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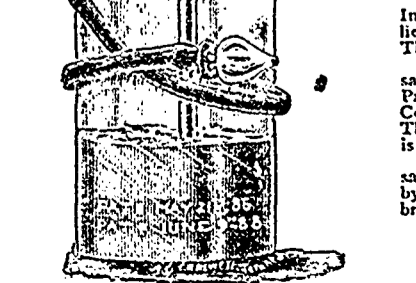
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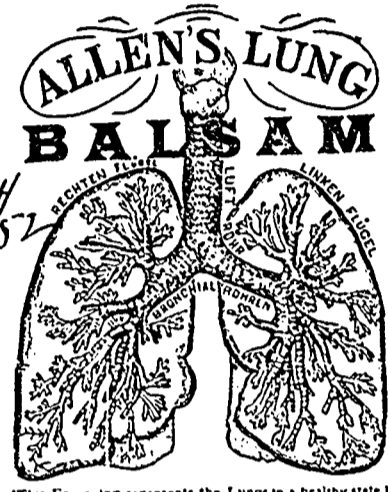
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(This Engraving represents the Lungs in a healthy state.)

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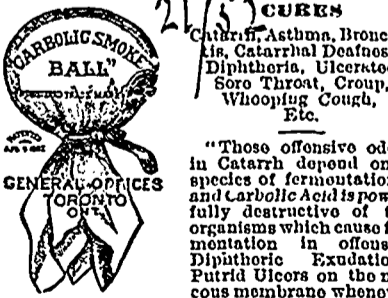
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THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, JANUARY 16th, 1889.

No. 3.

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Notes of the Week.

THE New York *Herald* is doing a good service in seeking to stir up the public mind on the subject of marriage and divorce. The anomalies of existing law and the abominations of the divorce system as practised in the United States, call loudly for a remedy that will go to the bottom of the evil. The *Herald* favours an amendment to the Constitution, giving Congress the power to enact uniform marriage and divorce laws.

THE friends of Bishop Hannington, at Cape Town, resolved that there should be a memorial to perpetuate his memory. But what form should it take? was the question. It occurred to one that nothing could be better than to provide colportage waggons to circulate the Scriptures among all classes and races on the outskirts of Cape Colony. The idea was excellent, but the funds were not abundant. Accordingly, Mr. Hannington, a brother of the lamented bishop, proceeded to Australia, and friends there supplied him with more than enough. One wagon has already started, and a second is fitting out, and it is satisfactory to know that the Cape government has remitted the cost of the traffic license, which is \$50 a wagon.

THE Duke of Westminster headed an influential deputation which waited upon Lord Salisbury, urging that restrictions should be put upon the importation into Africa, and sale to the natives, of intoxicating liquors. Great Britain and Germany, through their merchants, it was pointed out, were mainly responsible for this traffic—the two countries which are now co-operating to suppress the slave-trade in the East. Lord Salisbury, though he did not coincide with the views of the extreme Temperance advocates, said he felt in the matter that the native races should be regarded as children needing protection; while he could express no sanguine hope on the subject, no effort, he said, should be wanting on the part of the Government to achieve the objects which the deputation had at heart.

A CURIOUS ecclesiastical experience recently befell H. D. Jenkins, D.D., of Freeport, Illinois, as told in the *Interior*. Two little boys had been drowned, one a member of the Episcopal Sunday school, and the other of the Presbyterian. The families desired a common funeral service, of which the Episcopal rector should take charge in his church, and at which Dr. Jenkins should preach. The rector told the Presbyterian pastor that he could not really ask him to speak "from the chancel," but would invite him to speak "as a layman" "from the floor of the church." To his surprise, Dr. Jenkins said the chancel would add no dignity to his words, and he would just as soon speak from any other place. Thereupon the rector, finding the offer of the floor of the church accepted, withdrew it, and refused to hold a union

service. Let it be remembered that the Illinois Episcopalians are the highest of the High.

DR. MACLEAN, late of Tarbert, has been inducted to St. Columba's, Glasgow, Mr. Brown, of Ibrox, preaching the sermon. At a soiree in the city hall, Sir James King, who presided, said Dr. Maclean came to the city in the strength of manhood, was a Gaelic scholar of the highest eminence, and had breadth of culture, both classical and philosophical. He would be in the peculiar position of exercising jurisdiction over all the Gaelic-speaking people in Glasgow, and might be called the Bishop of Argyll and the Isles. Dr. Maclean said one man could not overtake the work of such a parish, and he therefore looked for help to the elders and other office-bearers. Addresses were delivered by Dr. Donald Macleod and Dr. Norman Macleod. The church choir rendered several Gaelic songs, and the pipers of the Seaforth Highlanders discoursed their spirit-stirring music. Dr. Maclean has been presented by Tarbert congregation with a timepiece and ornaments.

GLASGOW Presbytery resolved, after an interesting discussion, to appoint a commission of three members, with power to associate with other gentlemen outside the Presbytery, for the purpose of inquiring into the housing of the poor in that city. The motion was made by Dr. F. L. Robertson, and carried by twenty to fifteen against one for delay by Dr. John Macleod. Dr. Robertson said the subject had been brought prominently before the citizens by Mr. Bright in his rectorial address a few years ago. Ex-bailie Gray gave some interesting details of the increasing burden of house rents on the poor. Dr. Marshall Lang and Mr. Pryde dwelt on the evil of intemperance, and the former wished the co-operation of the Free and U. P. Presbyteries. Mr. Robert Thomson had no confidence in such a commission, and declared our landlords to be an abomination to God and man. Dr. John Watt thought the appointment of this committee was an admission that the parochial system had broken down.

THE thirty-fourth annual meeting of the Scottish Auxiliary of the China Mission of the Presbyterian Church of England, was held in Edinburgh lately, the Rev. R. W. Barbour, Bonskeid, president of the Auxiliary, in the chair. The annual report, which was laid before the meeting, gave full details of the year's work of the mission, and stated that there were now five centres for mission work—Amoy, Swatow, Hak-Ra, Formosa, and Singapore—120 stations, ninety-eight native preachers, eight native ministers, and thirty-six theological students. The native contributions during the year had amounted to about \$6,000. While the Auxiliary would be actually able to send to London about \$7,500 more this year than they had last, it was pointed out that this sum was made up largely of legacies and special donations. A resolution, moved by Dr. Maclagan, Berwick, and seconded by the Rev. Dr. Whyte, Free St. George's, expressing the hope that there would be in the church at home funds raised not only to carry on, but to extend it, was also adopted. The Rev. George Smith, of Swatow, the Rev. W. Macgregor, of Amoy, and the Rev. William Campbell, of Formosa, afterwards addressed the meeting.

AN important project for the higher education of women is on foot in the city of Glasgow. The Queen has sent a donation of \$250 towards the endowment fund of Queen Margaret's College in that city. The building and grounds at present in use for college purposes were purchased by Mrs. Elder, at a cost of \$60,000, and while granting free occupation of the premises to the college, she offered to convey the property as a gift on condition that, in order to insure the permanence of the institution, a sum of \$100,000 should be raised by way of endowment. Towards this fund there has been contributed, mainly through the personal influence of another lady devoted to the college—Mrs. Campbell, of Tillichewan—a sum close upon \$60,000. There is still, however, upwards of \$40,000 required. At this stage various influential citizens, unconnected with the administration of the college, considered an effort should be made to complete the fund so successfully started by the ladies. Accordingly, a public meeting was held under the presidency of the Lord Provost, when the proposal was cordially recommended to public support. An influential commit-

tee of prominent citizens was formed for the purpose of carrying out the resolutions of the meeting.

THE *Christian Leader* says: Rev. T. Rhys Evans, of Brighton, has written a luminous short history of that Council of Trent at which Rome deliberately hardened itself into impenitence and justified the continuance of the work Luther had begun. This latest addition to the Church History series of the Religious Tract society is a good example of the kind of work that is needed to meet the want of the present hour in our war with that system which, in our own day, has placed the coping stone on the dogma of Trent by asserting at the Vatican council the dogma of papal infallibility. The chief authority consulted by Mr. Evans is the great work of Frà Paolo Sarpi, that Florence edition of it which is specially valuable as containing Courayer's notes. Pallavicino's reply to Sarpi has not been neglected; although, upon all essential points, the Venetian Frate clearly remains master of the situation. It is impossible to study the story of the Council of Trent without a renewed feeling of wonder that Englishmen of our own time, such as Manning and Newman, should have found it possible to embrace that system of error which has been growing for the last thousand years, and which at Trent stamped with its sign-manual the deadly corruptions that have now reached their climax in the God-dishonouring dogma of infallibility.

THE truth and appositeness of the following remarks by the New York *Evangelist* will be readily recognized: More, probably, than any dozen of his congregation, the pastor has real heart-worries which he feels are crushing his energy and life out of him, but which he cannot tell his people with much hope of a sympathy that will lighten his burden; for though they mean to be kind, they have not had the same experience, and so cannot understand what he feels so keenly. Aimless busy-bodies or malicious mischief-makers, misrepresent his words and acts. His good name is assailed, and his influence is impaired so artfully that he can do nothing to defend the one or regain the other without making matters worse. His utterances are perverted, and he is made to say things he never said; his sermons are too spiritual or too literary; his congregations may be large, but careless; his prayer meetings may be full, but cold, and he cannot warm them up. These and other real heart-worries (a small salary included) press heavily upon the pastor's mind and energies. Is it any wonder that under such circumstances he becomes over-sensitive and nervous, and is perhaps obliged to resign a charge, in which a more kindly thoughtfulness on the part of the people might have made him eminently useful?

A YOUNG Chicago woman is reported as having been made insane by smoking cigarettes. The *New York Medical Journal*, after describing the evil effect of nicotine on the system, gives these facts: In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year. A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes a quite suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand, they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being, so as to be an altogether inferior type of men.

Our Contributors.

COMPARISONS THAT ARE NOT PROFITABLE.

BY KNOXIAN.

It has become rather common of late to compare the spiritual condition of the churches thirty or forty years ago, with their spiritual condition at the present time. We are told that the churches were much more spiritual in the good old times; that there has been a marked decay in vital godliness; that the churches are becoming more and more like the world; that the people are not so spiritual as they once were; that divinity students are not so zealous, and that preachers are not as pious and devoted as they were in days gone by.

These are serious accusations, and the peculiar thing about them is that they are often intended as compliments to the last generation. It is assumed that the old pastor will take it as a compliment to be told the people among whom he laboured for many years are an unspiritual, worldly, trifling lot who don't even read their Bibles. Those who pay the old pastor this doubtful compliment, forget that the elderly and middle-aged are the same people that he preached to for years, and the younger ones grew up under his pastoral care. It is no compliment to the old pastor to say that they are very worldly and unspiritual.

Nor is it a compliment to the elder to say that the generation that has grown up under his care are devoid of spirituality. Level-headed men of the world who look all around questions, might ask both minister and elder—"What were you doing all these years if the generation that has grown up under your care are without spirituality?" It is a cruel thing to tell aged ministers, elders, class leaders, college professors, Sabbath school teachers and officers, and the entire body of Christian workers, that notwithstanding all their prayers and efforts, a generation has grown up under their care, almost totally devoid of spirituality. The man who can consider that a compliment must have a strangely constituted mind. Would it not be dealing more kindly with the workers of the last generation to allow them to die with the idea that they had done some good to the generation that is to follow them. He may be told that many of the men who say that the Church has lost its spirituality are the very men who trained the present generation. Well, if people will belittle and disparage the work which God gave them to do, we suppose there is no help for it.

The compliment becomes worse when we look at it from the parental standpoint. The present generation are the sons and daughters of the generation that is passing away. Is it a compliment to aged fathers and mothers to remind them that their children have turned out badly. Is it doing a kindness to a good old man to tell him that his sons and daughters are totally devoid of spirituality? People who believe what the Bible says about training children will have great difficulty in seeing how lack of spirituality in children is evidence of spirituality in their parents. Proving this generation bad is scarcely a Biblical way of proving the last generation good.

One hears and reads a good many stupid things in a twelve-month, but the most densely stupid thing one ever meets is the attempt to compliment the spirituality of the past generation by showing that the present generation are devoid of spirituality. Within certain limitations the present generation is exactly what the past generation has made it. No better, no worse, no other. If the young men are mere worldlings and the young women fools, there must have been something radically wrong about their home and church training, for be it remembered they were all trained at a time when it is said the Church was highly spiritual. Badly-trained families are not among the evidences of a high spiritual condition in the Church.

There is so much said in church circles about the decay of spirituality in the Church that the newspaper men are going to work on the decay question. Within the last few weeks we have read a couple of articles in leading secular journals in which it was gravely stated that spiritual religion is fast dying out, and that the Church is becoming "just like the world." And what do our readers think was the evidence given of this alarming fact? Now hold your sides and prepare for the worst. One of the writers proved the decay by the alleged fact that

THE OLD-TIME TEA MEETING

was a more serious affair than the modern one. The speakers were more solid! Now that was a most unfortunate line of evidence to go out on. Some of us remember the old-time tea-meeting. We remember the speeches of thirty years ago. Yes, we remember some of them right well. We remember some of the "jokes" and a good many of the "anecdotes." Some of the speeches were good, some were indifferent, and a few were—well, in bad taste, and that is exactly how they are at this very day. Some ministers of the olden time did occasionally turn the tail-end of an old sermon into a tea-meeting speech, but they usually tacked a few glad-to-be-here sentences to it for an introduction, and touched it off at the end with a story about an Irishman or some other man. Some do that same thing yet. But we submit that the tail-end of a sermon with a glad-to-be-here introduction and dotted here and there with pointless anecdotes is the poorest kind of platform speech. Men usually deliver that kind of a speech, not because they are spiritually minded, but because they are too busy, or too lazy, or too brainless to get up anything better. Spirituality has nothing to do with it.

But the case of our critic breaks down worse than ever when we test it by the following fact. Many of the old-time

orators who spoke the alleged "solid" things at tea meetings are yet in the flesh. Many of them still go to tea meetings and make speeches. Whatever solidity or spirituality the Church enjoyed from their presence and orating is enjoyed still. Where, then, does the decay come in?

The other critic referred to undertakes to prove that the Church is "becoming like the world"—this old phrase must be getting tired—because congregations build large and expensive places of worship. This is a much larger point, and must be laid over till next week.

Meantime, we think it reasonably clear that decline in spirituality is not proved by the difference between ancient and modern tea meetings. A congregation may be in a good spiritual condition and have a good social meeting occasionally, and it may be as dead as Julius Cæsar, and never have a meeting of that kind at all. For evidence of spirituality or the reverse we must go deeper than the various phases of tea-meeting oratory.

AMERICAN CONGREGATIONALISM.

The National Council was organized in 1871, and has met every third year since. At first, many of the Churches looked askance at it and fought shy of it, but now it appears to be generally regarded with favour, and accepted as the High Parliament of the denomination.

The following are the statistics of the body, according to its last year-book: Number of churches, 4,170; number of ministers, 4,043; number of church members, 418,564; number of additions by Confession of Faith, 21,789. Reports were given of the various institutions connected with the denomination, from which it appears that a large amount of work is being done, and that things wear a general aspect of life and prosperity. This is especially true of the missions, both home and foreign, and of the educational agencies in operation.

While deeply interested in the various forms of Christian activity, and the many schemes of benevolence brought before the council, the writer of this paper had his attention particularly directed, for reasons which it is not needful to recount here, to the nature and working of the organization itself, as part and parcel of a system of Church polity. The first and most striking feature of the assembly was its representative character. Membership was not individual, as in the Congregational Union of Scotland, but elective. The roll of Council gives a list of "constituted bodies and delegates." The constituent bodies are Associations, Conferences, Consociations, and Unions. These are not very unlike Presbyteries and Synods, while the Triennial National Council itself is a sort of Congregational General Assembly.

At its organization, in 1871, this Council disclaimed all but advisory functions, and pledged itself not to encroach on the rights and privileges of local churches. But, early in its history, it was confronted with the question of ministerial standing, and after wrestling with it long and patiently, a deliverance was arrived at during the recent meeting, which certainly does not harmonize with the historical teachings of congregational independency. The old-time doctrine of this denomination has been that the local church is an autonomous body, having all ecclesiastical power and functions within itself; that it is subject to no outside interference, and needs no outside help to make it complete; that it can elect, call, ordain, discipline and depose its ministers; and that its acts are not amenable to review or revision by any other body, prelate, prince, or potentate. All this was unceremoniously brushed aside, and at one fell swoop the supreme authority of the local church consigned to limbo. It was resolved: "That standing in the Congregational ministry is acquired by the fulfilment of these three conditions: (1) Membership in a Congregational Church. (2) Ordination to the Christian Ministry; and (3) Reception as an ordained minister into the fellowship of the Congregational churches, by means of membership in the Association, Conference, or whatever body may comprise the aggregation of local churches. In the course of the debates on this matter which occupied much time, more indeed, than any other subject considered by the Council, independency got many hard thrusts, the idea of churches possessing ordaining powers was pooh-poohed; it was asserted that ministers had a right to be tried by their "peers;" and finally, "that it was the duty of the Council to have knowledge and care of the churches, just the same as it was the duty of the individual church to have knowledge and care of the individual members."

Now this is Presbyterianism, not Congregationalism. It is legislation for the local church, and an exercise of authority over it. For, according to the position now taken, a local church can neither make nor unmake a minister. John Robinson, whose name occupied the central position of honour in a circlet of names, conspicuously emblazoned at the Council, distinctly affirms: "The ministry is the church's, and depends upon it as the adjunct upon the subject, so as if the church dissolve, the ministry ceaseth; which the same church that gives it may take away, and make that was a minister, no minister."

American Congregationalism has always differed greatly from British Congregationalism, and especially in its practical limitations of the powers and prerogatives of the local church. Yet all along the course of its history, there has been a constant rebellion on the part of the people against these limitations. Thus, the Council system has been insisted upon as essential to the ordination and settlement of ministers. But it has fallen more and more into disuse, until, as stated at the last Council, three-fourths of the ministers have been settled without instalment. The attempt to enforce instalment by Council has failed. Now there is an endeavour, as Dr. Washington Gladden expressed it, "to enforce membership in asso-

ciations at the point of the ecclesiastical bayonet," which, no doubt, will fail also. Congregationalism, not only in the United States, but the world over, is like the womb of Rebecca. There are two manners of people in it, one holding the essential principles of Presbyterianism, and the other going for independency pure and simple. In the United States, the New Englanders lean to Presbyterianism, while the newer and freer west inclines, as might be expected, to old-style independency. This division of opinion and practice is a source of weakness, if only in the amount of time which is consumed by the two factions in contending with each other. All ecclesiastical systems are but platforms for workmen to stand upon while building the temple of the Lord. When too much time is spent in platform building, it will necessarily retard the progress of the main structure. This has always been one of the greatest hindrances of the growth of Canadian Congregationalism. There has been a constant tinkering of the machinery, instead of keeping it busily at work. A. B. C.

TE DEAM LAUDAMUS.

In "The Psalter of the Blessed Virgin," the publication of which has, more than once, been authorized by the Vatican, that grand old hymn, commonly called the "Te Deum," is altered so as to make it apply to the mother of Jesus. For this form of it, the title this article receives, "We praise thee O Goddess," is a very suitable one. The following is a translation of it from the Italian:

We cause our praises to ascend to Thee, O Mother of God; we extol Thee, O Mary the Virgin.
All the earth worships Thee, the Spouse of the Eternal Father.
To Thee, all Angels and Archangels, to Thee all Thrones and Principalities humbly bow down themselves.
To Thee, all the Powers and the highest Intelligences in the heavens, and all Dominions yield obedience.
To Thee, all Choirs, to Thee, Cherubim and Seraphim joyously minister.
To Thee, all angelic creatures continually sing with the voice of praise.
Holy, Holy, Holy Mary, Mother of God, Virgin and also Mother.
The heavens and the earth are full of the glorious majesty of the fruit of thy womb.
The glorious choir of the Apostles unitedly praise Thee, the Mother of its Creator.
The pure assembly of the blessed Martyrs in concert extol Thee, the Mother of Christ.
The glorious army of the Confessors calls Thee the holy temple of the Trinity.
The lovely choir of the holy Virgins joyously praise Thee, the example of humility and of Virgin purity.
The whole heavenly choir honours Thee as Queen.
The Church throughout all the world acknowledges Thee, and calls on Thee.
Mother of the Divine Majesty.
The venerable, the true Spouse of the King of heaven, holy, loving and pious.
Thou art the Mistress of the Angels, Thou art the gate of Paradise.
Thou art the ladder to the kingdom and the glory of heaven.
Thou art the marriage bed, Thou art the ark of piety and of grace.
Thou art the source and spring of mercy; Thou art the Spouse and Mother of the King of eternal ages.
Thou art the temple and sanctuary of the Holy Spirit, and the noble dining hall of the most holy Trinity.
Thou art the mediatrix between men and God, kind to us mortals and the light of heaven.
Thou art boldness to those fighting, an advocate to sinners; Thou art a compassionate refuge to the wretched.
Thou art the dispenser of heavenly gifts, the destroyer of devils and of the proud.
Thou art the Mistress of the world, the Queen of Heaven, and, after God, our only hope.
Thou art salvation to every one who seeks thee, a haven to the shipwrecked, comfort to the wretched, and a refuge to those in peril.
Thou art the Mother of all the Blessed, after God, their full joy, the joy of all the inhabitants of heaven.
Thou art the promoter of the righteous, the receiver of the strayed, Thou art the promise of old to the Patriarchs.
Thou wert the light of truth to the Prophets; Thou wert the praise of the Apostles and their wisdom: Thou wert the teacher of the Evangelists.
Thou wert boldness to the Martyrs, an example to the Confessors, the boast, the glory and joy of the Virgins.
To free man from the exile of death, Thou didst receive the Son of God into thy womb.
When Thou hadst vanquished our old Foe, the kingdom of heaven was opened again to the faithful.
Thou, with thy Son, art seated at the right hand of the Father.
O, Virgin Mary, Thou intercedest for us with Him whom we believe will one day be our Judge.
We, therefore, pray Thee that Thou wouldst come to the help of thy servants; to us redeemed with the precious blood of thy Son.
O, pious Virgin Mary, hear us! cause us to be rewarded with eternal joy with thy Saints.
Save thy people, O Lady, that we may be made partakers of the inheritance of thy Son.
Be our guide, our support and defence for ever.
Every day, O Mary, our Lady, we salute Thee. T. F.

TEMPERANCE POLITICAL ACTION IN RELATION TO SPECIAL QUESTIONS.

MR. EDITOR,—Your issue of the 28th ult., has been forwarded to me and I wish to make a few observations on a paragraph in a well written article by "Knoxonian" under the heading, "Is it a Wise Policy," the general subject being prohibition. The writer's real question is: "Is it a wise policy to alienate friends?" And he mentions these ways in which he considers that this has been done in Canada, viz., by establishing a third party, by agitating for female suffrage, and by making the use of unfermented wine at the Lord's table a plank in the political platform.

On the first of these points I have nothing to say because I am not sufficiently acquainted with American politics to offer an opinion. But the second and third are matters on which temperance reformers may take different views without any interference with their united action for the attainment of prohibition. I certainly would protest "against saddling the temperance question with female suffrage."

On the question of communion wine, I do not see why it should enter into the movement for prohibition at all. It is not a political question, and the use of unfermented wine may be adopted and advocated by those whose convictions lead them so to do, without any disturbance of their hearty co-operation with those differing from them on this matter for any good public object. The use of this wine is steadily and, I am thankful to say, peacefully increasing amongst our various Christian denominations in England, and speaking generally, those who use it are prohibitionists, while the decided opponents of its use are for the most part anti-prohibitionists. And I do not see how it can be denied that the use, in one of the most sacred as our ordinances, of the very article, the common traffic in which we are striving to prohibit because it is proving such a curse to our population, cannot but operate as a serious hindrance to the attainment of our object.

Knoxonian says "The literature of the question would seem to show that the weight of learning and piety is against the two-wine theory." He does right to say "seem to show."

I wish to call his attention to the following facts:

1. The word "wine" never once occurs throughout the new Testament in connection with the sacrament. The only designation of the contents of the cup is "the fruit of the vine."

2. There are now, and from early times have been, communities amongst the Jews, who have carefully avoided the fermented wine in the observance of their passover feast. They have used either grape wine prepared from the grape, or raisins steeped in water. Grapes hung in the cluster in a cool and dry place keep good from the vintage to the passover and even from year to year.

3. The word wine, in our English Bible is generic, embracing the fruit of the vine, whether fermented or unfermented.

(a) The Hebrew word *tiros* denotes vine fruit as a natural production. Some years ago, I offered a sum of money to any one who should prove from the context that this word ever referred to an intoxicating beverage. The gentleman who undertook to prove it, nominated his own umpire, a lecturer in Hebrew in one of our English universities, and the decision was that Mr. — had "not proved Mr. Snow's prohibition."

(b) This word *tiros*, in common with other Hebrew words, is rendered *oinos* in the Greek Septuagint, thus proving that *oinos*, the word for "wine" in the New Testament is generic.

(c) Apart from the names of the berry, grapes and raisins, there is no word in the English Bible designating vine fruit except "wine."

The chapter of 1 Cor. xi. 21, is appealed to in support of the fermented communion wine theory, but the facts and considerations presented in the little tract which I enclose will show that this text affords no tenable argument for such theory. Its title is, "An Examination of 1 Cor. xi. 21, in reference to the question of Intoxication." London: Partridge & Co. I shall be glad to forward a copy to Knoxonian or any other of your readers who will favour me with their address.

THOMAS SNOW.

Underbarrow Parsonage, Kendal, England, 21st Dec. 1888.

BURNS' ANNIVERSARIES.

MR. EDITOR,—Amid the progress of events, wise or otherwise, that have characterized our passing century, there has been at least an annual effort, more or less successful, to gradually reconstruct the character of the poet Burns by cutting off and consigning to endless oblivion his more gross and glaring infirmities, and then so stretching and spreading the mantle of charity over others as by-and-by to give him a valid claim to saintly canonization with all its kindred concomitants. In this effort "even ministers they have been kind" in days gone by and in no small number, to take a prominent if not a praiseworthy part, and even in days near by, some few straggling ones, by a little flattery and desire for a little fame, are still persuaded, annually at least, and for this end to "orate" on the character of Burns. In all this there is no little policy manifested by those who countenance and keep up such celebrations, for on the one hand if they cannot in them elevate the character of Burns, they, of necessity, lower their own, and if they can get a minister of the Gospel, and especially a D.D., by a little fawning and flattery, to laudably "orate" to them, this tends at once to quiet the conscience, gives a kind of validity to every fulsome utterance, as well as a sanction, if not a sanctity, to their hilarious convivialities.

Prominent among the rapidly lessening number of ministers who "orated" at last year's Burns' birthday celebration, a worthy D.D. in as far as I remember, the only one in the Province, if not in the Dominion, who did "orate," is reported in substance to have said: "The question has been asked, Was Burns a religious man? If by this is meant a firm believer in the fundamentals of Christianity, we should say, No man could be a sceptic who wrote 'The Cottar's Saturday Night' and 'Man Was Made to Mourn.' But if it is meant a consistent, devout and holy man, we answer, No. He associated with men of no definite creed. He became at times degraded to the low moral level of his age, and those who ought to have been his helpers and advisers, encouraged him in so doing. The strict, unsympathetic rigorous dealings of certain religionists repelled him and made him suspicious of the sanctity of Christians. Take him as a whole, when shall Scotland or the world see his equal? Scotland, when too late, recognizes what she has lost in the death of Burns. The world breaks the hearts of its best benefactors, and thereafter builds their sepulchres, be it Burns or not." Such is the man whom the Dr., as a minister of Christ, so frequently at the festive board delights to honour, while the most noted champions of the Church, such as Luther, Calvin, Knox and Chalmers are unnoticed as if unknown.

While it savours not a little of Popery to put a man through a purifying process long after he is dead, yet the Dr. shrinks not from the Herculean task, for if Burns did not live a Christian life, wherein lies the call or the consistency of ministers of Christ "orating" at his birthday celebrations. On reading the Dr.'s definition of Burns' religion as being but a "faith without works," one well said, "Odd man! that's the Devil's religion, for none believes mair strangely in the fundamentals o' Christianity, an' yet mair strangely despises its requirements." Such was the religious life of Balaam, of Saul, of Judas, of Simon Magus, etc. All these believed, yet each one belied his belief. The evidence presented of Burns' Christianity is that "no man could be a sceptic who wrote 'The Cottar's Saturday Night' and 'Man Was Made to Mourn.'" Now this goes upon the untenable assumption that no man could picture out what he himself did not profess, that no man could either by pen or pencil pourtray a good-looking or a good-living man unless he was a good-looking or a good-living man himself. It cannot be denied that a man may pourtray what he sees without him as well as what he feels within him, as is done every day in poetry and prose, nay more, how many picture out for pay, more or less graphically, what never existed, but only what they imagined. To even suppose, then, that a man could write nothing but what he realizes, is in entire variance with every-day experience. But suppose that in this case the principle held good, and there could be collected all that Burns wrote that was so unseemly and offensive as to be unfit for publication, or all those untoward prominences in his character and course of life, which his successive biographers and celebrators have all along striven so carefully to conceal and consign to oblivion, and a man manufactured therefrom alone, as the Dr. and others have done out of Burns' better qualities, each drawing a picture to suit himself and serve his purpose, the verdict in the one case would be as valid as in the other that no such man could be other than a sceptic. Each of these might be called Burns, but neither of them would be Burns. This is the reason that we have now so many Burnses, and the ground for question if we have the right one after all. This much we know, that the Burns of our day is not the Burns who well nigh a century ago, with a life's growth of his belief, as well as of the greatness of his manhood, was wont to stroll, shall I not say stagger, idly about the streets of Dumfries, shunned by respectable people, and "when any drunken fellow, possessed of a few shillings, was willing to spend them in the public house, could easily command his company." In olden time the heathen were wont to strip their deities of every infirmity, and clothe them with every perfection and then worship them. On a somewhat similar principle those birthday orators seem to act, who select their materials and manufacture their man to suit the tastes and serve the purposes of their auditors, and those ministers who are the most successful in so doing are the most highly applauded and most frequently asked to "orate" before them, while the mode each adopts and the man each produces are both intended at once to arouse and enrapt the hearers and to justify and gratify the speaker.

The statements that the "strict, etc., dealings of certain religionists repelled him and made him suspicious of the sincerity of Christians," and "he became at times degraded to the low moral level of his age, and those who ought to have been his helpers and advisers encouraged him in wrongdoing," is fraught with much significant meaning; it shows us who were blameworthy in what they did to him, while the silence of the Dr. sets Burns scot free. And what did he do for himself to nobly resist and rise above it all? The record says "he associated with men of no definite creed." All this is but in ill-accord with the opinion of one of his flatterers, who "orates" that Burns was "the chief pioneer of the more moderate and rational religious life of the people of Scotland," or of another who not less confidently and all but blasphemously says, "not Latimer, not Luther struck more telling blows against false theology than Burns." All is in ill accord with that lofty discernment, that stalwart independence, and that model manliness which is the ceaseless boast alike of his biographers and celebrators. But did not he himself, despite his defenders, do much in his life, brief though it was, to "repel" from good and "degrade" to evil, alike by his utterances and his actions, by the fostered passions of his youthful days and the cherished appetites of his maturer years?

This did he while he lived, and since he died has he not been and still is the means, more or less direct, of "repelling from good, and "degrading" to evil, an untold number which can never be known till "the day shall declare it?" while from his birth to his burial, from that day to this, I have yet failed to find the record of his ever having led a single soul to the Saviour. Still the "orating" Dr., roused into rapture, selects his material, constructs his effigy, writes under it, "This is Burns," and exultingly exclaims amid the plaudits of the people, "Eureka! Eureka! when shall Scotland or the world see his equal?" And he then winds up with the woeful accusation that "the world breaks the hearts of its best benefactors, and thereafter builds their sepulchres."

But seriously, wherein lies the call or the consistency, to say nothing worse, of a minister belonging to a church so specially down on drunkenness, its devices and debasements as ours, to stand up one day before an audience, year after year to celebrate the birth-day of him who embodied and exhibited his belief in the principles but not the practices of Christianity; and on another, to proclaim the purity and power of Him who was "holy, harmless, and undefiled, and separate from sinners." On one day, and at the festive board, to laud almost as high as language will carry, one who in living out his belief becomes a sad, a self-ruined wreck; and on another, at the sacramental table, and with the sacred symbols of the sacrifice in his hands, to commemorate the undying love of One who so loved us as to "offer himself without spot to God for us." Besides, the minister is specially expected in connection with those very universal celebrations to do what he can to create, so to speak, an atmosphere consistent with each, and each to be in keeping with the character and permeated with the spirit of the individual so celebrated. Could any minister of Jesus Christ conceive of him acting such a double part, or commending such a course to others, and would the doctor have thought all the more of him had he done so? Or could he conceive even of Paul, though "the least of all saints," and becoming "all things to all men," or any of the other apostles doing so? True it may be contended that specially in our day "the truth makes free" and "that where the spirit of the Lord is there is liberty." But there is a freedom that truth neither creates nor countenances, and there is a liberty which the spirit both censures and condemns, and need it be said that in Burns' celebrations "another spirit" predominates? I am not so familiar with the life of Burns as to say aught of his ordinary church attendance, or how long, if ever, he was a member of any church. In short, after all the fulsome and elaborate eulogies with which the poet's flattering ministerial partisans have sought to array and exhibit him, to conceal, if not cancel his follies, would he have been received and retained by any of them as a church member, or would they have commended his example to those who were already communicants? Yet such is the man some ministers of Christ still "delight to honour" and justify it by the exclamation, "When shall the world see his equal?" A man, the longer he lived, the lower he sank and sank others with him, till shunned by the respectable, he sought for, and was sought by, convivial companions, became a confirmed debauchee, a regular sot, a self-ruined wreck, that did not "live out half his days." Yet, after all and despite all, I suppose that even his Christian celebrators will still exultantly say or sing, "A man's a man for a' that." Allow me then instead to commend to them the lofty resolve of Paul, "I magnify mine office," and still more, to hear and to heed the injunction of his Master, "Let the dead bury their dead, but go thou and preach the kingdom of God."

I regard it as a very hopeful sign that I failed to find another cleric in our Province, and recollect of only one other in the Dominion who "orated" at Burns' last birthday. If others, I would only say by a modified quotation, "If true 'tis pity and pity 'tis if true." This cleric differs somewhat from the doctor by saying, "Orators now sink the man in the past, and only did their best to show the excellency of his verse. The frail man, with all his faults and follies, should be forgotten as speedily as possible, and be remembered by his immortal work, and as a living force in society on the side of manliness, truth, and righteousness." This last statement, however, is more than questionable and must be taken *cum grano salis*.

That Burns was greatly gifted none will deny, but "all gifts are not graces" and do not always constitute great men. For power possessed, whether of mind, muscle, or money, if wantonly wasted, or even worse, as is often the case, will never produce greatness. A man may be able clearly to discern, yet not desire the good, as even a heathen poet has said: "I see and approve the good, yet I follow the evil," and further, if true as one of our own poets has said: "The good alone are great;" and if man's chief end is to glorify God, to benefit man, we see in what true greatness consists. True, Burns was a great genius, but if genius is to be admired, if not adored, irrespective of its operations and issues, then in this Satan himself has the pre-eminence, and he too is a most "firm believer in the fundamentals of Christianity," a believer in the principles but not the practices of religion. It has always been a mystery to me how Burns could be such a great "living force" in society on the side of manliness and its concomitants, and yet be so signally feeble in regard to himself. It is often assumed and asserted, said, but not shown, that "he was the greatest of all Scotchmen. As each decade has passed, his power has grown, and the people have been translating his high and noble thought and sentiment into political life. His songs are a priceless heritage of the Scottish people. Their influence has been great on British literature, and powerful beyond estimate on the national life. That in point of intellect, in right feeling, in honesty of pur-

pose, in the completeness and beauty of his humanity, he is immeasurably greater than any of his critics. His writings have been one of the life pulses of the nation, having purified the air, glorified life and exalted humanity; and as if the catalogue of his excellencies could not be exhausted, it is summed up thus: "As he lay dead, too early for himself and for his country, all unworthiness fell away from him, and left pure nobleness; and who could believe that any one would cap the climax by saying: "To the wretched there is no such solace out of the Bible as the poetry of Burns?" Is such a statement a piece of blasphemy or burlesque?

If such things were so, it seems a growing marvel how they did not mature in his own being, and "bring forth fruit unto holiness" to the end of his life? True, he could poetically paint the lovely in nature, sympathize with a daisy, and all but shed a tear over a mouse, sing the praises of virtue and point out the path of rectitude to others, while practically he could unscrupulously seduce a maiden or exultantly swamp a hale fellow in strong drink, quarrel with his best friends who would dare to point out his imprudencies, warn him of their consequences, restrain and rescue him from evil and advise and encourage him to good, as an impertinent invasion on that "noble independence" of which his flatterers so loudly boast, and hold up as a masterly model to their fellow-men, while to cap all, he was not slow to fling his failings in his Maker's face, and impiously demand, if so, why made so? Impoverished by the lack, alike of prudence, industry and economy, and embittered by what he felt to be injustice, in his failing to occupy the position which he envied in others, but could never attain, he hurled his soured sarcasms against them, and dipped the deeper into those dissipations which led the respectable to shun him, and proved the ruin of his life. While in Edinburgh and in his meridian glory "he talked loudly of independence of spirit," yet he could at the same time lounge about from month to month in the hopeful expectation that some of his noble patrons might procure him some permanent income which would free him from the necessity of further exertion, while at the same time "he suffered himself to be surrounded by a race of miserable beings who were proud to tell that they had been in company with Burns, and had seen him as loose and foolish as themselves." As he never loved labour, his connection with the excise led him to neglect his farm and associate with the gross and vulgar, thus exposing him to drunken excesses he had not now the power to resist; hence home became less pleasant, even the endearments of "Bonnie Jean" were fast losing hold of his heart, and he sought more and more to drown in dissipation those gathering sorrows he could not subdue. Such was his character and course in Dumfries till even in his "houffs" more liquor was denied him, and when he was wont, especially on market days, to go from tavern to tavern and tapping at the room doors, inquire if they did not wish the company of the poet, Burns, and all to share their social glass. Thus on, till on "one fatal frosty night he fell in the close leading from the tavern to the street, and lay there for some hours; that noble head of his froze to the ground, and there he contracted that disease which soon after carried him off ere he had lived out half his days."

Thus have I written out, far from all, yet far more of Burns' frailties and follies than I could have wished to record, not for the purpose, far from it, of exposing his weaknesses or his wickednesses, but to face the fulsome pictures of his flatterers with "stubborn facts that wanna ding and downa be disputed," in order that "orating" servants of Jesus Christ may solve the problem and present the proof as in his presence, how far they are called upon to "orate" on such occasions, and in order, as far as I can, to prevent any such one, how ever he may see fit to demean himself, from degrading his sacred office and dishonouring the great Master he professes to serve, "who went about continually doing good."

It is somewhat significant that in looking across the lines some of the largest cities such as New York, Philadelphia, Boston etc. failed to find a cleric to "orate" to them at their last celebration, and in looking across the ocean to the land of Burns, and at the report of some thirty celebrations, even there only five or six ministers attended, while but three of them "orated," and while several of the gatherings were held in club halls, fully two-thirds were held in taverns in full keeping with their character. It is to me, and many besides, a great and ever-growing marvel that men, and especially ministers, who would have shunned the very shadow of Burns while he lived, should meet together to celebrate his glories when he is dead. Ah! but, says one, do you not see in all this the fulfilment of the old proverb, "like draws to like," and "birds of a feather flock together?" X. Y. Z.

THE *Mit-Continent* says: Every Science has its axioms or first principle. So has Christianity. There are truths which lie at its foundation; and the whole of it is a system of truth. A knowledge of this system controls our religious experience and regulates our Christian practice, for truth is in order to goodness. As a brief outline to Bible truth, there is nothing of human composition superior to the Shorter Catechism of the Westminster Assembly of Divines. It is comprehensive and yet full. Its definitions are brief and to the purpose. Multitudes have found for life and for eternity the blessings of committing to memory this excellent and adorable Catechism. It is an excellent plan for parents to have their children commit an answer to a question each day in the week, and then on the Sabbath day have them repeat all they have learned during the preceding week, and also review what may have been learned in weeks preceding. In this way the whole 107 answers may be learned in eighteen weeks, and the whole may be gone over about three times every year, and thus be kept constantly in the memory; and it will be of inestimable benefit all through life.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

LAZARUS.

BY T. K. HENDERSON, TORONTO.

Lazarus come forth.—John xi. 43.

CHILD of the grave, awake!
Shake off the dust of death,
And let the spirit's breath
Kindle the darken'd coal of life again!
Those gloomy fetters break,
And bid that well-known voice
Thy weeping friends rejoice,
Once more to mingle in the haunts of men!

Child of the dust, arise!
He said, at whose high word
The sealed stone disturb'd—
The portals of the tomb were rolled away!
But why those tear-fraught eyes?
Said I not unto thee,
Believing thou should'st see
The vanquish'd grave resign his captive prey?

Lo! at that monarch call
The wond'ring crowd beheld,
The sightless eyes unveiled,
The circling torrent thro' its mansion ran!
He starts from death's enthrall!
The life was at his heart,
The mists of night depart,
And from the tomb he walks a living man!

He came, th' uncoffin'd dead,
Forth in that victor hour,
Won from corruption's power,
Where now, O Death! thy boasted victory?
For thou art vanquish'd,
And from the soulless clay,
The worm hath fled away—
Unloose his bands and set the Captive free!

THE SERVANT OF MAN A MESSENGER FROM GOD.

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

One of the distinctive peculiarities of the religion of Jesus is this, that in reference to its proclamation, it is no respecter of persons. It may be preached by any one who by experience is acquainted with its saving power. It accepts as its herald the saved man or woman, it matters not to what class or rank in society they belong. They may be highly cultured or they may be ignorant of the wisdom of the ancients or the moderns—they may be rich in this world's goods or wanting in them—they may be among the better class or among those who are lowly—the outward circumstances are of no moment, nor are educational advantages, in order to the telling forth of the experiences of the heart.

The story of a great change may be related by any one who is the Christian, and that, too, effectively. There is no weapon that is keener than personal experience in spiritual warfare. None wears better or wins more victories. And none is more feared by the devil. "I know" is what neither he nor any of his emissaries can withstand or overturn. It is a bossed buckler that they cannot pierce. Hence, our Lord commanded the man out of whom he had cast a legion of demons, and who wanted to be with him, to return to his own house, and show how great things God had done unto him.

The life is to witness to the great change as well as the lips. Therefore we have this injunction laid upon us, "Let your light so shine before man, that they may see your good works and glorify your Father which is in heaven." The reason given for this is, "Ye are the light of the world." Godly men are stars set in the moral firmament to light up the darkness. They may be of different magnitudes, but all shine by the light of the Sun of Righteousness which they reflect. And they are all to illumine the region in which they are set. In this way the whole world is to be lighted. The ruler in his place, the member of parliament in his place, the professional man in his place, the master in his place, and the servant in his place, are to let their light so shine as to be seen, that God may receive his meed of glory. Pains are to be taken to make known the change that has come over all within, by a new life without. And in the doing this—in the faithful discharge of Christian duty all men are on an equality. "One is your Master, even Christ and all ye are brethren." Here as in the ordinary work of life—

Honour and shame from no condition rise,
Act your part well, there all the honour lies.

It is not seldom the case that those in lowly life are more zealous and devoted Christians than those in better circumstances and higher station. How sadly true it is that "not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and the base things of the world, and the things which are despised hath God chosen, yea, the things which are not to bring to nought things that are; that no flesh should glory in His presence."

We may count on our fingers the outstanding great and noble ones who are consecrated to God as the followers of Jesus. How few they are? But who can count the great host of lowly ones who are labouring for the good of souls, unknown to fame? Caring nought for human applause or temporal reward. Telling the old, old story of Jesus and His love, because they delight to tell it, and love the Christ of whom they speak. The exhilaration, the pleasure, the gladness the rich have

in the use of their wealth, and in the fellowship of congenial spirits and society, is made up to the godly poor by the privilege of being permitted to speak of Jesus and to make known His mercy to sinners and His saving power. This is to them their superior and gracious compensation.

Moreover, not infrequently the very knowledge those in high stations have of Jesus is communicated by the lowly—by the sewing girl, or by the nurse, or by the workman. The servant of man becomes to him a messenger from God. Instances of this kind are not few. Count Leo Tolstoi is indebted to his old nurse for that which no science had been able to teach him—the import of life and death. The old peasant woman to whom he was entrusted had a faith that knew no doubt. And so the idea became impressed upon his mind that in order to understand life it is necessary to go to school to the simple, and so he began living as the peasants do, and found among them the revelation he sought. How much he has learned may be seen in his books, "My Religion" and "In Pursuit of Happiness." But how much has he yet to learn? Deeper study will disclose "wonderful things" to him yet. We, however, praise God for what he now sees and lives.

Charlotte Bremer, in the "Life of Fredrika Bremer," tells us that it was a governess who laid the foundation of all that was good in them. "In 1806," she says, "when I had completed my sixth, and Fredrika had not quite attained her fifth year, we had a governess whom we have to thank, not only for all that we have learnt, but also for her motherly tenderness and kindness toward us. The name of this friend so dear to, so beloved by us, was Sara Elemore de Frumerie; she was descended from a French immigrant family. . . . Just and truthful and God-fearing, she laid the foundation of all that was good in us. The late Earl of Shaftesbury acknowledged that it was to his nurse he owed his first religious impressions, and his early instruction in the truths of the Scriptures. She laid the foundation for the beautiful structure of his afterlife of Christian activity on behalf of the poor, the lowly and the distressed. He stood in the very forefront of self-sacrificing endeavour in every good cause, so that now his memory is blessed, and his name is as ointment poured forth. He wears no longer an earl's coronet, but a kingly crown.

Nor may we forget the little Hebrew maid who had been carried away captive by the Syrian raiders. She, seeing the sad look of her mistress, as she thought of her leprous husband, sympathizingly said, "Would God my lord were with the prophet that is in Samaria! for he would recover him out of his leprosy." The faith in God's power through His prophet was a faith without doubt, or fear, or hesitancy. And it set in operation a train of actions that brought Naaman back to his wife, cured.

The Rev. J. J. Bonar, of Greenock, has written a memorial of a domestic servant, named Elizabeth Gow, under the title "A Hidden one Brought to Light," which gives her spiritual history and Christian service. She entered the family of the Rev. J. Bonar, of Perth, and there her beautiful character was revealed. Mr. Bonar lost his wife, and his children were left motherless. "Influenced, says Dr. Bonar, "not less by gratitude to the dead, than affection for the living, she agreed to remain with the children of her lamented mistress—now orphans indeed, and all still unprovided for—and for several years she continued to discharge among them the duties of a single servant with exemplary disinterestedness. . . . All day long she superintended the concerns of the household, and often would she spend half the night in intercession for the spiritual welfare of her charge." That is a noble testimony to highly honourable character.

Let us thank God that the very humblest may be the means of doing good. The soul made free may declare the message God gives it wherever it is. The Gospel is glad tidings to all people. And whoever knows it is commissioned to tell it abroad. "Let him that heareth say, come!" "Son, go work to-day in My vineyard." Nothing is to withhold us from making known the way of life, the love of Jesus, the mercy of God, the saving power of the Gospel. We are not to say, "It is not my place." It is the duty and also the privilege of every one to embrace every opportunity of preaching the good news.

Minds are dark, and hearts are breaking, and lives are full of bitterness for lack of it. And ye who are in service in homes where there is no Christ, are to carry Him there. Your path of life has taken this turn that ye might become a messenger of the Lord of Hosts. Appreciate, then, your opportunity. Obey the loud call that comes to you out of your circumstances. You carry a light that is sweeter than the light of the sun. You have in your heart a love that is deeper and more tender than a mother's love. You can tell a story that is more winsome and thrilling than the most lively romance. You can tell how the heart may find rest, and the soul rejoice in a satisfaction perfect as the nature of God. Then do not, on any account, miss the opportunity. It is yours now.

SELF-EFFACEMENT IN WORK.

A quantity of consecrated power is indicated by the wings with which in the Vision of the Seraphim, each seraph covered his feet, or, indeed, his whole person. This quality of self-effacement, or self-forgetfulness, enters into all good work, and most of all into the best. A great work apparently does itself. Some day the humble doer awakens, and behold, the work is done, and he is famous, and he is himself astonished. He only knew there was a good work to do, or a great wrong to resist, and he had no choice but to be at it. So men have conducted themselves in battle; the fortress must be taken or the sally made, and it was done without thought of glory. The loss of this quality of self-forgetfulness spoils a good work.—Dr. Phillips Brooks.

Our Young Folks.

TAKE CARE.

Little children, you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how to see.
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive.

What you have and what you lack,
All the same as what you wear,
You will see reflected back;
So, my little friends, take care!

And not only in the glass
Will your secrets come to view,
All beholders as they pass
Will perceive and know them, too.

Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are.

WHAT ONE WOMAN DID.

Several years ago Miss Beilby, a young English woman who had studied medicine to fit herself for usefulness as a missionary at Lucknow, India, was sent for by the wife of the Prince of Punna, who was ill. Punna was a long distance from Lucknow, and the journey was a dangerous one; if Miss Beilby went, she would be separated by more than a hundred miles from any white man. Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return, the Ranees sent for her, and begged her to go in person to Queen Victoria, with the message that Indian women, not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Ranees brought paper, pen and ink, and with tears besought Miss Beilby to write her petition to the queen to send to them women doctors. "Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it in the hands of the great Ranees herself." Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India. Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, have been given by a native prince as a hospital for Hindu female patients. Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of health and hope for all the women of India—probably never would have come to them. Sow thy seed, however small it may be, of good deeds. Only God knows what the fruit may be.

HATS VERSUS CROWNS.

Five little girls and each with a new hat—how sweet they looked—so Miss Young thought when she went to her class on the first pleasant Sunday of May, and found all her scholars awaiting her, and (though I blush to say it) so they thought themselves. They respected the prayer, but during the singing and other exercises they compared hats in stage whispers.

"Where did yours come from? It's awfully pretty and becoming. Mine came from Madame T.'s on the avenue."
"Did it? Why, so did mine."

"Hattie's is pretty, but I believe it was made at home, don't you?"

"Yes, I guess her mother 'knocked it up.' They're not very swell, you know."

The bell sounded for the lesson, so the busy tongues had to stop, but the bright eyes kept telegraphing opinions from one to another, and not one of the girls noticed that Miss Young had not even opened her lesson paper, but was patiently awaiting attention.

At last she said, "Girls, what do you think of not having the regular lesson to-day, but talk about hats instead, for I see you all have on new and very pretty ones, and as they are so very different, we might spend a very pleasant hour talking about them."

On the five now very interested faces looking into hers, Miss Young saw such a mixture of surprise, incredulity and shame, that if she had not been so earnest, it would have completely upset her. She started right away, however, and commenced to ask questions as to how, when and where the hats were bought.

She made the subject very interesting, for the girls crowded around her, listening eagerly. All of a sudden—they could not tell how it happened—they found they were not talking about hats at all.

The subject had changed from hats to crowns, such as kings wear, and from them to those heavenly crowns which the Lord has prepared for those who love and serve Him here.

Miss Young had somehow led their thoughts up till the new hats were fairly forgotten in their eagerness to learn how to obtain the beautiful crowns their teacher was talking about. Perhaps the little silent prayer she had put up had something to do with it; for when the bell rang, the children were reluctant to have her stop, and begged her to go on.

Clever Miss Young! She had put the lessons of the Bible in so bright and attractive a way as to make her little girls really forget the new "Leghorns," "Pokes," and "Sailors;" she had been able to guide their thoughts upward, till, when they left her, each went away with a great desire to live so that each might have "an everlasting crown of glory that fadeth not away."

SCHOOL IN A COBBLER'S SHOP.

Did you ever hear of John Pounds? Probably not, a yet he was one of the world's benefactors. He was born in 1776, in Portsmouth, England. In early life he learned the trade of a shipwright, but was so injured by a fall that he had to abandon this. He then mastered the art of mending shoes, and hired a little room in a weather-beaten tenement, where, for a while, he lived alone, except for his birds. He loved birds dearly, and always had a number of them flying about his room, perching on his shoulder, or feeding from his hand. In the course of time a little cripple boy, his nephew, came to live with Uncle John and the linnets and sparrow. The poor child had not the use of his feet, which overlapped each other, and turned inward. The kind uncle did not rest until he had gradually untwisted the feet, strengthening them by an apparatus of old shoes, and finally taught them to walk. Then he thought how much more pleasantly the time would pass for the boy if he knew how to read and write, and so he began to instruct him. Presently it occurred to him that he could teach a class as easily as he could manage one pupil. So he invited some of the neighbouring children in, and as the years went on, this singular picture might be seen: In the centre of the little shop, six feet wide and about eighteen feet long, the lame cobbler, with his jolly face and twinkling eyes, would be seated, his last or lap-stone on his knee, and his hands busily plying the needle and thread. All around him would be faces. Dark eyes, blue eyes, brown eyes, would shine from every corner, and the hum of young voices and the tapping of slate pencils were mingled with the singing of the bird, which enjoyed the buzz of the steps of the narrow stairway which led up to the loft, which was John's bedroom. Others were on boxes or on blocks of wood, and some sat contentedly on the floor. They learned to read, write and cipher as far as the rule of three, and besides, they learned good morals, for much homely wisdom fell from the cobbler's lips. Hundreds of boys who had no other chance—for he gathered his scholars from the poorest of the poor—learned all they knew of books from this humble teacher.

His happiest days were when some sunburned sailor or soldier would stop in his doorway, perhaps, with a parrot or monkey in his arms, saying, "Why, master, dear, you surely have not forgotten me, I hope!" John Pounds taught his little school for more than forty years, never asking or accepting a cent of payment from any one. At the age of seventy-two, on January 1, 1839, he suddenly died, while looking with delight at a sketch of his school which had just been made by an artist. For many days the children of the place were inconsolable; and by twos and threes they came and stood by the closed doors which in John Pounds' time had always been open to the needy. A life like this, so lowly yet so useful, contains lessons for us all.

A SABBATH IN NAZARETH.

A young American lady who has been visiting the Holy Land writes as follows: We had been riding in sight of Mount Carmel all day, but on turning from Endor, faced Tabor's smooth dome. We passed by Tabor, across the lower end of the valley of Esdraelon, and up the slope of the hill to Nazareth. We entered the town just as evening was falling, the most peaceful hour of the day. The plain which we had just left stretched out like a green carpet behind us. The rocky way bloomed on every side with wild flowers of every hue, in front the town nestled in a basin surrounded by hills, the white houses peeping out from cypress and palm, and Tabor simple and majestic guarding over all. Riding into camp, we passed the well, the only well in the town, and there saw crowds of women and girls carrying jars of water on their heads.

Next morning I thought to have a quiet morning by myself and seated myself at my tent door looking out to the hills of Tabor. But charming as the scene was, I soon abandoned the post. The continual bray of the mules, the chatter of our muleteers, and the pressing curiosity of the natives made it too noisy to be borne. I joined some of our party in a walk through the town, in the course of which we were shown numerous so-called "sacred spots," in which some implicitly believed, and others denounced as all rubbish. The site of the synagogue, of Joseph's workshop, and other places may not be correctly fixed, but the site of the town is correct, and it was enough to know and feel, that there, in that peaceful spot, shut in by the hills from the world, Christ lived for nearly thirty years, that there He prepared for His work which was to come.

Like all other Oriental towns, it appears more picturesque from the outside than on a closer acquaintance. The streets are narrow, but not covered; the sun beat into them mercilessly, and made the whitewashed walls almost blinding.

Unlike most towns in that country, the streets are paved, the middle part being sunk about a foot lower than the rest,

and used as a drain for all refuse from the houses and shops.

The inhabitants of Nazareth are handsome people, especially the women, but are very bold. They took hold of our clothes as we walked past, followed us about, and examined our apparel minutely. Our guide advised us to take no notice of it, as they were very quarrelsome when opposed. They seemed to have no idea what manner of place they lived in; the only person we saw in Nazareth who seemed to realize its sacred character was an old Carmelite monk, who showed us what he believed had been Mary's kitchen.

Such is Nazareth at the present day. The people are as careless and ignorant as they were when the Saviour walked among them, and the appearance of the country is the same too; that, at least expresses peace and beauty.

RESOLVED TO RISE.

Fifteen years ago, two poor boys from the old town of Plymouth, in New England, went down to a lonely part of the coast to gather a certain sea weed from the rocks, which when bleached and dried is sold as Irish moss for culinary purposes. The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with salt-water many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought out his books and studied for that hour, trying to keep up with his school-mates. The first boy is now a middle aged man. He still gathers moss on the coast near Plymouth.

The second emigrated to Kansas, because the leading man in a new settlement, and is now a wealthy, influential citizen.

No matter what was my work," he said lately, "I always contrived to give one hour to my education. That is the cause of my success in life."

A similar story is told of the president of one of the largest manufacturing firms in Pennsylvania. When he was a boy of sixteen, he was a blacksmith's assistant at a forge in the interior of the State. There were three other men employed in the forge.

"I will not always be a blacksmith, I will be a machinist," said the lad. "I mean to study arithmetic at night as a beginning."

Two of the men joined him, the other went to the tavern. After a year they found work in iron mills, at the lowest grade of employment, and made their way up, invariably giving a part of every evening to study. Each of these three men now holds a high position in a great manufacturing establishment.

Such examples are common of the result of inflexible perseverance, in the effort to achieve a higher education and position. They are inspiring to boys, who like these moss-gatherers, or blacksmiths, have firm wills and sound health. But there are many lads to whom physical weakness, or a dull intellect, or a nervous, unhelpful temperament, renders such a course almost impossible. They work as they enjoy or suffer—in spasms of recurrent energy.

WHAT'S WORTH DOING IS WORTH DOING WELL.

Prince Albert Victor, the son of the Prince of Wales, when making his maiden speech to an assembly of lads of his own age, said: "Whatever is worth doing is worth doing accurately; whether you sharpen a pencil or black your boots, do it thoroughly and well."

Now, a young lad who was a pupil at Rugby school, was noted for his bad penmanship. When his teacher remonstrated, he replied, "Many men of genius have written worse scrawls than I do. It is not worth while to worry about so trifling a fault." But, ten years later this lad was an officer in the English army, in the Crimea. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and the result was the loss of a great many brave men.

A few years ago, the keeper of a life saving station on the Atlantic coast found that his supply of powder had given out. The nearest village was two or three miles distant, and the weather was inclement. He concluded that it "was not worth while to go so far for such a trifle. That night a vessel was wrecked in sight of the station. A line could have been given to the crew if he had been able to use the mortar, but he had no powder. He saw the drowning men perish one by one in his sight, knowing that he was alone to blame. Of course, he was dismissed from the service.

The experience of every man will suggest similar instances that confirm the truth of the young Prince's advice to the lads of his own age. Whatever is right to be done should be done with our best care, strength and faithfulness of purpose. We have no scales by which we can weigh our duties, or determine their relative importance in God's eyes. That which seems a trifle to us may be the secret spring which shall move the issues of life and death.

GOD LOVES YOU.

Edward Irving went to see a dying boy once; and when he entered the room he just put his hand on the sufferer's head and said, "My boy, God loves you," and went away. And the boy started from his bed, and he called out to the people of the house, "God loves me! God loves me!" One word, one word; it changed that boy. The sense that God loved him had overpowered him, melted him down, and began the making of a new heart.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Company,

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

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

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

The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 16th, 1889.

THE electors of Toronto replied with an emphatic "No" when asked the other day to vote money for the establishment of an inebriate asylum. One explanation given for their refusal is that they are not sufficiently educated to see the usefulness of such an institution. A more likely theory is that they are so well educated that they see clearly the absurdity of licensing a traffic to make drunkards and then taxing sober citizens to take care of them,

"DIFFICULTIES." A column will be opened for the answering of questions touching theological, biblical and experimental difficulties, by one competent to the task, as soon as we have a sufficient number in hand. And it will be continued every alternate week if need be. This will be a feature of interest, we doubt not, to many of our readers. Many have questions they would like to ask in the above provinces. This section will assume the form of a Question Drawer.

ARCHDEACON MCKAY-SMITH has a highly interesting article in the current number of *Harper's Monthly* on "The Clergy and the Times." Illustrating the well-known fact that many good sermons are spoilt by being made five minutes too long, he says: "We may be glad to sail with an agreeable friend up to the very headwaters of the Hudson, but it does not necessarily follow that we care to prolong our voyage through the Erie Canal." Well put. The Erie Canal must seem very tame and tedious after a sail up the Hudson. So do a dreary string of commonplaces at the end of a good sermon. How often do we hear good people say—What an effective sermon that would have been if he had just stopped at—?

"THIS is a British Columbia winter." "This is a California winter." "This is a Florida winter." Such were some of the expressions heard on the lips of many a few days ago. The reply of most Canadians would be, "Well, if that be so I do not wish to live in British Columbia, or California, or Florida." The constitution of the typical Canadian requires a reasonable amount of frost as certainly as the business of Canadians requires a foot or two of snow. The unusually mild weather of the early part of this winter was pleasant enough in some ways, but there was a generally expressed opinion that it was not the kind of weather for us. Clear, crisp, frosty weather is the kind we need for health and business. The warm, dull, rainy holidays that have just passed should teach us not to scold so much about our climate.

THE *Christian-at-Work* has this to say to the croakers who constantly tell us that the Protestant religion is dying out in the United States:

According to the latest reliable statistics, the growth of the Evangelical churches in the United States for the first seventy years of this century—that is, from 1800 to 1870—was manifested in an increase of 64,000 church buildings, and an increase of 45,000 ministers, and over six millions of members. But for the sixteen years, from 1870 to 1886, there has been an increase of 42,000 churches, 36,000 ministers, and nearly six million of members. This shows that up to the present time (1870 to 1888), a period of eighteen years, the church has increased more in ministers and members than during the seventy years preceding. It is believed that the Evangelical churches now number 131,000 churches, 87,000 ministers, and over twelve millions of members. From all of which it would seem that Protestant Christianity is not losing ground in this country. But we doubt if even this will satisfy some shallow minds, or silence their silly croak.

Of course it won't. The fact that the Protestant church has increased more in the last eighteen years than in the seventy before the eighteen, is nothing to a chronic croaker. His business is to croak. He is sublimely indifferent to facts and figures.

THERE are twenty-four Presbyterian Churches in Toronto, including the Reformed, the Independent, and the two Mission Churches. The "difficulty" about electing a precentor in the "Reformed"—Carlton Street—has received more attention lately from the city press than all the work that is being done by the other twenty-three. Is that because Christian people like better to read about "difficulties" than about good work? There are twenty-seven Methodist Churches in the city. The wretched wrangle in the Western Methodist Church has occupied perhaps ten times as much space in the city press during the past few weeks as all the Christian work that is being done by the twenty-six Churches that have no sensation. The "decoction" that the ex-pastor is said to have kept in his boat house in Muskoka is a matter of far more importance to the enterprising reporter than the Home and Foreign Mission work of the Methodist Church. In fact that "decoction," whether real or imaginary, promises to tower up above the Federation question. There is something wrong somewhere. Is it with the newspapers, or the reading public, or both?

PROMINENCE brings some serious drawbacks. The Methodist preachers of one or two cities in the West are after that good Presbyterian elder, Benjamin Harrison, President-elect of the United States. They want him to promise that he will have no dancing in the White House at his inauguration. We have no recollection of the fact that they troubled any of the late Methodist Presidents in that way. Possibly they expect a solid Presbyterian President to conduct his household affairs on a higher plane than any of the Methodist Presidents did. Their expectations may be realized. The Presbyterians, too, or rather a few of them, are giving Mr. Harrison a little worry. A Washington congregation has written to him asking him to "take a pew." It is said that when he goes to Washington he intends to judiciously "distribute himself" over three or four congregations, so that he may avoid the vulgar crowd who go to church to gaze at the President and his family. It is a pity to make a "rounder" of a good elder like General Harrison. All the same, it is announced that on Sabbath Day he intends to "distribute his person" when he goes to Washington. An ordinary mortal should be thankful that he does not need to "distribute his person" every Sabbath.

THE feeling is becoming pretty general in Presbyterian circles on the other side of the line that the Union of the Northern and Southern Churches is being delayed by a few clergymen on both sides whose motives for opposing Union are mainly personal. There is no earthly reason, and certainly no heavenly one, why these two bodies should not be united at once, unless the old war-feeling is a reason. Everybody knows that both bodies travelled beyond the letter of the Standards, if not beyond their spirit in the deliverances given immediately before or during the Civil War. No matter what the Confession says on the subject, Churches will in times of national excitement and peril, pass upon subjects that are not distinctively spiritual. If both Churches did it, what is the use in hair-splitting about the matter now. It is alleged that several of the leaders on both sides allow old antipathies to influence them against Union, and the question is being asked on all sides how long the personal ambitions and antipathies of these men are to be allowed to keep the Churches apart. The people will rise in a body some day soon and brush aside the obstructionists. Ministers are never in a more dangerous position than when blocking the progress of people in the path of duty. They should lead the people, and when they obstruct instead of leading, their usefulness is gone.

SHOULD THERE BE A PRESBYTERIAN LITURGY.

THE plain and simple form of Presbyterian worship has for generations commended itself to the understanding and affection of a steadily increasing number of people. The idea is now pretty much discarded that only to Scotchmen and North of Ireland people can Presbyterian forms of worship have any special attractions. The attempt to represent the present system of Knox or Calvin, and we may add the system of Augustine and the Apostle Paul, as only fitting for a rude people utterly devoid of all artistic faculty and all refined taste, brings no discredit to those at whom it is levelled, it only reflects the narrowness or dishonesty of those who

have the temerity to exalt their own superior refinement and æsthetic endowments at the expense of their brethren who neither feel the humiliation and inferiority which some very extra superfine people profess to deplore.

There is no special merit in extreme plainness and simplicity of church adornment and service any more than there is in splendid decoration and elaborate ritual. The Presbyterian may worship as fully in spirit and in truth, in spite of the plainness of his sanctuary, and the simplicity of his devotional forms. So may the devout Episcopalian render acceptable homage to the Hearer and the Answerer of Prayer, in spite of the gorgeous ritual that might tend to distract rather than aid the worshipper. Much depends on association. Those who have been trained to the use of liturgical forms and accustomed to them all their days might naturally be expected to cherish a decided preference for such accessories of worship. So in like manner the grave, sweet melody, the fervent and direct prayers of the sanctuary may have a charm that will outlive in the memory all subsequent changes in the experience of those whose first associations were fostered in the plain and unadorned rural Presbyterian Church.

That there is a tendency in the direction of adopting symbolic and impressive forms of worship is plain. It may be traced in the entire history of the Christian Church. The effort at artistic adornment is not confined to seasons of outward peace and prosperity, and when luxury invites to display both in the Church and in the world. In the Church in the Roman catacombs, when Christians were driven by persecution to underground recesses, they adorned the walls of their primitive sanctuaries with the emblematic devices that have been reproduced in our own time as testimonies to the unity of the Christian faith and hope in every age. Between the gorgeous scenic splendour of modern High Churchism and the entire absence of all decoration which marked the Presbyterianism of an earlier time there is a wide gulf. In all extremes there is danger, and surely there may be found here as elsewhere a golden mean. That the place where God is worshipped should in some degree be worthy of the exalted purpose for which it is dedicated is now generally recognized, and there is an effort to make the House of God attractive. These efforts, however, should be conditioned by other considerations than a desire merely to outvie a neighbouring congregation. There is more than enough of the worldly spirit in the Church without the introduction of a spirit of ungenerous rivalry which cannot have a good influence on the spiritual nature of those who cherish it. The urgent needs of multitudes both at home and abroad forbid lavish expenditure on church edifices, and all the more imperatively when these grand structures are weighed down with a burdensome debt. In these, as well as in other respects God requires mercy and not sacrifice.

In some of the Presbyterian Churches there are signs that an agitation is beginning in favour of a liturgical service. Ritualism in any section of the Presbyterian Church is as yet very modest and very moderate in its desires. So it has been in every Church at first. Its elaboration has been the work of time, but in every instance where it has been introduced it has shown itself possessed of remarkable powers of expansion. The introduction of liturgical forms in the Presbyterian Church would not satisfy the super-æsthetic cravings of those who long for ornate forms of worship. Even rigid and order-loving Presbyterianism would fail to moderate ritualistic ambition. Some urge the reading of the prayers because their finer sensibilities are hurt by the rude and inaccurate petitions of plain Presbyterians, and it must be confessed that there are some who think that there would be an elevation in tone and a greater degree of respectability in the use of a liturgy.

A question of much more importance is, Would the introduction of reading set forms of prayer increase the spirit of devotion in the Church, and help to make the people more spiritually minded? If that could be satisfactorily answered in the affirmative, it would be a strong point in its favour. But this may be more than doubted. It might be well to give greater attention than is now given to make the services of the Church more completely devotional than is now the case. Ministers have concentrated their attention almost too exclusively to the sermon, and too little to the purely devotional portions of the services. With care, thought, and preparation, much might be done to improve this most important part of public worship, much to elevate and spiritualize the affections of the worshippers, much to render the service more acceptable to Him to whom the homage is offered. When efforts have been made in this direction and have failed, then the time may have come for the consideration of a Presbyterian liturgy, but manifestly the time has not yet come.

A GOOD BIOGRAPHY.*

A GOOD biography may be made out of very indifferent material. The author may so idealize his subject that a very commonplace personage will almost appear sublime. It might also happen that a splendid subject for biographical treatment may fall into the hands of one who lacks discernment, who, in place of clothing his subject with the heroic attire which properly belongs to him, may dress him in a suit of misfit, rendering him, almost in spite of his great proportions, an object of ridicule. It is a good thing when a good man obtains a good biographer. This is manifestly the case with the life of William B. Robertson, D.D.

Shortly after his death was announced, the hope was expressed in these columns that a biography should appear in due time, and that his intimate and appreciative friend, Dr. Brown, might be fittingly chosen for the task of writing it. Both expectations have been completely realized. The work is done admirably. In presenting his view of the life of his departed friend, Dr. Brown has observed the laws of proportion. The arrangement of material is admirable. All temptation to expand or to exaggerate has been firmly and successfully repressed. There is no unnatural outburst of exuberant eulogy, nothing false or unreal about the book, as there was nothing strained or artificial about the noble man whose memory is so fittingly and so lovingly perpetuated in this entrancing volume.

Dr. Brown has done his work well. The life of a thoughtful, earnest and even original student and preacher of the Gospel is not usually full of striking incident or abrupt surprises. Matters of intense interest to the quiet and reflective student may appear tame and unimportant to the average reader who desires objective movement and life. Of the materials at his disposal Dr. Brown has made a judicious use. He has done the best that can be done, and the result is a finely limned likeness of a remarkable man. The likeness is good, faithful and true, but it is only a likeness after all. The reader to whom Robertson or Irvine was unknown can gather no adequate idea of the man he was from this book with only, alas, here and there brilliant fragments that have been preserved by the loving care of personal friends, or that by chance have escaped loss, amid the miscellaneous contents of the gifted writer's study. Had Dr. Robertson set to himself the task of producing a work worthy of his powers, it is no exaggeration to say that it would have found a permanent place in the literature of the Victorian age, as the few exquisite poems and the no less rich and ornate prose selections that appear in the volume attest.

Dr. Robertson affords another illustration of the value of careful parental training and home education. He may not have inherited wealth from his parents, but he owed to them what no wealth could in itself procure. They were intelligent, sincere, practical Christians, and their precepts and example were carefully noted and fondly cherished by the young student as well as by his brother, Dr. James Robertson, of Newington, Edinburgh, a man beloved, respected and honoured. There was nothing extraordinary in his boyhood and youth to distinguish him from his fellows. He was sent to Glasgow University at the preposterously early age of twelve. As might be expected he did not attract much attention as a scholar of distinguished merit. He did not even study hard in the ordinary sense, but from first to last he was a most diligent reader and the range of his reading was wide and varied. He came in contact with Thomas De Quincey who seems to have exercised a wonderful influence over him at the most susceptible period of his mental development, and his subsequent visit to Germany for the purpose of pursuing a special course of study at Halle, where he came under the benign influence of Tholuck marked the full awakening of those remarkable powers with which he was dowered by nature, and which subsequently were so perceptibly hallowed by grace.

After his return to his native land, and after receiving license, he was soon called by the congregation of Irvine, where he became endeared to his people by the thorough consecration and adaptiveness of his ministry. His preaching was of the highest order. It was in a style completely his own. He was the imitator of no man, and no man could make his style of preaching a model for his own. Dr. Guthrie excelled in the vividness of his pictorial illustration, and William Arnot united with power of illustration a massive solidity of Scripture doctrine, but Robertson's sermons were prose-poems in which the truth and beauty of the Gospel were blended by a power and inspiration peculiarly his own.

*LIFE OF REV. WILLIAM ROBERTSON, D.D. With Extracts from his Letters and Poems. By Rev. James Brown, D.D., Paisley. (Glasgow: J. Maclehoose & Sons; Toronto: Williamson & Co.)

When communion seasons were "great occasions," the question for years in Edinburgh and Glasgow was, Where is Candish to preach, where Cairns, where Robertson? And wherever Robertson did preach, he had a congregation as large as the building could contain and an audience that hung on his words till the closing amen was pronounced. While he was most faithful in his preparation for the pulpit, and devoted so much energy to the work of preaching, he was no less deeply interested in the religious training of the young in Bible class and Sabbath school. Most conscientiously also did he preform the work of pastoral visitation, and in homes where sickness, death and bereavement were, he was in the truest sense a son of consolation.

He was called to several important city charges, but these he felt it be his duty to decline. He was strongly attached to his people, and they to him, and he felt that the sphere of labour assigned him was one of no ordinary importance. As an illustration of the spirit by which he was animated, the following brief extract from his address in Presbytery, declining the call to Shamrock Street Church, Glasgow, may serve as an example:

Some worldly people may give me credit for making a sacrifice. They know nothing of the lofty, spiritual regions in which such questions are discussed. To them it is a mere question of a lower or higher position, of a less or greater salary; therefore, I crave leave to say the question in this form has never been present to my mind, and I will not take credit for making sacrifice when I do not feel in my heart that I am doing anything of the kind. Some Christian epicureans seem to think that the way of duty is always that which is lighted with the silver and golden lamps, while Christian stoics think it is that which is marked with the most numerous crosses and the sharpest thorns. For my part, I believe that it is neither, or that it may be either, but that it is always that on which the spirit of the Lord leads, whose prayer-sought guidance I seek to follow, undeterred alike by the splendour on the one side, or the comparative obscurity on the other.

After a period of retirement from the active duties of the ministry and a lengthened continental visit, Dr. Robertson was able, though still in feeble health, to preach with something of his old-time power for a short time at Cambridge, where his discourses were much appreciated. His final illness was protracted, but when the end came he fell asleep enjoying the hope and faith it was the delight of his heart and the work of his life to commend to others. His memory will be lovingly cherished by all who knew him.

ALESSANDRO GAVAZZI.

A CABLE despatch last week announced the death of a man who held for many years an important place in the public estimation. The clerical leader of the national movement in Italy, popularly known as Father Gavazzi, has ended his long, eventful and distinguished career. He was born at Bologna in 1809, so that at the time of his death he had nearly reached his eightieth year. At an early age he joined the monastic fraternity of the Barnabites and while still a young man was appointed professor of rhetoric at Naples, in which position he soon attracted public attention because of his gift of eloquence and his earnest desire to see religion freed from the corruptions with which in the Roman Catholic Church it had become encrusted. Even in Naples he soon evoked the enthusiasm of the progressive party, and his earnest advocacy of civil and religious freedom gained for him the ardent attachment of those who were in sympathy with the movement whose cause he so eloquently advocated. While he attached the enthusiastic devotion of the Nationalists, he roused against himself the fierce opposition of the reactionary and clerical parties. For the time, however, liberalism was in the ascendant at the Vatican, an abode to which it has almost uniformly been a stranger, and where now it meets only with the most uncompromising opposition.

With the accession to the so-called chair of St. Peter of Pio Nono, there was the brief vision of a reforming Pope. For a time young Gavazzi was in favour with the Vatican, and was appointed by the Pope in the first fervour of the national movement during the revolutionary year 1848 as almoner to the Roman volunteer army who went to the Lombardo-Venetian campaign. So stirring were the eloquence and energy of Gavazzi that he was popularly known for a time as the modern Peter the Hermit. Pius IX., either from constitutional timidity or insincerity, or the determined force of ultramontane influences behind the Papacy, or perhaps by all these combined, began to temporize and withdrew the Roman legion, and then came his troubles thick and fast. The flight to Gaeta, the brilliant but brief-lived triumvirate, consisting of Mazzini, Armellini and Saffi, papal protests and appeals to foreign powers, the despatch of French troops to the Pope's assistance, the siege and fall of Rome, and the flight of the revolutionary leaders followed in quick succession.

During the continuance of these agitations Gavazzi was appointed almoner-in-chief to the National Army, and was able to equip a most efficient hospital service for the care of the sick and wounded. When the Roman Republic was overthrown the hero-priest had to take refuge in flight. He found a safe asylum and an enthusiastic welcome in England where he lectured on the Italian question to immense audiences in all the large cities and towns of Great Britain. In those days he had not acquired the mastery of the English language which he subsequently achieved, but even in his own mellifluous speech he was able by his remarkable oratorical powers to convey to the average hearer no inconsiderable part of his meaning. There was a charm in his eloquence which never failed to arouse his hearers.

Gavazzi made a visit to Canada and the United States, where he also met with a most enthusiastic reception. Such a welcome however was not universal. The memory of the Gavazzi riots in Montreal and Quebec, which unfortunately resulted in a serious loss of life, will not soon be forgotten.

Though Alessandro Gavazzi was politically opposed to the Papacy, he was reluctant to break with the Roman Catholic Church, having the same longing that many of the best of her sons have cherished, that she might herself work out her own reformation from within. In this opinion, such men as Père Hyacinthe, and the leaders of the Old Catholic movement have shared. Pure and lofty as their motives and aims have been, they have reason to doubt the correctness of the course they have pursued. At all events, Gavazzi was at length driven to renounce the religion, as well as the rule of Rome. His position was one essentially Protestant. He held the fundamental doctrines of evangelical Christianity, but stood aloof from all other Protestant bodies, though on fraternal terms with them all, and founded the Free Church of Italy, which became respectable in numbers and influence. Of late years, efforts have been made to bring about a union of this body with the grand old historic church of the Waldenses, and though it has not yet been effected, the indications are favourable now to its speedy accomplishment.

In 1881 Gavazzi paid his last visit to the American continent, taking Toronto on his way, where he preached vigorous and stirring discourses in Erskine and Cooke's Churches, which moved the usually grave and decorous worshippers in these churches to occasional outbursts of applause. Now his eloquent voice is silent, and his stalwart form is removed from the ranks of living men, but his memory and example will long remain a vital force in the Italian nation, for whose progress in civil and religious liberty he gave the labours of his long and self-denying life.

Books and Magazines.

FAIRY AND FOLK TALES OF THE IRISH PEASANTRY. Edited and Selected by W. B. Yeats. (London: Walter Scott, Toronto: W. J. Gage & Co.)—What Dean Ramsay did for Scottish anecdote, illustrative of national character, Mr. Yeats in this attractive and fascinating little volume has done for the Irish people.

IN the December number of *Knox College Monthly* there are a number of excellent contributions; one of them, the opening paper, by Mr. William Houston, on the "Pulpit and English Scholarship," deserves careful perusal from its own intrinsic excellence, and especially because of the sound conclusions expressed by a writer and thinker of his mental acuteness, varied and extensive reading and educational experience.

THE CANADIAN EDUCATIONAL MONTHLY. (Toronto: The Educational Monthly Publishing Co.)—The January number of this well conducted and useful educational magazine is one of more than average excellence. Dr. McLellan has a paper on "The Art of Questioning." Professor Gregg, in every way a competent authority, gives a "History of Knox College." There are other valuable papers, and much serviceable information in this month's issue.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: MacMillan & Co.)—This attractive magazine gives special attention to art. The frontispiece for the January number is a reproduction of Lorenzo di Credi's picture of the Virgin and Child, in the National Gallery. The other illustrated papers are "Glimpses of Old English Homes—Berkeley Castle;" "Gwalior," by Hon. Lewis Wingfield, and "London Models," by Oscar Wilde—There are two serial works of fiction in progress—"The House of the Wolf," by Stanley J. Weyman, and "Sant' Ilario" by F. Marion Crawford.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER X.—(Continued.)

"I was but a lad," he said to himself. "I didna ken what he was till I lost him."

"You are growing like him, John," said his mother softly. "Am I, mother? I doubt it is only your loving een that can see it."

"Are ye troubled, John?" were the words that rose to the mother's lips, but they were not spoken. "Ye're needing your tea, John," said she instead.

John laughed. "I'm needing something, and I'll be glad of your tea in the meantime. No, you are not to rise. You are to sit still in your chair and tell me what to do."

Not that he needed telling. The skill, and the will, and the gentleness natural to a loving daughter had come to this mother's son through long and loving service. So the little table was brought forward, on which all things were already arranged. The tea was "masket," and the tea-pot covered with the "cosie," and during the three minutes necessary and sufficient for its proper infusion, John went to his room, and the mother's face grew grave while she waited.

"He's no' at peace with himself. But he'll tell me if he's needing my help. God bless him and keep him this day—and forever and aye."

Then John came in and they had their tea, and spoke about other things, about the visit she had had in the afternoon from little Marjorie, whom Allison Bain had carried in her arms to see her, as she often did, and of how the child was growing stronger every day. And then they agreed together that little Annie Thom, who had been coming in to help Mrs. Beaton all these years, should come now to stay always, because it would be better in many ways for both mistress and maid. They spoke of other things besides; but it must be acknowledged that John said little, and was not so ready with assent or response as he was wont to be when his mother had anything to say to him.

After a time they fell into silence for a little, and then John said:

"I have something to tell you, mother,"

"Is it good news, John?" said his mother with a little flutter at her heart.

"Part of it is good, surely. As for the rest—that may be good or bad, as you shall take it."

"I'm waiting, John."

For John's head had drooped on his hand, and he sat thinking.

"And you're a wee anxious? But there is no occasion, mother dear. I have good news. I meant to tell you the night I came home. I could hardly wait till I got home to tell you. I dinna ken how I put it off," added John hurriedly. "Mother, did you ever hear my father speak of a good turn he once did to one David Cunningham, a long time ago it must have been?"

"No. He wasna one who was in the way of telling o' the good turns he did, as ye ken. But I mind the name of Cunningham."

"This must have been before your day. Maybe a good while before it." And John went on to tell the story of his father's timely help to a foolish lad, and of the debt which the man wished to pay, according to his friend's desire, to those who came after him. And when he had told all he knew about it, and how the money which his father had given had been increasing through all these years till it had become a sum so large that the interest alone would keep his mother in comfort for the rest of her life, his mother only said softly:

"Well, John?" as though something which he had had to say was still to be told.

"Well, mother. I think it is your turn now. Wasna that grand of my father?"

"It was like him. And is this David Cunningham able to spare all that money? It would be an ill thing to harm or harass him after so long a time."

"I cannot say whether he be rich or poor; but I am certain that nothing will hinder him from paying his debt. He told me that the sight of my face had given him more pleasure than anything he had seen in Scotland yet," said John, laughing. "I would have brought him out to see you, if the doctor would have let him come. He is but a frail man, and must go to the south again till summer is fairly here. He said little about himself, but I know he is a married man."

"And he would be sorry to hear of your father's losses at the last."

"Ay, that he was he, and angry at the ill done him. If he had but known, he said, he could have helped to tide him over the worst of his troubles, and it might have prolonged his life."

"It was God's will, and we must submit," said Mrs. Beaton softly.

"Yes, it was God's will." Then John rose and set the table back into its place, and stirred the fire and sat down again.

"Well, John?" said his mother in a little.

"Well, mother! You are a rich woman again, in a small way."

"I have aye been a rich woman. If I had been asked would I have more, I would have said I am content. I am glad of this for your sake, John, if you are glad. But I think the message from your father, as it seems, is more to me than the money."

"Yes, mother, and to me as well."

"You had something to tell me, John," said his mother, in a little.

"I thought I had when I came home. Now I am not sure. There is something that we may speak about together, and you will help me to make up my mind one way or the other."

Mrs. Beaton listened in silence as John went on to tell her what he had been doing and thinking for a while. He had not been idle since the building season ended. He had been in the employment of one of the builders of the town. He had been able to make himself useful to him—first by going over and putting to rights the books of the business, which had fallen into confusion, and afterward at more congenial work, where his knowledge of drawing, to which he had given much time when he was a boy, was brought into account with a success which had surprised himself. And now his employer had

offered him a permanent place, with an opportunity to acquire the kind of knowledge of his work which would come but slowly to him while he worked only with his hands.

He owned that he liked Mr. Swinton, and that they got on well together. Yes, the prospect of success seemed reasonably certain if he were to give himself wholly to the work. And then he came to a pause.

"Yes. It looks like that," said his mother. She missed the eager hopefulness with which her son was wont to bring forward any new plan or prospect of his, and she thought it wiser to let him go on of his own accord to say his say than to question him.

"Do you think well of it, mother? But there is one thing to be said which will please neither you nor me. I doubt in such a case we will need to say farewell to Nethermuir, and take up house in the town."

"Ay, we should both be sorry for that, but it could be done. You have more to say yet, John?"

"I thought I might have more to say, but since you are content with things as they are, it might be as well to say nothing."

"Tell me what is in your mind, John. You needna doubt but I'll take it reasonably whatever it may be."

John laughed.

"I have no fears for you, mother. It is for myself and my own discontents that I fear."

"Tell your mother, laddie."

Then he went on with his story. How he had taken to college work in earnest with Sandy Begg, how he had enjoyed it and been successful with it, and how the thought had come into his mind that after all he might go on again and redeem his character by doing now what he had failed to do when the way was made easy to him.

"I think my father would be pleased, mother, if he could ken. When I think of him I canna forget that I gave him a sore heart at the time when his troubles were coming thick upon him. I would like to do as he wished me to do, now that the way seems open."

"Is the way open?" asked his mother gravely. "If you take that way, all that you have been doing and learning for the last years will be an utter loss. I have aye liked to think of you as following in your father's steps to overtake success as he did."

"I am not the man my father was, as no one should ken better than my mother."

"But if you were to fall in with this man's offer, you could take the road your father took with fewer steps and less labour, and I might see you a prosperous man yet before I die. And all the good your father did, whether openly or in secret, would begin again in his son's life, and some of it, at least, your mother might see. I canna but long for the like of that, John."

"I would try to do my best, mother. But my best would fall far short of what my father did."

"Oh, fie! John, laddie! What ails ye at yourself the night, man? Do I no' ken my ain son by this time, think ye? Ay, do I. Better, maybe, than he kens himself!"

"There can be no small doubt of that, mother. Only your kind eyes see fewer faults and failing than he kens of himself. And, mother, I am afraid the man who had my father for his good friend has done me an ill turn. He has, in a measure, taken away the motive for my work, and so I can have little pleasure in it."

"But, John, you will have you, an life to live and your ain work to do when your mother is dead and gone. I have been pleased and proud to have my son for breadwinner, and ken that he was pleased and proud for the same reason. But for all that, I am glad that you are set free to think of your ain life. You are wearing on, lad, and it would be a great gladness for me to see you in your ain house with wife and bairns about you before I die. Ye can let yourself think of it now, since I am off your hands."

"May ye live to see all you wish, mother. It winna be this while, though. There's time enough for the like of that."

"Well, that's true. There's no' to say much time lost at four-and-twenty. But I am growing an old woman and frail, and I mayna have so very many years before me. And ye needna put marriage off till middle life as your father did. Though he aye said had we met sooner it might have been different even with him. And it would be a wonderful thing for me to see my son's wife and bairns before I die," repeated she softly.

John rose and moved about the room. He had to do it with caution, for there was no space for more than two or three of his long, impatient strides between the four walls. His impulse was to rush out to the darkening lanes or even to the more distant hills, that he might have it out with himself there.

For his mother's words had moved him and a pair of wistful, brown eyes were looking at him from the dying embers and from the darkness without. He was saying to himself that the way lay straight before him if he chose to take it—the way to moderate success in life, a competence before his youth was past, and, as his mother had said, a wife and a happy home.

And would all this content him? Who could say? No thought of these things had troubled him, or even come into his mind till now. And no such thoughts would have come now, he told himself, if it had not been for his mother's words and a pair of bonny een. Should he let himself be influenced by a dream—a mere fancy?

It would pass away, this folly. It must pass away. Would it be wise to let circumstances guide him to take the course which seemed for a time to be the easiest, the most direct to insure a measure of success? Should he be wise in putting out of his thoughts the hopes and plans which had been occupying him lately? No, he was fit for higher work than cutting stones or building or planning houses. He could not go back to such work now. Even his mother's desire must be put aside when the work of his life was in question.

And yet!—and yet his mother's simple wisdom had never failed him since the day they had gone forth together from what had been the happiest of homes. She might be right, and he might be putting away the substance to please himself by chasing a shadow. So he said to himself, as she waited quietly with folded hands. He was anxious, uncertain, bewildered, as unlike himself, or as unlike his own idea of himself, as could well be. He was amazed and angry at his foolishness, and eager only to get away from his mother's eyes.

"I promised to go to the manse a while to-night, mother," said he with his hand upon the door.

"Yes, and quite right. The minister has clear vision

and good sense, and will give you none but good advice. But bide a wee. You have told your mother nothing yet. Sit down and let me hear what you are thinking to do. Since we have begun, it will be wise to go through to the end. So that you truly ken your ain mind, I shall be content."

John was far from knowing his own mind. That was what ailed him. And he had been so sure of himself before he came home. And so sure also that he could persuade his mother to see as he did about that which he desired to bring to pass! He did not feel that he could do justice to himself or his plans and prospects at this moment.

He sat down, however, and went over the matter from the beginning. He said something also about his hopes and plans for the future. He by no means meant to give up his work at present. He meant to work in the summer as he had hitherto done, and go on with his reading in the winter. If he and Mr. Swinton were to come to an agreement, it would be all the easier for him. He had no fear but that he could get on with both work and reading till he had got through with the college at least.

"But, O John! it will be a lang look to the end! I can hardly hope to see it, though that would matter little if it were the best thing for you. But what is to come after?" asked his mother with a sigh.

John could not tell her that. But there was nothing more certain than that when he should be "thoroughly furnished," the right work would be found—the very highest work—and a kind of life which would suit him, though he might not grow rich in it.

"John," said his mother gravely, "I hardly think all that would help you to live a better life than your father lived. It is not the kind of work that matters: it is the way it is done. Your father did his duty in the sight of God and man, and went far beyond what folk whiles call duty, never letting his left hand ken what his right hand was doing. And I have aye hoped that ye might follow in his steps. It is like a slight on your father, John, when ye speak of higher work."

"Mother! you cannot really think that of me! And, mother, you must mind that my father meant me to do as I wished to do. It is only to begin a little later than he hoped. And there is no fear but I shall see my work when I am ready for it."

"And yet there is many a man in Scotland with a store o' book learning who has done little work, or only ill work, for God and man. And even with a good-will the opportunity doesna aye come."

"Well, never mind, mother. There is no pressing need to decide now, at least till summer is over. We will wait to see what may happen." He did not speak cheerfully, however.

"John," said his mother earnestly, "are ye sure that your heart is set on this? What has come to you? Has anything happened to unsettle you, lad? Tell your mother, John."

John laughed as he rose and then stooped down and kissed her.

"Nothing has happened. It is quite possible that you are right and that I am wrong. We will just wait and see and decide the matter later. Even if we hope to leave Nethermuir, it need not be till summer is over. I am sorry that I have troubled you with this now. You will vex yourself thinking about it all."

"Deed I'll do nothing of the kind. I'll just leave it all in better hands than either yours or mine. And as to your troubling me—Who has a lad a right to trouble if it be not his ain mother? And when a' is said, our way is laid out before us by Him who kens a' and cares for a'. Why should I trouble myself taking thought to-day for the things o' tomorrow? Go your way to the manse, John, and I'll bide still and think about it all."

But the visit to the manse was not so satisfactory as usual. There were other people there, and though John had a few minutes alone with Mr. Hume in the study, there was no time to enter fully into the matter which he had at heart, and on which, he sincerely believed, he wished for the minister's opinion and counsel, and so he said nothing about it.

Robin went down stairs with him, and while he was making ready the lantern to light the way to an outhouse, where Davie had a puppy which his friend must see, John stood waiting by the kitchen door. In her accustomed corner sat Allison, spinning in the light of the lamp which hung high above her head. She raised her eyes and smiled when John came in, but she gave no answer to his greeting, and went on with her spinning, apparently quite unconscious of his presence. As for him, he found nothing to say to her, though the lighting of the lantern seemed to take a good while. To himself he was saying:

"I am glad I came. Of course I knew it was but a fancy and utterly foolish, and that it would pass away. But it is well to know it. Yes, I'm glad I came in."

Could this be the stately maiden he had seen smiling in the sunshine on the hill, with wee Marjorie in her arms? There she sat in the shadow, with the accustomed gloom on her face, wearing the disguise of the big mutch with the set up borders, tied with tape under the chin. An apron, checked in blue and white, held with its strings the striped, short gown close over the scanty petticoat of blue. John wondered whether her thoughts ever wandered away from the thread she was drawing from the head of flax so silently.

"A decent, dull servant lass, strong and wholesome, invaluable doubtless in her place, but just like any other lass of her kind." That is what he said, and then he added:

"She has bonny een." Ay, wonderful soft een, with a world of sorrow and sweetness in them; and he waited with impatience till she should lift them to meet his again. But she did not. And though he let the lads pass out before him, and turned at the door to look back, there she sat, busy with her thread and her own thoughts, with never a thought of him.

"A good lass," he repeated as he followed the lads; but he could not ignore the sense of discomfiture that was on him, as he went down the lane with Robin at his side. He had enough to say to Robin. He had something to tell him about his winter's work, and without meaning to do so, he gave him "an inkling," as Robin called it to his mother, of the plans he had been making, and of the new course which was opening before him.

But John said no more to his mother. It was late when he came home that night, and there was no time for many words in the morning, for he had a long journey before him.

(To be continued.)

FOR THE CANADA PRESBYTERIAN.

A MODE" N DIVES.

BY G. INGLIS, B.A.

Ha, ha, ha! Well, that's a good one! 'Pon my honour,—ho, ho, ho!
Really, my good sir! Excuse me, you're Quixotic, don't you know.

How am I my brother's keeper? What is Lazarus to me?
What although my many millions mock his bitter poverty?

Can I help it? Who begat him? Did I make him? Need I care
Though my "riotous abundance" aggravate his deep despair?

I'm successful. He's a failure. That's the way the world goes.
Might have been the other way with Lazarus and me. Who knows?

He in robes and I in tatters; half-starved I, and he full fed.
All his children plump and rosy; mine in tears for want of bread.

Homeless I, and hopeless, helpless; living, dying in despair;
All the world to him an Eden, ever changing, ever fair.

Had the luck been so against me, fate so pitiless and grim;
He'd have let me grin and bear it best I could—so I let him.

There's the poor-house, let him enter. No, I would not see him die,
Beggars dying on the sidewalk would destroy life's harmony.

Shall I not wear gorgeous clothing, eat the food my soul adores,
Just because luck's so against him that the dogs can lick his sores?

Though his starving children shiver, pinched and blue with bitter
cold,
Why not mine in furs close-mantled, costing all their weight in
gold?

Though they herd in filthy hovels, pestilentially vile,
May not my palatial dwelling o'er their squalor proudly smile?

Don't I pay the beggar wages when I've work for him to do?
Screw him down to bottom figures! Why, of course, that's business
too;

Ain't it his affair, not mine? His, at least, much more than mine?
Cheap as can be I will get him, though he fast the while I dine.

"Each man for himself," the world is. Climb and push your neigh-
bour down;
Anvil you must be or hammer. So the world will smile or frown.

"Live and let live," once a motto, does not do these modern days;
Now it's "Choke your rivals off, and on their ruins fortunes raise."

Competition! Competition! That's the law that governs trade!
Cheaper you can buy your labour, more's the money to be made!

That's the only thing worth doing; money 'tis that makes the man;
Gospel good enough for me that; give me better one who can.

Money! Money! Nothing like it! I'll have all that I can get.
Get it anyhow I can, and hunger for more money yet.

No! Not anyhow I can, not exactly—there's the law!
Stupid jackal, whc, when hunting, with the trapper leaves a paw.

Bah, you philanthropic fadists! How you stir my very gall!
'Tis the law of nature forces him and such like to the wall.

In the struggle for existence, "might makes right's" the proper
view,
That's the law of evolution—I'm Darwinian through and through.

THE MUSIC OF THE PROTESTANT
REFORMATION.

The music of the Protestant Reformation was the dawn of a new music to the world, as completely as the great religious movement itself was the dawn of a higher faith and creed. The music that we enjoy to day—the music of Beethoven, Bach, Mozart, Handel, all that is noble, popular and appealing, in the secular part of the art no less than in the sacred—was set in motion when that little rill of reformation began to run, which was soon to overspread Europe with its waters. Up till the time of the Reformation there was but one kind of music in the world, that known as the Gregorian. The services of the Romish Church were a raged to tunes of this peculiar system, and when once words and music had been put together, there was no change ever allowed. Whenever and wherever the mass was chanted or the Psalms sung, the same musical settings accompanied them. Not a single quaver was different. To change a note was accounted a heinous sin. There was thus a fearful uniformity spread throughout public worship, which was as dull and uninteresting to the congregation as it was painful to the singers. Singing and praying had become alike mechanical; both craved for some potent stimulus to arouse them into life again. All the theorists and teachers of the art were ecclesiastics, who were in duty bound to frown at all divergencies from and innovations on the Gregorian system. Luther's first care, as soon as he could find a breathing space amid his labours of controversy and church reform, was the publication of his opinions on the subject of music. Genuine congregational singing owed its origin to his fertile brain every whit as much as did the hearty worship that accompanied it. In the height of the movement Luther enforced his teachings practically by the publication of a song book. In this book he admitted numerous popular ditties of the day as chants and hymns, including two or three pieces of Romish Church music, which had the unusual merit of extreme simplicity, and had become familiar to the people, as well as hymns of the Moravian Brothers, which had been based on the popular songs of the day, though at an earlier date than the movement which he headed. Such, then, was the effect of the Reformation on the art of music—to renovate and recreate it. Music has been well called the handmaid of religion. And when music was purified by a return to the simplicity of early Christianity, most natural was it that music should receive a similar purification by a similar means. "To praise God and give Him thanks," said Luther, "let us have a voice that will enter not only into the vaults of our churches, but into the cottages of our labouring men." Such a voice was the Protestant music—a music that all could understand, a music for the poor no less than for the rich, and which, springing up hand in hand with the great Reformation itself, seems destined to as eternal a vitality—*J. F. Rowbotham, in the Quiver for January.*

DR. TAYLOR IN THE TABERNACLE PULPIT.

The Tabernacle is a large, airy, Gothic edifice, seating about seventeen hundred people, and it is filled on Sunday mornings, but in the evenings only half full. I could not but be struck with the fact that two-thirds of those present were men. Dr. Taylor is perhaps a little proud of the fact that he has so large a proportion of the male sex in his congregation. They come and listen to his masculine utterances with evident delight. He reads closely his discourse, and perhaps there is in his manner a slightly don't-care style. His accent is slightly Scotch. He is, when the velvet-edged robe is off, a typical "John Bull" in appearance, and there is somewhat of that bluntness in the pulpit. His voice is clear and strong, and his action moderate. His face beamed with intellectual fire, and was well lit up by a peculiar gas arrangement that, while suspended over his head, did not interfere with his movements or with the comfort of the auditors in gazing at him. That arrangement, he told me, was his own device. At first I wondered as to what the ornamental box over his head was intended for. It reminded me of what I had seen in Roman Catholic Churches. It was like the receptacle for the Wafer, or "Host" on the altar. The mystery was explained, however, and Dr. Taylor is very proud of his invention, which, allowing the quartette choir to sit behind the pulpit, does not prevent the constantly-moving faces and tall, nodding bonnets from detracting from the power of the discourse. One's attention was, alas! drawn off ever and anon by the noiseless movement.

As a listener, I was struck with the great disadvantage every minister must labour under who has a choir and perhaps an organ behind him. Whoever invented the wretched system? I am coming to think that it is a Satanic device to check the power of the preaching.

It is not the object of this paper to criticize the style of Dr Taylor; suffice it to say that there is a solidity about his style that compels attention and demands thought. No great appeal is made to the emotional or the imaginative in the hearers. Deep earnestness pervades the whole discourse.

Speaking once of his manner and object he said at another time, "If I have been in any degree successful in comforting the sorrowful, or directing the perplexed, or strengthening the tempted, or encouraging the desponding, it is because I have tried to take as my motto the words of the greatest of all preachers. 'I will not send them away fasting, lest they faint by the way.' I have tried to inspire men with a new courage for the daily battle; I have sought to make them stronger for the wear and tear of character that modern business necessitates. I have endeavoured to make this life on earth sublime by bringing to bear upon it the motives and sanctions of eternity.—*The Quiver for January.*

THE REVIVAL OF ARCHITECTURE.

Among cultivated people at present there is a good deal of interest felt or affected in the "ornamental arts" and their prospects. Since all these arts are dependent on the master art of architecture almost for their existence, and cannot be in a healthy condition if it is sick, it may be worth while to consider what is the condition of architecture in this country; whether or no we have a living style which can lay claim to a dignity or beauty of its own, or whether our real style is merely a habit of giving certain forms not worth noticing to an all-pervading ugliness and meanness. In the first place, then, it must be admitted on all sides that there has been in this century something like a revival of architecture, the question follows whether that revival indicates a genuine growth of real vitality which is developing into something else, or whether it merely points to a passing wave of fashion which, when passed, will leave nothing enduring behind it. I can think of no better way of attempting a solution of this question than the giving a brief sketch of the history of this revival as far as I have noted it. The revival of the art of architecture in Great Britain may be said to have been a natural consequence of the romantic school in literature, although it lagged some way behind it, and naturally so, since the art of building has to deal with the prosaic incidents of every-day life, and is limited by the material exigencies of its existence. Up to a period long after the death of Shelley and Keats and Scott architecture could do nothing but produce on the one hand pedantic imitations of classical architecture of the most revolting ugliness and ridiculous travesties of Gothic buildings, not quite so ugly, but meaner and sillier; and, on the other hand, the utilitarian brick box with a slate lid which the Anglo-Saxon generally in modern times considers as a good sensible house with no nonsense about it. The first symptoms of change in this respect were brought about by the Anglo-Catholic movement, which must itself be considered as part of the romantic movement in literature, and was supported by many who had no special theological tendencies, as a protest against the historical position and stupid isolation of Protestantism. Under this influence there arose a genuine study of mediæval architecture, and it was slowly discovered that it was not, as was thought in the days of Scott, a mere accidental jumble of picturesqueness consecrated by ruin and the lapse of time, but a logical and organic style evolved as a matter of necessity from the ancient styles of classical peoples, and advancing step by step with the changes in the social life of barbarism and feudalism and civilization.—*William Morris, in the Fortnightly Review.*

In a minatory letter to the *Scotsman* a "Free Church Lawyer" declares that if Dr. Rainy attempts a Union of the Free and United Presbyterian Churches he may rest assured he will be met as before, on the property question, and be defeated.

JOHN PETER WATSON, a boy of thirteen, the son of people in good circumstances in Pittenween, was tried lately for sending letters to Mr. Edie, farmer, Corncees, and Rev. Andrew Douglas, Arbroath, threatening to murder them. He was sentenced to a fine of \$25. It is suspected that the boy was a tool in the hands of an older person.

THE music loving public of Toronto were highly gratified last week by the entertainment provided for them by the Royal Grenadiers. The remarkable pianist, Moritz Rosenthal, and the no less gifted young violinist, Fritz Kreisler, gave selections from the works of the great masters with marvellous brilliancy and beauty. Mrs. Agnes Thomson, just returned from New York, where she scored so great a success, sang with all her old time sweetness and power, and with still higher finish.

British and Foreign.

PROFESSOR STORY was invited by the Duke of Argyll to spend the New Year's holidays with his Grace at Inveraray.

TURRIFF Presbytery has accepted the resignation of Rev. John Falconer, of Newbyth, after a ministry of forty-two years.

THE Education Board of Auckland has arranged that a temperance lesson of thirty minutes is to be given in all their schools every week.

THE Rev. John Maxwell, Kirkhill, Dalton, Dumfries, has been ordained by Lochmaben Presbytery. He is about to proceed to take charge at Kingstown, Jamaica.

THE Supreme Court of Appeal has ruled that licensing magistrates have discretionary power to refuse a publican's license even when the house may not have been improperly conducted.

THE Rev. T. W. Pearce reports that in some parts of South China the clan system presents obstacles to the progress of Christianity as great as those produced by the caste system in India.

DR. PAGAN of Bothwell, and Mr. Hetherwick from East Africa, by arrangement with Biggar Presbytery, have been conducting mission services in Biggar and neighbourhood, and getting large audiences.

CAPTAIN GEORGE RLID, of the Salvation Army, was married lately at the registry office, Berwick, to Hon. Emma F. M. Sugden, who is also connected with the Army, and is a granddaughter of the late Lord St. Leonards.

THE Rev. John Smith, of Broughton Place, Edinburgh, according to the unanimous resolution of the Session and managers of Claremont Church, Glasgow, will be recommended to the congregation for the vacant pastorate.

THE Dowager Lady Kinnaird, who died in Kent, has been buried in the little churchyard at Rossie. Rev. Robert Taylor, Presbyterian minister at Norwood, conducted a service in the chapel of Rossie Priory, and at the grave.

LORD ROSEBERY and his daughter, Lady Sybil Primrose, were present in Queensferry Church on a recent Sunday on the fourth anniversary of the settlement of Rev. David Miller, B.D., LL.D. Rev. R. Duncan, of Montrose, conducted the services.

THE address on "The Deacon and the Deacons' Court" by Mr. George B. Young, writer, Glasgow, delivered at the first meeting of the Deacons' Association in that city, has been published in pamphlet form, with notes of the discussion that followed its reading.

THE Rev. James M. Scott, of Leith, in a temperance discourse, denounced the drinking customs at funerals and marriages, and expressed the hope that the time would soon come when all marriages would take place in church, that the ordinance might be recognized as a solemn one.

THE Rev. John McKeown, of Birmingham, is desirous that the Church should be brought into closer and more friendly relations with the Established Church of Scotland, but his motion in the Presbytery that mutual eligibility should be discussed at the next Synod was not carried.

A FEMALE teacher has appealed to Annan Presbytery against the action of the parish minister of Dornock in dismissing her from the Sunday school; and as the Presbytery decided that there were not grounds sufficient to justify them taking action, the case is to be carried to the Synod.

THE Rev. Hugh Callan, M.A., assistant in St. Andrew's, Glasgow, has returned from Egypt after a four months' tour on a bicycle through the continent, Asia Minor and Palestine, the total distance travelled being 2,700 miles. He was hailed in Jerusalem as the first cyclist who had entered it.

THE Moham medans have started a monthly magazine in Calcutta with the avowed purpose of "demolishing Christianity and setting up a national religion in its stead." Its editor, a well known literary man, laments as a serious calamity "the rapid spread of the mischievous teachings of the Bible."

DR. GRAY, of Liberton, Moderator of the General Assembly of the Church of Scotland, at a bazaar in aid of North Leith parish church hall, said they were beginning to see that Christianity had a social side and that its principal object was not merely to make us safe for another world, but also to make us good here.

THE Rev. J. S. McNab, of Crombrae, died somewhat suddenly of heart disease. He was a son of the well-known Glasgow journalist celebrated in Alexander Rodger's song of "Blythe Jamie McNab." At one time assistant in St. David's, Glasgow, he was presented to Crombrae parish in 1866 by the Earl of Glasgow.

ABERLOUR Presbytery have disapproved by a majority of the overtures at present under discussion ancient efficiency of the ministry, and Rev. James Smith, of Dufftown, gave notice of an overture to the Assembly to take into consideration some method by which, after a stated period, ministers might be moved from one charge to another.

TWO fine etchings of Blackader's and Lauder's crypts, in Glasgow cathedral, have been executed. The crypt of Bishop Blackader was never finished, but, as now cleared out, shows exquisite design, and is in a wonderful state of preservation, considering that it was used as the sepulchre of the city clergy, while a warden of the churchyard had a market-garden on the roof.

GENERAL BOOTH has memorialized the Home Secretary or a Government grant of \$75,000 or a loan of that sum free of interest for fitting up ten rescue homes in London for fallen women, and ten night shelters for houseless men and women. The memorial has been promised consideration. Does not this look something like State Endowment of the Salvation Army?

BOLTON congregation, of which Rev. T. B. Johnstone is minister, has unanimously decided to abolish seat rents, and rely entirely on voluntary offerings. A circular sent to the members has had the good result of securing promises of support to the amount of \$500 more than was received last year from the three chief sources of income—seat rents, Sunday collections and contributions to the Sustentation Fund. The weekly envelope system is to be employed.

Ministers and Churches.

THE Mite Society of the Presbyterian Church, Moncton, collected \$503 last year.

BRANDON Presbyterians still hope to get Rev. Mr. Pitblado to take charge of the church there.

THE Meaford Presbyterian Sabbath school has recently given some \$40 for the cause of missions in China and India.

A HIGHLY successful entertainment under the auspices of the Presbyterian Church, Kempville, was held in the Town Hall on Christmas night.

THE next meeting of the Lindsay Presbyterial Society of the Woman's Foreign Missionary Society is to be held in Sunderland on Tuesday, Feb. 26.

ON New Year's morning the Rev. W. G. Mills, of Sunderland, was handed a purse containing about \$50 as a token of appreciation on the part of his people.

THE Rev. J. M. Duclos, Presbyterian minister at Portage du Fort, Que., and a graduate of Queen's, was married on Tuesday to Miss Nella Purvis, of the same village.

THE Rev. M. McKinnon, B.A., of F'don, was lately presented by the young men of his congregation with a cutter and robe, and by the young ladies with a sideboard and set of dishes.

THE congregation of St. Matthew's Church, Woodlands, called at the manse, and presented their pastor, Rev. J. J. Cameron, with a handsome cutter and robe as a mark of their appreciation of his labours.

ON Friday, Dec. 21, the minister's Bible class spent a pleasant evening at the manse, Bracebridge, and presented their teacher, Dr. Clarke, with an affectionate address and a handsome set of Persian lamb furs.

THE census of North Bay, recently taken, gives a total population of 1623, of which 496 are Presbyterians, 216 Methodists; 242 Church of England; 542 Roman Catholics, and 127 divided among other denominations.

THE Rev. J. Stenhouse, M.A., gave a lecture in the Presbyterian Church, Collingwood, on Thursday evening week, in the interest of the band of "Christian Endeavour" of the church. He was listened to by a large audience.

THE *Dumfriess Reformer* says: The session of the Central Presbyterian Church have given their sanction to the introduction of an organ. It is likely that the matter will be taken in hand by the young people of the congregation.

MRS. McMARTIN was the recipient of a beautiful hanging lamp presented to her by the members and adherents of Knox Church, Harvey. Mrs. McMARTIN has been untiring in her efforts for the general advancement of the church's welfare.

ON Sunday week a special collection was taken up in the Presbyterian Sunday-school, Sarnia, in aid of missions, which netted \$40.20. This is a large collection for a Sunday school and the scholars may justly feel proud of their liberal contribution.

AT the close of a very successful Sabbath school New Year entertainment the ladies of the congregation of Knox Church, Cannington, presented the Rev. J. B. McLaren with a handsome easy chair, and Mrs. McLaren with a fine set of dinner dishes.

A CONFERENCE of the Episcopal clergy in the east part of the Diocese of Algoma, lasting three days, was held in Huntsville. At one of the meetings, by invitation of the Bishop, Rev. J. Sievewright was present. His brief address met with a most cordial reception.

ON the night of the Christmas tree in the Presbyterian Church, Mr. L. Grant, was presented by the S. S. teachers, and scholars of the Bible Class, Georgetown, with a Bible and four volumes of poems, and a suitable address, which was gracefully acknowledged.

REV. W. C. ARMSBROUGH, of the Presbyterian Church, Hillsburg, has resigned his charge. He has had pastoral charge of the church for about eight years. He is an earnest faithful minister of the gospel and his departure from this community will be very much regretted by his numerous friends.

THE tea meeting in connection with the Heathcote Presbyterian Church was a grand success. After the eatables were satisfactorily disposed of, Mr. Geo. Clark was appointed chairman, and the Revs. Messrs. Fleming and McLaren and others made excellent speeches. The choir gave some select music.

THE *Wingham Times* says: The Seaford Presbyterian Church dispensed with the usual tea at their anniversary services and had a literary entertainment. The experiment was a splendid success. But then perhaps Dr. Ormiston, of New York, is a bigger attraction than is ordinarily obtained on such occasions.

ON Christmas Eve a large audience assembled in the town hall, Regina, on the occasion of the annual entertainment of the Presbyterian Sunday-school. A tea had been previously partaken of by the scholars. The programme passed off very successfully. The band was present and gave selections at the beginning and at intervals throughout the programme.

AT Chalmers' Church, Guelph, Rev. Dr. Wardrope preached appropriately and impressively for the closing Sunday of the year, and in the evening Rev. Dr. MacVicar, Principal of the Presbyterian College, Montreal gave an able lecture and exposition of the scenes recorded in connection with the resurrection of Christ in the twentieth chapter of John. A New Year's service was also held.

THE New Year's arch treat for the children of the Presbyterian Sunday school, Oil Springs, came off at the Masonic Hall on New Year's night and was a success in presents and financially, realizing \$23 towards books for the Sunday school. The arch was loaded with presents for the children, and great credit is due the superintendent, Mr. A. Wilson, for the manner in which the children were trained in the singing, dialogues and recitations.

THE *Guelph Herald* says: The Rev. R. S. Anderson, graduate of Glasgow University, filled the pulpit of Melville Church, Fergus, most acceptably on Sunday. Many are in favour of him as their pastor. Mr. Pomeroy preached in St. Andrew's in the evening. The "Christmas Tree" for St. Andrew's Sunday-school, which was heavily laden, was stripped of its bounties on Thursday evening. The youngsters left well satisfied with their good gifts.

THE annual festival and entertainment in connection with Knox Church Sunday-school, Cornwall, took place on New Year's night, and was a highly successful and enjoyable affair. The school-room which was handsomely decorated, was literally crowded with scholars and spectators. After partaking of refreshments, an exceedingly entertaining programme was gone through with, reflecting great credit upon the officers and scholars connected with the school.

THE annual meeting of the Bracebridge Presbyterian Church was held on the 7th inst. The usual reports from Session, Board of Management, Sabbath school, minister's Bible Class, Ladies' Aid Society and Band of Hope, were all of a satisfactory and encouraging character, and the congregation heartily and unanimously voted an increase of \$100 toward the stipend fund, besides the payment of \$35 to make up for a deficit arising from reduction of augmentation grant for the past year.

THE Presbyterian Sabbath school at North Bay held their annual entertainment on the evening of the 31st ult. A tree, laden with presents for young and old, was a principal source of attraction. An interesting musical and literary programme was gone through, after which the presents were distributed to the children of the Sabbath school. At the close of the proceedings the chairman of the Board of Managers presented the pastor, Rev. J. M. Goodwillie, with a well-filled purse as a New Year's offering from the congregation.

THE dinner given by the ladies of the Presbyterian Church, Moncton, to the poor of the town, was held in the basement of the church, and attended by upwards of sixty persons. The great majority of those who attended were children, only about two men and two women being present. Gifts of warm clothing were distributed, as well as fruit and confectionery for the children. The tables were waited upon by a number of ladies of the congregation, who are to be congratulated on the success of their efforts to provide a pleasant holiday for the deserving poor.

THE *Montreal Gazette* says: A lot of communion tokens issued by the Presbyterian churches of Canada, and also of the United States, were sold on an average of two dollars each. They are of tin, pewter and lead, and are said to have been issued to permit Presbyterians who were in good standing to partake of the communion. One of these, of the date of 1784, that had on the reverse a burning bush, was said to have been issued by the Presbyterian Church, Halifax, that was founded in 1750 by the Rev. Aaron Cleveland, an ancestor of President Cleveland.

THE Presbyterian Sunday school, Carberry, held their annual Christmas tree in the church, and it was a great success. The building was filled with the scholars and visitors. The programme consisting of songs, recitations, and hymns, rendered by the scholars was excellent and well received by the audience. At the close of the programme the presents were taken from the tree and distributed to the scholars, who received them in the manner usual with children. Many of the presents were well selected and costly, and so liberally had the people contributed to the funds that after paying everything more than \$22 was left over.

THE *Bobcaygeon Independent* says: The tea-meeting and concert on New Year's night in the Town Hall under the auspices of the Presbyterian congregation was a most brilliant success. From five o'clock there was a continual relay of tables, and the ladies were taxed to their utmost. Shortly before eight, Mr. Fairbairn took the chair, and a programme of twenty pieces was run through in capital style. Between the two parts the reverend gentlemen addressed the meeting, and had the good taste to make their remarks appropriate, and above all to cut them short.

THE Presbyterian congregation of Watford and Main Road held a meeting last week for the election of a minister. The Rev. T. Macadam acted as Moderator and preached a sermon suitable to the occasion; thereafter the meeting proceeded to take a vote on several candidates proposed. The result was that Rev. J. H. Graham, at present minister of Bristol, Que., was chosen by a large majority. The election was rendered practically unanimous by the cordial acquiescence of the supporters of others. The meeting throughout was most harmonious and agreeable.

THE *Bowmanville Statesman* says: The remains of the Rev. S. Porter were interred in Porter's Church burying ground (Presbyterian), on Thursday, 4th inst. The corpse arrived in Port Hope the preceding evening, from which place the funeral proceeded. Mr. Porter was pastor of this congregation about twenty-five years ago, and was much esteemed by all who knew him. Although he had passed the fourscore years it is only about a year since he visited his many friends in Clarke. It was his wish to be laid to rest where he used to tell the glad tidings of salvation.

THE children of St. Andrew's Sunday-school, Peterborough, were given a tea recently, and enjoyed themselves in a general manner immensely. Rev. Mr. Bell, the superintendent, and his able staff of teachers prepared the tables and attended to the wants of the children. After the happy scholars had partaken to their own satisfaction of the sumptuous tea, the tables were cleared and an hour was spent in a pleasant and enjoyable manner by the young folks, after which they went home, each carrying with her or him a toothsome package of sweetmeats given to them by the teachers.

THE *Moncton Transcript* says: The Young People's Institute in connection with the Presbyterian Church was reorganized Monday evening with the following officers: Rev. Mr. Robinson, president; D. Malcolm, vice-president; W. E. Stavert, second vice-president; Thomas Richardson, secretary; D. L. Welch, treasurer. A course of lectures and entertainments under the auspices of the Institute will be held at regular intervals during the winter. The people of Moncton will be glad to learn that Attorney General Longley of Nova Scotia, has consented to lecture here at an early date.

THE usual festivities for the children were held in Burns Church, Moore Line, and in spite of the weather, proved very successful entertainments. The Christmas trees were loaded with appropriate presents for the children. No one was forgotten. The marked feature of the Moore line entertainment was the children's singing of Kindergarten songs under the supervision of Miss Mary Duncan. At the conclusion of the distribution in Burns Church a complimentary address accompanied by a purse containing forty-one dollars was presented to the pastor, Rev. J. C. Tibb, B.D., who made a neat acknowledgment.

ST. JAMES, Antigonish Sunday school gave a Christmas tree entertainment in McDonald's Hall. The affair was very successful, the attendance being extremely large and well pleased with the entertainment, which consisted of music, vocal and instrumental, songs, recitations, dialogues and tableaux by the children of the school. A quintette consisting of Messrs. W. K. McMillan, W. B. Robb, Frank Dexter, S. Edwards and John Turnbull, with brass instruments, rendered effective assistance. All the programme was well rendered; but the exercises by the little children deserve special mention and were appreciated by the audience.

THE Rev. Mr. McGillivray presided at a pleasant affair in connection with St. James Presbyterian Sunday school, London, recently. He spoke of the progress and good standing of the school, the attendance on the Sunday previous exceeding 100. A new library had been added last year. After a brief programme by the children, Miss Morton, the organist, was presented with a handsome dressing-case, and Miss Popham, who assisted in training the children, received a copy of Adelaide Proctor's poems. Mr. William Webster gave an appropriate address, and announced that the collection just taken up would, after meeting the expenses of the festival, add something to the Sunday school funds.

THE annual New Year's entertainment in connection with the Presbyterian Sabbath school, West Winchester, was held last week and was a pronounced success. There was a large attendance of sympathisers with Sabbath school work, and all enjoyed themselves to the fullest extent. The choir opened the proceedings by singing an anthem, after which an excellent programme of readings, recitations, and dialogues was given by the teachers and scholars of the school. The choir furnished appropriate music at intervals which heightened the enjoyment of those present. The chair was ably filled by Mr. J. P. Fox, Superintendent of the school. At the conclusion of the entertainment a collection was taken up, when about \$29 was realized.

THE *Winnipeg Sun* says: Brandon Presbyterians are still hopeful that Rev. C. B. Pitblado, formerly pastor of St. Andrew's Church, Winnipeg, will see his way clear to accept a call to the Presbyterian Church of this city. Rev. Mr. Hodges, of Oak Lake, who is here, expresses the opinion that Mr. Pitblado will return to the North-West. Mr. John Pitblado, of Portage la Prairie, has written to his father strongly urging him to come to Brandon. Taking into consideration all the circumstances the outlook is hopeful. More practical citizens say that the accession of a townsman like Mr. Pitblado would mean a great deal to Brandon, spiritually, and in a business way, and his movements are naturally watched by Manitobans and easterners, thereby attracting attention to the city or district in which he resides.

THE annual Sabbath school entertainment of Knox Church, Dunville, was held on Christmas night. The neat little church was beautifully decorated with evergreens. There was a large attendance,

in fact many more than could be seated. The programme of choruses, dialogues and recitations by the children and others, were well rendered and interesting throughout, showing careful training. At the conclusion of the programme the Christmas tree was relieved of its burden. Presents, numerous and costly, were distributed to young and old. The pastor, Rev. Robert MacKnight, and his estimable lady, who are very popular among their people, were not forgotten. Miss Blanche White, organist, was also the recipient of a very handsome donation. Rev. Mr. Hunt occupied the chair. Everybody seemed well pleased with the evening's entertainment.

A LARGE congregation assembled in Knox Church, Dutton, on Thursday week to witness the induction of the Rev. T. Wilson in to the pastoral charge of the congregation. After the usual services, conducted by the Rev. Mr. Kelso, who preached an excellent sermon, the Moderator, Rev. Mr. Urquhart, formally inducted Mr. Wilson as pastor. Rev. Mr. Sutherland then delivered a short and pointed address to the minister, and was followed by Rev. Geo. Francis, who gave the congregation some solid advice as to their position in relation to their pastor. Mr. Wilson was then welcomed by the congregation and members of the Presbytery present. Rev. Mr. Wilson, in his sermons on Sunday last, defined the standing of himself and the people towards each other, saying that he thought a good understanding at the beginning would ensure harmony in their work together. Mr. Wilson is a gentleman of ability and under his charge the congregation, already one of the most prominent in the London Presbytery, will receive a fresh impetus.

THE monthly meeting of the Canadian McAll Auxiliary was held in the library of the Young Men's Christian Association, Thursday, January 3rd. Mrs. Blake presided; Mrs. Howitt gave a very instructive Bible reading, the subject being "Thoughts for Christian workers appropriate to the New Year," full of thoughtful and suggestive lessons. A letter from Miss Grimston, a lady engaged in the McAll Mission in Paris, was read by Mrs. Matthews. Some extracts from Dr. Pierson's "Crisis of Missions," were read by Miss J. Caven. The treasurer reported \$746.94 of the \$1,000 required for the support of the stations La Rochelle and Rochfort, and it was hoped the ladies would endeavour to raise the amount before the annual meeting, which will be held the first Thursday in February. Any wishing to contribute, if they will send to the treasurer, Miss Caven, 238 Victoria Street, she will be pleased to receive it. It was announced that the Auxiliary was endeavouring to arrange to have Dr. Pierson, of Philadelphia, address a public meeting, in behalf of their work, early in February.

THE *East Fife Record*, Scotland, says: The Rev. Andrew Dowsley, B.A., who has for eleven years laboured as missionary in connection with the Church of Scotland, first in India, and latterly in China, officiated in the Parish Church on Sunday. His address which extended to an hour, was listened to with marked interest and attention by a large audience, and he gave a very complete and thoughtful account of the latter great empire, and the recent progress of the Church of Scotland's mission. At the close he showed a sandal wood image of a female deity, which had been worshipped for many years by one of his converts, the wife of a Mandarin, and which she had presented to the missionary on her baptism. Mr. Dowsley is originally from Canada, and is a sample of the large staff of valuable and highly efficient men, who are at present serving the church abroad, as pioneers of Christian civilization. If ever it was true that she sent only her second rate men abroad it is no longer so. Men like Dowsley and David Scott (now in Central Africa) and the head of the India missions, stand in the first rank of ability and intelligence.

ON Saturday evening the Rev. Dr. Campbell, of St. Gabriel's Presbyterian Church, celebrated the anniversary of his silver wedding by an "At Home" at his residence, 68 St. Famille Street. A large number of members of the congregation and friends accepted the invitation. The presents were numerous and of the most chaste designs, and were from all parts of Canada. During the evening Dr. and Mrs. Campbell were the recipients of hearty congratulations, and a most pleasant time was spent. Mr. Frank Graham read an address from the Bible Class, in which the thanks of that body were extended to the happy couple for their labours amongst the young people; and Miss Maggie Darling presented an elegant and massive silver egg basket and a fruit knife holder on behalf of the class. Mr. John Stuart, in the name of the congregation, also read an address and presented the minister and his wife with a handsome silver card tray containing \$170 in silver coin. The gifts were fittingly acknowledged.

THE annual missionary meeting of the Presbyterian Church, of Wolfville, Kings Co., N.S., took place lately. The meeting was of a highly interesting character. The speakers were Rev. Mr. Nelson, of Windsor, and Rev. Dr. Burns, of Halifax. The former spoke on Home Missions and the Mission among the French in Quebec. He treated the subject in a very interesting manner and furnished statistics showing the vast amount of work that has been done in these fields and that is to be done. Dr. Burns spoke on Foreign Missions and Colleges. Never was Foreign Missionary work presented more attractively nor in a manner better calculated to inspire enthusiasm. He spoke with much feeling concerning those missionaries who had left for the foreign field and sacrificed their lives in the noble work there and spoke with great enthusiasm of the brave men and women who had left to fill their places. Colleges, he said were one of the greatest aids in this work. Without them the denominations would be able to accomplish but a small proportion of the work that is being done in the foreign fields.

ON Thursday evening, December 27th, under the auspices of the "Ladies' Aid Society," the good people of Cumberland were treated to one of the socials and concerts of sacred music for which, we doubt not, the Choir of the Presbyterian Church here will soon become noted. It is not too much to say that the programme of music rendered would have very heavily taxed many of our city choirs. The accuracy and precision of attack, smoothness and care paid to light and shade, was most commendable. One of the features of the evening was a male quartette, rendered with great spirit, and a duet for ladies' voices, with chorus, was marked by much sweetness and pathos. The children of the Sunday-school also contributed to the evening's entertainment with recitation and song, all most pleasingly given, especially a motto song "God is Love." The speakers were Mr. Reid, of the Baptist Church, the Rev. James Myles Crombie, the pastor, and his father, who is always welcomed by a Cumberland audience. The claims of the Ladies' Aid were well enforced, and much good is expected to result from this social.

THE New Year's tree in connection with the Presbyterian church, Angus, on New Year's night was admitted to be the greatest success of the season, and some say there never was such a treat given before in this place. Every available seat and standing room was taken up and some could not be admitted and went away. There were three magnificent trees erected in the church, handsomely decorated with mottoes and flags and gorgeously laden with presents. After everybody had done justice at the table, Mr. Neilly was called to the chair and presided over the meeting in an able manner. First on the programme were the children of the Sabbath-school who sang their numbers creditably. Miss Blackmore and Mr. Coulter, of Barrie, rendered a duet in a masterly style and in response they gave "The Larboard Watch." Mr. Coulter sang "Something for the Babies," and distributed several toys and candies through the audience; he was heartily encored. Mr. Coulter is possessed of a splendid voice. The Messrs. Mercer, of Tilsonburg, sang some selections and received applause. Mr. Clarke sang, "I did it," and it didn't take him long, which brought down the house and he was called back and gave a Dutch recitation that pleased the audience immensely. The church choir sang some selections among which was, "Come where the Lilies Bloom." Addresses were delivered by Rev. Mr. McLeod, of Barrie, and Rev. Mr. Cochrane, of Iry. Proceeds of the entertainment amounted to \$103.

At a meeting of the Board of Directors of the Upper Canada Religious Tract Society last week, the reports for December were presented by the Rev. Dr. Moffat, the secretary. They were all of the most satisfactory kind, showing that very practical work is being done by the colporteurs of this grand old society. Mr. McLeod, the colporteur in Manitoba, during November travelled 560 miles, visited 524 widely scattered families, sold 211 Bibles and 226 religious books of the best kind, to the amount of \$155. Certainly a month of very laborious and successful work. In his seven months of work he has visited 3,046 families, sold 768 Bibles and 1,117 of well-known standard religious books. Mr. Miller, in Western Ontario, and Mr. Irvine, in Central Ontario, send in excellent reports. Mr. Huntsman, in Northern Ontario, sold in December 209 Bibles and religious books, and distributed parcels of the best kinds of tracts among lumber camps in Muskoka and on Spanish River. Mr. Bone has finished another season of earnest labour on the Welland Canal. His twenty-one years on the canal have been greatly blessed to many a sailor and others. One gentleman and his wife sent him ten dollars, as a thank offering to the Lord, to carry on his work. The children of a small Sabbath-school have also sent him their birthday anniversary box, containing \$5.25, for the Welland Canal Mission. Mr. John Young, the depository, also reported that the sales in the book room had been larger in December than for any month in the history of the society.

THE new addition to Knox Church, Winnipeg, which was formally opened by an entertainment lately, has been dedicated to the use of the Sunday-school children and prayer meetings. The exercises commenced at three o'clock, the building being filled to the door. On a raised platform in the front was seated the children's choir, together with Rev. Dr. Bryce, superintendent, Prof. Hart and Dr. Duval. The singing of "This Gladsome Day" opened the proceedings, after which prayer by Dr. Duval followed. Dr. Bryce then gave a short history of how the work of the enlargement of the Sunday-school room was first started, and what had been done since by those in charge. Several meetings of the congregations had been held and a resolution was adopted to make the required enlargement if financial assistance was forthcoming. The teachers took upon themselves the burden of collecting the necessary sum, and for whose services the congregation were under a deep obligation. A tribute of thanks was due all who had so earnestly worked to raise the money. The contract price was \$2,475. Of this \$1,571 in cash had been subscribed by the collectors, who were Messrs. G. Young, T. Young, J. Wilson, G. Mitchell, H. J. Johnston, J. Black, E. F. Stephenson, A. C. Matthews, E. Thompson, J. M. Matthew and the superintendent. The proceeds of Monday evening's performance were \$269.75, netting \$260; and on the books payable on call were \$264.50, making in all \$2,395.50, secured. An appeal was made to the large congregation to clear off the balance of \$75.50 when the very liberal collection of \$115.10 was taken up. Prof. Hart then gave the dedicatory prayer, after which Dr. Duval gave an address on the purpose of the Sunday-school in the church, expressing the hope that both for church service and week days and for Sabbath-school work, the new building might be greatly blessed. The selections by the children's choir were greatly appreciated, and much credit is due Miss Thompson and Miss Black, who trained them.

PRESBYTERY OF MIRAMICHI.—The Presbytery of Miramichi met at Newcastle on January 2nd. Rev. Dr. Jameson, of Ontario, being present, was cordially invited to sit as a corresponding member. Mr. Hamilton reported that he had attended to the duties entrusted to him at Nicholas River, and that the people of that district had completed their subscription lists in support of ordinances, and had expressed their readiness to enter into union with Bass River under the pastorate of Rev. Wm. Cameron. Consideration of Mr. Cameron's demission, already on the table, was then proceeded with. Commissioners were heard, when it was found that all parties were very desirous of continuing the services of Mr. Cameron. The general expression of good feeling was so very pronounced that Mr. Cameron, while willing to remain in the field found it difficult to decide in favour of either section as against the other, and asked the Presbytery to advise him. This the Presbytery did not think it best to do, and in order to gain time for deliberate decision, the further consideration of the matter was deferred till the afternoon. The clerk reported that the Home Mission Board had granted \$200 in aid of the Douglastown and Nelson congregation and that Nelson had undertaken to pay \$200 and Douglastown \$250 with manse, provided the Rev. E. Roberts was appointed to the field for one year. Rev. Mr. Roberts, who has for some months been in the field, was appointed as ordained Missionary in charge for one year, beginning January 1st, 1889. The Clerk was instructed to make formal application to the committee of the Aged and Infirm Ministers' Fund for an annuity to the Rev. P. Lindsay, late of New Richmond, dating his claim from the date of his retirement from New Richmond. Certain papers from a committee of the Presbytery of St. John, including a draft act of incorporation for the Presbytery of Miramichi, for the better management of the McLaggan Trust, were laid upon the table. These papers, together with a letter from Hon. A. Davidson in reference to them, were referred to a committee with instructions to examine them and report. Rev. Mr. Aitken reported that as directed he had allocated the amounts required for the Augmentation Fund. Rev. William Aitken reported from the committee to examine papers, that they had carefully gone through the papers and found them perfectly satisfactory; and that in this opinion they were supported by the judgment of distinguished counsel. The report was received and the draft act approved, and the Moderator was authorized to sign the petition asking for the enactment. Resumed consideration of the Kent County matter. In reviewing the field, the Presbytery were grateful to note the rapid progress therein under the ministry of Messrs. Hamilton and Cameron. Mr. Cameron then intimated to Presbytery that he had decided to remain with the Bass River people, and was willing to accept with them the oversight of Nicholas River. The Presbytery then accepted Mr. Cameron's resignation as far as it related to Weldford, Cool Branch and Trout Brook, continued his pastorate at Bass River, and placed under his care the Nicholas River district. Mr. Cameron reported the opening of a new church at Cool Branch on the 16th December, and Mr. Hamilton reported the opening of the new church at Richibucto on the third Sabbath of November. In disposing of the matter a resolution was adopted expressing the Presbytery's high estimation of the efficiency of the services of those brethren in their respective fields. Mr. Cameron was appointed *pro tempore* Moderator of the new congregation at Weldford, etc. A letter from Mr. Wm. Crockett, Secretary of the Board of Education, was read. It was in reply to a memorial sent by the Presbytery to the Board a year ago, and inclosed a copy of an order made by the Board introducing into the public schools instruction upon the injurious effects of alcohol upon the human system. The Presbytery are pleased to find that in addition to the order the Board has also prescribed a suitable text book upon the subject to which it refers. The clerk was instructed to acknowledge the receipt of the letter and express the Presbytery's grateful approval of the action of the Board in the matter. The Moderator and Clerk were appointed a committee to prepare and forward to the Dominion Government a memorial protesting against the action of the Quebec Government in handing over a very large amount of public money to a particular denomination in that province. The claims of the College Board upon the liberality of our people were endorsed and it was agreed to lend all convenient aid to the Educational Association in their endeavours to raise the sum of \$1,000 for the purpose of supplying the college library with the latest books in religious literature. It was agreed to hold a special meeting of Presbytery at Dalhousie, on Tuesday, the 22nd inst., to deal with a call which is anticipated from that church. The Presbytery adjourned to meet at Chatham in the hall of St.

John's Church, on Tuesday, March 19th, at 10.30 (standard time) and the meeting was closed with prayer.—N. McKAY, Pres. Clerk.

MONTREAL NOTES.

A large number of friends gathered at the house of the Rev. C. Chiniquy on Thursday evening to congratulate Mrs Chiniquy and himself on the twenty-fifth anniversary of their marriage. The congregation of St. John's Church took advantage of the opportunity to present Mrs. Chiniquy with a very handsome fruit epergne. Many were the good wishes expressed for the veteran soldier and his partner in life.

The annual congregational meeting of Erskine Church took place on Wednesday evening. The financial statement was most satisfactory, there being a surplus of \$485. The receipts by envelopes and ordinary Sabbath collections amounted to \$7831 and the expenditure to \$7346. The following officers were elected for the current year. Mr. James Williamson, President; Mr. David Lewis, Vice President; Mr. F. Brundage, Treasurer; Mr. James Brown, Financial Secretary; Mr. D. McTaggart, Recording Secretary; Messrs W. Waugh, James Wilson, A. C. Leslie, John Matthews, J. H. Hutchison, Archibald McIntyre and James Paton, in room of the retiring managers.

On Thursday evening the Rev. Professor Scrimger, M.A., moderated in a call at Cote des Neiges. It came out unanimously in favour of the Rev. J. Myles Crombie, M.A., of Cumberland, in the Presbytery of Ottawa. The stipend offered is \$1,000 and manse. The Presbytery holds a special meeting on Tuesday to take action on the call.

The Presbytery meeting on Tuesday last was largely attended, thirty-seven ministers being present besides a number of elders. The Rev. J. Barclay, M.A., of St. Paul's Church was elected Moderator for the ensuing six months.

The call from Knox Church, Elora, to the Rev. M. L. Leitch, of Valleyfield, was considered by the Presbytery. Principal MacVicar and Mr. H. Wisler of Elora, stated the case in the interests of the Presbytery of Guelph, and the congregation calling. Messrs J. W. Watie and G. M. Loy, members of the Valleyfield session, pleaded strongly that Mr. Leitch be retained in his present charge. Mr. Leitch, however, accepted the call, being led to this decision by the impaired health of Mrs. Leitch and the opinion of her medical adviser that the climate of Valleyfield did not agree with her. With great reluctance he had come to the decision to part with an attached people. The Presbytery agreed to grant the translation and appointed Rev. J. Turnbull to declare the Valleyfield pulpit vacant on the last Sabbath of February.

The Presbyterial conference on the "Advantages of Expository Preaching," which was to have taken place last Tuesday evening, was not held, so as to avoid conflict with the meeting of the Evangelical Alliance during this Week of Prayer. A conference on the State of Religion is to be held on the evening of the next Presbytery meeting, to be introduced by the Rev. J. Fleck and D. W. Morrison.

Deputies to the several English and French congregations of the Presbytery receiving help from church funds reported progress. St. John's French Church, Montreal, have agreed to add \$150 to their Pastor's salary for the current year, and Taylor Church, Montreal, and Second Church, Huntington, have also agreed each to add \$50 to the stipend of their ministers.

The Rev. J. Barclay, Convener of the Church Extension Committee, reported the opening of a Sabbath school at St. Henri, under Calvin Church Session; the opening of a Sabbath school near the Hochelaga Depot, under Taylor Church Session, and the opening of a Sabbath school and Sabbath evening service at Maisonneuve, under the Session of Erskine Church. He also reported that a Sabbath school, under St. Matthew's Session, was to be opened in St. Gabriel, and a canvass made of the Cote St. Louis suburb, with a view of ascertaining the needs of that district. The report was received, and the committee authorized to solicit grants from the congregations of the city on behalf of the work of church extension.

Dr. Campbell, Convener of the Presbytery's City Mission Committee, was requested to invite the several Presbyterian city missionaries—male and female—to a conference, with a view to a systematic distribution of work. The attention of this committee was also called to the desirability of looking after Presbyterian immigrants coming from the northern countries.

The Aged and Infirm Ministers' Fund was commended to the sympathy and liberality of the congregations within the bounds of the Presbytery.

The Presbytery resolved, on motion of Principal MacVicar, to ask the sanction of the General Assembly to the placing of the Rev. C. Chiniquy's name on the roll of the Presbytery, with the full status of a member of court.

Notice was given of an overture to the General Assembly and the regulations of the Augmentation Scheme, so as to secure a sum for house rent in cities more in accordance with the actual cost than the amount now allowed, viz., \$100 per annum.

The Rev. A. N. Suckling presented a certificate from the Presbytery of Newfoundland, and his name was placed on the Presbytery roll as an ordained missionary within the bounds. Mr. Suckling is at present labouring at Farnham.

A special meeting of the Montreal Presbytery is to be held at Elgin on the second Tuesday of February at 2 p.m., to endeavour to effect a union between the Trout River Mission field and a neighbouring congregation, so as to secure the efficient working of the field without expense to the Home Mission Fund.

The Rev. W. McCulloch, of Leeds, in the Presbytery of Quebec, passed through the city this week on his way to the North-West, where he purposes spending a few months. His pulpit is being supplied by his Presbytery during his absence.

The Dominion Evangelical Alliance has petitioned the Governor-General in Council to veto the Jesuits' Estates Act, and the Presbytery on Wednesday appointed a committee to co-operate with other denominations in opposition to the Bill, with instructions to issue petitions to all the congregations of the Presbytery for the signature of members and adherents.

Sabbath was a day of special interest in St. Matthew's Church, Point St. Charles. In the morning the ordinance of the Lord's Supper was administered. The church was crowded, the attendance of communicants being the largest in the history of the congregation. Forty-one new members were received, eighteen by certificate and twenty-three on confession of faith, twelve of these being from the older classes of the Sabbath school. The Rev. Dr. Warden preached and assisted Rev. W. R. Cruikshank with the communion service. In the afternoon a missionary service was held for the Sabbath school. Four hundred and thirty-seven scholars were present and an admirable address was delivered by Mr. M. McKenzie, of the Presbyterian College who purposes going out as a missionary to China. The school is in a most prosperous state, under the superintendence of Mr. Geo. H. Archibald. The congregation stand greatly in need of their new church, the accommodation in the present building being far too limited both for the regular service and the Sabbath school. It is hoped that by the aid of generous friends in the city they may be able to push forward their new church to completion early next spring. About \$15,000 are still required over and above the proceeds of the sale of the old church. To raise this and open the new building free from debt the congregation will require generous outside help. Who will be the first to give them the first \$1,000 subscription?

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 27, } FORGIVENESS AND HEALING. } Mark 2
1889. } 1-12.
GOLDEN TEXT. Who forgiveth thine iniquities; who healeth all thy diseases.—Psa. ciii 3

SHORTER CATECHISM.

Question 4. This is the best definition of God ever written. It is founded on the revealed fact that he created man in His own image. We hence ascribe to Him in absolute perfection and unlimited degree everything that we find an excellence in ourselves, and we deny of Him every defect and limitation that we find in ourselves. He can have no bodily parts or passions, for they would limit His greatness and His power. He is therefore a Spirit—that is, a holy intelligent person possessing all the essential perfections of the human spirit. Wisdom, holiness, goodness, truth in Him are precisely what they are in us, except as they are made more excellent by the great distinguishing predicates of immutability, eternity, and immutability, for these qualify all His being and all His properties. He is infinite, eternal, unchangeable in His being or substance, and also in His wisdom, and also in His power, and also in His holiness, etc., etc. The indefinite is that to which we place no bounds. The infinite is that to which no limits can be placed. God is infinite.—A. A. Hodge, D.D.

INTRODUCTORY.

After preaching the Gospel throughout Galilee, being accompanied by His disciples who were thus learning of Him and being prepared for their future work as His witnesses and ministers, Jesus returned to Capernaum, where the people are still anxious to hear Him.

I. Christ the Great Teacher.—When Jesus was but a boy He told the doctors in the Temple that He must be about His Father's business. So it was with Him till the close of His life on earth. He permitted no opportunity to pass unimproved. His return to Capernaum was speedily known to the people. They gathered in crowds. The home in which He abode was filled, and many were standing outside who could not gain an entrance. Jesus never turned truth-seekers away, and never will. He preached the Word unto them, the Word of the kingdom, the Word of salvation.

II. A Palsied Man brought to Jesus.—The word palsy is a shorter form of paralysis, and is applied to the same disease. The part affected by palsy loses all feeling and generally the power of motion. The palsied arm hangs helplessly by the side. The person afflicted with this disease feels no sensation in the affected limb and is powerless to raise it. In the New Testament, however, the term was applied to different forms of disease now known by other names. One man who had been afflicted with palsy had heard that Christ had healed persons suffering with terrible forms of disease. Might He not therefore be able to cure him? The man may also have been urged by his relatives and friends, for they bring him to where Jesus was teaching. He is unable to walk. Four men carry him on a bed—a thin mattress laid on a light frame-work. When they reached the house they were unable to enter it for the crowd. This would be a disappointment, but they were not deterred. Faith surmounts obstacles. They do not turn away and give up; they become only the more resolute to bring the sick man into the presence of the Divine Healer. By means of an outside stair leading to the roof they ascended and dug an opening by which the sick man on his couch could be lowered into the apartment where Jesus was. These roofs were generally covered with mortar or with earth, or a mixture of both, laid on light beams which could be easily removed.

III. Jesus Christ forgives sin and heals the Sick.—Faith is the condition of salvation. Wherever faith is Christ sees it. He knows the true state of the heart. The friends of the man had faith as their action showed. They had consented to bring him to Jesus, and they had triumphed over obstacles to place the man at the Saviour's feet. They would not have done this if they had imagined that it was of no use. The man himself had faith in the power of Jesus, for he was willing to undergo whatever was necessary to bring him into Christ's presence. It may be that the poor man had long been despondent, seeing no hope of cure in this world, probably thinking that death would bring the only relief. But death brings other thoughts with it. What is beyond death and the grave? The man had to meet with a holy God. How could he, a sinner? Jesus, who saw the man's faith, saw also his repentance and his longing for pardon. So the first words recorded as spoken to him by the Saviour were, "Son, thy sins be forgiven thee." They were blessed words to the poor sufferer; they were soul-healing words. But there were certain learned men there who could not understand how Jesus could speak these words. These men, the Scribes, had been probably influenced by curiosity to go and hear Christ, not that they were in sympathy with the truths He taught, but in that cold and critical mood, which is unfavourable to the understanding and reception of the truth. The forgiveness of sins by Christ startled them. There was one truth they knew, that only God could forgive sins. There was one step further that they could not take, that He who forgives sin is God. This truth concerning Christ they could not see, and so concluded that He was speaking blasphemy. He who saw the sick man's faith also saw the unbelief of the scribes. They reasoned within themselves. He turns to them with the startling and searching question, "Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and walk?" To heal the body with a word, and to forgive the soul's sins can only be accomplished by divine power. No man can do it, therefore whoever does this is filled with the power of God. It is power Christ claimed in their hearing, and exercised it before their eyes. Were they convinced? They were at all events silenced. To the helpless paralytic Jesus then says: "I say unto thee, Arise, and take up thy bed, and go thy way unto thine house." The faith that was ready to trust Jesus is equally ready to obey Him. He is cured and forgiven, and goes home with joyful heart. The people who saw and heard these things were awed and amazed. They recognized the divine presence, and ascribed the glory where it was due, to God. They had seen and heard what to them was new and strange.

PRACTICAL SUGGESTIONS.

Christ and His Gospel are the truest and best attractions. Sin is a disease none but Christ can cure. If not forgiven it will prove deadly.

It is a blessed privilege and a sacred duty to bring sin-sick souls to Christ.

Christ has power on earth to forgive sin.

LESSON BIBLE READING.

FORGIVENESS OF SINS.

- How it is portrayed:
 - Forgiving transgressions (Psa. xxxii. 1).
 - Removing transgressions (Psa. ciii. 12).
 - Blotting out transgressions (Isa. xlii. 25; xlv. 22).
 - Covering sin (Psa. xxxvii. 1; lxxxv. 2; Rom. iv. 7).
 - Blotting out sin (Acts iii. 19).
 - Casting sins into the sea (Micah vii. 19).
 - Remembering sins no more (Heb. x. 17).
- How it is secured:
 - From God alone (Dan. ix. 9; Mark ii. 7).
 - Through Christ (Mark ii. 5; Acts v. 31).
 - Through Christ's blood (Matt. xxvi. 28; Rom. iii. 25).
 - According to the riches of grace (Eph. i. 7).
 - Abundantly (Isa. lv. 7; Rom. v. 20).
 - Freely (Isa. lv. 2; Rom. iii. 24).
 - Through faith (Mark ii. 5; Rom. v. 1).

THE MISSIONARY WORLD.

THE WHOLE WORLD TO BE EVANGELIZED IN THE PRESENT GENERATION.

"Let us go up at once and possess it; for we are well able to overcome it." The Earl of Shaftesbury said: "During the latter part of these centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe fifty times over." Recent testimony is given by 120 missionaries in China, representatives of twenty-one Protestant societies. They say: "We want China emancipated from the thralldom of sin in this generation. It is possible." Our Lord has said: "According to your faith be it unto you." The Church of God can do it if she be only faithful to her great commission. This statement comes from those who are intimately acquainted with the discouragements—who know the difficulties. And now, "for the sake of the Name," that name which is above every name, "the love of Christ constraining us," let us go forth. Let the sublime faith and hope of such a grand result, under divine leadership, inspire our effort. Pastors, awake! Be yourselves flaming missionaries! From the lofty altitude of your own high devotion let the stream descend that shall raise every devout hearer to a higher level. Fan the slumbering embers of a smouldering missionary zeal—heap the facts like fuel on the fires. Make the coldest congregation hot with your own burning enthusiasm. Parents, bring up your children to see the dark places of the earth and the habitations of cruelty before their eyes, as Carey's rude map confronted him on that sheet of leather in his cobbler's shop! Merchants, open your treasuries, and pour out your money. Never was an altar that so consecrated the gift. Meanwhile, let the voice of prayer, as with the mingling sound of multitudinous waves, surge against the throne of God!

ST. PAUL'S INSTITUTE, TARSUS.

The Rev. S. H. Jenyanan writes: You will be glad to know of the safe arrival of our party, our expenses being paid by Col. Elliott F. Shepard. Arriving at Mersine, Tarsus and Adana, we were most cordially welcomed by the missionaries and hundreds of the native friends. These three cities being now connected by rail are almost as one city, having a population of nearly 100,000, consisting of Mohammedans, Arminians, Greeks and Fellaheen. The first thing we noticed was the exceeding poverty of the people, owing to the recent severe famine. This year's harvest is good, still there are thousands of sick, aged, feeble women and little children, who are unable to work for their support, whose suffering is beyond description. The people thus afflicted are drawn to the Gospel with greater interest. Since reaching the country it has been my privilege to preach two or three times weekly. In Tarsus, from 200 to 400, and in Adana from 1,200 to 1,500 persons were gathered each Sabbath; prayer meetings are largely attended, and the Sabbath school lesson has to be given from the pulpit, there not being room to arrange classes for such large numbers.

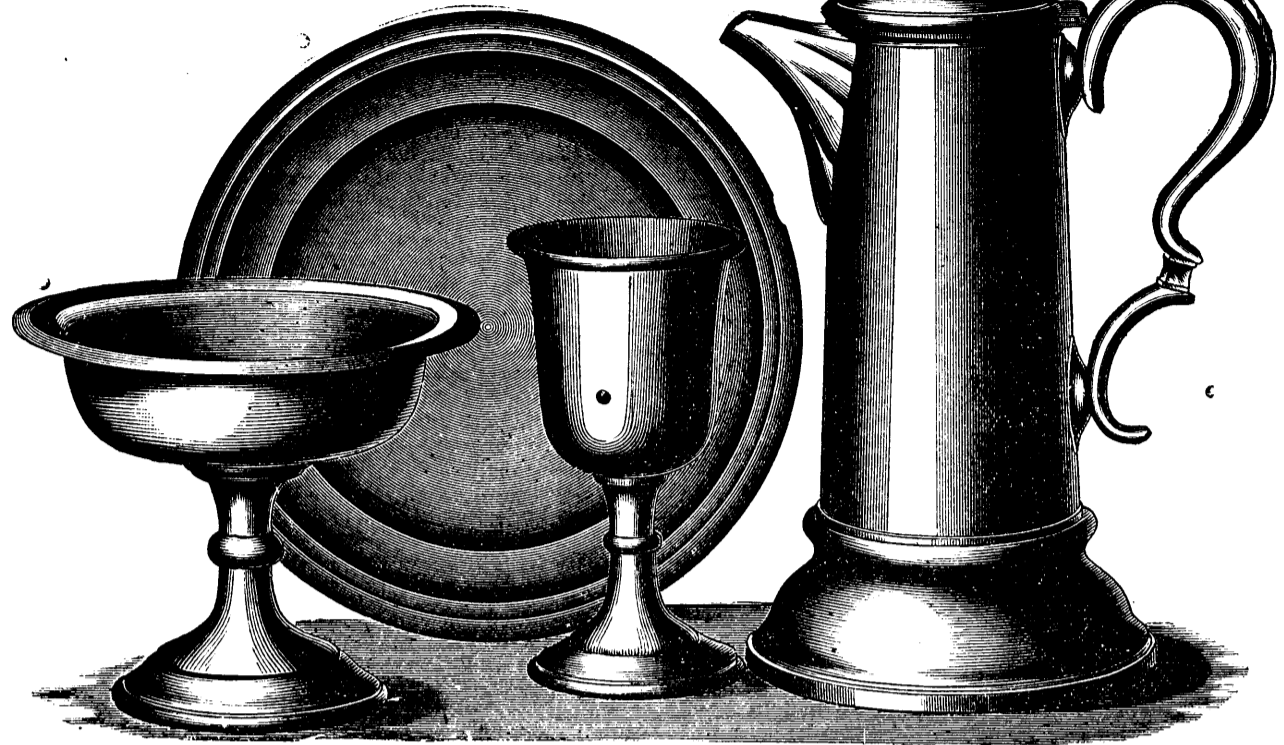
The generous contributions of Christian friends in America for the famine sufferers have proved a means of grace among the people. A few Sabbaths ago we had communion in Adana, at which fifty-four persons united with the Church on profession of faith. In Tarsus the work has not been so prosperous, owing to the lack of a regular pastor and an unsuitable place of worship. Yet there are many to be gathered into the churches.

Another promising feature is the educational interest among the youth. Besides the contributions for the famine sufferers, which were \$2,445 last year, there were given \$2,400 for the scholarship fund for the poor and orphan children of St. Paul's Institute. From this last amount \$425 was sent with the famine money for immediate use in helping our poor children. On our arrival we were surprised to learn that seventy-five children had been assisted. Calling at their schools we saw dozens of pale, sickly-looking, yet bright children, sitting on the hard floor, their clothing patched with pieces of many colours, and worn daily for more than a year (they stay in the house while their only garments are washed and dried). Some had only worn-out books, which they shared with each other. Asking the teacher, "Is this the condition of the children all the year?" the reply was: "They are now in a better state, as the famine is passing. Many continue the school with insufficient clothing, bare-footed and often hungry for days." Many lived on two or three metallics (cents) daily. "Often hungry, yet industrious; shivering with cold, burning with heat, still most eager to make progress." Beyond the pale faces and frail bodies we saw active minds and souls to be loved and won for Christ. They are entirely dependent on benevolent friends for further education—if they are properly cared for and educated, what a great blessing they will prove to this needy and darkened land!

It was God's own time for us to come while the people are so needy and eager to receive the Gospel. Our mission is to teach and preach the truth.

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Congregations getting up a club on the above terms will find the goods exactly as represented, as they will be manufactured expressly to our order; and will consist of SIX pieces, viz.: Baptismal Font, two Plates, one Flagon, two Cups. The names sent need not be from any one Post Office, and may be forwarded as obtained, stating they are for a club to receive Communion Set, which, when the full number of names is received, will be securely boxed and sent by Express.

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5 JORDAN STREET, TORONTO.

The kind interest of the missionaries and people here encourages us in our work. Tarsus will be our headquarters, where our school will be located, yet we will work in other cities and villages throughout Asia Minor.

We expect to open our school in a rented house, October 1. There are many applications for admission, most of whom are orphans and poor children. The sum of \$50 will support a child for one year in the school.

For the success of our mission we depend, with God's blessing, upon the direction of our Board of Trustees and Managers and the benevolent support of Christian friends. I hope you will always be interested in this work, and help it in any way you can. It is the Master's work, to whom be all the glory.

WOMAN'S MISSIONARY SOCIETIES OF CANADA.

The *Missionary Review of the World* gives the following summary:

Woman's Foreign Missionary Society of the Presbyterian Church in Canada—Western Division. Organized 1876.

Mrs. Hugh Campbell, Secretary, 194 Richmond Street West, Toronto, Ont.

They sustain work in India, Formosa, New Hebrides, Trinidad, and Honan, China, and amongst the Indians of Manitoba and the North-West.

SUMMARY.	
Home Work.	
Number of Mission Bands.....	124
" Members in Mission Bands.....	3,829
" Auxiliary Societies.....	351
" Members in Auxiliary Societies.....	9,025
" Life Members.....	251
" Members of both Local and General Society.....	2,336
" Pre-byterian Societies.....	21
Total Membership.....	12,854
Increase in Membership.....	4,291
New Presbyterian Societies.....	3
New Auxiliaries.....	98
New Mission Bands.....	49
New Life Members.....	90

FINANCES.	
Contributed by Mission Bands.....	\$5,273 25
" Auxiliaries.....	19,856 19
" from other sources.....	528 00
Total amount contributed.....	\$25,657 44

Woman's Foreign Missionary Society of the Presbyterian Church of Canada—Eastern Division. Organized 1877.

Miss Edith Burns, Secretary, 18 Kent Street, Halifax.

THE island of Rarotonga, which has in such a wonderful way provided missionaries for New Guinea, is still keeping up its record of devotion to the missionary work. An appeal to the churches on that island for reinforcements is never made in vain. Though their brethren are made martyrs, more than enough helpers immediately volunteer to fill their places. The last report comes that six native teachers of New Guinea had just been ordained at Rarotonga, were fully equipped, and were soon to leave for New Guinea.

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For the Cure of all DISORDERS of the STOMACH, LIVER, BOWELS, KIDNEY, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELINGS, etc.; INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal Viscera. Purely vegetable, containing no mercury, mineral or deleterious drugs.

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Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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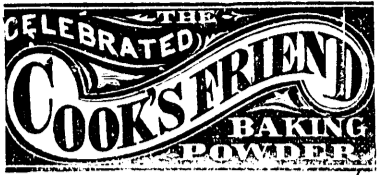
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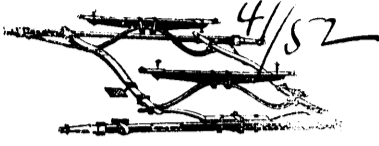
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MARRIED. At the residence of the bride's father, on January 8, 1889, by the Rev. Dr. Sanders, of Pembroke, the Rev. J. E. Duclos, B.A., Presbyterian minister, to Miss Nella Purvis, M.L.A., of Ontario College, fourth daughter of Dr. Purvis, of Portage-du-Fort, Que.

At the family residence, Campbellford, on January 3, by the Rev. J. Hay, B.D., Henry E. Stanbury, of Lethbridge, N.-W.T., to Aggie, second daughter of the late William Ogilvie, Esq.

DEATH. At Sharbot Lake, Ont., December 28, 1888, Joshua, youngest son of the late Rev. Thomas Fraser, and brother of Mrs. John Caldwell, of Montreal, aged 49 years. Interred in Mount Royal Cemetery, Montreal, December 29.

MEETINGS OF PRESBYTERY.

BRUCE.—At Paisley, on Tuesday, March 12, 1889.

MONTREAL.—In Convocation Hall, on Tuesday, March 8.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7.

SATISFIED.—At Palmerston, on Tuesday, March 12, at ten a.m.

WHITBY.—In Bowmanville, on January 15, at half-past ten a.m.

HURON.—In Carmel Church, Hensall, January 18, at half-past ten a.m.

MAITLAND.—At Wingham, on Tuesday, March 12, at half-past twelve.

OWEN SOUND.—In Division Street Hall, March 18, at half-past seven.

LINDSAY.—At Sunderland on Tuesday, February 26, at half-past ten a.m.

KINGSTON.—In Cooke's Church, Kingston, on Monday, March 18, at three p.m.

BRANDON.—At Portage la Prairie, on Tuesday, March 12, at half-past seven p.m.

SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 12, at half-past ten a.m.

MONTREAL.—In Convocation Hall, Presbyterian College on Tuesday, January 8, at ten a.m.

LONDON.—In First Presbyterian Church, London, on second Tuesday of March, at eleven a.m.

MIRAMICHI.—At Chatham, in the Hall of St. John's Church, on Tuesday, March 19, at half-past ten, a.m.

PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, January 15, 1889, at nine o'clock a.m.

HAMILTON.—In St. Paul's Church, Hamilton, on Monday, January 14, at three p.m., for conference, and on Tuesday, at nine a.m., for ordinary business.

Advertisement for Dr. Price's Cream Baking Powder, featuring a large illustration of the product box with the text 'FULL WEIGHT PURE DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE'.

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Advertisement for Gas Fixtures, featuring an illustration of a gas fixture and the text 'For Churches and Public Buildings. We are manufacturing a choice lot of these Goods AT VERY LOW PRICES. Below anything that can be imported Estimates Given on Application. KEITH & FITZSIMMONS, 109 King Street West, Toronto.'

Advertisement for Wistar's Balsam of Wild Cherry, featuring the text 'Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis, Asthma, and every affection of the Throat, Lungs and Chest are speedily and permanently cured by the use of WISTAR'S BALSAM OF WILD CHERRY, which does not dry up a cough and leave the cause behind, but loosens it, cleanses the lungs, and allays irritation, thus removing the cause of the complaint. CONSUMPTION CAN BE CURED by a timely resort to this standard remedy, as is proved by hundreds of testimonials. The genuine is signed "I. Butts" on the wrapper. SETH W. FOWLE & SONS, Prop'rs, Boston, Mass. Sold by dealers generally.'

Advertisement for McShane Bell Foundry, featuring an illustration of a bell and the text 'McSHANE BELL FOUNDRY. Finest Grade of Bells, Chimes & Peals for Churches, Colleges, Tower Clocks, etc. Fully warranted, satisfaction guaranteed. Send for price and catalogue. HENRY McSHANE & CO., BALTIMORE, Md., U.S. Mention this paper.'

Advertisement for Meneely & Company, featuring an illustration of a bell and the text 'MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells of all Chimes and Peals'

Advertisement for Coitre or Thick Neck, featuring an illustration of a person and the text 'COITRE, or THICK NECK. I have a simple, Cleanly & Harmless Cure. Write to me at 29 Arlington Court, Cleveland, O. It is no Quack-remedy. Testimonials furnished on request. Cure made permanent. DR. J. CASKEY.'

Advertisement for Buckeye Bell Foundry, featuring an illustration of a bell and the text 'BUCKEYE BELL FOUNDRY. Bells of Pa. Copres and Tin for Churches, Schools, Fire Alarms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEE & TIFT, Cincinnati, O.'

Advertisement for Clinton H. Meneely Bell Company, featuring an illustration of a bell and the text 'CLINTON H. MENEELY BELL COMPANY TROY, N. Y., MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.'

Advertisement for Ferry's Seeds, featuring the text 'OVER 6,000,000 people believe that it is the largest and most reliable house, and they use Ferry's Seeds'.

Advertisement for D. M. Ferry & Co., featuring an illustration of a seed packet and the text 'D. M. FERRY & CO. are acknowledged to be the Largest Seedsmen in the world. D. M. FERRY & CO. Illustrated, Descriptive and Priced SEED ANNUAL For 1889 will be mailed FREE to all applicants, and to last year's customers without ordering it. Invaluable to all. Every person using Garden, Field or Flower Seeds should send for it. Address D. M. FERRY & CO., Windsor, Ont.'

Advertisement for Ridge's Food, featuring an illustration of a food product and the text 'RIDGE'S FOOD The MOST RELIABLE FOOD For Infants & Invalids. Used every where. Not a medicine, but a most nourishing food, suited to the delicate stomach. Pamphlet free. Guelph, Mass. (on every label) Palmer, Mass.'

Advertisement for 'YOU MAY HAVE ONE!!', featuring the text 'Just send your name and address, and 10c. for postage, and receive by Mail HANDSOME SILK HANKERCHIEF and the Magic Needle! Astonishes everyone! Address, Whiston Novelty Co., Toronto, Ont.'

Advertisement for Skin Diseases, featuring the text 'SKIN DISEASES are most annoying because so noticeable. Dr. Low's Sulphur Soap heals and cleanses the skin.'

Advertisement for Overseers Wanted, featuring the text 'OVERSEERS WANTED Everywhere, ad in every home or to travel. A reliable person in every County to take up advertisements and show cases of Electric Goods, in all parts of the United States and Canada. Steady employment; wages \$2.50 per day; expenses and travel required. Local work for all or part of time. No attention paid to postal cards. ADDRESS, WITH STAMP, J. C. EMERY & CO., 6th & Vine Sts., Cincinnati, O.'

Advertisement for Pure Gold Goods, featuring the text 'PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES. THE LEADING LINES ARE BAKING POWDER FLAVORING EXTRACTS SHOE BLACKING STOVE POLISH COFFEE SPICES BORAX CURRY POWDER CELERY SALT MUSTARD POWDERED HERBS & C. ALL GOODS GUARANTEED GENUINE PURE GOLD MANFG. CO. 31 FRONT ST. EAST, TORONTO.'