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ESCALLOPED CABBAGE.—Let two quarts sliced raw cabbage stand in cold water one hour; drain and chop rather coarse. Melt two tablespoons butter, add the cabbage, 1 tablespoon flour, 1 teaspoon salt, 1 saltspoon pepper, and 1 cup milk. Simmer ten minutes. Pour into a buttered baking dish. Cover with buttered crumbs and bake until brown. It takes about thirty minutes to boil tender. If not put into the baking dish with crumbs on top, it is called creamed cabbage. Half a medium-sized cabbage makes about two quarts. An excellent way to serve cabbage.

ROSSIN HOUSE.

E. W. GILLET, Esq., Mark H. Irish, Proprietor, Toronto, Ont. Toronto, Ont., Can., July 8, '83.

DEAR SIR,—Your agent called upon us some time ago and left samples of your Baking Powder, which we decided to give a fair trial, and after doing so, our pastry cook, Mr. P. J. Chorman, reports to me that it is the best baking powder he has ever used, and a powder that produces the best results, and I therefore take great pleasure in recommending your "Imperial" Baking Powder, and also in sending you this testimonial. During the time that we have used it, we have always found it the purest powder, free from all adulteration and do not require to use as much as of other powders, and we can recommend your "Imperial Baking Powder" as the best in the Toronto market. Respectfully yours,
JOHN S. BOYN,
Steward, Rossin House.

DR. HARVEY'S SOUTHERN PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.

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THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from its external, and CUTICURA RESOLVENT, the new Blood Purifier, internally cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Relief in one minute, for all pains and weak nerves, in CUTICURA ANTI-PAIN PASTER the only pain killing plaster 30c.



Campbell's Cathartic Compound (Liquid.)
Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and a picture of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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WHA THE CARBOLIC SMOKE BALL

AND DEBELLATOR WILL DO.

READ THE FOLLOWING: THE CATTLE KING.

Ald. Frankland writes:—"I am delighted with your remedy, and I predict for it a large and increasing demand. I have loaned mine to several of my friends, and I have no doubt it will benefit them as it did me. Sincerely yours, G. F. FRANKLAND."

A wholesale provision merchant writes:—"In reference to your Carbolic Smoke Ball and Debellator treatment, I consider them a boon to suffering humanity. Yours, etc., JAMES DI EASON & Co., West Market Street, city."

Mr. G. K. Bently, Artist, 81 King St. East, writes:—"We have used the Smoke Ball treatment in our family for the last year, and consider it a valuable remedy for Catarrh. Very respectfully, G. K. BENTLEY."

FREE TEST AT ROOM O, YONGE ST. ARCADE. Full treatment \$3.00, which lasts for months; by mail, 8 cents extra.

GOLD MEDAL, PARIS, 1878. BAKER'S Breakfast Cocoa.
Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has more than three times the strength of Cocoa mixed with Starch, Arrow-root or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

THE CANADA PRESBYTERIAN.

VOL. 18

TORONTO, WEDNESDAY, FEBRUARY 20th, 1889.

No. 8.

MORE GOOD WORDS.

A professor in a United States Theological seminary concludes a note with these words: I am much pleased with the enlarged form of the PRESBYTERIAN.

A worthy pastor in Eastern Ontario writes: THE CANADA PRESBYTERIAN is a credit to the church in Canada, the principles and polity of which it has ever been an able exponent.

A correspondent favours us with the following: Permit me also to offer my congratulations on the great improvement in the paper, I have been a subscriber since first number and rejoice in this sign of prosperity.

A gentleman who conducted a large and successful business in a Western Ontario town and who has now taken up his residence in Scotland writes: As you know I have been a subscriber to the PRESBYTERIAN from its first appearance, and it is my intention—even at this distance—to continue a subscriber. Your manly editorials on important and often delicate questions invariably commended themselves to your humble subscriber. It is to me a hopeful sign of the progress Presbyterianism is making in your great Dominion, that you have been able from time to time to improve the quality of the PRESBYTERIAN editorially and mechanically, and the recent enlargement and improvement in all departments of the paper are to me a clinching proof of its healthful progress. Those few Presbyterians—I hope they are few—who do not take your paper, do not know how much they are the losers. I am delighted with the new dress of the paper.

Conducted with Tact, Taste, and Ability.

THE CANADA PRESBYTERIAN, now entering on its seventeenth year of publication, has come out in a new and enlarged form, which enhances its hitherto attractive appearance. It is conducted with taste, tact and ability, and deserves the cordial support of the influential denomination in whose interest it is published.—*Empire*.

Has a look of Prosperity about it.

THE CANADA PRESBYTERIAN begins the new year with a handsome new re-arrangement of its make-up and an increase in size. THE PRESBYTERIAN has a look of prosperity about it.—*Toronto World*

A Financial Success.

THE CANADA PRESBYTERIAN opened the new year with a new dress. The paper is as bright and newsy as ever, and we are pleased to know it is proving a financial success.—*Napanee Express*.

A Credit to Presbyterianism.

THE CANADA PRESBYTERIAN comes to hand commencing with the New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.—*Barrie Gazette*.

"Knoxonian's" Papers a Valued Feature.

There is no better denominational paper in the Dominion than THE CANADA PRESBYTERIAN, which celebrates the holiday season by appearing in an enlarged form and a new dress. Fully fifty per cent. more matter is given than formerly, and every line of it is the very best. The papers by "Knoxonian" are alone worth the subscription price, and they are only one of many valuable features. No Presbyterian family should be without a copy.—*Cornwall Freeholder*.

A Manly and Judicious Exponent.

THE CANADA PRESBYTERIAN, the leading Church paper of the Presbyterian body in Canada, has been greatly enlarged and improved. It contains fifty per cent. more reading matter than it did before, and is now equal to the best church paper published on either side of the Atlantic. THE CANADA PRESBYTERIAN has always been an able, manly and judicious exponent of the principles and polity of Presbyterianism, and should have the hearty support of every one belonging to the denomination.—*Stratford Beacon*.

Deserves to Have a Large Circulation.

THE CANADA PRESBYTERIAN comes to us enlarged and improved with the new year. It is an excellent paper and deserves to have a large circulation.—*Brockville Recorder*.

Accurate and Comprehensive.

This old established and popular paper begins the New Year greatly enlarged and otherwise improved. It is ably edited and its news of church work, both at home and abroad, is accurate and comprehensive. It is now more deserving of support than ever from the Presbyterians of Canada.—*Dumfries Reformer*.

Ably Edited in all its Departments.

THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Presbyterians, but to all.—*Kincardine Reporter*.

A Valued Exchange.

Our valued exchange, THE CANADA PRESBYTERIAN, comes to us considerably enlarged, and otherwise improved. We congratulate our contemporary on these evidences of prosperity, and wish it every success in its important work.—*Canadian Baptist*.

A Most Creditable Organ.

THE CANADA PRESBYTERIAN comes to hand this week greatly enlarged and improved in appearance, being changed to a three column paper. It is in its seventeenth year, and is conducted with tact, taste and ability, is in fact a most creditable organ in the interests of the body it represents.—*Wingham Times*.

A Popular Religious Weekly.

This popular religious weekly begins the New Year enlarged and much-improved. Ably edited and containing accurate and comprehensive news of all church work, at home and abroad, it is more deserving of support than ever from the Presbyterians of Canada.—*Waterloo Chronicle*.

Notes of the Week.

EPISCOPACY, says a British contemporary, does not thrive on Scottish soil any better now than it ever did. It has been making huge exertions to possess the land, but judging from the statistics for the past year, the progress is backward. The membership for 1887-88 was 82,932, against 84,782 for the previous year, a decrease of 1,850.

THE Roman Catholic Church in Great Britain is well organized. In England and Wales there are one Archbishop (Westminster), sixteen bishops, with two suffragans, and one Cardinal (Newman), there are 2,380 priests, serving 1,306 chapels, churches and stations, with a considerable number privately employed. In Scotland, there are two Archbishops, four bishops, and 341 priests. Ireland has four Archbishops, with twenty-eight bishops.

THE *Belfast Witness* asks, Ought not the following calculations to make us ashamed of ourselves? With the money spent on drink in Great Britain there could be maintained 600,000 missionaries at £250 a year, 500,000 school-masters at £100, 5,000 churches at £2,000, 5,000 schools at £800. It would give to the world 200,000,000 shilling Bibles, 500,000,000 tracts at four shillings a hundred, would give 100,000 widows £20 a year, and 200,000 poor families £10 a year. Which do we value most—our glasses or our Bibles?

THEY are discussing whether London is getting better or becoming worse. It is noticeable that the correspondents who write to the *British Weekly* on the subject are not pessimists. The following brief note by Dr. Edmond is a fair specimen of their tone: In the controversy which has arisen lately as to whether London is better or worse than it was a generation ago, my sympathy is decidedly with the advocates of the favourable and hopeful view. I do think that this great city is better, as well as bigger, than when I first knew it. But as my opinion rests only on general observation, not on any special experiences or knowledge, I cannot offer it as of material value towards settlement of the question.

THE thirteenth report of the Toronto Hospital for sick children, has just been issued. The good work undertaken by this benevolent and charitable institution has been carried on with unabated faith and devotion, and has been a great benefit to a class that above all other sufferers appeals to the tenderest and most humane sympathies. It deserves the considerate support of the community. The number of cases treated during the year were 137; of these, thirty-nine are reported cured; sixty-two, improved; unimproved, twenty-eight, and four died. Ninety-eight were discharged, and there are at present in hospital thirty-five. In addition to these a number of outpatients receive treatment. The Lakeside Home also serves an admirable purpose.

CONCERNING two able ministers in the American Church, who have finished their earthly course, the *Chicago Interior* says: Andrew Paxton and the Rev. Dr. Noyes, whose deaths occurred so near together, both illustrated in their lives the power of a lofty purpose, steadily adhered to. Dr. Noyes deeply realized the sacredness of his mission, as preacher and pastor, and the fruit of his twenty years of faithful service in one field abides to testify to his influence for good. Mr. Paxton laboured, not so many years, but with similar faithfulness to duty, for the rescue of boys and girls from the perils and pollution of the dram shop; and the clear lives of thousands thus succoured and defended speak in his eulogy, louder than even the most emphatic resolutions of the citizens' league. Each was a worker for God. Each found his place—and filled it.

THE *Belfast Witness* says: The meetings of the Irish Temperance League showed that that excellent organization is continuing to do admirable service in the cause of temperance. We would be all much the poorer without it. It combines men of different religious opinions and different political sentiments in one common camp against the terrible evils of drink in a manner which is of the utmost service to the

cause. It is much to be regretted that an unpleasant element disturbed the proceedings at the meeting of Wednesday evening. But there was at least this agreeable feature in the midst of the turmoil, that there was no difference of opinion among the thousands present on the drink question. In whatever else they differed, all were in favour of the most strenuous legislation regarding it, and all will unite as one man in supporting the League in its efforts to obtain this legislation at the earliest possible moment.

IN answer to a correspondent who writes concerning funeral orations, our esteemed contemporary down by the sea, the *Halifax Witness*, sensibly says: Funeral sermons are seldom heard among Presbyterians in town or country. The practice of preaching a set sermon on the deceased the Sunday after his funeral is not to be encouraged. There may be exceptional cases, and it is for a minister to determine in regard to these. When a great and illustrious Christian is called away, or when the material for edification in connection with a humbler life is unquestionable, then by all means let the minister make such reference to the case as he can justify in the sight of God and men. We have known ministers (not Presbyterians), constrained by a prevailing custom, preaching eulogistic sermons over the remains of persons whose characters were, to say the least, not good. We have known ministers giving very deep offence to surviving relatives by refusing to eulogise a defunct drunkard! Such are the abuses against which our Church should guard.

TORONTO was favoured last week with a visit from Rev. Arthur T. Pierson, D.D., of Philadelphia. To the McAll Mission Auxiliary is due the credit of inviting him. For the benefit of that marvellous mission in France, Dr. Pierson delivered an able and eloquent address to a crowded audience in Knox Church. It opened with a powerful plea for missionary effort, and showed that the encouragement of divine aid was commensurate with the duty of preaching the Gospel to every creature. The remarkable history and progress of the McAll Mission was briefly and interestingly narrated. In Paris, last year, 17,000 meetings were held, with an aggregate attendance of 1,114,232. It is safely estimated that 50,000 persons, who formerly were free thinkers and indifferent to their religious interests, are under Gospel influence through these mission halls. Besides, there is great willingness all through France to listen to the simple preaching of the Gospel. On the following day, Dr. Pierson addressed the students of Knox College, and an hour later those attending Toronto University, and in the evening lectured to young men in Association Hall.

CHURCHES have not attained eminent success as publishers. The successes are few and the failures many. A sprightly New York writer has the following in his letter to the *Interior*: When the Assembly took the little *Foreign Missionary* by the throat and choked the life out of it, it was not only self-sustaining, but it was paying a surplus over its expenses into the treasury of the Foreign Board. That surplus was destroyed. Then the renewals stopping with May, when the Assembly decreed its death, it cost the Board about \$4,000, dead loss of cash, to carry it on to the end of the year. Then the *Church at Home and Abroad* started in, and at the end of this year the Foreign Board had to pay about \$3,000 as its share of the dead loss on the publication of that magazine. Here, then, we have the loss of an established revenue, and about \$7,000 in actual cash. The magazine is now running at a greater loss than ever, so that we shall have not less than \$3,000 more to come out of the Foreign Board at the end of the year—or at least \$10,000 in cash lost, besides the lost revenue of the dead monthly—out of one Board alone. This money was given by the people for foreign missionary work—not for experimenting in magazine publishing. The Boards are all especially dissatisfied with the magazine—so far as our inquiries among them extended. At the next Assembly, there will be a large number of nostrums offered for the benefit of the *Church at Home and Abroad*. The only objections we have to administering them all are the doctors' bills that will accumulate, and which will have to be paid out of the money contributed by the people for missionary work.

Our Contributors.

CLEAR THE DECKS FOR ACTION.

BY KNOXIAN.

In the peroration of an eloquent speech Principal Willis once asked, "Would men fight for the Bible who never read it? Would men die for Christ who never pray to Him?"

These questions constantly come up as one thinks over the present Jesuit controversy. Could men be relied on to fight against Jesuit aggression who practise Jesuitism themselves? Can any one be trusted to lead in a fight of this kind who does not fight from genuine principle? Ought men who merely wish to make capital of some kind by shouting against the Jesuit Bill be allowed to come to the front? Most decidedly not. If the contest is to be carried on by people in whom the Christian people of this country have no confidence it will be a contemptible fizzle. Nothing more.

It seems to be assumed on all hands that a stop must be put to Jesuitical aggression in this Dominion. Heaven knows it is high time. If these Quebec people would stop even now perhaps it might be as well to "cry quits" all round. A strife of races is a serious business in any country. A religious war, if the term can be allowed, is the most horrible of all kinds of war. Canada is a young country and is deeply in debt. We need all our strength and all our money to develop our vast natural resources and make both ends meet. Our constitution is only twenty-one years old and is largely an experiment. If possible the experiment should be made in peace. We have more than our share of charlatans and demagogues who mount every wave of excitement and try to make money or office out of the passions of the people. Having nothing to lose they can lightly talk about a revolution. For these and many other reasons, some think it might pay to allow the Jesuits to take their \$400,000 and be done with it.

But would they stop there? They claim that their escheated estates have a present value of over \$2,000,000. Are they likely to take \$400,000 in satisfaction of a claim of \$2,000,000? Are Jesuits the kind of people who take one-fifth of their alleged claims as payment of the whole? Is that their style? Has that been their habit in other days and in other lands? To ask these questions is to answer them. Before the \$400,000 are long in their treasury they will say something about their balance or some other claim equally imaginary. The Quebec government will of course recognize their claim and the Dominion Government will not apply the veto power. The question for Protestants is—How long? How long is this thing going to last? If resistance must come in somewhere—and who denies that it must—may it not be as well to begin now? If the line must be drawn, is it not as well to draw it at this Jesuit Bill as at any other place?

Another question crops up here. If this Bill has been submitted to the Pope for approval how many more bills may be sent to Rome for approval? Is his Holiness of Rome to have jurisdiction over the civic affairs of a Canadian Province? We have not long escaped from Downing Street rule. The escape was not worth much if we are now to be ruled from Rome.

Two years ago there was an immense fuss made because the proof sheets of the Ross selections were shown to Archbishop Lynch. A large number of Roman Catholic children attend the public schools and as the Selections were prepared by Protestant divines representing the different churches, it was considered nothing more than an act of courtesy to show the Selections to the head of the Catholic Church. The Archbishop merely suggested that the word "which" in the Lord's prayer should be exchanged for "who," a change made by nearly every minister who uses the prayer in public. But oh, what a fuss was made about this matter? Some of the men who made the fuss are as dumb as oysters over the refusal to disallow the Jesuit Bill. To show the Selections to Archbishop Lynch was an unpardonable sin; to condone the submission of an Act of Parliament to the Pope for approval is right enough! The trifling changes made in the School Act were an outrage upon Protestants, but sanctioning the taking of \$400,000 out of the Quebec treasury for the Jesuits, most of which Protestants will have to pay, is a perfectly proper proceeding.

It is reasonably clear that Jesuit rule in Canada must be stopped, and it is equally clear that the work must be done by men who are Christians as well as Protestants. The decks must be cleared of those people who have been well described as more Protestant than Christian. From the days of Adam down to the present hour every good cause has suffered more from its professed friends than from its opponents. The fools within have been more troublesome than the foes without. The knaves within have been more dangerous than the assailants without. The demagogues who try to mount every wave of excitement and exhibit themselves on its crest, must go. The Protestants who are Protestants for revenue only must take a back seat. Those lovely Christians who think that the way to convert a Catholic is to break his skull must be sent to the war. Those men who talk about the battles fought for religion in by-gone days and hide behind a wood-pile when the missionary collector comes round must get off the deck.

The men who can successfully resist Jesuitism must be men of faith; men of prayer; men who love their Bibles and read them; men who love their churches and work and pray for them; men who love Christ and make sacrifices for Him; men who are Protestants, not because they hate Catholics, but because they believe that Protestantism is Scriptural and

that as Protestants they can glorify God more than they could as Catholics.

Why is the opposition of men who do not act from pure motives and high principles worse than useless? Because the Jesuits and politicians understand them. Does anybody suppose that Sir John Macdonald or Mr. Mercier cannot "size up" a Protestant who is a mere agitator? People who labour under that delusion don't know Mr. Mercier and Sir John. United, vigorous, determined, and sustained opportunities from men who are known to act from principle might soon check Jesuitism, even in Canada.

THE MODERATOR OF THE GENERAL ASSEMBLY.

The Rev. William Thomas McMullen, Moderator of the General Assembly of the Presbyterian Church in Canada, was born near Newbliss, County of Monaghan, Ireland, on Sabbath, the 9th of January, 1831. His blood is of the true blue Presbyterian kind. His father, Mr. Archibald McMullen, and mother, Mary Jane Moorhead, were devotedly attached to the doctrines and polity of Presbyterianism. Both his grandfathers were Presbyterian elders. Several of his relatives on his mother's side were well-known ministers of the Irish Presbyterian Church. Among others might be mentioned the Rev. Dr. Moorhead, who for fifty-one years was minister of Loughaghery. He was succeeded by his son, the Rev. Robert Moorhead, who occupied his father's pulpit for forty-nine years. The latter was also succeeded by his son who occupies the pulpit at the present time. The Rev. Dr. James Moorhead, of Dour-chlony, was also another near relative of the family. The Rev. Robert Moorhead, a brother of Mr. McMullen's mother, visited him in 1868, and preached several times in Woodstock with remarkable power.

To his own mother, however, Mr. McMullen owes more than to all his other relatives. She was a woman of strong faith and an earnest student of her Bible. Her ability in quoting and expounding the Scriptures might well be envied by many a preacher. She loved the sanctuary and greatly enjoyed listening to sermons. She was a very lenient critic, and weak indeed must have been the discourse in which she could not see some good points. Her memory for texts and sermons was something remarkable. Years after hearing it she could without any difficulty, give the divisions and principal points of a sermon. Next to her Bible she always put the Shorter Catechism. She could repeat the catechism backwards, or any other way, and her children, the future Moderator included, were drilled on Sabbath evenings until they knew the little book as well as their teacher. Who can tell how much the teaching and influence of these Sabbath evenings had to do in qualifying the coming Moderator for the discharge of his duties.

In 1843 Mr. McMullen's parents emigrated to Canada and settled in Fergus. Mr. James McQueen was then, and for many years afterwards, teacher of the Fergus school. He was a man of marked individuality and force of character. A generation of Fergus people were educated in that school, many of whom have made a good mark in the world. One of Mr. McQueen's specialties was Bible reading, and to this day Mr. McMullen's pupils, wherever you find them, are very likely to be noted for good reading,—an accomplishment, by the way, not so common as it might be. Having spent four or five years under Mr. McQueen, during which he began the study of Latin, young McMullen left school and took private lessons from his pastor, Dr. Smellie, and afterwards from Dr. Mair, pastor of St. Andrew's Church, Fergus, who taught a class of young men preparing for college. In 1849 he entered the college and pursued his literary studies in the Toronto Academy and in Toronto University. One of his classmates in the academy was the late Chief Justice Moss, a gentleman for whom Mr. McMullen always cherished feelings of affection and esteem, feelings that were heartily reciprocated by the distinguished jurist when he rose to the highest place in his chosen profession. His theological studies were pursued mainly under Dr. Willis, and it is not necessary to tell any one who knows the history of Presbyterianism in the western part of the Dominion that, to the day of his death, the late Principal never had a warmer friend, a more enthusiastic admirer, or a more chivalrous defender than the present Moderator. Nor has the admiration and esteem ceased. A few weeks ago, when discharging duties as Moderator of Assembly, Mr. McMullen informed a friend that he found Dr. Willis' notes on doctrinal points, and his homiletic hints, more useful at the end of thirty years' work than anything else in his study.

Having finished his college course in 1856, Mr. McMullen was soon afterwards licensed, and on the 5th of November of the same year was ordained, and inducted into the pastoral charge of Millbank, in what is now the Presbytery of Stratford. Here he laboured for about three years, struggling bravely against many of the difficulties that usually attend the building up of congregations in new parts of the country. Early in 1860 he was called to Knox Church, Woodstock, his present charge, and accepting the call, was inducted on the 19th of April. Under his ministry Knox Church has steadily grown in numbers, liberality and influence, until it ranks among the first in the denomination.

Mr. McMullen is what is usually called a doctrinal preacher. His early home training and his profound admiration for Principal Willis tended to create in him a taste for theological discussion. He is at his best in the pulpit when preaching on the doctrines of grace. No uncertain sound on any fundamental point ever issues from the pulpit of Knox

Church, Woodstock. In applying truth to the hearts and consciences of men he is often very impressive. Like all good preachers, Mr. McMullen loves preaching. Throughout life he has always kept a high pulpit ideal before his mind, and laboured earnestly to come up to it. Be the congregation large or small he never belittles his Master's work. Like his favourite professor, Dr. Willis, he always holds that the size of the congregation should have nothing to do with the merits of the sermon.

On the platform Mr. McMullen is clear, incisive, and to the point. Fortunately for himself and others he is one of those men who cannot speak at all unless they have something to say. To him ideas of some kind are absolutely indispensable to speech even at a tea meeting. He has no fatal facility for using words with nothing behind them. His platform addresses are always well received and seldom fail to enforce some important truth or teach some useful lesson.

Throughout the whole of his ministerial life the Moderator has had a marked liking for church courts, and has attended them with praiseworthy regularity. He keenly enjoys a good debate and has never shown any disinclination to take part in the fray. In ecclesiastical proceedings he is transparently, conspicuously honest. Agree with him or not, you cannot fail to admire the transparent candour with which he always takes and defends his ground. Though a little impulsive, perhaps, at times, he is utterly incapable of cherishing ill-feeling towards an opponent. His personal popularity with his brother ministers was not the least potent factor that led to his unanimous election as Moderator of the Supreme Court.—*Presbyterian Year Book for 1889.*

TESTIFYING FOR CHRIST.

MR. EDITOR,—I observed with much interest and pleasure in your issue of December 12, notice of a remark made by Professor McLaren, in the Presbytery shortly before, accompanied by your own comments thereon, to the effect that Presbyterians, as a rule, were too backward, with all its detrimental consequences, both to themselves as individuals, or to the cause of Christ in general (though negative, rather than positive) to confess, on seasonable occasions, their present enjoyment of safety in Christ and that for good, by simple faith or trust in Him alone. What he has said alas! is only too true, and I am glad it has come from one of such weight in the Church, though late in the day, and I hope it will be discussed and the cause of it discovered and removed—for certainly it can be.

It has always seemed to me ever since the Holy Spirit led me into the truth regarding this all important matter, some forty years ago, that we Presbyterians, with our grand, sound, logical creed, should be the most intelligent, the most steady and active, as well as the brightest and happiest of all Christians. But the creed must be known first, well known, intellectually and experimentally, and the whole life must tally with it, before a firm and confident, though humble and modest confession of eternal security in Christ be made.

Let us call up three witnesses. First, The Word, Luke vii. 50; John iii. 16, v. 24; 1 John v. 13, etc. Perhaps that is enough passages, though I would like to add 2 Timothy i. 12., in the following shape: Last clause, "For I know whom I have believed (the glorious Person I have given myself up to) and I am persuaded that He is able (I'm not) to keep that which (my precious soul) I have committed to Him against that day" (and not as long merely as I behave myself; for that would not be long). Second, The Spirit, Romans viii. 14, 16; 2 Corinthians iii. 17, last clause; 1 John v. 10. Third, The Fruits of the Spirit, Romans xiv. 18; Galatians v. 22-25.

Man's way is: Faith, works, salvation. God's way is: Faith, salvation, works. Again, Man's way is: Feel, believe, and you are saved, or feeling, faith, fact. God's way is: The Gospel is true, believe and feel, or fact, faith, feeling.

What are the benefits which in this life do either accompany or flow from justification, adoption and sanctification? The benefits which in this life do either accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end; *Shorter Catechism*. The Rev. Thomas Adams, the well known Puritan divine says: "Blessed is the man whose sins are forgiven; but where there is no remission of sins, there is no blessedness. Now, there can be no blessedness but that which is enjoyed, none is enjoyed unless it is felt; it cannot be felt unless it is possessed. It is not possessed unless a man knows it; and how does he know it, who doubts whether he hath it or not? Hath Christ said "believe," and shall man say "doubt"? He that doubteth God's word and God's love, cannot heartily love Him. Again, If this love be wanting, it is not possible to have true Scriptural peace."

DISCIPLINE AND GOVERNMENT.

MR. EDITOR,—I quite enjoyed the leading articles in a late number in which you "surrounded" the Episcopalian joker on Presbyterian Church government. No one who knows anything of Dr. Reid, Dr. Caven, and others whom you name would for a moment put them second to the best bishop who ever wore lawn—in Canada, at all events. Nor can it, I think, be contended that our Presbyterian Church is behind any other in the matter of doing things decently and in order. But is there not lots of room for improvement, nevertheless?

There seems to be abroad in the Church a spirit of looseness (miscalled "liberality") in the adopting or tolerating anything, however questionable, which is not condemned in set terms in the Standards. The old routine—public worship,

prayer meeting, Sabbath school, Bible class, the ornament of a meek and quiet spirit, the doing justice and loving mercy and walking humbly with God is becoming altogether too commonplace and humdrum for us. We do business at railroad speed nowadays, and we must "work at" religion in the same fashion. Much of our work is of such a character that it would be hard to pick a flaw in it—from the outside. I have no doubt of that. Neither have I any doubt that Uzzah thought he was doing a praiseworthy thing when he put out his hand to steady the ark. David, we are told, was angry at the Lord's judgment on Uzzah; and doubtless many good men in our day would be angry, did anyone question the soundness of the "work" which they supervise and stimulate. But, look you, my brothers, Diotrephes and Jezebel are not developed in a day; nor does the devil often undertake to drive his wedges butt-end foremost. He is older than you are, and knows a great deal more about human nature.

Turn to the minutes of the last General Assembly, and see what the Synod of Hamilton and London, and the Systematic Benevolence Committee have to say about the various schemes and dodges for money raising and other "Christian work"—such as the promoting of a "social feeling" in congregations.

Probably they are speaking of these things in the more advanced stages of their development; but don't they all grow from the same root?

Now these words of our Presbyterian bishops are words of truth and soberness. But, buried as they are in the small type of the minutes, how much influence have they in moulding thought and action in our congregations? Look abroad and see!

Yes, our bishops are good men, well fitted to bear rule; but we give them small chance to get their work in. They go to Halifax and pass resolutions, and Diotrephes and Jezebel (*in posse and in esse*) go right on in absolute ignorance of the existence of these deliverances; or if they hear some round-about version of them, snap their fingers and say that the bishops are quite welcome to—go to Halifax! The "strong arm" of which you speak, exists, of course; but you know the story of the little girl who was asked, Was her father a Christian? "Yes, sir," she said; "but he's not working at it much." Our strong arm is tied up, and when the actuating force is strong enough to burst the lashings, other things are apt to get smashed also.

In his last book, Professor Bryce marks, as an American characteristic, the general refusal to accept any man as authority upon matters of opinion. This spirit is good up to a certain point. But when Miss Eighteen and Mr. Twenty snap their fingers at such men as you name—when those just entering upon the Christian life, or just professing to enter upon it, laugh to scorn the experience of their elders in spiritual things, what is to be done about it? Said a gentleman to me the other day, "The average minister knows that he must consent to these innovations or leave." Just so, and the average Board of Managers will tell you that you will lose in numbers and revenue if you resist them; and the average Session will not see its way to interfere. Yet we are not Congregationalists; we are Presbyterians, with a grand system of strong armed church government! But what can be done with the innovators? If they professed to be better than their neighbours, we could get at them; but they don't. They simply want to "put some life into the thing" and "get the young people interested" and "run the Church in good shape." Cake and comic readings, tea and "classical" music are among the milder means. A "good time" and the money for a new organ or some other attractive luxury, the more common ends.

Do not imagine that I am in love with the "Holiness" people. I have no personal knowledge of facts or persons in the Galt case; but my experience of others who hold these ideas is distinctly disenchanting. Still, is it not rather a queer position that any ground should be given for an assertion that we excommunicate people for being too good, while practices which our own Supreme Court condemns are openly indulged in—are encouraged by many pastors and officers.

Many deplore these things. Many would be willing to take all the risks (I speak as a man) which might be involved in setting in motion the "strong arm" for their suppression, could they but find a point upon which to rest their lever. But, unless the evil has run to extreme lengths, there does not appear to be any such point. And even if there were, is not prevention better than cure? Faith should see no risk, dread no pain in the righting of wrong; but why not endeavour to prevent the wrong?

Is there anything to prevent the Assembly sending down to Sessions—jointly with a ringing pastoral on Systematic Giving (or Systematic Paying, as it was better put by a minister near you lately)—a very strong protest against money-raising by other than distinctly Scriptural means, and against the using of churches for other than distinctly religious meetings? Many Sessions need just about that amount of starch in their vertebrae, and there are few congregations in which a direct, emphatic message of that sort would not effect a salutary quickening of sleepy consciences.

A stock argument in favour of these innovations has been above alluded to—many would leave the Church, we are told, if they were suppressed. I do not believe that we would suffer materially in mere count of noses, and I am quite sure that any shrinkage would soon be made up. But suppose we did lose half our members and three-fourths of our adherents—what then? The shrinkage in Gideon's army was far more than that. Our congregations might be smaller; but the Church would be larger, and far, far stronger. N. T. C.

Up in the Woods, January, 1888.

BOOKS AND READING.

It may be thought that education has now made such progress among us that it is no longer necessary to insist upon the importance of reading or to give suggestions as to the books which should be read or the manner of reading them. We are not quite sure that this opinion is well founded. It is quite true that most people are now capable of reading books in their own language. It is also true that a considerable majority of those who are able to read do read something. But there is still a vast number of persons—not at all badly educated—who read hardly anything at all; and there is a number as large, perhaps larger, of persons whose reading must be so unprofitable that perhaps they had better not read at all. Indeed, there is a conflict of opinion on this very point, men of equal eminence taking different sides; some holding that it matters little what a man reads when he reads, providing only that he gets the habit of reading anyhow, since, the habit once formed, he will certainly, in time, eschew the evil and choose the good. Others again, notably Mr. Carlyle and Mr. Frederic Harrison, are very earnest in protesting that bad books are worse than nothing, that the man who is reading mere worthless or hurtful books would do very much better to let books alone altogether.

It is of small importance to adjust the balance between these opposing views. The utility of reading is so generally recognized that, even if it is abused, there is little hope of its being abandoned. Without reading and study men cannot gain knowledge, cannot become learned or cultivated in any full sense of these words. It is therefore more to the purpose to offer some guidance to the reader, for people will read, than to tell those who are reading amiss to desist, which they will be little likely to do. With regard to the class of subjects which are profitable for reading, we might say at once that all are profitable, if only they are taken in their proper proportions. It is too late in the day to prohibit the reading of fiction and poetry and the drama. It may be all very well for those who are shut up in the cloister, or who are living by rule under some definite authority, to renounce anything which is forbidden to them. Obedience of this kind may be a very good thing, especially if it keeps people to their own chosen and appointed work. But the man who tells ordinary people, "living in the world," that they shall not read fiction, may as well tell the wind not to blow. Besides, he cannot possibly be consistent. The most severe prohibitionist in this line would read and recommend the *Pilgrim's Progress*, which is fiction. And the same may perhaps be said of many Scripture parables. We say "perhaps," because Archbishop Trench suggests, and many persons believe, that the parables of the Gospels, or some of them, are true stories.

But, although we cannot hope or desire to stop the reading of fiction, we may do something to regulate it and to restrain it. One who reads nothing but light literature is as certainly ruining his literary digestion as one who ate nothing but pastry would be ruining his stomach. If any one should find it impossible to read a volume of history, or a play of Shakespeare, or a book of *Paradise Lost*, or a play of Walter Scott's without toil and weariness, then such an one had better call a halt without delay, and subject himself to a process of self-examination. It will be well, in such a case, to break off the reading of novels at once, and begin the effort to read something else, taking perhaps a little at a time, until his powers are confirmed, just as an invalid is permitted to return to his full diet only by slow degrees.

If, however, it is a matter of strict necessity and of duty to our own intellectual nature to limit our reading of fiction and light literature generally, it is still more obligatory upon us to avoid all corrupting literature. And we are apt to make mistakes on this subject. It is quite easy to say of certain books that they are filthy, and it is not difficult to bring the censor down upon their publishers. But these books are seldom the worst. A book of this kind was suppressed the other day in England, and its publisher was fined. Yet an eminent literary man remarked, with perfect truth, that the book was no more demoralizing than an open sewer would be; it was simply sickening and disgusting. The books of this kind which are most mischievous are those of which it is impossible to prohibit the circulation. Every one must take care of himself, and, as far as possible, of those whom he can influence.

It was remarked by the late Lord Lytton to the present writer that, "in literature we should read the older books, and in science the new." There is no great need for this caution in regard to the latter class; but the importance of the other portion of the counsel is imperfectly recognized. Of course, it was not the intention of so eminent a writer to interdict the reading of new books. In that case his own occupation would have been gone; and such a piece of advice would have exposed its author to the lash of Horace, as applicable in our own times, as in his. But we are certainly justified in holding that the man or woman who can find no pleasure in books, unless they are of the ephemeral type, has no proper appreciation of literature at all. And this is true of a great many of our modern readers.

"The books which ought to be in every gentleman's library," as some one sarcastically called them, are too often allowed to rest on their shelves, whilst the books which will never find a permanent resting place in any library are often eagerly devoured. We may as well make up our mind, as Mr. Frederic Harrison has lately warned us, in his excellent essay on the "Choice of Books," that,

if this is all that our reading amounts to, we are in a very bad way indeed. If we cannot read Shakespeare and Milton and Scott without weariness, then we must really give up pretending to be educated people. And there are many persons who cannot read a play of Shakespeare or a novel of Walter Scott's without weariness, or at all!

It is something that these things should be already said and heard, because a great many persons are under the quite false impression that the mere fact of their devouring quantities of ephemeral novels proves them to be readers of certain literary pretensions, if not also students. These false notions may not be dissipated at once or very widely. But if only one here and there will make the resolve to adjust the proportions of their reading in a more satisfactory manner, the influence will spread, and the reformation will at last have been begun.

It is beyond the purpose of these brief and straggling notes either to consider the whole subject of reading in anything like a complete manner, or to suggest a collection of books which are worthy of being read, and which ought to be read by all who aspire to literary cultivation. To a great extent safe guidance will be found in the papers of Mr. Frederic Harrison and Sir John Lubbock, the latter of whom has given a list of what he regards as the hundred best books. We may, however, suggest a way of beginning to those who have had little guidance in this business of reading, and may be glad to be helped into better ways.

First of all, then, there are English classics which are acknowledged by all competent persons to have a position beyond the range of criticism. And with the works of these, or some considerable part of them, it is the duty of all who aspire to be educated men and women to be acquainted. We name, as mere samples, Shakespeare, Milton, and Scott. Perhaps none could be named greater than these, although we are aware that by some persons Chaucer and Spenser are preferred to Milton. In French literature, there are Corneille, Racine, Molière; in prose, Bossuet's *Histoire Universelle*, Pascal's *Provincial Letters* and *Pensées*. In German, there is Goethe's *Faust* and *Hermann and Dorothea*, Schiller's *Wilhelm Tell*, Lessing's *Nathan der Weise*. In Italian, Dante, to go no further. In Spanish, Don Quixote and the plays of Calderon; and English readers may be recommended to Archbishop Trench's admirable little volume on that which is the principal play of this Spanish Shakespeare, namely, *Life is a Dream*. There are good translations of most foreign works which are worth an English dress; and those who are unable to read the originals should have recourse to them. As examples may be mentioned, the excellent translation of Faust by Bayard Taylor, and of Dante those of Cary and Longfellow. With regard to classical authors, Homer and Virgil for instance, there are many very good translations, and of late some excellent renderings in prose have been published by eminent Cambridge scholars. Probably these translations will give an English reader the best notion of the originals. Many however will continue to prefer metrical renderings. Pope's Homer will always be popular, and Chapman's will be valued by those who appreciate strength and force.

PRISON DISCIPLINE AS A MEANS OF EDUCATION.

An American contemporary furnishes some interesting items concerning the system pursued at the Elmira Reformatory, in which the experiment has been in progress for some years of using prison confinement as an opportunity of conferring educational advantages on the inmates. The little book of some hundred pages which sets forth the results of the system is printed by the prisoners themselves. Only such convicts are sent to the institution as have never been in a state-prison before. They are sentenced to an indefinite term subject to the discretion of the board of managers, but can not be detained beyond the maximum period for which they might have been incarcerated under the law. For burglary, e.g., man may be kept in Elmira for ten years, but not longer; but if the superintendent believes that a prisoner, from his record, will lead an honest life on discharge, he may be allowed to go free at any time after one year. To obtain his release he must get a perfect record in three branches—for good conduct, zeal, efficiency as a workman, and proficiency and diligence as a scholar. In this latter field is found the distinguishing characteristic of the Elmira system. It is, in fact a school for convicts, and the results are surprising. On the average, it is said, 60 per cent. of the convicts released from other prisons find their way back, but thus far 80 per cent. of the discharges from the Elmira Reformatory during the eight years the experiment has been continued are believed to be permanent reformations. Every improvement has been introduced not inconsistent with proper discipline, looking to the health and well-being of convicts. The experience of those engaged in this humanitarian work is opposed to the view that intellectual development increases the capacity for wrong-doing. By enforced study the energies formerly employed in criminality seem diverted toward more praiseworthy pursuits. It is found, however, that even the so-called intelligent criminal appears mentally deficient as soon as he passes out of the groove in which he has been accustomed to exercise his cunning, so that it is no easy task to broaden his views of the aims and duties of life, and thus qualify himself for occupying a useful place in society. The experiment appears to us to be well worthy of consideration by social reformers, and by all who desire that penal inflictions should be made subservient to reformatory results in our criminal population.—*London Lancet.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

LEAVE ME NOT.

BY BEDE, BRLEVVILLE.

O Lord, I am troubled and sorry, and greatly bowed down for my sin,
Thick darkness gathereth round me, the sorrows of death are within;
I see not Thy face in the shadow, I feel not Thy helpful hand,
But leave me not I beseech Thee, alone in this desert land.

Alone where the treacherous pitfall is hidden each side of the path,
Where often choicest appearances are fore-ordained vessels of wrath,
While Time in impetuous current upspeeds through the Golden Gates,—
O leave me not, I beseech Thee, alone in such awful straits.

My flesh and my heart are fast failing, though spirit would willingly bear;
Familiar friends have all left me, not one for my soul now doth care;
O God of the desolate hear me as out of the depths I cry,
And leave me not, I beseech Thee, alone or I surely die.

My sins and mistakes so grievous, I've told unto Thee one by one,
And sore repented while coming as Thou hast desired me to come;
I'm kneeling still waiting the answer though only one word or touch,
So tired, sin-laden, world-weary, Thou never hadst "nay" for such.

Right into the deepening soul-gloom His written word flasheth like light:
"I know thy sorrows, thou lone one, I've sworn by the throne of My might
(The word of thy God will not fail thee, though heaven and earth pass away)
To leave thee not till all shadows are lost in an endless day."

FOR THE CANADA PRESBYTERIAN

THE FESTIVAL OF THE SOUL

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

The life of the Christian does not always run evenly. It is varied in its experiences. Sometimes it sinks into dark depths where it is oppressed by doubts or despondency, or troubled by problems that are hard to solve. Sometimes it sweeps into the arena of conflict where it wrestles valiantly with the temptations that spring up through the world, the flesh and the devil, and by faith enlisting a Higher One on its side, it gets the victory; sometimes it soars like a lark into the sweet, light-filled air to sing its grateful song to Him who is revealed most gloriously to the soul. These are all incidents in the life of the Christian. They do not recur at regular intervals as the ocean tides do. It is not always in the dark, nor is it always in the light, though conflict is to a large extent continuous. The seasons of high festival may come seldom, but they do come sometimes, to enlarge the nature and uplift the whole being Godward and make it more hallowed and helpful manward. These seasons do not come to all, nor do they come to those who are unprepared; nor to those who have no hungry longing that they would come. They are seasons that crown faith and prayer and lives of righteousness. They often follow periods of fasting from self and selfishness. They are accompanied by, or are the outcome of, meditation on the Word of God. He who watches at the posts of wisdom's door will have the joy of seeing the door open and the Glory of God appear. To the longing soul Christ comes. He satisfies the longing soul, while the rich he sends empty away. He that asks receives, he that seeks finds, to him that knocks the door of divine discovery is opened. How many encouraging instances we have of this, well calculated to stir us up to seek the same for ourselves. The celebrated Welsh preacher, Christmas Evans, has put his experience on record in these words: "On a day ever to be remembered by me, as I was going from Dolgelly to Machynlleth, and climbing up towards Cadair Idris, I considered it to be incumbent on me to pray, however hard I felt my heart, and however worldly the frame of my spirit was. Having begun in the name of Jesus, I soon felt as it were the fetters loosening, and the old hardness of heart softening, and, as I thought, mountains of frost and snow dissolving and melting within me. This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joy of his salvation; and that he would visit the churches in Anglesea that were under my care. I embraced in my supplications all the churches of the saints, and nearly all the ministers in the principality by their names. This struggle lasted for three hours; it rose again and again, like one wave after another, or a flowing high tide, driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body and soul, gifts and labours—all my life—every day and every hour that remained for me; and all my cares I committed to Christ. The road was mountainous and lonely, and I was wholly alone, and suffered no interruption in my wrestlings with God."

It is always warm spring time when God comes near. Dr. James Hamilton, of London, Eng., speaking of the devoted missionary, David Sandeman, tells us that he "was naturally of a sombre temperament; but when it pleased God to reveal to him the Saviour, it was a total transformation. It almost lifted him off the earth, and made him hold so lightly house and lands and even dear kindred, that he was saved, what is to some of us a sore distraction, a divided heart. The night when he was dying of cholera at Anoy, a friend asked him, "Have you any pain?" and he answered, "The

only pain I have known since I knew Jesus Christ is sin." "Have you any message to your friends?" "Tell them that it was only last night that the love of Jesus came rushing into my soul like the waves of the sea; so that I had to cry 'Stop, Lord, it is enough.'" Oh the height, and depth, and length, and breadth of the love of Jesus! and I was constrained to cry out,

"All too long have we been parted;
Let my spirit speed to His."

Is it not wonderful that a man dying of cholera should forget his agony, or have it swallowed up in the joy and love of Jesus. And these so overflowing as that he must cry "Stop, Lord, it is enough." O, those Tabor heights of blessing! how bright with manifested glory they shine! They discover to us the possible in the higher ranges of Christian enjoyment. Mr. Sandeman's experience reminds us of that John Welsh, known in all the churches as a man of prayer. During his last sickness, he was so filled and overcome with the sensible enjoyment of God, that he was overheard to utter these words: "O Lord, hold Thy hand, it is enough; Thy servant is a clay vessel, and can hold no more." What a festival of the soul is that? It is related of Robert Bruce, another Scots worthy, that "some time before his death, being at Edinburgh, where, through weakness, he often kept his chamber, a meeting of godly ministers having been held anent some matter of Church government, they, hearing he was in the town, came and gave him an account of the prelates' actings. Mr. Bruce prayed, and in his prayer he repeated over again to the Lord the substance of their discourse, which was a very sad representation of the case of the Church; when there came an extraordinary motion on all present, and such sensible down-pouring of the Spirit that they could hardly contain themselves. Mr. Wemyss, of Lathocker, who was present, said at departing, 'O how strange a man is this, for he knocked down the Spirit of God upon us all!' This he said because Mr. Bruce, in the time of that prayer, divers times, knocked with his fingers on the table."

In the life of Jonathan Edwards, the famous theologian, we have many references to seasons of soul festival. Indeed, his life is peculiar in this, that it gives with more particulars instances of this kind. "I have many times had a sense of the glory of the third person in the Trinity in his office of sanctifier; in his holy operations communicating divine life and light to the soul."

We select these as specimens: "I very frequently used to retire into a solitary place on the banks of the Hudson river, at some distance from the city, for contemplation on divine things, and sweet converse with God, and had many sweet hours there." "Once, as I rode on into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that, for me, was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, pure, sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued as near as I can judge about an hour; which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated, to lie in the dust, to be full of Christ alone; to love him with a holy and pure love; to trust in Him; to live upon Him; to serve and follow Him; to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects."

Now if there are any lessons taught by these instances, specially adapted for our time, methinks they are these first. We need to be more alone with God if we would enjoy such seasons of high festival. In almost every case there is isolation from the rush and turmoil of busy life. There is a going apart. Dr. Chalmers complained that he was hustled out of his spirituality. And are not we? "The world is too much with us."

Listen to what one of the wisest men of our time says—the Right Hon. W. E. Gladstone—"The rapidity of the movement of the time predisposes the mind to novelty. The multiplication of enjoyments, through the progress of commerce and invention, enhances the materialism of life, strengthens by the forces of habit the hold of the seen world upon us, and leaves both less of brain power and of heart power available for the unseen."

Second, We need to cultivate more the spirit of believing prayer. That is the spirit of our sonship. And we cannot do that unless we enter into our closet and shut to the door, and pray to our Father who seeth in secret. We are really what we are in secret, with no eye but God's upon us. Our spiritual life either fails or flourishes there.

Third, We need our minds filled with and exercised upon the divine revelation. We require to meditate in the law of God. And that demands both time and quietness. We may think of the promises and precepts and exhortations and warnings on the street and in the midst of business—but the power of that thinking, and its helpfulness, will come out of our precious meditations and prayers. We must let God's truth take hold upon our souls. We must offer ourselves to it to be charged, charmed, and characterized by it.

Fourth, We must obey the truth. The obedience of faith always calls the soul to a festival of joy and gladness, that girds it with strength and crowns it with favour. "There is no want to them that fear Thee."

THE IDEA OF THE PRAYER MEETING.

Since the conduct of the prayer meeting generally falls to the lot of the pastor, it is highly important that he entertain right thoughts about what the prayer meeting should be. What, then, is the true idea of the prayer meeting? Is it simply an occasion to the Church for assembling to engage together in prayer? Or is there some element other than the devotional element which ought to predominate in our conception of the prayer meeting, and interpret to us its significance? What aspect of the prayer meeting is the chief one the one entitled to preside over our conception? Is the prayer meeting chiefly a devotional or chiefly a social occasion? Or is it a certain blending of these two things in one? Or is it rather something still different from either of these, or from both of them, however blended?

We answer that the prayer meeting, while, of course, at the same time social and devotional, as its name implies, is, in its true highest idea, something different from that which either or that which both of these two adjectives would describe. The prayer meeting is a meeting of the members of the Church with each other. But it is still more a meeting of all the members with Christ. Christ's presence, His peculiar, His especial presence in the prayer meeting is the thought that should rule our conception of its true nature. Thus we gather from the nineteenth and twentieth verses of Matt. xviii. These verses read as follows: "Again I say unto you that if two or three of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, here am I in the midst of them." These two verses taken together, with the conjunction "for" standing between them, evidently point to a meeting for prayer as the thought that was in the Saviour's mind. There was to be agreement in prayer, and the persons agreeing were to be gathered together. Jesus assigns, as the sufficient reason why prayer agreed in by persons assembled together should be answered, that He would be present Himself in the midst of the assemblage. It may be said, "But Christ is always, everywhere, with His people, whether they are alone or together." True but He has nowhere else made a special promise of being present among an assembly of His people, and here the promise is to an assembly conceived as engaged in prayer. The prayer meeting has, therefore, a singular, an eminent promise of Christ's own personal presence. This extraordinary grace pronounced upon the prayer meeting is worthy of being regarded as constituting the chief distinguishing feature of the occasion. A striking and beautiful analogy, not to say prefiguration, is furnished in the Old Testament. The "tabernacle of the congregation," so often named in the books of Moses, was more properly the "tabernacle of meeting." And this meeting was not a meeting of the children of Israel with one another, but a meeting of all with God. Exodus xxix. 42, 43, makes this plain: "The door of the tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee. And there I will meet the children of Israel." (Compare this passage in the Revised Version.) The prayer meeting is the Christian "tabernacle of the congregation" that is, tabernacle of meeting with Christ. In words parallel to those of God's promise to His ancient people, "There I will meet with the children of Israel," Christ has said with reference to the prayer meeting, "There am I in the midst of them."

The very first and the most constant subsequent aim of the pastor should be to seize and to hold this thought himself, and then, with ever-varied and insistent inculcation, to impart it to his people. It provides at once the most fruitful condition conceivable of a good prayer-meeting, if the occasion is presided over by the vivid thought, in the common consciousness of all, that the Lord Christ Himself is personally present in the midst of the assembly. In the element of this presiding thought, all the exercises of the occasion are to be conceived of as transacted. The leadership is to be administered by the pastor on the principle of his being the voluntary, but obedient, visible and audible organ of the invisible and inaudible, but present and sovereign, Lord Himself. The leadership should, therefore, be as unapparent as possible—the imperceptible condition of the progress and harmony of the meeting. As far as the leadership necessarily asserts or declares or acknowledges itself, it should do so as consciously and confessedly a vicegerency merely, taking the word of command directly from the immediate King. But the ideal leadership leads by following. That is, the pastor so really, so literally, so self-evidencingly waits on Christ for the sign which he then communicates as intermediary to the meeting, that the meeting instinctively learns to look itself for the signs directly to the first source, and thus leader and led together follow Christ. So it is that the ideal leader of the prayer meeting leads by following. The prime condition, the condition that implies, if it does not contain, everything else essential to the prayer meeting, accordingly is, for the pastor himself to possess, or rather to be himself possessed by, the living sense that Christ is the One who makes the occasion a meeting, Christ being the One by eminence whom the company assemble to meet—and then for the pastor to make this living sense equally the overmastering thought of all.

This conception of the prayer meeting, as rather a meeting of the Church with Christ than a meeting of the members with each other, will serve to correct certain mistakes into which those who forget the true characteristic element of the occasion are likely to fall. For instance, the prayer meeting is not primarily a means of impression upon those who do not participate actively in it. It is not even primarily a means of spiritual improvement to those who do participate actively in it. It is primarily an act of common obedience to the summons of Christ to His followers, bidding them assemble for the purpose of meeting Him. The prayer meeting, no doubt, is eminently a means of spiritual impression. It is eminently, too, a means of spiritual improvement. It is both the one and the other of these things. But, secondly, and by consequence rather than primarily, and of chief purpose on our part. If we aim at producing spiritual impression, if we aim at realizing spiritual improvement, we so far miss alike our aim and the prime result of good to us intended. The prayer meeting is an interval of social communion with Christ. Our sole first aim in it should be to obey Christ and do Him homage. The manifold results of good from it at which we sometimes improperly aim, will certainly and abundantly follow—all the more certainly and all the more abundantly, for not being consciously aimed at. Let the prayer meeting be absolutely sincere. Its ostensible purport, self-evidently, is such as we have described it. Let the reality of it actually correspond to its virtual profession of character.

Our Young Folks.

IT ISN'T FAR TO JESUS.

It isn't far to Jesus:
If you only knew how near,
You would reach Him in a moment,
And banish all your fear.

He is standing close beside you,
If only you could see;
And is saying—could you hear Him—
"Let the children come to Me."

Don't you know He never changes,
As your little friends do here?
He is always kind and ready
For to comfort and to cheer.

And the very best about it is,
He's always close at hand,
And will always listen to you,
And always understand.

It matters not how little,
Or how very young or weak;
And if you have been sinful,
It was you He came to seek.

There is nothing that need hinder
Your coming to Him now;
So you surely will not linger
Until you older grow.

You really must love Jesus
When you think of all His love
In coming down from heaven,
That happy home above;

And lying in a manger,
And suffering so much woe,
That you and all dear children
To that bright world might go.

OUR ECHO.

You remember the story of the boy who went out into the woods and cried out "Hello!" and echo said "Hello!" The boy got mad, thought he was being made fun of, and he said, "I hate you!" Echo said, "I hate you!" His anger increased, and he cried out, "I'll hit you!" Again Echo says, "I'll hit you!" The little fellow, indignant, went into the house and told his mother that a boy out in the woods was going to hit him, and that he hated him, and so on. The mother saw the secret, and said to him, "Now, my son, if you will go out into the woods and cry out, 'I love you,' you will find that the boy says he loves you." So out he went, and said, "I love you!" and Echo immediately replied, "I love you!" When we go out into church, into the world, with this life of love in us, producing harmony of all our faculties, we can project into our environments or circumstances this life of love, and by it make men love us, and beget in the lives of men this life of love.

GROWING UP.

This is the same spirit which minifies everything that is near us, and magnifies the remote. The townspeople say of the distinguished preacher, or the well known lawyer, or the distinguished politician about whom every one is talking, "Why, that is little Johnny A——" I used to know him when he was a freckled-faced boy, and it's his mother who lives in the little house up on the turnpike." And yet, in spite of the fact that Mr. John A—— was born in Squashville, and that it is his mother who lives in the little brown house on the turnpike, he may be the distinguished senator or the well-known preacher. Human nature has changed little during the centuries. The chief reason that many would not believe on our Lord, we remember, was the absurd reason that he was the one whose father and mother they knew. In the household the father is slow to acknowledge that the son who overtops his own gray head may be quite as good a farmer or mechanic as he is himself. He is still little Johnny, the boyish, the frivolous. He grew so gradually and right before the father's eyes, in such a way that he never realized when Johnny put away childish things and became a man. The mother can scarcely bring herself to believe that Mary, too, is grown up, that she is no longer to be regarded or treated as if she wore pinafores, but is a woman like herself, with a grown woman's rights, and privileges and opinions of her own that such are to be respected.

Much unhappiness comes into families just by reason of this inability to recognize growth and advancement in those nearest us. It would be well for every father and mother to bear in mind the discovery that the genial Dr. Deems made at a recent convention of young people, "that a young man of to-day who is twenty-five years of age is just as old as he was himself when he was twenty-five years of age."

THE HAPPY CHILD.

Bishop Ryle, of England, says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun, nor moon, nor stars, grass, nor flowers, nor trees, nor birds, nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her father or mother, yet she was the happiest child of all the thousands the bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her, not a friend nor a relative to take care of her; yet, though totally blind, she was quite happy and content.

"Tell me," she said to some one near by, "how many people are there in this car. I am quite blind and can see nothing."

And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "Why are you so happy?"

"I love Jesus, and Jesus loves me; I sought Jesus and found Him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much about the Bible?" he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the bishop.

"I like the story of Christ's life in the Gospels," she said, "but what I like best of all is the last three chapters of Revelation."

The bishop read to her, as the train dashed along, Rev. xx. xxi., xxii.

FRETTING AND WORKING.

Two gardeners who were neighbours had their crops of early peas killed by frost. One of them came to condole with the other on this misfortune. "Ah," cried he, "how unfortunate we have been, neighbour! Do you know that I have done nothing but fret ever since? But you seem to have a fine, healthy crop coming up already; what are these?"

"These," cried the other gardener—"why, these are what I sowed immediately after my loss."

"What! coming up already?" cried the fretter.

"Yes, while you were fretting I was working."

"What! don't you fret when you have a loss?"

"Ye; but I always put it off until after I have repaired the mischief."

"Why, then you have no need to fret at all."

"True," replied the industrious gardener, "and that is the very reason."

TWO SIDES OF A STORY.

"I declare, I believe I'll never speak to Jack Crane again. He's the meanest fellow in school. He cheats in all his lessons, he never plays fair in any game, and he's the biggest tell-tale I ever saw."

Harry Crowell said this all in one breath as he flung his books in one chair and himself in another on his return from school.

"Are you entirely discouraged in your efforts to make Jack a better boy?" asked Mrs. Crowell. "Have you tried every way you can think of excepting this?"

"Why, I don't know," said Harry slowly, "as we have exactly—tried at all. He ought to be good himself."

"Is that any reason why you other boys shouldn't help him?"

"I suppose not, but we don't like him. He has never been anything but mean since he came to our school. We don't have any more to do with him than we can help."

"Indeed! I should say you were responsible for a good deal of his meanness then. How does he cheat in his lessons?"

"If we have hard arithmetic lessons he copies the answers out of a key."

"What do the rest of you do?"

"We work our examples together honestly and help each other."

"Do you ever ask him to join you?"

"Of course not, because we don't like him."

"In playing games, if there is any dispute, does any one ever side with him?"

"Not very often."

"If you don't tell tales on him, do you ever try very hard to get him out of a scrape?"

"Don't try at all. Now, mamma, do you suppose if we did all these he would be any better?"

"Try it and see."

If there is more than one Jack Crane, we advise other schoolmates to "try it and see."

CONSIDERATE CHARITY.

It is true charity to give in such a way that the recipient will not feel under any obligation to the giver, and, if that cannot be done, to give as kindly as possible.

A coal-dealer in the suburbs of Boston was called upon at his office by a poor, hard-working woman, and requested to send a basket of coal to her home.

"We do not deliver so small a quantity," was the merchant's reply. "It is our invariable rule never to deliver less than a quarter of a ton."

"But I cannot pay for so much," was the pitiful confession, "and I have left my children at home in a fireless room. What am I to do?"

"Well," replied the dealer, a kindlier light beaming in his eye, "I cannot depart from my rules as to quantity." Then turning to his clerk, he continued, "John have a quarter of a ton of coal sent to the woman's address as soon as possible."

"But I cannot pay for so much," she expostulated.

"I already understand that you can't, so I will charge it to the children. Give yourself no more uneasiness about the debt than they will be liable to do. Good morning!"

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The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 20, 1889.

DR. R. W. PATTERSON makes the following sensible remark in a review of Dr. Shedd's recent work on Dogmatic Theology:

I cannot help regretting that Dr. Shedd was not a pastor in the practical work of the ministry for at least several years before he became committed to the doctrines of his cast iron system of theology. Practical contact with many intelligent inquirers might have saved him from commitments that have long since bound him as in fetters of steel.

Practical contact with living men would modify the opinions of a good many writers on more subjects than Dogmatic Theology. It is easy for a theological professor, or any other man, to sit in his study and write about his "commitments." Getting living men in these times to accept the "commitments" is another and very different business.

A GOOD many people are beginning to ask. Why was there so little said against the Jesuit Estate Bill at the time it was passed. It was put through the Quebec Legislature last June, and received the assent of the Lieutenant Governor on the 12th of July. So far as we can remember, it was carried by a unanimous vote, not one Protestant member voting against it. Comparatively little was said about it in Ontario. Why? For various reasons. Many people have become so accustomed to the noise raised by those who shout "Roman Aggression" for business or political reasons, that they pay no attention to such cries. Many had a dim idea about the demerits of the Bill, but did not examine its provisions closely. Quite likely some thought the Dominion Government would disallow it. The fact, however, is that the Bill passed the Legislature unanimously, was assented to by the Lieutenant Governor, without any protest, and was six months in existence before public opinion in Ontario waked up to the injustice of the proceeding. That this fact is not one that brings much credit to the Protestants of Ontario we candidly admit. There is plenty of time yet, however. A Bill may be disallowed any time within twelve months of the date of its passing. This one will not be the law of Quebec until next August.

REFERRING to the various societies of one kind and another that grow up outside of the Church, and, while often rivals, live upon her, Dr. John Hall asks:

Is not the right understanding and use of the Church, with the training of all her members as such for work, with the divinely appointed instrument, God's truth, the thing needed? Is it not the want of this which justifies these well-intended and often lovely parasites, all whose strength and beauty ought to be developed in the divinely organized body?

If the Church did its whole duty would there be any parasites lovely or unlovely to justify? If the Church through her members and office-bearers did the work they might do among the fallen and degraded would there ever have been such an organization as the Salvation Army? If the young men of the Church did the work they might and should do within church lines would there ever have been a Young Men's Christian Association outside of the Church. Similar questions might be asked about every kind of organization that draws its support from the Church but works according to its own methods outside of Church lines. There is no kind of work the Church cannot do better than any other organization if it would. We go further and say that there is no kind of work for God and humanity that the Presbyterian Church cannot do at least as well as any divine or human organization if it would wake up and try.

A GOOD deal has lately been said about the growth of the French population in the Eastern Townships and in the Eastern counties of Ontario. Perhaps the following facts, recently published by the Marquis of Lorne, may partly explain why the British population in these localities is giving way before the French:

Much is said, and justly, of the extraordinary growth of the French population of what was called Lower Canada, and is now called Quebec Province. "Families of twenty are known. Families of twenty! why, we have heard of a family of thirty! Of course this number is not common, but children are very numerous. They swarm. Jean Baptiste's first thought has always been, greatly to his credit, to build a church, to place an excellent priest in a good house alongside, and then to proceed with all speed to give the reverend father the very largest youthful congregation that can be provided. And the system pays well, thanks to the elbow-room afforded in the new world.

A shrewd Yankee once explained why the Irish vote controls so many American cities in this way. The American woman with her one thin boy has no chance at the polls against the Irishwoman with her nine boys. If the Ontario Protestant family ever comes down to the typical New England family of one boy, Ontario will soon be as French as Quebec. In a country where manhood suffrage exists the lone Ontario boy will have no chance against Jean Baptiste's twenty.

THERE are various ways in which a priest can put in a word for his party during an election without preaching on politics. The following illustration of the manner in which a Quebec priest managed the business is given by the Marquis of Lorne in a recent paper in the *Forum*:

My children, you know the Church never meddles with politics. Her sons are forbidden to speak of the worldly contests that engage your attention, unless, indeed, impious hands be raised against the foundations of faith. But oh, my children, remember—what is the colour of the sky? Is it not the serene and glorious blue? What, my children, is the colour of the flames of hell? Is it not the dreadful and satanic red? The local Conservatives were called "Blues," their opponents "Reds."

That priest, however, was completely eclipsed by an Irish brother who, if the story be true, wished to convey the idea in a temperance lecture that firing in the direction of a landlord was not the most serious of crimes. "Whiskey, my children, whiskey, is the worst of evils. It makes men shoot at their landlords and miss them too." The Marquis is of the opinion that the French element is destined to play an important part in the future of this continent. He closes his article in these words:

They would die to a man rather than yield the proud privileges they have won, and which they well know how to use. Whatever the future may bring, there is no doubt that this large and rapidly augmenting people, of one faith, one blood, and animated by so intense a feeling of nationality, will exist as a factor largely influencing the condition of the northeastern corner of the American continent.

A good many Ontario people are beginning to think that they are a rather influential factor at the present time.

DR. JOHN HALL makes the following pungent timely remarks in a paper on "Neglected Truths," in the *N. Y. Observer*:

Is the church getting the place in our pulpit labours which should be given her in our time? There is a silly high churchism from which it is easy to be swept into reaction, and into disregard of the real place God has given the organization of which Christ is the Head. Is not the Church, with "the Word, sacraments and prayer," God's appointed means for edifying believers, promoting holiness, and witnessing for Christ? Is not the Church God's appointed agent of reform, and promoter of purity? Are not all her members to be "living epistles," workers, a "holy priesthood?" Is there not danger in our active, fussy times of ignoring all this, and treat-

ing the Church as a very respectable old institution, no doubt, but the workers to be developed and found in the multitudinous "associations" which grow out of her, live on her in a degree, but in many cases devise their own methods and assert themselves? If one "joins the Church, but never does anything till taken in among Miss Buzzy's Golden Girdles, where she works "awfully," is not the fair inference that the claims of the Church were not understood? that the Word, sacraments and prayer had to be supplemented to develop a confessor of Christ, that the Master did not get her service till the Golden Girdles came along? And when two things come into competition, formal or virtual, one divine, the other human, is there not danger of average humanity preferring the human?

There certainly is, and that is exactly what average humanity usually does. The best way to keep the ladies from expending their energies among the Golden Girdles is to find plenty of good work for them in their own church. Any spirited woman would rather "run" a society of her own than play seconds to Miss Buzzy, but if there is nothing going on in her own church that a woman can do, what more natural than that she should direct her energies elsewhere. Even overwork is better than idleness.

THE Province of Quebec's handsome gift to the Jesuit fraternity has called forth a great variety of utterances. The speaking has been by no means confined to those best qualified. There has been much sound and some fury—not without its signification. The Rev. John Burton, B.D., of the Northern Congregational Church, Toronto, last week delivered a thoughtful lecture, which no doubt voices the opinion of intelligent Protestants throughout Ontario. At all events the following will receive the ready assent of many:

Our immediate interest in this Order and the powerful organization whose counsels it at present controls is its overshadowing influence, not only in the sister Province of Quebec, but also in the Government of our Dominion. Quebec is becoming not only more thoroughly French, but Papal in the mediæval sense of that word. The Local Legislature, the judicatory, education, the marriage and the paternal relations are growing under this undesirable control.

Ultramontanism is the steady foe of our Public School system and of everything which does not strengthen the prerogatives of the Church. Where the popular vote can be controlled, it favours democracy. When an emperor's home can be influenced, it is in politics imperial. In the spirit of the old Vicar of Bray, anything, everything, but ultramontane and Jesuitical ever—a solid mass, moving at the behests of a single will.

Our duty: Eternal vigilance is the price of liberty even as watch and pray are the Christian watchwords. Insist upon knowledge. Knowledge is power. Dark deeds shun the light; so do all conspiracies. Let light shine. Have, moreover, the calm confidence of truth, and shun all demagogue tactics.

All truth is calm. Refuge and lock and tower;
 The more of truth, the more of calm, its calmness is its power.

Insist upon the injustice of separate schools. No State has a right to divide its people into religious castes. The principle is wrong.

Be hopeful, as all truth must be. Jesuitism has ever failed in the long run, as all attempts upon the conscience must. It controlled Spain when Spain had all but attained European supremacy, and Spain is less than third rate among the nations. The terrible French Revolution followed its monopoly of education in France; atheism wiped it out in blood, and communism followed its latest triumph in Paris. Our own James II. lost his crown following its lead, France her fair Rhine provinces when she dared Germany. Nor have the Jesuit missions been any more than for a time successful. They were the pioneer force in this New World, along the Mississippi, on the Pacific coast and in Canada. Yet, out of Quebec, North America is anti-Papal. Xavier's Indian mission only paved the way for British rule. Victoria holds India's sceptre, not Leo; and Rome itself now is an Italian capital. The Bible Society has an agency there.

We have spoken, we trust, without bitterness, but honestly, against tendencies which dim the lustre of that truth which only makes free; and in the interest of that spirit which inspired the angel song which, giving glory to God in the highest, proclaims peace on earth to men of good will.

FAVOURABLE REPORTS.

MOST of the congregations throughout the Church have now held their annual business meetings. The reports from the various organizations connected with them have on the whole been remarkably encouraging. There is a pleasing record of steady growth in membership, practical work accomplished, and increased liberality in giving. The conclusion is justified that the church throughout the Dominion is not only holding its own but making solid and gratifying progress. Much of the advancement is undoubtedly due to more complete and efficient organization, the application of the principle generally recognized, of the judicious division of labour. To conclude that all is effected in this direction which can be done, would be a mistake. There is great improvement, but still much remains to be accomplished. It is quite possible that in some places the interests of the congregation are still largely left in the hands of the minister and one or two active elders and members. These may conscientiously endeavour to do their best, but it is in the circumstances up-hill and discouraging work. The apathetic indolence of the mass is hard to move.

There is power in such a congregation, but it is dormant and consequently ineffective. One or two energetic Christian men may by their counsel and example inspire others, but the indifference of the many greatly hampers their efforts.

There is at present a most healthful tendency manifesting itself in the Church. There is an evident desire to call forth the personal service of all connected with the congregations. Systematic endeavour is beginning to tell; a healthful activity is the result. The very best possible methods for enlisting in practical Christian service the membership of the churches may not yet have been found, but all tentative efforts in this direction are deserving of the fullest encouragement. Mistakes will occasionally be made; such in the circumstances are inevitable, yet in the effort to elicit the latent Christian activity of the membership of a Church there is hope that a healthy and beneficent spirit will pervade the entire congregation. There are dangers no doubt, but there is no life, not even spiritual, without danger. If we would get to a condition of things in which there would be no jealousies, no undue striving after distinctions, no ambition to excel, it can only be in the graveyard. The Church is promised wisdom to direct it and guide its movements. There is in most congregations a spirit of abnegation and forbearance sufficient to make due allowance for zeal and inexperience. The fervour and activity with which imperfections are usually accompanied, in most cases more than compensate for qualities that do not always present the most attractive aspect. It has to be remembered that all Christians, not merely responsible office-bearers, are called to be witnesses for Christ, and if this living testimony is to be manifested by the entire membership of a congregation, each must realize the individual responsibility. Those methods, therefore, that best help to bring forward the diffident and encourage them in the forms of Christian work for which they are best fitted to engage, and to place a gentle check on those who are disposed to monopolize and undertake more in the way of work than they can well accomplish.

While there is much reason for profound gratitude to the great King and Head of the Church disclosed in the encouraging and satisfactory reports which have generally been presented at the annual congregational meetings, there ought to be, along with the thankfulness an earnest resolve for further consecration, more devoted and energetic efforts for advancement in spiritual health and life. It should be the aim of every Christian worker, every Christian believer, to make the new year of church life fuller, richer, more generous and Christ-like than ever before.

THE BEST DAY OF THE WEEK.

FROM extreme and whimsical, not to say superstitious notions of Sabbath keeping which were prevalent generations ago there was a great recoil. It may be that in several quarters there was a disposition to carry out the Mosaic rather than the Christian spirit of Sabbath observance, but the swing from that has gone in a much more dangerous direction. There have been steady and systematic efforts to make the secular spirit submerge the sacred day of rest. The eager desire for gain at all hazards has done much to make Sabbath desecration a sad reality, adding its bitterness to the heavy burdens that now press on toiling humanity. In addition to what, with some show of reason, finds shelter under the plea of works of necessity and mercy, much that can find no such justification hypocritically urges the plea. Thus it comes that on the continent of Europe, workmen are to be found plying their ordinary handicrafts, and are thus reduced to a condition of virtual slavery. What the Creator of man, and the Lord of the Sabbath designed for the highest benefit of mankind is snatched by merciless greed from overburdened toilers. Human law in its weakness and incapacity may fail to harmonize with the divine law that enacts the permanent and universal obligation of the sacred day of rest, but no divine law can be violated with impunity, and those who so transgress will find that a day of reckoning comes.

In the United States, the same disregard of the Sabbath is only too painfully seen. In certain quarters of all the large cities, numerous shops, where all kinds of wares are sold, are to be found open, and buying and selling proceed just the same as on other days of the week. Here in Canada the evil has not yet obtained such flagrant dimensions, but there are indications that, with a little encouragement, people are to be found who would willingly enough indulge in trading on the Sabbath day. The encroachments that have to be steadily resisted are the opening of post offices, and the transit of vessels through the canals

during the season of navigation and Sunday railway traffic. Hitherto, happily, the friends of the Sabbath have been alert and energetic in their protests against all attempts to infringe on the hours that ought to be devoted to better things. The attempts last season to introduce Sunday labour on the Welland canal led to vigorous and emphatic measures on the part of the Christian people in its immediate vicinity—the Presbyterian ministers, as in duty bound, among the rest. The Presbytery of Hamilton put themselves fully and firmly on record as being entirely opposed to this specific violation of the divine command. Other Presbyteries and associations took the matter up, and their remonstrances have, if not entirely successful as yet, placed the parties responsible for the recent changes on the Welland canal in an apologetic attitude. It is to be hoped that all works under the government control will be so conducted that people will not have it in their power to plead the example of our law makers as a justification for their disobedience of the law of God.

Another foe of the Christian Sabbath is the Sunday newspaper. The only ostensible plea for its existence is that there is a public demand for it. The real reason for it is simply that it pays. The Sunday newspaper, like all newspapers, differs widely in quality, but take it at its very best it is only a *resume* of the day's news, neither better nor worse than is served up all the week. There is in the best papers more matter of a distinctly literary quality, but would rising from a perusal of any of the Sunday morning journals be the best possible preparation for the calm and elevating worship of the sanctuary? The most charitable friend and defender of the Sunday newspaper could scarcely venture to claim that it is a means of grace. Even in London the leading newspapers have hitherto respected the Sabbath and have refrained from issuing Sunday editions except on rare and exciting occasions. Now the owner of the New York *Herald*, in addition to a Paris issue of his enterprising sheet, has entered London with a Sunday edition. It speaks well for the public sentiment of the British metropolis, that vigorous protests have been entered against this uncalled for innovation. Little will J. Gordon Bennett care for opposition of this kind. If he finds that it will pay it will continue to appear; if it fails to receive remunerative support it will be withdrawn. Should it meet with a measure of success it is not improbable that other journalists will enter the field and thus another will be added to the too numerous influences that make for the desecration of one of God's best boons to man. It is encouraging to observe that the better elements in the United States and elsewhere are speaking out in clear and emphatic tones against an evil that cannot fail, in time, if it continues to have a disintegrating effect on social well-being. A community without a Sabbath cannot possibly continue prosperous and happy. If the salt have lost its savour, wherewith shall it be salted?

Without anything approaching a self-righteous feeling, it can truthfully be asserted that Canada as yet respects the Sabbath. The day is well observed in the cities, towns and villages of Ontario. This, however, is no reason why we should rest in fancied security that this precious heritage will be preserved inviolable unless there is constant watchfulness. During the summer season it is the pleasure-seeking spirit that comes out in most obvious antagonism to the special purpose and holy duties of the day. Just as it is one of heaven's best blessings to the children of men should it be the more highly prized and its privileges most sacredly guarded. A well-kept Sabbath is a joy in itself, and the best possible preparation for the joys, the sorrows and the toils of the week. To the Christian heart it is the earnest and the foretaste of the rest that remaineth for the people of God.

Books and Magazines.

THE OLD TESTAMENT STUDENT. With New Testament Supplement. Edited by William R. Harper, Ph. D., professor in Yale University. (New Haven, Conn.)—The February number of this monthly, so highly prized by Biblical scholars, has a variety of interesting papers.

CHLOE LANKTON; or, Light Beyond the Clouds. By Harriet G. Atwell. A Story of Real Life. New and Revised Edition. (Philadelphia: The American Sunday-school Union). Suffering patiently borne with cheerful resignation is a touching and impressive sight. This little book, which in its original form was published about thirty years ago, has been revised and enlarged and sent forth on its mission to instruct and charm a new generation of readers.

SUGGESTIVE TEACHING OUTLINES for Workers' Training Classes. By John H. Elliott. (Chicago: W. W. Vanarsdale). This book contains a course

of thirty-nine lessons, to cover a period of nine months' study. Each lesson is divided into three sections, as follows: (a) General theme. The Word of God, (b) Facts about it: (c) Truths taught in it: (d) Methods of Using it. The book is not intended to be exhaustive but rather suggestive, and while it covers a large range of subjects, all of them are of a practical character, and are such as every Christian worker should be familiar with. The latest and best book published for Bible and Workers' Training Classes.

THE POPULAR SONG COLLECTION. (Boston: Oliver Ditson & Co.)—A very choice collection of vocal music for the public has just been issued, under the title of the "Popular Song Collection." It is a large book, sheet music size, beautifully printed and bound, and contains 144 pages of carefully selected songs by Tosti, Marzials, Cellier, Moir, Jacobowski, Mattei, Booth, Osgood, Adams, Temple, Watson, and many others. Those who desire a good book of songs that are above the ordinary, or "trashy" sort, and yet not difficult, will be pleased with this book. All of the songs have piano accompaniment.

POPULAR PIANO COLLECTION. (Boston: Oliver Ditson & Co.)—A splendid collection of good piano music, in one large book, sheet music size, finely printed and bound, and entitled the "Popular Piano Collection," has just been published, and will, without doubt, find a ready welcome among all who admire music that is above the ordinary, and yet not too difficult for the young player. The choice piano pieces in this new book are by the well-known composers, Bohm, Behr, Ardit, Wilon, Mack, Sudds, King, Hoffman, Eilenberg, Lange, Popp, Goerdeler, Smith and others, and have been carefully selected, with the view of satisfying the tastes and meeting the requirements of ordinary performers on the piano. The "Popular Piano Collection" is very reasonable in price.

VITAL QUESTIONS. The Discussions of the General Christian Conference, held in Montreal, Quebec, Canada, October 22-25, 1888, under the auspices and direction of the Montreal Branch of the Evangelical Alliance. (Montreal, William Drysdale & Co.)—This is a volume of very great value. It affords all who desire it the opportunity of reading the principal addresses delivered and the papers read at the recent Evangelical Conference, held at Montreal last fall. The subjects are all of them well described in the title of the volume, Vital Questions, and their study, as here presented, will be found helpful to all who are interested in the moral and spiritual progress of the time. If those who have placed this work within the reach of the people meet with the encouragement they deserve, the book will have a very large circulation.

BIBLICAL ANTIQUITIES. A Hand Book for use in Seminaries, Sabbath-schools, Families and by all students of the Bible. By Cone Bissell, D.D., Professor in Hartford Theological Seminary. With numerous illustrations and tables. (Philadelphia: The American Sunday-school Union). The purpose and design of this valuable and handy volume may best be learned from the following sentences occurring in the author's preface: The advantages of a knowledge of their antiquities to a student of the Scriptures cannot be over-rated. It seems to place him in the position of one who lived in the times when they first appeared and in the lands where they were actually written. My aim has been to present the principal facts of Biblical antiquities in the strict sense, together with some of their religious bearings, and to show their time, place and significance in the plan and history of redemption. The book has been prepared for popular use.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat & Co.)—The February number has sermons and articles by first-class men, which do credit to their authors. They are all characterized by strong thinking, fervid spirituality and an intense desire to do good. How uplifting and stimulating this magazine must be to all its readers! An excellent portrait of Dr. Herrick Johnson, of McCormick Theological Seminary, Chicago, is the frontispiece, and his bold, trenchant, powerful discourse on "The Perfect Book," is a fitting introductory sermon. Views of the Seminary are also given, with a brief historical sketch, and a biographical outline of Professor Johnson. President Darling's sermon on "Credulity in Science Compared with Credulity in Religion" is a clear exhibition of sceptical inconsistencies. Professor Scrimger's sermon on "The Song of the Sword" is noted for its original and beautiful and evangelical treatment. "The Prize essay" on "Jesus Christ, Our Nation's Ruler," for which \$100 was awarded, will be read with profit. Leading Thoughts of Sermons and other useful and varied contents make up an excellent number.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER XV.

"She courtied low, she spoke him fair,
She sent him on his way;
She said as she stood smiling there,
You're wealth and wiles, and wisdom rare,
But I have won the day."

Crombie did not leave the manse with an easy mind, and the more he thought of what he had said and what he had not said there, the more uneasy he became. He was in a quandry, he told himself, putting the accent on the last "a." To his surprise and consternation he found himself in doubt as to the course he ought to pursue.

He had gone to the manse with the full intention of asking the minister's lass whether she were the wife of the man whom he had seen "glowering at the new headstane" in the kirkyard of Kilgower, and of putting it to her conscience whether she was not breaking the laws of God and man by keeping herself hidden out of his way.

But he had not asked her. He could not do it. He had come away without a word, and now he was saying to himself that the man who, through soft-heartedness, or through the influence of carnal affection, suffered sin in another, thus being unfaithful to a sinful soul in danger, was himself a sinner. He ought to have spoken, he told himself. He could not be called upon to tell the story to another, but to Allison herself she should have spoken. If her conscience needed to be awakened, he sinned against her in keeping silence. It might have been to prepare him for this very work that he had been sent to lay his Eppie down in that far away kirkyard.

Saunners stood still on the hillside when he got thus far. Ought he to go back again? He could not be sure. The thought of the first glimpse he had got that night of Allison sitting quiet and busy with her work, with a look of growing content upon her face that had once been so gloomy and sad, came back to him, and he moved on again.

"I'll sleep on it," said he, "and I'll seek counsel."

It was a wise resolution to which to come. Saunners was a good man, though, perhaps, he did not always do full honour to his Master or to himself in the sight of those who were looking on. He was "dour, and sour, and ill to bide," it was said of him, even by some among his friends.

But there was this also to be said of Saunners. It was only when a life of struggle and disappointment and hard, wearying work was more than half over, that he had come to see the "True Light," and to find the help of the Burden-Bearer. A man may forsake the sins of his youth and learn to hate the things which he loved before, and to love the things which he hated, and in his heart long, and in his life strive, to follow the perfect Example in all things. But the temper which has been indulged for half a lifetime cannot be easily and always overcome, and habits which have grown through the years cannot be cast aside and put out of sight in a moment, like an ill-fitting garment which will never trouble more. Life was, in a way, a struggle to Saunners still.

But though he lost his temper sometimes and seemed to those who were too ready to judge him to fail in the putting on of that charity which "thinketh no evil," and which is "the bond of perfectness," he was still a good man, honest, conscientious, just, and he could never willingly have sought to harm or to alarm any helpless or suffering creature.

But then neither would his conscience let him consent to suffer sin in one whom he might, through faithful dealing, save from loss and ruin, and whom he might bring back to the right way again.

"She doesna look like a sinfu' woman," he thought, recalling the glimpse he had got through the open door, of Allison sitting at peace and safe from harm. "She is like a woman who has seen sorrow, and who is winning through wi't. And yon man had an evil look."

"And after a', what hae I to go upon? A name on a headstane in a far-awa' kirkyard! A' the rest came frae the wee wud wifie (the little mad woman), who might have made up the story, or only believed it true because o' the ill-will she bore to yon dark, angry lookin' man. And even if the story be true, what call have I to mak' or meddle in it?"

"No' an ill word that ever I hae heard has been spoken of the lass since she came to the manse. She's at peace, and she's doing the work that seems to be given her to do, and—I'll bide a wee and seek counsel. And after a', what hae I got to go upon?" repeated Saunners.

But there was plenty to go upon, as he knew well, if he had only been sure that it would be wise to do anything, or meddle at all in the matter. He had only spoken a word to Allison; but the wee wifie, while they sat together on a fallen gravestone, had told him, not the whole story—she was hardly capable of doing that—but all of it that she had seen with her own eyes.

Oh! yes. She knew well about bonny Allie Bain. She was in the kirk when she was married—"sair against her will. It was like a muckle black corbie carrying off a cushat doo. But the cushat got free for a' that," said the wee wifie, with nods and smiles and shrill laughter.

But she said nothing of the brother's part in that which followed, though she told with glee how Brownrig had gotten his deserts before all was done, and how the bride went one way, and the bridegroom went another, "carried hame wi' sair banes in his gig." She told how first Allison's mother, and then her father, were put in the grave, where they both lay with the new stone at their heads, and how "bonny Allie" had come to say farewell to them there. She grew eager and eloquent when she came to her own part in the story.

"I was here mysel', as I am maist days, for it's a bonny place and wholesome, though you mightna think it here among the dead folk. I like to hae a crack with them that's been awa' for mony a year and day. My mother lies ower in yon nook, and the man I should hae marriet. My father and my brother were lost at sea."

"Oh! ay—and about bonny Allie. Weel, she lay down wi' her face upon the sod, and lay lang there, and when she lifted it again it was white as the snaw, but there wasna a tear upon it. Then there came the bark o' a dog that I kenned

weel. He was sent after me once, though Brownrig denies it. So I made free to go in by; and says I, 'Miss Allie, dear, I hear the bark o' the black dog, Worry, and I doubt his maister's not far awa'.'

"She was speakin' ower the wa' to the minister's son by that time, and after a minute or two she came awa', put her face down on the grave again, and then she followed me. And when we came near to the foot o' the brae, I garred (made) her take off her hose and shoon, and wade doon the burn a bittie that the dog mightna follow the scent, and I laid doon peats that she might step on them a bit of the way between the burn and my ain door."

"When she came in she sat still like and dazed and spent, and never a word spake she. But I stirred up the fire and boiled the kettle, and said I:

"Did ye break your fast afore ye came awa'?"

"There wasna time," said she.

"And ye had nae heart for your supper yestreen, and ye forgot ye're dinner, and nae wonder. But if ye're thinkin' o' winning awa' to Aberdeen this day, or even the morn, ye'll need to tak' something to make ye strong for the long journey."

"So she ate her bread and drank her tea, and then she lay down on my bed and sleepit the hale day. I was unsettled mysel' that day, and I thocht I would gang up the brae to the Meikles and get some buttermilk that the mistress had promised me. So I darkened the window and locket my door. But I didna leave my key in the thecking (thatch) as I do whites, in any case any o' the neebors might send a bairn wi' a sup o' milk, or a bit from a new cut cheese. It's weel to gie them a chance to open the door."

"And what then?" said Crombie, fearful of another digression. "What happened then?"

"Oh! naething happened. I only thought I would be as well awa', in case Brownrig sent or came mysel' to see what there was to see. So I gaed awa' for a while, and when I cam' back I just set mysel' doon at the door to wait for what would come next. Allie sleepit on, and had nae appearance o' having moved when the sun was near set, which wasna early, for the days were near their langest. But I made the fire burn up, and b'iled the kettle to be ready, and made the tea. And then wha' should I see but Brownrig mysel', riding on his black horse and followed by his uncanny tyke. I had only time to draw thegither the doors o' my pressbed ere he was upon me."

"I was feared at the sicht o' the dog, and the man saw it; but it wasna for mysel' that I was feared, and that he didna see."

"Ye needna gang white like that at the dog. He'll do ye no harm," said he.

"No, unless ye bid him," said I.

He gaed me a dark look, and said he: 'I'm not like to do that, though I hear you have accused me of it.'

"So I saw he was gaen to speak me fair, and I cum' to the door, and a' at once I saw the twa cups that I had set on the table for Allie and me."

"Ye're to hae a vesitor the nicht?" said he.

"Wha' kens?" said I. 'I'm aye ready, and it is to be you the nicht. Come ye away in and take a cup o' tea, and maybe I'll find a drappie o' something stronger, gin ye'll promise no' to tell the gauger. No' that I'm feared at him. He's a frien' o' mine, and that's mair than I would mak' bauld to say o' ye'resel', said I, 'yein' another feared look at the dog. 'Come in by, and sit soon.'

"But it was growing late, he said, and he must awa'. He had only a question to speir at me. Had I, by ony chance, seen his wife passing by that day? And in whose company?"

"Ye're wife?" said I, as gin I had forgotten. I whites do forget."

"Ay, my wife, Mistress Brownrig—her that was Allison Bain!"

"Oh! said I then; "bonny Allie Bain? Ay, I did that! In the early, early mornin' I saw her ower yonder, lying wi' her face on the new-made grave."

"I spak' laich (low) when I said it."

"And did ye no' speak to her?" said he.

"I daured na'," said I.

"And which way went she?" said he.

"She stood up on her feet, and looked about her like one dazed, and then somebody spoke to her from ower the wall. And in a wee while I cam' round and said a word, but she never answered me."

"And wha was the man? Or was it a man?"

"Oh! ay. It was a man. It was the minister's son wha has come lately frae America. But I heard nae a word he said."

"Hadden?" he said. 'I'll hae a word wi' him.' And he gaed off in a hurry, and I was glad enow. Then I cried after him: 'Take ye're dog wi' ye, and the next time ye come leave him at hame.' But he never heeded, but he hurried awa'."

"And what happened then?" asked Saunners, trying to hide the interest he took in the story, lest she should suspect that he had a reason for it.

"Doubtless Mr. Hadden told him the truth. There was little to tell. But naething came o' it, or of a' the search which he has kept up since then near and far. It gae me lauch when I think about it. He was mad wi' the love o' her, and the last time he touched her hand was when he put the ring upon it in the kirk. Her lips he never touched—that I'll daur to swear. And a' this time he has been livin' in the house that he made sae grand and fine for her. And doesna he hate it waur than pain or sin by this time? Ay! that does he," said she with her shrill laughter. "He has had a hard year o' it. He gae here and there; and when a new-comer is to be seen among us, his een is upon him to mak' sure that he mayna hae something to say to the folk that bides in Grassie—that's the Bains' farm. And gin he thocht one had a word to say about Allie, he would gar his black dog rive him in bits, but he would get it out of him."

Then a change came over the old woman's face.

"And how did she get awa' at last?" asked Crombie, growing uneasy under her eye.

"Oh! she won awa' easy enouch in a while. She was far frae weel then, and I'm thinkin' that she's maybe dead and a' her troubles o'er by this time."

"And her name was Allie Bain, was it?"

"Ay, ay! her name was Allie Bain."

"Weel, I need to be goin' now. I thank ye for yer story. And if ever I happen to see her, I'll tell her that I saw a frien' o' hers wha spak' weel o' her. And what may ye're ain name be?"

"My name's neither this nor that, that ye should seek to ken it. And, man! gin ye're een should ever licht on aye that ca's hersel' Allie Bain, gae by her, as gin she wasna there. It's better that neither man nor woman should ken where she has made her refuge, lest aye should speak her name by chance, and the birds o' the air should carry the sound o' it to her enemy ower yonder. Na, na! The least said is soonest mended, though I doubt I have been sayin' mair than was wise mysel'. But ye seem a decent-like bodie, and ye were in sair trouble, and I thocht I might hearten ye with friendly words ere ye gaed awa'. But hae ye naething to say about Allison Bain neither to man nor woman, for ill would be sure to come o' it."

She was evidently vexed and troubled, for she rose up and sat down, and glanced sideways at him in silence for a while. Then she said:

"I dausay ye're thinkin' me a queer-like crater. I'm auld, and I'm crooket, and whiles my head's no richt, and there are folk that dinna like to anger me, for fear that I might wish an ill wish on them. I read my Bible and say my prayers like ither folk. But I'm no' sayin' that I haena seen uncanny things happen to folk that hae gaen against me. There's Brownrig mysel', for instance."

"I'm no' sayin' to ye to do the lass nae ill. Ye seem a decent man, and hae nae cause to mean her ill. But never ye name her name. That's good advice—though I haven't taken it mysel'. Gude-day to ye. And haste ye awa'. Dinna let Brownrig's evil een licht on ye, or he'll hae out o' you a ye ken and mair, ere ye can turn round. Gude-day to ye."

"Gude-day to you," said Saunners, rising. He watched her till she passed round the hill, and then he went away.

But the repentant wee wifie did not lose sight of him till he had gone many miles on his homeward way. She followed him in the distance, and only turned back when she caught sight of Brownrig on his black horse, with his face turned toward his home.

Though Saunners would not have owned that the woman's words had hastened his departure, he lost no time in setting out. It was not impossible that, should Brownrig fall in with him later, he might seek to find out whether he had ever seen or heard of Allison Bain, since that seemed to be his way with strangers. That he should wile out of him any information that he chose to keep to himself, Saunners thought little likely. But he might ask a direct question; and the old man told himself he could hold up his face and lie to no man, even to save Allison Bain.

So he hasted away, and the weariness of his homeward road was doubtless beguiled by the thoughts which he had about the story he had heard, and about his duty concerning it. His wisdom would be to forget it altogether, he told himself. But he could not do so. He came to the manse that night with the intention of telling Allison all he had heard, and of getting the truth from her. But when he saw her sitting there so safe, and out of harm's way, he could not do it.

And yet he could not put it altogether out of his thoughts. He would not harm a hair of the lassie's head. A good woman she must be, for she had been doing her duty in the manse for nearly a year now, and never a word to be spoken against her. And who knew to what straits she might be driven if she were obliged to go away and seek another shelter? There were few chances that she would find another such home as the manse. No, he would utter not another word to startle her, or to try to win her secret.

"But there is John Beaton to be considered. I would fain hae a word wi' John. He's a lad that maybe thinks ower-weel o' mysel', and carries his head ower-high. But the root o' the matter's in him. Yes, I hae little doubt o' that. And if I'm nae sair mista'en there's a rough bittie o' road before him. But he is in gude hands, and he'll win through. I'll speak to him, and I'll tak' him at unawares. I'll ken by the first look o' his face whether his heart is set on her or no."

CHAPTER XVI.

"Love will venture in where it daurna weel be seen."

But John had been taken by surprise before Crombie's turn came to speak. Some one else had spoken.

It was Saturday night. The work of the week was over; Marjorie was safe asleep, and restless with the thoughts which always came with leisure, Allison threw a shawl over her head and went out into the lane. It was dark there, where the hedge was high, and the branches hung low from the trees in the manse garden; but beyond the lane, the fields and the far-away hills lay clear in the moonlight. With lingering steps she turned toward the green, along the path which skirted the cottage gardens. When she came to the lae, of them she heard her name called softly.

It was John Beaton's voice. She could not see him where he stood, but he saw her clearly. He saw on her face, as she drew near, the shadow which told of the old sadness and gloom; and he saw it pass, like the mist before the sunshine, as she stood still to listen. In a moment he had leaped the dyke, and stood by her side.

"Allison!" said he, eagerly, as he took her hand.

John was young, and he had had but small experience with woman and her ways, or he never would have mistaken the look on Allison's face for the look of love which he longed to see. He never would have clasped and kissed her without a word.

In the extremity of her surprise and dismay, Allison lay for a moment in his embrace. Then she struggled to get free.

"Allison, forgive me—because I love you. Allison, say that you will be my wife."

A low cry of anguish came from her white lips.

"Oh! may God pity me. I have been sorely wrong, or this would not have come to be my punishment."

She drew herself away from him, but she made no movement to leave him. John hung his head before her.

"Allison, forgive my presumption, and give me a chance to win your love. Allison, I love you dearly."

"Hush!" she whispered. "Come with me. I must speak to you. I have done wrong, but how could I ever have dreamed that you would give a thought to me?"

She laid her hand upon his arm.

"I am in sore trouble. Come with me somewhere—to your mother—for I must speak to you."

"Not to my mother, if you have anything to say which will grieve her," said John, huskily.

"It might grieve her, but she would understand. She might be angry for a moment; but she is kind and good, and she would not think evil of me."

They stood in silence for a minute or two. Then she said: "Come into the manse. No one will be there till I have time to say what I must say."

They moved on till they came to the lane that led thither, and passed out of the moonlight into the shadow.

"Allison," said John, pausing, "you can not surely mean to cut me off from all hope? You might come to—care for me in time."

"Care for you? Oh, yes! I care for you. You are my friend, and Willie's. But I have done you a wrong, and with no will to do it."

Instead of going into the house they turned aside at the end of the hedge, and entered the garden. On the summer-seat, under the tall fir-trees, they sat down in silence. After a time Allison rose, and stood before her friend.

"John," said she, "when I heard your voice to-night I was glad. My heart has been heavy with a great dread all the week; and when I heard your voice I said to myself, here is a friend who will help me. John," she said, after a moment's silence, "it is my secret I am going to tell you—my secret that I have kept all these long months. I trust you, John. You will tell me what I must do."

"Well," said John, as she paused again.

"John—I am a wife already. It is from—the man who married me against my will that I have been hiding all this time. You must not think ill of me, for I was like a lost creature when my father died, and I knew not what to do. I came away hoping that God would let me die, or keep me hidden till my brother should get away to the other side of the sea. And God has kept me safe till now. John, will you forgive me and help me?"

The hands she held out to him trembled. She was shaking with excitement, and the chill of the night. He rose and wrapped her shawl close about her.

"Allison, sit down. Or shall we go into the house? I will do all that I can to help you—so help me, God!" said John, with a groan, fearing that he was past help.

"No, I will not sit down. Sometime I will tell you all my story, but not to-night. This is what I must tell you. It was in our parish of Kilgower where Mr. Crombie laid down his wife. There he heard something of Allison Bain. He saw the man who married me against my will—who has sworn to find me and to take me home to his house, alive or dead. It was in my hearing that he took that oath. But whether Mr. Crombie really knows about me, or whether he was only speaking for the sake of saying something, or whether it was to find me out, or to warn me, I cannot say. And oh! I have been so safe here, and I have come to myself among these kind people."

"What do you want me to do?" said John, as she paused.

"If Crombie should know who I am, and should speak of me to any one, you would hear of it. He may even speak to you. You are his friend. Then will you warn me, and give me time to go away? I should be sorry, oh! so sorry, to leave the kind folk here and go away again among strangers. But I will never go with that man, never."

(To be continued.)

ACROSS THE SEA: ROUNDEL.

Across the sea! Oh restless, tossing waves
Bring you no message hitherward to me
From that dear shore your other margin laves,
Across the sea?

Outward and farther out, triumphant, free,
A freighted ship the swelling current braves
And spurns the spray with swift, untrammelled glee!

With weary pain my lonely spirit craves
Eastward, to shape my course to thee—to thee
Mocking and loud the wind-tossed water raves—
Across the sea!

Montreal. HELEN FAIRBAIRN.

SOME RUSSIAN SKETCHES.

THE editor of the *Pall Mall Gazette*, Mr. Stead, in his just-published book, *Truth About Russia*, sketches the Czar thus: "The Emperor is a strong man who takes short views. He sees what he believes to be his duty from day to day and he does it honestly to the best of his ability, in the spirit of the maxim that 'sufficient unto the day is the evil thereof.' The Emperor feels that he and his are in the hands of God, who alone sees the end from the beginning, and will find tools to carry on his work when the day comes for that work to be done. That deep, silent and abiding conviction has grown much upon the Emperor of late years. . . . The Emperor has a horror of war. The kindly, humane affections of a *père de famille*, which are so strong in him, exemplify the repugnance with which he contemplates any and every disturbance of the peace. It is his ambition, one of his ministers remarked to me, not to be a great sovereign, but to be the sovereign of a great people whose reign was unstained by a single war. He is a level-headed, conscientious, sure-footed sovereign, conscious of such responsibilities as he has realized, and only afraid of doing that which seems to him to be wrong. For the good relations of England and Russia and for the peace of the World it is simply of inestimable importance that a monarch so steady and self-possessed should be directing the policy of Russia."

Of Count Tolstoi, with whom he spent a week, he makes this portrait: "He is a man of sixty, with iron gray hair, sun-burned countenance, plentifully furnished with gray beard and mustache. His hair is parted down the middle and is thick and full. His brow, furrowed with the ploughshare of thought, is broad and massive; his eyes, small and piercing, gleam out from beneath bushy brows. His nose, large and prominent, has thick and expressive nostrils. The features are so strongly marked that once seen they cannot be soon forgotten. The countenance is one of earnest gravity, with a background of sad and sombre thought. There is sometimes a childlike sparkle of joy-

ousness in his eye; there is always a kindly accent in his voice, but sometimes the furnace, usually banked up within, blazes forth; the face becomes as black and lowering as a thunder cloud, and the whole man trembles and quivers with overmastering passion. Tolstoi is a loyal and affectionate husband and father, but the reader will not be surprised to learn that, like most men who want to regenerate the world, he has an enormous number of children and gives little or no attention to essential details of family management. Were it not for his wife's tact and ability the family would be as poor and uncomfortable as that of any Russian peasant. Says his friend, the author, 'Count Tolstoi is, as it were, an honoured guest in his wife's family. He takes no part in its domestic economy, even as an adviser.'"

GROWTH OF A LANGUAGE.

OCCASIONALLY we read of men who know fifteen or twenty languages, and no doubt, some do understand that number—after a fashion. But if we refer to a thorough mastery of a language it is pertinent to inquire, Who understands one? Even our best scholars may learn a lesson of humility by taking a copy of Webster's Unabridged, opening it at random, and ascertaining by actual test what proportion of the words on the page before them they can define with precision. Twenty-five years ago it was commonly said that there were forty thousand words in the English language of course excluding the usual derivatives. Now it is announced in connection with the prospectus of a forthcoming dictionary, which will comprise 6,500 pages, that it is expected to contain 200,000 words. It is claimed that the last edition of the *Encyclopedia Britannica* alone has added ten thousand new words to our vocabulary. Many of these, perhaps most, are purely technical terms that are not seen or heard except by the students of certain special branches of knowledge. Nevertheless, they have made good their standing in the language and demand recognition of the lexicographers. In all this, however, there is no reason for discouragement. Students of particular branches must, of course, master the technical terms peculiar thereto, but apart from these, the knowledge of a few thousand words is all that is demanded even of the great masters of style. And it is a rather significant fact that the most fascinating and popular writers are those whose vocabularies comprise the smallest number of words.—*Louisville Courier-Journal*.

THE CANADA BUSINESS COLLEGE, CHATHAM, ONTARIO.

The report of the above college, just issued, shows that the recent opening has been most successful.

The report states that in the month of January of last year eighty students were enrolled, and at the time of writing, the number is exactly twenty per cent. in advance of last year.

The institution now occupies nearly 8,000 square feet of space, and is located on the principal street of the town. It has become one of Chatham's greatest sources of revenue, through the number of young men and young women drawn to it from all parts of Canada and the United States, and even from the West Indies and Mexico.

During the past year there were between 350 and 400 students in actual attendance.

A large number of the students are from the vicinity east of Toronto.

Eleven States, Territories and Provinces and twenty-three counties in Ontario were represented in the attendance last year.

Mr. McLachlan, the principal and founder of the institution, may well feel proud of the college over which he presides, and of the success of his students.

Among his former pupils there are seventeen who are to-day teachers in business colleges, six or seven of whom are principals.

The separate department for shorthand and typewriting is entirely distinct from the business school and under a special teacher.

It appears from statements in the English papers that the Dutch Cocons, and the imitations of them, contain a considerable percentage of chemicals which are deleterious to health. They are introduced for the purpose of making the mixture more soluble and to give colour and apparent strength to the decoction. The use of chemicals can be readily detected by the peculiar odour from newly opened packages, and from a glass of water in which a small quantity of chemically treated cocoa has been placed and allowed to remain for several days. The Chocolate and Cocoa Preparations of Messrs. Walter Baker & Co. are absolutely pure and free from chemicals or other deleterious substances.

ALDEN & FAXON, Newspaper Advertising Agents, Nos. 66 and 68 West Third Street, Cincinnati, Ohio, have just issued a very neat catalogue of the leading American and Canadian newspapers. It is very attractively gotten up, the typographical work being above reproach. A very interesting feature of this catalogue is the publication of sample advertisement, and instructions to new advertisers as to the best method of making money out of newspaper advertising. This firm are especially good counsel in the direction of newspaper advertising, from the fact they have written the advertisements and made successful some of the most prominent firms in the United States. This list will be sent free on application.

British and Foreign.

THE class of 1891 at West Point and of 1892 at Cornell have voted to have no wine at class banquets.

SIR WILFRID LAWSON has been defeated by the brewer whom he opposed in the election of the Cumberland county council.

THE English Court of Appeal has decided in favour of allowing income from trusts for Foreign Missionary societies to be free from income tax.

THE two Paisley thread manufacturing firms of Coats and Clark had not more than 1,000 workers thirty years ago; now they have upwards of 10,000.

THE Rev. James Paterson, of Ballater, has accepted the call to Belgrave Presbyterian Church, London, as successor to the Rev. Dr. Adolph Saphir.

IN Rev. Mr. Spurgeon's library is the precious copy of one of the sermons which was found in Dr. Livingstone's box, in Africa, after the explorer's death.

THE Rev. Dr. Thain Davidson has during the past year travelled upwards of ten thousand miles, mainly in the interest of Young Men's Christian Associations.

THE President of Michigan University remarks in his annual report that a larger proportion of women than of men are taking by choice the full classical course.

MR JOHN TOD, "John Strathesk," author of "Bits from Blinkbonny," etc., delivered a lecture in College Park Church lately, on "Bits from a Rambler's Scrap-Book."

AT the annual meeting of Regent Square congregation, held lately, the report showed that the membership is now 739, and that the amount collected during 1888 was \$18,715.

DR. PENTECOST is attracting large congregations in Glasgow at his afternoon Bible readings in Mr. Stalker's Church, and the Evangelistic meetings at night in Berkeley Street U.P. Church.

AVR Presbytery have had a Conference with the Synod deputies, and a special committee has been appointed to confer as to the best way of carrying on Christian work among the mining class.

DR. MCLAREN, of Manchester, intends spending a week in New Zealand. On 11th February he sails from Adelaide for Colombo and will start from Ceylon for home about the beginning of March.

DR. ADOLPH SAPHIR is to give a second course of Thursday lectures on the Bible in St. John's Presbyterian Church, Kensington (the Rev. Charles Moinet's). The subject will be "The Old Testament."

IT is on the recommendation of Dr. Dale that the Rev. Frederick Hastings has been invited to and has accepted the pastorate of the North Adelaide Church. Mr. Hastings is not unknown in the literary world.

ARCHDEACON FARRAR'S busy pen has all but completed a new work on the Fathers of the Church, which will be issued very shortly. It connects the history of the Early Church during the first four centuries with the lives of her principal fathers and doctors.

THE fourth anniversary of the fall of Khartoum and the death of General Gordon occurred lately. Many of the lamented General's admirers paid a visit to his statue in Trafalgar Square, and the base of the statue itself was almost entirely covered with floral tributes.

A LECTURE in connection with Mourne Presbyterian Young Men's Association was delivered lately in the lecture hall by Mr. Samuel Ormsby, Kilkeel, the subject being his "Experience in India." Rev. W. M'Mordie, M.A., president of the association, occupied the chair.

SPECIAL services were held on a recent Sabbath in First Ardstraw and in First Newtonstewart on behalf of Second Newtonstewart Manse Building Fund. The Rev. R. J. Lynd, B.A., Moderator of Assembly, preached, and sustained his reputation as one of our most brilliant pulpit orators.

Another revolution has taken place in Uganda, and Kiwiwa gives place to a brother on the throne. This is the work of the Arabs, who were not pleased with his rule. The missionaries, it will be remembered, escaped when Mwanga was dethroned. Many native Christians were massacred by the Arabs.

ON a recent Sabbath the Rev. W. W. Shaw, M.A., occupied the pulpit of Second Omagh in the morning and addressed the united congregation in First Omagh in the evening. He gave a most interesting and helpful account of the difficulties and encouragements of the mission work in China.

A VERY large audience assembled in the lecture hall of the Second Presbyterian Church, Raphoe, to hear an address on Zenana Mission Work in India from Miss M'Dowell, one of the agents of the mission, who is home at present on furlough. The room was crowded to its utmost capacity. Rev. W. L. Berkeley occupied the chair.

LADY ABERDEEN gave one of her earnest and suggestive addresses lately, at the inauguration of the new institute in Bath-street of the Glasgow Y.W.C.A. Sir James King, lord provost of the city, presided. The annual meeting of the association was held on Tuesday evening in the Queen's rooms under the presidency of Mr. J. Campbell White.

AN old friend of the Foreign Missions, Mr. Grant, of Grant's House, near Berwick, has recently died, leaving half the residue of his estate to the Foreign Mission Fund of the Presbyterian Church of England, which is estimated to realize at least \$10,000. The advisory committee, feeling encouraged by such a prospect, are now looking out for another missionary for Formosa.

MR. SPURGEON hopes to resume his ministry at the Tabernacle on February 17. In a recent letter he says: I have to sing of the mercy of the Lord towards me. This morning I feel as if within sight of harbour. I cannot yet walk, nor could I even stand for five minutes, but there is every sign that the knee is gathering strength and recovering from its injuries.

THE Rev. J. H. McCulloch, B.D., of North Leith, in acknowledging the gift of a grand piano from his congregation on the occasion of his approaching marriage, mentioned the fact that for a period of nearly one hundred years, no minister of the parish had passed from the position of bachelor into that of benedict, with one single exception. There are now fifty-four elders and 2,750 communicants in Mr. McCulloch's congregation.

Ministers and Churches.

THE Rev. J. C. Tolmie has received a unanimous and hearty call from Whitechurch and Calvin Church, East Wawanosh, in the Presbytery of Midland. Stipend promised \$900 per annum and manse and glebe.

TWELVE scholars of St. John's Sunday school, Brockville, have received prizes for regularity of attendance during the past year. Most of them did not miss a single Sunday and the rest only missed one, caused by sickness.

DURING the past year the membership of St. John's Church, Brockville, received an accession of thirty four from the Sunday school alone. This from a school with an average attendance of about 130 is considered a large number and is greatly in excess of any previous year.

THE *Pembroke Standard* says: It is worthy of passing note, that of the twelve individuals who sit around the council board, and guide the affairs of municipal state, no fewer than seven belong to the Presbyterian Church. The other five being divided as follows—four Roman Catholics and one Methodist.

THE Church of the Redeemer, Deseronto, of which the Rev. R. J. Craig is pastor, has issued a neat and carefully arranged directory for the use of worshippers. It gives a list of stated meetings, prayer meeting topics, the Schemes of the Church, and the various organizations connected with the congregation.

At the recent annual meeting of the congregation of Knox Church, Owen Sound, the treasurer reported a prosperous year, having some thing over four hundred dollars in after paying all demands. A preacher was engaged at \$350 per annum, and a subscription opened for a large pipe organ suited to the congregation, which in a few days reached the sum of \$1,800.

THE *Whitby Chronicle* says: Mr. Thomas Kerr, Inspector for the Standard Life Insurance Company, delivered an address on "St. Patrick and his times," under the auspices of Burns Church Sabbath school, Ashburn, on Monday evening week. The address was deeply interesting and full of wit and wisdom. It gave a vivid and comprehensive description of the chief incidents in the life of Ireland's patron saint, and much information was associated therewith.

THE Rev. T. F. Fotheringham, St. John, has prepared a neat and convenient "Lectionary for the Home and the Sanctuary, being consecutive lessons for week days and Sundays, designed to promote the thoughtful and systematic perusal of the Bible." It is for the current year. It covers one-half of the Old Testament, and the whole of the New, and the whole Psalms every three months. Mr. Fotheringham will send copies to any address for five cents each, or fifty cents for twelve.

THE Presbyterian Church, at Westport, after being entirely rebuilt and enlarged, was re-opened on Sunday the 17th, when Rev. John Wilkie, missionary from India, preached. There were large congregations present at the services. On Monday a tea meeting was held, which was addressed by Mr. Wilkie, Rev. J. J. Richards of Lyn, formerly pastor of the congregation, and others. Rev. D. V. Ross, M.A. the energetic minister of the charge, is to be congratulated on this fresh evidence of the result of his labours.

THE annual meeting of the Brockville auxiliary of the Woman's Foreign Missionary Society was held on the 14th inst. The report showed considerable progress during the past year. The branch raised \$75 for Foreign Missions. The following were elected office bearers for the ensuing year: President, Mrs. Smellie, Vice presidents, Mrs. Freeland, Mrs. Macgillivray, Mrs. McKenzie, Secretary, Mrs. Bell; Treasurer, Miss Dowsley. Preparations were made for the meeting of the Presbyterian Association which is to meet in Brockville on the 12th of March.

THE Rev. K. P. McKay, of Parkdale, Convener of the Committee on Knox College Library, writes: Will you allow me to remind the alumni of Knox College of their engagement to raise \$2,000 for the Knox College Library Fund, during this winter. A few have taken action already and sent subscriptions. Most of those who undertook to collect preferred to wait until after the annual collections for the schemes were taken. Now the time for action has come, and with a little effort upon the part of all, the amount can be secured. Let there be no disappointment this time.

THE Rev. Thomas Wardrop, D.D., Convener of Foreign Missionary Committee, writes: Mr. Wilkie was conferred with in regard to the amount of work which he had been undertaking in addressing congregations, and the committee requested him to take complete rest between the 5th of March and the 14th of April, he having at the present time no appointments made between those dates. To all the friends of Mr. Wilkie, and of the work in which he is engaged, it must be apparent that in order to his deriving any benefit from furlough, he must have at least such a rest as is indicated in the above minute; and it is hoped that all, however desirous of securing Mr. Wilkie's services, will readily fall in with the desire of the committee that he should have it.

MR. NEIL SHAW, of Knox College, writes: Sabbath schools, Mission bands, etc., having libraries, Sabbath school papers, or such literature as would be suitable for distribution in destitute mission fields, and who desire to dispose of such in this way, may do so through the Knox College Students' Missionary Society, by sending the same to Neil Shaw, Knox College, Toronto. As the present college session is drawing near to its close, when the students will be sent out to those fields, it is desirable that all such literature should be received at once so that it may be ready to be sent out with the students. In many of those fields the people are without any religious services during the long winter months, and in many cases have no religious literature, not being financially able to procure such.

THE anniversary services in connection with Guthrie Church, Harrison, were held on the 10th and 11th inst., and were very successful. On Sabbath the Rev. James Little preached two excellent discourses to large and appreciative audiences. On the following evening, notwithstanding the drifting snow and heavy roads, the annual soiree given by the ladies of the congregation was largely attended. Excellent music was rendered by the choir, and Miss Bessie and Dora Waddell. Short and pithy addresses were given by Revs. James Little, S. Young, H. Edmison, M.A., and the two resident ministers. Tuesday evening was devoted to the children of the Sabbath-school. After enjoying a sleigh ride in the afternoon and partaking of their annual tea, the audience was entertained by singing by the scholars, interposed with addresses from the Superintendent, one of the teachers and the pastor. Proceeds of the Sabbath collections, and of Monday and Tuesday evenings amounted to the handsome sum of \$231.

THE anniversary services of Uxbridge Presbyterian Church, were held recently. The Rev. J. Laing, D.D., of Dundas, preached morning and evening. His discourses were able expositions of Gospel truth, and were attentively listened to by large congregations. The annual meeting was held subsequently and was well attended. Reports were presented by the Session, Board of Management, Woman's Foreign Missionary Society, Willing Workers, Lend a Hand Band, etc., giving concise and lucid information upon the Church work of the past year. The receipts for the past year were \$3,610, \$280 in excess of last year. The Woman's Foreign Missionary Society receipts were \$165; Willing Workers, \$266; Lend a Hand Band, \$31, devoted to the education of an Indian boy in the North-West. In addition to meeting the interest on Building Fund indebtedness, \$500 was paid on the principal. Twenty-four names were added to the communion roll, ten by certificate, and fourteen by profession of their faith. Feeling reference was made to the late James Hamilton, recently an elder of the Church, who died about the

close of the year, at Santa Monica, California. Mr. Hamilton was a native of Richmond Hill and was only thirty-six years of age. During his short life he did much for the Master he loved so dearly.

THE Chalmers' Church congregation, Montreal, have made a number of improvements on their property, which have added much to the appearance of the church, and greatly increased the accommodation. An extension has been erected at the back of the church which contains lavatories, four large class-rooms, and a commodious and beautifully furnished vestry. Some of these rooms have been carpeted and tastefully furnished. A gallery has been erected in the east end of the church, with accommodation for 120. The pulpit has been moved forward and the organ and choir seats placed in rear of it. At the back of the lot a sexton's residence has been built. These improvements have been effected without increasing very greatly the indebtedness of the congregation. Deducing the amount raised by the people to meet these additions, the total debt is now \$5,000, and a scheme for the removal of this debt has been successfully launched, giving hope of its being entirely wiped out in a year or two. These improvements were rendered necessary by the growth of the congregation and Sabbath school. The attendance at the school has averaged about 425 this year. Apart from the increased attendance, the school is most admirably and efficiently conducted. The superintendent is Mr. Warden King, who is aided by a large staff of experienced teachers. The pastor, Rev. G. C. Heine, is to be congratulated on the prosperous state of the church and school. There are few congregations in the city with better facilities for the carrying on of their work than Chalmers' Church now possesses. The English-speaking population of the district is increasing, and the future prospects of the congregation are most hopeful.

THE annual missionary meeting of Knox Church, Woodstock was held last week and was largely attended. After the opening exercises the pastor, Rev. W. T. McMullen, gave a rapid and comprehensive summary of the work of the Presbyterian Church at home and abroad. Commencing with Home Missions the following particulars were mentioned: Total amount contributed for this work last year, \$52,363, missionaries in the field, 215, viz. 80 ministers, 104 students and 31 catechists. The number of aid receiving congregations on the Augmentation Fund, 136, the number which have become self supporting since 1883, 139; total receipts last year, \$28,824. For French evangelization the amount contributed last year was \$25,550, schools supported, 30; preaching stations, 80; and 37 missionaries are supported by the fund. In the foreign field the church supports about 35 missionaries, 75 teachers in mission schools, and a large number of native preachers. Total contributed last year, \$86,866, being \$65,018 from the western section of the church, and \$21,848 from the Maritime provinces. The report of the Ladies Missionary Association was presented, showing \$496.58. The Woman's Foreign Mission Society, the Willing Hands and Morning Star Mission Band raised \$359; the Sabbath school, \$177; the Bible class, \$45, making a total on hand for missions of \$1,077.58. Adding to this \$50, sent to Pointe-aux-Trembles school, makes a total for missions of \$1,127.58. But to this the collection for Augmentation, yet to be taken up, is to be added. By vote on motion of Mr. P. Johnston the following appropriations were made, viz: Home Missions, \$221; Knox College, \$80; French Evangelization, \$40; Aged and Infirm Ministers' Fund, \$97; Augmentation Fund, \$50, collection to be added, Assembly Fund, \$12. The amount for Foreign Missions by the Woman's Foreign Mission Society and the Sabbath school is \$416.

THE Presbyterial society, W.F.M.S. of the Presbytery of Barrie, met recently in the lecture-room of the Orillia Presbyterian Church, and was fairly well attended. Representatives were present from the auxiliary societies of Collingwood, Stayner, Barrie, Bradford, Bondhead, Gravenhurst and Alliston. Mrs. Robertson, president of the society, presided, and opened the meeting with devotional exercises. The president read the opening address. The Secretary, Mrs. Copeland, read the report of last year's work in the different auxiliaries, which showed increased interest and substantial progress in the work of the society. Mrs. Beaton submitted the Treasurer's report, the amount raised during the year being something over \$600. Reports of work done during the year were read by delegates from each of the auxiliaries. Mrs. Harvey, Mrs. McKee, Mrs. Carswell and Mrs. Moodie then presented the annual report to the Presbytery, which, on motion of Mr. McLeod, seconded by Mr. Grant, was received by a standing vote, and the thanks of the Presbytery given to the ladies for their work. Messrs. McLeod and Grant were afterwards appointed a deputation to wait upon the society, and express the Presbytery's high appreciation of the work being done by the different auxiliaries within the bounds, which duty those members discharged in short addresses. Mrs. McKinnell, Orillia, read a paper entitled "An Appeal for Missions." Mrs. Carswell read a paper on "Chinese Characteristics," which was illustrated by Chinese images. Mrs. McKee then took charge of the question drawer, and some interesting discussions followed in reply to questions submitted about raising money, conducting missionary work, etc. Mrs. Moodie read an admirable paper on "Mission Work." Mrs. McKee finished the list of papers by reading one on "The Uppermost Thought." All the papers read were of the highest order, and clearly showed that a large amount of talent had lain dormant in the Presbyterian Church until the Woman's Missionary Society was founded. After discussing various topics the society elected the following office-bearers for the ensuing year: Mrs. Robertson, Collingwood, President; Mrs. Carswell, Bondhead; Mrs. McKee, Barrie, and Mrs. Warner, Orillia, vice Presidents; Mrs. Copeland, Collingwood, Secretary; Mrs. Beaton, Orillia, Treasurer.

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met in the usual place on the 5th inst., Rev. A. Gilray, Moderator. Committees were appointed, as in other like cases, to look after the matter of supply for the vacant charges of Brampton and Queensville, with Rev. G. M. Milligan as Convener in the former case, and Rev. W. Amos as Convener in the latter. It was reported by Revs. D. J. Macdonnell and W. Frizzell that, in terms of appointment, they had held a meeting with the Westward petitioners, and that after dealing with 23 of them as church members, and 39 of them as adherents, they had organized them as a regular congregation of our church, under the jurisdiction of the Presbytery. The action thus reported was approved of, and it was also carried that the congregation thus reported on should be united with that of St. Andrew's Church, Scarborough. The committee appointed at last meeting to confer with the Session and congregation of Oakville ament a difficulty respecting the election and ordination of elders, and to advise them as to the best course for removing said difficulty, reported at great length through Dr. McLaren, setting forth (inter alia) the findings and recommendation arrived at by the committee, and their acceptance by the congregation. The report of the committee was received and adopted. There was read a communication from Rev. G. Burnfield, stating for the information of the Presbytery that he would not further interfere at present with the action proposed to be taken concerning him. It was then moved by Dr. Parsons, and agreed to, that the report of committee in regard to Mr. Burnfield, submitted on the 4th of December last, be now adopted by the Presbytery, and the whole matter, involving the question of jurisdiction, be referred to the next General Assembly. The committee appointed at last meeting to organize as a congregation of the church certain petitioners of Dovercourt Mission, reported through Rev. J. Mutch, that they had held a meeting with said petitioners, and that after receiving from forty-one of these certificates of church membership, and examining other eight of them, they had formed these 49 persons into a regular congregation, to be known as the Dovercourt Presbyterian congregation. The report was received and adopted, and an interim Session was also appointed, consisting of Mr. Mutch as Moderator, and Messrs. Christie, Tennant, Scroggie and Mitchell, as elders. Successive proposals were made to the Presbytery for the erection of new

mission stations within the bounds, the places referred to being these: The Five Points (two and a half miles N. W. of Bloor street), Mimico, Eglinton, and Doncaster. Committees were appointed to visit these localities, to make advisable relative enquiries, and report to the next meeting of Presbytery. The following four ministerial brethren were appointed to visit supplemented congregations, viz., Rev. J. Mackay, to visit Melville church, Markham and Unionville; Rev. G. M. Milligan, to visit West Toronto Junction and Dixie; Rev. W. Frizzell, to visit Queensville and Rvenston, and Rev. G. E. Freeman to visit York Townline and East Toronto; and all of them to report to next meeting. Petitions to the Houses of the Dominion Parliament (received from Rev. Dr. Laidlaw, of Hamilton,) were duly submitted by Rev. D. J. Macdonnell; the said petitions having reference to the passing of measures in favour of the better observance of the Sabbath on the Welland Canal. On motion made by Mr. Macdonnell, seconded by Dr. Caven, it was unanimously agreed that said petitions receive the endorsement of this Presbytery. The next meeting of Presbytery is to be held on the 5th of March, at 10 a.m., at which meeting the report of the General Assembly's Committee on the Revision of the Book of Forms is to be dealt with, and probably in the afternoon of same day commissioners will be appointed to the next General Assembly.—R. MONTRATH, Pres. Clerk.

CONGREGATIONAL MEETINGS.

THE Annual meeting of St. Andrew's, Gananoque, Rev. H. Gracey, pastor, was held on the 29th January. Reports presented by the Session, the Finance Committee, and others responsible for congregational work, were all of a favourable and encouraging nature. The congregation is in a prosperous state. Total amount raised for all purposes \$3,600, of this \$1,000 was applied to the reduction of the liability incurred two years ago by enlarging the church. One hundred dollars was added to the pastor's salary, making it \$1,300. The number added to the roll during the year was twenty-nine. The number removed twenty three. The total membership being 235. The Sabbath-school report was very encouraging. The attendance being now so large as to necessitate the enlargement of the Sunday-school room. The W.F.M.S., the Thousand Island Mission Band and the Juvenile Mission Band each gave very interesting reports. Over \$200 were sent by them to the Foreign Mission work of the church in addition to a large parcel of useful clothing last fall to the Indians of the North-West.

THE regular annual meeting of Knox Church, St. Catharines, congregation was held last week in the lecture hall of the church. The financial statement showed the receipts and expenditure for the year just closed, all claims against the church being paid leaving a cash balance on hand of \$161.26. The report of the different organizations of the church were presented and adopted. The report of the session showed a satisfactory increase in the number of church members. The report of the Sabbath school showed a large average attendance of scholars a full staff of teachers and all working for the best interests of the school. The report of the missionary society was most satisfactory, the past year being the best, in the way of receipts. The report from the Ladies' Aid Society also showed that the year 1888 was the best, in the amount of receipts, since its organization. The total amount raised by the congregation for the different purposes of the church for the year 1888 was 6,100. The congregation have, during the past year, placed in the church a large pipe organ, manufactured by Warren Bros., of Toronto, and is the finest in the city, costing nearly \$2,500, all of which has been paid. The mortgage debt on the church has been reduced to \$2,000. The election of Trustees for the present year resulted in the selection of Messrs Wm. Chaplin, J. R. Monro, A. McLaren, T. Allan, J. Norris, A. Hodge and I. Marshall. A committee was appointed to consider the advisability of a manse for the church, and were asked to report as early as possible.

THE annual meeting of St. Andrew's congregation, Picton, was held on the 29th January, Rev. W. Coulthart, pastor in the chair. The reports showed prosperity. The number added to the roll during the year was twelve; eleven were removed. The total number on the roll is eighty three, number of families sixty. The Sabbath school is well attended, and has prospered during the year. The pastor has formed a society of Christian Endeavour, composed of young people connected with the congregation, it has thirty members on the roll, and more will soon be added. The chief object of this society is to stimulate young Christians, to employ their energies in advancing the work of Christ in the congregation. Through the blessing of God it will be productive of great good. The total amount raised during the year, for all purposes, was over \$1,400, a little over \$17 per member. The congregation, for the first time in its history, is entirely free from debt. The Ladies Aid, the Women's Foreign Missionary Society, the Juvenile Mission Band, are doing their work faithfully and well. The congregation is numerically weak, being fenced in by another powerful body. Through perseverance and faithful endeavour we hold our own.

THE annual congregational meeting of the First Presbyterian Church, Port Hope, was held on the evening of the 30th ult. Reports were read of the operations of the various organizations connected with the congregation, and manifested vigour and progress. During the past five years, 200 have been added to the communion roll. Though the losses by death, removal, etc., have been very heavy, there has been a net gain during the present pastorate of sixty. The general revenue for the year was \$2,279.85, as compared with \$2,195.84 last year. The Ladies Aid have supplied a number of needed requisites to the Sabbath school and congregation during the year. The mission contributions have been well sustained; those of the Woman's Foreign Mission Society and Missionary Band showing marked increase. The Sabbath school was reported to be in a flourishing condition, the attendance and revenue having considerably increased during the year. The Young People's Christian Endeavor Society, one of the most interesting organizations connected with the congregation, has been vigorously sustained during the year, its weekly meetings have been well attended and continue to grow. Messrs. Adam Harrison, W. W. Renwick and Wilfred W. Robertson were chosen to fill the place of the retiring managers.

THE seventh annual meeting of the Presbyterian Woman's Foreign Mission Society of Peterborough, was held some time since in the Sunday school rooms of St. Paul's Church. At the meeting held in the forenoon for the transaction of business the official reports were presented, matters bearing upon the extension of the work in the Presbytery were discussed, and the following officers elected for the ensuing year: Miss Roger, Peterborough, president, Mrs. Hay, Campbellford, first vice-president; Mrs. Lord, Grafton, second vice-president; Mrs. Waddell, Centreville, third vice-president; Mrs. Craigie, Bobcaygeon, fourth vice-president, Mrs. Henderson, Cobourg, treasurer; Mrs. Craick, Port Hope, secretary. Three hundred ladies were present. The president occupied the chair. After the opening exercises conducted by the president, and the presentation of the annual reports by the secretary and treasurer, able and interesting papers were read by the president, Miss Corbett, of Port Hope, and Mrs. Hay, of Campbellford. Miss Roger, after a few words of welcome, to the delegates, dwelt more especially on the power and importance of prayer. Miss Corbett took up the subject of mission bands as means of intellectual and moral training. Mrs. Hay sought to show the special claim that Foreign Mission work has upon women. Mrs. Henderson, of Peterborough, led in the dedicatory prayer. Miss Fraser, of Kingston, now under training for medical mission work, gave an address on "The Sufferings and Wrongs of Women in India," to which her audience listened with rapt attention. An interesting feature of the afternoon was the rendering of some Kindergarten hymns by the Juvenile Mission band, under the training of Miss Sophie Cameron. The ladies then adjourned to St. Andrew's Church where, in response to a very kind invitation from the

ladies of that church, they joined the Presbytery at tea. The above society comprises fifteen auxiliaries and seven mission bands, with 606 members. The contributions for 1888 were \$1,440.

THE annual meeting of Calvin Church, congregation, Rev. G. D. Bayne, B.A., pastor, was held recently. There was a large attendance. Reports were received and adopted from the Session, the Sabbath school, the Woman's Working and Benevolent Society, the Woman's Foreign and Missionary Society and Mission Band, the Treasurer, the Temporal Committee, the Trustees, the Cemetery Committee, and the Building Committee. From these reports we gather that the number of families connected with the Church is 173; and the communion roll numbers 261. During the year there were added 100 communicants. There were twelve removed—eight by certificate and four by death. The number in the Sabbath school is 318. For the ordinary running expenses of the congregation, \$3,110.54 were contributed, and for missions, \$623. Of this latter amount, the Women's Foreign Missionary Society contributed \$76; the Mission Band, \$71, and the Sabbath School, \$116. Taking into account the sums contributed by the congregation, other than those transmitted through the treasurer, the contributions to Missions for 1888 were over \$1,000. The total payments for religious and benevolent purposes (exclusive of church debt) amounted, for the year, to \$5,543. Mr. William Moffat, in his report as chairman of the Temporal Committee, pointed out that the subscriptions and contributions of the congregation for Church purposes amounted, for the year, to over \$13,000. Heartily congratulations were exchanged over the wiping out of the debt, and the fact that all the accounts have a goodly balance in the hands of the respective treasurers. It was decided to proceed to the election of four additional elders without delay. All were urged to adopt the system of weekly offerings. A new organization was found to be known as the "Missionary Association of Calvin Church." The pastor was elected honorary president; Dr. Dickson, president; Mr. Hunter, treasurer; Mr. Andrew Johnston, secretary; all the office-bearers of the Church to form an executive committee, and all persons connected with the Church to be members of the association. Office bearers for the current year were appointed, including an addition to the Board of Managers, which now numbers twelve, with the ministers and elders, members *ex officio*. At the close of the business part of the meeting, the congregation repaired to the church parlours, where refreshments were served by a committee of ladies.

THE annual meeting of MacNab Street Presbyterian Church, Hamilton, took place last week in the school-room, and was largely attended. The pastor, Rev. D. H. Fletcher, conducted devotional exercises, after which Mr. Macdonald was unanimously chosen by the congregation to preside over the meeting. Mr. James Chisholm was elected Secretary. Rev. D. H. Fletcher read the report of Session. From it is learned that twelve members were removed by death during the year. Total membership last year, 456; members added during the year, fifty-five; members removed, thirty-seven; net increase, seventeen; present membership, 473. Mr. James Chisholm read the report of the managers. Mr. John Moodie, Treasurer, submitted the financial statement. The receipts had been \$5,158.51; expenditure, \$5,390.55; balance due Treasurer, \$232.07. Dr. Macdonald read the report of the Sabbath-school Superintendent as follows: The number of pupils in the school ranges from 140 to 170 weekly, and the Superintendent deplures the fact that more girls attend than boys. The library is in poor condition and needs replenishing. There are twenty-three teachers, 251 scholars; the total average attendance is 152, an increase of fifteen over last year. The collections amounted to \$188.43. Mr. Thomas Cook, Jr., Secretary Treasurer of the Sunday school, submitted reports, showing a healthy condition of affairs. Mr. J. C. McKean read the report of the Mission School on Locke Street, showing that a good work is being done there. The Ladies' Aid Association presented its report. The efforts of the association had been directed chiefly to raising money to pay off the indebtedness for the carpeting of the church, and this object had been accomplished. Rev. D. H. Fletcher submitted a memorandum from several of the societies, as follows: Ladies' Aid Association, members twenty; amount contributed, \$306. Auxiliary in connection with the Women's Foreign Missionary Society, members forty-nine; contributed during the year \$170. Senior Mission Band, members thirty-three; contributed during the year, \$135. Juvenile Mission Band, members twenty; contributed during the year, twenty-five dollars. Mr. Fletcher stated that the amount contributed for missions by the church during 1888 was \$1,450.88. Mr. J. B. Black presented the report of the Band of Hope. The membership is sixty-five and the average attendance forty-three. The work is progressing well. Messrs. Alex Davidson and John V. Osborne were unanimously elected auditors for the ensuing year. Sheriff McKellar and Mr. Walter R. Macdonald were elected trustees. To take the places of retiring managers, Messrs. A. Turner, Louis Stuart, Angus Sutherland and Henry Malcolmson were chosen.

THE annual meeting of St. Andrew's Church in the thriving town of Campbellford, was held on the 16th January. The ladies provided refreshments in the Sunday school room where a very social time was spent from 6 to 7.30, when all adjourned to the body of the church where reports were presented from all the organizations of the church. In spite of a heavy rain nearly two hundred were present, and they were rewarded by hearing the most satisfactory reports in the history of the congregation. The pastor, Rev. J. Hay, B.D., occupied the chair. The session's report showed forty new members during the year, making 291 on the roll, an average of 205 at communion, and from 100 to 120 at prayer-meetings. It expressed gratitude to God for increased interest in spiritual matters, and for a growing missionary spirit, and urged a still larger attendance at the prayer meeting—"the spiritual pulse of the Church." The contributions for missions and other schemes of the church were \$513. The Sabbath school reported sixteen teachers and 210 scholars (average 152); 424 volumes in the library; seventy dollars for Pointe aux Trembles; and \$127.71 from ordinary collections. Reference was made to the great benefit received from the weekly teachers' class conducted on Friday evenings by the pastor. The W.F.M.S., has twenty-five members, and meetings of great interest from reading letters received directly from missionaries, from essays on mission subjects, and from discussing mission work. \$82.85 was raised and \$50 worth of clothing was sent by the congregation to the North-West. The Ladies' Aid Society has thirty members, to nightly meetings, committees for visiting the sick, needy, strangers, etc., and raised \$205. The Young People's Society has fortnightly meetings of great interest and profit, and an attendance of forty or fifty. The Happy Workers is a band of fifteen girls who have regular meetings for discussing missions and kindred church work, and contributed \$8 for missions. The congregational treasurer reported ordinary receipts: from pew rents, \$905.55; Sabbath collections, 555.55; other sources, \$138.88, making a total of \$1,600.32; expenditure, \$1,537. balance on hand, \$13.32. For spite, \$91; for church debt, \$432.14. The managers' report expressed pleasure at the increased liberality of the people, and strongly recommended the enlargement of the church stating that 134 persons had joined the church since the last seat was taken. These reports show that the ordinary church funds during the year were \$3,130.32, and that there has been a considerable advance made in all branches of church work. It was resolved that the reports be printed in pamphlet form for members. Messrs. T. S. Porte, J. P. Hume, W. W. Cumming and Colin Dow were appointed managers for the next three years; and Messrs. R. Dinwoodie and John Clark were appointed Auditors. Heartily votes of thanks were given to the choir and the officers of the various organizations. This most satisfactory meeting was closed with an encouraging and stimulating address, and an earnest prayer by the pastor.

THE annual meeting of Knox Church congregation, St. Thomas, was held recently, the spacious lecture-room of the church edifice being filled with members and adherents of the church. The pastor, Rev. W. H. W. Boyle, B.A., presided. The report of the session states that on the 28th of June our present pastor was inducted over us and since then we have to report a large addition to our membership, increased attendance at Sabbath services and week meetings, and a marked interest in things pertaining to the Kingdom. The report refers to the increased attendance at weekly prayer meetings, and expresses gratification at the great interest taken by the young people in church work; the large number of young men who every Sabbath morning meet for prayer and conference being most encouraging. The different missionary societies of the church, the Women's Society and the Young People's Society, have each done good work in their several spheres. The church membership in January, 1888, was 438; added during the year by profession of faith, 150; by certificate, thirty-two; total, 620. Five were removed by death and seventy-six had left bounds, making the total membership December 31st last 539. Since that time forty-seven had been added, making the present membership 586. During the year thirty-seven adults and nine infants were baptized. The Board of Management reported that when Rev. Mr. Boyle took charge of the church there were about 105 chairs not taken, whereas to-day the Board had not room for sittings for all applicants. There has been collected from the congregation for all purposes of the church over \$6,500, with a balance on hand of \$313.98. The report of the Ladies' Society, M. McCrone, president; F. McLarty, secretary, expressed hope that the present membership would be largely augmented. The twelve collections taken up during the year aggregated \$333.28. The Mission Band reported a membership of sixty-nine. The receipts during the year were \$129.01, and the disbursements \$28.95, leaving a balance on hand of \$100.03. The report of the Literary Society was read by the secretary, Mr. George McColl. D. Forbes, superintendent of the east end Sabbath school, presented his report, showing that at present 250 scholars were enrolled with an average attendance of 180. There were sixteen teachers and two officers. Mr. D. K. Mackenzie, superintendent, read the report of Knox Church Sabbath-school, showing that on December 31st it had on the roll thirty-six officers and teachers and 345 scholars, the grand total of both schools being 649. During the year fifty-eight scholars joined the church on profession of faith. The Women's Foreign Missionary Society reported a membership of forty-three and that \$129.03 had been raised. A report showed that \$659.68 had been collected by the ladies for the schemes of the church. Moved by Mr. C. Macdougall, seconded by Mr. A. Murray, and resolved, that the members of this congregation have the utmost confidence in its pastor and desire to express their unbounded love toward him during the short time we have been together, and also thankfulness to the giver of all good gifts for sending the Rev. W. H. W. Boyle as pastor to them. Carried unanimously. Mr. Boyle suitably replied, expressing thankfulness for their confidence.

MONTREAL NOTES.

Missionary meetings were held this week in many of the country congregation of the Presbytery, especially in the Chateauguay district. The attendance is reported as good, there being an average Sabbath congregation at several of the meetings. In addition to ministers from the city, two of the students, Messrs. MacVicar and McKenzie, who propose going to China, took part in some of the meetings.

On Monday last, a meeting of the congregation of St. Andrew's Church, Huntingdon, was held, when the question of erecting a new church was considered, and a resolution adopted to go on with the work. Several thousand dollars were subscribed at the meeting and a canvass is about to be made of the whole congregation. St. Andrew's Church, Huntingdon, has been in existence for nearly sixty years. It is in the centre of a prosperous farming community. Most of the 136 families connected with it are in comfortable circumstances, and their new church will doubtless be a credit to themselves and an ornament to the village. Their present pastor is the Rev. J. B. Muir, M.A., formerly of Galt and Lindsay.

At a meeting this week of the congregation of Chalmers' Church, Quebec, it was unanimously agreed to ask the Presbytery to moderate in a call to Mr. Robert Johnston, B.A., one of the class that graduates at the Presbyterian College, Montreal, this spring. Mr. Johnston is a graduate in arts of McGill University, and during most of his theological course at the Presbyterian College, has been missionary of the Crescent Street congregation. He is a student of much promise, and his services are in great demand.

A special meeting of the Montreal Presbytery was held on Friday, when the induction of the Rev. J. Myles Crombie into the pastorate of the Côte des Neiges Church was appointed for Friday, March 3, at seven p.m.; the Rev. Professor Scrimger to preside, the Rev. J. Barclay to address the minister and the Rev. Dr. Warden the people.

From the acknowledgments in the March number of the Record it will be seen that the contributions for the principal schemes up to February 5 compare favourably with those of the same date last year. The following are the amounts received to February 5:

Table with 3 columns: Category, 1888, 1889. Rows include Home Missions, Augmentation, Foreign Missions, French Evangelization, and Pointe-aux-Trembles Schools.

A large number of congregations seem to have sent in their contributions this year earlier than usual, so that the result at the close of the ecclesiastical year on May 1 may not be so favourable as the figures indicate.

The Rev. J. Wilkie is expected here this week in the interest of the Church's Foreign Mission work in Central India.

The annual report for 1888 of St. Paul's Church, Rev. J. Barclay, M.A., has just been issued in printed form. There are nineteen elders and eight trustees. The communicants number 631, the additions during the year being sixty-five, viz., thirty-seven by certificate, and twenty-eight on profession. The number removed was fifty-eight. The attendance of members at the communion averaged 501. The receipts from pew rents amounted to \$7,800 and from ordinary plate collections \$4,388, an increase in these sources of revenue of \$350 over the preceding year. The special collections for the Poor Fund amounted to \$731. The expenditure for congregational purposes amounted to \$14,112. The receipts for missionary and benevolent objects, by schedules, were \$5,297, the largest in the history of the congregation. In addition to this \$1,004 was raised for the support of the congregation's missionary in Central India. The contributions of the Sabbath school, numbering 255 scholars, amounted to \$335. The Victoria Mission Sabbath school has 224 children on the roll. Its missionary contributions last year were \$138. The amount raised by the Ladies' Bazaar and Aid Society was \$650. For all purposes the contributions of St. Paul's Church last year were \$32,158. The congregation were offered \$5,000 by an anonymous member towards the erection of a manse, on condition that \$12,000 in all were raised for this purpose. The whole amount has been subscribed and the manse is to be erected this season. The report contains a list in full of the heads of families, etc., with their addresses.

The Saturday afternoon class for Sabbath-school teachers, conducted by the Rev. A. B. Mackay, is hereafter to meet in the Lecture-room of the Dominion Square Methodist Church, this change being necessitated by the large attendance. The class was conducted there on Saturday last by the Rev. Dr. Pierson, of Philadelphia, who preached in Crescent Street Church to large congregations on Sabbath morning and evening.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 1889. JESUS THE MESSIAH. GOLDEN TEXT.—Whoever will come after Me, let him deny himself, and take up his cross and follow Me.—Mark viii. 34.

SHORTER CATECHISM.

Question 10.—In opposition to the modern doctrine of evolution that man has worked up from the condition of an animal to moral agency, and from bestiality, through savagery and barbarism, to civilization, the whole Bible doctrine of sin and redemption, running through both Testaments, maintains the following points: (1) Man was created holy, but mutable. (2) He had a fair trial in a pure world and with an easy and reasonable test. (3) He voluntarily sinned and corrupted his nature. (4) Hence he is polluted, guilty and helpless. (5) Hence the necessity of the expiation of guilt by the blood of Christ, and of the removal of pollution and helplessness by the Holy Ghost. That God made Adam holy is proved (1) from Scripture (Gen. i. 26; Col. iii. 10; Eph. iv. 24; Eccles. vii. 29). (2) From reason. If God did not make Adam holy, he never could have become so. Moral character comes before moral action. The tree must be made good in order that the fruit should be good. A holy being might produce sin through selfishness, appetite, or inattention. But holiness could never originate in moral indifference, which in a moral being is itself sin. The double phrase in Gen. i. 26, "in our image" and "after our likeness" simply intensifies the emphasis. This likeness to God, which of course applies only to the soul and not to the body of man, is of two kinds. 1. The constitutional likeness as a rational, moral, voluntary spirit. This likeness man never has lost, and never can lose in any world. 2. The moral and spiritual likeness, consisting in spiritual knowledge, righteousness, and true holiness, which the children of Adam have all lost in his fall, and which is restored to all believers in Christ by the Holy Ghost in their regeneration and sanctification. The "dominion" of man over the creatures (Gen. i. 26) partly results from man's "constitutional likeness to God," which he has not lost; that is, from his superior intelligence. But for the absolute sanction of this right, and for its unlimited exercise, all must wait until our nature is completely "renewed in knowledge (and true holiness) after the image of Him that created him" (Eph. iv. 24, and Col. iii. 10).—A. A. Hodge, D.D.

I. The Messiah.—The comparative quiet was taken advantage of for the fuller instruction of the disciples. Christ, by addressing to them the question, Whom do men say that I am? gave them the opportunity of making a full confession of Him. The answers given were varied. Christ was an object of much public interest. His character, person and teaching were much discussed by the people, and the disciples state what some of these opinions were. Some thought that He was the martyred Baptist restored to life. Some thought that He was the prophet Elijah who had mysteriously left the earth in a fiery chariot, and others thought him one of the band of prophets God had sent for the purpose of declaring His truth. Turning to the disciples themselves, and making the question still more pointed and personal, Christ asks, "But whom say ye that I am?" Peter, so often spokesman of the twelve, speaks out their intuitive convictions, "Thou art the Christ," the anointed Messiah so long promised, and whose coming for the deliverance of Israel was so long expected. It was a great confession. Though it is plain from what Peter said soon afterward that he and those with Him were far from comprehending its meaning it was nevertheless a confession of marvellous import.

II. The Suffering Messiah.—The time for the public announcement that Jesus was the Messiah had not yet come. He charged the disciples "that they should tell no man of Him." The disciples themselves were not yet able to comprehend the full truth concerning Him. The people would misunderstand the declaration of His Messiahship. They would be disposed to consider it in a national, not in a spiritual sense. Hence it was necessary that both disciples and people should understand that he was to be a suffering Messiah. From first this open confession on the part of the disciples that Jesus was the Christ, He began to lead them into the truth concerning Himself and His work. The Son of Man, while God-man, He was the only perfect representative of humanity at its best. This was the very title given to the Messiah by the prophet Daniel. He was not to be a triumphant earthly conqueror and to reign in splendour as an earthly king over the nation. His kingdom was grander and vaster than they had yet been able to conceive. The Captain of our salvation was to be made perfect through suffering. The disciples were forewarned that the leaders of the Jewish people, whom they might have expected to receive Him joyfully, would reject Him, and that He would be put to death. Thus He was to make atonement for sin. Then Jesus as clearly foretells His resurrection after three days, thus giving the fullest proof as to the reality of His Messiahship. This was the first distinct announcement to the disciples of the dread trials through which He was to pass before His redeeming work was accomplished, when He should ascend as the glorified Saviour to the right hand of the Father. This aspect of Christ's mediatorial work, the sufferings that awaited Him, was an unwelcome truth to the disciples. Peter, the ever-ready spokesman of the Twelve began to rebuke Him. The Saviour looked on the disciples. His penetrating glance divined their inmost thoughts, and He spoke in strong terms of rebuke in reply to Peter. "Get thee behind me, Satan."

III. The Messiah's Followers.—The Gospel call is freely addressed to all, "Whoever will come after Me." At the same time Christ fully and fully explains what its acceptance implies. First of all a fixed resolution is made—whosoever wills, resolves, determines to come is cordially received, and it is the best resolve than can be made. It means self-denial, the renunciation of self, the full acceptance of Christ as master. It also means cross-bearing. Wherever Christ's will conflicts with our will and inclinations, His will must be supreme. It is hard to bring our wills into subjection to His. Then there are the burdens laid upon us that have to be borne for His sake, these the crosses that have to be taken up and carried. Christ is the leader of His people. They have to follow his leading through life. If it is thought that these burdens can be escaped by refusing to obey and follow Christ, if all that is supposed to constitute the chain of life is to be obtained by pursuing them in opposition to His will, life itself will be lost, as well as the eternal blessedness that Christ bestows on all his faithful followers. If the choice between worldly comfort and prosperity and doing Christ's will is made in favour of following Christ at all hazards, then whosoever makes this choice for Christ and the Gospel's sake, makes his life a noble victory. His life is saved. Eternal blessedness is his. The worth of true soul life is incalculable. The whole world could not compensate for its loss. All the profit the world can bestow ends in loss. But a soul lost is the most fearful of all losses. Seeing then that following Christ and suffering for His sake would be distasteful to many so that they would be ashamed to be reckoned among His followers, such are warned that when all that they have striven for ends in loss when He comes in His heavenly glory, the triumphant King of kings and Lord of lords, the Son of Man will be ashamed of them.

PRACTICAL SUGGESTIONS.

We ought to be able to give a right answer to the question, "Whom do men say that I am?" It is our duty to confess Christ. Christ and Him crucified is the essence of the Gospel, the foundation truth of our salvation. All disciples in Christ's school must learn the lesson of self-denial.

THE MISSIONARY WORLD.

A BREEZY LETTER FROM BARBADOES.

The Rev. John Morton, of Trinidad, writes to the Halifax Witness in the following interesting strain :

When you have swallowed Fowler's Solution of Arsenic by the ounce, Fellow's Compound Hypophosphites, Cod Liver Oil, and other pleasant medicines by the bottle, and will still persist in troubling the doctor, he prescribes "Clear out," and sends you down to the seaside, and if all the houses there are full, orders Barbadoes in December, or Canada in May. It being December we came to Barbadoes, and settled for a time at Hastings. This is a suburb of Bridgetown. By tramway it is two miles from the Careuage, where you land from ship at Bridgetown, to Hastings, where the sea dashes against the rocks, and the cool air and delightful view attract the nurses and babies in the morning and the grown-up babies in the evening. Here seats are provided for visitors, and the band plays once a week. Full in view

The stately ships go on
To the haven under the hill.

One morning we counted eight sailing ships all under full canvas, hurrying on to Carlyle Bay. There are bathing houses to be rented by the hour, day, week or month ; but for boys and their father by far the most enjoyable plan is to walk half a mile along the shore, make a bathing house of the trees, and take to the open bay where the sand is soft as velvet—the shore a gentle descent, good at all tides, and you can toss in the surf or swim beyond it with equal safety. It is one of the compensations of life in the tropics that a sick man can enjoy bathing such as this in January. And though sick we did enjoy it.

But man is never content. If inclined personally to be satisfied, his fellows will not allow him. We were constantly told Hasting is nothing to Bathsheba. We could have resisted the less potent outside influences, but when the wife who has shared our salt for the last five and twenty years, looked anxiously in our face, and said, "John, dear, you are not improving fast enough, let us go to Bathsheba," the matter was decided, and to Bathsheba we came. To get to Bathsheba you pay 40 cents and step into a first-class carriage at Bridgetown. Barbadoes has a railway company and a railway twenty-four miles long. The railway, we were told, was not strong, and the company weaker. In fact we heard the railway abused and held up to scorn. Dispraise is, however, often an advantage. Where nothing is expected, one is pleased, with little. We were pleased with the railway, and feel that much might be said in its favour. If slow, it is the more safe, and why should people be so perpetually in a hurry, as if meditation in a railway carriage were altogether a waste of time. It is a small railway but the country is small, and the traffic is small, and a broad gauge would be ridiculous. When I hinted this to a grumbler, he replied : "Oh, yes, but why will they persist in comparing it to 'the London and Brighton,' or 'the Canadian Pacific?'" I could only answer, "Why not, if it gratifies them?" It is regarded, I may mention, as a glaring weakness of the average Barbadian, that he considers his country and all its institutions equal at least to the best in the universe. If this be a weakness, and I suppose I am expected to admit that it is, it is surely harmless. If it be ridiculous, let us enjoy it and laugh. But it is better than harmless, it is commendable because it is loyal and promotes

peace. This thing is not understood. Barbadoes must be good for something, or it would never have won the love of its people so thoroughly, and the people are all the better for this loyalty to their island home. Fancy people eating the sugar of a country—not to speak of its eddoes and flying fish—and then perpetually abusing it. The thing is too contemptible. Whatever others may do, no Barbadian would ever be guilty of such a thing. I honour him for this.

"Grumbling is good for the crops," said a Trinidad planter. "The only year the planters thought the weather perfect and left off grumbling, the crops were short 7,000 hds." I told him I read the lesson differently. It seemed to me from his own confession that the planters did not know what weather was good, and grumbled at the wrong time. What, indeed, is the right time to grumble, and what is the right subject? Well, the Barbadian seems to have come to one clear resolution, that never at any time will he grumble at his country. The weather—well that is different. I believe he does indeed grumble when no rain falls. Too much rain he can scarcely get for his porous soil. The price of sugar—that is entirely different. Barbadoes is not to blame for that. It is all due to free trade in England and bounty-led beet-root sugar on the continent and these may be freely grumbled at, or even cursed. But be the weather what it may, or the price of sugar, Barbadoes, as an island with civilized inhabitants, and free institutions, is not to be grumbled at or spoken against.

Sugar is almost their only export crop ; but they have a great many internal resources. Visitors, shipping and the army bring money in. Fish from the sea and cattle on land supply much food.



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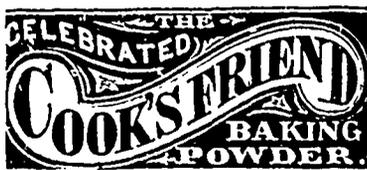
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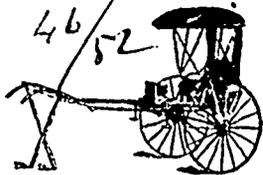
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At the residence of the bride's father, Osprey, on the 14th inst., by the Rev. Mr. Wallace, assisted by Rev. Mr. McNeil, Robert Cardwell, of Drew, to Annie, daughter of Mr. Donald McKinnon, of Osprey.

At the Presbyterian Church, Lucan, on Feb. 13, by the Rev. John Campbell, Mr. Harry Wilson, merchant, Peninsular Harbour, to Miss Annie, daughter of Mr. John Jackson, of Lucan.

MEETINGS OF PRESBYTERY.

TORONTO.—On Tuesday, March 5, at ten a.m.

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

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

PARIS.—In Chalmers' Church, Woodstock, on Tuesday, March 12.

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

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

ORANGEVILLE.—At Orangeville, on Tuesday, March 12, at half past ten a.m.

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

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

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

CHATHAM.—In First Church, Chatham, on Tuesday, March 12, at ten a.m.

HURON.—In Willis Church, Clinton, on Tuesday, March 12, at half past ten a.m.

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

BR. KALLER.—In First Church, Brockville, on Tuesday, March 12, at three p.m.

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

GUELPH.—In Chalmers' Church, Guelph, on Tuesday, March 12, at half past ten a.m.

STRATFORD.—In Knox Church, Stratford, on Tuesday, March 12, at half past ten a.m.

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

MONTREAL.—In Convocation Hall Presbyterian College, on Tuesday, March 19, at ten a.m.

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

PETERBOROUGH.—In the hall of the First Church, Peterborough, on Tuesday, March 19, at three p.m.

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

BARRIE.—At Barrie, on Tuesday, March 19, at eleven a.m. At Beaton on February 19, at 2 p.m. for considering a call.

GUELPH.—At Chalmers' Church, Guelph, on the third Tuesday of March at half past ten a.m. Meeting in Knox Church, Elora, on Thursday, 21st February, at one p.m., for the induction of Mr. Lutch.

Miscellaneous.

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