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A FEW sprigs of celery tops placed about a dish of cold sliced meat make it look more palatable.

NEVER boil vegetables with soup stock, for if you do it will certainly become sour in a short time.

BOIL your cream for coffee, and see if the coffee will not taste better, as well as keep hot longer.

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, FEBRUARY 20th, 1884.

No. 8.

NOTES OF THE WEEK.

PRESBYTERIANS take their share of useful work wherever they are. Their spheres of activity are diversified. The *Christian World*, published in London, thus mentions the names of some who are well-known in Canada: Presbyterians are coming to the front. Mr. Samuel Smith, M.P., is to second the address to the Throne at the opening of Parliament. The other night Dr. MacEwan officiated at Battersea, in the absence of Mr. Moody, and on Sunday morning, Dr. Monroe Gibson took Mr. Spurgeon's place at the Metropolitan Tabernacle.

RAILWAY companies are, not without reason, severely blamed when preventable accidents to life and limb occur. It is but fair that accidents for which they are not responsible, should be traced to their proper source. It is a dangerous practice jumping on and off moving trains. At any season of the year the habit is attended with danger, but in winter it is doubly dangerous. A commercial traveller, anxious to get off at Whitby where the train was not timed to stop, jumped. His rash leap was a fatal one. The injuries he received were so severe that he died the same evening. Life is getting far too fast.

WHILE the Mormon problem is being keenly discussed by the politicians and moralists of the United States, the different sections of the Church are not remaining inactive. Among the adherents of Mormonism in Utah are 50,000 of Scandinavian and Lutheran stock. A special effort is being made to restore them to Christianity. The Presbyterians are working through Norwegian evangelists. The Methodists have appointed a Norwegian missionary to Salt Lake, where he has erected a church edifice and opened a school. The Swedish Lutherans have sent a minister who has gathered a congregation, and a Danish Lutheran clergyman will soon commence operations.

A RECENT cable despatch from Rome says: The College of the Propaganda, finding its means of action and influence liable to be crippled by the decision of the Court of Cassation, has determined to put its wealth beyond the reach of the Italian Government by removing its financial base of operations from Rome, and establishing new financial bases in London, Paris, Vienna, New York, Bombay and Sydney. The archbishop in each city will be delegated to receive the subscriptions which were hitherto sent direct to the Propaganda treasury at Rome, and to apply them to the work of the Church in their own countries. The administration of the Propaganda will remain at Rome.

THE need for abandoning the barbaric forms with which the dead are interred is being generally recognized. The Council of the Church of England Funeral and Mourning Reform Association have issued a statement in which they urge the importance of the work of their society in the direction of the improvement of cemetery chapels, the encouragement of a better taste in respect of tombstones and monuments, the avoidance of excess in the use of flowers at funeral, and the disuse of crape and scarves, as also of metal coffins and brick graves, which unduly retard the return of the body to the earth. They are of opinion that excess in funeral observances has often led to absolute want, followed in many cases by permanent pauperism.

SERIOUS disasters from flooded rivers in the western States are again reported. These destructive overflows come regularly with the spring rains and the melting snows. Every year, lamentable losses of life and property occur. Great discomfort and suffering are annually caused to thousands, and yet no effective efforts are made to avert loss of life and property. There is no end to the admiration with which engineering triumphs are hailed. A new, and not impossible triumph awaits it in the prevention, or at all events, in mitigating the deplorable results attending the overflow of low lands during spring freshets. It

is not creditable to humanity that such a great sacrifice of life should mark the breaking-up of each successive winter.

THE Morrice Hall lecture by Professor Ross, of Queen's College, Kingston, on "Christ, the great miracle of Christianity," was a singularly able and exhaustive presentation of the truth of Christianity. Professor Ross, a thoughtful and scholarly man, is fully alive to the intellectual and spiritual requirements of the age. The report given in the local journals, leaves the impression that it was an intelligent and clear defence of the great distinctive truths of revelation. In these days when the "higher criticism" mania is infectious, it is gratifying to find scholarly men who can forcibly present "the form of sound words" with heart-felt conviction. When the chilling winds of current scepticism have given place to a more genial spring-time, the indifference to the doctrines of the cross will disappear, and the loftiest minds of the coming age will repeat the saying "Oh, Galilean, Thou hast conquered!"

THE meeting to discuss the question of separating the sale of liquors from that of groceries, in St. Andrew's Hall, Toronto, last week was a significant indication of the state of popular feeling regarding the matter. It confirms the opinion widely entertained that people, generally, are in favour of the measure. The Rev. T. F. Sweeney and Mr. Hoyles, on behalf of the Church of England Temperance Society, made telling speeches. Rev. R. Wallace, an earnest temperance worker, and who is thoroughly conversant with the statistics of the subject, proposed the motion approving of the change, and pledging to work energetically for its accomplishment. The Rev. P. McF. McLeod made the meeting lively by a direct and manly criticism of the course pursued by the city council. A gentleman, known in the political and press circles, essayed a defence of the existing state of things, but with poor results. When the vote was taken, one solitary vote stood up for "the contrary." Let temperance workers, let all good citizens remember that a vote at a public meeting is one thing, and a vote at the polls quite another. It is the latter that tells.

THIS season and last, our Baptist brethren have adopted a course in connection with McMaster Hall, which has many things to commend it. Men of acknowledged eminence have been invited to give courses of lectures to the students, on subjects of great interest, bearing on the adaptation of the principles of Christianity to the practical problems of the age. It may be objected that the college session is for study, and the time is short enough without the introduction of what would be more or less distracting from proper academic work. Against this is to be placed the inspiring influence of the personality and matured thoughts of those who come as special lecturers, and the enthusiasm such visits awaken in young and ingenuous minds. Besides the lectures being open to all who wish to attend, a sustained interest in the college is stimulated. Dr. Moss, of Indiana State University, last week gave an excellent series of lectures bearing on the relation of Christianity to the vital interests of existing civilization. He is a clear, logical thinker. He comprehends, from a Christian standpoint, the moral and social requirements of the age, and presents his crisp thoughts in a lucid and attractive style.

TORONTO was highly favoured last week. Matthew Arnold, the apostle of "sweetness and light," paid a visit to the city. The Illuminati were in ecstasies over him, but the great body of the Philistines pursued their course without reflecting that a rare opportunity of seeing and hearing a distinguished representative of the literary culture of the Victorian age was in their midst. Matthew Arnold gave two of his lectures in Shaftesbury Hall, to large and select audiences. The first was on Literature and Science, in which he combats Professor Huxley's claim to make science the only sphere of mental culture worth the name. "Numbers" formed the subject to the second lecture. Many

excellent things are contained in it, though several opinions appear not a little paradoxical. After all, the lofty and wise sayings of a cultured philosophy do not evoke from the heart of humanity an enthusiastic response. They may be highly appreciated in the cloisters of the learned, but the busy toilers, who have neither the time nor the training for abstract and abstruse speculation, will find the solution of life's mysteries in Christ, "in Whom are hid all the treasures of wisdom and knowledge."

THE recent discreditable proceedings in connection with a church bazaar at Kingston have been the occasion of doing much good. Many people are so easy going that they see little harm in the expedients too often resorted to for raising funds for church purposes. Others who feel that such methods are, to say the least, anything but agreeable, do not wish to interpose, and so the mischief continues. Rival churches vie with each other and these questionable devices become common. People don't like to raise their voice against them. It only requires a good-sized scandal to give an opportunity. Thus the recent incidents connected with the Kingston bazaar were sufficient to arouse attention. Queen's College Missionary Association has taken up the subject with fervour and energy. With characteristic directness its members have protested against the raising of money for church purposes by such discreditable and reproachful things as lotteries, political elections, tea meetings, picnics, and bazaars. The members pledged themselves to revive the apostolic means of carrying on Christian work—viz., by direct voluntary contributions. The opinions of our young friends on this subject are worthy of consideration—and adoption—by others.

AT the opening of the British Parliament the usual Bradlaugh scene occurred. The atheistic agitator accompanied by Henry Labouchere and Thomas Burt went forward to the table and administered to himself the oath, whereupon the Speaker informed him that this procedure was not in accordance with the rules of the House. The leader of the Government declined to interfere, and the motion of Sir Stafford Northcote that Mr. Bradlaugh be not permitted to take the oath, was carried by a majority of 113. Much may be urged in favour of a modification of the parliamentary oath, yet while it is upheld by so large a majority in the present Parliament no object is gained by the repetition of this unseemly farce on the part of Mr. Bradlaugh and his abettors. Mr. Labouchere spoke of the oath in terms about as contemptuous as Mr. Bradlaugh himself. He, however, is shrewd enough to comply with the forms of the House, while availing himself of his privilege to insult them in debate. The Bradlaugh *fiasco* cannot long continue, and no doubt a measure will be devised to prevent its recurrence. Mr. Bradlaugh having accepted the Chiltern Hundreds has again come forward as a candidate for the representation of Northampton.

WEEKLY HEALTH BULLETIN.—Much of the same conditions as regards temperature have been present during this week as in the last. It naturally follows, that whatever effect seemed then to follow atmospheric conditions, have continued to be produced during this week. Respiratory diseases continue to be present in large amounts, Bronchitis having increased to fourteen per cent. of the total cases reported. Pneumonia has rather decreased, while Influenza retains its previous position. Fever Intermittent affords, probably, the most interesting and instructive example in the report of the weather influence, it having increased with the continued mild weather, and shows six per cent., instead of four per cent. of prevalence, as seen in last week's report. The contagious Zymotics, as a class, do not show a high prevalence, Whooping Cough, being the only one largely prevalent. It continues to be present amongst the six diseases in Districts V., south of Georgian Bay, VIII., north shore of Lake Erie, and IX., east shore of Lake Huron. Scarletina has decreased, and Measles has disappeared from amongst the most prevalent diseases. Diphtheria has similarly grown less, although from District I., Eastern Ontario, the report shows that its endemicity is there well marked.

OUR CONTRIBUTORS.

PRINCE ALBERT AND CARROT RIVER.

MR. EDITOR.—The Prince Albert Mission dates from the year 1866, when the late Rev. James Nesbit and those associated with him began Christian work among the Cree Indians. Its beauty of situation, proximity to timber, fertility of soil and its delicious water would have attracted settlers in any case. When a mission was established no wonder if the people from the Red River, whites, and half-breeds, should in selecting a home settle down where themselves and children could have the religious and educational advantages the mission afforded. The Indian population was soon displaced and the work partook more of the character of Home Mission. Not that Indians were neglected or their children untaught. The very presence of the white man caused the Indian to go farther back, at Prince Albert as everywhere else, that he might live. Good work was done and this is seen in the disposition of the Indians among whom the Rev. John McKay and others are labouring to-day.

The settlement has now a population of about 6,000 souls scattered over eight townships of six miles square each. The first settlers took up claims along the river front, as in the Red River Settlement. Along the North Branch there is a continuous settlement, below and above Prince Albert, for thirty miles. At a later date land was occupied along the South Branch on both sides in the same way. The two Branches are here only twelve or fifteen miles apart. The land between these rivers is fertile and admirably adapted for agriculture. In places it is much broken up by ponds, but there are wide unbroken stretches, especially in the Red Deer Hill district. The prairie is rolling, not flat. The banks of the river at Prince Albert are not high but well defined. As you recede from the river the land on the south side rises in three successive terraces, the first and second being respectively about one-quarter and one-half mile wide. All the choice farming locations near the town are taken up, but much good land yet remains to be occupied some distance out of the town. The North Saskatchewan constitutes the boundary at Prince Albert between the prairie and the forest.

The town of Prince Albert is situated on the North Saskatchewan, about 500 miles north-west of Winnipeg, and 250 north of the international boundary line. Until about eighteen months since it was a row of houses strung along the Saskatchewan trail for four or five miles. The Hudson Bay Company had its own town, Goschen, about a mile east of the mission property. Mr. C. Mair and others had theirs two miles west of the mission property; and the Bishop of Saskatchewan had his town a mile further west still. As to desirability the mission site was the best, but the Hudson Bay Company's site was good. Business was carried on all along the front. Lawyers and doctors thought one place as good as another. This could not continue, and all saw it, and put forth strenuous efforts to gain the lead. The Hudson Bay Company gave the Methodist Church land and they built at Goschen. The Episcopal church and college were built on their own lands. C. Mair & Co. had a saw and grist mill on their property. The Hudson Bay Company had their mill. Four miles down the river was Captain Moore's grist and saw mill. Our missionary was not the man to wait in indolence; even in the estimation of those who lost by his action, he is said to have contributed largely to the present result. The town is no longer length without breadth, but something with a body the centre of which is on the property of the Foreign Mission Committee.

Prince Albert has a population of about 1,500. It has two grist and saw mills, a sash and door factory, planing mills, several good stores, a bank, Methodist, Episcopal, and Presbyterian churches, a college, a Roman Catholic convent, a Public School, and a large number of private residences. Business is now confined within narrow limits and professional men have abandoned the upper and lower towns. The buildings are all of a substantial character, and last year \$90,000 worth are said to have been erected. Good brick is being made there, and in the future this material is more likely to be used than wood. The Prince Albert Times is a weekly paper conducted with a good deal of ability. There is a weekly stage and mail from Qu' Appelle and since the time of my

visit the telegraph has been extended to the town. A prohibitory liquor law being in force there are no hotels, but the friendly, hospitable spirit of the people suffers no one to be unprovided for. The people are intelligent, enterprising and sociable, and life is much more enjoyable there than the distance from larger centres would suggest. The volume of business transacted is large, owing to the town being the trade centre for all outlying settlements and for much of the Indian supplies.

Our congregation at Prince Albert is in a flourishing state. A year ago last summer a neat brick church with a seating capacity of about 180 was built. Owing to the increase in the population of the town this is now too small. The congregation propose to build a larger church next season. A commodious brick manse was finished last autumn and the finances of the congregation is on a sound basis. The timely aid given by the Foreign Mission Committee of our Church in the liberal donation of lots was of great value. All spoke in complimentary terms of the service rendered by Mr. Steveright to town and congregation, and Mr. McWilliam received a cordial welcome. By letters received since I learn that our cause is prospering in his hands.

Since the establishment of the mission, the school has been a potent factor for good. The most of the young people, whites, half-breeds and Indians at Prince Albert received their education there. Miss Baker, the present teacher, has rendered the Church and settlement signal service. Her unselfish devotion to Christian work in discouraging circumstances stamps her as a woman of true missionary spirit. Efficient as she has been as a teacher, her duties in the school constituted but a small share of her labours. Her instruction was not wholly or chiefly of a secular character. She never forgot that she was sent to do Christian work and the intellect was not cultivated to the neglect of the heart. Could her school be now merged into some higher institution for the education of young women it would be a boon to the settlement. Just now all such instruction is imparted at the Roman Catholic School. I need scarcely wait to point out that this is undesirable. The people of Prince Albert are anxious to have established among them an institution for higher education. They promise aid to start and support such an institution and they desire that the Foreign Mission Committee may devote part of their property at Prince Albert to the purposes of higher education. In a country where the State makes no provision for higher education a request of this nature wears a different aspect from what it would do in Ontario. Many of the arguments employed in the establishment of Manitoba College in its original intention would apply in the case of Prince Albert; but the subject can not be discussed here.

The other congregations in the Prince Albert settlement are the Ridge, thirteen miles south-west of Prince Albert, Willoughby, ten miles south of the Ridge, and the Flats or the Colleston church, ten miles east of Prince Albert. There are about thirty families connected with these congregations, the Flats being the strongest and the Ridge the weakest. Churches were erected at these three points, and each received a grant of \$100 from the Church and Manse Building Fund. The Rev. Mr. Steveright interested himself in the erection of the two former, and the last is due to the efforts of the Rev. Mr. Sinclair. They are free from all debt. The members of our Church settled on South Branch now receive services also.

When the Rev. R. G. Sinclair went to the North-West he was appointed to labour at Carrot River. The want of a house at Carrot River compelled him to live at Prince Albert, fifty-five miles from his field. He attempted to give the people fortnightly supply. The intervening country is low and marshy, without settlers, and hence travelling in winter was dangerous and in early summer most difficult. He hoped that the growth of the settlement would warrant him in moving his family there altogether. Lack of survey and distance from the market hindered growth and hence he hesitated and continued to give fortnightly supply, devoting the rest of his time to work at and around Prince Albert. To add to the difficulties of supply the South Branch had to be crossed, and when the ice was forming or breaking up this was impossible. There are about thirty families in the settlement and a number of young men. Mr. Sinclair is the only minister visiting Carrot River. The arrangements for supply this winter are as follows. Mr. Sin-

clair preaches monthly at Carrot River, the Flats and South Saskatchewan; fortnightly at the Ridge and Willoughby. Mr. McWilliam preaches twice every Sabbath at Prince Albert and monthly in the afternoon at the Flats. The contributions of Prince Albert (\$800 per annum) go toward the support of Mr. McWilliam, and the contributions of all the other stations towards the support of Mr. Sinclair. This mode of supply is temporary. Carrot River requires the presence of a missionary all the time. The prospect of a railway within two years, with the influx of population it is sure to bring, makes this point important even now.

The Carrot River that gives its name to the settlement issues out of Water Hen Lake, flows north-east for 200 miles almost parallel with the Saskatchewan, into which it falls at the Pas. The settlement is on both sides of the river, east and north of the lake and comprises nearly three townships. The land is somewhat level (not low) and very fertile. Several families from the neighbourhood of Paris, Finlayson, Tennants and others are settled here and doing well. The district abounds in game. Water-fowl cover the streams, ponds and lakes. Moose, deer and bear are plentiful in the Birch Hills. Partridges, prairie-chickens, and even ptarmigans shock one with their tameness. Fish of fine flavour and large size are found in great abundance in the River and Lake. Like many another district in the North-West, time will do much for its development. Let us sow the good seed in the virgin soil of the Saskatchewan Valley and a rich harvest will by God's blessing be reaped by and by. Mention should be made of the arduous labours of Mr. Sinclair in that field. With fidelity he has served the Church amidst many discouragements and disappointments. More than once his life was in great peril—in fact his escape in some instances were most remarkable. The hardships and privations of these pioneer missionaries and their families entitle them to more sympathy and generous support than is generally accorded them, but the unseen are often forgotten except by God. R.

LETTERS FROM TRINIDAD.

It affords us pleasure to be able to place before our readers the following letters from Trinidad. The first is from the Rev. John Knox Wright, formerly of London East, and the second, by Mrs. Morton, is addressed to the members of Woman's Missionary Associations throughout the Church:

MR. EDITOR.—The flight of time reminds me that there are friends in Canada watching for news of us and our work.

We reached Trinidad on Dec. 12th. At the pier we were met by the Rev. Mr. Falconer, of the U. P. Church, Port of Spain. This gentleman and his good lady showed us much kindness. We spent two days at their house in peaceful rest. Then we came on to Couva in company with Mr. Falconer. Here we found one, Rev. K. J. Grant, of San Fernando, who had made necessary arrangements for our comfort. The Lord bless him for his helpful kindness.

Our health has been very good thus far. I had a touch of the fever one day, but it was very slight. I brought it on by exposing myself to the sun's rays in superintending a piece of work in the mission yard.

Our work is full of interest. I believe that we have gained the confidence and heart of the Coolies. Every where we go we are greeted by everybody with the "salaam salutation." I sincerely trust that wem ay gain hearts for Christ, our Master. There are under my charge six schools. In Couva village, Abraham Lincoln is the teacher. This man was converted in India, the same year that Abraham Lincoln was chosen President of the United States. Abraham acts as interpreter in the public services. He is very well fitted for this work. In California, the teacher is Mr. Sullivan (a Creole). This school is the largest in the district. Its average is fifty to sixty. At Esperanza there is another Creole, a Mr. Fox, who is a capital teacher. At Milton, Gabadar is teacher; at Calcutta, Madahosdeen; and at Waterloo, Gilber.

There is a very fine young man at Milton, named Abdul, just free from indenture. The manager of the estate speaks well of him. The missionaries are all satisfied as to his fitness for the work of Catechist. A catechist is urgently needed at Milton. Our funds will not meet the outlay necessary. If some wealthy friend or congregation in Ontario would place \$150 per annum at my disposal for this purpose, the thing

could be done. Abdul has a good knowledge of the Bible, and is eager to enter upon the work. In fact, he does much to help me already, without pay, in the hospital work at Milton. This is my first appeal for help. Will some one respond?

Our Sabbath services are attended well. In the hospitals, all who are able to gather round us while we read and speak and sing.

I wish you could see the poor things as we speak of God's love, Christ's sacrifice, and sing those world-wide hymns—"All Hail the Power of Jesus' Name," "When I Survey the Wondrous Cross," etc. etc. The people are hungering and thirsting for a knowledge of the Gospel; Oh, may they be filled!

When Christians at home "lift the heart and bend the knee" at the throne of grace, let them breathe the names "Couva" and "Coolie" into the ear of Him who is able to subdue all things unto Himself.

He hath said: "I will be exalted among the heathen. I will be exalted in the earth." Let us plead His promise.

May grace, mercy and peace be upon all those who love Jesus Christ in sincerity.

JOHN KNOX WRIGHT.

*Couva Mission House,
Couva, Trinidad, Jan. 17th, 1884.*

MY DEAR FRIENDS,—I thought to have written to you before, but have been much occupied since our return. We landed at Port of Spain on the 12th Dec., just eight months from the day we left. Our passage was, as to the first part of it, a most uncomfortable one. The weather was not bad, but the sea ran very high, and the vessel dipped very low, so that tons of water rolled over the deck, coming first at one side and then at the other, frequently to the height of four feet, the fore-cabins having a foot of water in them for days at a time, with a more than comfortable allowance in the saloon and some of the first-class state-rooms. It is all very fine to sing "Rocked in the Cradle of the Deep," but the rocking that we endured in the *Muriel* was not at all conducive to health, and our party landed quite in a weather-beaten condition, but with thankful hearts for our preservation. We greeted the palms and sugar-canes as old friends. Two arches had been erected on our premises in expectation of our arrival, and we were as happy to see all the old faces as they were to welcome us. The weather since our arrival has been very cool and wet, and my husband is not at all so well as when we left New York. The dry season is now setting in, which will probably be favourable for him. We returned in time to close the schools for Christmas. The clothing and cards came in nicely for rewards. We shared with all the missionaries and still had enough left for ourselves. Our field of labour has been divided, part being given to Rev. Mr. Hendrie of the United Presbyterian Church of Scotland, labouring in connection with our mission. This arrangement will relieve Mr. Morton very much, and is also a very pleasant one as Mr. and Mrs. Hendrie reside at St. Joseph, only two miles distant from us. Canonis and Curepe schools have fallen to Mr. Hendrie's share. We have but two schools left; Tunapuna, taught by Miss Semple in the basement of our own residence, and Aronca, taught in a room kindly loaned by Rev. Mr. Dickson, but in such bad repair that a building must be provided before next wet season. There are no funds on hand for this school-house and a heavy debt on the Tunapuna buildings. Blunt tools are a great hindrance to the workmen, but we are almost in the position of having no tools at all. Instead of taking up openings that are waiting for us, it looks as if we would have to save on schools to pay off debt on buildings. The work is not ours; it belongs to the Church, and if our Church is satisfied with this rate of progress, we must be too, but it is depressing to the mind and saddening to the heart to live in the midst of so much ignorance and vice, and not be able to wage more effective warfare against it. I often wonder how "righteous Lot" endured life in Sodom. We have just been enjoying a visit from Rev. Mr. McLeod, Mrs. McLeod and their two little ones. The church at Princetown is to go on at once. I am beginning to go out on my usual rounds among the women. On Sabbath, I teach in the school here at half past ten; the service follows, lasting till about one o'clock. At two, I start with Mr. Morton for Aronca and after that Laurel Hill or Orange Grove where I teach the children to sing, and go round the barracks gathering in the women for service. I never forget, as we are

driving home between five and six o'clock, that that is the appointed hour for many handmaids of the Lord to plead for a blessing on the missionaries' work.

You will be glad to hear that Miss Semple is well, notwithstanding her extra work and great loneliness in our absence. She not only brought on her own school well, but exerted herself in every department to make our absence as little felt as possible. Miss Blackadder's school at Princetown is prospering. Mr. Wright and family, at Couva, are well. The Mission Council had a pleasant meeting there on the 2nd January. We have been cheered by news from Kingston, Ontario, that Rev. Mr. McCuaig's Sunday school intends to give us a yearly contribution; also Rev. Mr. Burrows' Sunday school, Truro, Nova Scotia. These will be nice large drops in our very empty bucket. The Governor sent Mr. Morton thirty-six dollars this week.

I am now going to tell something very sad that happened at Tunapuna this week, and this part of my work is intended chiefly for the children to whom I promised to write.

A little boy about nine years old, named Ram Samrjij one of Miss Semple's scholars, went to a neighbouring shop to buy some bread, he said, but instead of buying bread he bought four cents' worth of rum at two different shops, and two cigars. He gave a taste of the rum to a little boy who was with him, put a cigar in his mouth, and reeled back to school, for he became drunk almost immediately. As soon as Mr. Morton saw the state he was in, he called a policeman to see him, and sent for the two shop-keepers who sold him the rum. There is a fine of £5 for selling rum to a child. The poor little fellow soon became very ill. When I went down to see him he was stretched out on the study floor quite insensible, the policeman and one of the shop-keepers bending over him, trying to get him to swallow something that would enable him to relieve himself of the rum. He afterwards took a long sleep and seemed all right the next day, but it was a pitiful sight, and one which I hope none of you will ever see. Dear children: will you not make haste to "rescue the perishing?"

Will it not soon be too late for these boys who begin at eight and nine years old to get drunk? What we need is more money for schools that the poor little Hindoo children may be tenderly gathered in and taught to know and love the right.

SARAH E. MORTON.

Tunapuna, Trinidad, B. W. I., Jan. 18th, 1884.

A CHEAP FOREIGN TOUR.

BY W. D. A.

There are not a few good people in this fair Province of Ontario who sigh for a bit of foreign travel. If they could only cross the ocean and visit France or Belgium or Germany or Switzerland, they would be happy for life. Now there is a great deal of pleasure to be derived from visiting these foreign lands, but there is also a great deal of discomfort and disappointment. There are many of your readers too, who may never have the opportunity of setting their feet upon these foreign strands. I would like, therefore, to suggest a way in which a considerable amount of the experience of foreign travel may be acquired without so much time, trouble and expense as are involved in a trip across the Atlantic. In the month of July of last summer, I landed in Quebec on Sabbath morning, and taking with me a number of my fellow-passengers, went to worship in Chalmers Church. My friend Dr. Matthews did not preach that morning, nor, in fact, in the evening, his place being supplied by excellent clergymen from the other side of the lakes, one of them being a distinguished college president. These clergymen were very much interested in that quaint city of Quebec and its inhabitants, and desired to see more of the country and the people. The genial pastor of Chalmers Church proposed on Monday morning that we should all sail down the St. Lawrence about twenty miles and pay a visit to the shrine of St. Anne's, where so many wonderful cures had been reported, and to where thousands of pilgrims were resorting weekly. The day was fine, the company good, the scenery beautiful. We walked leisurely up from the wharf to the church. There was no crowd of pilgrims in attendance that day. Two priests were saying mass with solemn perfunctoriness, and a few devotees were going over their prayers. It was a roughly built, cheaply ornamented church. Everywhere were visible relics and reminders of the wonderful cures. The pillars were festooned with crutches and staves, with belts and trusses and clasps, and

other implements used to assist the weak, the helpless and distressed.

Leaving the church we climbed a little eminence and were soon comfortably seated around the table in the *hospice*, kept by the nuns with their usual quiet neatness. We participated in a substantial lunch, which, I, having just come from continental hotels, was surprised to find cost only twenty-five cents per head. After sauntering about the place for an hour or two, we turned our faces homeward, reflecting much especially upon the power and superstitions of the Church of Rome.

One thing, however, impressed itself upon my mind; it had not so palpably appeared to me before, that here in our midst was a foreign nation, a foreign language, foreign customs and, to us, a foreign religion. As foreign in these respects as Normandy or Belgium or Switzerland. Are some of you good people in Western Ontario just aching for a bit of foreign travel, which you think you cannot get without crossing the Atlantic? Take heed to this suggestion. You can arrange for a cheap trip any time during the coming summer. If you want a tramp strike in at Ottawa, over the mountains and down the rivers to Quebec or Saguenay. You will find it almost solidly French. You will be shut off a little from the free use of your mother-tongue. You will have all the sensation of a tour through northern France, or if you are not capable of such exertion, then make Quebec your headquarters and explore the country in every direction. I wish to call your attention to this country for other purposes besides travel, which purposes I will unfold on a future occasion.

Our friend Dr. Matthews and the learned gentleman our *compagnons de voyage* will not soon forget our encounter with the witty priest on board the vessel. It was a revelation to some of us. The same priest whom we had seen so solemnly going through his Mass at St. Anne's now dressed as an ordinary layman full of fun and story as an egg is full of meat.

He related to us how he had extracted ten dollars from one of his poor parishioners for the building of his church, and through her ten more from her poorer neighbour. The story would be long to tell, but it revealed to us some of the tactics of the Church of Rome in money matters.

In the midst of puns and story and laughter he suddenly rose, went to the other side of the vessel and began reading his missal. All at once, something funny occurred to him. He quit his missal, came back to his company, left off his joke amidst great laughter, and again retired to his book. I had not met exactly that kind of a priest before. In a future paper I shall tell your readers something more particularly about the characteristics and social condition of these people who live so near us and yet are so thoroughly separated from us.

DEMERARA; MISSIONARIES STILL WANTED.

Three months have passed since the Foreign Mission Committee, Maritime Provinces, advertised for two missionaries for Demerara, the one sanctioned, and to be provided for in part by the General Assembly; the other to be provided for by Mr. E. F. Crum Ewing, of Glasgow, and the estate of "Beller Hope," the mission field. Strange to say, very few offers of any kind have been received, and none, so far, from ministers having the required fitness as respects age, vigour and missionary zeal. The committee will meet on the 13th inst., when it is every way probable that offers will be requested from the graduating classes of 1884. In the mean time, I call the attention of students to the subjoined extracts of the letter of Rev. Mr. Slater, of Demerara, to Mr. Morton, of Trinidad:—

Georgetown, Demerara. Jan., 3rd, 1884.

"I did not anticipate much difficulty in procuring an incumbent for Better Hope. I have apparently been underrating it. Of course, both the English congregation and the Coolie work connected with it are suffering very much. I wish I could make some fit young fellow, with bravery and love enough to make some sacrifice for the truth's sake, to see with my eyes for five minutes. If I were not too old to begin to learn a language, I would be strongly tempted to resign St. Andrew's and settle at Better Hope."

After mentioning what is being done to supply the place, Mr. Slater proceeds: "Joshua, the Coolie catechist, sticks to his work like a brick. But O for a shepherd!"

In the same strain, Mr. Slater writes of the purely mission work to be taken up, and I enclose these extracts in the hope that you may be able to use them to stir up some "fit young fellow" to offer for Demerara.

P. G. MCGREGOR.

PASTOR AND PEOPLE.

A MAGNIFICENT OFFER.

How did the Rev. Irving A. Searles, of Lexington, McLean county, Illinois, know that I was a hard-worked pastor? How did he know that my old sermons that were worth anything were pretty much used up, and that only by severe toil and constant study could I get up any new ones even tolerably to satisfy myself? I don't know many people in Illinois, and I don't think that any of the few I do know would post the Rev. Mr. Searles as to these items in my personal history.

Nevertheless, there came to my study one day last week a circular entitled "Pulpit Helps." Underneath this heading are two mottoes, one of which is "Without a parable spake He not unto them." It is then explained that the "Pulpit Helps" are sermons of the Rev. Mr. Searles, a specimen of which accompanies the circular. The statement is then made that "they are not designed to encourage plagiarism, but as a fund of pulpit material that a hard-worked pastor may use without being subject to such a charge." The author of the circular has notified us that we may expect him to speak in parables; but I submit that "parable" is too mild a word to describe the sentence just quoted. The illustrations used in these sermons are "vivid, fresh, and striking, and, as a rule, are not found in books of illustrations." Don't you see? Without any danger of being accused of plagiarism, I can get a lot of sermons, full of illustrations, that are not in any books. They are especially attractive to young people, whom most pastors find so difficult to interest in sermons. That is so. Why, an elaborately prepared sermon on the Symbolism of the Bells and the Pomegranates of the Tabernacle fails to interest them; and even a sermon on the Felicitous Luminosity of the Athanasian Creed as an Explanation of the Doctrine of the Trinity will not keep them awake. Now, just in the nick of time, comes a lot of sermons that will keep the young folks all on the tip-toe of interest and lively expectation; and they will only cost you ten cents apiece! I have preached some awfully poor sermons in my time; and my congregations illustrated both the perseverance and the long suffering of the saints in listening to them; but even the poorest of them cost me a good deal more than ten cents. Why further rack one's brains? Why waste money on commentaries and cyclopædias? Here you are! For ten cents—only ten cents! Rich, bright, entertaining sermons that are full of illustrations not to be found in books!

"Why will ye doubting stand?
Why still delay?"

Come, on, ye hard-worked pastors, bring up your dimes, and carry away your sermons! Don't any of you be stupid, now, and say, "But they are not mine!" What have you a better right to than that which you pay for? And if Mr. Searles will sell you a sermon fairly bristling all over with illustrations for ten cents, why not invest? There is a whole year's supply, you see, for ten dollars and forty cents. And you needn't exchange pulpits with anybody for the entire year.

Perhaps you may feel a little hesitation, fearing that these sermons may be printed, and somebody might happen to be sitting in your congregation some day with a printed copy in hand, looking over your sermon as you deliver it. Don't be alarmed! "None of these sermons appear in print; but copies are made by the Hextograph process." The specimen before me is written with violet ink, in a good, large, coarse hand, that you can read on your pulpit at night, with even "a dim, religious light," and without spectacles. The letters are almost the size of those in John Hancock's signature to the Declaration of Independence.

Some doubting Thomas who reads this is still hesitating and saying: "But some neighbouring pastor may get one of these written copies, and some troublesome itinerant Christian may hear the same sermon from two pulpits, and make a fuss about it!" Now, my doubting brother, let me fling to the winds your last flimsy objection by stating in your private ear a very confidential sentence of this circular: "They are not sent to any one else in your vicinity, nor will they be, if you order them." Don't you see? You are to have a pre-emption right of your whole vicinity? You are to be amply protected. If you doubt

how large a territory your vicinity includes, that could readily be arranged by correspondence. If you buy ten sermons, probably a circuit of one hundred miles around your church could be reserved to you; and you might bargain with some hard-worked brother up in Shincomadunk Valley, ninety-eight and a half miles from you, to take the sermons after you have preached them, at five cents apiece; and thus you would have the price of half a new lot on hand. If you will buy a hundred at once, no doubt you can have all the eastern half of New York secured to you.

There is a whole series of sermons on Queen Esther. The first is entitled "The Queen Divorced." If you simply announce that, some people may think it refers to the Queen of Spain, or the Queen of Madagascar; and you will draw in a crowd just from curiosity to find out what queen it is, and what she was divorced for.

Then there is a series of three on the death of John the Baptist, entitled respectively, "A Bad Woman," "A Bad Dance," and "A Bad Ghost." Certainly these titles ought to draw a crammed house, and deplete all the neighbouring churches. Only thirty cents for the lot! All sorts of subjects, from "Sinai" and "Geihsemane" to "Ears" and "Fretting" are here treated, with profuse illustrations, and only ten cents apiece!

But I must let you know something of the specimens sent to me; only, don't you come around the Sunday I preach it. I shall have the sexton look out for suspicious strangers that day. But this sermon didn't cost me a cent. It was presented to me out of the disinterested generosity of the author. And may I not give as freely as I have received?

Subject—The Sunday School. Text—"Train up a child in the way he should go," etc. Divisions—1. Truth or error is more easily instilled into the mind of a child than into the mind of the adult. (Illustrations from the Jesuits, Victor Hugo, wealthy people who have French nurses for their children, Bishop Jane (*sic*) of the M. E. Church, and a Mohammedan "minister." *Minarets* spelled "minerets.") 2. Either truth or error instilled into the mind of a child has in that mind a permanence unknown to impressions received in later life. A blood-curdling illustration of a white child carried off by Indians, rescued, converted, graduated from a theological seminary, preaching near a battle field in the time of the Revolution, who goes out to the field and comes home with a string of scalps taken from the heads of the British! Couldn't help it, you see! Learned it when he was an infant among the Indians! Further illustrations from Bishop Purcell and Rembrandt.) 3. Children have an influence that the Church cannot afford to lose. I give one illustration entire, to show its classic origin and its admirable adaptation to its purpose:

"You may have read the book entitled 'Sam Slick.' He was a Yankee who travelled in several States selling wooden nutmegs. He understood human nature. When he stopped at a farmhouse to sell his wares, if a child, no matter how ragged its garments, came running down to the gate, he would take the child up and cover its face with kisses. The presumption was that the mother was observing the scene from the window, and she could not remain indifferent to such attention paid her child. If she had any use for wooden nutmegs, she would surely buy them of him! The road to a mother's heart is through her child! Can the church afford to lose this influence of childhood?"

4. In the Sunday School work, *God is with us.* (Illustration from Mrs. Vinton, about a tree that was rooted in the skies.) 5. A great reward awaits the faithful Sunday school teacher. (Illustration from Jewish Talmud.)

Waik up, ye hard-worked pastors, and purchase. Only ten cents! In fact, if you buy fifty-five sermons, they come at nine and one-eleventh cents apiece. This advertisement ought to be worth at least fifty dollars to the author. He may, therefore, send 550 sermons to *The Independent*, and as it believes in illumination, I have no doubt that when they get to the sanctuary, the editors will speedily make light of them.—*Rev. S. L. Baldwin, in Independent.*

THE death of Dr. Martensen, the eminent Danish theologian, is reported. He was a distinguished representative of the Lutheran Church. As a preacher he was thoughtful, able and eloquent. Many valuable contributions to theological science have been made by Dr. Martensen. Several of his works will have a permanent place in Christian literature.

THE CONVERSION OF ONCKEN OF HAMBURG.

Though we have read somewhere that the late Mr. Oncken's early spiritual history was also associated with Scotland, a correspondent, "W.B.C.," kindly draws our attention to a narrative by Rev. Dr. Belcher, published in 1853, which gives Greenwich as the place in which that eminent servant of God was converted. According to this story Oncken, as a young mechanic, boarded with a pious Englishman, also a mechanic, who was a deacon in a Congregational church. Both this man and his wife were eminent for simple piety, fervent devotion, and quiet, untiring zeal. They had very small talents, but much religion. Oncken knew nothing of religion, but was amiable and obliging and greatly devoted to pleasure as the source of his happiness. For some time after he began to live with them when the Bible morning and evening was laid upon the table indicative of family worship, it was a signal for his leaving the room, but after a short time, influenced by the amiable spirit and manners of the worthy John Cottman and his wife, he occasionally stayed to observe this solemnity. One evening he came home to dress that he might visit a place of amusement, when the good deacon said: "I think you had better go with me and enjoy pleasures greater than that which you are going to." "Where are you going?" was the enquiry of the young man. "To the prayer-meeting at our church," replied the good deacon. "A prayer-meeting! What is that?" "Why, we meet to sing hymns, read the Scripture, and ask God to bless us." The young man hesitated. "You had much better go," said the good lady in her usual kind tone. "So I will," was the reply. He went, and in that meeting of some dozen persons held in the vestry of the Congregational church, Maize Hill, Greenwich, did God open and soften his heart and excited feelings which led him to the Saviour of sinners for pardon.—*The Christian Leader.*

INTEREST IN THE WELFARE OF OTHERS.

We who call ourselves Christians ought to feel a hundredfold deeper interest in the spiritual welfare of those who belong to the same family of Jesus.

"How do you do," is the stereotyped inquiry about bodily health; if a friend is sick, we send messages of enquiry to the door. But how seldom do Christians ask each other honestly and lovingly: "How is it with your soul? Are you getting stronger in grace? Is the Saviour nearer to you? What good things have you lately discovered in your Bible? Where do you find most sunshine? What good work are you engaged in?" Now if we ask such questions as these, instead of the usual interrogations about business, or money-making, or social affairs, or family matters, it would show where our hearts are, and that we regard the spiritual life to be the chief thing after all. Is it not strange, yea is it not a reproach to our religious profession, that we are so ready to talk about trifles, and yet are so shamefully reticent about "the one thing needful?" We might aid each other most effectively in this life of preparation and conflict, if we would "speak often one to another" about our heart feelings, our joys, our trials and our Christian experiences.

"Christian's" rich conversations with "Faithful" and "Hopeful" in the Pilgrim's Progress, are beautiful, models of the style of intercourse that becomes those of us who are journeying to the same heaven.—*Dr. Cuyler, in Christian at Work.*

WHAT MAKES A HOME.

It is an excellent thing to have a well-kept house and finely appointed table; but, after all, the best cheer of every home must come from the heart and manner of the home mother. If that be cold and this ungracious, all the wealth of India cannot make the home pleasant and inviting. Intelligence too must lend its charm if we would have home an Eden. The severe style of house-order neatness seldom leaves much margin for intellectual culture; a simpler style of living and house-furnishing would set many a bonded slave at liberty, and adds vastly to the comforts of all the household. There are cabin homes that have been and are remembered with pleasure, because of the beautiful, loving presence there; and stately homes without it, are but dull and cheerless habitations.

HELP HIM.

Mr. Spurgeon, in answer to a member of an almost deserted church who writes inquiring how it may be filled again with worshippers, has given some excellent advice which may be useful to other people elsewhere. He says:

Quite enough for the pastor to fill the pulpit well, and that filling of the pews depended upon the zeal, the earnestness and the diligence of those with whom he commenced his ministry; if they would support him by their earnest co-operation the meeting-house would soon be full. I remember when I first came to London preaching to eighty or ninety in a large chapel, but my little congregation thought well of me and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of "the young man from the country" that they were never tired of sounding his praises. If you, any of you, are mourning over empty pews in your place of worship, I would advise you to praise up your minister.

Another one says: Do not be afraid of doing too much for him. If he has a conscientious appreciation of his duties, no man can carry about with him higher views of life or more pressing anxieties and responsibilities. His labours for the race, especially his own flock, extend from the cradle to the grave. Help him.

PREACHING THAT FITS CLOSELY.

Ministers should preach such doctrines as is most needful for the places and the people with whom they have to do. The physician administers not one kind of physic for all distempers. Some places are infamous for drunkenness, others for pride, others for weariness of the Gospel. The minister must suit his preaching to their exigencies. It is not enough in war for a soldier to discharge his musket though it be well charged with powder and bullet unless also he aim as well to hit the enemy. He who delivers good doctrine and reproofs but not suitable to the people whom he teacheth dischargeth up into the air. God commands the prophet to show the people their sins, not to show one people the sins of another, but their own. Some observe that Christ in his doctrine ever sets Himself most against the raging impiety of the times wherein he lived. But the trouble is people can be content to hear us preach of the sins of our forefathers, but not the sins of the present times. People will not take honey out of the lion except he be dead, nor taste sweetness in that preaching which is lively and roars upon them in the way of sin. A good heart considers not how smart but how reasonable a doctrine is. It desires that the word may be directed to it in particular. It sets its corruptions in the fore-front of the battle where God's arrows are flying and patiently suffers the word of exhortation.—*Jenkyu* (1656).

HAPPINESS.

Make it a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser, or a little better, this day." You will find it easier than you think, and pleasanter. Easier, because if you wish to do God's work, God will surely find you work to do; and pleasanter, because in return for the little trouble it may cost you, or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and hopefulness about yourself and all around you, such as you never felt before; and over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did He fulfil that joy, but by humbling himself, and taking the form of a slave, and coming, not to be ministered to, but to minister, and to give His whole life, even to the death upon the cross, a ransom for many. Be sure that unless you take up His cross you will never share His crown; be sure that unless you follow in His footsteps you will never reach the place where He is. If you wish to enter into the joy of your Lord, be sure that His way is now, as it was in Judea of old, over every sinner that repenteth, every mourner that is comforted, every hungry mouth that is fed, every poor soul, sick or in prison, who is visited.—*Charles Kingsley*.

A NEEDED REFORM.

Are fathers and mothers and heads of families justified in taking those papers which are daily filled with matter which is only fit for a police gazette or a dime novel of the worst class? Is that the stuff on which to feed young boys and girls? Is that the pabulum for young ladies of the household? Is it surprising that any who have such vile and wicked trash presented them should themselves catch the contagion of this leprosy? The conductors of newspapers say that the people demand what they supply. The truth is that the papers have made and stimulated and are increasing the demand, and that the people whom they are corrupting will rot in the impurity in which they live. The remedies are in both directions. The papers and the people must reform. It matters little at which end the reformation begins. But if the decent and religious people of the country will stop taking and reading these papers which offend, and will patronize only those which are decent, the needful change will soon be wrought. A purified and decided public opinion will compel managers and editors of papers which circulate among the better classes to respect the moralities of life and the laws of behaviour in the homes of the land.—*Christian Intelligencer*.

THE KING'S SHIPS.

God hath so many ships upon the sea!
His are the merchantmen that carry treasure,
The men-of-war, all bannered gallantly,
The little fisher boats and barks of pleasure.
On all the sea of time there is not one
That sailed without a glorious Name thereon.

The winds go up and down upon the sea,
And some they lightly clasp, entreating kindly,
And wait them to the port where they would be;
And other ships they buffet, long and blindly.
The cloud comes down on the great sinking deep,
And on the shore the watchers stand and weep.

And God hath many wrecks within the sea;
Oh, it is deep! I look in fear and wonder;
The wisdom throned above is dark to me,
Yet it is sweet to think His care is under;
That yet the sunken treasure may be drawn
Into His storehouse when the sea is gone.

So I, that sail in peril on the sea,
With my beloved, whom yet the waves may cover,
Say—God hath more than angels' care of me,
And larger share than I in friend and lover.
Why weep ye so, ye watchers on the land?
This deep is but the hollow of His hand.

Boston Transcript.

THE NEED OF MISSIONARY WORK.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.
2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances and self-tortures. These do not give the conscience peace.
3. The heathen need a Divine Deliverer, one who can make the satisfaction and inspire the peace.
4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.
5. This command emanates from the Supreme Authority.
6. This command is addressed to all living Christians in every age until every human being is converted.
7. The missionary spirit is the spirit of Christ; the soul or the church that does not possess it is dead.
8. If we love the person of Christ we shall desire that His glory shall fill all lands.
9. If we love the truth of Christ we shall be intent on its proclamation till every false religion is vanquished by it.
10. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.
11. Success is certain, the Lord has promised it, the apostles illustrated it.
12. Duty, love, success—these are three magic words. Let us grasp the idea they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world and rises up into the millennial glory.—*Henry M. Scudder, D.D., in the Advance*.

MISSION NOTES.

ONE large commercial house in Valparaiso has for twenty years devoted one-fifth of its profits to benevolent and missionary objects there, and a partner in another house gives one-tenth of his income for similar purposes.

THE British Government has sent Captain Foot, of the Navy, to occupy the position of consul in the lake district of Central Africa. He is accredited to the kings and chiefs of Central Africa. He is thoroughly in sympathy with the mission work carried on in the vicinity of Lake Nyassa, Lake Tanganyika, etc.

THE women of China take a paper sold them by the priests on which is a picture of the goddess of mercy and of her boat of compassion, and a description of the Buddhist paradise. A woman will hang up one of these papers, light candles and burn incense before it, and cry, "O, Great Buddha," and every time she says it she will punch a hole in the paper with her needle. When that paper is full of holes, she will take another until she has used up seven of them. Each hole represents a prayer. The seven papers are taken and burned, which sends them all to the king of hell, who is supposed to forgive her sins.

A VERY interesting work is being carried on in Ashantee and on the Gold Coast of Africa by Swiss missionaries. Nine stations, with forty-one out-stations, have already been occupied. The members of the two congregations, including children, number nearly 5,000. Two of the missionaries, Messrs. Buck and Huppenbaner, recently visited Coomassie, when a friendly interview was had with the king, and, although he would not consent to receive a missionary, it is hoped that a good impression has been left upon his mind. The people readily attended the services, which were conducted by Messrs. Buck and Huppenbaner.

THE Free Church of Scotland has made a beginning in the establishment of a native church at Livingstonia, and has received five converts and their wives. "Albert Namalambe, the first convert, is with Dr. Laws at Bandawe, who describes him as knowing a great deal about the Word of God. Andrew Mwanu Njobru is also at Bandawe, in the carpenter's shop, and goes out for evangelical work every Sabbath. Charles Hodde and James Brown are at Cape Maclear, and have a grasp of the truth which will aid them in spreading it in their neighbourhood." This mission has met with a great loss in the death of Mr. James Stewart.

A POOR Hindu, in the darkness of heathenism and guilt of sin, was searching for the way of happiness in the Oriental philosophy of his country. Priestcraft only made his darkness more intense, and the teaching of Confucius brought him no peace. Then for years he had sought for happiness in poojahs (holy places by the river, etc.), but all in vain. He chanced to hear the simple but sublime story of salvation by the precious blood of Jesus, as told by a missionary. Then, as never before, sin troubled him. His distress of mind was great. He sat up a whole night; he could not sleep. His fears, on account of his sins, were very great. He lost them. When asked how he lost them, he said, "They went away thinking of Jesus."

THE Bengal Census Report has the following very gratifying paragraph about the Native Church:—"The native Christians are the most rapidly progressing class in Bengal. It has been shown that they have increased, chiefly by conversion, at the rate of 64.07 per cent. during the nine years which have elapsed since the census of 1872, and it only remains to notice their distribution. Out of the whole number of 86,306 more than one-third, or 35,992, are found in Lohardugga, where a German Protestant Mission has long been labouring among the aboriginal and semi-Hinduized tribes of that district. That twenty-four Pergunnahs stand next, with 8,048, the converts of several Missionary Societies, both Protestant and Romanists. Dacca has 7,710, mostly Roman Catholics, and Nuddea 6,304, partly converts of the Church Missionary Society and partly members of a Roman Mission church in that district. Calcutta itself has comparatively few,—viz., a little more than 4,000, including the suburbs. Six other districts have more than 1,000 in each. Backergunge has 2,892, Furreedpoor 2,591, and Chumparan 1,814, in all of which districts the Roman Catholic Church has mission stations. The Santhal Pergunnahs have 2,718 and Singhbhum 2,688, where the Church Missionary Society and the German Lutheran Mission work respectively; and Cuttack, where a Baptist Mission has long been established, has 1,819."

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\$2.00 PER ANNUM IN ADVANCE.

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TORONTO, WEDNESDAY, FEBRUARY 20, 1884.

WILL the Hamilton subscriber who sent us \$2 for THE CANADA PRESBYTERIAN on the 14th February, kindly favour us with his name in order that he may receive proper credit.

"A CONSTANT READER" asks whether according to the rules of the Church, adherents are permitted to vote on the organ question. The rules do not absolutely forbid the voting of adherents. In matters of congregational interest the vote is taken according to the use and wont of the congregation. In some cases the vote on the propriety of using an organ is confined to those in full communion, in others, members and adherents are permitted to vote.

AN incident occurred the other evening in Toronto which shows that if ministers are to take part in public discussions it is an immense advantage to them to pay taxes like other citizens. At a meeting held to discuss the question of separating the liquor from the grocery trade, the agent of the liquor interest insinuated that the Rev. Mr. McLeod paid no taxes and had no vote. Mr. McLeod promptly answered, "I pay \$67 taxes a year: how much do you pay?" The agent had to admit that he paid only an income tax. It was worth \$67 to get in that crusher just there. The fact is if ministers are going to mingle in the temperance fray and do good work, they must be able to answer as Mr. McLeod did. The best speech ever made is liable to be ruined if somebody can get up at the close and say "This man who speaks so much about the increase of taxation caused by the liquor traffic pays no taxes himself."

ECCLESIASTICAL statistics are not the only figures that tell strange stories. The report of the Educational Department of Ontario just published, suggests some problems not easily answered. For example, the total number of children in Ontario of school age, five to sixteen, in '8, 4, was 511,603, while in 1882 it was only 483,817, or 27,786 less! Why should there be a falling off in eight years of nearly 28,000 children? Is the population of Ontario decreasing, or, as the old country element dies out, are families becoming smaller? If the report indicated the parts of Ontario where the principal falling off has taken place, this last question might be answered. Comparing 1882 with a point further back, we find that the number of children of school age at present in Ontario is actually 5,801 less than the number in 1871. That is to say, there are nearly 6,000 fewer school children in Ontario now than there was twelve years ago! These figures are doubtless correct, and because correct, very puzzling. Those who take a special interest in such questions may find some interesting problems in these figures.

VERY young men who frequent law courts are often heard flippantly declaring that "people will swear anything." Youths who work in offices where affidavits are often made, make the same remark. Older and more experienced men are not unfrequently heard saying that perjury is "alarmingly common." Good men fear that the oath has lost its solemnity in the estimation of many. Now what are the facts? The

other day Mr. Blake stated in his place in the House of Commons that in his experience deliberate perjury is an exceedingly rare thing in this country. Who has had more experience with witnesses than Mr. Blake? Mr. Weldon, the leader of the St. John band said that his experience was similar to Mr. Blake's. A few years ago the then Chief Justice of Ontario sharply reproved a member of the bar for flippantly remarking that perjury is a common crime; and added that a long career at the bar and service for quarter of a century on the bench had convinced him that there is very little perjury in Canada. Sweeping general statements are often made by silly, gabby people about other crimes and sins as well as about perjury. The charge that the majority of the people can be bought at elections is just as great a slander as that "people will swear anything." The persons who make these false accusations usually draw on their own consciousness when so doing. They know how it is with themselves.

SUPPOSING the Apostle of Sweetness and Light had made it quite clear last week that majorities are nearly always hopelessly wrong, the question would naturally come up: "Well, what are you going to do about it?" How would things go if the minority ruled? Probably Mr. Arnold is too much of a philosopher to consider such small matters as the application of his doctrine to every day life, but ordinary mortals must ask such homely questions as "How could we get on under minority rule?" Supposing one candidate at an election had six hundred votes and the other had the vote of the only philosopher in the constituency, how would it do to say the candidate who had the one vote was elected? No doubt he would like the arrangement but the six hundred might object and make trouble. There was a good deal of trouble caused in Scotland once by settling ministers over congregations when the majority did not want them. Supposing there should be a vote of ten to one against the whiskey-selling grocers next week would it "make for righteousness" to say the minority must have their own way. Supposing Mr. Arnold should carry an English constituency by a majority of a hundred to one would he apply his own theory. An application of the doctrine to any question shows its utter absurdity. Still the doctrine, absurd as it is, may bring comfort at times. When a man is thoroughly beaten in any appeal to the people he can always fall back on the comforting fact that he belongs to the "saving remnant." We hope the whiskey-selling grocers may find themselves among the "saving remnant" next week, and the tavern-keepers of Oxford county in the same place a few weeks farther on.

EDUCATION IN ONTARIO.

BLUE books are not usually ranked in the class of light literature. As a rule they are supposed to be dull reading. There are however exceptions. The Report of the Minister of Education contains a mass of most useful information, recording as it does from year to year the work accomplished by an important body of men and women who are hard worked and but indifferently paid for the important services they render to the community.

Owing to the keenness of political party strife the educational affairs of the country have more or less been injured by unseemly wrangling over what should be a subject exempt from mere partizan contention. In various quarters the cry is raised that the Department of Education should be independent of the rise and fall of political parties. So it should; but no scheme yet propounded has succeeded in showing how this could be effected. Dr. Ryerson, who did so much to perfect the educational system of Ontario, agitated until he succeeded in the establishment of a ministry of education, the head of the educational interests of the Province having a cabinet portfolio. Considering the serious disadvantages connected with the department recently the change effected in management cannot fairly be said to have failed. More than that, it can be shown that substantial progress has been made in many directions under the present system. To abandon the plan of having a minister of education, would be a needless vacillation. A more serious objection, however, is found in the fact that as long as the State is bound to provide education, it is bound to control the system of education. It is decidedly preferable to have the head of the Department directly

responsible to the Legislature and the people than an official appointed in any other way could be. The indirectness of control over a chief and a body of councillors would give opportunity for abuses impossible under present arrangements. There is no evidence, however, that the people of Ontario, generally, desire a change in the direction proposed by those who have supposed political ends to serve.

These general thoughts have been suggested by the appearance of the Report of the Minister of Education for 1883. The sad affliction occasioning this withdrawal of the late minister is fresh in the recollection of most readers. A gentleman of much practical experience and great ability has been called upon to discharge the duties of the education office. From his clear, practical good sense, business ability and personal acquaintance with the educational interests of the country, there is every reason to expect that efficient and satisfactory work will result from the recent appointment.

The total amount expended in connection with the public schools of Ontario during the year 1882 was \$3,026,974, being an increase of \$182,702 over that of the previous year. The sum here mentioned includes the salaries of teachers, school furnishings, sites and building, rent and repairs of school-houses.

The total receipts for the same year, including the legislative and municipal grants, surplus distribution, etc., was \$3,469,990, showing an increase of \$210,751 over the total receipts of 1881.

The school population, between the ages of five and sixteen, was 483,817, decrease 497; the number actually in attendance was 457,178, a decrease of 2,648; the total attendance including those under and above the specified ages was 471,512, a decrease of 4,756.

These figures in comparison with those of the previous year, show an increase of income and expenditure, and a marked decrease in the school population and attendance. This last may readily be accounted for by the large migration to the North-West in 1882, and the depression felt by certain industries necessitating parents to place their children where they can earn something. This would seem to be borne out by the fact that the number of boys attending school in 1882 was decreased by 4,695, while the decrease in the number of girls was only 61. The diminution in the number of children attending public schools is only temporary. A large increase may be confidently expected.

Another interesting item respecting the attendance at school is the percentage of average attendance as compared with the total number attending school, which is for rural districts forty-three per cent.; cities, fifty-eight per cent.; towns, fifty-three per cent.; Province, forty-five per cent. There are many topics of interest in the report before us, to which reference will be made at another time.

WORKING-MEN AND THE CHURCH.

AN evening contemporary has called attention to the fact, which has for some time been engaging attention, that a number of working-men in Toronto have ceased to attend places of worship. These are not vicious nor do they sympathize with anti-Christian theories ostentatiously avowed by some. They are well affected towards Christian truth and church-going habits. What is true of Toronto is also true of other cities and larger towns. In present circumstances unhappily this acknowledged evil has a tendency to increase.

A "Working-man" who, speaking for himself and for his class, says:—

As a working-man, and knowing the position of many of the class to which I belong, I have no hesitation in saying that many a man with a large family cannot afford to go to church, especially in these hard times, for after paying his household expenses and fixing up his children for church and Sabbath school, it leaves him on Sunday with an empty pocket.

When a man struggling with adversity and with little hope of better circumstances, becomes cynical and says bitter things, it is neither wise nor kind to return railing for railing, but when we find facts stated in a form and spirit so exceptionally good as that displayed by the correspondent who wrote the above, his views are entitled to the courteous and thoughtful consideration of every candid mind.

Omnipresent fashion makes itself felt in every sphere of human activity in the Christian Church. It was in the apostles' days. It was conspicuous in the

of the Emperor Constantine. It certainly has been present in it ever since. The Reformation did not drive fashion beyond the pale of the Church and it has remained with us to these days. There is no use in flouting at fashion, it will remain in spite of all that can be said, but certainly in the Christian Church it ought to have far less sway than it now has. A congregation of well-to-do people resolve to build a handsome church edifice. No sooner are the graceful proportions of St. Matthew's completed than the congregation of St. Christopher's, with less available wealth, determine on the erection of a temple that will at least rival if it does not surpass their neighbours, and a heavy debt is incurred. All other congregations must follow suit and then must also follow ingenious expedients to furnish resources for maintenance and the liquidation of incumbering debt. These results, bad enough, are by no means the worst. People like "Working-men" are discouraged. They feel unequal to the pecuniary task imposed upon them as lavish displays are not exclusively confined to church adornment. There is a disposition, not general, happily, to a spirit of exclusiveness which people in moderate circumstances are not slow to feel. These are the people that drop off from our churches. No one will pretend to say that this is right, extenuate or explain it as we may.

In all our churches there is sufficient Christian spirit and thoughtfulness to work earnestly for a cure of this existing evil. There is no need to patronise the working man and his family. Treat him only as a brother man. Make him and his feel that the Church is their spiritual home. Let there be nothing to impair his consciousness, that whatever social distinctions exist, these do not obtrude themselves where they ought to have no place. If anywhere the truth that "the rich and poor meet together for the Lord is the Maker of them all" should receive its fullest recognition, it ought to be in the House set apart for His worship.

The correspondent already quoted closes his sensible letter with a suggestion that is certainly entitled to serious consideration. In referring to the fact that some stay away from church because they are for the time-being unable to contribute, he says:—

To obviate this, permit me to suggest that on the Sabbath morning let those who can afford, and are willing, to be generous put their double share in the plate, and in the evening let the churches of all denominations be open to the mass, when of course no collection should be taken up. By this means I venture to say that many a one will direct his footsteps to a place of worship. The church will not lose by it, but on the contrary will be better off in the end, for many will give freely when they have it to give.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The Knox College Students' Missionary Society held its 4th regular monthly meeting on the evening of Wednesday, Feb. 13th. The attendance was unusually large. The president, Mr. W. S. McTavish occupied the chair, and opened the meeting with devotional exercises, after which the secretary read the minutes of the previous meeting which were sustained. The order of business was then taken up; first in order being reports from missionaries. The secretary read a report of mission work in Baysville. This field was under the care of Mr. W. J. Hall, during the past summer, and the report gave a general statement of the work done. The missionary was sorry to state that eleven or twelve families have left the field, and this was the more to be regretted, as among them were some of the families, who, during former years were most interested in the work. Mr. D. Perrie followed with a report from Strong, in Muskoka. At the request of the people in Strong, Mr. Perrie was sent to labour among them during the Christmas holidays. This field is very promising and is to be under the care of the society during the coming summer.

Communications were read from several fields requesting the society to send a missionary to labour among them for the coming summer. New fields are opening up and the society finds it impossible to meet the demand. The number of missionaries to be employed by the society this year is seventeen. This is an increase of one over any previous year. Mr. McNair introduced a motion to the effect that all missionaries sent out by the society hereafter receive \$6 per Sabbath, irrespective of academic standing. At present students in the Preparatory and Arts departments receive \$5 per Sabbath and those in the Theological classes receive \$6. A lively discussion

followed in which a number of members took part, but the motion was lost, the society not deeming it prudent to increase the expenditure at present.

After singing the long metre doxology the benediction was pronounced and the meeting adjourned.
A. BEATTIE, *Cor. Secy.*

BOOKS AND MAGAZINES.

THE PASTOR'S PERPETUAL DIARY. (New York: E. B. Treat.)—This is just what a methodical pastor will find most useful in keeping concise memoranda of his work. To those who are unsystematic it will be invaluable. It is published cheaply and can be carried handily in the pocket.

MY SAINT JOHN. By James M. Ludlow. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a short story recording a remarkable pastoral experience, and is told in a very affecting way. Its hero, "John," is a rough and ignorant sailor who finds the peace of religion on his death bed. The little sketch apart from its own interest, is "full of valuable suggestion as to the way of addressing a class rarely accessible to evangelical ministers."

JOHN FOSTER. LIFE AND THOUGHTS. By W. W. Everts, D.D. (New York: Funk & Wagnalls, Toronto: William Briggs.)—The "Life" is really little more than a short biographical sketch, but it is comprehensive and very well done. The "Thoughts" are a collection of the best things to be found in the works of a great religious thinker. They are selected with great care and taste, and most conveniently arranged. The low price of the book, should induce all to avail themselves of these choice aids to literary and spiritual culture.

THE INTERNATIONAL DAILY TEXT BOOK. (Philadelphia and New York: The American Sunday School Union.)—The object of this neat little booklet is thus explained in the preface:—"The advantages derived from storing the memory with passages of Scripture are too obvious to need to be enforced. The spread of the International system of lessons, and the increased importance attached to memorizing the Golden Texts, have suggested the issue of this Daily Text Book, in which the passages for each day are, as far as possible, selected from the Home Readings, thus securing that the daily portions shall be in the line of the lesson for the Sunday."

MERV. A STORY OF ADVENTURES AND CAPTIVITY. By Edward O'Donovan, special correspondent of the London *Daily News*. Standard Library. (New York: Funk & Wagnalls; Toronto: William Briggs.)—We took up this book with feelings of sadness, for it is now only too certain that its gifted and genial author met his death in the recent massacre of Hicks Pasha's forces in the Soudan. The book, condensed from the larger work, "The Merv Oasis," is a thrilling story of three years' travel in that interesting but little known part of the world, Central Asia. Faithful as a work of description and finished as a literary production, it is also as entertaining as a romance.

MUMU, and The Diary of a Superfluous Man. By Ivan Turgeneff. (New York: Funk and Wagnalls, Toronto: William Briggs.)—This is the latest volume of the popular Standard Library Series. A new feature announced by the publishers in the Standard Library for the coming year is the issue, in response to many solicitations, of a few volumes of fiction. This is promised to be of the highest literary merit and unexceptional in tone. The present volume contains two short stories by the late Ivan Turgeneff, which readers will highly appreciate. In noticing these publications attention has several times been directed to the laudable endeavour of the publishers to supply high-class literature of an elevating character at a remarkably cheap rate. They seek to exclude bad reading by a plentiful supply of the best.

PRIESTLY CONFESSION AND ABSOLUTION: A Sermon by Rev. R. F. Burns, D.D., Together with the "C" Correspondence. (Halifax, N.S.: Wm. Macnah.)—The history of this sermon is pretty well known. In the month of November last, a ten-days "Mission" was conducted in several of the Episcopalian churches of Halifax by certain sacerdotal evangelists. The views put forth by these preachers concerning confession and absolution raised considerable excitement at the time, and roused most of the Protestant pulpits of the city to reply. Dr. Burns came out, with the rest, in defence of orthodox truth, and deliv-

ered the above sermon to a crowded congregation in his own church. The discourse is perhaps as good an argument for the Protestant belief as we remember to have seen in a popular journal, and we can well understand how its publication should have been "requested." The correspondence with "C," a representative of the Roman Catholic Church, grow out of the report given of this sermon. Here Dr. Burns shows great logical strength and exegetical ability, with a very ready command of patristic theology and the facts of Church History. Altogether, the pamphlet is a valuable contribution to controversial Protestant literature.

PRESBYTERY OF MAITLAND.—This Presbytery met in Lucknow on the 12th February. A call from the congregations of Scotsburn and Saltspring in the Presbytery of Pictou, to the Rev. Alexander Sutherland, of Ripley, was taken up. The call was signed by 168 communicants and twenty-one adherents. The Rev. H. McQuarrie representing the Presbytery of Pictou, and the congregations extending the call, addressed the court. Mr. James McLeod, James Agnew, Archibald McDonald, commissioners from the congregation of Ripley, were heard. After which the call was put into Mr. Sutherland's hand, who addressed the court at length, showing the difficult position in which he was placed, but believed that God had still work for him to do in his present charge and with the consent of the Presbytery would respectfully decline the call. On motion the Presbytery decided that Mr. Sutherland should remain in his present pastorate.—R. LEASK, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.—This Presbytery met in Knox Church, Ottawa, on February 5th, at half-past seven p.m. Mr. Bennett, of Carp and Kinburn was appointed moderator. The attendance of members was very good to the close of the meeting. The first and last sederunts were occupied with conferences on Sabbath Schools and French Evangelization, in which others than members of Presbytery took part. Twenty-six Sabbath schools reported 1,949 scholars on the roll; an average attendance of 1,272, and 1,167 studying the Shorter Catechism; contributing towards Church scheme, \$307; and towards their own school appliances, \$413. The conference was mainly on the "Relation of the Home to the Sunday School"—conference to be resumed at the next meeting. That on French Evangelization was also full of interest and encouragement. The great lack seemed to be men and means for the prosecution of the work. The openings for the work of colportage are more numerous at the present time than ever before. A commission of Presbytery reported the ordination of Mr. W. H. Geddes as ordained missionary over the Plantagenet mission field. Arrangements were made for the induction of Mr. G. T. Bayne, ordained missionary heretofore at Eganville, into the pastoral charge of East Gloucester, vacant since the translation of Mr. McDiarmid to Kempville. Rev. A. M. McClelland to preach, Rev. R. Whittans to address the pastor, Rev. Dr. Moore the people. The committee of Presbytery appointed to visit South Indian and Bearbrook recommended to Presbytery the confining of the services of the missionary hereafter to Bearbrook and the village of South Indian on the line of the Canada Atlantic Railway. Attention was called to the collection appointed to be taken up for the Manitoba College, and members present were asked in the order of their names on the roll what they had done for this scheme. A petition from the Aylwin and Desert mission field was put into the hands of the Home Mission Committee to report on at the meeting of Presbytery to be held on the 20th March next. Presbytery adjourned to meet in East Gloucester on the 21st February, at two o'clock p.m., for the induction of Mr. Bayne.—JOSEPH WHITE, *Pres. Clerk.*

WE have been requested to state that Dr. Barnardo, of London, England, intends bringing to Canada, about the end of April, a large party of boys from nine to seventeen, and girls from three to twelve, the greater number for adoption. Farmers, trades-people, and others desiring to adopt and employ these children should apply at once, at the same time sending in their ministers' or magistrates' letters of reference—address for girls to lady superintendent. Address for boys, G. E. Trenaman, Dr. Barnardo's Home, corner Front and Windsor Streets, Toronto.

CHOICE LITERATURE.

ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO.
BY ANNIE S. SWAN.

CHAPTER VIII.

"Ye'll hae tae learn tae bear, an' mak nae sign."

Careful guidance needed Tibbie's bairn. Passionate, impulsive, self-willed, and headstrong, she taxed all the energies of Miss Nesbit. In the matter of right and wrong, it was vain to appeal to her reason or her better judgment. It was only by working upon her feelings that she could be won to obedience.

One attribute of her character occasioned Miss Nesbit much anxiety; namely, the sudden growths of her likes and dislikes. There was no middle course for her; she either loved or hated. Seeing what a hold the feelings of the heart had upon her in childhood, Miss Nesbit trembled for the womanhood of the bairn. It was possible that the very intensity of her nature might make shipwreck of her life.

She was indeed a child of many prayers. Often Miss Nesbit longed to be able to keep her eye a bairn, because of the tribulation and care the latter years might hold, and which she was not by nature fitted to come through unscathed.

But regardless of all, Time hurried on, the bairn grew apace, and Miss Nesbit continued to watch and pray.

It is no exaggeration to say that Netta Reynaud worshipped her Aunt Janet, and would have laid down her life for her. Next in order came Walter, whom she alternately teased and tyrannized over in a way Miss Nesbit did not altogether approve.

Walter was not without a will of his own, but it was marvellously subservient to that of Netta. His devotion to her, even in his boyish days, had in it something of the chivalry of the knights of old.

He had never occasioned Miss Nesbit a moment's anxiety in his life. Gentle and yet fearless, solicitous to obey and even to anticipate her slightest wish, true and honourable to the core even in the little things boys are so apt to regard beneath their notice, he did indeed promise to be such a Laird as Aldersyde had never seen before.

Both the bairns received lessons from Mr. Bourhill. Netta was a negligent, idle scholar; but all her coaxing could not tempt Walter to devote to play the time he owed to his studies. Mr. Bourhill prophesied for him a glorious future at the University, to which it was Miss Nesbit's intention to send him in his sixteenth year.

She kept the word she passed to Mrs. Riddell; for when Netta was twelve years old, she had never set foot in Ravelaw, and knew her cousins only by sight. But there came a day when the child claimed for herself the right to make the acquaintance of her father's kinsfolk, and then Miss Nesbit judged it best to let her have her way.

She had been to Aldershope one day, and came running into the house to her aunt, her cheeks flushed, and her eyes dancing with excitement.

"Oh, Auntie!" she burst out; "I met Uncle Riddell in Aldershope, and he asked why I never came to see him, and said would I come to-morrow, and bring Walter. Oh I may we, Auntie? Say yes; I want so much to see the beautiful house and all the fine things my cousins have at Ravelaw."

A pang shot to the heart of Miss Nesbit. Was this the beginning of the end? Had she inherited her mother's craving for the good things of life? and would nature triumph at last over the careful, prayerful training she had given Tibbie's bairn?

The thoughts chased each other through her brain in an instant of time, and their seriousness made her answer grave, and somewhat cold.

"I'll consider it, Netta, an' tell ye in the mornin'," she said, and turned to Walter, asking him some question about his lessons.

Netta's under-lip fell; but she knew her aunt too well to venture to dispute her words. But all the evening Miss Nesbit noticed how restless and excited she was, and her heart grew heavy indeed.

"Lord, keep Thy arm about the bairn," was her inward prayer; the last on her lips when she sought her pillow that night. In the morning her decision was made, and Netta heard with delight that she and Walter were to walk over to Ravelaw after their early dinner.

"Tak care o' Netta, Walter, lad," said Miss Nesbit as she parted from them at the door.

"Of course I will, Auntie," answered the boy, looking back with beaming, earnest eyes; and as she went into the house, the hope which had lain in her heart for years found vent in another prayer.

"Lord, if it be Thy will, let him care for the bairn a' his days."

The house was very empty without the blithe young presence of the bairns. She had bidden them leave Ravelaw before sunset, so that they might reach Windyknowe at the dawning. What was her amazement, then, when she was finishing her solitary tea, to hear a quick step in the passage, and behold Netta bursting into the room. She did not look like herself; her eyes were wet with tears, and yet shone with strange brilliancy, her cheeks burning, her black locks all dishevelled. Little wonder Miss Nesbit started to her feet in affright at the apparition.

"Bairn, what is't?"

"I ran away from that horrid place, Auntie," fell thick and fast from Netta's lips. "I could not even wait for Walter, I wanted so to get home."

Here a wild passion of tears choked her utterance; and drawing a stool to her aunt's side, she leaned her head on her knees, and wept sore. Miss Nesbit wisely let the tempest run its course, but wondered sorely what had happened at Ravelaw so to upset the bairn.

"Oh, Auntie, Uncle Riddell's wife said you were a bad, wicked woman, and broke my mamma's heart; and she asked me would I not come and live with her, or you would break mine too," said Netta through her sobs. "And I got mad Auntie. I could have killed her, I hated her so; and I told her she was the bad, wicked woman, and that I would never, never come near her any more. Oh, Auntie, it is not true, is it?"

"My bairn, my bairn, God forgie her," fell very low from Miss Nesbit's lips. Then there was a long silence.

"Tell me what you did at Ravelaw all afternoon Netta," asked Miss Nesbit by and by.

"Uncle Riddell met us at the gate, Auntie; he was looking for us; and, oh, I do love him, he is so good and kind. He said my eyes were very like mamma's; and he said I must grow up like you, for you were the best woman on God's earth. These are his very words, Auntie; I said them over and over, so that I could tell them right; and he looked so solemn and sad when he said them, I am sure he must love you very much. Well, he walked up with us to the house—how big and grand it is, Auntie! I felt quite afraid in it; but Walter looked as if he was quite at home in it, and smiled because I crept near to him and said I was afraid."

A little smile crept about Miss Nesbit's lips. Young though he was, Aldersyde's laird could hold his own anywhere.

"Well, we went to see Aunt Honoré in her own room, and she kissed me. I didn't like it, Auntie; I didn't love her, you see; her face is so cross and strange looking. Cousin Marie was with her. She is very like her, and is not strong, I am sure, she is so pale. She is cross, too; just like her mother; and I was glad to get away out with Walter to see Louis and the ponies."

"I hope ye liked Louis better?"

"Oh yes; he is the best, next to Uncle Riddell, and he fears nothing under the sun. He says he will teach me to ride. I would like it, Auntie, but not if I have to go up there to learn."

Again there was a little silence.

"Cousin Marie came out after awhile, and spoiled all our fun. Louis and she quarrelled all the time, and he teased her, and tried to frighten her with the horses. I don't think they are so happy as we are, Auntie, though they have so many nice things."

"They canna mak happiness, my bairn," said Auntie, softly, thankful that already Netta's shrewd eyes had learned the great truth.

"We went in after a bit, and got our dinner: then Uncle Riddell's wife took me up stairs, and showed me ever so many trinkets and things, and said I should have them all if I would come and live with her and play with Marie. I said no every time, and then she got angry; and Marie and she laughed at my clothes, and said I was a pauper; and then she said all these wicked things about you, and I screamed out at her, Auntie, and said I would kill her, and then I ran out of the house, and ran all the way home."

"My bairn, ye'll hae tae learn tae bear in silence, an' bear an' mak nae sign," said Miss Nesbit.

"Not if wicked people say such things about you, dear, dear Auntie," cried Netta, in her impulsiveness, flinging her arms around her aunt's neck. "I couldn't love them. You don't want me to love them, Auntie; for I couldn't, even to please you."

Walter's entrance at that moment interrupted their talk. Miss Nesbit looked up anxiously, wondering what had been his experience of Ravelaw. He said very little, but Miss Nesbit knew from the firm curve of his lips that it had not been altogether pleasant. She hastened to begin to talk about something else, and soon the unpleasant memories of the visit to Ravelaw seemed to have faded from Netta's mind. Walter lingered in the dining-room after Netta had gone to bed, and finally said to his aunt:—

"You will not let Netta go any more to Ravelaw, Aunt Janet?"

He spoke with a grave earnestness strange to see in a boy.

"No, if I can help it, Walter," she answered with a sigh.

"Oh, Auntie, I could not live as you folk do," he said by and by. "I never thought Windyknowe was such a dear place before."

"Ye'll mind, then, Walter that it's no great riches nor a braw house that can mak happiness," she said gravely, "but a contented soul."

"I'll mind, Auntie," fell low and earnestly from the boy's lips. "And when I'm a man, I'll try to live as you would like me to live, and never do anything you would be vexed to know."

"I'm no feared for ye, my laddie. Ye hae the grace o' God in yer heart, young as ye are," said Janet Nesbit from the fulness of her heart.

Then Walter moved to her side, and putting one arm about her, said with a brake in his boyish voice:—

"And if I ever forget you, and what you've done and been to me, Auntie, I pray God may punish me as I deserve, for I shall not be fit to live."

For a moment Janet Nesbit let her head fall on the strong young arm, a song of thanksgiving echoing in her heart. Surely this was recompense indeed for all the years of toil and anxious care; already she could look to him for support and comfort.

By and by she laid her two hands upon his shoulders, and the solemn, beautiful blessing of Holy Writ fell tremulously from her lips:—

"The Lord bless thee and keep thee, and lift up His countenance upon thee, and give thee peace!"

CHAPTER IX.

"No other woman shall ever reign at Aldersyde."

On a golden August evening Netta Reynaud stood in the window of the dining-room at Windyknowe, with her hands idly clasped before her, and her bright eyes looking eagerly and expectantly down the road to Aldershope. Six years

had wrought a great change; they had transformed the child into a woman.

The sweet, gracious curves of cheek and lip and chin, the changeful light of the lovely eyes, the wealth of raven locks, and the nameless, indescribable grace and charm which lingered about her, and characterized her every movement, made her indeed fair to see. In many respects she was the Netta of old. The wilful, winning way, the loving impulsiveness and quick exhibition of feeling, were still her characteristics; but they were the blossoms of her nature; the weeds had been rooted out.

Fitted to grace the highest rank, there was no more contented being in bonnie Scotland than Netta Reynaud, living simply and quietly in the muirland dwelling. She went through her daily round of duties with willing heart and hand, making labour light with gay snatches of song, and shedding God's own sunshine in the home she loved.

During Walter's absence at Edinburgh she did her utmost to make up to her aunt for her loss. The parting had been a sore blow to Miss Nesbit, for she knew that never again could Walter fill the same place at Windyknowe. When his college days were over, Aldersyde would claim its laird, and he would need to fill his place, and do his share of work in the world.

On this August evening they were expecting him home after his last summer term at Edinburgh. Miss Nesbit, in her arm-chair, thought of him also, with a strange softening in the lovely eyes, and a tender curve of the sweet, proud lips.

"He's surely late, Netta?" said Miss Nesbit when the clock struck five.

"No, Auntie; the coach is only due at Aldershope, you know, at half-past four, and it is often late," answered Netta. "I see Louis and Marie coming up the road; I wish they had not come just now."

A cloud flitted momentarily across the sweet face, and it was reflected also on Miss Nesbit's. Never since that memorable day six years ago had Netta Reynaud set foot within Ravelaw, but her cousins were constant visitors at Windyknowe.

They were riding to-day; and like his father, Louis Riddell looked his best on horse-back. He was a tall, manly fellow, strongly resembling his father in appearance, and not a little in nature.

A pale, sickly delicate-looking being was the one daughter of the house of Ravelaw, with a discontented, peevish look on her face, which made it a perfect contrast to the brightness of Netta's. There was no love between the two girls, for each was the antipodes of the other.

But it only needed a glance at the face of Louis Riddell, when he entered Netta's presence, to tell even a careless observer that he loved her with the fierce, all-absorbing passion of which his nature was capable. He never took his eyes from her face; but she seemed unaware of his looks, for she chattered to him frankly and unreservedly, while Miss Nesbit inquired kindly for Marie's delicate health, and listened patiently to her grumbling about her want of strength and other ailments.

In the middle of their talk, a quick, firm step trod the gravel, and Netta's eyes dropped. Young Riddell saw it, and ground his teeth, knowing full well he had no power to bring that tender blush to the face he loved.

"Aunt Janet, I Netta! where are you?" called out the deep, manly tones, the dearest on earth to at least two in that room.

Miss Nesbit rose and slipped out for a word with her boy away from strange eyes. When they entered together, Netta rose, and offered Walter her hand with the old, bright smile he had treasured in his heart since his boyhood. He held the slender fingers a moment in his manly clasp, then turned to speak courteously to the Riddells.

A red flush mounted to Marie's pale face when he touched her hand, and inquired gently and compassionately if she had grown stronger while he was away. It was Walter's way to be tender to all women, especially to those who were frail and delicate; but to Netta's imaginative mind, his greeting was needlessly warm. How had he so many kind words for Marie, and not even one for her? As for Marie herself, she read her own meaning out of them, and her vain heart beat high with hope.

"I hope we shall see you often at Ravelaw now, Mr. Nesbit?" she said as she gathered her skirts in her hand.

"I thank you, Miss Marie," he answered courteously. "I fear I shall not have much time for visiting for long; but rest assured, that when I am at leisure, I shall not forget your kind words."

A chill seemed to strike to the heart of Netta Reynaud. A less sensitive, less imaginative nature might have seen nothing beyond ordinary courtesy in Walter's words; but when Netta's heart had awakened to the one love of her life, it had awakened also to the miserable, jealous fear which in some natures is love's inseparable companion. She was glad to rise and go with her cousins to the door, just to get away for a little from Walter's presence.

"Ah, how handsome the Laird of Aldersyde has grown?" whispered Marie while Louis went to adjust her saddle. "It is not a month since we met in Edinburgh, and I could fancy an improvement since then."

"You did not tell me you met in Edinburgh, Marie?" said Netta coldly, and added to herself, "nor did Walter." "Did I not? Impossible! Ah, what a time we had, driving, riding, sketching; and best of all, charming moonlight strolls round yon terrible cliffs in the Park!"

"I should not think that Aunt Honoré would have cared for the last mentioned?" said Netta hating herself for asking the indirect question.

"You little fool!" laughed Mr. Nesbit coquettishly. "Mamma had her comfortable after-dinner nap while we were out. Yes, Louis, I'm ready!"

Then Louis helped his sister to her saddle, and turned to bid Netta good-bye. She was conscious that he was murmuring some passionate nonsense about love, which she hastily interrupted, and nodding to Marie, ran into the house.

She had no intention of returning to the dining-room, but as she set her foot on the stair, the door opened, and her

aunt called her. So she was obliged to go in and sit down, though she placed herself as far away from Walter as she could, and took not the slightest part in the conversation.

Any question or remark which Walter addressed to her, she either ignored or answered so stifferly as to dumfounder him. This was not the Netta of old!

They talked chiefly of Aldersyde, where Walter was to take up his immediate abode; and when Miss Nesbit said to him jokingly he would need to get a wife to reign in the old house, Netta abruptly rose and fled up-stairs.

Then Walter changed the subject.

"Aunt Janet, there is something the matter with Netta," he said in a troubled way. "What is it?"

"Nonsense, laddie; she's only that gled tae see ye she canna speak muckle."

"That's not Netta's way; but she is a young lady now, and I suppose I cannot expect her to fly at me as she used to do."

"She's a dear bairn!" said Miss Nesbit warmly, "the very light an' sunshine o' Windyknowe."

"Ay, I know that, Aunt Janet," returned Walter in a queer, quick voice. "Well, how do you suppose I'm going to exist at Aldersyde alone? Won't you and Netta take pity on me?"

Miss Nesbit smiled.

"Na, na; I maun keep my ain roof-tree, an' the day'll come when ye'll no be yer lauc at Aldersyde. Eh, Walter, lad, my prayers are answered this day when I see ye come hame, ready and able tae claim yer ain!"

The young man rose, and began to pace restlessly up and down the floor. By and by he stopped in front of her, and looked down at her, his true eyes moist and tender.

"Aunt Janet, it was only to-day I learned from Mr. Douglas *all* you have done for me. I can hardly speak of it. It unmans me. There is nothing I can do, or hope ever to do, which could repay a tithe of it."

"Ay, there's ae thing, my bairn," said Aunt Janet with kindling face, "serve yer mither's God wi' a' the strength o' yer manhood, an' lo'e Aldersyde as she lo'ed it, an' as I hae lo'ed it a' my days."

"Aunt Janet, God helping me, I will try!" said he, bending his manly head in humility before her. "With you to help me as you have done since you took pity on me when I was a motherless infant, I have no fear for the future."

Again, as it had done many, many times before, Janet Nesbit's heart overflowed with the fulness and joy of her recompense.

Not many days later Walter Nesbit took up his abode at Aldersyde, which had been set in readiness for him by the hands which had laboured for him since his birth. The furnishings which had been bought for his fair young mother were as she had left them, and her sweet, gentle influence seemed to linger in every room and make it a hallowed spot to the son who cherished her memory with a most passionate devotion.

Janet Nesbit had not forgotten that part of her vow, for she had talked to Walter Nesbit about his mother, and, as Mary herself expressed it, kept her memory green in his heart.

It was lonely in the great house for the young man, and it was little wonder that his horse's feet turned very often in the direction of Windyknowe, where he was aye sure of a welcome from his aunt at least.

He could not understand Netta. The old frank confidence, the teasing, winning manner had entirely disappeared. She was shy and reticent, even to coldness, in his presence; and the poor fellow, not being versed in the logic of a maiden's heart, could not read between the lines, but fancied he was an object of aversion to her, and that Louis Riddell was likely to win the prize he would give a world to call his own.

Aunt Janet looked on, and saw them daily drift farther apart in sorrowfulness of soul. She did not know which was to blame; but when she saw how Netta's face brightened and her tongue loosed when her Cousin Louis came, and how she would sit silent or slip out of the room altogether when Walter paid his visits to Windyknowe, she began to fear her hopes were not destined to be fulfilled.

In the country side the Laird of Aldersyde was made much of, and nowhere did he receive a warmer welcome than at Ravelaw. For him, Mary Riddell donned her most becoming attire, and her sweetest smile; for him even the bad-tempered lady of Ravelaw had a courteous word, and the Laird a warm welcome.

(To be continued.)

RATIONAL TRAVELLING.

I believe in holidays. Not in a frantic rushing about from place to place, glancing at everything and observing nothing; flying from town to town, from hotel to hotel, eager to "do" and to see a country, in order that when they get home they may say they have done it, and seen it. Only to say—as for any real vision of eye, heart, and brain, they might as well go through the world blindfold. It is not the things we see, but the mind we see them with, which makes the real interest of travelling. "Eyes and No Eyes"—an old-fashioned story about two little children taking a walk; one seeing everything, and enjoying everything, the other seeing nothing, and thinking the expedition the dullest imaginable. This simple tale, which the present generation has probably never read, contains the essence of all rational travelling.

I had always wished to investigate Cornwall. This desire had existed, at five years old, I made acquaintance with Jack the Giantkiller, and afterwards, at fifteen or so, fell in love with my life's one hero, King Arthur.

Between these two illustrious Cornishmen—equally mythical, practical folk would say—there exists more similarity than at first appeared. The aim of both was to uphold right and to redress wrong. Patience, self-denial; tenderness to the weak and helpless, dauntless courage against the wicked and the strong; these, the essential elements of true

manliness, characterise both the humble Jack and the kingly Arthur. And the qualities seem to have descended to more modern times. The well-known ballad:—

"And shall they scorn Tre, Pol, and Pen?
And shall Trelawny die?
There's twenty thousand Cornishmen
Will know the reason why,"

has a ring of the same tone, indicating the love of justice, the spirit of fidelity and bravery, as well as of that common sense which is at the root of all useful valour.

I wanted to see if the same spirit lingered yet, as I had heard it did, among Cornish folk, which, it was said, were a race by themselves, honest, simple, shrewd, and kind. Also, I wished to see the Cornish land, and especially the Land's End, which I had many a time beheld in fancy, for it was a favourite landscape-dream of my rather imaginative childhood, recurring again and again, till I could almost have painted it from memory. And as year after year every chance of seeing it in its reality seemed to melt away, the desire grew into an actual craving.

After waiting patiently for nearly half a century, I said to myself, "I will conquer Fate; I will go and see the Land's End."—*The English Illustrated Magazine, February, 1884.*

SHELLS.

These castaways some billow rolled
Along its sands, when up the rocks
The young sun clambered, flushed and bold,
Or when the moon led down her flocks—
Lone shepherdess with yellow locks.

O fairy citadels of s'one,
Upon whose darkly-winding stair,
Like an uneasy ghost, a moan
Goes up and down and everywhere,
Have ye no legends dim and rare?

Where, in the greenish dark, with cold
And stony faces, drowned men pass
Amid a shipwreck's silk and gold,
And women made for beauty's glass
Float in their shrouds of tangled grass.

They lay, with spoils of swirl and swell,
Until the heart that rocks a fleet
And turns the spiral of a shell,
Cloven by some melodious beat,
Squandered their beauty at my feet.
—*Lippincott's Magazine.*

HUMMING BIRDS.

Sun-birds are only found in Africa and India, including the Malayan region: true humming-birds, as everybody knows, are entirely confined to the American continent. In other words, the same place in nature which has been occupied in the tropics of the old world by a group of sparrow-like birds, has been occupied in the tropics of the new world by a group of highly developed swifts. Hence the humming-birds, though descended from a totally different ancestral stock, have in the end acquired almost every one of the peculiar features which the sun-birds display in our own eastern continental area. The same conditions have in the end produced in both cases pretty much the same results. At some remote period, a group of tropical American swifts began to hunt for insects among the tubes of flowers, exactly as the ancestral sun-birds began to do in the eastern hemisphere. Gradually, as the habit of flower-baunting became more and more pronounced, the organization of the birds began to depart, under the influence of natural selection, more and more widely from the primitive swift-like type. The birds best adapted to the new circumstances survived and intermarried, while the worst adapted died constantly out. The short, broad bill was thus slowly lengthened into the extremely long, slender, and graceful beak of the modern humming-birds, and the wings were adapted to the rapid, darting flight from flower to flower, and the habit of poising stationary in front of the chosen bunch of blossoms. Yet to the end, the humming-birds in their anatomical peculiarities still remain essentially swifts, and are easily distinguished by a naturalist from the externally similar but fundamentally different perching sun-birds. Indeed, Mr. Wallace has shown that humming-birds even now live, like the swifts, mainly on insects, and when he tried to feed some young humming-birds in captivity on sugar and water alone, he found they refused that unwanted fare in favour of flies and spiders. In short, young humming-birds are still essentially in the swift stage of their development.—*The English Illustrated Magazine, February, 1884.*

AMONG the journals recently started in Germany is comic paper called *Mixed Pickles*.

A MILITARY medical school is to be established in the Chateau Pharo, recently ceded by the ex-Empress Eugenie to the town of Marseilles.

An elaborate work on lace and embroidery is in process of compilation by Lady Marian Alford, who is regarded as about the best amateur artist in England.

The principal picture in the splendid collection of the Duke of Marlborough at Blenheim, in Oxfordshire, will be sold in the spring. The palace is not to be dismantled, as had been expected, for the new Duke and the Dowager Duchess are to live there; but a variety of economical reforms in the house and gardens are being carried out.

A FEW days since, a private in the Hampshire Regiment at Gosport, in England, called upon the Almighty to strike him blind. A little while afterwards he felt drowsy, and threw himself on a bed. On trying to open his eyes he could not do so, and he is now under treatment in the Haslar Military Hospital, not having recovered his sight.

BRITISH AND FOREIGN NEWS.

THE temperance cause is making great progress in New Zealand.

THE *Lancet* regards the grocers' license as a scandal which must be abolished.

THE Cardinal Monaco La Valletta has been appointed Grand Penitentiary by the Pope.

THERE are seventy-four cases of yellow fever in Rio Janeiro. The weather is very hot.

THE twelve doctors sent from England to the Egyptian cholera districts received \$500 per month.

IT is said that Admiral Galliber, the Commander of the French forces in Madagascar, has been recalled home.

VISCOUNT BEREHAVEN, who has just succeeded to the Earldom of Bantry, was for some time a trooper in a cavalry regiment, and has recently been a hostler in Australia.

THE Rev. Murdoch Macdonald, Toorak, Melbourne, formerly of Nain, has been appointed professor of systematic geology in the Presbyterian College, Melbourne.

AT the Turin International Exposition of Electricity, which opens on April 1st next, a prize of 10,000 francs will be given by the Italian Government for the best lighting apparatus.

THE Rev. Principal Fairbairn, of Airedale, is to deliver a course of lectures to working-men in Horton Place Chapel, Bradford, on "Religion in History and in the Life of to-day."

IN Atlanta one of the coloured churches was built at a cost of \$18,000. The coloured churches of the city are valued at \$76,000. One coloured pastor gets \$1,200 a year, two get \$1,000, and several get \$800.

THE Rev. Silas Smith, a coloured preacher of Moberly, Mo., has been sentenced to five years' imprisonment in the penitentiary for instigating the burning of a coloured Baptist church in that city last September.

TWENTY-FRANC pieces very skilfully made of gilt platinum have been discovered to be in circulation in Belgium. They are said to have been struck on board a small steamer which is continually travelling from one port to another.

A GERMAN Roman Catholic journal states that Italy has one priest for every 277 Roman Catholics; Spain, for every 419; Portugal, 455; France, 822; Germany, 866; United Kingdom, 1,076; Belgium, 1,100; Austria, 1,216; and Russia, 1,416.

THERE were forty-three applicants for the vacant chaplaincy of a poorhouse in Edinburgh. These included ten ministers, nine teachers, twelve missionaries, four or five small merchants, several divinity students, a gardener, and a retired major of the 74th Highlanders.

THE municipal schools in Paris are now visited regularly twice a month by medical inspectors, who also are required to attend in urgent cases. It is hoped by these means to limit the spread of contagious diseases. There are 126 of these doctors, and they receive \$160 a year each.

A WORK called "Industrial Surgery" will soon be undertaken in France. It is said that wounds made by many of the new tools and machines used in the arts in France are often of a nature to require a special treatment, the principles of which are not laid down in the current books.

OF the 50,100 convictions in New South Wales last year, nearly 47,500 were, more or less, owing to drink. "We are bringing immigrants," says the *Sydney Presbyterian* "at great expense, while the leakage from death by drink, annually, deprives the country of many a valuable life."

THE Sabbath Alliance of Scotland have now secured the services of the following five gentlemen as adjudicators for the prize essays on the Sabbath question: Principal Rainy; Prof. Mitchell, St. Andrew's; Dr. Marshall Lang, Glasgow; Dr. Andrew Thomson, Edinburgh, and Mr. Burns of Kirkliston.

THE *Medical Record* estimates that among 1,000 doctors the annual death rate ranges between fifteen and twenty-five, making a yearly loss of 1,800 physicians out of our 90,000. But the supply is such as to remove all cause of apprehension, for the number of medical graduates in 1882-83 was 3,979, more than double the estimated number of deaths.

A FRENCH medical journal states that a woman who was entirely helpless from cholera and hysteria was told to take her medicine very cautiously, as it was very powerful. She thereupon took the whole of it, intending to poison herself. Two days later she assisted the nurses in the hospital, and in a month was discharged cured. The medicine was bread pills.

THE wire-fence controversy in Nebraska is the antithesis of that in Texas. In Nebraska it is a ranch company which has fenced in, as is alleged, 52,000 acres of grazing land belonging to the public domain, and the United States District Attorney has begun suit for the removal of the fence, averring that settlers have been prevented from taking up the land.

THE religious statistics of Atlanta show that there are fifty-two organized churches for a population of 50,000. Sixteen denominations are represented. Two churches are worth \$100,000 each, while the total valuation of church property is about \$1,600,000. Four churches pay salaries to pastors of \$3,000. The attendance at these churches at services last Sunday was 20,000.

TWO years ago a family in Georgia accepted Mormonism. When the time for departure to Colorado came, the wife with her child refused to go. Echols, the husband, became a preacher in Colorado and prospered. He has now returned, demanded his wife's allegiance, and sued out a writ of *habeas corpus* for his child. The writ is resisted on the ground that Mormonism renders the father unfit to have the guardianship of the child.

MINISTERS AND CHURCHES.

DR. COCHRANE has received £150 from the Free Church of Scotland in aid of Home Missions.

THE Rev. James Carmichael, of Norwood, who has for some time been under medical treatment in Toronto, is now, we are glad to learn, able to resume his pastoral work.

THE Sacrament of the Lord's Supper was dispensed at Archibald, Manitoba, on the 27th January. The collection which was for the scheme for the Augmentation of stipends amounted to \$19

MR. HENRY KNOX, in charge of the mission at Rosseau and Turtle Lake, acknowledges with thanks, having received, per Mrs. Smelle, \$20 from Womens' Aid Society, Melville Church, Fergus.

THE annual reports of the managing boards of the Hyde Park and Komoka congregations, under the pastoral care of the Rev. A. Henderson, show a satisfactory and encouraging rate of progress.

ON the evening of the 8th ult. a deputation of the Archibald, Manitoba, congregation, consisting of one of the managers, Mr. John Fargy; one of the elders, Dr. Donald Campbell; and the minister, Rev. J. A. Townsend, called on Mrs. Lister, and in the name of the congregation, presented her with \$25, as a token of gratitude and good will, from the Presbyterians of Archibald.

VERY successful anniversary socials in connection with the congregation and Sabbath school of the Presbyterian Church of Leslieville, were held on the 7th and 8th inst. The Rev. Mr. Frizzell presided. Interesting addresses at the former were delivered by Mr. W. B. McMurrich, the Rev. Messrs. W. Blackstock, J. C. Antliff, and G. Simpson. The congregation is prospering under its present pastor.

ANNIVERSARY services were held in the Presbyterian church, Ingersoll, on Sunday, February 10th. The Rev. J. A. Murray, of London, preached able and instructive sermons, morning and evening. On Monday evening following, a most successful Sunday school entertainment was held in the church, which was filled. Mr. F. W. Merchant, B.A., the superintendent presided. The music under the leadership of Mr. Dunnet was of a very high order. The addresses delivered by the superintendent, pastor and Rev. W. A. McKay, of Woodstock, were able and appropriate.

THE anniversary services of First Essa church were held on the 6th February. The pastor Rev. Stuart Acheson, M.A., occupied the chair. Addresses were delivered by Revs. J. R. S. Burnett, Wm. McKee, B.A., and J. J. Cochrane, M.A. This was the seventh anniversary of their pastor's settlement, and the forty-ninth of the church. The new church is free of debt. The communion roll has nearly doubled and the progress made was commented on by all the speakers. A new manse is now talked of with every prospect of success. Proceeds, \$63 30.

AN esteemed correspondent writes us to state that the obituary notice of the Rev. John Young, which appeared in our issue of the 6th inst., contains one or two slight inaccuracies. The brother with whom he resided died in 1867, not in 1857. Mr. Young's relatives in Canada are four nieces and four nephews, besides others in Scotland. Another nephew deserves mention for his well-known devotion to the cause of Presbyterianism, the late Hugh Young, for many years a worthy elder in the Central Church, Hamilton, who died three years ago and whose family still reside in that city.

THE theological students of Manitoba College have lately formed a missionary society in connection with the college. The following were appointed to be the officers for the ensuing year: President, Mr. John M. Kelly; first vice-president, William M. Omand, B.A.; second vice-president, David Anderson, B.A.; secretary, Andrew McLean; treasurer, M. R. Gordon. Since the formation of the society the interest taken by the students in mission work has very much increased, and at the last meeting they decided to support a missionary to labour within the bounds of the Presbytery during the coming summer.

THE annual tea-meeting of Boston Church took place on Monday evening, Feb. 4th, at which the Rev. Dr. Cochrane gave his new lecture "Across the Rockies, Through Salt Lake City; to the Golden Gate." This is the doctor's best effort. It is eloquent, graphic and instructive. The large church was crammed to

the door, and the learned doctor spoke for two hours to the delight of the audience. Revs. J. Nell, B.A. of Nassagaweya, and W. G. Wallace, B. A., of Georgetown, gave short addresses. The Rev. E. D. McLaren, B. D., presented the Augmentation Scheme to the congregation on last Sabbath, to the delight of the congregation.

ON a recent occasion, the residence of the Rev. J. R. MacLeod, Kingsbury, Quebec, was filled to its utmost capacity by members and adherents of his congregation. The occasion was what has now become the annual donation party. The farmers brought hay, oats and potatoes, the ladies, tea, sugar, coffee, etc., Mrs. MacLeod was presented with two valuable china sets, and a handsome sum of money. This is but one of the many tokens given of the esteem in which Mr. and Mrs. MacLeod are held by their people, and of the good will and harmony that prevails in the congregation. This donation was not intended to make up arrears on stipend, for the congregation is not a cent in arrears to the minister, and the treasurer, at the annual meeting, had a balance in hand.

THE annual congregational meeting of St. Andrew's Church, Three Rivers, was held on Monday, the 28th January. It was in every respect the most pleasant, happy and profitable since the induction of its present pastor in 1879. The reports of managers, financial secretary, session, Sabbath school and missionary association, were most encouraging. This congregation, though small, contributed during the year as follows for the missions and schemes of the church: Home Missions, \$49; Foreign, \$36; French Evangelization, \$32; Ditchfield Church, \$20; College, \$23; Eromanga, \$13 25; Manitoba College, \$7 50; Aged and Infirm Ministers' Fund, \$5; Widows and Orphans, \$3 50; Synod, \$6; Assembly, \$4; Presbytery, \$2. Harmony and peace reign in the congregation.

THE progress of Presbyterianism in Paisley during the past year has been exceedingly gratifying. At the congregational meeting lately held in Knox Church, it was announced that, notwithstanding the fact that the congregation has suffered severely from the protracted vacancy, the liabilities had been reduced over \$800 during the year. This leaves the total debt on the magnificent church less than \$2,000. The congregation has extended a unanimous call to Rev. G. B. Greig to become its pastor at a salary of \$1,000. St. Andrew's church has also been re-opened and Rev. J. B. Duncan has become its pastor. Mr. Duncan's ability and faithfulness as a preacher of the gospel are too well known in the Presbyterian Church to make it necessary to mention that his ministrations are of a high order and are received with marked appreciation. We trust that the future of both congregations will be characterized by much spiritual prosperity and usefulness.

THE report presented at the annual meeting of Fort Massy Church, Halifax, of which the Rev. Dr. R. F. Burns is pastor, shows that the additions to the communion roll during the year were forty-five; twenty on profession of faith. The revenue amounted to \$6,685. There were expended for congregational objects \$5,105; for missionary and benevolent purposes \$1,580. The collections each Sabbath during the year averaged \$90 50. The managing committee's printed report adds:—For our present happy and prosperous condition as a congregation, your committee feel that we are, in the Providence of God, largely indebted to our beloved pastor in his ministrations from Sabbath to Sabbath. We have upon the watch-tower of our Zion no sluggard at his post, but a faithful sentinel, whose vigilant eye overlooks no lurking danger; and the clarion notes of whose trumpet give no uncertain sound. Nor can we close this report without especial reference to his recent services in strenuously maintaining and defending purity of doctrine in our community.

THE annual soiree and entertainment in connection with Erskine Presbyterian Church, Meaford, a short time since, was largely attended. The large seating capacity of the church was crowded to the utmost, while chairs and benches were made to do duty in the aisles and other available places. The fact of such a crowd being present may, to a certain extent, be attributed to the fine weather, but more largely to the announcement of a lecture by Rev. Dr. Cochrane, of Brantford, who is regarded as one of the best speakers in Canada, and no doubt now exists in the minds of Meafordites that he is entitled to that distinction. After an hour for serving refreshments, the meeting

was called to order by the pastor, Rev. J. T. Patterson. Rev. Mr. Stevenson delivered a short and pointed address. The Rev. Dr. Cochrane, Brantford, by special request delivered his famous lecture on George Whitfield. The result produced is thus described by the Meaford Mirror: "We have not the space at our disposal to render justice to the impressive eloquence of the Rev. Doctor. He requires to be heard to be appreciated. He spoke to an enraptured and entranced audience for nearly two hours, interrupted at intervals by loud bursts of applause." The choir, by excellent musical renderings, contributed much to the enjoyment of the meeting. The proceeds amounted to \$106, which are to be applied to the building fund.

THE annual meeting of the congregation of St. Andrew's Church, Perth, was held on Thursday the 10th inst., a fair number being present, considering the almost impassable state of the roads. After devotional exercises by the pastor, Rev. Mr. Macgillivray, Mr. Wm. Meighen took the chair. Rev. Mr. Macgillivray read the report of the session, which was of the most encouraging character. The amount which passed through their hands during 1883 for missions, colleges, etc., reached the sum of \$1,600, an amount far exceeding anything in the history of the congregation. The membership is now over 300, fifty-six having joined during the year, and the pastoral work covers over 150 families. There were thirty-one baptisms and six deaths during the year. The financial statement of the managers was equally encouraging. The envelope system for raising the stipend was found to work admirably, the amount contributed to that fund amounting to \$1,457, an increase of nearly \$200 over 1882. The weekly plate collections were \$576, an increase of over \$50, and after paying all debts and charges there remained a balance of nearly \$280. The managers presented the minister with \$100 on behalf of the congregation at Christmas and his salary has now been increased to \$1,400. A large pipe organ is being constructed for the congregation to cost \$1,200, and is expected to be completed by April next. During the year the manse has been completed, the cost including land, outbuildings, etc., being about \$6,000. The congregation is in a most prosperous state.

THE first annual meeting of the congregation of Knox Church, Calgary, was held last Wednesday evening. The meeting was well attended, and although the business of the congregation was the chief object of the meeting, a pleasant, social and profitable evening was passed. The refreshments provided by the ladies of the congregation were duly appreciated by all present, while they stayed for a time the hearing of reports and motions. The principal business transacted was the electing of managers, trustees and auditors, with the hearing of reports. The financial report of the congregation was very encouraging. This report extended over the first seven months of the history of the Presbyterian cause at Calgary. During this time, \$1,702.30 has been contributed to the funds of the congregation by the members, adherents and friends in Calgary. We have here a vein of the liberal spirit of western communities; a liberality we trust that shall only increase in every good cause with the temporal advancement of all who have, and shall in the future, settle in our promising city. The congregation decided to hold a social at an early date. The arrangements for this have been left in the hands of the managers. At the close of the meeting, Major Walker, on behalf of the ladies of the congregation, presented the Rev. A. Robertson with a fur coat, cap and gauntlets, accompanied by a well filled purse. The receiver replied, thanking the ladies for the valuable present, and kind recognition of his labours. The friends then dispersed, and many of them will no doubt retain pleasant remembrances of the first annual meeting of the congregation, while they will look forward with interest to the regular annual meeting of this, the first congregation in Calgary.

PRESBYTERY OF SARNIA.—An adjourned meeting of the Sarnia Presbytery was held in St. Andrew's Church, Sarnia, on Tuesday last, the 5th inst. Arrangements were made for visiting the field in regard to the supplementing of salaries, in terms of the Augmentation Scheme. It was agreed also to direct the ministers of settled charges to make their own arrangements for holding missionary meetings, and the delegates to the various congregations were directed to call the attention of these congregations to the pressing claims of the schemes of the Church. On motion

of Mr. Cuthbertson, seconded by Mr. Thompson, it was agreed that: "Whereas it is one of the functions of the Presbytery to supervise and re-arrange the charges within its bounds; whereas the condition of matters at present in Forest, McKay and Camlachie is such as would warrant an attempt being made to bring about the re-arrangement aforesaid, both charges being without a settled pastor; and whereas the inauguration of 'The Augmentation of Stipends Fund' will obviate the financial difficulty that in ordinary circumstances would have to be considered; and whereas there is every reasonable ground to believe that at no distant date Forest will become self-sustaining, of which in the case of Camlachie there is no hope, therefore, resolve to consider the practicability of separating Forest and McKay, and uniting the latter with Camlachie; in pursuance of which appoint a delegation to meet with the congregations interested at an early date; and further, if matters seem favourable, cite parties to appear at the next ordinary meeting of Presbytery." Messrs. Thompson, Cuthbertson and Blakie were appointed as delegates. Leave was granted to the congregation of East Williams to have a call moderated in if necessary before next meeting. Next meeting to be held at Strathroy on the third Tuesday of March at two p.m. — GEO CUTHBERTSON, Pres. Clerk.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.; A Friend, Carlisle, for Home Missions, \$5; Algoma, for Foreign Mission, education of a convert at Indore, India, \$20.50; A Friend of Missions, Holstein, for Home Missions, \$50, Foreign Missions \$50.

DEEDS OF LOVE IN THE FAMILY.

How much more we might make of our family life, of our friendship, if every secret thought of love blossomed into a deed! We are not speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little attentions which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Mar. 3, } Acta 17
1884. } PAUL AT ATHENS. } 22-34.

GOLDEN TEXT.—"In Him we live, and move, and have our being."—Acts 17 : 28.

TIME.—A. D. 52.

PLACE.—Athens, the capital of Attica, in Greece, at that time the centre of literature, art and civilization. It was named after the goddess Minerva, the Athena of the Greeks. Its population was about 150,000.

Notes and Comments.—Introduction.—Paul had been waiting at Athens for his companions, and in his walks through the city is grieved to see the prevailing idolatry. He goes, as usual with him, into the synagogue of the Jews and discusses the gospel with them, among them were some who were "devout," but he does not rest there he speaks daily in the market place, the centres of ancient city gatherings; so much impression does he make that the polished philosophers of the Epicureans and Stoics would hear more of his message, covering their desire with a contemptuous expression. They would not hear him, however, with the common people, but took him to the Aroopagus, or Mars Hill, an eminence to the west of the Acropolis, where the Supreme Court of Judicature was held and where the philosophers and statesmen met for discussion.

Ver. 22. "Paul stood:" the one messenger of Christ in the stronghold of human wisdom. "Mars Hill:" so called from the legend of the trial of Mars for the murder of the son of Neptune. "Ye are too superstitious." Rev., "somewhat superstitious:" neither rendering gives the exact idea, "religious" would be better, if it were not that we attach a special idea to that word; his opening remarks were conciliatory, he wanted to lift them from ignorant to intelligent ideas of worship.

Ver 23. "As I passed by:" in his solitary walks through the city Silas and Timothy had not joined him, nor did they until he got to Corinth Chap 18 : 1, 5. "Your devotions:" literally, as Rev., "objects of worship." "to the" (Rev. "an") "unknown God." that there were several altars with such an inscription in ancient Athens is abundantly testified by profane writers. Doubtless they had their origin in the ignorant fear of offending some god of which they knew nothing. Outside the true faith all is fear and uncertainty. "Him:" Paul centralizes their

vague thoughts, there is but one true God, and that God "declare I unto you."

Ver. 24. "God." A personal God, the foundation truth of all religion, opposed alike to the atheism and the polytheism into which his hearers were mainly divided. "Dwelleth not." He is spiritual and filleth all things, doubtless here is a remembrance of Stephen's last address. Chap. 1 : 16.

Ver. 25. "Neither is worshipped." Rev., "served with men's hands." service in the sense of giving something needed, as the heathens bringing food and drink to the altars of their gods, supposing that these were consumed by them, reversing the truth that we depend upon God and receive everything from His hands. "Life." so in Him we live, ver. 28. "Breath:" by breath we have our life, so "we move," ver. 28. "All things:" so "we have our being," ver. 28.

Ver. 26. One blood, the great doctrine of the unity of the race, they many of them believed that man had sprung from different sources, and so was under the power of different gods. "Bounds of their habitation:" so, Deut. 32 : 8, God in history, or as Rev., "their appointed seasons." God in nature, seed time and harvest are from Him.

Ver 27 This verse strikingly portrays the uncertainty of men seeking God without a revelation "Feel after" the touch, the lowest of the senses here applied to the Gentile search, so thick was the darkness around them that they had to grope Rom 1 : 21. "Though He be not far" near to us in His presence and relationship, ignorance supposes Him to be far off. Rom. 10 : 6-8.

Ver. 28.—"Live—move—have our being:" so ver. 25. Life refers to our animal life. Move, rather, have our emotions, as love, fear, hate, etc., for the original signifies that. "Have our being" the true, essential being, the intellect and will of man. "Your own poets:" Aratus, a native of Cilicia, some have thought that he was born in Tarsus. "His offspring" this sentence is the first part of an hexameter verse from one of his poems, so also Cleanthus, a Stoic, in his "Hymn to Jupiter." Note how Paul, in addressing cultivated heathens, appeals to their own writers, but when addressing Jews, to the Scriptures.

Ver 29 A logical deduction - if we are what we are, surely He from whom we came cannot be "like gold or silver or stone, graven by art." Not only were these statues (by which Paul would be surrounded, and to which he would likely point) not gods, but they were not even the resemblance of God, and could not be.

Ver. 30. "Ignorance:" confessed by them in the inscription. There was a tradition that the Athenians were a colony of Egyptians, and brought with them the inscription from Isis and her robe, which was never removed. Christless times are ignorant times. "Winked at:" overlooked. Chap. 14 : 16. "Now:" thus day, this hour, the spell of ignorance is broken, knowledge has come, and with it responsibility. All men, everywhere. Christianity claims universal attention. "Now—repent" the imperative has no future tense, it is now.

Ver. 31. He closes by bringing in the great subject of his preaching, Jesus, although he does not mention the name. The argument which the verse division breaks is that men are to repent, because God will, at a set time, judge the world, that the judgment is to be by one whom He hath chosen and set apart for the work; and that, as an assurance and seal of that intention, He hath raised that man from the dead. Paul has preached repentance, he now preaches faith.

Ver. 32, 33.—Paul's audience was largely composed of philosophers of the Epicurean or Stoic schools. To the former this life was all, while the latter taught that man would finally be absorbed in the Divinity, hence "when they heard of the resurrection of the dead" some mocked, the Epicureans, as was to be expected, while others, the Stoics, gave a polite dismissal in the words "we will hear thee again of this matter," but we do not think that they ever did. It is noticeable that whenever Paul spoke of the resurrection he was interrupted and his address remained unfinished. So he "departed from among them:" the assembly at Mars Hill, this was followed closely by his departure from the city (chap. 18 : 1.), never, so far as we know, to return.

Ver. 34. But there was some fruit. "Clave:" believed and followed his teaching. "Dionysius:" said to have become bishop of the church at Athens; he was one of the judges of the Court of Aroopagus. "Damaris:" nothing further is known of her. "And others with them:" these two are named as being well known, and this little band became, in due time, a flourishing church.

HINTS TO TEACHERS.

Prefatory.—Athens, with its Acropolis, Aroopagus, philosophies and superstitions, is so pregnant a theme that the teacher, especially if fond of such studies, may be tempted to dwell too much on these points. Remember, however, that it is Paul's address and the truths it contains which should be your principal theme; teach these fully and clearly, whatever else you leave unsaid.

Topical Analysis.—We have (1) Paul's sermon on Mars Hill (22-31). (2) The results of the sermon (32-34).

First Topic.—This has many points in itself—a few of the principal must be noted. We have *The Folly of Idolatry.* Never was it more strikingly manifested than in this City of Athens; refined, cultured, philosophical, yet so full of idols that, as was said of it, it was "easier to find a god in Athens than a man, and beyond all this, an altar or altars 'to the unknown God.'" That is what philosophy did for Athens, and if Christianity could be blotted out, what the philosophy of to-day would leave us in if not lead us to. Yet this brings with it two lessons: (a) *That men need, must have, a God.* The deep longing of the human heart is for a knowledge of the Supreme One, "show us the Father and it sufficeth us" has been the cry of the race from the first, and what they could not see they imagined, and thought that God was like unto images of gold and

silver or stone. Men must have a God. It tells us: (b) that men need a revelation to know God. "Canst thou by searching find out God?" Assuredly not; even these philosophers confessed their ignorance when they created an altar to the unknown. In the sermon we have further: *the declaration of one God, Creator, Preserver, Father, a glorious truth which man alone could not find out, yet a truth the children of our Sunday-schools know to-day.* We can scarcely conceive the power of this revelation to willing and faithful souls, of which there were some there; light in the midst of the deepest, densest darkness, the filling of the aching void of sin and dead hearts. Yet further, we find *the unity of the race set forth, a truth opposed to the pride of these Athenians, who wore golden grasshoppers in their hair in token of being born of the land itself, the sacred soil of Attica, and who despised other races as of inferior origin.* No said Paul, all are one, all created by and children of, a common father—a truth this which even we to-day fail to realize in its fulness and power. Then we have *a call to repentance, because of a coming day of judgment.* Christ has come into the world, Christ is preached. All excuse for ignorance is past, the exhortation now is: Repent, for this same Jesus will come to judge the world. And finally there is the truth of *the resurrection of the dead set forth, a truth thus always opposed to the carnal mind, cultured or ignorant, and so the cause of constant mocking and opposition to apostolic teaching.* Press this truth upon your scholars, it needs to be pressed. The power of the true doctrine, as set forth so fully by the apostle in I Cor 15, has been largely destroyed by the fanciful additions of men, until it is difficult to know, sometimes, what is the teaching of the New Testament on this important subject. Keep to the revelation. Present and urge its truth, and you may find, as Paul did, that although the many may reject, yet some will receive and believe to the saving of their souls.

On the second topic, show how the reception of the gospel message at Athens is a picture of its reception to-day in our churches and in our schools. Some are careless, jest, mock, make light of the message, others postpone its consideration; time enough yet; "we will hear thee again of this matter," or, "when I have a more convenient season I will call for thee"; but it never comes, and the echo of the teacher's voice dies out in the silence of eternal sorrow, the messenger departs never to return. But some, thank God, hear the truth, become wise unto salvation, cleave to God's people, and, in their time, help to tell the glad tidings of salvation to others. Brother teachers, may you have many such amongst those who listen to this lesson from your lips.

The universal want of man, an argument for the existence of God.

It is possible to be very religious, and yet, through false views of God and duty, lead irreligious lives.

Even the most polished heathenism is ignorant.

How many hearts have this inscription. "I, an unknown God?"

Christianity alone reveals the one true God.

Nothing can purify a people but the gospel of Jesus.

All men are brethren: let us care for them as such.

God in history as in revelation.

None can succeed in remaining neutral.

Even an inspired preacher was not always successful.

And yet, the failure of to-day may be the success of tomorrow—it was so at Athens.

Main Lessons.—God the Creator of all.—Acts 14 : 15; Romans 1 : 20; Job. 1 : 10-12; 11 : 3; Rev. 4 : 11; 14 : 7.

Man, the children of God.—Mal. 2 : 10; 1 Cor. 8 : 6; Eph. 4 : 6; Jas. 3 : 9.

Jesus Christ, the Judge.—Matt. 25 : 31 to end; 2 Cor. 5 : 10; 2 Thess. 1 : 7-10; Jude 14 : 15; Rev. 1 : 7.

WORTH A LICKING.

Some years ago, in Georgia, that band of Christians known as Assensioists were having a grand revival. One day when the meeting was in full force a storm came up, and a young gentleman who was out hunting with his servant took refuge in the church door. Being curious to see the service, the two hunters crept up into the gallery, and there hid in a place where they could observe without being observed.

"Come Lord, come; our robes are ready. Come, Lord, come," cried the preacher, while all present gave a loud "Amen."

"Marsa Gabe," whispered Cuffy, lifting his hunting-horn to his mouth, "let me gib dem just one toot."

"Put that horn down, or I'll break your head," replied the master, in a whisper.

The horn dropped by Cuffy's side, and again the minister cried "Come, Lord, come; we are all ready for Thy coming. Come, Lord, come."

"Do, Marsa Gabe—do jist lemme gib 'em jist one little toot," pleaded Cuffy, wetting his lips and raising his horn.

"If you don't drop that horn, Cuffy, I'll whip you within an inch of your life," whispered the exasperated master.

"Blow, Gabriel, blow; we are ready for His coming. Blow, Gabriel, blow," pleaded the minister.

Cuffy could no longer resist the temptation, and sent a wild peal ringing from end to end of the church; but long before its last echo died away his master and himself were the only occupants of the building.

"I's ready for de licking, Marsa Gabe," said Cuffy, showing every tooth in his head, "for I 'clare to gracious it's wof two lickings to see de way common farm cattle kin gib ober de ground wid skared 'Secsionists behind dem." — EDITOR'S DRAWER, in *Harper's Magazine for March.*

OUR YOUNG FOLKS.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is honest brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly missions, to and fro—
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless,
Silent rivers of happiness,
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun;
Beautiful goal, with race well won.
Beautiful rest, with work well done.

"AND THEN?"

We remember reading, years ago, of a man who was so sparing of his words that he seldom uttered more than two consecutively, and consequently was known as "Two Words." Favourites of his, and most often made use of, were these, short and questioning—"And then?"

Every man, woman and child utters them frequently—they are indeed the text of many a hope, many a promise, many a prayer. Childhood will grow out of its childishness, *and then* all the joys and success of manhood will gladden it. Youth will step out from its youthful annoyances, *and then*—will come only halcyon days, full of sunlight and song, and glad fulfilments. Manhood will brush away the clouds that envelop it, *and then*—the long awaited results will surely be realized in maturer years. Manhood's prime may wear itself out in noble endeavours, but Old Age will reap the fruits, *and then*—content will render the hours peacefully sweet. Old Age will be ended by-and-by, *and then*—

And then—what?

It is not enough that we dream over the two words—that we use them as pleasant agencies to conjure up brightness for the future. To paint beautiful pictures of the "Good time coming" is well, because none have a right to shut the sunlight out of their lives, and the sunlight streams in ever through the open door of To-morrow, but to shut our eyes to our possible destiny—to look resolutely away from a destiny that must be inevitably ours—that is not well. It is the height of folly, or else the climax of cowardice.

Thousands are dancing through life thinking lightly of the morrow, with "*And then*" upon their lips, but never repeating it in its deep and solemn suggestiveness. Poor fools, that make a minute of the week, and glide down it careless and unconcerned, for them, as for all others, there will come a Saturday night with its silent hush, and the sun will

go down, and the stars will come out, and the soul will remember itself—*and then*—

As we have each our by-and-bys, that we fill with those things we love best, so there is for all one great common by-and-by, and it is surer than those little ones we think most of. Who says "by-and-by" with a thought of all its meaning? We hang upon being as by a thread, and yet we plan with an "I will," as though the future were ours to do with as we please. And someday we shall see our mistake. Some day we shall say "I will," and our wills shall be as mere breaths; and it shall be then, O Father, "as *Thou* wilt;" and we shall close our eyes to all around us, and go out somewhere by a way which we know not—*and then?*

A REMARKABLE TREE.

There is a singular tree in Cuba—the yaguey-tree—that affords striking illustrations of the progress and fatality of sin. This tree begins to grow at the top or midway of another tree. The seed is carried by a bird, or wafted by the wind, and, falling into some moist branching part, takes root and speedily begins to grow. It sends along a kind of thin string-like root down the body of the tree that is occupied, which is soon followed by others. In course of time these rootlings strike the ground, and growth immediately commences upward. New rootlings continue to be formed and get strength, until the one tree grows as a net with the other inside. The outside one surrounds and presses the inner; like a huge girdle of snakes, strangling its life and augmenting its own power. At last the tree within is killed and the parasite that has taken possession becomes itself the tree. What a picture of the enslaving and fatal power of sin as it attaches itself to a man, and with his consent is allowed. It may have a small beginning, but soon binds him as with cords, gains increasing mastery, and presses upon his very life. He is held in fetters by its power, till at last the tyrant overcomes the victim, and triumphs over its prey.

BELIEVING, BUT NOT UNDER- STANDING.

"I will not believe anything but what I understand," said a self-confident young man in a hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third.

"Gentlemen," said one who sat close by, "do I understand you correctly, that you will not believe anything that you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

"Of course," said the three.

"And I also saw sheep and cows eating grass, do you believe that?"

"Certainly," said the three unbelievers.

"I also saw pigs eating grass, do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten had by digestion turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows had turned to hair; do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were confounded, and silent and ashamed.

"JUST LIKE GOD."

These were the words of a little girl. I have used them in preaching from John iii. 16; "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Little Mary was reading this verse with her mother—a beautiful family custom—when her mother asked: "Don't you think that is very wonderful?" She replied in the negative. Her mother, surprised, repeated the question. "Why no, mamma," said her little daughter. "It would be if it was anybody else; but it's just like God."

"Out of the mouth of babes." So I told the people that while I took the text from the Bible and the subject from the text; I found the special topic for the discourse in these three words of a child—amply expressing the thought, the atonement, the great demonstration of the Deity.

BEAUTIFUL SYMPATHY.

A little girl went to her Sabbath school, and when she came home her mother asked her what she had done at school, and in the simplicity of her little soul she said:

"Oh, dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was sorry, and she cried so that I cried with her, and I took her hands in mine, and kissed her, but it took all the lesson out of my head; and poor Sarah Miles, who is always behind with her lessons, had them this morning quite perfect, and she was so happy that, although she got more marks than I did, I was quite glad, too."

"My dear," said the happy mother, "you have fulfilled the Apostle's injunction; you have wept with those that wept, and rejoiced with those that rejoiced."

TWO KINDS OF GIRLS.

There are two kinds of girls: One is the kind that appears best abroad—the girls that are good for parties, rides, visits, etc., whose chief delight is in such things. The other is that kind that appears best at home—the girls that are useful and cheerful in the dining-room, in the sick room and all the duties of home. They differ widely in character. One is often a torment at home, the other a blessing. One is a moth, consuming everything about her—the other is a sunbeam, inspiring light and gladness all around her pathway. The right kind of education will modify both and unite their good qualities.

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- OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 6th at half-past seven p.m.
SARNIA.—At Stratroy, on the third Tuesday March, at two p.m.
GLENGARRY.—At Alexandria, on Tuesday, 11th March, at eleven a.m.
PARIS.—In Dumfries Street Church, Paris, March 11th, at eleven a.m.
QUEBEC.—In Sherbrooke, on the third Tuesday of March, at ten a.m.
LANARK AND RENFREW.—In Arnprior, on the last Tuesday of February.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 17th March, 1884, at three p.m.
SAUGHER.—In Knox Church, Harnston, on the third Tuesday of March, at 3 p.m.
BRUCE.—In Free St. John's Church, Walkerton, on the second Tuesday of March, at 3 p.m.
MANTLAND.—In St. Andrew's Church, Lucknow, on the third Tuesday of March, at half-past one p.m.
LONDON.—On 11th March, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, March 18th, at half-past one p.m.
LINDSAY.—At Uxbridge, on the last Tuesday of February, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, March 11th, at ten o'clock a.m.
HERON.—In Clinton, on the second Tuesday of March, at ten a.m.
TORONTO.—Regular meeting on Tuesday, 4th March, at eleven o'clock a.m.

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