house then standing upon the site of the present market-place in Derby Square, and occupied by the Honourable Colonel William Browne.

Entering unannounced, with the familiar air of a frequent and ever-welcome guest, he passed through the hall which divided the house, and opening the glass doors which closed it at its lower extremity, came out upon a vine-shaded porch or veranda, which ran across a portion of the southern or back part of the house. Below the wide, easy steps spread the flower garden, now bright in all the radiance of its summer hues; and at the extremity of the little flowery domain, the quiet, blue waters of "Browne's Cove" were rippling and flashing in the sunny light.

Upon a straight, high-backed chair on this cool and shady seclusion sat his sister, Mrs. Browne, the mistress of the establishment, still a fair and graceful matron, although now past the earlier bloom and freshness of her youthful beauty.

She was richly and becomingly dressed, after the rather gorgeous fashion of the day. A loosely fitting negligee of rich satin, of that peculiar shade of lilac-pink which we so often see in Copley's matchless portraits, was worn over a pale sea-green petticoat of quilted silk, and fell in sheeny folds to the ground. The dress was cut low and open in front, leaving her neck partially bare, and so were her white arms to the elbow; but both neck and arms were shaded and relieved by wide ruffles of the costliest lace. Her soft and still abundant dark hair was drawn off from her brow, and combed over a crape cushion—much as modern taste dictates to its votaries of the present day—and being gathered in a clasp or band at the back of the head, the ends were suffered to flow in loose, waving curls over her neck and shoulders. A string of large pearls, clasped closely around her slender throat, and a brilliant pin at the knot of ribbons at the top of her bodice (or stomacher, as it was termed), connected by a glittering chain to a massive gold watch and equipage at her side, were the common ornaments which marked her rank in life, at a period when female domestics were not accustomed to outshine their mistresses in extravagance of dress and demeanour.

We have said that she was no longer in extreme youth, but the fair face was still smooth and delicately tinted; and time, which had added thoughtfulness to the open brow, and penetration to the deep, darkly lustrous eyes, smiling beneath their finely-arched brows, had left unimpaired the almost childlike tenderness of the sweet lips.

"Good-morning, Sister Browne," said the brother, stepping out upon the veranda, and bending over her with the stately courtesy of the times, he pressed a light kiss upon her fair, round cheek.

"Good-morning, Jonathan," responded the matron, offering her hand in hospitable greeting.

"Husband not come home yet, Hannah?" inquired the visitor.

"Not yet," she replied. "The Colonel is later than usual very often nowadays. They are about fitting out two of their vessels, and my husband is often detained at the store quite beyond the usual hour. The times are so out of joint at present that it is almost impossible to procure the necessary labour. Everybody seems to be taken out of themselves, and all work is neglected, while these terrible trials are occupying all minds."

Judge Corwin made no answer, but lounged carelessly to a little table at the back of the veranda, which held a massive silver punch-bowl, richly chased round the brim with a pattern of roses and lilies of natural size. This bowl stood upon a salver of the same costly material and workmanship—a wreath of corresponding roses and lilies being enmeshed round the outer border. He lifted the heavy silver ladle, with the family arms richly engraved upon the handle, and dipping up a very moderate portion of the lemon punch, which was then the common and uncriticised non-day beverage of gentlemen, he put it into one of the tall glasses, whose slender stems were curiously enriched with a white spiral substance artfully blown into the glass, which stood in readiness to receive it; took a sip, and then returning, glass in hand, drew a chair, and seated himself near his sister, who had now quietly resumed her embroidery.

"You certainly do brew better punch than anybody else, Sister Hannah," he said approvingly. "I do not get it nearly so good at my own house as you make it."

"That may be because I make it by the old home recipe," said Mrs. Browne, smiling. "I make it just as I used to make it at father's—only the Colonel and his father both like it better made of green tea; that is the only change I have made. But won't you stay and dine with us, brother?"

"I don't know—perhaps so. What have you for dinner? Don't put me off with pudding and beans again."

"No, no!" said the hostess, laughing. "I remember that; but it is not baked-bean day to-day—it is Saturday."

"Oh, true. Then, of course, I am to conclude it is to be salt fish, beefsteak and apple pie."

"Of course it is—and will you stay?"

"Yes, thank you, I think so; for my wife is in Boston at her mother's. Here, you little ones," he said, as two of his sister's children came up from the garden, and stood at the

bottom of the steps looking at him, "run and see if you can find Jim or Sambo, or somebody or other to pull off my boots, and bring me slippers."

When this accommodation had been furnished him, he held out his hand affably to the two little ones, who had returned, and who now stood, hand in hand, at the foot of the steps, silently regarding him, the strict etiquette of the times forbidding a nearer and more familiar approach to their uncle, until such time as he might see fit to address them.

"Here sirrah!" he said at last, addressing the boy, who was the eldest of the two children, "and you, too, little maid Mary, come up here, and tell me what you have learned since I saw you last. What do you know now?—tell me."

"Nothing much, I think, uncle," said the boy, lifting his clear eyes to the inquirer's face with a look of roguish meaning, as the two stood at their uncle's knee; "I guess I know but little, and Sister Mary here don't know anything." The timid little Mary turned her eyes upon him deprecatingly, but said nothing.

"Well, my little man," said the Judge, laughing as he pinched the boy's round cheek, "that is modest, Johnny, any way. And now, if you please, tell me the little you do know. Hey, sirrah?"

"I know," said the boy stoutly, "that you are one of the judges that are trying the wicked witches, uncle."

"Ahem!" said the magistrate, settling his laced necktie, and somewhat disconcerted by the unexpected answer. "Oh! you know that, then, do you? And now your turn, my little maid—tell me, if you can, what you don't know."

Raising her clear, soft eyes to his face, the child without a moment's hesitation replied, "I don't know what you will do with all the poor witches, uncle."

"Good!" said the questioner, turning to his sister. "I could not have answered the questions better myself. Your children are quick-witted, and appear to be well posted up in the topics of the day, Sister Hannah."

"Only too much so," said the mother with a sad sigh; "it is no subject of congratulation to me, I assure you, Jonathan.—You may go now, my children. I wish to talk with your uncle. You and Mary may play in the garden till dinner time, Johnny; but do not go down to the water." As the little ones wandered away among the flowers, Mrs. Brown rose, and carefully shut the glass doors behind her, and looked anxiously up at the closed windows. Then resuming her seat by her brother's side, she spoke in low tones, but in a voice of deep feeling:

"You say my children are well posted up in the news of the day, Jonathan, and I regret to confess it is so. It is a solemn and a fearful thing to have children as young as these listening to all the details of the horrors that are going on around us. It is a fearful thing to have their young ears contaminated, and their innocent hearts hardened by such things as are the common topics of conversation; and, situated as I am, I am powerless to prevent it. They hear it on every hand. I went into the garden only this very week, and there I found John Indian and Tituba in close and earnest confabulation with my own servant; and close by them stood my innocent children, eagerly listening with open mouths and ears to the pestilent communications—swallowing all they heard, and doubtless with their imaginations all at work, conjuring even worse than they heard from hints and gestures, and wild suggestive grimaces; and yet what can I do to prevent it?"

"Order them off of your premises at once and forever—or get your husband to do it—and forbid their coming again," said the magistrate, unhesitatingly. "Or, if you wish, I will do it for you."

"Oh! no, no!—not for the world. Alas! I dare not—it is a time of too much peril. The very air is heady with danger, and sickening with horror. I feel that I am in the midst of spies and eavesdroppers," she said, glancing fearfully up at the closed windows, and dropping her voice to a still more cautious whisper. "One knows not where to look for treachery now. My power over my own servants is gone, and I am at their mercy. A chance-dropped word, innocent as it may be, may be caught up and twisted from its meaning, and carried away to those who will know how to make a fearful use of it. It has come to this, brother, that I, a quiet, home-keeping matron—a believing, and, I hope, a consistent Christian—connected by birth and marriage with the most influential families in the land—I, the daughter of Judge George Corwin, and wife of the Honourable William Browne, dare not, in my own house, to speak my own mind or order my own servants, lest I should draw down a fearful vengeance on myself, or my dear ones. I cannot bear it any longer. I seem to be stifling in this dreadful atmosphere; and it was this in part that I wanted to tell you, Jonathan—I have made up my mind to leave the country."

"Hannah, what do you mean? Where will you go?"

"Home to England. My husband has duties that will call him to the Court of St. James—you know he has been out before—and he has promised to take me and my children with him. If, by the mercy of God, this horrible cloud is ever dispersed, I will return—if not, I will remain there. Our fathers left England to enjoy freedom of conscience, and the liberty of thought and speech, and we have been taught to honour them for it. I will go back in pursuit of the same inestimable blessings."

"And does your husband approve of this step?" asked her brother in surprise.

"He consents to it."

"But, my dear sister, this decision of yours appears to me premature—at least, I think you are nervous, and causelessly alarmed. What possible danger can reach you, secure as you are in your social and moral position?"

"No more secure than others have believed themselves to be, Jonathan. Oh, my brother! think of Mrs. Nurse—the purest, truest, humblest Christian; of high standing in the Church, and blameless in character. I knew her well. She was with me in many of my trials—she was at the birth of all my children; and in the dark days when it pleased God to take my precious ones from me, she was with me, sustaining my weaker faith and trembling spirits under sick-

ness, suffering and loss, by her more fervent piety and gentle ministrations. Oh! I knew her well; no child ever turned to its mother in surer confidence of finding the support and sympathy it needed than I did to her, and she never failed me; and where is she now? Snatched from the home of which she was the loved and loving centre; reviled and deserted by the neighbours she had served and blessed; excommunicated by the Church of Christ, of which she had long been an honoured member; her innocent life lied away by malicious tongues; she was imprisoned for months; she met a felon's death; and her poor remains are not even allowed to rest in hallowed ground. Oh, brother! forgive me if I speak too strongly, but my heart is full of bitterness; and how do I know if, before another week closes, I may not myself occupy the cell from which she has gone, and my little children be cast out to the mercy of the cold world, as so many other poor children have been?"

For a few moments Jonathan Corwin sat meditating in gloomy silence, his head resting on his hand, while Mrs. Browne wept silently. At last, raising his head, he asked in trembling tones:

"Hannah, do you blame me; do you hold me responsible for all this? if you do, you must look upon me as a murderer."

"No, Jonathan," answered his sister, laying her hand kindly upon his, "I do not mean to blame you; I know that your office has its painful duties; I do not believe you ever willfully wronged any one; but I do think that you are blinded and deceived; you are my own brother in the flesh, and still more the dear brother of my affections, and I know your heart is a good and a true one; it grieves me to differ from you—but I must bear my honest testimony to you that I think you are misled in this matter. I know something of these girls—these 'accusers,' as they are called: I have known Abigail Williams ever since she first came here, and I know her to be an artful, designing, false-hearted girl; I know, too, that Elizabeth Hubbard, the niece of Dr. Griggs his wife, and I know no good of her whatever; and Ann Putnam, too, she has always been known to be a mischievous, malicious girl; I know, too, a little about Mary Warren and Sarah Churchill—Sarah, indeed, lived with me a little while, and I dismissed her for lying. I believe they are both moved by revenge for fancied wrongs against their employers. I know, also, that for months past, indeed all through the winter, these girls have been practising all manner of charms and enchantments, all sorts of sorceries and black arts, under the teaching of those pagan slaves of Mr. Parris—until their brains are overset, and their sense of right and wrong is wholly perverted."

"I do not dare to say how far their sufferings and fits are real or assumed. How far they are acting a part I cannot tell, of course; but I do believe that if they are not insane, they are themselves bedevilled."

"I cannot understand why their testimony is so freely taken, while that of others is rejected; these insolent, artful girls, whose flippant and reviling tongues are dealing death so recklessly—who are boldly clamouring against lives worth far more than their own—why are they entitled to such credence? Tell me, my brother, do our laws condemn one without allowing him a chance to defend himself? and yet, it is well known, these unhappy prisoners are not allowed counsel; they are not allowed to speak for themselves, unless it is to confess, and all witnesses in their favour are set aside—is this right, is this impartial justice, is this English law?" and she paused.

"Tell me," she said, trying to speak more calmly, "do you get on any? do you see any light breaking in upon this horrible darkness?"

"No," replied the magistrate, sadly; "I must confess I do not."

"Have there been any more arrests or commitments?"

"Several."

"Any new condemnations?"

"Alas! my sister—do not ask me."

"I must ask, Jonathan, and you must hear me. Oh, my brother! remember that the sword of justice is a fearful thing—it is a two-edged weapon, too, Jonathan; beware, lest it turn in your grasp, and wound the hand that wields it."

"I do not understand you, Hannah; how do you mean?"

"I mean that this terrible power, thus encouraged and helped on by the ministry, the law and by medical science, is growing daily more and more exacting; by you fail to see that the victims it demands are daily more numerous, and of a higher class in life?—tell me, brother, what will you do if they should accuse your wife, or me?"

"Nay, my sister, you jest—that cannot be—it is impossible."

"Not so; we may be cried out upon any day, any hour; what would you do? Would you believe their accusations against us?"

"Hannah—how can you ask it? No! ten thousand times no!"

"But why not, if the evidence were conclusive? you believed it in other cases, why not in ours?"

"Why not? because it would be too monstrous; because I know you both incapable of such things."

"Perhaps so; but how would that avail us? you could not convey your convictions of our innocence to other minds. So did I believe in the entire innocence of my poor old friend, Goody Nurse—and so did hundreds of others—but what did that avail her? At my urgent request my husband drew up a paper in testimony of her worth, and her blameless life, and many of our best people signed it gladly; but the petition of her friends was rejected, and the words of those miserable children, and of one or two other persons who were known to have a grudge against her or her family, took away her life. Oh! I shudder when I contemplate the widespread misery, the sea of blood that lies before us;—when shall it end?"

"But what can be done, Hannah? I, for one, am open to conviction; suggest a better course."

"I would give the accused a fairer trial; I would have

British and Foreign.

THE Rev. A. Gregory, M.A., of Wooler, will depart for Amoy early in February.

DR. BARNARDO has now the largest family in the world cared for by any one man. It numbers 2,233.

THE Rev. Dr. Kinnear, of Letterkenny, has presented Magee College with 100 volumes for the library.

DR. WRIGHT, of London, has raised sufficient money to erect new mission schools at Rashejya, near Damascus.

MRS. NARAYAN SHESHADRI, wife of the distinguished Indian missionary, Rev. Dr. Sheshadri, died at Poona on October 31.

THE Edinburgh and Leith U.P. Churches will celebrate the ter-jubilee of the Secession by a meeting in the Synod Hall on March 22.

THE Convener of the Irish Church Extension Mission, Rev. J. S. Hamilton, has been ordered to winter in the South of England.

WARDIE U. P. Church, Edinburgh, has held special thanksgiving services in connection with the happy liquidation of their debt.

INVERBROTHOCK Free Church, Arbroath, was discovered to be on fire lately. The damage to the interior, estimated at \$1,500, is covered by insurance.

DR. LANKESTER, formerly coroner for Middlesex, believes that one-tenth of the deaths in the United Kingdom are caused by alcoholic poisoning.

MR. A. F. DOUGLAS, LL.B., a son of the pastor at Ancroft Moor, has been nominated to the Synod as legal adviser to the English Presbyterian Church.

THE Rev. J. M. Hamilton has been appointed religious instructor to the Presbyterian pupils in the Drummond School at Dublin for daughters of soldiers.

THE Salvation Army now includes 2,262 corps and 5,684 officers. The receipts have amounted to \$1,704,000. The Scotch officers have received an average weekly wage of \$2.37.

DUNS U.P. Presbytery resolved to approve the discontinuance of both the Spanish and Japanese missions, provided that in Japan the work would be undertaken by some other society.

THE thieves who broke into the West Calder Church early on Sunday morning week were rewarded by finding two farthings. The collections are taken away every Sunday night.

HORACE WALLER, writing of the cargoes of rum now pouring into East Africa, says: Fire, sword and the slave-stick are with the Mohammedans; the gin-bottle is with the German.

THE London West-End mission, into the sustaining of which Messrs. Price-Hughes and Mark Guy Pearse are throwing so much energy, is progressing satisfactorily in all its branches.

WILSON U. P. Church, Perth, founded in 1740 by that father of the Secession whose name it bears, has held special ter-jubilee services. Dr. Andrew Thompson, of Edinburgh, conducted the services.

SIR W. COLLINS, in opening a bazaar in aid of increased accommodation for Dalmarnock Road Sunday School, Glasgow, said Mr. Hall had been instrumental in reclaiming from the lapsed masses nearly 400.

THE membership of the British Baptist Churches has increased by 1,700 during the year. There are now 1,860 pastors, 3,700 chapels, 300,000 members, 4,000 local preachers, nearly 3,000 Sunday school teachers, and over 1,000,000 sittings.

PROFESSOR BALFOUR STEWART, of Owens College, Manchester, died suddenly on the 19th ult., in his sixtieth year. Jointly with Professor Tait he was the author of the remarkable work entitled "The Unseen Universe." He was a native of Edinburgh.

THE tithe war in Wales is being waged with unabated energy. Between twenty and thirty farmers in the neighbourhood of Holywell are under distraints. Solicitors and auctioneers have still to carry on their unpleasant work under the protection of police and emergency men.

DUNS U. P. Presbytery having received an application from Hamilton Presbytery on behalf of Rev. G. Crawford, who wished to be recognized as a minister of the Church, it was resolved that in view of Mr. Crawford having been abroad for two years, that the matter was one for the Synod to deal with.

THE Rev. D. Ferguson, M.A., of Westerdale, was taken suddenly ill while preaching on a recent Sunday afternoon, and on being carried into the vestry died almost immediately. Mr. Ferguson was ordained in 1849, and was in his seventy-second year. The cause of death is supposed to be heart disease.

THE Queen will give \$100 toward the purchase and preservation of the cottage in which "Paradise Lost" and "Paradise Regained" were the one began and the other finished by Milton. This shows that the present occupant of Charles the First's throne bears no ill-will to the man who defended his execution.

DR. STEWART, "Nether Lochaber," at the induction dinner of Rev. L. MacLachlan, at Kilmore, stated that a friend of his was once asked to subscribe toward the erection of a theatre at Oban, but he refused on the ground that such a place of amusement was not necessary so long as they had the Presbytery of Lerne and the Oban Town Council.

By the death, in his sixty-eighth year, of Mr. Robert Inglis, publisher, Mayfield Church, Edinburgh, has sustained a great loss. Mr. Inglis' connection with the firm of Gall & Inglis has extended over forty years, during which he has been the principal working partner. He took a warm interest in the working classes, and was one of the chief supporters of the Canongate Institute.

that does not enable them to detect a misquotation. When Mr. Booth or Mr. Irving delivers the "To be, or not to be" soliloquy, some who hear him speak of "the thousand natural shocks that flesh is heir to" may be surprised into fancying that the actor is making a slip, the substitution of *ills* for shocks being so common that the right word sounds strangely. In speech and writing how often mention is made of the "bourne" whence no traveller returns. Shakespeare wrote of the "undiscovered country, from whose bourne no traveller returns." These misquotations are from one of the best-known plays, often acted on the modern stage, and from the most hackneyed lines in it. Again, people cite from "The Merchant of Venice," "The man that hath no music in his soul," where the text has "in himself."—*January Atlantic.*

JENNIE M'LEAN.

Softly we laid thee away to thy rest,  
Jennie MacLean!  
Sweet was thy smile, as the flowers on thy breast—  
Far above pain!  
Early thy sun went down, yet it was best—  
Jennie MacLean!

"Yes, it is better!" we say, now 'tis past  
Jennie MacLean!  
Heaven was thy home, and Heaven wearied at last,  
To have thee again:—  
The haven is reached, and the anchor is cast—  
Jennie MacLean!

Hands folded now that were never at rest,  
Jennie MacLean!  
Till the wants of the widow and orphan were blest;—  
And their tears fell like rain,  
When they knew that she slept whom they ever loved best—  
Jennie MacLean!

Thus "His beloved He giveth His sleep."  
Jennie MacLean!  
Peaceful as morning, when storms loud and deep  
Sunk on the main:—  
Earth is the richer thy memory to keep,  
Jennie MacLean!

—William Wye Smith.

NERVOUS SUBJECTS.

Some affect to believe that nervous subjects feign their ailments for the purpose of attracting attention and sympathy. It is quite true they frequently exaggerate their sufferings, but this is no excuse for denying their existence. Besides, it is natural to exaggerate a grievance so long as it remains unrecognized. Others admit the reality of the diseased sensations, but maintain that the only way to abolish them is by means of reason. They hold that nervous persons ought to be taught to control their nerves by their reason, and they insist that "plain speaking" is the strongest aid to recovery. Their experience seems to corroborate this opinion. The sufferers cease to complain to them, so they fancy that their "plain speaking" has effected a cure. This fancy is, however, very far from the fact, which is that the patients have transferred their complaints to a more-sympathetic ear. It is not easy even for healthy persons to disregard their sensations, and act according to pure reason. It is said that there are few travellers who can descend the Rhigi Railway without leaning all their weight against the back of their seat in order to "ease the locomotive." Reason tells them plainly that their efforts are futile; but although they assent to her teaching they cannot reduce it to practice. If it be so difficult for a healthy man to act contrary to his sensations, how can we expect it of one whose nerves are in a condition of excessive irritability, a condition which renders him liable to impressions of unusual intensity? When Dives, returning from the banquet, asserts that there are two moons in sight, we do not hope there and then to convince him of his error. Not until "the wine is out" shall we be able to convince him to the contrary. By that time, however, he will not require persuasion—his own observation will satisfy him. So it is with a nervous patient. The nervous system must be restored to health before argument can have due effect, and when the nerves are thus restored argument is needless. All foolish fancies and diseased sensations will then gradually disappear.—*The Nineteenth Century.*

HOBSON'S CHOICE.

Did you know that this familiar phrase, "Hobson's Choice," preserves the memory of a very good and useful man? Thomas Hobson was born in 1544; he was for sixty years a carrier between London and Cambridge, conveying to and from the university letters and packages, also passengers. In addition to his express business, he had a livery stable, and let horses to the university students. He made it a rule that all the horses should have, according to their ability, a proper division of work and rest. They were taken out in regular order, as they stood, beginning with the one nearest the door. No choice was allowed; and if any man refused to take the animal assigned him, he might go without any. That or none. Hence the phrase, "Hobson's Choice."

In the spring of 1630, the plague broke out in England. The colleges of Cambridge were closed, and among the precautions taken by the authorities to avoid the infection, Hobson was forbidden to go to London.

He died in January, 1631, partly, it is said, from anxiety and fretting at his enforced leisure. Dobson was one of the wealthiest citizens of Cambridge, and did much for the benefit of the town, to which he left several legacies. His death called forth many poems from members of the university, officers and students, among them two by the poet Milton, then a student of Christ's College.

them have counsel to defend them—their very ignorance and helplessness demand it. Think of that miserable Sarah Good, a poor, forlorn, friendless and forsaken creature, deserted by her husband, the subject of universal prejudice, an object of compassion, not of persecution, surely. I have heard there was not a word brought against her in the whole trial that ought or would have sustained the charge in the mind of any impartial person at a less exciting time (forgive me, brother; I take my account of these trials second hand—of course I cannot be present myself); and still more, think of her child—that little, miserable, half-starved Dorcas; just think of the whole majesty of the law setting itself against the wits of a poor, little ignorant, vicious, base-born child, not yet five years old; think, Jonathan, younger than our little Mary here!—does it not seem pitiful? it is too unequal; if it were not so tragic, it would be an absurdity.

"But, Hannah, that child was as pestilent a little wretch as ever breathed; if you had only heard her vile profanity and insolence."

"I do not question it in the least; poor, miserable little thing, she could be no less—a vagabond from her very birth; dragged from place to place by her vagrant mother, what chance had she to learn anything but evil? Poor little Dorcas! how often I have fed, and clothed her with my children's clothing; if I had not, I think her wretched little body must have perished long ago—I almost wish it had, it would have been better for her, perhaps."

"But, Hannah! you know the miserable child confessed."

"Confessed? yes, I dare say she said just what she had been told to say—she did not know right from wrong; but, Jonathan, if you had been a mother of many children, as I have been, and had sat and listened, as I have done, to their thoughtless babble, you would surely have been astonished at the strange and monstrous absurdities that they will often utter."

"Aye, but this child was precociously evil—she was just like her mother."

"And who else should she be like? She never knew any other parent."

"Very true; and 'black cats have black kittens,' they say."

"Sometimes they do, but not always, I believe," said his sister. "And even when they do, I suppose it is from a law of their nature, not their choice."

"Perhaps; but the result is the same, I conclude."

"Pardon me, no! Physically, not morally, it may be the same. In one case it would be a misfortune simply, in the other it would be a fault."

(To be continued.)

ORIGIN OF "THE STRANGE CASE OF DR. JEKYLL AND MR HYDE."

I can but give an instance or so of what part is done sleeping, and what part awake, and leave the reader to share what laurels there are, at his own nod, between myself and my collaborators; and to do this I will first take a book that a number of persons have been polite enough to read, the "Strange Case of Dr. Jekyll and Mr. Hyde." I had long been trying to write a story on this subject, to find a body, a vehicle, for that strong sense of man's double being which must at times come in upon and overwhelm the mind of every thinking creature. I had even written one, "The Travelling Companion," which was returned by an editor on the plea that it was a work of genius, and indecent, and which I burned the other day on the ground that it was not a work of genius, and that Jekyll had supplanted it. Then came one of those financial fluctuations to which (with an elegant modesty) I have hitherto referred in the third person. For two days I went about racking my brains for a plot of any sort; and on the second night I dreamed of the scene at the window, and a scene, afterward split in two, in which Hyde, pursued for some crime, took the powder, and underwent the change in the presence of his pursuers. All the rest was made awake, and consciously, although I think I can trace in much of it the manner of my Brownies. The meaning of the table is therefore mine, and long pre-existed in my garden of Adonis, and I tried one body after another in vain; indeed, I do most of the morality, worse luck! and my Brownies have not a rudiment of what we call a conscience. Mine, too, is the setting, mine the characters. All this was given me with the matter of three scenes, and the central idea of a voluntary change becoming involuntary. Will it be thought ungenerous, after I have been so liberally lading out praise to my unseen-collaborators, if I here toss them over, bound hand and foot, into the arena of the critics? For the business of the powders, which so many have censured, is, I am relieved to say, not mine at all, but the Brownies'.—From a "Chapter on Dreams," by Robert Louis Stevenson, in Scribner's Magazine for January.

VICISSITUDES OF VERSE.

Evidence of what may be called the intellectual depravity of human nature is found in the tendency to follow errors of citation, even from well known authors.

Some one happens to blunder into a misquotation, and the incorrect version is sure, in a little while, to drive out the correct one from the minds of many who ought to know better. A few instances of misquotation occur to me, which I have myself noted, and the list might no doubt be easily lengthened. The first that comes to mind is Milton's line at the conclusion of the Lycidas, "To-morrow to fresh woods and pastures new," where *fields* is commonly substituted for *woods*.

So slight a change as that of a preposition puts a somewhat different meaning into Ben Jonson's memorial verse, "He was not of an age, but for all time." Here *for* is often made to replace *of* in the first clause.

We are all supposed to know our Shakespeare, but in fact a good many persons' knowledge is of the second-hand sort

## Ministers and Churches.

THE concert given by the Young People's Association of the Presbyterian Church, Brampton, on Monday evening, at the Concert Hall, was highly successful from a financial aspect, there being a large audience present. The programme was very good.

THE new Presbyterian Church, Napier, was opened on Sunday last. A grand sacred concert took place on the following Monday evening, when the Rev. J. Allister Murray, of London, Rev. Thomas Macadam, of Strathroy, and others delivered addresses. The musical part was most enjoyable.

THE congregations of Lunenburg and Avonmore, under the pastoral care of the Rev. Alexander Matheson, showed their appreciation of his services and kindly personal feeling by presenting to him during the holidays, the former a handsome sum of money and the last-named a valuable overcoat and other articles of considerable value.

THE Rev. S. W. Fisher was presented with \$100 on January 2 by his Lynden friends as a mark of appreciation of his sermons in the hall during the past year. Mr. Fisher replied, thanking the donors most heartily, expressing the pleasure it had always given him to minister to them, and accepting the gift as a token of their interest in the Master's work.

THE Rev. Hugh McKellar, of High Bluff, Manitoba, after fourteen years of laborious and faithful service, has been granted fifteen months' leave of absence. For the present he proposes visiting friends in Ontario, and in the spring it is his intention to visit the old land. At present his address is Colville, Ont., where he is engaged in procuring full, reliable and practical information for the benefit of all who may be desirous of learning the capabilities, resources and prospects of Manitoba and the North-West.

A VERY successful soiree was held lately in the Presbyterian Church, Clayton. Tea was served shortly after seven o'clock. The Rev. Mr. Knowles occupied the chair, and introduced the readers, singers and speakers with appropriate remarks. The entertainment was made up of several anthems and other pieces of music, by Mr. Clint and his choir; readings, by Messrs. R. E. Knowles, and P. C. McGregor, recitation, by Mr. R. E. Knowles, and an address, by Mr. P. C. McGregor, on "A Model Congregation," an address by Rev. Mr. McLaren, of Carp, and a number of general topics, and songs by the same gentleman.

A LARGELY-ATTENDED and most pleasant social gathering of the members and adherents of Knox Church, Jarvis, was held in the basement of the church on the evening of Thursday, January 5. After the large audience had partaken of the magnificent supper provided by the ladies of the congregation, Mr. Charles Morrison, on behalf of the congregation, presented to the pastor, the Rev. John Wells, M.A., a well-filled purse, and to Mrs. Wells a beautiful and costly tea service, together with an address expressive of their warmest feeling of respect and esteem for their pastor.

ANNIVERSARY services were held in the Presbyterian Church, Richmond, on Dec. 18. Eloquent and appropriate sermons were preached to large congregations by Dr. Moore, of Ottawa, in the morning and evening, and by Rev. R. Stewart, B.A., of North Gower, in the afternoon. On Monday evening following a tea-meeting was held which proved a decided success. Addresses were delivered by Rev. Mr. Stewart, of North Gower, and Rev. A. A. Scott, of Carleton Place. Readings and recitations were also given, the musical part of the programme being filled by the choir of Zion Church, Carleton Place. The singing was excellent, and a great deal of credit is due to the leader, Mr. Peden, for the success of the choir. All present acknowledged it to be the very best singing ever heard in Richmond, and hope to have a treat from them again before long.

A VERY pleasing incident took place at the manse, Richmond West, lately. A number of people belonging to the congregation from Fallowfield and their neighbours of the English Church came to the manse and took quite possession. The ladies were provided with a bountiful supply of refreshments and prepared an excellent supper, which was heartily partaken of by all present. After supper the gentlemen invited the pastor, Rev. F. S. Glassford, and wife into an adjoining room, where they presented them with an address, read by Mr. Andrew Mackie on behalf of the people, expressing their appreciation of his work among them. A well-filled purse accompanied this, and was presented by Mr. Robinson, of the English Church. Mr. Glassford made a suitable reply, and the friends remained for a couple of hours, and spent a pleasant evening.

THE Pakenham Presbyterian Sabbath School held their anniversary on the 28th Dec. The church was taxed to its utmost capacity to hold the assembled crowd. A varied programme was discussed with spirit and taste by the youthful performers, to their own enjoyment and the appreciation of the audience. In addition to the customary treat of gift books, etc., to each scholar, the teachers had also provided two Christmas trees, well laden with presents for every class. Special prizes were also awarded to the most punctual. Rev. J. McLaren, of Carp, delivered an interesting address, and, along with Miss McLaren, contributed to the musical part of the programme. A pleasing part of the proceedings was the presentation of an address, to the pastor of the church, Rev. H. Taylor, by his Bible class and another to Mrs. Taylor by the teachers, accompanied with valuable gifts to both. The addresses were read by Mr. A. B. McIntyre, of Queen's College, and Mr. W. H. Blair, superintendent of the school. Mrs. James Cowan and Miss Jennie Cooke made the presentation on behalf of the teachers, and Miss Maggie McMillan and Miss Flora McDonald for the Bible class. Suitable replies were made by Mr. Taylor to this genuine surprise and pleasant interruption of the written programme.

IN the Presbyterian Church, Malton, on a recent Thursday evening Mr. A. E. Mitchell, B.A., delivered an interesting and very instructive lecture on Manitoulin Island, dealing with missionary work among its people, and very minutely describing its physical features. Mr. Mitchell spent two summers on Manitoulin Island as a representative of the Students' Missionary Society of Knox College. This society devotes itself to the twofold object of sending the Gospel to places otherwise destitute of it, and of creating and fostering a missionary spirit among its members, the students of Knox College. During the last summer about seventeen fields were occupied by as many students. These fields comprised sixty-eight stations, and are situated in the districts of Algoma, Muskoka and Parry Sound, and in Manitoba and the North-West Territories. The expenses of the society are met largely by contributions from the different fields. But as the revenue derived from this source does not equal the expenditure, the society looks for aid to friends outside the fields, without which it would be impossible to carry on the work. During the last summer the expenditure amounted to \$3,000 and of this sum the fields contributed \$2,000; the balance was met by outside contributions.

THE monthly meeting of the McAll Mission was held Thursday last, in the parlour of the Young Men's Christian Association building, and proved to be one of the best meetings held in the interest of this mission. Mrs. Duncan Clark presided. The treasurer's report has been satisfactory: \$875 on hand towards the \$1,000 required. Two ladies offered \$25 each, and two others \$5 each. A delightful address on "Thoughts Suggested by the New Year," was given by one of the members, in which she spoke of our responsibility to redeem the time. None had the promise of seeing the close or even a few months of the present year. And, of our preparation for work, we must be receiving daily from our heavenly Father, not depending on last week's or month's supply, else we will not have to give to others. Then the field was large, work for all, either at home or in foreign fields. Another of the members read extracts from private letters received from Cannes and Mentone, in which mention was made of the work being done by the McAll Mission in those places. The business of the meeting was the preparation for the annual meeting which will be held early in February. A committee was appointed to make arrangements. Also some discussion took place as to the best means of raising the amount required for the stations La Rochelle and Rochefort.

THE annual meeting of the members of St. Andrew's Church and congregation, Guelph, was held in the school-room last week. After the usual proceedings consequent on such occasions, Mr. Charles Davidson took the chair, and Mr. J. A. McLean was appointed secretary pro tem. The report of the Session was presented by Mr. C. Davidson; that of the Managers by the secretary-treasurer, Dr. Kennedy; that of the Sunday School by the superintendent, Mr. D. McCrae; Mr. R. W. Stewart sent in the report of the Missionary Association, and Mrs. Webster that of the Ladies' Aid; other financial reports were also read. All the statements showed the Church to be in a good condition, there being a balance on hand over current expenses. The ladies having in charge the work of collecting for the Victoria wing of the General Hospital submitted a report, showing that \$240 had been collected, which was to be applied to furnishing a ward to be called "St. Andrew's Ward." The following managers were appointed for the ensuing year: Messrs. W. Sinclair, W. A. Higinbotham, D. Spence, H. Loch, D. W. Sutherland, J. S. Rogerson, John Lamprey, A. McIntosh, T. Henderson, C. Spalding, A. Robertson and James Naismith. Dr. Kennedy was re-elected secretary-treasurer, and Mr. W. H. Toule, assistant. Messrs. D. McCrae and N. Higinbotham were re-appointed auditors. Votes of thanks to the ladies, the choir and others brought the gathering to a close.

AT St. Paul's Church, Hamilton, on Sabbath evening week, James Fraser Smith, of Queen's University, delivered a very earnest and interesting discourse on Foreign Mission Enterprise, to a large and attentive audience. At the close of the sermon, Rev. Dr. Laidlaw mentioned that seven years ago, Mr. Smith was a teacher in the Sabbath school of St. Paul's church, while attending the Collegiate Institute. He had then only a medical course in view, but by the encouragement he received through his connection with the congregation of St. Paul's, he entered into Queen's University, and after the necessary training in arts, took the full theological course, graduating in April last, and is now completing the full medical course in addition to having taken a special polyclinic course at New York last summer. He is also studying dentistry and is thus being well equipped for the mission field—the Province of Honan, Northern China—to which he expects to go out next summer, by appointment of the Foreign Mission Committee of the Presbyterian Church, to be permanently maintained there by the alumni students and other friends of Queen's University. In January, 1886, the idea of colleges sending out and maintaining missionaries in the foreign field first occurred to Mr. Smith. He shortly afterward laid it before the Missionary Society of Queen's College, which at once took steps toward having it carried out. The same idea was taken up by the alumni and students of Knox College, Toronto, in the summer of 1886, and their representative, Mr. Goforth, and Mr. Smith, the representative of Queen's, are now under appointment to go out together. The plan thus originated has commended itself to other colleges, and has already been adopted by some of the leading institutions of the United States, prominent among them being Princeton College, New Jersey.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, Winnipeg, Rev. J. Pringle, Moderator. Mr. Pitblado reported from the Home Mission Committee the allocation to the various congregations within the bounds to meet the requirements of the Home Mission and Augmentation Funds. On motion duly made and seconded, the report was adopted. In reference to the appointment of W. H. Fraser, of Fort William, as a missionary to Trini-

dad, Rev. Mr. Pringle reported that he had moderated in a call at Fort William, and that the call had come out in favour of Mr. Fraser. In the circumstances, it was agreed that the committee be empowered to supply Fort William. Dr. Dunn will undertake Silver Mines as soon as he arrives from the east. Mr. Lockhart supplied Posen in the Christmas holidays. The committee recommended that missionary stations be communicated with as to the payment of student catechists; Dominion City and Greenridge to pay \$5 a Sabbath, board and travelling expenses; Headingly \$2.50 with travelling expenses; Meadow Lea, what they have subscribed; Whitemouth, what they have subscribed; Morris, \$5 a Sabbath. These recommendations of the Home Mission Committee were agreed to. Mr. Frank L. Fraser, B.A., was certified to Manitoba College. Elders' commissions were read by the Clerk from the Session of Greenwood group of stations in favour of Mr. George Tocher; and from the Session of Selkirk in favour of Mr. William Blythe. On motion duly made and seconded, the names of these brethren were added to the roll. Mr. Robertson, Superintendent of Missions, read a report to Presbytery; the following were his recommendations which were adopted: 1. That Mr. Marsh had been sent to Fort Frances. 2. That inquiry be made at Rainy River, with regard to the ability of the people to support the Gospel. The Clerk read Rev. Mr. Nairn's report on his visit to Fort Francis. It was moved by Mr. Hamilton, duly seconded and agreed that the report be received and the thanks of the Presbytery tendered to Mr. Nairn for his diligence. The following reported with reference to the administration of the Lord's supper at the several mission stations: Rev. Mr. Robertson reported that he had administered the Lord's supper at Gretna; Rev. Mr. Whimster at Whitemouth; Professor Hart at Headingly; Rev. Mr. Hamilton at Niverville and Clearsprings; Rev. Mr. Quinn at Dominion City and Greenridge; further, that Professor Bryce has arranged to administer the Lord's supper at Morris. Professor Hart reported that he had completed the organization of the congregation at Fort Rouge, now known as Augustine Church, and resigned his position as Moderator. It was moved by Professor Bryce, seconded by Mr. McFarlane, and agreed, that Professor Hart's report be received and his resignation be accepted, and that he be thanked for his diligence in the matter. On motion of Professor Hart, duly seconded, it was resolved that the interim session of Augustine Church be authorized to proceed to elect and ordain three elders as soon as they consider it convenient. Rev. Mr. Quinn reported from the Committee on Systematic Beneficence that the committee had printed 1,500 circulars, giving a comparative statement of the contributions per family and per communicant to the support of the Gospel and the Schemes of the Church within the bounds of the Presbytery. On motion of Professor Bryce, duly seconded, the report was received and the Convener thanked for his diligence, and the account for printing ordered to be paid. The Clerk read a communication from Dominion City and Greenridge, asking that a missionary be settled in that field. The matter was referred to the Home Mission Committee. The following committees were appointed to examine the Book of Forms and to report at the next meeting of the Presbytery: Professor Bryce, Convener, Rev. Mr. Pitblado and Chief Justice Taylor, to examine pp. 1-37; Principal King, Convener, Revs. A. B. Baird and D. B. Whimster and Dr. Agnew, to examine pp. 38 to 68; Rev. Mr. McLaren, Convener, Professor Hart and Mr. C. M. Copeland to examine pp. 69 to 133. Rev. Mr. Bryden reported that he had examined the following students' exercises: Messrs. Bull, Campbell, Lockhart, McFarlane, Ross and Scott. Mr. Bryden's report was received and adopted, and the Convener thanked for his diligence; and the Clerk was ordered to certify the above mentioned students to the Senate of Manitoba College, as students in theology. A circular letter from Rev. D. J. Macdonnell, Convener of the Augmentation Sub-Committee, on the Augmentation Fund, was submitted by the Clerk and ordered to be laid before the Home Mission Committee. The Presbytery adjourned to meet on the second Tuesday of March, in Knox Church, Winnipeg, at half-past seven p.m.—JAMES C. QUINN, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held on the 10th inst. The attendance of members was quite large. After some preliminaries, Rev. J. Carmichael reported that he had moderated in a call from the congregation of Newmarket to Rev. W. J. Bell, minister at Niagara, in the Presbytery of Hamilton. The amount of stipend offered was \$900, without a manse. After hearing Messrs. Davidson and Hoig as commissioners, the Presbytery sustained the call, and ordered the same to be transmitted with relative papers to the Presbytery of Hamilton; also, Rev. W. Frizzell was appointed to appear before said Presbytery and prosecute the call in name of this Presbytery. It was learned by telegram from the Rev. A. U. Campbell, probationer, that he accepts the call from Queensville and Ravenshoe. Subjects of trial for ordination were ordered to be assigned to him, and in case of the trials being sustained, his ordination was appointed to take place on Wednesday, the 1st prox., the Moderator to preside, Rev. W. Percival to preach, Rev. J. Carmichael to deliver the charge, and Rev. W. Frizzell to address the people. An extract minute of the Presbytery of Columbia was read, setting forth that a call from the congregation of St. Andrew's Church, Victoria, to Rev. P. McF. Macleod, of this city, had been sustained by said Presbytery, and ordered to be sent on with relative documents to this Presbytery, and, further, that Rev. E. D. McLaren had been appointed to represent the congregation of Victoria, and Rev. Dr. Cochrane the Presbytery of Columbia in prosecuting the call before this Presbytery. The call was produced and laid on the table, as also a copy of the reasons for translation. The Clerk reported as to what action he had taken for having all parties concerned present at this meeting; said action was approved of. After the reading of the reasons aforesaid, and of a virtual reply thereto, the Presbytery proceeded to hear the parties, when Dr. Cochrane was heard for the Presbytery of Columbia, Rev. E. D. McLaren for the aforesaid congregation of Victoria, Messrs.

G. Anderson, J. K. Macdonald, A. Jeffrey, W. Wilson, and C. S. Gzowski for the Session and congregation of Central Church, and Dr. Cochrane again in reply. The call was then put into the hands of Mr. Macleod, and he was asked to express his mind thereon, when he stated in substance that after careful and anxious thought he had come to the conclusion that it seemed to him to be the will of God that he should accept this call, but that if the Presbytery should decide otherwise, he would reckon it his duty to acquiesce. A motion was then submitted by Rev. W. Meikle, and seconded by Rev. W. Percival, in favour of granting the translation sought. An amendment against the granting of the translation was moved by Rev. R. P. Mackay, and seconded by Rev. G. Milligan. Before proceeding to take the vote, the Presbytery engaged in the exercise of prayer, led by Principal Caven. The amendment and the motion were then put from the chair, when ten voted for the former and twenty for the latter, so that the translation was granted. At a later stage a committee was appointed, consisting of Rev. Dr. McLaren, Rev. E. D. McLaren and Mr. W. M. Clark, to prepare a minute expressive of the Presbytery's mind anent the minister and congregation of Central Church. It was also decided that the termination of their present relations shall take place on the third Sabbath in February, and that on the Sabbath following the charge shall be declared vacant. On behalf of the congregation of Parkdale, application was made for the sanction of the Presbytery to a recent resolution of said congregation empowering their Building Committee to borrow an additional sum of \$6,000, and to mortgage their Church property as security for the same. The sanction applied for was granted. Rev. J. M. Cameron, as Presbytery treasurer, handed in his accounts for last year, which, after being audited, were found correctly kept, leaving a balance against the fund of \$2.63. He also resigned his treasurer-ship, and with much reluctance his resignation was accepted, with cordial thanks for his past services. Rev. J. Mutch was appointed treasurer in his stead. On motion, duly made and seconded, Rev. Dr. Grant, of Queen's College, was nominated Moderator of the next General Assembly. It was also moved, and agreed to, that the remit on the Marriage question shall be taken up and disposed of at next ordinary meeting, and at half-past two p.m. Said meeting was appointed to be held on the first Tuesday of February, at ten a.m.—R. MONTEATH, *Pres. Clerk.*

MONTREAL NOTES.

The Rev. Principal MacVicar conducted the communion service in St. Matthew's Church, Point St. Charles, last Sabbath morning, and in the evening the pastor, the Rev. W. R. Cruikshank, ordained the following elders: Messrs. R. Glass, Donald Henry, Wm. Allen and Donald Finlayson. The attendance at both services was very large.

In November last the spirited congregation of Beauharnois gave the handsome collection of \$112 on Thanksgiving Day on behalf of the extension of the Pointe-aux-Trembles Schools. They have just now raised another \$200 on behalf of the Schemes of the Church for the year 1887. There are only some twenty-one contributing families in the congregation, so that their average for the Schemes is \$15 per family. The missionary contributions of both branches of the Rev. Mr. Boyd's charge, Beauharnois and Chateauguay, amounted to \$374 for the past year.

It is an open secret that the Rev. A. B. Mackay's former congregation in Brighton, England, are most anxious to have him return, and resume work as their minister. It is understood, however, that Mr. Mackay is not likely to accede to their request, but will remain in his present important charge.

The Young People's Association of Erskine Church are this year publishing a monthly Church paper entitled *Life and Work*. The issue for January is out. It consists of twelve pages, neatly got up, and well edited, and it is a credit to the association. The subscription price is 50 cents per annum.

The regular quarterly meeting of the Presbytery of Montreal was held in Convocation Hall of the college on Tuesday last. Between forty and fifty members were present. The Rev. A. B. Mackay was appointed Moderator for the ensuing half year. Rev. G. C. Heine, Convener of the Presbytery's French Committee, submitted a report showing encouraging progress in several of the missions and schools. Grants were recommended by the committee to be asked from the French Board for the year beginning 1st of April next. It was resolved, however, that every one of the fields be first visited, and the people urged to contribute as liberally as possible toward the support of ordinances, the grants to be decided upon after such visitation.

On motion of the Rev. Joseph Watson, the Rev. A. B. Mackay was nominated as Moderator of the next General Assembly. The Rev. Dr. Armstrong was nominated as Moderator of the Synod of Montreal and Ottawa.

The call from L'Ange Gardien, in the Presbytery of Ottawa, to the Rev. A. B. Cruchet, was considered. The Rev. J. M. Crombie, of Cumberland, was heard on behalf of the Ottawa Presbytery and congregation calling, and Messrs. F. St. Aubin and Marion on behalf of the Canning Street Church, Montreal. Mr. Cruchet, having expressed his mind in favour of remaining in his present charge, the call was set aside, and sympathy expressed with the L'Ange Gardien congregation.

The Rev. R. Hamilton tendered his resignation as ordained missionary at Ogdensburg, etc. The resignation was accepted, and arrangements made for the supply of the field.

The Rev. R. II. Warden reported that the Rev. J. Barclay and he had visited Lachute, and conferred with the office-bearers of Henry's Church, who resolved to make an effort to obtain funds sufficient to secure the services of an assistant to the Rev. Mr. Furlong. Since then the congrega-

tion has been canvassed, and about \$1,100 have been already subscribed. The Session reported that from the subscriptions thus far got, the way was clear to obtain assistance at once, and Messrs. Barclay and Warden were appointed to visit Lachute, and arrange details as to the assistant's work, etc.

The Presbytery spent considerable time on the new Book of Forms, and suggested several changes and modifications. The next regular meeting was appointed to be held in the College Convocation Hall on Tuesday, 20th March, at ten a.m. The deputies appointed to visit the augmented congregations and mission fields were instructed to report at this meeting.

A special meeting of the congregation of Erskine Church was held on Wednesday evening, when reports were presented from the several organizations in the Church as to the last year's work. There was a large attendance present. The membership of the Church is now 585—the largest in its history. The Sabbath school attendance is 295. Contributions for the Schemes of the Church in 1887 upward of \$4,400, or about \$1,000 in excess of 1886. Among the appropriations were \$900 for Augmentation, besides \$150 for Special City Augmentation; \$600 for Home Missions, \$600 for Foreign Missions, \$456 for French Evangelization, \$400 for Colleges, \$125 for Manitoba College, \$300 for City Missions, etc., etc. In addition, the Juvenile Missionary Society divides upward of \$400 among several of these Schemes, etc.

Several of the other city congregations held their annual meetings last week, the result of the year's operations being generally in advance of the preceding year. St. Paul's Church gave \$1,020 to Home Missions, and \$1,000 to Augmentation, besides \$165 to Special City Augmentation.

OBITUARY.

CAPTAIN WILLIAM CHAMBERS.

Mr. Chambers died on the 25th ult., in the seventy-third year of his age, at Birtle, Manitoba, where his home has been since 1882. For over thirty years he held office as an elder of the Presbyterian Church, being a member of Session in Knox Church, Woodstock, from a very early period in the history of that congregation until the time of his removal to the North-West. He was born in the North of Ireland, whence his father and his family emigrated and settled in Toronto Township, when the subject of this notice was a mere youth. Subsequently he settled in East Oxford, on the Springvale Farm near Woodstock, where, by his great energy and untiring industry, he maintained a happy home for many years. He was a man of iron constitution, fine physical appearance, sterling qualities of character, devout and humble piety, and warmly attached to the Church of his fathers.

He took an active interest in the volunteer force of the Dominion, being for many years an officer in the 22nd Battalion Oxford Rifles, among whom he was held in very high esteem. He leaves a widow, sister of Rev. Robert Wallace, of West Church, Toronto, two daughters, Mrs. Dr. James, in the North-West, and Mrs. Hunter, wife of the Rev. W. A. Hunter, M.A., of Orangeville, and two sons, Samuel, who lives near Birtle, and Edward, who lives on the Springvale Farm, the old family homestead. They have the sympathy of a very wide circle of friends.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Jan. 29, } PETER CONFESSING CHRIST. } Matt. 16:  
1888. } 13-28.

GOLDEN TEXT.—Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.—Matt. x. 32.

SHORTER CATECHISM.

Question 58.—The purpose of the Sabbath is twofold. It is the day specially set apart, consecrated to the worship of God; in this, as in all its provisions, it is also expressly designed for man's welfare. The Sabbath was made for man. Six days are given for toil, rest and recreation, the seventh is the Lord's Day. It was intended to be the most joyous of all the days, and it will always prove so, when kept in the proper spirit, for the purpose for which it was instituted—"keeping it holy unto God."

INTRODUCTORY.

The scene of this lesson is near Cæsarea Philippi, a town rebuilt and improved by Philip, the tetrach, and named in honour of Tiberus Cæsar and himself. It is situated in the upper plain of the Jordan, a district of picturesqueness and beauty. The Saviour begins now to convey to the minds of the disciples clearer and more correct ideas concerning His person and work. They were not yet prepared to believe that the Messiah was to be subjected to suffering and death. Jesus seeks to replace their worldly misconceptions by spiritual truth.

I. Peter's Confession.—The people had now for nearly three years been thinking and speaking about Jesus of Nazareth. They agreed that He was a good man, a great religious teacher, and miracle-worker, but they were not agreed as to whom He was. The disciples are asked the question, and they reply that some, like Herod, were of opinion that He was John the Baptist, risen from the dead. Some that he was Elijah, who had been translated, returned to the earth; others thought that He might probably be Jeremiah, or one of the ancient prophets come back to the world again. None of them expressed the opinion that He was the Messiah. He might, they thought, be the promised forerunner of the Messiah. They did not dream that

the expected Redeemer of Israel could come in the guise of the Meek and Lowly One. There might be the popular conceptions concerning Christ, but bringing the matter closely home to the disciples themselves—for it is an intensely personal one—He asks: "But whom say ye that I am?" This at once elicits from the quick and impulsive Peter the remarkable answer, "Thou art the Christ, the Son of the living God." Here is a full recognition of the Messianic claims of Jesus. He is the Christ, the Anointed, the Son of the living God, the eternal Son of the eternal God. The confession of Peter implies the divinity and the humanity of Christ. The great truth had been divinely revealed to him. It was not a discovery of reason, but a revelation from God. At this moment, just before declaring the sufferings and death awaiting Him, the Saviour speaks of the strength and perpetuity of His Church. He says, "Thou art Peter," the name signifies "rock," and upon this rock I will build My Church; and the gates of hell shall not prevail against it." It is on this passage that the Roman Catholic Church builds the dogma of the Papacy. Peter, in acknowledging Jesus to be the Messiah, spoke for his fellow-disciples as well as for himself. Here there is no trace of supremacy given to him, far less is there any hint that he could transmit supreme authority to successors. Elsewhere it is stated, in reference to the Church, that it is "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Some are disposed to understand Peter's confession as the rock on which the Church is founded. At all events the passage does not sustain the claim of the Roman Catholic Church that our Lord's saying makes Peter the first Pope. There was no Pope in the Church until about three hundred years afterward. The Church may have to contend against powerful foes, but no weapon formed against her shall prosper. The gates of hell, Satanic power, shall not be able to accomplish her overthrow. The keys of the kingdom were the symbols of authority. The apostles were invested with power. They were divinely inspired to proclaim the truths pertaining to the kingdom, and to administer its laws, and to exercise discipline. Under the guidance of the Holy Spirit their decisions were binding, because in harmony with the divine will. As yet the disciples were not to proclaim the truth that had been revealed to them. They were not yet fully instructed in the mysteries of the kingdom. Their old prejudices were not all removed, and those of the people were so great that their message would not be believed.

II. The Suffering Messiah.—As yet the disciples had only been able to grasp the fundamental fact that Jesus was the Messiah. They still thought that He should continue to advance His cause until He was publicly recognized, and placed on the throne in Jerusalem. Far otherwise lay the pathway to His glorious throne. From that time forth He began to show them how He must go unto Jerusalem, and suffer many things. He was free to decline the sufferings that awaited Him, yet he voluntarily yields to the divine necessity if man would be saved, and God's kingdom established. The nature of his sufferings is clearly foretold, His adversaries pointed out, and his rising again the third day is announced. These statements shocked Peter. The warm-hearted, impetuous disciple takes Him aside, and began to rebuke Him. In language of startling plainness the Saviour shows Peter, in his well-intended zeal, how utterly mistaken he is. Peter was but the spokesman of Satan's earlier temptation to be a king by other than God's own appointed means. Peter, who had just a little ago been called a rock, is now a stumbling-block in Christ's way. He had only human notions of Christ's kingly rule.

III. Self-Sacrifice, the Law of the Kingdom.—Christ's own pathway on earth was through sorrow and suffering. Self-denial was the law of His life on earth. It is enough for the disciple that He should be as his Lord. Not self-exaltation but self-repression, that is the spirit the Gospel requires. The order is here given: "If any man will come after Me." The will must first determine for Christ, there must be a choice to follow Christ, then the disciple begins a life of self-denial, then comes cross-bearing, and a steady following of Christ. The following of Christ may lead to the dungeon or the stake. Even then they do not lose their life, if they die for Christ's sake. The martyr's crown is a crown of life. By denying Christ the earthly life may be saved, for a time, but the life of the soul is a terrible sacrifice to make. The inestimable value of the human soul is brought out in the question that follows: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" No man ever yet did gain the whole world, but should one do so, it would not compensate him for his soul's loss. For how pitifully small a portion of the world's gains, pleasures or honors do some men strive to sell their souls! After the suffering comes the glorious reward; humiliation is succeeded by triumph, and the suffering Saviour will come again in the glory of His Father, with attendant angels, and then He shall reward every man according to his works. Some of those who heard these words lived to see the advent of Christ's kingdom on the Day of Pentecost; some of them probably lived to see the terrible judgments that culminated in the destruction of Jerusalem. All events are tending to the final and permanent triumph of the kingdom of God, and at the appointed time He will come to judge the living and the dead.

PRACTICAL SUGGESTIONS.

The practical question comes to every one of us, "But whom say ye that I am?" What is our answer? The Church of Christ is invincible; the gates of hell shall not prevail against it. The true Messiah had to suffer before He could enter into His glory. There can be no true Christianity without self-sacrifice. In Christ's estimation the value of a single human soul is unspeakable. Every one will be judged according to the deeds done in the body. Christ's kingdom will be eternal.

Sparkles.

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

It requires a clever surgeon to dress wounded vanity.

BECAUSE a man nods and sighs, that doesn't prove that he belongs to a synod.

"It is the little things that tell," says an old adage. Yes, especially the little brothers.

CROUP AND THROAT and Lung Troubles are treated successfully with Allen's Lung Balsam.

DR. TORREY, of Boston, marries a pair in eight seconds. There are many young persons who would like to make a minute of this.

THE man who was found eating oysters out of the fisherman's barrel gave as his excuse that he believed in admitting raw material free.

"My name? I. B. Smith," said a man at the hotel, whereupon the gentleman addressed remarked with a sweet smile, "So be it."

MY MOTHER was troubled for twenty years with a dry, hacking cough, and was completely cured by the use of WISTARS' BALSAM OF WILD CHERRY. She is now 73 years old, and well. C. H. DEXTER, 55 Winchester St., Boston.

"Oh, pshaw!" said the Bostonian, contemptuously, "everything with you New Yorkers is the almighty dollar." "And with the Bostonians everything is the omnipotent quarter," replied the New Yorker.

I was troubled with catarrh for seven years previous to commencing the use of Ely's Cream Balm, some five months ago. It has done for me what other so-called cures failed to do—cured me. The effect of the Balm seemed magical.—Clarence L. Huff, Biddeford, Me.

"To what do you attribute the curative properties of your springs?" asked a visitor at a health resort. "Well," answered the proprietor, thoughtfully, "I guess the advertising I've done has had something to do with it."

"So you want to be a newspaper man, do you?" said the city editor. "Yes, sir," "Your last employer says you are very honest and truthful." "I don't think I ever told a lie, sir." "Well—er—don't you think you could learn?"

I HAVE been troubled with catarrh for the past ten years, and have tried a number of remedies, but found no relief until I purchased a bottle of Ely's Cream Balm. I consider it the most reliable preparation for catarrh and cold in the head.—Geo. E. Crandall, P. M., Quonochontaug, R. I.

LAW PROFESSOR: What constitutes burglary? Student: There must be a breaking. Professor: Then, if a man enters your door and takes \$5 from your vest pocket in the hall, would that be burglary? Student: Yes, sir. Because that would break me.

MRS. O'HOOIHAN: Faix, Dennis! and phat are yez ather doin' now? O'HOOIHAN: Sure, Rosy, it's meself as has bought a music stool for Kittie, an' Oi've been winding the thing up for over an hour, an' not a drop of music can Oi get out of it at all, at all!

"Oh, no, ma'am," pleaded the tramp, "you may think my life all sunshine, but it ain't. Wherever I go I am beset with dangers. In short, ma'am, I carry my life in my hands." "Ah, I see!" exclaimed his temporary hostess, "that accounts for your not washing your hands. You don't dare do it for fear you'll drown yourself."

COUNTERFEITS are always made to look as near like the original as possible. House-keepers are cautioned against the many worthless and damaging imitations of JAMES PYLE'S PEARLINE, some put up in similar looking packages, and others with names sounding like Pearline, which dealers may endeavour to urge upon them.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6 cents in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

A VISITOR to the hospital for the insane was introduced to one of the patients. Said the patient, "How did you come here?" "I rode on horseback," replied the gentleman. "Ah, that is the difference between you and me. You ride a horse, and I ride a hobby. The difference is that you can get down off a horse, but not off a hobby; and that is what brought me here."

CAN IT BE AVERTED?

THE DANGER WHICH MENACES AN UNSUSPECTING PUBLIC.

The Brompton Hospital for consumptives, in London, reports that over fifty people out of every hundred consumptives, are victims of constipated or inactive kidneys.

Consumption is one of our national diseases, and the above report goes to prove what has often been said in our columns during the last eight years, that kidney troubles are not only the cause of more than half of the cases of consumption, but of ninety out of every hundred other common diseases. They who have taken this position, made their claims after elaborate investigation, and their proof that they have discovered a specific for the terrible and stealthy kidney diseases, which have become so prevalent among us, is wise and convincing.

We have recently received from them a fresh supply of their wonderful advertising. They have challenged the medical profession and science to investigate. They have investigated, and those who are frank have admitted the truth of their statements. They claim that ninety per cent. of diseases come originally from inactive kidneys; that these inactive kidneys allow the blood to become filled with uric acid poison; that this uric acid poison in the blood carries disease through every organ.

There is enough uric acid developed in the system within twenty-four hours to kill half a dozen men.

This being a scientific fact, it requires only ordinary wisdom to see the effect inactive kidneys must have upon the system.

If this poison is not removed, it ruins every organ. If the bowels, stomach or liver become inactive, we know it at once, for other organs help them out. If the kidneys become constipated and dormant, the warning comes later on, and often when it is too late, because the effects are remote from the kidneys, and those organs are not suspected to be out of order.

Organs that are weak and diseased are unable to resist the attacks of this poison, and the disease often takes the form of, and is treated as, a local affection, when in reality the real cause of the trouble was inactive kidneys.

Too many medical men of the present day hold what was a fact twenty years ago, that kidney disease is incurable, according to the medicines authorized by their code. Hence, they ignore the original cause of disease itself, and give their attention to useless treating of local effects.

They dose the patient with quinine, morphine, or with salts and other physics, hoping that thus nature may cure the disease, while the kidneys continue to waste away with inflammation, ulceration and decay, and the victim eventually perishes.

The same quantity of blood that passes through the heart, passes through the kidneys. If the kidneys are diseased, the blood soaks up this disease, and takes it all through the system. Hence it is, that the claim is made that Warner's safe cure, the only known specific for kidney disease, cures 90 per cent. of human ailments, because it, and it alone, is able to maintain the natural activity of the kidneys, and to neutralize and remove the uric acid, or kidney poison, as fast as it is formed.

If this acid is not removed, there is inactivity of the kidneys, and there will be produced in the system, paralysis, apoplexy, dyspepsia, consumption, heart disease, headaches, rheumatism, pneumonia, impotency, and all the nameless diseases of delicate women. If the poisonous matter is separated from the blood, as fast as it is formed, these diseases, in a majority of cases, would not exist.

It only requires a particle of small-pox virus to produce that vile disease, and the poisonous matter from the kidneys, passing all through the system, and becoming lodged at different weak points, is equally destructive, although more disguised.

If it were possible for us to see into the kidneys, and how quickly the blood passing through them goes to the heart and lungs, and other parts of the system, carrying this deadly virus with it, all would believe without hesitation what has so often been stated in advertisements in these columns, that the kidneys are the most important organs in the body.

They may regard this article as an advertisement, and refuse to believe it, but that is a matter over which we have no control. Careful investigation and science itself are proving, beyond a doubt that this organ is, in fact, more important than any other in the system as a health regulator, and as such should be closely watched, for the least sign of disordered action.

"WOMAN feels where man thinks," says a writer. Yes, that is why man is bald.

IRATE Student: Don't you ever sweep under the bed, I'd like to know? Calm chambermaid: I always do; I prefer it to a dustpan.

WIFE: O, Doctor, Benjamin seems to be wandering in his mind! Doctor (who knows Benjamin): Don't trouble yourself about that, he can't go far.

THE New York Churchman of last week reports that "at St. Thomas' Church, Homestead, Maryland, the Rev. Wm. Brayshaw, rector, is at once to be reshingled and otherwise repaired, and bids are now in hand; the cost will be some \$600."

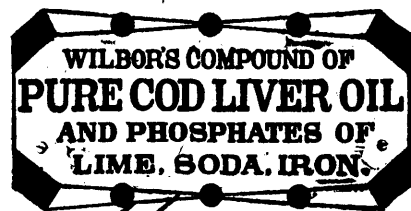
AT a dinner in the Mansion House three foreign consuls were present whom the Lord Mayor wished to honour by drinking their healths. He accordingly directed the toastmaster to announce the healths of "the three present consuls." He, however, mistaking the words, gave out the following: "The Lord Mayor drinks the health of the three per cent. consuls."

A Dollar Bill

can be made for every hour's work. We will show you how to do it, reader. All is new, sure, light and pleasant. Both sexes, all ages. Business admits of your living at home. We start you free. Any one can do the work. Many make much more than \$1 per hour. No special ability or training required. Reward sure. All workers meet with grand, rushing business. Address at once, Stinson & Co., Portland, Me.

Will The Coming Man Take Medicine?

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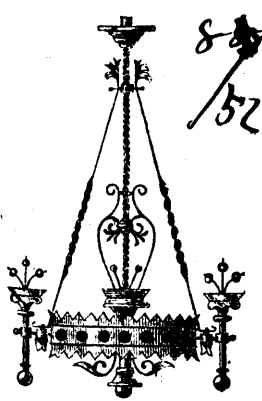
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MEETINGS OF PRESBYTERY.

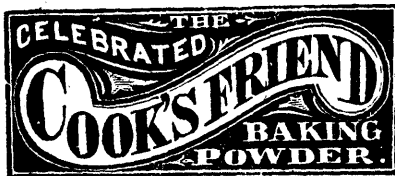
QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
MAITLAND.—At Lucknow, on March 13, at half-past one p.m.
SAUGSEY.—In Palmerston, on Tuesday, March 13, at ten a.m.
TORONTO.—In the usual place, on Tuesday, Feb. 14, at ten a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m.
LONDON.—In First Presbyterian Church, on Tuesday, March 13, at half-past two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, at half-past seven p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m.
ORANGEVILLE.—Next regular meeting at Orangeville on Tuesday, January 24, a half-past ten a.m.
LAWARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m.
KINGSTON.—Adjourned meeting in Chalmers Church, Kingston, on Tuesday, January 24, at eleven a.m. Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.

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NOT EXCEEDING FOUR LINES, 25 CENTS.

DEATH.

On Sunday, Jan. 15th, at 39 Walker Avenue, North Toronto, of diphtheria, Edith Ellwood, aged ten months and thirteen days, only daughter of Rev. G. E. Freeman, of Deer Park.



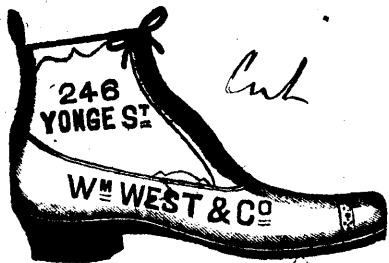
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PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs by one application.

INTERNALLY, a half to a teaspoonful in half a tumbler of water, will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains.

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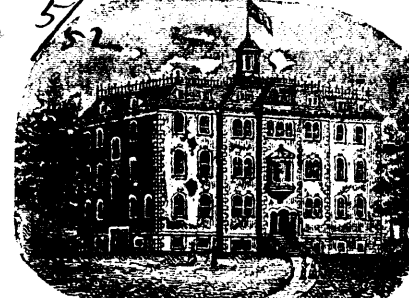


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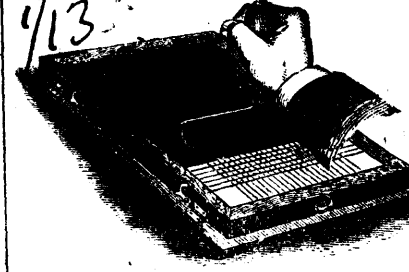


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