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Vol. 14.—No. 47.
Whole No. 719.

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THE CANADA PRESBYTERIAN.

VOL. 14.

TORONTO, WEDNESDAY, NOVEMBER 18th. 1885.

No. 47

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Notes of the Week.

JAPAN has set an illustrious example for the Oriental nations in the matter of popular education. She has just passed a law compelling all children between the ages of six and fourteen to attend school from three to six hours a day for thirty-two weeks in the year, all expenses to be paid out of the public treasury.

AFTER a keenly-contested election the Scott Act has been maintained in Fredericton, N. B. For some time a repeal agitation was conducted and feeling became very excited as the decisive day approached. Both parties worked hard and put their ablest orators on the platform. The discussion was keen and it might have been supposed from the appearance of things on the evening preceding the voting day that grave trouble might arise. However, matters quieted down and the Act is reported to have been sustained by a majority of thirteen. Interest now centres in St. Catharines where voting on the Scott Act takes place on the 19th inst.

THE last spike of the Canadian Pacific Railway has been driven with the accustomed ceremonies. This gigantic undertaking is now almost completed, and next spring the traveller can pass along this transcontinental highway from ocean to ocean. All Canadians will sincerely hope that it will help to bind more closely the far-separated members of our young nationality before which there are great possibilities. It will be a highway to China and Japan and the East and West will be nearer neighbours. For generations to come the people will not forget that the construction of the Canadian Pacific Railway from its inception to its completion was a very costly undertaking.

OUR Scotch friends are not above taking an educational hint from Canada. The *Christian Leader* says: The Minister of Education in the Province of Ontario seems to be impressed with the notion that modern methods, ruled by payment by results, have driven from the schoolroom half its pleasures and killed the innocent joys of the children. He has therefore resolved to make each Friday afternoon a time for literary recreation and social school enjoyment. There is to be singing and recitations, spelling-bees, debates, and so on—all of which may have as much educational value as the more formal work for which they are to be substituted on at least one afternoon in the week.

WITH almost general approval Great Britain has entered on a war with Burmah. Great jealousy was apparent when France and Germany sought distant conquests, but the cry for the annexation of King Thebaw's territory in no respect differs from recent attempts of these powers to annex distant dependencies. Thebaw may be as black as he is painted, still that is not a satisfactory reason for making war upon him. He no doubt acted in a very arbitrary manner toward a certain trading company; but it has not yet been conclusively shown that all reasonable means were used to secure a redress of the grievances com-

plained of. There seems to be a too great readiness to drift into little wars.

THE disestablishment question has burst into fierce blaze during the election campaign in Scotland. At the present moment it is, indeed, a burning question and however anxious the politicians may be to have it extinguished all attempts in that direction only add fuel to the flame. From his campaign manifesto it was obviously Mr. Gladstone's intention to leave disestablishment in abeyance, and his Edinburgh speech was in harmony with that intention. But judging from the tone of feeling represented by the leading Scottish journals it would appear that even Mr. Gladstone's persuasive eloquence is powerless to keep the disestablishment of the Scottish Church out of the range of practical politics.

ONCE more a tale of disaster comes from the upper lakes. The splendidly-equipped steamer *Algoma* was totally wrecked near Isle Royal on Lake Superior. Between thirty and forty of the passengers and crew perished. A severe gale prevailed on the lake and the difficulty of navigating the vessel was increased by a blinding snow-storm. In trying to gain the shelter of the island the *Algoma* struck a reef from which it was impossible to dislodge her. The captain says it was his intention to make for open water but it was too late. Had he been sure of his reckoning and waited for daylight it is possible that the calamity would have been averted, as the C. P. R. steamers are model craft and can cope with the heaviest sea.

"CALVIN," a regular and racy contributor to the *Philadelphia Presbyterian*, concludes his last paper thus: "The religious and non-religious who have proclaimed the death of Calvinism so loudly, and just as their fathers, grandfathers and great-grandfathers did before them, would be discouraged if facts could possibly discourage them. To-day I read that, at a Huguenot festival held in Berlin, on the 30th ult., in observance of the two hundredth anniversary of the Revocation of the Edict of Nantes, in the presence of the Crown Prince, Frederick William, a bust of Calvin was unveiled, with imposing ceremonies, at the French Orphan Asylum. Is there never to come an end to these tributes to John Calvin? Just now it doesn't seem likely. Is Calvinism dead?"

THE Roman Catholic Mission at Annam, which it had taken years to build up, has been utterly wrecked rather than strengthened, as was hoped would be the case, by the war of the French upon that country. Whether rightly so or otherwise, the natives held to an intimate relation between Catholic propagandism in Annam and the operations of the French forces against them, and they hence have done their best, rather their worst, against churches, schools, convents, asylums—in short, whatever seemed to them to represent the enemy. And it is now said that the first reports of the destruction of the Roman Catholic population were not at all exaggerated. The total number of victims is now given at 35,000, and it is added that of the whole native Christian population of the district where the massacre occurred, only some four thousand escaped.

WHILE the *Pall Mall Gazette* was bringing into the light of day the immoralities that disgrace England its contemporaries were ominously reticent. Now that Mr. Stead has been convicted they gloat over his misfortune. What does it mean? Why not a word in condemnation of the disgraceful doings which the *Gazette* disclosed, and why the savage invective with which its editor is now assailed? In his crusade Mr. Stead has made serious mistakes. One was in seeking principally to brand a class with infamy while, unhappily, the evil he attacked is only too general. Another serious mistake was the abduction of Eliza Armstrong. This experiment, made to show the facility with which the crime he denounced could be perpetrated, was a serious and unjustifiable blunder. The exultation over Mr. Stead's discomfiture will be short-lived. The work he has done will lead to sys-

tematic effort for the suppression of a species of crime that is a burning disgrace to civilization.

EXEMPTION from taxation, whether enjoyed by clergymen or civil servants, is doomed and properly so. Class distinctions are now generally recognized as at variance with the spirit of the age. The sooner this tax exemption question is settled the better for all concerned. The way, however, in which the civic authorities of Toronto have attempted to cut the Gordian knot is not calculated to impress their constituents with an exalted idea of their wisdom. They have indicated their intention of invoking a solution of the difficulty from the Ontario Legislature. That is all right; but where is the fairness of making invidious distinctions in the meantime? The well-salaried incumbents of wealthy congregations continue to receive the advantage of exemption while those who are discharging ministerial functions in other capacities are taxed to the full amount the law permits. But the worst feature of this crusade against exemption is the attempt to compel ministers without charge who have only a slender and precarious income to bear a burden from which their more fortunate brethren are exempt. There ought to be no invidious distinction; either tax all, or exempt all, while the anomalous custom of exemption lasts.

THE descendants of the Huguenots have, says *The Week*, been celebrating the bi-centenary of the Revocation of the Edict of Nantes. It is an old story, but it was a terrible one in its day, and even the annals of the Church of Rome contain few worse. By the monarch whom Rome delighted to honour, under the instigation of his devout wife and his Jesuit confessor, thousands of the best and most industrious citizens of France, guilty of nothing but of not being of the same religion as the King and Pope, were slaughtered, tortured, sent to the galleys, pillaged of all they possessed; and hundreds of thousands were driven into exile. "Forbidden," says the writer of a good paper in an English journal, "to assemble in public worship under the penalty of torture or death for the men and imprisonment for women; or to worship privately under the penalty of being sent to the galleys for life; precluded from singing their psalms or hymns by the threat of fine, imprisonment or the galleys; forbidden to instruct their children in the faith; commanded to send their boys to Jesuit schools, their daughters to nunneries at their own expense; their churches demolished; their pastors ordered to leave the country within fifteen days on pain of death; themselves forbidden to pass the frontier or to attempt to escape from France; their marriages by their own ministers declared to be illegal; refused burial for their dead; their Bibles and books of devotion burned; forbidden to exercise any profession, to fill any public office or even to work as servants or artisans without a certificate that they had become Catholics;—the Huguenots who determined to be faithful to their convictions were hunted like wild beasts." This persecution was nearly contemporary with, but prior to, the enactment of the Penal Laws against Catholics in Ireland, and Irish Catholic troopers served in the persecuting armies of Louis XIV. as they had served in the persecuting armies of the House of Austria. If anybody is to be held responsible for the past, all must be held responsible alike. The present rulers of France would be surprised if they were called to account for the Revocation of the Edict and the Dragonnades. Is it less unjust to call the British Government or the British people of the present day to account for the intolerant severities of the Penal Code? The Penal Code was after all only a ruthless act of self-defence on the part of those whom the Irish Parliament of James had doomed to confiscation and death by a sweeping Act of Attainder, whereas the French persecution, which exceeded it a hundred-fold in cruelty, was totally unprovoked; had the Protestants dealt with the Catholics as the Catholics dealt with the Protestants there would now be no Irish Catholics to complain of the Penal Code.

Our Contributors.

SOME REMAINING MEMBERS OF THE JEHU FAMILY.

BY KNOXONIAN.

The *Globe* quotes our paragraph on the Scott Act Jehu and uses it as a peg on which to hang a homily. The homily has some good qualities. It is short, which is more than can be said of many homilies. It is perfectly intelligible—a quality which all homilies have not. The subject of the homily is the sin of “generalization on very inadequate data.” The weak point about the homily is that it has no connection with our paragraph. The paragraph might have the small-pox, and the homily is so far away from it that, though unvaccinated, it would be in no danger of taking the disease. But here is the homily:

There are, no doubt, such Scott Act Jehus who attach an undue importance to Prohibition, and who possibly fancy that if they but hold by that they may take considerable liberties with the whole of the Decalogue. Their number, however, must be very small compared with that of the level-headed, God-fearing and judicious upholders of the Scott Act. Generalization on very inadequate data is by some carried to the length of an absolute craze. One fact is with such a sufficient justification for the foundation of a general law. One solitary individual is made the type of a class.

The link between this homily and our paragraph is as hard to find as Darwin's missing link. We said not a single word about the number of the Scott Act Jehus. We said nothing about the numerical proportion they bear to the “level-headed, God-fearing and judicious upholders of the Scott Act.” We did not generalize. We did not make one fact the foundation of a general law. We never made one solitary individual the type of a class. If our big contemporary had any experience in the actual work of carrying the Scott Act it would know that one Jehu such as we described can do more harm at a critical moment in the contest than ten “level-headed, God-fearing and judicious” men may be able to counteract. In contests of every kind, from the days of Martin Luther downwards, causes have suffered quite as much from the foolishness of their friends as from the opposition of their foes. Has the Liberal party of Ontario never lost an election through the foolishness or noise of one or two Liberal Jehus? Has the party never choked off a friendly oratorical Jehu who was doing more harm than good on the stump? We could give one or two instances of that kind of procedure ourselves, and we don't know half as much about politics as the *Globe* knows. A few weeks ago it was feared that some of the young Liberal Jehus might drive too furiously in their convention and some of the level-headed undertook to regulate the driving. It was a wise thing to do. It would be a strange thing indeed were there not Scott Act Jehus at the present time. There may not be very many but one in a polling division is one too many. But we must sketch

THE EVANGELISTIC JEHU.

When the evangelistic Jehu enters a community he does not drive very furiously at first. He makes his pace easy so that the Jehonadabs may enter his chariot if they will. If his meetings are well attended, and make a temporary excitement in the community, he always increases his pace and tries to drive rough-shod over the Jehonadabs who decline to ride behind him. He shouts very loudly: “Come, see my zeal!” He shouts that several times at every meeting. He declares that the churches and ministers all belong to the house of Ahab. He attacks the hireling clergy. He says he preaches for nothing, and may be supposed to know the exact value of his services. Though he professes to be too pious to take a fixed salary he is always willing to take any amount of money if you call it a present and say it comes from the Lord. He does not care to take the filthy lucre in an open, manly way. He likes you to slip it quietly into his hand. This style of Jehu never visits a back township. He does not like corduroy roads. He dislikes sleeping in a shanty. A pork and green tea diet has no charms for him. He leaves work in the back townships to the hireling clergy. Nothing pleases him so much as to settle down in a rich man's house. When he begins work in a community he always declares that he has no intention of forming a congregation of any kind; but he generally does not go very far until he does all in his power to form one. The means he uses to form a society are often most disreputable. His ministry, begun in the spirit, as he says, sometimes ends in the

flesh. Now, lest somebody should say that we generalize from inadequate data, found a general law on one fact, or make a solitary individual the type of a class, we hasten to add that all evangelists are not Jehus. We are writing about the Jehu class and that class only.

Let it not be supposed that the Jehus all belong to ecclesiastical or religious circles. They are found in the political arena. There, for example, is

THE RADICAL JEHU.

The most prominent characteristic of the Radical Jehu is his inbred hatred of authority of all kinds. He wishes to pull down everybody. He would rather see his country wrecked than see anybody in office except that body happened to be himself. He professes to have great confidence in the people; but he would not trust a poor man with a pound of tea any more readily than would the most hide-bound Tory. He professes to have great love for the people; but he often treats those in his power with a vulgar tyranny that would make any decent man ashamed. The Radical Jehu believes that the way to save a country is to put all the people on a dead level, socially, financially and every other way. When they are reduced to a dead level then he will reign over them if he can. And the worst tyrant this world ever sees is a Radical Jehu armed with power. But, lest some Grit journal should say we generalize from inadequate data, found a general law on one fact or make one solitary individual the type of a class, we must add that all Radicals are not Jehus. Far from it. This contributor would walk farther to see and hear John Bright than to see and hear any living statesman. John Bright is perhaps the noblest statesman this century has produced. A pinchbeck imitator of John Bright is very likely to be one of the meanest.

Alongside of the Radical Jehu let us put his antipodes,

THE TORY JEHU.

Lip-loyalty is the *forte* of the Tory Jehu. He professes to be willing to fight or die not only for his sovereign but for his sovereign's man-servant, maid-servant, ox, or ass. When it comes to real fighting he is not any nearer the front than his neighbours. Sometimes he prefers sending his wife's able-bodied relations to the front. The genuine Tory Jehu is profoundly impressed with the idea that the best use a Radical can be put to is to hang him. The only other useful purpose that he thinks a Radical can be used for is to pay taxes. Hanging and paying taxes are the purposes for which he thinks Nature intended Radicals. The Tory Jehu likes office. In fact he thinks that he and his class were sent into this world to fill all good-paying offices. There is just one point on which the Tory Jehu and Radical Jehu always agree. The one point is that a good office is a good thing to have. The most bitter, blatant, howling Radical Jehu can usually be mollified by a good office. The Tory Jehu thinks he was born to fill a good office and should have it as a matter of right. The Radical Jehu shouts and drives furiously and hopes to get it as a matter of right. But, lest some Tory journal should say that we generalize from inadequate data, found a general law on one fact, or make one solitary individual the type of a class, we conclude by saying that all Tories are not Jehus.

THE REFORMATION JUBILEE IN GENEVA.

CELEBRATED FROM 20TH TO 23RD AUGUST, 1885.

Some readers seeing this heading will ask themselves what there was in an event which took place three centuries and a-half ago, in a small town on the shore of Lake Lemman, to make the story of it worth telling now, especially in a land more than 3,000 miles away, and will turn the page in quest of a topic of present interest, and more attractive appearance. This is natural enough. Indeed, a pastor of the Swiss National Church wrote me at the time that the Jubilee even in Geneva, was rather a thing “made” than the spontaneous outcome of the national conscience of the present day—that such Protestant Jubilees in Switzerland are past—they are the Alpenglüthen without a tomorrow.” Explanatory of this it must be remembered that the Geneva of 1885 is very different from that of 1535—the majority of the population being no longer Protestant—still the general spirit of the *fete* was good, and the religious, political and social benefits of the Reformation were ably handled by prominent

pastors before large congregations, many persons, perhaps, having for the first time heard that Geneva owes its historical fame and its prestige abroad entirely to the Reformation, without which it would still have remained but a small town of fairs and inns, like so many other Swiss towns.

Those who take the trouble to read through the following imperfect outline of the Reformation at Geneva and its consequences will find at least two facts, which, in my opinion, make that event worthy of the attentive study of Presbyterians, at all events, not merely in Switzerland, but in all lands. These, briefly stated, are: (1) It was in Geneva that Presbyterianism was first crystallized into a special form of church government by John Calvin; and (2) Geneva thereafter became the bulwark of Protestantism—the “City of Refuge” for the persecuted for conscience' sake of all lands, and remained such up to the issuing of the Edict of Toleration by Louis XVI. of France in 1787.

Let us now, in the first place, see under what circumstances this important event of the sixteenth century took place, and what was the condition of Geneva when it began to play an important role on the Continent of Europe. At the era of the Reformation, Geneva was a

SMALL EPISCOPAL TOWN

governed by a bishop having the prerogatives of a sovereign. Its citizens who joined in advancing the new era dawning on the world were moved only by patriotism, while in reality they were unconscious instruments in the divine hand, working out great and glorious ends. Think of the position at that time of this little republic. The Duke of Savoy—the enemy of all liberty—owned the lands which surrounded the town on both sides; not merely Savoy proper, but the country of Gex, and what is now the Canton of Vaud, so that, as an old chronicler says, the bells of St. Pierre (the cathedral of Geneva) were heard by more Savoyards than Genevese. No wonder, then, the owner of the ducal throne coveted the possession also of the independent little town in the heart of his dominions. To gain it over he had recourse to all sorts of stratagems. At one time he expected much from the prelatric rulers who were often his own relatives, but he found them too careful of their own privileges “to permit him to put his muzzle into their soup.” At another time, he tried his own personal influence, for being owner of the chateau on an isle in the Rhone, which flows through the town, he used often to make prolonged visits giving *fetes* and granting favours to prominent citizens whom he hoped to gain over to his side. At last he appealed to their own self-interest, promising Geneva the restoration of its fairs, which had attracted to the town many strangers and had given a great impulse to commerce, but which had been ruined in favour of those of Lyons by prohibitive measures adopted by Duke Louis IX. and Louis XI., King of France. In return for this the Duke asked the Syndic for his oath of allegiance in the name of the city. To this insidious proposition the Syndic replied that “precious liberty was preferable to all things; and that he had rather live in poverty crowned with liberty, than become rich and live in slavery, paying annual tribute.” Being an episcopal town, Geneva had within its walls

AN IMMENSE NUMBER OF PRIESTS,

there being some 700 monks whose only duty it was to say mass. The presence of so many idle men necessarily caused demoralization. They disguised themselves as soldiers, frequented taverns, quarrelled, celebrated clandestine marriages, exacted exorbitant taxes, and as one of the bishops says: “They lived in the world without seriousness or temperance, addicted to all the licentiousness of the age, and, shameful thing to say, they led lives more execrable than those of their flocks.” These scandals of the clergy, together with the superstitions practised for the purpose of making money, prepared the way for the Reformation, rumours of which were arriving from all sides. In June, 1532, came to Geneva

LAMBERT, A FRANCISCAN MONK

of rare eloquence, a native of Avignon, who had read some of the writings of Luther, and who, after a long struggle of conscience, was converted to the Gospel. He had not yet broken entirely with Rome, but he preached for a week in the churches of the city, his reputation attracting immense crowds. He remained, however, but a short time on the shore of Lake Le-

man, but he was afterwards celebrated as the "Reformer of Hesse." Still, the work he had so far sketched was carried on by a number of anonymous missionaries, who wrought with so much the more success, as they were not suspected because they carried the goods of the merchant or the knapsack of the traveller. Geneva, from its position, was constantly traversed by those passing from France into Germany, and from the north into the south. In their conversations with the inhabitants these strangers told of the events transpiring in France and Italy. They spoke of the wrath of the priests and the constancy of the martyrs, and when one of them happened to be himself a decided convert, he hesitated not to avow his convictions and to refute the errors of the Roman Church. Taking out his Bible, concealed in his baggage, he verified his statements by texts which touched the hearts of his listeners, and inspired them with a desire to know more. On quitting, he left a copy of the Scriptures which passed from hand to hand, and was read in secret. Thus it was that by little and little an opinion in favour of reform was created, and gained adherents, at first few in number, and not very enlightened, yet sincere and desirous to propagate the new faith.

Reports of these conquests of the Gospel soon spread and caused serious disquietude on the part of the friends of Rome. Then followed the usual orders from the Pope to the bishops to have an eye on Geneva which was fast being Lutherized, and which must be put down at any cost. But matters had gone rather far for this, for the reformed had begun openly to work to secure the spiritual emancipation of their fellow-citizens. Besides, Geneva had within its walls a very distinguished man,

PIERRE ROBERT OLIVETAN,

who was fulfilling the modest functions of preceptor to the children of Jean Chantemps. He had embraced with ardour the doctrines of the Reformation, and contributed largely to gain over also his cousin, Jean Calvin. This was the same man, as those who read my letters from the Vaudois Valleys will remember, who was employed by the Synod which met in 1532 in the Valley of Angrogna to make a French translation of the Bible for the Waldenses—a translation which became the foundation of all subsequent French versions of the Scriptures. The friends of the Gospel continued to increase, notwithstanding the concert of recriminations which arose on all sides. Catholic Fribourg accused the Genevese Republic of wishing to turn Lutheran. The Pope's legate wrote from Chambéry to the magistrate that to his great grief he had heard of the "abominable heresy" openly preached in the city, and which was "infecting the souls of its children." Still, the activity of the Genevese in their new course continued and caused great joy to the friends of reform outside.

In the autumn of 1532 arrived at Geneva Antoine Saunier and William Farel who had already evangelized the district of Montbelliard in France and the Swiss towns of Aigle, Neuchâtel and Orbe. They had just come from Piedmont, where they had attended the Waldensian Synod. The meeting of these three,

OLIVETAN, SAUNIER AND FAREL,

in this city caused great commotion, and loud cries arose to kill Farel, to drown him in the Rhone, etc., but they were all safely protected. In 1533 the reformers, for the first time, celebrated the Lord's Supper in the open air, thereby completely separating themselves from the communion of the Roman Church, Guérin Muire distributing the bread and wine, with the Bible open before him, out of which he had read the Saviour's command for the ordinance.

At the beginning of this year the population of Geneva was divided into the following categories on the religious question. There were first: The convinced believers—a small but influential minority. Secondly: The political believers—citizens who sought, by the triumph of reform, the definitive rupture with every species of servitude to the episcopal yoke and union with the powerful reformed Cantons as a protection against the wiles of the Dukes of Savoy. Thirdly: The anti-clericals, who were groaning under the cupidity, turpitude and domination of the priests. Fourthly: The Roman clergy—their adherents and clients, and lastly: The moderates, consisting of a number of people who, through timidity and a spirit of conservatism, wished to continue the existing religious institution in a purified form, so as to preserve the unity of the Genevese

Up to 1533 this class had a majority in the municipal government.

In 1533 Pierre de la Baume the prince temporal and spiritual left Geneva for Gex, never to return. Still he continued to persecute the citizens by excommunicating their prominent men for "rebellion and heresy." Soon after, however, he lost his principality, his bishopric and his mitre, so that his anathemas were harmless.

On the 20th August, 1535,

FAREL, VIRET AND JACQUES BERNARD

asked an audience with the Council of Two Hundred, and pressed the magistrates to pronounce definitively upon the reformation of Geneva, Farel saying that he and his colleagues were ready to seal with their blood the truth of the religion they taught. Upon this the Council decided to convoke the priests, to hear them justify the practice of the mass and the worship of images; but meantime they voted that the celebration of mass should be from that day suspended—it was the Jubilee of this decision which was held in August last. This was the prelude to the final suppression of the mass on the 27th August, which completed the rupture with the Church of Rome. After this

GENEVA CEASED TO BE CATHOLIC

and became reformed. Such Romanists as could not conscientiously accept the new situation, nor live where the exercise of their worship was forbidden, left the city peaceably, and carried with them their personal property. Some ecclesiastics remained, but were not allowed to administer the sacraments or wear ecclesiastical habits. In December most of these left, one only declaring himself a convert to the new faith. The nuns soon followed the priests into Savoy, the Syndic accompanying them to the bridge over the Arve, which then formed the boundary of the Genevese territory. On the 21st May, 1536, the Council-General being assembled in the Cathedral, the Syndic asked if there was anyone in the meeting who knew or desired to say anything against the word and doctrine then preached in Geneva. No person replying, he added, "Do you now swear to live according to the Gospel and the Word of God?" All raised their hands in reply. The people of Geneva then unanimously and solemnly accepted the Reformation on that historical day.

CALVIN AT GENEVA.

"Calvin is one of those," says M. Guizot, "who have merited their glory, and of whom, after the lapse of three centuries, one cannot scrupulously probe the character and history, without bearing towards them a tender sympathy or at least a profound and respectful admiration." When he first arrived—the 27th August, 1536—he had no intention of remaining; and when Farel pressed him to stay Calvin resisted at first, feeling that he was better fitted to defend the Reformation in his study than by action. Then Farel, seizing him by both hands and looking straight into his face, said to him in a voice of emotion: "Thy only motive to refuse me is attachment to thy study. I announce to thee in the name of the living God, that if thou sharest not the holy work in which I am engaged, the Lord will curse the repose thou seekest, and the works thou preferrest to the service of Jesus Christ." These words penetrated the conscience of the young Frenchman, and he consented to remain; and by his faith and incorruptible love of the truth, he soon changed the condition of affairs not only here but in a considerable portion of Europe. He doubtless committed many mistakes, but his faults were inseparable from the troublesome times in which he lived; and were redeemed, in part at least, by his rare virtues. A few points only can be here referred to in regard to Calvin's action at Geneva. In the first place, he found the reformed without unity or organization, and, therefore, subject to uncertainty, confusion and anarchy. He saw the danger of this wavering, disunited and scattered character of reform, and set himself to provide a remedy. A settled doctrine which would give to believers a solid basis, and place them under the shield of the Word of God, was wanted, and this the Catechism and Christian Institutes of Calvin supplied to Western Europe, and soon became the manual of the reformed. He next organized the

PRESBYTERIAL SYSTEM OF CHURCH ORDER

which secured the fair representation of the churches in local, provincial and general synods, and gave them

all a common direction. Finally, in those disturbed times the reformers needed a centre which should be a base of action and point of departure. Geneva became this centre. From it went forth, far and wide, Bibles and Testaments, books of controversy and of piety, from presses kept in constant activity, performing a work whose importance it is now impossible fully to estimate. From it, too, departed pastors and evangelists, educated in the school of Calvin, and ready to preach the Gospel in the face of fire and sword and even martyrdom itself. In every time of difficulty these men looked for counsel and advice to "the holy city" and the "venerable company of pastors," and above all to the Reformer who had prepared them for their work, not merely by communicating theological knowledge, but something of his own brave spirit and Christian enthusiasm. From Geneva, too, went forth those letters which carried into the smallest parishes as well as into the chateaus of France, into the mountains of Scotland as into the plains of Germany and Poland, even into the towns of Bohemia, and to the occupant of the throne of England, advice, encouragement or reproach from the "Man of Geneva." It was thus, thanks to the genius of Calvin and the labours of his fellow-labourers, that "Europe was saved by Geneva"—to use the expression of Michelet, the French historian—and that Geneva became for a time "a city seated on a hill," whose light enlightened many lands.

THE CITY OF REFUGE (1535-1787).

Even before accepting reform, Geneva had been the refuge of a crowd of people persecuted on account of their faith. Afterwards, when the Gospel was purely preached, it became from its position, the spot where were soon united those who escaped the stake erected by the King of France and the horrible massacres amidst the Vaudois Valleys—nobles exiled from Italy, Spaniards pursued on account of their faith, Dutch reformers, and even at one period many English—John Knox among the number—who had to fly during the reign of Mary to escape death—all were finding a secure resting-place. In this way Geneva was enriched by the presence, for a longer or shorter time, of the choicest spirits of Europe. Some established manufactures which became very prosperous—others, printing-presses, which more than anything else helped to popularize in Europe ideas of reform. Many thus grew rich, and at a later period became the aristocracy which long directed the affairs of the little republic. The Vaudois of the Valleys, accustomed to agriculture, farmed the lands of Jussy and Satigny, and became the principal stock whence sprang many of the Protestant families which are still to be found in the rural parts of the canton.

It is worth noting that with the exception of Viret, who was Swiss, all who took an active part in introducing the Reformation into Geneva were

FRENCH REFORMERS.

And for this Geneva has not been ungrateful; for in 1831, as pointed out in a previous letter, the Evangelical Society of Geneva was founded for the purpose of evangelizing certain districts of France, and continues to labour amongst the descendants of the old Huguenots to the present time. One sentence more

IN CONCLUSION.

Sunday, 23rd August last, was ushered in by a merry peal of bells from all the Protestant temples of Geneva, both in town and country, announcing the dawn of the "happy day" which was to commemorate the event which not only secured to Geneva its political and spiritual independence, but conferred upon it the solid and durable benefits of the religion of the Gospel. A stone was next inserted in the wall of the Cathedral bearing the following inscription: "In August, 1885, the Protestants of Geneva celebrated the 350th anniversary of the Reformation, thereby boldly affirming their immovable attachment to the reformed religion, and their profound gratitude to their valiant ancestors." In the opinion of many the Protestants of Geneva would have better testified their gratitude to their "valiant ancestors" by exhibiting to the world the pure faith and correct lives which distinguished those old heroes, than by mural tablets however elegant. For, as I have shown in previous letters, many of the pastors now teach a very imperfect Gospel, and many of the people exhibit very imperfect lives.

T. H.

Clarens, Switzerland, October, 1885.

THE AMERICAN CONGRESS OF
CHURCHES ON CHRISTIAN UNITY.

Readers of the *Century* magazine will readily recall some most interesting papers by that forcible and large hearted writer the Rev. Washington Gladden, entitled, "The Christian League of Connecticut." Most readers, however, while enjoying the papers, thought it would be almost a utopian hope to realize the beautiful picture of "brethren dwelling together in unity," of Episcopalians, Presbyterians, Methodists and Baptists meeting to discuss and co-operate, placing first the interests of the Church universal. One would think that, at this stage of the world's history, when vital Christianity has to face so many eager and deadly foes, the mottoes *E pluribus unum* and "Union is Strength," would be her watchwords as a matter of course. Yet so high still do denominational and minor doctrinal differences run, that one of our most liberal thinkers—judging by past experience—remarked smilingly of the "Christian League of Connecticut" "that it was only on paper yet." But let us be thankful that it is more than on paper now. The "American Congress of Churches" which met in the beautiful city of Hartford last May, seems to have been a very fair realization of what "was not all a dream." In it, representative men from all the bodies that "profess and call themselves Christians"—Episcopalian and Methodist, Congregationalist and Baptist, Presbyterian and Universalist, Quaker and Unitarian—met to testify to the one great uniting bond and centre—the personal Saviour—and the love to Him, through which all have assumed the Christian name. When in the proceedings we find such well-known names as those of Dr. Crosby, Dr. Hopkins, Dr. Pentecost, Bishop Cox, Dr. Gladden, Dr. Boardman and Dr. Ormiston, alternating with those of Dr. Freeman Clarke, President Porter and President Robinson, we feel that the Congress was as catholic and comprehensive as it was possible to be. Yet, while each speaker evidently held strongly his own convictions, and several naively expressed their sense of the superiority of their own branch of the Church and their belief that it would yet be the uniting force, there was not the slightest tinge of controversy—far less of *odium theologicum*—toward the proceedings. All felt that it was not intellectual unity, but the "unity of the Spirit in the bond of peace," which they had met to illustrate and emphasize, as indeed they seemed divinely guided to do. One wise provision of the rules agreed upon—printed in capital letters—will remind many of the same judicious provision of the "Christian League in Connecticut," and doubtless originated with its author. "No topic discussed in the Congress, nor any question of doctrine or opinion arising out of any discussion, shall ever be submitted to vote at any meeting of the Congress or of its Council." As this Congress simply aimed at exchanging sympathy and Christian sentiments on points interesting to all, the wisdom of excluding all that would tend to "divide the house" and jar our brotherly feeling is apparent at once.

Although the words spoken at the Congress met necessarily a limited audience, even with the aid of newspaper reproduction, the Council has laid an obligation on all thoughtful and catholic hearted Christians by publishing its proceedings in a neat pamphlet which can be had for fifty cents. As this, however, may not come in the way of many of the readers of THE CANADA PRESBYTERIAN, the present writer feels that it will be conferring a benefit on those who may not read the papers for themselves, to transcribe some of the more forcible and suggestive passages which have a practical bearing for us all.

The opening paper by Dr. Crosby had for its subject the "Relations of a Divided Christendom to Aggressive Christianity," and vividly pointed out the comparative weakness of a divided Church, and the manner in which it would be possible to bring about a happier condition. The following are among its leading thoughts.

"A Church, split up into separate and often hostile camps, presses upon the world the Gospel of unity and brotherly love. It is true that Christ is preached, and we are glad. It is true that the Gospel in its power surmounts these disadvantages and paradoxes and spreads over the earth. But is this spread of the Gospel the result of these divisions? Some dare to say so, right in the face of the Gospel's teaching. Is not the spread of the Gospel in spite of these unseemly divisions? Do not explain away the mutual hostilities

of these divisions into generous rivalries. The pulpit polemics, the missionary friction, the recorded anathemas, are witnesses by the thousand of the hostility involved in the divisions of Christendom. Division implies a distinct apparatus of doctrinal basis for work. Such an apparatus must oppose that of another division, or else there would be no division. The moment you relax your hostility you are taking away the argument for division, you are weakening your doctrinal basis. But, say some, 'we carry on the hostility in a Christian way.' The outside world will not understand this delicate logic. In a passive Christianity we may hide the opposition; but in an aggressive Christianity the strife must appear and it is the unchristian element in the Christian aggression. It is the hindrance to conviction in the pagan mind. It is an argument (whether sincerely held or not) for the resistance of the carnal mind in Christian lands. The Christian Church is divided. Paul and Apollos and Cephas are set up as heads instead of Christ, and the curse of the Corinthian Church rests upon Christendom to-day. There can be no millennium for a divided Church."

"The principles laid down for a better way are: First, the union of the Church must subordinate externals; secondly, the spiritual character of the Church must be emphasized; thirdly, the grading of doctrinal truth. By this we mean that there are truths without which a man cannot be a Christian, and there are other truths which a man may deny without compromising his Christian status, and that this difference must be practically recognized in a united Church. By hypothesis it is adherence to vital truth which makes the Christian and, as all Christians should be united before the world as a testimony, according to our Lord's wish, it follows as a necessary conclusion that no doctrinal truth which is not counted vital should be a cause of separation in aggressive Christianity."

"If we pass the denominations in review, we shall find each acknowledging the true Christianity of the other denominations. None believe the other out of Christ and salvation. The fact proves conclusively that they are all agreed on the category of vital Christian truths, and that none considers the peculiar truths which he holds as essential to a Christian life. We hold that, therefore, they are no reason for a separation in organization as against the unbelieving world. If now they put anything like organization or canon in the way of a collective and harmonious movement on the ranks of unbelief, they become heretical, factious and schismatic—to this extent denying Christ because dividing Him. These are solemn words and who shall dare to say they are not true?"

The closing words of his paper are equally worthy of being taken to heart—not least by Presbyterians, as they were spoken by one: "A uniformity of belief among Christians is not to be expected, perhaps not to be desired. Probably no Christian sees a given truth in an exhaustive light, and it requires many differing views to complete the experience in the aggregate. A creed that minutely defines the metaphysical side of a doctrine does not keep and preserve but cramps and crushes truth. We are now speaking of those truths which all Christians (as before shown) consider as non-essential, however important. Regarding these, there must be a yielding of dogmatism and uncharitableness and a readiness to clasp in loving embrace the brethren who differ if aggressive Christianity is to assume the form and dimensions commanded by our Lord."

Dr. Hopkins followed to the same purpose, though he could not refrain from allusions to what he holds to have been the episcopal mould of the early Church, which afterwards brought him under Dr. Pentecost's humorous though gentle criticism. But his closing words should be well weighed by any one who is conscientiously seeking to promote in any way the sectarian dividing spirit. "He, then, who longs and prays and labours the most earnestly for the unity of God's people—a unity that shall be real, organic, visible, such as the world cannot but see and confess—he is, at the same time, doing the most for the furtherance of the aggressive work of the Gospel and for the full granting of that constant petition, given us by our Lord in His own prayer, 'Thy kingdom come.'"

The Rev. F. D. Power struck the same note. "We must go back to the spirit, the unity, the faith, the practice, the name, the foundation of the early Church. Nothing is essential to the unity of Christians but the Apostles' teaching and testimony. The Bible alone

in faith, in its purity, its practice, without change will effect it. The old foundations are here; the old paths are here; Jesus of Nazareth is yesterday, to-day and forever, the Christ of God. The truth is the new and the old, the old and the new for evermore. And going back to Jerusalem and sweeping away the rubbish may we not lay hold upon the genuine foundations of the Christian institution—the imperishable basis of the Apostolic Church? And finding and building upon the old foundations and walking in the old paths, and restoring to man the Christian institution in its integrity and unity and divine power, may we not expect to convince the world of its truth, and bring the whole of a now divided Christendom as one people back from its waning to a true foundation? This is what the world wants. This is what Christianity wants."

These passages will suffice to show the tone and spirit of the Congress in regard to the great question of unity. Its mind on some other subjects we must reserve for another article. FIDELIS.

WATCHING AND WAITING.

MR. EDITOR,—In the "Allegory" of "The Servants," in a recent number of your paper, these sentences occur, which I find not in accordance with my experience, nor with my reading of the Gospel. "Watch means to be wakeful at the post of duty, never to be on the look-out for a person or an event. Wait is to bide God's good time, satisfied till it comes, without excitement or anxiety."

In Mark xiii. 35, 37, "Watch ye therefore," and "I say unto all, Watch"—our Lord is speaking to His disciples, in reference to His own return; so because the time is to them unknown and, therefore, uncertain, He urges this watchfulness. The same duty is inserted by the Holy Spirit in describing Christian duty in Titus ii. 13—"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ"—and the Beloved Disciple, in 1 John iii. 3, says: "Every man that hath this hope in Him, purifieth himself, even as He is pure"; thus showing its effect upon the life, when it enters into the motives of Christian conduct. Does any one think Mr. Moody a less efficient worker because he is looking for the speedy coming of the Lord? Do any think the Bonars or Dr. Somerville any less evangelical and earnest workers because they experience joyful help in this glorious hope amid all their arduous labours? And then, in regard to "waiting," is it not enjoined in such way as to show that it means resting on the promise of God, with a certain expectation, which the Spirit of God uses for active support to the Christian. The Thessalonians were commended not only because they turned from idols to the service of the living and true God, but also "to wait for His Son from heaven. This is, indeed, to bide God's good time, satisfied, not with idleness—not with present things, but with the expected coming of that Glorious Person who would come again, to receive them unto Himself. The reflexive power of this hope, divinely inserted among Gospel motives, is beginning again to be felt as in the early ages of the Church. Men are awaking to the orders given by the Son of Man before He took His journey into the far country. The rising up of so many evangelists in every form to tell the Gospel tidings—the eagerness of many in the Church to give themselves to the work in foreign lands—the increase of interest in the sad condition of the heathen—the large resources increasingly put into the treasury of the Lord—the universal feeling in the Church of intense desire for the latter-day baptism of the Holy Spirit—all these signs indicate the nearness of the dawn of the Day of the Lord. H. M. P.

THE Church of England has lost one of its most devoted representative men in the death of Dr. Fraser Bishop of Manchester. He was an earnest and sincere Christian, who spoke his convictions without fear and without temporizing. On all questions of public interest, after due consideration, he made up his mind and was at no pains to trim his utterances to suit the timid or half-hearted. His endeavor throughout his public career was to bring the Gospel home to the hearts of the people, and in all philanthropic movements he took an active part, being especially interested in the promotion of education. In this connection he rendered important service. He died from overwork in the sixty-seventh year of his age.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ELISHA AT JERICHO

BY REV. JOHN ROBBINS, GLENCOE.

The residence of godly men in any place is a great blessing. Elisha's presence in Jericho transformed the place. He took death out of the waters and put fertility into the ground. His work in Jericho made it blossom as the rose. So the Church of the Lord Jesus Christ is the great factor to bless and purify the world. What is the testimony of Christ? Speaking to the college of the apostles he said: "Ye are the salt of the earth." "Ye are the light of the world. Salt has two properties: To save from decomposition and to season. The Gospel of Christ is intended to preserve the world from moral decomposition, and to season and sanctify and bless human society. Take all the people of God out of a city, let every family altar be razed to the dust, let the churches be closed, and Ichabod written upon their doors—and what have you left? "Help, Lord, for the godly man ceaseth," cried the Psalmist. He knew that if the godly man ceased, the ship of state would drift upon the rocks and be dashed in a thousand pieces. Has not God written the value of godly men upon the doom of Sodom? Abraham drew near to the majesty of Heaven and interceded for fifty, forty-five, forty, thirty, twenty, ten righteous. God would have spared the city, but ten could not be found. And because all the salt had been removed, God blasted the ill-fated Cities of the Plain with the breath of His nostrils. And their epitaph is: "Shall not the Judge of all the earth do right." See your responsibility. Ye are the salt of the earth. Ye are the light of the world, but if the light which is in you be darkness, how great is the darkness, a darkness like the darkness of Egypt that may be felt!

Elisha was typical of Gospel measures in that he went forth to the spring of the waters, and cast the salt in there. Elisha did not content himself with casting the salt into the stream, but he sought the spring. He went forth on a journey, perhaps of miles, for he knew that if the fountain was impure the streams would be impure. But if the salt purified the spring, then the streams would be sparkling and pure. So the Church of the Lord Jesus Christ must go forth to the springs of society and cast the salt therein. Elisha did not, like Moses, smite a rock and provide other sources of supply for Jericho. He purified existing springs. So the Church of Jesus Christ must take society as it is, and purify it, depending upon the promised gift of the Holy Ghost. Was not John Knox an Elisha? Did he not go forth and cast the salt of the Gospel into the springs of the religious life of the people, into the springs of educational life, and into the springs of social life? And as a result what have we in the Presbyterian Church to-day? I answer a Church that has never bowed its knee in the "house of Rimmon," to the apostate Church of Rome; a Church that has joined learning and the pure Gospel of Christ in a blessed union; and a Church that has blessed families innumerable in every part of the globe.

Is not the Church of Christ, in its missionary enterprise, casting the salt of the Gospel into the springs of heathen life? No other method will succeed. The Duke of Wellington, who knew whereof he affirmed, declared that to educate the Hindoos without giving them the Gospel would be to make them clever fiends. Dr. Duff cast the salt of the Gospel into the spring of Hindoo life. The work of the minister to-day is to go forth to the springs of church, educational and social life and cast therein the salt of the Gospel.

Now, Lord, in answer to our prayers,
Let learning and religion meet.
Pleasant the city stands and fair,
Of piety the ancient seat;
But oh, the streams that murmur round
Are nought, and barren is the ground!

Oh Christ, the true Elisha thou,
Our Saviour Lord, and God most high,
Thyself dispense the healing word,
The Gospel cruse with salt supply;
And cause the Prophet's Son to bring
And cast the salt into the spring.

The blessing came to stay. Elisha did not make Jericho his place of residence. He passed on in pursuit of his holy vocation. Like the ancient worthies, he had no continuing city. "Other men laboured, and ye are entered into their labours." God buries His workmen, but He carries on His work. The blessing of the fertile ground and the purified waters came to stay. So with the results of all consecrated labour, the blessing comes to stay. There is a natural law here in the spiritual world. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return to Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I

sent it." God's blessing abides upon His holy hill of Zion. "For there the Lord commanded the blessing, even life for evermore." Where is the hand that wrote the twenty-third Psalm? Long since mouldered into dust; but that Psalm has been the triumph of ten thousand times ten thousand of God's dying saints. Where the apostle that wrote the eighth chapter of the Romans? Long since glorified, but it remains in the church militant as the pillar and ground of the truth. The blessing came to stay. Fifty years ago Great Britain was astounded by the revelations of the abounding wickedness of the Fijian isles. A race of cannibals, they gloried in their shame. A missionary was raised up, and he went forth to spend and be spent for them. He laboured to translate the New Testament. Ten years after commencing his work he lay down to die. After commending his wife and children to God, his last prayer was: "God save Fiji." Ten years ago a minister from Australia was sitting in a mission house in Fiji, with the missionary. A bell rang. "What is the meaning of the bell?" said the minister. The missionary replied: "At the ringing of that bell, ten thousand family altars will be set up." The blessing came to stay.

FOR THE CANADA PRESBYTERIAN.

A PRAYER.

BY JOHN INRIE, TORONTO.

Lowly and prostrate,
Kneeling before Thee,
Craving the spirit of prayer;
Wretched and lonely,
Seeking Thee only,
Leave me not now in despair.

Father of mercies,
And God of all might,
Hear Thou the sigh of my heart;
Groping through darkness,
Yet seeking the light,
Pardon and peace now impart.

Oh! to be nothing,
And Christ to be all,
Oh! to be ransom'd by Thee;
Saved from destruction
And power of the fall,
Through Jesus, who died for me.

Humbly I ask Thee,
Jesus, my Saviour,
Bend Thou Thine ear to my cry;
For strength and for grace,
While running life's race—
Lead Thou me on till I die!

FOR THE CANADA PRESBYTERIAN.

"IF YE LOVE ME, KEEP MY COMMANDMENTS."

BY REV. S. HOUSTON, M.A.

Love to Christ, if it be of the right kind, will of necessity be followed by a life of action rather than a life of mere contemplation. There is a mysticism of a kind which is far too prevalent even in these days. Many who do not know the meaning of the word are affected by it nevertheless. They shut themselves in from the world as much as possible, they give themselves to solitary contemplation of divine things, as they think of divine things; they are absorbed in what we may call day-dreaming. They think so far as they do really think that in that way they escape contamination with the world. They make for themselves a little Paradise of their own. The hermit life in olden times, that is life in religious houses in brotherhoods and sisterhoods, was one form of this mysticism. The great, busy, seething world was barred out of sight and so out of mind, as they vainly imagined. In modern times there are other phases of the same thing. There are sensual forms of mysticism as well as mental and spiritual forms. In every one of its aspects it is an unhealthy mode of life. It nourishes selfishness of the most intense kind. With those that act so, enjoyment is the test of religion. Such is not the religion taught in God's Word, and it would be very easy to show that such is not the right road to happiness even if a different way was not found in the Bible. The legitimate result of loving Christ is the keeping of His commandments, is the being actively engaged in doing what He says as well as in listening to His words. The man that loves Christ will no doubt at times, yea oftentimes, sit at the feet of Jesus and drink in His words, but all the time will not be spent sitting there. He will be like Martha as well as Mary, he will serve as well as sit. He will not lose himself in the good time, as it is called, which he himself will have; he will exert himself in the direction of helping others to a participation in that good time. It is not his own will that he came to do, but the will of his Father which is in heaven, and so he does not aim either consciously or unconsciously at pleasing himself.

THAT is just what hearts that are sick want—comfort; and they have it in Jesus Christ, and in the Fatherhood of God, and nowhere else in such measure and with such pertinency of application.

PREACHING FROM EXPERIENCE.

Whatever proof we may draw from history, the Christian teacher should always be able to draw the strongest of all proofs from his own consciousness and experience. This is strikingly shown in the case of Paul. The supreme teacher always fell back upon his own spiritual history. He told that history to kings. He told it also to public assemblies. He wrote it continually to Christian churches. Paul did not recite a lesson, he related an experience. He reasoned indeed, as never prophet reasoned before, yet his argument was always gilded by the sanctity of his character. Before men could touch his message they had to discredit his integrity. He himself was the healed man, and beholding the man that was healed, his enemies could say nothing against the doctrine which he proclaimed. So with present day preachers. The preacher will often be judged by the man, and it is right that such judgment should take effect. Oftentimes many of the people may be unable to follow the preacher in his high reasoning, or in his spiritual communion with God; for a time they may lose sight of him as he ascends the mountain and proceeds to solitary fellowship with the Infinite and Eternal; he may use words which are open to controversial criticism and which may be perverted as to their plain meaning by men of ingenious mind; but the people who know their pastor will always be able to see the healed man within the public teacher, and beholding the man which was healed, they will have confidence in all his doctrine and desire. Remembering his purity, his beneficence, his readiness to forgive, his incessant interest in all the details of human necessity, they will fall back upon his character with thankful delight, even when they are unable to follow his highest flight of reasoning or eloquence. What was done by Paul was also done by John. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." Here is personal testimony. Men who can speak in this way place their feet upon the solid rock of fact - not fact in any broad and distant historical sense, but fact in the sense which comprises their own individual experience. Peter, too, uses language to the same effect when he describes himself and fellow-apostles as "eye-witnesses of His majesty." Other men have been forced by too eager and ill-reasoning admirers into competition with Christ. We have been told that there are men who have been equal to Jesus Christ in moral sublimity and in moral power. Without rudely contradicting such persons we may boldly say that the teachers whom they thus idolize never came in our direction when we were dying. We never heard of them in our soul's keenest agony. They did nothing for us when a sense of sin shut out the light of the sun and overwhelmed us with a burden too heavy for our strength. It was then that Jesus of Nazareth passed by; it was then that Jesus of Nazareth delivered us from the fearful extremity; and now we cannot forget that when all hope was excluded and all self-help was exhausted, Jesus of Nazareth came to us, stooped over us and made Himself of no reputation, took upon Him the form of a servant, and by His whole priesthood delivered us from the slavery of sin and brought us into the glorious liberty of grace.—*Dr. Joseph Parker.*

CHRISTIAN HEROISM.

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

NEVER leave your way to seek a cross, nor go out of the way to avoid one; appointed crosses are real blessings.

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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, NOVEMBER 18, 1885.

AMONGST many similar letters recently received, one by a correspondent in Windsor contains the following "I am much pleased with the paper. The racy articles of KNIXOMAN are worth double the amount charged for it."

THE long and agonizing suspense in which the unhappy victim of a deluded ambition has been kept is now over. Louis Riel has paid the last dread penalty of the law. Impartial history will record that the sentence passed upon him by the Canadian Court and confirmed by the highest legal tribunal in England, was just. His life was chequered and has ended in a miserable tragedy.

SUBSCRIBERS TO THE CANADA PRESBYTERIAN would confer a favour by forwarding by postal card the names and addresses of friends not now receiving the paper to whom it will be sent free by mail till the close of 1885. This offer is made in the view of interesting members of the Presbyterian Church who are unacquainted with the character and objects of the paper and to induce them to become subscribers.

A VISIT to the United States, and perhaps Canada, is now part of a celebrated or notorious Englishman's programme. They come from all classes—from Chief Justice Coleridge to Oscar Wilde—from Henry Irving, the celebrated actor, to Fred Archer, the famous jockey. Of course they are all lionized. Canon Farrar, the last visitor, had perhaps as pleasant and profitable a visit as any of his predecessors. It may have been a mere coincidence, but the eulogium on Gen. Grant delivered by the Canon in England just before his departure for America was a most fortunate hit. It made the distinguished visitor welcome, thrice welcome, in every Northern city. Spurgeon or Gladstone or John Bright would make a tremendaus sensation on this Continent. John Bright would perhaps get a heartier welcome in the Northern States than any living man. A visit from such men as Farrar and Newman Hall is pleasant and no doubt profitable. But is it not about time that England were beginning to lionize some of our people when they go over there? We rather suspect that prominent Americans and Canadians are not met by anybody at the wharf when they land in Liverpool or Glasgow. If the whole truth were known perhaps our most distinguished men sometimes carry their valises from the station to their hotel. If this lionizing business is to go on there should be reciprocity. Not long ago the London Times called our Dominion Premier Sir Thomas Macdonald. What would Englishmen think were we to call Gladstone John or James? We must have reciprocity in this lionizing business.

THE most important question now in connection with the Scott Act is Can it be enforced in towns and cities? There is no special difficulty in enforcing the law in the rural districts. The old wayside tavern is not now a very formidable institution. The rail ways dealt it a staggering blow, and the Scott Act can easily close the bar. In the good old days, when farmers drove a long distance to market and the people

travelled by stage-coach, the wayside tavern was an influential concern. At present its usefulness as well as its influence are largely gone. Its revenue has also very nearly gone. The local business is not brisk enough to supply the sinews of war in a contest with prohibition. The real contest, it is now quite apparent, must be in cities and towns. In the centres of population the traffic has enormous influence—it is well organized, and organization means a great deal. The violator of the law has also special facilities for covering up his tracks in a town or city that can never be possessed by the rural dispenser of alcohol. The same difficulty presents itself on the other side of the lines. Neal Dow does not deny that liquor is sold in Portland and Bangor, nor does Dr. Crosby deny that Prohibition prohibits in the rural districts in Maine. So far as Ontario is concerned, we believe the only question about enforcement now is Can the law be enforced in cities and towns? Perhaps time alone can solve this question. It is a good thing, however, to know exactly how we stand in regard to enforcement. With some enforcement in the legal machinery we believe the traffic can soon be stamped out in the rural districts. This much seems reasonably certain. The real problem now is in regard to towns and cities.

THE question of nationality and of religion should never have been raised in connection with Riel and the North-West troubles. It never would have been raised were French Canadians satisfied with the political rights and privileges possessed by other citizens. Who would ever think of defending a rebel on the ground that he was a Scotchman and a Presbyterian? Who would contend that a condemned man should be saved from the gallows because he was an Irishman? Such pleas would be hooted and the loudest voices heard in the hooting would come from Quebec. Whether the insurrection in the North West was justifiable is a proper question for discussion. Whether capital punishment should be visited under any circumstances upon a political offender is also a proper question. Whether Riel was insane or not may be a proper enough question for specialists in insanity but the nationality and religion of the insurgents is a matter with which the law has nothing to do. It is a matter with which justice has nothing to do. Have things come to such a pass in Canada that when a law-breaker is put in the dock the presiding judge must inquire as to the religion and nationality of the offender? "Gentlemen of the jury, the prisoner is a Scotchman and a Presbyterian." How would that sound from the Bench? "Prisoner, stand up and receive your sentence. If you were a Scotchman and a Presbyterian I would send you to the Penitentiary for ten years, but as you are a Catholic and a Frenchman I will send you for six years." How would that do for British justice? Had a Scotchman or Irishman murdered a Frenchman as Riel murdered Scott, he would have been hanged in Fort Garry just fifteen years ago.

WE are not among those who belittle everything in Canada and worship everything in the Old Country. On the contrary, we think Canada can give the Old Country some useful "points" on a good many questions. But we must say we do admire the manly, intelligent way in which these Britishers go about the work of self-government. Everybody takes a hand. College professors, teachers, clergymen, men of all grades, join in the fray. Nothing has struck us more in reading our British exchanges than the way in which the electors, especially the Scotchmen, catechise a candidate at the close of his speech. They bring him up to the concise point on every question. And, be it remembered, this is always done by his own political friends. They stand no hedging and take nothing for granted. The man who is to have the honour of representing them in Parliament must have fixed principles or remain at home until he gets them. The extreme caution of the Scotch character is seen in a most marked way when the candidate is asked, as he often is, if he is ready to promise that he will resign should he change his views! Everything is open, manly, straightforward and above-board. No doubt the caucus does its work there too, especially in England, but not to the same extent as in America. We fail to see the slightest evidence that the Liberals feel under any obligations to defend the sins of a Liberal or the Tories to defend the immoralities of a Tory. It is for the most part a clean, fair, manly dis-

ussion, in which every citizen takes a hand. Of course there are fools and ruffians in England as well as in other countries and they come to the surface at times, but that is unavoidable. Might not the tone of our political life in Canada be improved if those people who stand aside, and look upon politics as too "dirty" to be touched with anything shorter than a ten-foot pole should take more interest in the government of their country?

THE lively political contest at present going on in England suggests many interesting questions to thoughtful, patriotic Canadians. Here is one. How is it that with all, or very nearly all, the reforms, real or so-called, in operation that Englishmen are contending for the political tone of Canada is so much lower than that of England without these reforms? The principal Reform measures that advanced statesmen are fighting for are Disestablishment, Free Education, Local Government, a more general distribution of Real Property, Extension of the Franchise and Local Option laws. We have all these reforms in full operation in almost every part of this Dominion. There is no established church in Canada. The Roman Catholic Church rules Quebec but it is not established in the sense in which the Episcopal Church is established in England and the Kirk in Scotland. We have Free Education in all the Provinces except Quebec and the Catholics there are satisfied with their own system. We have Local Government in every Province. Property is very generally distributed. We have few millionaires and citizens own something in the shape of real estate. We have a Franchise that comes very near being manhood suffrage. Our Local Option laws almost amount to Prohibition. In fact we have Prohibition in the greater part of the Dominion. Now how does it come that with all these reforms in full operation the tone of our political life is so much lower than that of England? We don't stop to show that it is. Everybody knows it is. No one speaks of English politics as being "dirty." May it not be quite possible that we have been expecting far too much from such measures as Disestablishment and Free Education? Taking Free Education as our greatest boon, has it done as much for us as its advocates said it would do? Has it done as much for the United States as its champions predicted? Do we find that men become moral in proportion as they become intelligent? After all, has Disestablishment done as much for Canada as many expected? One fact we must admit. England without these reforms has an infinitely higher and purer public life than Canada has with them. How explain this fact? Those who have fought the hardest for these reforms in Canada—the *Globe* for example—are those who most bewail the low tone of our political life. Is there not an acknowledgment here that the reforms have at least partially failed? Might it not be better to put less confidence in mere legislators and more in the Gospel?

BOARD OF FRENCH EVANGELIZATION.

THE half yearly meeting of the Board of French Evangelization was held in Montreal on Wednesday, the 4th inst., and was largely attended by the members. The Rev. Principal MacVicar, D.D., presided. The principal meeting of the Board takes place in March, when every one of the fields is considered, statistics received and grants made according to their needs. At the meeting last week a large amount of routine business was transacted and encouraging reports made regarding most of the fields. Messrs. Warden (Conventer), McCaul, Jordan, Heins, Doudiet, Cruikshank and Morton were appointed a committee to take the supervision of the Pointe aux Trembles Mission Schools for the year. It was reported that nearly 300 applications for admission to these schools had been received; that of those whose applications were granted, a large number had delayed coming owing to the epidemic prevailing in the city and suburbs; but that eighty pupils were in actual attendance with the prospect of a considerable addition during the present month. Of those in attendance thirty-seven are new pupils, twenty-five have attended one session already, fifteen have attended two sessions and four, three sessions. About twelve of the pupils are being trained with a view to their becoming teachers or missionaries.

The question of the relationship of the Board to the French-Canadian mission work in the New England States was discussed at length. Gratification was expressed at the encouraging progress of the work there,

as evidenced by the number of new congregations organized of late years. Fifteen of the French missionaries trained by the Board are now labouring in the United States. It was agreed to enter into correspondence with the authorities of the Church in the New England States as to the adjustment of the French mission work there and in Canada.

The following were appointed the Executive for the year. Principal Mar. Vicar, Professors Scrimger and Cousirat, Dr. Moore, Messrs. Jordan, Campbell, Doudiet, D. D. Scott, Fleck, Cruikshank, Cattanach, McCaul, Morton and Warden.

The Treasurer presented a report as to the state of the fund, showing an indebtedness to missionaries, etc., of upwards of \$6,000 at this date, or about \$2,500 in excess of the amount due at the same period last year. It was explained that this was not owing to any decrease thus far in the contributions received, but chiefly to the fact that the balance on hand at the beginning of this year was about \$2,000 less than the preceding year. It was resolved to effect a temporary loan immediately to meet pressing claims, and the Chairman and Secretary were instructed to issue circulars stating the case and asking liberal contributions on behalf of the work.

An application from the Presbytery of St. John in regard to Grand Falls, N. B., was received, and it was agreed to cooperate with the Presbytery in the furtherance of the work there.

The Secretary reported that he had recently corresponded with upwards of forty persons with a view to secure a number of additional colporteurs for the work. He laid on the table applications from nine persons with testimonials as to their qualifications. Some of these had at his request appeared before the Presbyteries in whose bounds they were and had been duly certified. The Executive were instructed to meet with all the applicants personally after they had received Presbyterian certificates and secure the services of as many of them as in their judgment are suitable, provided the state of the fund and the response to the appeal about to be made will warrant them in so doing. There is at present an opening for a large number of colporteurs, and it is most desirable in the interests of the work that the present limited staff be largely increased.

Books and Magazines.

THE EDUCATIONAL MONTHLY. (Toronto: Educational Monthly Publishing Co.) *The Educational Monthly* for November is in all respects an excellent one.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) This welcome weekly continues to supply its readers with the ablest and most recent results of European literary activity.

THE NEW MOON. (Lowell, Mass.: The New Moon Publishing Co.)—This cheap-priced magazine opens with a dissertation on ghosts and contains a number of varied short articles and other attractive reading.

THE SIDEREAL MESSENGER. Conducted by William W. Payne. (Northfield, Minn.: Carleton College Observatory.)—The number for November contains valuable reading to those interested in the study of astronomical science.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The November number of this most valuable theological monthly has a variety of attractive and able contributions by some of the best writers of the day.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester, N. Y.: James Vick.)—This beautiful little monthly, though chiefly designed for those interested in horticulture, contains much varied family reading. The coloured engravings appearing each month are simply exquisite.

THE COMMUNICANTS' MANUAL. By the Rev. D. M. Gordon, Winnipeg. (Toronto: S. R. Briggs.)—This valuable little manual, containing a course of Bible instruction in connection with the Lord's Supper has already gained, as it deserved, a wide appreciation. The sixth thousand is now issued. Young people in every congregation will find it to be a trustworthy guide.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—A fine engraving of Sir Joshua Reynolds' picture of Lady Sarah Snubury

serves as a frontispiece to the November number of this high-class but moderate-priced magazine. M. Laing Meason describes interestingly "An Adventure in Afghanistan." This is followed by a copiously-illustrated description of "Newcastle-on-Tyne" and the second paper on "London Commons," contains much that is interesting. The other illustrated paper is on "Cheese Farming at Chester." "Aunt Rachel" is continued and "Alcombe's Choice" is a well-written short story by Frederick Boyle.

HINDOOISM PAST AND PRESENT. With an account of recent Hindoo reformers and a brief comparison between Hindooism and Christianity. By J. Murray Mitchell, M.A., LL.D. (Toronto: Religious Tract and Book Society.)

IN SOUTHERN INDIA. A visit to some of the chief mission stations in the Madras Presidency. By Mrs. Murray Mitchell, author of "In India," "A Missionary's Wife Among the Wild Tribes of South Bengal," etc. Of the books recently published by the Religious Tract Society of London, not the least interesting and valuable are "Hindooism Past and Present," by Dr. Murray Mitchell, and the other, "In Southern India," by Mrs. Murray Mitchell. Both authors are well known not only in the mission fields of India and in Britain but also on this side of the Atlantic. It is cause of thankfulness that, after a long period of actual service in the mission field, both are spared to do so much in enlightening the mind and warming the heart and stimulating the energies of the Church in connection with the furtherance of the gospel of salvation. In Dr. Mitchell's book we have a compendious but clear and correct account of Hindooism, both in its more ancient forms and its later modifications, including those of recent Hindoo reformers. There is an account of the sacred books of the Hindoos, their worship and the several Hindoo sects. There is no better book for giving the general reader an idea of Hindooism, or for serving as introduction to a study of the more exclusive writings on Indian religion of British and Continental scholars. Mrs. Mitchell's "In Southern India" is a goodly volume of about four hundred pages, giving a most instructive and graphic account of missionary visits to the chief mission stations in Southern India. Starting from Bombay they (Dr. and Mrs. Mitchell) visited Poona, Madras, Chingleput, Tanjore, Madura, Tinnevely, Travancore, Cochin and many other places. Much interesting missionary information is given. But missionary work is not the only subject referred to in the book. Mrs. Mitchell took a lively interest in everything which she saw, and writes with the ease and grace peculiarly characteristic of a lady. One chapter is devoted to the early missions to India, and there are interesting accounts of the Syrian Christians of Malabar and of the white and black Jews of Cochin. Both these books may be obtained from the Religious Book and Tract Society and it is hoped that they will have a large circulation. Mrs. Mitchell's "In Southern India" will, we trust, be read by many of the members of our Woman's Foreign Missionary Society. We should add that it has a very good map of Southern India and a large number of illustrations. The price of both works is very reasonable.

FRENCH EVANGELIZATION.

At a meeting of the Board of French Evangelization, held to-day, the fund was reported to be in debt to the extent of \$6,000, a much larger indebtedness than at any period during the past nine years. This is a cause of grave anxiety, threatening as it does a serious contraction of the work. To meet the present urgent claim it was resolved to effect a temporary loan, and to appeal to the congregations of the Church to come to the help of the Board in this emergency. In addition to liberal contributions on behalf of the general work, it was agreed to solicit a special collection on Thanksgiving Day—12th November—in aid of the Pointe-aux-Trembles Schools, from those congregations whose thank-offerings on that day are not otherwise allocated. The present session of these mission schools opened a fortnight ago. The attendance has been somewhat affected by the epidemic prevailing in the city. Thus far, however, the pupils number eighty and it is expected that a considerable addition will be made to the number during the present month.

Soliciting an early and liberal response, yours faithfully,
D. H. MACVICAR, D.D., Chairman.
ROBT. H. WARDEN, Secretary.

198 St. James Street, Montreal, 4th Nov., 1885.

THE MISSIONARY WORLD.

ZENANA WORK

(A paper read at a recent Benares Missionary Conference.)
"Zenana work," Mr. Vaughan says, "though the last developed, is certainly not the least important of our mission agencies, indeed it is hardly possible to exaggerate its importance at the present time. It seems to be a natural law of society that the neglected and injured classes in the long run avenge themselves on society at large. The case of the neglected and oppressed women of India is no exception to the rule. Their social degradation in past ages resulted in a corresponding degradation of the other sex, and now the chief impediment to the elevation and advancement of the men is found in the ignorance and bigotry of the women." These are the words of a well known missionary regarding the importance of the work.

I purpose to say a few words on what zenana work is, and on some of its difficulties. I trust you will hear with me if I repeat many things that you already know well.

What is zenana work? It is woman's missionary work among the native women and children of Hindostan. Owing to the purdah custom which was introduced by the Mohammedans, the higher rank of Indian women are kept in seclusion in a part of the house set apart for women only. Here in the zenana they live with their children, here they eat and spend the long day, sometimes receiving their lady relatives, who come to them in carefully closed carriages and attended by old female servants.

Here also the zenana missionary teaches the women and children of the family who wish to learn, and here it is her privilege to introduce to them an entirely new world of religious thought and life. How is it that these doors have been opened to receive European and American ladies who always carry with them the book of the Christian religion? There have been pioneer influences at work. The heads of the families, having received a Western education in schools and colleges, and in contact with Christian English men, have had their faith and prejudices subverted down that they have had the courage to say, "These English laws and ways are good. They let us well in safety. Their religion also is good, we will let our wives and children learn from the missionary lady." So the lady is called to the house. Every zenana is not open to us, it is only those whose inmates care for instruction. This call, "Come and teach us," makes the mission work of the zenana lady teacher begin on the right ground. It may be that the object is to learn to read and write, to learn another language, to learn fancy work; but the understanding is clear on the part of the Hindoo or Mohammedan lady that she is prepared not only to receive useful knowledge, but the teaching of the New Testament.

Zenana work is pioneer work, although the fact of having been invited presupposes that in the house there were influences at work before the zenana missionary. But it is the first time the Hindoo lady has met her English sister; and, from the number of prejudices and false notions concerning our ways, concerning God and His ways, which have to be removed, we may call it pioneer work.

We know how courteously we are received in a new house; even curiosity is kept back that we may feel at home and we long in the conversation to find some common ground that the acquaintance may grow upon. This is really the first step in zenana work—to find this ground. And it is often found in friendly talk about the dear home left behind. The story of one's own father, mother, sisters, or brothers is eagerly listened to, and, if sorrow and death have come there, then the Hindoo lady will tell how sorrow has also entered her house and in these quiet, friendly conversations they find kinship and the foundation is laid for sympathy and mutual good feeling. The English lady must come down from the height of nineteen hundred years of Christian culture and be herself, as far as she can, a Hindoo woman.

It is by coming down gracefully we can gain influence to break down and build up. In zenana work, the pupil should be encouraged to talk, that, if possible, the teacher may get a clue as to what aspect of "truth" she can perceive.

There is also one part of the zenana missionary work that takes up much time—which many ladies regret should be so employed—that is the teaching of fancy work. This is a very interesting part of the instruction to the inmate of the zenana; but the time it takes is a trial of patience to the missionary.

(To be continued.)

Choice Literature.

THE ROSE OF BLACK BOY ALLEY

CHAPTER I.

"Yes, mother. And they were roses, did you say?"
"Roses, child; that's what they were called. You never see anything like them. Roll up your sleeve. Do you see that blue mark there, far up on your arm? Well, that's a rose your father did upon you when you were nine months old, for he said his daughter's name should be Rose, just for love of the flowers over the door."

"And they were red all over the tree?"

"Not red, so to speak, ours weren't, but pinky like, and grew in bunches with green leaves, and thorns as sharp as a pin upon the branches. Oh, they were beautiful! I think I can see them still hanging down from the porch, and your father standing underneath with you in his arms, and you stretching out to pick them, and he laughing because of the thorns, and wouldn't let you get near, only to smell."

"Did they smell nice?"

"Smell? Why, that was the best of them." But there, I couldn't tell you. No one that hasn't smelt a rose could have any sort of a notion. You might feel just ever so of a morning, and you get up and smell those roses and you'd be well. Ah! often and often I think of them now, and I think that if I could only smell a bunch of them roses that used to grow on our porch at home, I'd—well, I don't know—I'd be a different woman, anyway."

"And where was it, mother, that they grew?" The mother was growing weary of what seemed unusual talk. She leaned her head on her hands for a long time before she answered: "In the country."

"In what country?" the child gently persisted.

"In England, bless the child! in England."

On the mother's part the conversation was at an end. She would speak no more; but the child sat and repeated to herself more than once the fact she had just learned—in England roses grow. She did not know that she was in England. She was sitting with her mother on a doorstep in the heart of London. Roses were blossoming within a few miles of her, for it was the month of June; but they were hidden by myriads of brick walls and chimneys and slated roofs. Very little of the country air could penetrate the veil of smoke which hung perpetually over the east end of the town where Nixie lived. No country scent had ever visited the court in which she sat. It was one of many which form intricate labyrinths in the neighbourhood of Ratcliffe Highway. Hidden from outer London by factories and shops, these courts are seldom visited by respectable strangers, and the element of respectability is almost forgotten by their natural inhabitants. So the sights which habitually met Nixie's eyes, and the sounds which met her ears, were not of a kind to help her to picture easily the pleasures of a country life in summer. Still her mother was unusually good to her to-day, and Nixie felt very happy as she sat and dreamed her own dreams on the door-step.

The court was paved with flags, which burned in the mid-day sun, and it was strewn with bits of newspaper, straw, decaying cabbage-leaves, and other refuse, which yielded a smell that made the hot air heavy to breathe. It was, however, better out of doors than in the houses. In the dark, dirty and confined space of low and dilapidated rooms the atmosphere was poisonous. Even the inhabitants of Black Boy Alley found it overpowering to-day, and from every house some three or four families had swarmed out into the court. Sack-making was the chief industry of the place, and groups of women and girls clustered here and there round an outside shutter or a door, or any nail upon the wall to which they found it convenient to fix the sacks at which they worked. Children of every age clung about their mothers' skirts, or crawled or ran or sat, like Nixie, independent on a door-step. Some were dressed; one or two of the little ones had no clothes on; but all were so dirty that even bare skins looked hardly naked. In the same way dirt furnished the houses, for through the open doors scarcely anything else was to be seen. Here and there was a room which boasted of a chimney piece garnished with pink or yellow paper cut into shapes, and a few shells or coloured china ornaments; but even in these cases the essential furniture of a living room was probably absent. Where a bed existed there would be no bed-clothes, or where there were bed-clothes there was no bed. Most rooms had a table; few had any chairs. Chairs were convenient articles to pawn, and most of the movable furniture of Black Boy Alley was stored in the pawn-shop, awaiting the convenience of its owners. Nixie's home was no better than the others. A straw pailasse, stretched in one corner, was the bed on which she and her mother slept; a table completed the permanent furniture of the room, for the two chairs came and went like other people's, according to the amount of money that was gained or spent in the course of the week.

Nixie's mother was a sack-maker, and when she was well she worked both hard and quickly; but the rate of pay for sack-making was not high. Twenty-five large ones had to be made for 6d., and even when the price was raised to 7d. for working the eyelet-holes at the mouth, the hardest labourer could not gain more than 6s. or 7s. a week. Then Nixie's mother was very often ill. She could not work, she said, unless she drank, and after a hard drinking-fit she would sometimes sit for days, as she was sitting this afternoon, with her elbows on her knees, and her head on her hands, refusing either to work or eat. She had been a cork-cutter, and had earned 13s. a week; but for that work, too, she had found it necessary to drink, and she had lost the employment. Sack work suited her; she took it or left it as she pleased. So long as she did not lose her sack-book she was paid when the work was done, and nobody cared whether she drank or starved.

Nixie was so well accustomed to the ups and downs of life that she minded them very little. When she had food she ate it, and when she had none she went without. She never thought of being other than ragged and dirty, and she was keenly alive to one great advantage that her situation

possessed over those of many other children in the court. Her mother was, as Nixie often proudly said, a good mother to her. She was very seldom beaten, and when blows did come 'ner way they were never from her mother's hand. More than that, whoever touched her out of doors was sure to have to reckon sooner or later with her mother, and this fact was so well known that Nixie bore in one sense a charmed life. Moggy was the name by which her mother went, and the strength of Moggy's arm was great. If a boy bullied Nixie, Moggy thrashed him. If his mother came to inquire the reason why, Moggy thrashed her too. She had the reputation in the court of being the worst termagant who lived there, but even in her drunken fits she would protect the child. "That child," she would sometimes say, "was born when I was very different from what I am, and every bit of good'll be gone out me before ever I lift a finger to her or let any one else do it either." Beyond this system of protection, which was much, she made no further effort for Nixie's well-being. The child knew nothing at all, and Moggy would not let her go to school. The figure of the School Board visitor was, with the rent-collector, the best known in the court. At sight of him the children who were not at school would scatter and run, hiding themselves in an instant like rabbits in a warren; but Moggy, like most people who are well feared, was well served, and she always had knowledge of his approach in time to save Nixie from all risks of being caught. Nixie's age was known to no one, nor was her real name of Rose known even to herself until the afternoon, when, after an unusually long fit of drinking, her mother was recovering, not, as she generally did, to work, but to talk in a way that Nixie had rarely heard before. The neighbours had given the child her nickname years ago, when she came, a toddling mite, into the court, and her clustering gold curls and waxen skin combined with the sweet gravity of a pair of large gray eyes to win a baby's way into their hearts. She was a fragile-looking, gentle little creature now, the mother's rough protection saved her from all fear, and gave a graceful confidence to her ways which endeared her still to those who were not jealous of the position Moggy claimed. Nixie had no father that she knew of. There were several men who used to come at times and drink with her mother and the neighbours, and she called them all daddy for want of a better name, but she recognized no one as belonging to her except her mother, and to her she paid back in full the affection she received. Whatever others might say of Moggy, Nixie saw no fault in her, and "mother" upon her lips had a meaning as true and tender as any "mother" ever spoken.

It was holiday time now, and the children swarmed thicker than usual in the court without fear of the School Board visitor. They always grew specially wild and rough in holiday-time, and Nixie, who was not fond of making rows amongst them, did not care to play over much. She liked better to sit and think beside her mother on the door-step.

"Yes," said her mother at last, raising her head after a long silence, "if I could smell a bunch of them roses again, I'd be a different woman. Look you here, Nixie, if ever I'm dying and you want to bring me to life, just you take and fetch a bunch of pink roses, an' they'll do me more good than all the medicine ever came out of a doctor's shop."

"But I don't know the way to England, mother."

"Oh, there are roses in London!" And Moggy's heavy head went listlessly down to her hands again.

"You don't feel bad, do you?"

"Yes, I do feel bad. I always feel bad. You go out and get me some gin."

Nixie rose to obey her mother's request.

"Where's the money?"

"I haven't any money, but there's Joe coming down the court. Ask him to give you some."

"I'll fetch the bottle first."

Nixie entered the dark room behind them to seek for a bottle. By the time she came out again, Joe had reached the door-step and entered into something which sounded like a quarrel with her mother. Joe was one of Nixie's many "daddies." She did not like him much, but she was accustomed to ask him for money when her mother wanted drink, and his present quarrelsome mood did not strike her as anything new. Her foot caught against the door frame as she was coming out, and she fell accidentally against him at the same moment that she asked him for the money. The action seemed to infuriate him.

"I'll teach you," he began, as he threw her away, and then seized her in a grasp which made her shudder from head to foot. His other hand was raised, but before it could descend upon the child her mother had flown at him. The next instant one of the rows for which the court was famous was in full progress. Nixie stood aside unhurt. Moggy presently reeled and fell over her own door-step. Then Joe seemed sorry, and while a few of the women neighbours cried out "shame!" and a few others expressed a wish to tear him in pieces, and a few said: "Serve her right," he pulled out some money, and bade Nixie run for the gin.

It was not the first time Nixie had seen her mother fall in a fight, and when Moggy came to herself and got up, and joined with Joe in bidding Nixie look sharp and fetch the gin, the child went with no other thought than to make haste and do what her mother wanted; for it was in scenes of this kind that her great love and admiration were built up. The courage with which her mother faced the blows, and the strength with which she dealt them, were equally matter of wonder and reverence. The halo of Moggy's supremacy in the court sanctified her in her little daughter's eyes, and were parts of a certain heroidal splendour, with which, at unconsciously, Nixie invested her. "And she sick and ill, too, to-day!" she reflected as she went along. "Well, she is a good mother to me."

"Hullo, little un! Hold together!"

In her absorption Nixie had not noticed that she was running into a group which clustered on the pavement just outside the court. The shock of collision sent her bottle flying to pieces in the gutter, and would have knocked her into the street but for a strong and friendly arm which was put round her at the same moment that the warning was uttered.

A very respectably dressed man, with a bronzed and good-humoured face, stood surrounded by clamouring children. It was his arm which had protected Nixie, and now he asked her the question which had attracted to him the noisy group. "Do you know any one in this neighbourhood of the name of Bennet—Mary Bennet? I've been seeking her this many a day."

Nixie thought, but could remember no one, and only shook her head.

An eager girl on the outside of the crowd called out: "I do, teacher," and held up her hand, to attract attention, after the fashion of a Board scholar. "I know one, teacher—a great fat woman. She's in prison now, and Rosie Green's mother is looking after her children. A lot of black hair she has, and the mark of a big cut over the eye."

"No, that's not what I want at all. The Mary Bennet I mean is a nice-looking young woman, with yellow hair. It has a ripple in it like the corn-fields in summer time. Neat-looking she is, and as fresh as lavender. Leastways—a shadow had come across the good-humoured face, and the voice had a sad and anxious note—she was when she left the country—maybe eight years ago. And they tell me she's somewhere here."

"There ain't none of that sort living here, teacher," decided one girl. "They're mostly a bad lot."

"My mother's a good mother." It was the first time Nixie's gentle little voice had been heard, and she now slipped her hand confidently into the hand of the man they called "teacher."

Her remark called forth a burst of derision.

"Don't you believe her, teacher. Her mother's one of the worst lots in the place! Why, she's always fighting and drinking, and Nixie's going to get her something to drink now."

"You've broken your bottle," said the man, looking down. "It's a bad thing, drink. But if you're sent for it, I suppose you must fetch it. You come along and I'll give you another bottle."

The other children clamoured to be given something too. The man refused, and soon he and Nixie were walking along hand in hand. The child's gentle voice and manner seemed to have attracted him. He talked to her as they went, and she told him her little history, so far as she knew it. She was accustomed to pick up her companions in the street; there was nothing strange to her in chatting with a man she had never seen before, and though the way to the nearest public-house was not far, she found time to take interest in his story as well as to tell her own. Very few sentences sufficed for what she had to say on most subjects.

"Does she you were looking for come from the country where roses grow?"

"Yes."

"That's England. My mother says that beautiful pink roses grow in England."

"Why, bless the child, of course they do! Have you never been in the country?"

Nixie shook her head, laughing at the thought.

"Have you never seen a rose?"

"No, I've never seen a rose. But I know about them; my mother's told me."

The man stood in the middle of the pavement and looked down with astonishment at the little face, not altogether unsuggestive of white roses, for all its dirt, which was turned up to meet his gaze.

"You've never seen a rose, and you a little English girl?"

Nixie was astonished at his astonishment. She did not understand the grounds of it; and, having nothing to say, only looked at him in perplexity as great as his.

"Well now, upon my word! I'll tell you what I'll do. Some day I'll bring you a rose. Maybe it'll be a long while before I do; but I'll keep my promise."

"Teacher! teacher! you are good!"

Nixie's cheeks glowed, her eyes grew clear and bright, and suddenly and ecstatically she kissed the hand she held. The man drew his other hand across his eyes.

"Look here," he said, "I'm not a teacher; but don't you know anything at all? Maybe you don't know—well, maybe you don't know who made the roses grow?"

"No," said Nixie.

"Well, it's God."

His face was red, and it was evidently a matter of considerable embarrassment to him to drag even this much "teaching" out of himself on the pavement of Ratcliffe Highway. Not even the bright look of the child, and her eager, "Oh, do tell!" could keep him now.

"I ain't no teacher," he answered; "I'm not fit. You go to Sunday school, and they'll tell you about it. Here's the money for a bottle." And he hurried away. She looked after him with an unusual swelling at her heart. Then she, too, hurried into a public-house to fetch her mother's gin.

That night, as she lay beside her mother, who groaned and tossed wakefully upon the pailasse, her mind was filled with a vision of a wonderful and beautiful country full of pink flowers and bright green leaves, and men like her teacher, and women with yellow hair. The name of it was England. And there was one more marvellous fact that she had learned to-day.

"Is it true, mother," she could not help asking at last—"is it true that God makes roses grow in England?"

"I dunno," the mother answered. "Maybe it is, or maybe it isn't."

"Don't you know nothing about Him?"

"I don't know nothing about Him whatsoever."

(To be continued.)

THE Rev. Dr. Matheson, of Innellan, preached in Craithie Church recently before the Queen. In the evening he was presented to her Majesty.

THE Baird trustees are to give \$2,500 toward the restoration of West Church, Stirling, on condition that the work be finished and paid for by the end of 1887.

DR. CUNNINGHAM, of Crieff, states that the Church of Scotland has 1,350 parish churches besides mission churches and stations, and that its communion roll embraces 550,000 persons.

THE NEGRO PROBLEM.

Two significant facts appear to me to offer suggestions worth consideration on this subject :

The first is the universal, increasing demand in every Southern State for skilled labour. Machinists are wanted, carpenters, joiners, shoemakers, weavers, plumbers, mill-hands—every kind of craftsmen, in short, who can efficiently aid in the countless new industries which are struggling into existence in the South. So great and pressing is the need for them that most strenuous efforts are being made to induce European emigrants to come to this new old field, instead of to the Northern ports—to enter by New Orleans, and remain a few months before going West, if West they will go.

The second fact was the negro exhibit at the New Orleans Exhibition. It was significant and pathetic, because it showed what the free coloured men wished to do, but never had been taught to do. Their schools and colleges made creditable displays of their intellectual progress. But the work of their hands was almost invariably the work of willing but untrained hands. There were attempts at every kind of handicraft, from shoes and rolling-pins to a steam engine cleverly made by a negro, who assuredly did not understand mechanics, as he could neither read nor write. Shoes, machines, tubs, even pictures, were, as a rule, proudly labelled as the work of a man or woman who never had been taught to make them. The whole exhibit was pitiable as a display of wasted cleverness. In suggestive contrast was the work from the Hampton Industrial School, and some really admirable specimens of saddlery and engraved glass made by coloured men in Philadelphia who had "learned how."

General S. C. Armstrong, who has had seventeen years of experience in teaching the Industrial School for negroes at Hampton, writes. "There is now a large class of negro mechanics in the South, carpenters, blacksmiths and brick-layers. The proof of the capacity of the negro for skilled labour is, I think, ample. I fully believe in it. The great difficulty is their lack of opportunity to learn. They have less chance to learn now than in the days of slavery, which, in a crude way, was a great industrial school. I have seen so much evidence here of the negro's desire to learn trades, and have had such satisfactory experience of the race as mechanics, that I consider its success a question of opportunity only."

There are several colleges and universities in the South for the freedmen which profess to rank with those for the whites, but I know of no other industrial school than that at Hampton.

No practical visitor to the South can help questioning whether the great mass of negroes and mulattoes do not, in this crisis of their history, need training in handicrafts rather than in Latin and metaphysics; and whether, too, granting that the negro and mulatto have the mechanical ability to receive this training, it will not be more to the interest of the Southern white man to keep the new industries, now opening with such splendid promise, under his own control, with his familiar freed workmen, than to surrender them to foreign capitalists and foreign labourers?—*Rebecca Harding Davis, in November Atlantic.*

A NEW ENGLAND PICTURE.

The next morning, when the fog that screened the water slowly rolled away, we saw a wonderful gleaming, glowing country, stretches of moor and meadow land broken into by bellings of trees and ridges green and brown in spots, or lying golden with the cassia plant like English broom upon them. At the water's edge there were marshy bends, whence seemed to flow forth ripples of light that reached on to the bolder waters where the sun gleamed as on a broken mirror, and the white sails of boats went in and out, catching sunlight and shadow in swift succession. But away from this strong effect are bits that bring the pencils of Gifford and Sartain quickly to mind; old roadways with orchard trees, and windmills with the jagged outlet of water, or the cone-shaped roofs of the salt-works rising against the sky, and everywhere in form and colour suggesting, as nothing else upon our journey had done, the Old World—Holland, perhaps, or some parts of France. A peasant from the Loire-and-Cher would have "come" admirably in one brown field we passed, where the background was of gray sky and pale green foliage, and crossing the stone bridge toward Dartmouth village there was all the setting of a Dutch picture—the sombre tones mingling with vivid green, the broken lands with windmills active in the distance, and the curve of the water with a boat all gray and brown and dingy green anchored in its one strong spot of light. —*Lucy C. Lillie, in Harper's Magazine for November.*

HOW ABRAHAM LINCOLN CAME TO WASHINGTON.

There has been a great deal printed in the newspapers about Mr. Lincoln's arrival in Washington, and about the "Scotch cap" and "big shawl" he wore through Baltimore, etc., most of which is mere stuff. I propose now to tell about his arrival at Washington, from my own personal knowledge—what I saw with my own eyes and what I heard with my own ears, not the eyes and ears of some one else. As I have stated, I stood behind the pillar awaiting the arrival of the train. When it came to a stop I watched with fear and trembling to see the passengers descend. I saw every car emptied, and there was no Mr. Lincoln. I was well nigh in despair, and when about to leave I saw slowly emerge from the last sleeping car three persons. I could not mistake the long, lank form of Mr. Lincoln, and my heart bounded with joy and gratitude. He had on a soft low-crowned hat, a muffler around his neck, and a short bob-tailed overcoat. Any one who knew him at that time could not have failed to recognize him at once; but I must confess he looked more like a well-to-do farmer from one of the back towns of Jo Davies's County coming to Washington to see the city, take out his land warrant and get the patent for his farm, than the President of the United States. The

only persons that accompanied Mr. Lincoln were Pinkerton, the well-known detective, recently deceased, and Ward H. Lamon. When they were fairly on the platform, and a short distance from the car, I stepped forward and accosted the President: "How are you, Lincoln?" At this unexpected and rather familiar salutation the gentlemen were somewhat startled; but Mr. Lincoln, who had recognized me, relieved them at once by remarking in his peculiar voice: "This is only Washburne!" Then we all exchanged congratulations and walked out to the front of the station, where I had a carriage in waiting. Entering the carriage (all four of us), we drove rapidly to Willard's Hotel, entering on Fourteenth Street, before it was fairly daylight. The porter showed us into the little receiving room at the head of the stairs, and at my direction went to the office to have Mr. Lincoln assigned a room. We had not been in the hotel more than two minutes before Gov. Seward hurriedly entered, much out of breath, and somewhat chagrined to think he had not been up in season to be at the station on the arrival of the train. The meeting of these two great men under the extraordinary circumstances which surrounded them was full of emotion and thankfulness. I soon took my leave, but not before promising Gov. Seward that I would take breakfast with him at eight o'clock, and as I passed out of the outside door the Irish porter said to me, with a smiling face: "And, by faith, it is you who have brought us a President." —*North American Review.*

FOR THE CANADA PRESBYTERIAN LIFE SCENES.

I.

A little girl wanders her homeward way,
Trilling a merry song, happy and free,
Here is a blossom dear, there a white clover.
Now she stands watching a bird on the tree,
With hat full of blossoms, and face full of innocence,
Eyes like the stars—shoulders snowy as foam,
Lips like ripe cherries and hands brown as berries
She wanders o'er sunny hills—home.

II.

Slowly and sadly a maiden is threading
Her tortuous way over woodland and fell;
Tear-bedim'd eyes are raised to the blue skies,
As softly she murmurs: "Ah, God, is it well—
Well—that my brother lies low in the churchyard!
Well—that these dear haunts alone I must roam,
Well that the birds sing, while gladly the sun shines,
Over these sunny hills—home?"

III.

Love brightens the forest, so shady at noontide,
The rough, rugged forest, now merry with play;
Gay groups wander idly, or deck the white tables,
Dreamily passing the long summer day,
No wonder that lips murmur o'er the old story,
The sweetest old tale that from lips e'er can come;
No wonder that two happy hearts in the even,
Seek far over sunny hills—home.

IV.

"Dead? Robert dead! Sister, tell me you're jesting!
Yet white is your face, and you're shuddering there,
But no—not my Robert! 'Tis some one else surely,
He can't be dead, Annie—young and so fair.
Ah, but your face grows sadder and mournful,
Weary my heart with its shuddering moan.
Darkness, such darkness, hides all things in blackness,
Robert is dead! Oh, God, I'm alone!

Oh, but his eyes were as blue as the ocean;
Clust'ring in curls his sunny brown hair;
Noble his mien as a prince, and I loved him;
Loved him—aye madly;—and see, he lies there.
There—and the death chill on his calm forehead.
Sleeping, you'd think, but for shroud and for pall.
'Bear up, you say, Annie? Yes, dear, I'll try to.
But think how I loved him, he was my all.
How can I live now, thou art departed?
Heart's dearest—soon I will come,
Now they take me in sables, in deep grief and widowhood,
Over cold sunny hills—home.

V.

"Yes, Annie, the birds warble sweetly and gladly,
The hum of the bees floats drowsily by,
The willows are full of them, just as in old times,
When in spring-time we watch'd for them, brother and I,
'Tis for the last time. Clasp my hand, Annie;
Raise up my head—the sun's going down;
There—the bright rays can rest on my forehead
And light up these locks, once so brown.
Tangled brown locks of my childhood and maidenhood,
They're white now as snow, since Robert's been dead.
But soon, very soon, they'll be sunny and golden
In the bright, happy land overhead.
See, far over there, those roseate portals!
Soon, soon, I shall enter them, never to roam;
You'll bury me, Annie, the garment you'll bury;
But I'm over sunny hills, Home." B. 1.

THE "Bible Church" at Salford makes vegetarianism, teetotalism, and abstinence from tobacco conditions of membership.

"ADIRONDACK" MURRAY began a lecturing tour at St. Johnsbury, Vt. the other night, and after he had finished his discourse lectured his audience because a local newspaper had called his life a wasted one. He said he had graduated for the ministry, and for six years had studied to fit himself for another kind of work; and that, instead of having "dropped down and out from among forceful men," he proposed soon to appear in a quite opposite character.

British and Foreign.

THE brewers are to have an exhibition in the Agricultural Hall, London, next year.

THE nave of St. Alban's Abbey, restored at a cost of \$35,000, has been reopened.

NEARLY all the mines in the Seattle, Washington Territory, coal region are now operated without Chinamen.

At Acworth, Ga., a few days ago, two persons about to enter into the bonds of matrimony stood on a tombstone to be wedded.

THE epitaph, composed by the bishop of Llandaff, on the national Tait Memorial has been unveiled in Canterbury Cathedral.

MR. DONAGH, J.P., of the archdiocese of Armagh, has contributed to the Church of Ireland a sum of \$125,000, and \$3,000 a year in perpetuity.

THE amount contributed by the First Presbyterian Church toward the Sustentation Fund up to the present shows an increase of \$3,950 over the corresponding period of last year.

CANON WILSON, of Rownhams, who presided at the meeting in Portsmouth in connection with the Pusey Memorial Fund, is the last survivor of the writers of the "Tracts for the Times."

A CHURCH at Terre Haute has been built in just sixteen days from the time the corner-stone was laid. It is "very beautiful, finished in native woods, with windows of sapphire and ruby glass."

THE *Lancet* states that a German observer has found that cows milked three times a day give much more milk than when milked twice only, and that the proportion of fat is the same in both cases.

DR. RAWLINGS, physician in the Swansea Hospital, says that in all his experience he has never met with anyone who had given total abstinence a fair trial who was compelled to say that it did not suit him.

THE Rev. Gavin Lang, of Inverness, formerly of Montreal, lecturing on "Canada and its Resources" in Glasgow, dwelt on the vastness of the prairie country and its almost unlimited capabilities of development.

MR. FINLAY, Q.C., Liberal candidate for the Inverness burghs, who has left the Free Church and joined the Episcopalian, has been bold enough to ask the support of "faithful members of the Free Church."

AT the Rosskeen Free Church ordination services over 1,200 people were present. Rev. John Ross, the new minister, for four years assisted Dr. Mackay, of Inverness, and bears a high character for ability and consecration.

MANY rajahs in India would gladly welcome medical workers into their states and pay them from \$1,000 to \$2,000 a year. It is believed that 250 teachers as well as 1,000 practitioners would obtain an honourable professional maintenance.

CARDINAL MANNING, in the current number of the *Dublin Review*, makes a strong appeal in favour of the popular veto. "No license," he says, "ought to take effect in any place or parish, even the humblest hamlet, against the will of the people."

DR. J. BELL PETTIGREW, Dean of Faculty and Professor of Anatomy at St. Andrew's, is a candidate for the principalship vacant by Mr. Sharp's death; but all the other professors have united in signing a memorial that the useless office be abolished.

THE death is announced at the age of ninety-five of Canon Babington, cousin of Lord Macaulay. During his long life a devoted friend of the temperance cause, he wrote a letter only a few weeks ago expressing his gratification at the progress it was making.

MISS LETITIA BERNARD, M.B., Alexander, and M'Gillewie, who are going out to India as missionaries in connection with the Church of Scotland Ladies' Association, were bidden God speed at a crowded meeting in St. Cuthbert's, Edinburgh, lately.

IRISH peasants take particular care of their pigs, and justify it on the ground that they should be kind to the "support of the family"; but they fall behind the Norwegian women, who, while driving their pigs to the market on a hot day, shield them from the sun with umbrellas.

THE history of a Vermont mountain town is thus epitomized by a good observer: "The early settlers cleared up good farms, and the children got rich from them. The grandchildren ran them down, and loaded the town with debts. The next generation skipped away to the West."

DR. STEVENSON, of Dalry, was entertained to dinner by Irvine Established Church Presbytery in celebration of the jubilee of his ministry. Ordained to North Church, Paisley, in 1835, Mr. Stevenson went to Dalry at the Disruption and has laboured there ever since with conspicuous fidelity and success.

ROBERT COLLEGE, at Constantinople, is said to be the source from which the Bulgarian people have drawn the spirit and intelligence to rise and reassert their nationality. The prime minister of Prince Alexander and many of the intelligent residents of European Turkey are graduates of this noble institution.

DR. WOODFORD, Bishop of Ely, who recently died, graduated from Pembroke College in 1842 as senior optime and second class in classical tripos. He early attracted the notice of Bishop Wilberforce, who made him his chaplain and friend. His first great promotion came with the offer of the vicarage of Leeds.

AT the recent opening of a new addition to the London Temperance Hospital—an establishment started to test the question as to the value of alcohol in the treatment of disease—it was stated that in only three out of upwards of 3,000 cases last year had alcohol been used. In these three cases no sensible benefit had resulted, while the average mortality in the hospital since 1873 had been but five per cent. The number of patients treated since the commencement was 22,500.

Ministers and Churches.

NIGHTLY revival services are being held in the Presbyterian Church, Bradford.

THE Rev. J. C. Cattanach, of Sherbrooke, has received a call from St. Andrew's Church, Halifax.

THE Rev. D. Currie has declined the call from the congregation of Richmond Bay West, P. E. I.

THE Rev. Joseph Allard has resigned the pastoral charge of the French Protestant Church, Quebec city.

WE understand the call to Alexandria has been declined by the Rev. K. MacLennan, M.A. It is to be hoped that spirited and rising congregation may soon secure a harmonious settlement.

DR. REID has received from the *Northern Advocate* \$60, viz.: for Knox College Students' Missionary Society, \$10, and \$50 for expenses of Missionary to India (J. W. Goforth). This will be reported to Foreign Mission Board.

THE sixteenth anniversary tea meeting in connection with St. Andrew's Church, London, was made the occasion of a grand sacred concert, given in the body of the church, under the presidency of the pastor, Rev. J. Allister Murray. The music rendered was of a high order, and was heartily enjoyed by the large audience present.

ON the evening of Oct. 23rd last a pleasing event took place in the office of the Western Bank in Tilsonburg. The Rev. M. McGregor, pastor of the Tilsonburg Presbyterian Church, and a number of the members and adherents of the church having met together in the bank, advantage was taken of the occasion to present Mr. McGregor with a very fine Astrachan coat suitable for winter driving.

THE Rev. J. Sieveright, B.A., Presbyterian minister in Muskoka, delivered a most entertaining and instructive lecture on "The Far West" last week, in the school-room of St. Andrew's Church, Peterborough. The reverend lecturer graphically described the maladministration of Indian affairs that prevails in our North-West Territories, stating that the course of missionary work and enterprise was seriously retarded and hampered by it. The audience, which was fairly large, heard him with great attention, and were much pleased with his lecture.

WE notice from late Manitoba papers that Dr. Bryce, of Manitoba College, has been chosen a member of the American Historical Association, a very influential society of authors in American history. We notice also that Dr. Bryce has been elected a corresponding member of the Celtic Society of Montreal. This, we understand, is not so much from having the blood of the Gaul in his veins, though we believe Dr. Bryce is by descent a Perthshire Highlander, as for the part he has taken as a historian in writing the history of Lord Selkirk's Highland Settlement, which was the nucleus of Manitoba, and for other investigations into the history of the Celts on this Continent.

THE Rev. Dr. Cochrane, of Brantford, officiated with great acceptance in St. Andrew's Church, London, on Sabbath, November 8th. Dr. Cochrane is always welcomed in London by large and attentive audiences, and this occasion was no exception to the rule. On Monday, November 9th, Dr. Cochrane lectured in Glencoe on "The Martyr Heroes of Scotland." The lecture was delivered in Burns Church to a large and appreciative audience. Eloquent and instructive, this lecture furnishes this kind of intellectual food necessary to a proper understanding of the precious heritage received from those men of whom the world was not worthy. The pastor, Rev. J. Robinson, presided. To a vote of thanks moved by Rev. N. McKinnon, Dr. Cochrane expressed his pleasure at being present in Glencoe, and wished pastor and people much success.

THE *Port Hope Guide* says. The lecture delivered last week in the First Presbyterian Church was full of interest. Mr. Sieveright gave a graphic account of some of his personal experiences in reaching his far off field of labour. He is an enthusiastic admirer of the Saskatchewan country, its climate, people and resources. He came into personal contact with all the leaders of the late rebellion, and gave his impression of how it might have been prevented. The dissatisfaction among the whites of Prince Albert, irrespective of creed or politics, was as great as among the Half-breeds; but the latter had not patience to exhaust all constitutional methods of securing redress before resorting to arms. He spoke of the happy effect of the prohibitory policy as to the liquor traffic in the North-West, the abuse of the permits, too freely granted by the Lieutenant-Governor, being its chief weakness. To Mr. Sieveright's energy and promptitude the location of the town of Prince Albert on the mission property is due.

THE annual meeting of the Charles Street Presbyterian Church Ladies' Working and Aid Society was held in the vestry and Bible class rooms of the church. On Friday afternoon last a very large number of the ladies of the congregation being present, Mrs. J. C. Hamilton, president, in the chair, after the meeting was opened by devotional exercises, the secretary's and treasurer's reports were read and adopted, showing that the society during the past year has done much good, not only in helping the deserving poor in the northern part of the city, but in buying material and meeting weekly to make the same up in useful garments, and also in collecting cast-off clothing and sending the same to the Indian mission in the North-West over which the Rev. Mr. Hodnett has charge. They (the society) have also sent money to missions. The treasurer reported a balance of over \$25 on hand after paying all charges. Mrs. J. C. Hamilton was re-elected president; Mrs. R. S. T. Davidson and Mrs. Carman vice-presidents; Mrs. Hodgson, secretary, and Mrs. A. Finlayson, treasurer. The members of the society meet every Friday afternoon in the church parlour for work.

INTERESTING anniversary services were held in Saint Andrew's Church, London, on Sabbath week. The preacher

on the occasion was the Rev. William Cochrane, D.D., of Zion Church, Brantford. The morning sermon was an able exposition of the truth contained in Eph. i. 13-14. A special service for children was held in the afternoon, at which Dr. Cochrane and the Rev. Messrs. Thompson and Sutherland delivered stirring and attractive addresses. Dr. Cochrane, in beginning his remarks, spoke more particularly to the older members, contrasting the magnificent temple of to-day with the old building in which he had preached when Dr. Scott was pastor, and referring to the progress made as a great cause for rejoicing. In the evening Dr. Cochrane preached from 2 Chron. xxv. 9. After illustrating and enforcing the general principles contained in the text the preacher next addressed himself especially to young men. He hoped they might be kept from temptation and lead such a life as to reflect honour on themselves and their parents. Many of them had come from country homes, and he urged them to obey the teachings of their mother. He asked could they afford to live without Jesus—without the faith that carried their father and mother to heaven, and neglecting the old family Bible. He concluded by urging young men to begin a new life and accept salvation at once.

THE congregation at Carman, Manitoba, erected a church this summer which was opened on the 18th of October. The Rev. J. Robertson, Superintendent of Missions, preached in the morning, the Rev. Mr. Townsend, of Manitou, in the afternoon, and the Rev. Mr. Whimster, Secretary-Treasurer of the Synod's Home Mission Committee, in the evening. All the services were largely attended. On Monday there was a soiree, when the building was completely filled. Addresses were given by the gentlemen above named and by the Rev. Mr. Lantrow and Mr. Barclay. The musical part of the programme was ably filled under the leadership of Mr. Haverson. The church is a frame structure, 26 x 41, costing about \$1,400. It is neat and comfortable, with a seating capacity of about 200. The Rev. W. R. Ross is pastor of the congregation and has done valuable service in the district for our Church. For years Mr. Ross ministered to the Presbyterians scattered over a wide area and was instrumental in erecting the church at Campbellville and that at Miami. The congregation cheerfully seconded Mr. Ross's efforts in the enterprise as shown by the whole cost being covered by the subscription list. A faithful fulfilment of obligations and the church will soon be out of debt. We wish pastor and people every success in their new venture. Should the railway pass through the town, as is expected, the frame building must soon give place to brick, for a better farming district than is found along the Boyne River does not exist in the Province.

THE Rev. John Brown, whose death occurred recently at Newmarket, Ont., was born in Kirkcubrightshire, on the 20th of September, 1807. While still a young lad he displayed much aptitude for study. At the age of twelve or thirteen he began attending the Grammar School of Kirkcubright. Here he remained for three years, and when only sixteen he entered the University of Edinburgh, where he enjoyed the great privilege of hearing Christopher North's Lectures in Moral Philosophy. He was licensed to preach the Gospel in 1832, and after a few years became assistant minister in the parish of Tranent. He retained to the last the fondest recollections of his work, and would recall many pleasing reminiscences of communion seasons in the parish. In 1852 he went to Florida, where he found the climate unfavourable, and came to Canada in 1854, when he was inducted into the charge of Newmarket. For more than twenty years Mr. Brown laboured in this field, preaching in Aurora, Holland Landing and Queensville as well as Newmarket. In 1875 he felt constrained, through increasing infirmities, to retire from the active duties of the ministry. He was a man of ripe scholarship, and his sermons were distinguished for great clearness. At the time of his death he had been over fifty-two years a minister. He was one of the most genial of men, warmly attached to the Church of his fathers, and ready to give a hearty welcome to any brother minister who crossed the threshold of his manse. Peacefully and calmly he fell asleep in Jesus, on the evening of Thursday, the 29th of October, 1885, having passed the allotted span of three-score years and ten.

A VERY interesting entertainment was given on the evening of Thursday the 12th, to the returned soldiers by the Young People's Association of the West Presbyterian Church. About thirty of "C" Company, Infantry School, attend West Church and most of them, along with six others from that church, were called to the North West. A large assembly of friends met to show their interest in them and to express their joy at their safe return. The chair was occupied by the president of the Young People's Association, Mr. R. A. Gourley, who told the returned soldiers that all had prayed for them when absent and now rejoiced in their presence with us. Several piano solos and duets were rendered, also songs and recitations—one very amusing—by a member of "C" Company. The pastor, Rev. R. Wallace, also gave an address congratulating the soldiers on their safe return, and their true heroism and patriotism. He said the time would come when war would cease, when through the influence of Christianity men generally conformed to the golden rule laid down by Christ. But in the meantime patriotism demanded that we shall stand by our country and defend her against every foe. He showed that many soldiers have risen above the natural tendency of war to harden the heart and have exhibited the noblest traits of moral and religious character. Not only have we Bible instances of great warriors like David with tenderest hearts, but in later ages, under Christian influence, history tells us of many noble and generous men who wore the military garb. Several great victories have also been won by praying soldiers. Thus was gained the victory of Bannockburn and the continued triumph of Cromwell and his Ironsides who swept the proud Cavaliers before them as the chaff is driven before the wind. Thus in the great crisis of the Sepoy Mutiny in India the scale was turned by Havelock and his "saints" or praying soldiers. So also the regiments formed by the roughs of New York at the beginning of the Civil War were the first to flee from the field of battle, whereas the God-fearing men of the North fought it out to final victory under General Grant, who feared

God and knew no other fear. Mr. Wallace then showed that there is another kind of heroism yet more important—moral heroism—to be able to say "No" to the tempter and to the many allurements they will all meet. They should adopt right principles and act upon them at all times. Godliness promotes industry, economy, honesty and truthfulness, and these are the elements of true success in business. Many with such a character have risen from the lowest to the highest positions. Refreshments were then served both to the soldiers and the large number of young people and their friends that had assembled and all felt that they had enjoyed a very pleasant evening.

DR. CALVIN McQUESTEN, of Hamilton, a venerable elder so well and favourably known for many years for his Christian worth and service, passed away in his eighty-fifth year, full of faith and hope. He was the oldest member of the Session of MacNab Street Church. His funeral was largely attended by the citizens of Hamilton and by many friends from a distance. The Rev. D. H. Fletcher, in closing an impressive sermon having special reference to his death, said that it was due to the memory of the deceased elder and to the congregation that reference should be made to some features of his Christian character, with a view to stimulate themselves to greater fidelity and earnestness in their Christian life. Dr. McQuesten loved the Saviour and served Him to the close of his long and useful life. He loved God's Word and read it prayerfully and systematically. The sacred volume was his daily companion, and when not able on account of the infirmities of old age to read any portion of it continuously himself, he loved to hear it read by others. He especially loved the Psalms of David and the Gospels; that of John being his favourite; and the portions of it in which he delighted most to read toward the close of his life were the fourteenth to the seventeenth chapters. He acquired the habit of reading the Word of God daily when quite young, and continued it through life, delighting in it more and more as he advanced in years. He appreciated very highly the means of grace. When enjoying health and strength his seat in the sanctuary was always occupied at both the morning and the evening service. He relished evangelical preaching in which the needs of humanity and the freeness of Divine grace were unfolded. His favourite sermons were those which gave prominence to the work of Christ, and to the mission and work of the Holy Spirit. In church polity he was a staunch Presbyterian, and in creed an intelligent Calvinist. His favourite writers in theology were Dr. Witherspoon, Jonathan Edwards and Dr. Charles Hodge. He had the writings of these eminent divines in his possession, read them frequently, and prized them very highly. He was a generous supporter of the Gospel. He contributed toward the erection of the church in which he worshipped before uniting with this congregation upwards of \$20,000, probably the largest amount given by any member of the Presbyterian Church in this city toward the erection of a church. He had taken a deep interest in missions from his youth, and always rejoiced to hear of the success of the Gospel in foreign lands. He contributed every year through the missionary association of the congregation the sum of \$200. He was a man of prayer. He regularly, when able, attended the prayer meeting, and greatly encouraged us by his presence and earnest prayers. It was his privilege to conduct family worship in his own house the night before he died. He retired to rest apparently in comparatively good health for a man of his advanced years. In the morning he was found asleep, but it was the sleep of death. He died alone, and yet not alone, for the Divine Master was with him. Gently called by the voice he knew so well, he gently passed away, and we are comforted with the assurance that for him to die was gain.

PRESBYTERY OF STRATFORD. A regular meeting of this Presbytery was held in Knox Church, St. Mary's, on the 10th inst. There was a good attendance of members. A circular from Dr. Reid anent the work of an additional professor in Knox College was read. Mr. Henderson, Convener of the Presbytery's Committee on the Widows and Orphans' Fund, made a statement regarding contributions to that fund. He was requested to bring in a report of the condition of the fund at next meeting. Mr. Tully presented an overture regarding term service in the ministry. It was agreed that copies of the same should be sent to the members and the consideration of the overture deferred until next meeting. At two o'clock the Presbytery proceeded with the induction of Rev. A. Grant. Mr. Hamilton presided and called upon Mr. McKibbin who conducted divine service, preaching from John x. 27. Dr. James, formerly of Hamilton Presbytery, and Rev. Messrs. Henderson and Hincks, of the Methodist Church, and Rev. Mr. Wright, of the Episcopal Church, being present, were invited to sit and correspond with the Presbytery. Mr. Hamilton then narrated the steps taken and put the usual questions to Mr. Grant, which were satisfactorily answered. He then engaged in prayer and in the usual terms inducted Mr. Grant to the pastorate. The right hand of fellowship was then given by the members of the court. Mr. P. Scott addressed the newly inducted pastor, and Mr. Henderson the congregation. These services were brought to a close by singing and pronouncing the benediction by Mr. McPherson. Mr. Boyd then conducted Mr. Grant to the door where the congregation extended to him their greetings. The Presbytery considered a circular anent the amount to be raised by this Presbytery for the Augmentation Scheme. Messrs. Turnbull, Grant and Wood were appointed to divide that amount in proper proportion among the congregations in the bounds. The committee appointed to examine Mr. J. B. Hamilton reported. The Presbytery agreed to sustain his examination and recommended that he be engaged to labour in the mission field. The Presbytery then adjourned to meet in Knox Church, Stratford, on the second Tuesday of January, 1886.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg met in Knox Church on Wednesday, the 7th ult. There were present Revs. A. McLaren, D. M. Gordon, C. B. Pitblado, J. Herald, J. Laurence, C. W. Bryden, S. Polson, J. Pringle, Prof. Bryce, Prof. Hart and D. B. Whimster,

ministers, and Mr. C. M. Copeland, elder. In the absence of Mr. Douglas, Moderator, the Presbytery appointed Rev. A. M. McLaren Moderator, *pro tem*. The Presbytery resumed consideration of the petitions from Plympton and Millbrook tabled at its last meeting. The Clerk informed the court that he had cited the several congregations and persons interested to appear at this meeting of Presbytery as instructed. There appeared Rev. A. McLaren, on behalf of himself and the Session of Springfield. Sunnyside and Cook's Creek; Rev. S. Polson on behalf of himself and his mission field, and Messrs. Doids and Hislop on behalf of the village of Sunnyside and Plympton respectively. These were severally heard, and the Presbytery then, on motion of Rev. Mr. Pringle, seconded by Rev. Mr. Whimster, adopted the following, viz.: That North and South Plympton and Millbrook be erected into a separate group of stations, and that on the payment of the arrears due, as per subscription lists, to Rev. S. Polson, the congregation be allowed to call a minister on their application; therefore, that Clearsprings and Niverville be constituted a field as soon as possible, and that Mr. McLaren give fortnightly supply to North Plympton in the meantime. Rev. Mr. Pitblado reported from the committee anent missionary meetings as follows: Your committee beg to report that they recommend that the following missionary deputations be appointed to visit the congregations severally named and instructed to arrange for the holding of missionary meetings in each of the stations connected with the respective fields to which they are sent. Your committee would also recommend that the undermentioned be in the respective deputations (the first named to be the Convener in each case), to visit the following fields and conduct meetings therein: 1. Rat Portage, Port Arthur and Fort William—Rev. Messrs. Gordon, Herald, McKenzie and Nairn. 2. Winnipeg, Kildonan and Selkirk—Rev. John Pringle, Principal King, Profs. Hart and Bryce, and such elders as can be obtained to assist therein. 3. Springfield and Clearsprings Groups—Rev. Messrs. Gordon, McLaren and Polson. 4. Meadow Lea, Stonewall and Greenwood Groups—Rev. Messrs. Lawrence, McFarlane and Pringle. 5. Dominion City, Emerson and Morris—Rev. Messrs. Pitblado, Douglass and Quinn. 6. Headingley Group—Rev. Messrs. Whimster and Gordon. Rev. Jas. Herald tendered his resignation as missionary in charge of Port Arthur, and asked that the same take effect at the end of the current month of October. On motion of Prof. Bryce, duly seconded, it was agreed that the resignation of Mr. Herald be laid on the table, and that the above mentioned missionary deputation to Port Arthur be instructed to meet and confer with the congregation and managers interested in regard to the supply desired. The Superintendent of Missions then read his written report anent his visits to Fort William and Fort Frances. On motion of Prof. Hart, duly seconded by Mr. Polson, the report was received and considered *seriatim*, and the Superintendent thanked for his diligence. On motion of Mr. Gordon, seconded by Prof. Hart, the Presbytery agreed to adopt the first recommendation that a suitable missionary be appointed in charge of Fort William, and that Rev. R. Nairn be such missionary, and that in consequence of this appointment the Clerk be instructed to add his name to the roll of Presbytery. On motion of Rev. Mr. Gordon, seconded by Prof. Bryce, the Presbytery agreed to amend the second recommendation so that it be to the effect that the missionary in charge, together with Dr. Smellie and Mr. Maitland, be appointed an interim session for Fort William, and instructed to proceed to the formation of a session therefor as soon as practicable. On motion of Mr. Copeland, duly seconded, the recommendation anent Fort Frances was referred to the Home Mission Committee. Mr. Gordon, the student missionary, who has been in charge of this field, being present, was requested to address the Presbytery in reference to Fort Frances and his summer's work there. This he did in brief terms, and informed the Presbytery regarding the condition and prospects of the place. The Clerk was authorized to issue in due form a presbyterial certificate to Rev. Thomas McGuire, formerly of Emerson. Mr. Jas. Scott reported having carried out the instructions given him by the Home Mission Committee anent Marais. The report was received and referred to the Home Mission Committee. The Presbytery agreed to ask Mr. Donald Munro to supply Dominion City, etc., in the meantime, and that further supply thereof be referred to the Home Mission Committee. Mr. McLaren was appointed to supply Emerson for the next Sabbath, and Mr. Copeland, was asked to take his place in Springfield, etc., on that day. Rev. Mr. McKenzie was re-appointed missionary in charge of Rat Portage for six months. The Presbytery then adjourned to meet in Knox Church, Winnipeg, on the last Tuesday of November next, at half-past seven o'clock p.m. —D. B. WHIMSTER, Pres. Clerk.

MONTREAL NOTES.

THE annual meeting of the Young People's Association of Erskine Church, Montreal, was held on the evening of Monday, the 9th inst., the attendance being the largest for many years. After devotional exercises conducted by the Rev. L. H. Jordan, the President, Alderman Archibald, reviewed the work of the past year. It was agreed to alter the constitution of the society so as to render ladies eligible for membership. The following were elected office-bearers for the ensuing year: Hon. President, Rev. L. H. Jordan, B.D.; President, J. S. Archibald, Esq.; Vice-Presidents, Messrs. R. S. Weir and R. A. Becket; Secretary, Mr. W. S. Leslie; Treasurer, Miss J. Johnston; Committee—Misses J. McIntyre, Grace Angus and E. McIntyre, and Messrs. J. R. Lowden, W. M. Warden and G. C. Becket. The society meets for mutual improvement every alternate Monday evening and gives several public entertainments during the season. On Monday, 14th December, they are to give a reception to all the students of the Presbyterian College. The meeting will be largely of a social nature, and is intended to make the families of the congregation acquainted with the young men who are studying in the city with a view to the ministry of the Church.

PETITE COTE is a suburb lying a little to the east of the

city, where there is a Sabbath school held every Sabbath afternoon, connected with the Crescent Street Church, and where the Rev. A. B. Mackay conducts a service monthly on a week evening. The other evening a most interesting "harvest home" service was held in the school house, which was beautifully decorated for the occasion by the young people of the district. The service was conducted by Mr. Mackay, the musical part being furnished by the choir of the Crescent Street Church, aided by the "Abt Quartette." After refreshments, a collection was taken on behalf of the Montreal General Hospital, which amounted to the handsome sum of \$700.

To give your readers an idea of the kind of food served up to the French Canadian Roman Catholics here, the following extracts are taken from a report in a city paper of a sermon preached on Sabbath evening by Father Giband in the large Notre Dame Church: "We must not read Protestant Bibles, for they are adulterated and falsified. They have been changed into a hundred different forms and the revised edition is nothing but an outrage on Christianity and a book of lies. The Protestant Bible is the word of man. In it you will find destruction; and I am sorry to say that there are Catholics who have had the weakness to believe that Protestant Bibles are true. Protestants are very sociable and polite with their Bibles. They send their agents throughout the country, such as colporteurs, Point aux Trembles theologians, renegades and apostates, with tracts and Bibles; and now I repeat again, and I must be understood, that the Church forbids you to read those Bibles. If you have any of them in your house burn them; and if you don't want to burn them bring them to me and I will burn them."

A SPECIAL meeting of the Montreal Presbytery was held in Knox Church on Saturday morning, 14th inst. The call from Hyndman and Osgoode Line, addressed to Rev. A. Lee, of Russelltown, was read, with reasons of translation and guarantee of stipend. At this stage Mr. Lee intimated to the Presbytery that after prayerful consideration he had been led to feel that his duty was to decline the call. The Presbytery thereupon resolved to set the call aside and proceed no further in the matter.

THE induction of the Rev. Thomas Bennett into the charge of Taylor Church, Montreal, was appointed to be held on Tuesday, 1st December, at eight p.m.—the Rev. J. Fleck to preside, the Rev. Dr. Smyth to preach, the Rev. J. Nichols to address the minister and the Rev. R. H. Warden, the congregation.

THE first of Sir William Dawson's lectures on "Egypt in Relation to Bible History," was delivered on Thursday evening (Thanksgiving Day), in Stanley Street Church. Notwithstanding very unfavourable weather the lecture room was filled by a most intelligent audience. The lecture was one of great research and interest, and a very general desire is expressed that it may be published in full with the object on the same subject, to be delivered on Thursday, the 25th inst.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

NOV. 20. HEZEKIAH'S PRAYER ANSWERED. { 2 Kings 20 1885. 1-17.

GOLDEN TEXT. "The Lord hear thee in the day of trouble."—Psalm xx. 1.

INTRODUCTORY.

The fourteenth year of Hezekiah's reign was an important epoch in his life. It brought the sickness recorded in this lesson, and also the invasion of Sennacherib, both of which make his life so interesting and instructive.

In the last lesson it was seen that Hezekiah rebelled and refused payment of tribute to Assyria. When Sennacherib invaded the country, through weakness of faith, Hezekiah tried to buy him off by the payment of the enormous sum of three hundred talents of silver and thirty talents of gold—an amount equal to \$3,750,000. After receiving the amount, however, Sennacherib did not return, but sent an officer who in a long, boastful and blasphemous speech tried to induce Jerusalem to surrender.

Hezekiah sent to Isaiah asking him to pray to God for deliverance, and he assured the king that Sennacherib would hear a rumour and would return to Assyria as he came—disappointed in his purpose. He soon heard that the King of Egypt was coming against him, and being very eager to possess Jerusalem as a basis of operations against Egypt, he sent another letter to Hezekiah. Hezekiah laid the letter before the Lord and prayed for protection. Isaiah was sent to re-assure him, and that same night the angel of the Lord smote in the army of Assyria 185,000 men. It was not the whole army, but enough to discourage Sennacherib, and he hastened home to Nineveh, where he was slain by his own sons. The good Hezekiah had his troubles, but the Lord heard and delivered him and his faith was thus strengthened and the Church of God edified by his experiences.

EXPLANATORY.

I. Hezekiah's Sickness.—The nature of this sickness is uncertain. It is called in verse 7 a *laila*. It is certain, however, that it would have been fatal according to the law of nature. It occurred in the fourteenth year of his reign, as stated above, because he reigned for twenty-nine years and fifteen years were added to his life.

Isaiah. The author of the prophecy of that name, who prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. (Isaiah i. 1.) He came with other messages very different from this. He was sent to assure Hezekiah that Sennacherib could not conquer him; but now *Death*, the invincible, was coming, and none can stand when he comes.

Set thine house in order.—Make such a disposal of your affairs as you think best, and do it *at once*, for you have but

a few days in which to live. We should all have our worldly affairs in such order as to cause no confusion or injury after we are gone.

Many neglect that; but a much larger number neglect to put their souls in a right condition before they die. We read in 2 Samuel xxiii. 23 that Ahithophel put his house in order and then went and hanged himself. How many are guilty of the same folly. They attend to everything but the most important.

II. Hezekiah's Prayer. ver. 3.—He turned his face to the wall, in order to have his mind free from distraction by his attendants, and prayed to the Lord, and wept violently. His weeping shows that he was unwilling to die. He was in the prime of life, and to die at that age was regarded as an indication of God's displeasure. He besides wanted to complete the great work he had begun and so far accomplished.

Walked before Thee in truth, etc.—His ability to do that, he knew, came from God Himself through faith, so that it was not boasting. God constantly in His word promises blessings to the obedient, and, if we fulfil the condition, we may use it as an argument with God. It is good for the man who, when told that he is about to die, can say that he tried to walk before God with a perfect heart. "Let me die the death of the righteous," said Balaam, as many do, without, however, living the life of the righteous.

III. Prayer Answered.—Isaiah had not left the court of the palace, when word came to him to go back and tell Hezekiah that the Lord heard his prayer and that fifteen years would be added to his life.

Our God sees tears, and hears prayers, and answers. Go up to the house of the Lord.—Something Hezekiah was in the habit of doing, and loved to do. On the third day he would be again privileged.

Deliver the city.—Perhaps one of the reasons he was so unwilling to die was the invasion of the Assyrians. He is told that the city will be delivered.

David's sake.—God has not forgotten the promises to David, and for his sake, as well as the glory of His own name, these blessings are granted. No word falls to the ground.

Cure.—Isaiah commanded them to put a lump of figs upon the boil, which they did, and he was cured. Figs were used for that purpose. The figs were not the cause of the cure, but it was the natural basis on which the miracle was wrought, as was so often the case. Recall Elisha's miracles, such as salt in the water at Jericho, meal in the poisonous pottage, etc. So with many of the miracles of Christ.

Sign.—The sign of the *fiat* was given to Gideon, and of dumbness to Zechariah. (Luke i. 20.) To Hezekiah the sign was that the shadow of the sun went back ten degrees.

Dial.—This is the same Hebrew word that is elsewhere translated *degrees*. By many it is believed to be the right translation here. That Ahaz had steps so arranged that the shadow of an obelisk so fell upon them as to mark the hours of the day.

Others think that Ahaz, who had a taste for foreign inventions, introduced a dial from the Assyrians, which is quite possible. It was a concave hemisphere, with a globe in the centre, by which the shadow was cast.

Ten degrees.—Went back ten degrees, owing probably to a miraculous refraction of the rays of light. It was a beautiful illustration of the fact that the close of Hezekiah's life was put back fifteen years.

IV. Congratulations from Babylon.—In 2 Chronicles xxxii. 31, we learn that the King of Babylon heard of the wonderful cure and the miraculous sign and sent to enquire about it. The real reason of the visit, according to Josephus, was that the Babylonians were now coming to the front and ready to make war on the Assyrians, and wanted an alliance with Hezekiah, who had already rebelled.

Hezekiah boasted.—His vanity was touched by such a visit. From 2 Chron. xxxii. 25, 26, we learn that Hezekiah was not as faithful as usual. He was getting proud and the Lord allowed him to be in this way tested. He was flattered and received the ambassadors most graciously, and to make their visit as pleasant as possible, and especially to make himself appear as important as possible, he showed them all the treasures of his dominion.

Isaiah's visit.—He was a fearless and faithful servant of the Lord, always speaking to the point. He asked, "Who are these men?" Hezekiah shows elation in his answer, "They came from a far country. They came a long way to see me."

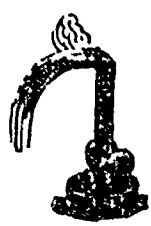
"What saw they?" continued the prophet. "They saw all in my house." "Then hear the word of the Lord. All these things they saw shall these same Babylonians carry away. Your vanity has tempted them to the destruction of your kingdom."

We are not to regard *this sin* as the only reason for the judgment. The sins of Judah were preparing for its destruction; but the sin of Hezekiah was *in the line* of all else that was evil, and it was a fitting rebuke that he should be told what was coming.

Answer.—Hezekiah's answer shows the true piety of the man. He at once bows to the divine will and says: "Good is the word of the Lord which thou hast spoken," and discerns *mercy* in the fact that it will not come in his day.

PRACTICAL SUGGESTIONS.

1. The best will not escape sickness.
2. Let all interests be in such a condition that death cannot surprise us.
3. Prayer is always in place, but especially when we expect soon to meet our Judge.
4. How many instances in which God answered prayer!
5. God is pleased to confirm His word by signs in order to assist weak faith.
6. Pride is an abomination in God's sight, and He casts it to the ground.



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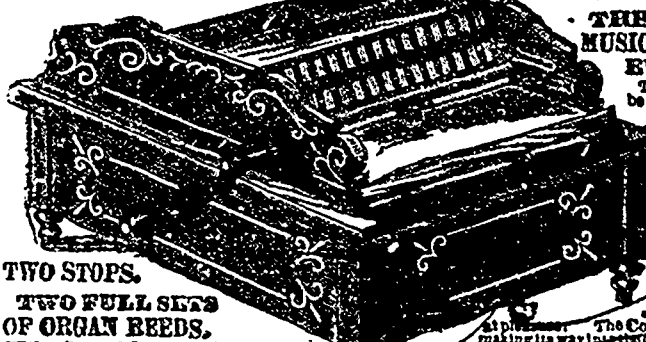
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Unprincipled Parties who flourish only upon the ruins of others, saw in this reputation and sale an opportunity to reap a golden harvest (not legitimately, not honourably), for which purpose they have made imitations and substitutions of it in every section of the country, and many druggists, who can make a larger profit on these imitation goods, often compromise their honour by forcing a sale upon the unposted customer. Yes, undoubtedly the manufacturers could well afford to ignore such instances of fraud so far as the effect upon themselves is concerned, for their remedies have a constant and unremitting sale, but they feel it to be their duty to warn the public against such imitations and substitutions, non-secret and otherwise. The individual who buys them and the public who countenance their sale alone suffer: in mind, body and estate there for.

The authors of some of these fraudulent practices have been prosecuted and sent to prison for their crimes, but there is another class who claim to know the formula of this remedy and one Sunday school journal, we are told, has prostituted its high and holy calling so far as to advertise that for twenty-five cents it will send all new subscribers a transcript of the Warner formula! This formula, by the way, must be a wonderfully kaleidoscopic affair, for there is hardly a month passes when some paper is not issued which pretends to give the only correct formula!

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not be too strongly emphasized. As you would prefer virtue to vice, gold to dross, physical happiness to physical misery, shun the imitator and refuse thereby to lend your aid financially to those who seek to get, by trading upon another's reputation and honesty, a sale for wares and goods which on their merits are fit only to be rejected as the veriest refuse. You can neither afford to patronize such people, nor can you afford to take their injurious compounds into your system. When you call for Warner's Safe Cure see that the wrapper is black with white letters and that the wrapper and label bear an imprint of an iron safe, the trade mark, and that a safe is blown in the back of the bottle and that a perfect 10 promissory note stamp is over the cork. You can't be imposed on if you observe these cautions.

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In Cashmere and Scotch Lamb's Wool, in Vests, Drawers, and Combination Suits.

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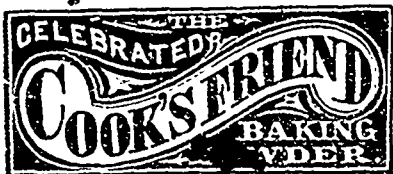
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MEETINGS OF PRESBYTERY.

- LANARK AND RENFREW.**—In Zion Church, Carlton Place, on 24th November.
- LINDSAY.**—At Lindsay, on Tuesday, November 24, at eleven a.m.
- SARNIA.**—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m.
- BURTON.**—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m.
- KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 22nd, at half-past ten a.m.
- PETERBORO.**—In St. Andrew's Church, Peterboro', on Tuesday, January 13th at half-past ten a.m.
- LONDON.**—In First Presbyterian Church, London, on Tuesday, December 8th, at half-past two p.m.
- MAITLAND.**—At Wingham, on December 14th, at half-past one p.m.
- PARIS.**—In Zion Church, Brantford, on December 16th, at eleven a.m.
- BARRIE.**—At Barrie, on Tuesday, 24th November, at eleven a.m.
- SAUGEEN.**—In the Presbyterian Church, Mount Forest, on Dec. 15, at eleven a.m.
- OWEN SOUND.**—In Division Street Church, Owen Sound, on December 15, at half-past one p.m.
- MONTREAL.**—In the David Morrice Hall, on the second Tuesday in January, 1886, at ten a.m.
- GREENBARK.**—At Lancaster on December 14th, at eleven a.m.
- WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, November 24, at half-past seven p.m.
- STRATFORD.**—In Knox Church, Stratford, on the second Tuesday in January, 1886.
- BROCKVILLE.**—At Prescott, on December 1st, at two p.m.
- WHITBY.**—In Bowmanville, on the third Tuesday in January.
- CHATHAM.**—In the First Presbyterian Church, Chatham, on the 8th of December, at ten a.m.
- OWEN SOUND.**—In Division Street Church, Owen Sound, on December 15, at half-past one p.m.
- BROCKVILLE.**—At Prescott, on Dec. 1, at two p.m.



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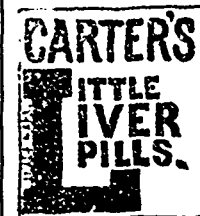
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