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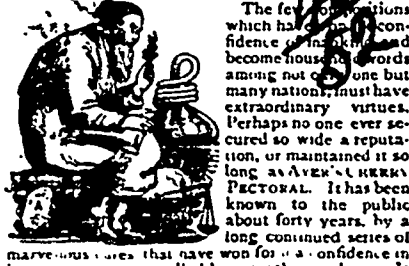
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CHICKENS are never better than October and November; if kept under colder weather they soon lose flesh, if very highly fed, and they cannot be kept from without losing flavour, and unless they soon spoil.

STEWED APPLES.—Put your apples and place them in a steamer, with a little water in each; then put the steamer over hot boiling water until soft; then take them up in the fruit dish and shake powdered sugar over them.

LAYER CAKE (VERY NICE)—Two cups sugar, one scant cup butter, whites of four eggs beaten to a froth, one cup sweet milk, three and a half cups flour, two teaspoons baking-powder, lemon flavouring. Layer in layers, and put together with icing and raisins chopped fine.

STUFFING FOR ROAST CHICKEN—One cup of bread crumbs, tablespoonful dried suet, a little fresh lemon peel cut fine, a little summer savory, either green dry, pepper and salt it, and mix it with egg and a little milk, press into the crop and tie firmly around the neck; if needed, double the proportions.

CHICKEN PIE.—Cut up a chick with a pound of beef-steak; stew for half an hour in just water enough to cover the meat, season to taste with pepper and salt, and keep in a deep dish about another half hour per crust should be good and not very thin, it do not have a bottom crust, only six around the sides of the dish; a bottom crust will be soft and absorb all the gravy.

CRANBERRIES can be kept the year round, by putting them, without picking them from the stems, in a tub or jar in a cellar, and covering them with fresh spring water, to which vinegar has been added the proportion of three teaspoonful of vinegar to a pail of water. Cranberries, I always find, keep best if gathered before they are quite ripe, while they are still firm; it should be picked the end of September early in October, unless wanted for jelly, they are best quite ripe.

PUMPKIN PIES.—Peel and remove seeds, then boil the pumpkin in a very little water, allowing it to stew for several hours but be careful not to let it burn. Rub through a colander, and add sufficient sweet milk to the pulp to bring it to a thick batter; add eggs in the proportion of one to a quart of the batter, sugar to your taste, season with ginger; line the baking dishes with good pie-crust, fill with the batter, well warmed and bake about three quarters of an hour. Squash pies are made the same way.

The "Medical Press" says, that Dr. Deuker, who, during twenty-four years, very extensive practice in the Children's Hospital, St. Petersburg, has treated upwards of two thousand cases of diphtheria, and tried all the remedies, both internal and external employed in this affection, has obtained the best results from the following method which he has employed for the last ten years. As soon as the white spots appear on the tonsils he gives a laxative mainly composed of senna, which produces an abundant evacuation. When the purgative effect has ceased he gives cold drinks, acidulated with hydrochloric acid, and every two hours a gargle composed of lime water and hot milk in equal parts. Dr. Deuker affirms that when the treatment is commenced early it is general and rapidly successful.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, JANUARY 3rd, 1883.

No. 1.

THE PRESBYTERIAN FOR '83.

IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE-FOURTH to clubs of twenty, while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in defiance to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2, with balance of year free new subscribers. May we ask all our friends to renew promptly? And, when renewing, will everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

NOTES OF THE WEEK.

THE sending of medical women from England to India is likely to be an established custom. The Indian women are averse to treatment by physicians not of their own sex. The statistics of the British medical service in India show that the women have rarely availed themselves of prescriptions or attendance. A staff of trained women is proposed as a part of the public service in India—a department co-ordinate and not subordinate to the existing medical bureau.

DR. FRANK HAMILTON, in the "Polar Science Monthly," insists that safety lies alone in open fireplaces, stationary wash-bowls, and the finishing of all sewer connection to an outbuilding entirely separated from the living rooms. Authorities are quoted to prove that no plumbing can exclude sewer gas, and that no traps can be considered safe. Dr. Hamilton insists that typhoid fever, diphtheria, cholera, and the general weakness and prostration which afflict so many city dwellers are all traceable to sewer emanations.

THE Rev. J. Fletcher Wilcox became pastor of a church in Chicago with the understanding that in lieu of salary he should be permitted to preach whatever doctrines he pleased. This arrangement proved a failure on the first trial. In his opening sermon he told the congregation that the righteous would literally inherit the earth for a thousand years, and that the wicked would be utterly destroyed by death. He was informed by a committee on the following day that the church could not listen to such belief, and that his pastorate was ended.

THE going over to Rome of Sir Tatton Sykes and his wife is the most important event of the kind that has occurred since the Marquis of Ripa became a "vert." According to the new Doomsday Book, Sir Tatton owns a rent roll of some £36,000 year in the East Riding of Yorkshire alone. Sir Tatton inherited this magnificent property in 1863, and some eleven years afterward surprised his friends by marrying the elder of Mr. Cavendish Bentinck's two daughters, the lady being his junior by more than a quarter of a century. It was, however, a "marriage of affinity," as may be judged from the fact that it is the one accord that the happy pair have embraced the old faith.

KWONG KI CHIN, a prominent Chinese resident of Hartford, Conn., for the past seven years, is about to leave for China. About a year ago the Chinese Edu-

ational Commission in Hartford closed its labours, and the students were sent back to their own country. Mr. Kwong was the only one of the attachés of the Commission who remained, and for some time previous his official connection with the Commission had closed, he having devoted his entire time to literary labours. Their completion explains his departure at this time. Mr. Kwong has prepared an "English Reading Book for Beginners," a "Comprehensive Geography," a series of "Conversation Books," and a "Manual of Correspondence and Social Usage," to be printed in China for use in Governmental schools.

THE Union of the Methodist Church in Canada is not likely to be consummated without some difficulty after all. The Methodist ministers of Hamilton district, to the number of eighteen, have passed the following resolution: "Resolved, that while as members of this district we strongly sympathize with the spirit of the union, and the desirability of organic union among Churches of Christ holding the same doctrines, and recognizing the possibility of such union being effected between the Methodist Churches in the Dominion, and are prepared to accept the position assumed by the last General Conference on the question, we respectfully submit we are not prepared to subscribe to the basis of union laid down by the Union Committee lately assembled in the city of Toronto."

THE Protestant Episcopal Church of the Evangelists in Philadelphia is in trouble. The dispute is between the High Church rector and Low Church warden and vestrymen. The rector's adversaries want to put an end to his ritualistic propensities and services. So they shut off the gas and refused to buy coal. The rector thereupon proceeded to take up collections to buy these necessaries. The adversaries threaten him with Church discipline by the Bishop, contending that he has no right to pursue this course. The feeling of contention rages very high. The same brethren who are opposing this rector opposed his predecessor in like manner. The church is not just now receiving many accessions, nor is it likely to exert a beneficial influence on the surrounding community until the dissensions are healed.

THE report of the Superintendent of Education for Manitoba shows the number of Protestant Public Schools and the attendance for each of the ten years during which the public school system has been in existence. From 1871 to 1881 the number of Protestant schools has increased from 16 to 128, and the total attendance from 816 to 4,919. Average attendance during the year in the Protestant schools of Winnipeg has been 501 for 1881 against 464 in 1880. During the last year \$48,126.49 was spent upon these schools in Winnipeg alone. Subjoined to the report is a table showing the average salaries of teachers for the year ending January 31st, 1882. First in cities and towns, they are as follows. Winnipeg, \$572.66; Portage la Prairie, \$536.67; Emerson, \$500. The average for counties were: Selkirk, \$409.20; Lisgar, \$420.23; Marquette, \$405.45; Provencher, \$388.75.

THE seventy-fifth birthday of the poet Whittier was duly celebrated in a quiet way. Said he to a friend who was congratulating him: "It is rather a queer thing to congratulate a man that he is seventy-five years old," smilingly adding, "perhaps it was something to live so long in this wicked world." He thought the New England climate somewhat trying, and quaintly said, "I am a New Englander, and I love New England, but my seventy-five years' living here has failed to fairly acclimate me." He says of the amount of literary work he has done this winter that it was not much—nothing to speak of. "I have done too much already, such as it is. Then I have so many letters to write that I scarcely find time to do much literary work worth the name. There is no man who ought to write much after he is seventy, unless, perhaps, it may be Dr. Holmes. He ought to write from now until he is 100. There is such wonderful variety in his work that it seems a pity he should ever stop." Mr. Whittier has received

many tokens from friends in different parts of the country and from England.

THE Belfast "Witness," concludes an article contrasting the state of affairs in the North and South of Ireland with the following: "Why all this difference between neighbours, living on the same island, under the same Government, with the same rights to exercise and wrongs to groan under? Ignorance has, no doubt, much to do with it. But whence the ignorance? Race can be but a feeble factor in the case, for the Scottish Highlander is a Celt as well as the Munsterman, yet the one is as great a model of industry and loyalty as the other of misery and rebellion. We have seen no solution of the problem which can supercede the old one. Ulster has the Bible—Munster has not. Wherever the blessed Book comes, it brings with it righteousness, and righteousness exalteth a nation. Wherever it is shut out, or a ban placed upon it, the light that is in man is but darkness. Scotland and Ulster have been made what they are, under God, by the pure Christianity which the Reformation gave them. May the time soon come when the other three provinces of our country will have it also! Let us labour and pray for the dawn of that bright morning."

AT a meeting of the executive committee of the Middlesex branch Ontario Temperance Alliance held in London, Mr. W. G. Phee, Secretary, spoke relative to the progress of the temperance movement, quoting numerous instances to illustrate the success of the Scott Act in the county of Halton and other places where it has been in operation. He gave an account of his recent visit to Oxford and Elgin, which now stood pledged for the submission of the Act, and he believed that within a few weeks Essex and Kent would also fall into line. In view of this he suggested that the petitions should be withheld in Middlesex until the whole five counties could move together, and all the petitions be sent to Ottawa at the same time, as they had the promise of the Government that if such were done the same day would be selected for voting upon the measure in five counties, and they could carry the Act through with a clean sweep. He also showed the desirability of at once taking steps to have a branch formed in the city of London. There were men in the city—ministers—who were grand temperance workers, and if their influence could be secured and the pulpit aroused for the movement, he was satisfied that a vote could be taken upon the measure in the city the same day as in the county with a successful result.

A RECENT article in the "Pall Mall Gazette" says: "Every one can name English newspapers which, whatever their minor errors in taste or discretion, do diligently strive to observe in their public functions a rule of conduct in no material respect less strict than that which a gentleman sets, or should set, before himself in the intercourse of private life. That they never on any occasion fall before their own adopted standard it would be too much to say. The immensely greater difficulty of the conditions, as compared with those of private life, under which they are called upon to practice the virtues that they strive after is enough in itself to excuse a certain percentage of failures. It is not to be expected that a man's duty towards his neighbour should be unerringly performed when 'his neighbour' is literally the whole world. The mere numerical probabilities of shortcomings are thereby indefinitely increased, and shortcomings, of course, there are. But the point is that with English prints of the kind of which we speak these occasional lapses from principle are recognized as the exceptions that they are, and they excite a surprise and expressed disapproval, which are in themselves the most flattering testimony to the general good conduct of the offender in the particular instance. In other words, England possesses a class of newspapers which, though not absolutely innocent of the prevailing vices of journalism, are yet so rarely guilty of them as to warrant us in describing them broadly as free from those vices altogether."

OUR CONTRIBUTORS.

A PLEA FOR POPULAR INSTRUCTION IN THE EVIDENCES OF CHRISTIANITY.

A PAPER READ BEFORE THE WESTERN WELLINGTON MINISTERIAL ASSOCIATION AND THE WELLINGTON COUNTY S. S. ASSOCIATION, BY THE REV. JAMES MIDDLEMISS, ELORA.

The period during which our Lord appeared and asserted His claims as a divinely commissioned Teacher was one distinguished by the diffusion of the highest form of ancient culture. The golden age of the literature and philosophy of Greece had passed away; but its best and most enduring productions had become the study of thoughtful men throughout the Roman Empire, including the country where Jesus of Nazareth was born, and to which His personal ministry was confined. We can see the wisdom of God in arranging that Christ should appear, not in an age of intellectual darkness and among a barbarous people, but at a time when the highest form of ancient culture was most fully developed and most widely diffused, and among a people who possessed a sacred literature which presented exalted views of the Divine nature, and perfections such as were nowhere else to be found. It resulted from this, that His claims were subjected to such a searching examination as they could not otherwise have been; and we know, as a matter of history, that those claims were established to the satisfaction of multitudes of all classes in all parts of the Empire.

The validity of the claims of Jesus of Nazareth may be satisfactorily established in more ways than one. In other words, there are various lines of argument fitted to produce a rational conviction that He was a Teacher sent from God. But, I presume, we are all agreed that there is one way which has the great advantage over all others, that it is open to all and is more satisfactory than any other. I refer to the way of which our Lord Himself speaks, when He says, "If any man will do" (or, as you may be aware, more precisely and correctly, according to the original, "if any man is willing to do") "the will of God, he shall know of the doctrine, whether it is of God, or whether I speak of myself," John vii. 17. This, of course, does not imply either a perfect knowledge of the will of God, or a perfect conformity to it in conduct; but simply an honest desire and aim to do the will of God, on the part of a man who may be very ignorant of God's will, and conscious of much imperfection, shortcoming, and sin, in his best endeavours to do it—a desire and aim, his possession of which is proved by his actually, though it may be very imperfectly, doing what he already knows, or has reason to believe, to be the will of God, and actually using means such as are accessible to him to obtain further light in regard to it.

We can all see the wisdom and goodness of God, in the way here indicated of attaining a conviction of the divinity of the teachings of Jesus. For, (1.) It is a way open to all. It does not require qualifications which only a few men can possess; but simply a qualification which all men may and ought to possess—we might even say, far less than they ought to possess. He does not require that men should be philosophers, or scientists, or adepts in history; but simply that they should possess a willingness to do the will of God. There are other ways in which a rational conviction may be produced in the mind, that the teaching of Jesus of Nazareth is divine. It can be proved historically that He appeared in Judea at or near the time usually assigned to His appearance; that He astonished His countrymen by His works and His teaching; that, having been put to death as an impostor and blasphemer, He rose from the dead and thereby fully vindicated His claims. The facts of the Gospel history, including the resurrection of Jesus, can be proved by evidence incomparably stronger than any evidence that can be adduced in proof of any of the other events of ancient history, the evidence being not only greater in amount, but of a kind altogether peculiar—for such is the suffering testimony of the early Christian witnesses. But comparatively few can make a thorough study of this evidence. An unlearned Christian must accept the facts of Gospel history (*i.e.*, in their historical character) just as he accepts other and well-known facts of history. And, in the one case as well as in the other, it is an outrage on common sense to say that he has good reason to accept them. He is, on the contrary, fully justified in the persuasion, that neither the facts of the Gospel

history nor the facts of ancient common history could have commanded the general acceptance that they have done, except for their truth. It is very easy, of course, for one who is so disposed to start difficulties which an unlearned Christian is unable to solve, just as Dr. Whateley has proposed difficulties in relation to the first Napoleon which only one well acquainted with the history of his time could satisfactorily answer. But while the unlearned Christian has good reason to accept the facts of the Gospel history, just as unlearned men have good reason to accept the facts of common history, he is not competent to reason out the matter in detail, in the face of the man who chooses to question them. If, therefore, Jesus had made the full assurance of the divinity of His teaching to depend on the historical evidence of the facts of the Gospel history, the attainment of such assurance would be quite beyond most men; because very few men have, or can have, the mental training and the historical knowledge that are necessary in discussing the questions that may be raised. The Gospel, in that case, would have been a Gospel for the few, and not for the many, or for all. Only think of Jesus Christ telling men that in order to come to a satisfactory assurance of the divinity of His teaching, they must become philosophers, or scientists, or adepts in historical studies! The wisdom and goodness of God have determined otherwise. Jesus Christ came into the world, not with good news for learned men and philosophers, or for other men through them, but with good news directly for all men, including the poor and the unlearned, whom the pride of social distinction and of intellectual culture despises. In accordance with the design of God's loving regard for all classes of men, not only is the peculiar Gospel itself level to the apprehension of the meanest rational capacity, but the full and firm persuasion that it is from God depends not on qualifications which few can possess—not on high intellectual development, or on large acquisitions of knowledge—but on a qualification that all men may possess, and ought to possess—a moral qualification, consisting in a simple willingness to do the will of God.

(2.) The demand for this qualification cannot be regarded as a hard requirement. This could not be said of a demand that a man should become learned in history in order to his being capable of a full assurance of the divinity of Christ's teaching. Compliance with such a demand were an impossibility in perhaps ninety-nine cases out of a hundred. But Jesus makes no such demand. He accords no advantage either to the adepts in philosophy, science, or history, who are necessarily few, or to the smatterers, whose name is legion. He requires nothing beyond a willingness to do the will of God—a requirement such that no other can be thought of so simple, reasonable and practicable. Who can possibly find fault with the requirement that a man shall be what every man ought to be? And far less than this is the requirement, seeing it is neither a *perfect knowledge* of the will of God, nor a *perfect conformity* with it in practice that is demanded, but only the sincere and honest desire and aim to do the will of God, associated, it may be, with much ignorance and imperfection.

The sequel of this paper will show that I have no wish to depreciate the historical evidence of Christianity. But I believe it is of no little importance that prominence should be given to the great truth, that the highest and most satisfactory evidence of the divinity of Christian teaching is *equally accessible to all*, as depending not upon intellectual qualifications such as can be possessed only by a few, but upon a moral qualification that all ought to possess, and the want of which is highly blameworthy. And at the same time, it would be well, in dealing with this subject, to endeavour to make it plain to the intelligence of our people that this evidence is, in its very nature, at once the highest obtainable and satisfying beyond any other. For, I believe, we can give a most sufficient answer to the question which it is natural to ask: "How can a man who is destitute of learning, who has little or no historical knowledge—it may be even a child—not only understand the Gospel, but have a well-grounded persuasion that it is from God?" Of course such a persuasion is attained otherwise than by a competent acquaintance with the external evidence, the ground of it must lie in the Gospel itself. Nor is it anything but what is in accordance with reason that the doctrine of a teacher sent from God should be such as to approve itself divine, and that it should do so not to all men indiscriminately, but only

to such and surely to such as are willing to do the will of God. Let us illustrate this.

There are two ways in which we may have a satisfactory persuasion regarding a man, that he is possessed of great integrity and benevolence. Trustworthy persons may testify to his possession of these qualities. But we may have an equally reasonable, and even far stronger persuasion, without any testimony. We may know the man by intimate acquaintance with him, so that we can ourselves certify to others his possession of these qualities, instead of needing to have it certified to us. Again, there are two ways in which we may have a full persuasion that a certain piece of writing is the production of some particular man. We may have trustworthy information that he is the author of it. Or we may be so well acquainted with his style of thinking and writing, that we have sooner begun to read than we know with the full conviction that he, and no other man, is the author. And so it is with the teaching of Christ: A man may have a reasonable and strong conviction that it is from God, by his study of the evidence of the facts of the Gospel history. But he may have an equally reasonable and far stronger conviction, derived from the teaching itself. He may, as our Lord very distinctly and decidedly intimates, have such a knowledge of God as to be able to recognize God's voice when He speaks. Is it not in the highest degree reasonable to suppose that, if there is a God who is the perfection of all that is great and good, a creature that He has made capable of knowing Him, should so know Him as to be able to recognize His voice, or, in other words, able to determine, from the character of a professed message from Him, whether that message is really from Him; while another creature, though also capable of knowing Him, may be so ignorant of Him as not to be able to recognize His voice? Is there such a difference between one man's knowledge of a human author and another man's knowledge of him, that one knows at a glance that a certain piece of writing is his production, while the other is utterly incompetent to form any judgment in the matter; and yet there not be such a difference between one man's knowledge of God and another man's knowledge of Him, that the one can recognize the voice of God when He speaks, while the other cannot? It is so, according to the teaching of Christ. And, in accordance with this teaching, it is a matter of fact in human experience, that there are men who can recognize God's voice and men who cannot. These two classes of men are respectively those who are willing to do the will of God and those who are not. The man who is willing to do the will of God comes to know that the teaching of Jesus is from God, by attaining such knowledge of Him as to be able to recognize His voice—an ability which the man who is not willing to do the will of God cannot acquire.

There can be no objection to the views now presented, arising from the fact of man's native depravity and ignorance of divine things, neither of which frees him from the obligation resting on him as God's rational creature. As we have already said, a man who is very ignorant of the will of God, and conscious of much imperfection and sin may, notwithstanding, be truly willing to do the will of God; and he certainly is so, if he actually, though very imperfectly, endeavours to do the will of God in so far as he knows it, and uses available means to know it further. Did our limits permit, or were it needful in the present paper, it might be shown in detail that the man who is willing to do the will of God is no other than the sinful man who under conviction of sin, is led to inquire what he must do to be saved. His motive may at first seem very poor, and some may affect to despise it; but He who knows our guilt and depravity, and appeals to our own self-interest, will not despise the cry of the sinner who feeling that he is ready to perish, would know what God would have him to do. However low his motive may be, it is enough meantime that it is effectual to start him on the way of doing the will of God. He will be actuated by higher motives as he progresses. Meantime, feeling that he is a lost sinner, having no hope or light save what comes from God, he will, by keeping the way on which his conviction of sin has started him, have, in due time, a full persuasion arising out of his own personal experience, that the teaching of Christ's Gospel is divine. We are not, in connection with this aspect of our subject, to overlook the necessity of the agency of the Spirit in the production of this full persuasion, but rather to give prominence to it. In other words, we are to give no un-

certain sound in relation to the truth, that, though men may be influenced by historical testimony and by other lines of argument, yet a full persuasion and assurance of the infallible truth and divine authority of Jesus is from the inward work of the Holy Spirit bearing witness by and with the word in men's hearts. But the persuasion is not the less on that account to be regarded as a reasonable persuasion, *i.e.*, a persuasion that rests on grounds which sound reason approves of. There is, in the first place, such a fitness between man's moral necessities, which the teaching of Jesus assumes, and the provision which it announces—the provision so fits into the necessities—that the fitness contributes the strongest evidence of the divinity of Christ's teaching, to the man who is able to see it, that is, to the man who is willing to do the will of God; while, of course, to another man, who cannot see this fitness, because of his want of the necessary qualification, it has no force or value. And, in the second place, the doctrine of Jesus, in giving to the man who is willing to do the will of God, at once a knowledge of sin and a power and success in his conflict with it, which all else fails to give, so approves itself to him as divine, that he becomes entrenched, as it were, in a stronghold of certainty from which nothing can dislodge him.

(To be continued.)

NEWFOUNDLAND—THE ANCIENT COLONY.

SAINT JOHN'S.

As there is so little known of this interesting island in Canada, I will give you a few lines on the subject. Besides I find that your paper circulates here, and there is also a wealthy flourishing Presbyterian congregation in Saint John's, which although isolated, is not the less important, and is a part of the great Presbyterian Church of Canada.

The name of the island does not indicate its age, for although it is called Newfoundland, we find that it is the oldest of the colonial possessions of Great Britain.

The island was discovered in the fifteenth century, and about a century afterwards was frequented by the Spaniards and French for its fisheries. In 1763 it was ceded to the English, and ever since to the present moment may be regarded as a thoroughly English settlement, and being so nigh to Great Britain many of the young people of both sexes go there to be educated.

Newfoundland is situated on the north-east side of the Gulf of St. Lawrence, and whilst in Canada and other places it is looked upon as a literal Greenland, the temperature is not by any means extreme, seldom falling below zero in the winter, and seldom rising above seventy to eighty degrees in summer. There is a considerable rain fall, and often deep snow; streams are flooded, but on the whole the climate is mild and very healthy.

The area of the island is about 40,000 square miles and its population about 169,000. The chief industries are seal oil, seal skins, and copper ore, of which articles there are large exports, probably to the extent of \$5,000,000 a year. The agricultural interests are only of secondary importance, and little progress has been made, but I understand that even in this department at present there are signs of improvement. From its isolated position the resources of the country have not been developed. Even in this age of railway administration the sound of the whistle and the snorting of the steam horse were not heard until this year. After much opposition the present Government succeeded in raising a syndicate to build a line, which has been so far successful, that thirty-five miles of the line is now being operated, and it is to be hoped that by next July it will be completed to Harbour Grace, which is the second largest place on the island.

It will sound strange in Canadian ears to hear that the mercantile interests in Saint John's were arrayed against railway construction, for fear that it would be the means of breaking up a system of "barter" in trading, which has been long the custom here, and has been profitable to the merchants.

THE GOVERNMENT

is administered by an Executive Council of fifteen members, and by a house of thirty-one members who are elected every four years. The general elections which have just closed resulted in the return of the Whiteway Government for the third time, which is

also regarded as a decided victory for the railway interests.

The Government are charged with having leanings towards confederation, which if true, or were they to make any move in this direction they could not hold office any length of time, as the feeling against Canada is very strong.

THE GOVERNOR GENERAL.

As is the custom in Canada the English Government appoint the Governor-General and the people pay him. The present governor is Sir F. Maxse, an English baronet of some prominence, and of more than local reputation. Sir F. Maxse was one of the famous "six hundred" whose gallant conduct historians will ever make classic and place side by side with the noblest deeds of England's greatest heroes.

THE SETTLERS

were largely Irish, the rebellion in Ireland having caused a large emigration, and that too of a class who came with rather excited feelings, and who in a new country without any restraints were not much improved by the change. A number of the "baser sort" formed themselves into a league, similar to that which existed in Ireland when they left, and bound themselves by an oath to keep the secrets of the party, which at this time numbered about 470. Their intended victims were Protestants, and they had arranged to carry out their plans on a Sunday when the people would be in church, which was to have been either torn down or blown up; but these plans were happily frustrated, and to the lasting honour of the then Roman Catholic Bishop,

RIGHT REV. DR. O'DONNELL,

be it stated, that, having heard of the intended massacre, he informed the military, whose timely interference prevented their wicked conspiracy from being carried out. Swift punishment followed. Many of them being tried by court martial were either hanged or shot. An account of these disgraceful transactions was given to the public at the time by Bishop O'Donnell, and is still preserved by the Government in the Repository in London. In recognition of the Bishop's services a pension of fifty pounds a year was granted to him for life, and in the annual estimates was referred to in the pithy sentence, "To Bishop O'Donnell for patriotic services."

SAINT JOHN'S

Is the capital of the colony, and is the seat of Government. The city has a population of 30,000, and is situated on the slope of a hill which rises gradually from the harbour. The business of the city is chiefly done on two streets running the entire length of the city, being about a mile and a half in length. Water street is where the wholesale houses are, and a very large business is done. Some of the stores would compare favourably with Toronto or Montreal, whilst the stock of goods in some instances is probably larger than in either of the places named. The street is narrow, and at times is literally covered with horses and carts. The wharves also are lively places, more especially if two or three large steamers are loading or unloading their cargoes.

There is no Municipal Government here, or mayor or aldermen, and consequently no taxes, the city being governed by the Board of Works, whose administration gives general satisfaction. An excellent system of water works supplies the citizens with water in great abundance and without cost.

There are some fine buildings in the city, among which may be mentioned the Government House, the colonial offices or parliament buildings. The Presbyterian and Methodist churches, the Roman Catholic and English cathedrals are really splendid examples of church architecture. The latter is being enlarged at present, improvements have been going on for three years, and it is expected that it will require about the same time to finish it, the cost of the improvements will be in the neighbourhood of \$250,000, and it will be one of the finest church edifices in connection with this denomination in British North America.

St. John's has been destroyed by fire three times, yet it has made rapid progress, and is at present a handsome city with a large number of beautiful private residences situated outside the town.

The Asylum, four miles out of town, is a handsome structure, occupying a charming site, and surrounded by scenery beautiful as the eye ever rested on. There are about 200 inmates in the building which is kept in perfect order. It was erected in 1853 chiefly through the influence of Dr. Stubb, a native of Devon-

shire, England, who ably fills the position of Superintendent, and who in addition to his other qualifications has risen to eminence as a physician.

In the reconstruction of the city sufficient attention has not been given to architectural beauty. The streets seem to start from some point and run everywhere, through private lanes and yards until they reach a stone wall, when probably they stop and take a turn.

The city is very healthy, considering that there is a population of 30,000 and only six doctors, who half the time might even go fishing, and none of their patients seriously suffer in health. St. John's is reached by an Allan steamer fortnightly from Liverpool and Halifax, the distance from the former place being about 1,000 miles shorter than to New York. The run from Halifax occupying about forty-eight hours in fair weather, would, in the absence of that horrid thing called "sea sickness," which has baffled the skill of the most eminent physicians, be a most enjoyable trip. This coast has always been considered a dangerous one, especially in the neighbourhood of Cape Race, which is about fifty miles west of St. John's. There many a ship-wreck has taken place, and there many a jolly Jack Tar has gone down to a watery grave "unwept, unhonoured, and unsung." In the latter part of October the steamer "Herder" of the Hamburg line became a total wreck, but the passengers and a part of the cargo were saved and brought to this city next day. Considerable of the passengers' "valuables" were lost or carried away by a horde of ruffians who came thither to see what they could grab. A rather remarkable coincidence was that a lady passenger on our boat was wrecked fourteen years ago at the same place and in a boat belonging to the same line, but fortunately then, as now, all the passengers were saved.

When the boat passes Cape Race she is signalled by the hoisting of a flag, and is reported to the city, where her arrival is anxiously looked for, and which is announced by the firing of two guns. The harbour, one of the finest in the world, and, it is said, capable of containing the whole British fleet, is entered by passing through what is known as the "Narrows," only about 150 yards wide, the rocks rising on either side to the height of from five to seven hundred feet above the level of the sea, and when lit up by the brilliant rays of the setting sun, present a scene of indescribable beauty. The upper classes of society adhere closely to English customs, are educated, refined, and hospitable, while the rosy cheeks, healthy appearance, and stylish dresses of the St. John's ladies are alike the envy and admiration of visitors to the island. The population is largely from the south and west of Ireland, probably four to one, and the remainder principally English and Scotch. But all are warmly attached to their "Island home," which they delight to call "this Newfoundland of ours."

PRESBYTERIANISM

is the latest born of the evangelical denominations, but, like the parent stock in Scotland, has made steady progress, and that, too, of a substantial kind. In 1842 St. Andrew's congregation was formed, and a call given to Rev. Donald Fraser, of Lunenburg, N.S. The first communion was held in 1844, and the congregation prospered till the disruption in Scotland, when a second congregation was formed, and a second church built in 1850. In 1876 the old Kirk was destroyed by fire, and about this time union had been freely talked of, but did not seem near. In October of the same year, however, a spark was seen one day on the spire of the Free Church which indicated fire, and in a short time the building was in flames, and speedily destroyed. These fiery trials were instrumental in bringing the people together again, and union was consummated. In September following a hearty and unanimous call was given to the Rev. L. G. Macneill, M.A., of Maitland, N. S., which was accepted, and accordingly Mr. Macneill was inducted about the close of the year. The services were held in the Athenaeum until the present edifice was opened for public worship in 1879. In the porch of the new church there is cut in the stonework, "The Burning Bush," the emblem of the Church of Scotland. The church, which cost about \$40,000, occupies a central site, and is built of pressed brick laid in cement and faced with white freestone imported from Scotland. Although when building it was thought the church would be much too large, it is now found inadequate to accommodate the congregation. There is not a pew to be rented, and on Sabbath last the edifice was completely filled.

At present the pastor is advocating a second congregation in the west end of the city. There is a commodious manse in connection with the church, and the various other appointments are of the most satisfactory kind. There are about 300 communicants, a good Sabbath School, and the contributions for all purposes amounted to over \$8,000 last year. A small debt on the church is being reduced by weekly contributions, and, with the proceeds of a bazaar which the ladies have on hand, it is expected that the greater part of the debt will soon be extinguished. In speaking of church debt, I am tempted to quote a few sentences from the Rev. Mr. Macneill, the pastor. He says: "Debts are bad things, and church debts are the worst of bad things. They cripple generosity. They aim deadly blows at missionary work. They paralyze the preacher. I never like to see a man living in a grand house who won't pay his butcher's bill, and a magnificent church which has a big debt for a cupola, is, if it cannot remove it, a magnificent fraud; for it should never have been built; if it can, and won't remove it, it should be crushed to death under it. Scripture says, 'owe no man anything.' That does not mean pay your debts, but never have any debts to pay."

Mr. Macneill, an eloquent, vigorous preacher, is a native of P. E. I., and was educated in Scotland and Princeton. He preaches to one of the wealthiest and most intelligent congregations in the Church, and is highly esteemed, not only by the members of his own congregation, but by the citizens generally.

Although for picturesqueness of situation Saint John's has no superior on this continent, it is antiquated and backward, and whilst the town may be said to be over two hundred years old, and possessing great wealth, there is not a hotel worthy of the name; indeed, throughout the whole place there is only one which hangs out a shingle claiming the distinction.

A good deal has been talked and written about Newfoundland fogs and dogs, but I fortunately escaped the first, and the latter seem very scarce and dear.

December 20, 1882.

K.

UNIFORM EXAMINATION OF STUDENTS.

MR. EDITOR,—On page 43 of the Assembly's Minutes of 1882 it will be noticed that there is sent down as a remit to Presbyteries certain important propositions with regard to Theological Education.

As one deeply interested in this subject, I desire to press upon Presbyteries the necessity of giving this question a full, patient, and impartial consideration. Without entering into details, I may be permitted to adduce a reason in favour of the changes contemplated in the Remit. It will be observed that the proposed measure provides for a uniform test examination of students entering the ministry, and also a test of their literary attainments upon entering the study of Theology. Those familiar with the working of the present system recognize its defects in this respect, and will, I believe, welcome the proposed measure as a vast improvement.

In Presbyterian examinations for licences there is an inequality which is not desirable or fair. Some Presbyteries are severer than others, and the examinations by the same Presbyteries are by no means uniform in the case of all candidates, whilst it is not too much to say that many of the examinations are formal rather than testing. The measure proposed in the Remit does not in the least degree interfere with the Presbyterian examination, or infringe upon any Presbyterian rights, but provides that the candidate shall before being taken on trial for license, take before the Presbytery a certificate of having passed the Assembly's Examining Board. With the examinations and modes of instruction pursued in our various colleges we should not interfere, so long as they are conducted according to the principles of our Church, but that the Assembly should assure itself that a student entering upon the study of theology has satisfactory literary attainments and when entering the ministry, in addition to these, sufficient theological attainments, is not asking too much. In doing this the Assembly is discharging one of its most important duties.

The system proposed is that practically adopted by the British Churches, notably the Free Church of Scotland, the English Presbyterian Church and the Presbyterian Church in Ireland. That which has been found wise and safe in these Churches will be found *mutatis mutandis* wise and safe for us. The following are part of the Free Church regulations with regard to students entering Theology. (1.) "Every student

about to enter the Divinity Hall for the first time shall be examined on his previous course of study by a Board of Examination appointed by the General Assembly, and shall produce a certificate of his having passed that examination satisfactorily to any Presbytery to which he may apply, with a view to his being allowed to begin the study of Theology."

The measure proposed in the Remit requires a certificate similar to the above, except where the applicant is a graduate of an approved University.

With regard to trials for licensure the Free Church enjoins the following: (1.) "If the Synod shall allow the student to be taken on trials, the Presbytery shall proceed therein with all convenient speed, and the Assembly appoints the following trials to be taken of the student, and in order herein mentioned, provided always that no part of the examination of a student shall be commenced by a Presbytery until the last session of his theological course shall have been concluded, and until he shall produce to the Presbytery a certificate of his having passed satisfactorily an examination upon his previous studies, by the Board of Examination appointed by the General Assembly."

Time and circumstances will not permit me to deal with this subject as I should like to have done, but I trust there will be a full discussion of the question, not only in your columns, but also in our Presbyteries. For myself I am strongly convinced that the adoption of the regulations proposed in the Remit, will greatly tend to elevate and render uniform the standard of Theological Education in our Church.

WM. D. ARMSTRONG.

Ottawa, December 26th, 1882.

GOSPEL WORK.

OXFORD AND CAMBRIDGE.

These great centres of intellectual culture have been stirred by the visits of Moody and Sankey to an extent which has surprised many. Thousands of the students have attended the meetings and many professed conversion.

"The Outlook," the organ of the English Presbyterian Church, of which Donald Fraser is editor, in an article entitled "A Good Time," descants on the revived spirit of Christian effort that is everywhere apparent in the land. We append the closing paragraph:

How significant is the reception which Mr. Moody, the American preacher, has had from graduates and undergraduates at Cambridge and Oxford! It stirs one's heart to think of those young hopes of England in thousands assembling to listen to an evangelist who never passed through any University, and has no claim to intellectual culture, but knows how to open the Scriptures, and how to speak straight to the consciences and hearts of his fellow-men. There is a religious movement at Cambridge which is full of promise. What a blessing it may prove for England if Oxford, which has been a mother of Ritualism, and then of Scepticism, should become a mother of Evangelical life and missionary ardour!

The following in "The Christian" gives a graphic sketch of scenes at Oxford, but as to numbers and results it is said to be very far below the mark:—

Everyone said it would be a failure: everyone, that is, who passes for being wise and experienced in University ways. "Oxford men," said the Don, critically, "are only touched by the presentation of clear ideas, or by the force of personal character." But the well-informed critic did not consider that some very clear ideas might be presented by an American evangelist who has not had a university education, and that even in such an earthy vessel the most perfect of all characters might be most forcibly brought home to the sympathies of young and ardent minds. The truth was, the Don was thinking of Mr. Moody, but Mr. Moody was thinking of Christ.

Now we will make our way on Monday evening, November 12th, at half past eight, to the Clarendon Rooms. Mr. Sankey is singing to a somewhat quizzical audience. There is the man well known in the High street, and in worse places, whose manners are not equal to the task of keeping his face from a contemptuous smile. There is the intellectual scholar, who is inclined to Agnosticism. There are, too, let us thank God, not a few as earnest spirits as you would find in any age or any society. The room is half full, there are about 200 of the University men present. Mr. Moody has to speak amidst the constant titterings and whisperings of the *bons esprits*. It is a hard struggle, and even *his* brave spirit seems a little cowed.

That night little more is done than to bring out a considerable number of Christian men who will help in the singing to-morrow.

On Tuesday it is different. At the close of the meeting the speaker asks those who wish to be Christians to express their willingness. There is a pause, then a faint "I will;" then another, then another, and another. These men are very much in earnest; they know that the sneer of "mood-ing" will probably be muttered against them in Hall next night, and that possibly the "men of light and leading" in the college will "cut" them. But the simple presentation of the clear idea, "will you or will you not take Christ?" and the dawning sense of the presence of that perfect Saviour—the two have broken down even Oxford reserve.

On Wednesday we seem worse off than ever. After speaking to a larger but more impatient audience, Mr. Moody finds in the inquiry-room itself some deliberate disturbers, men well known in the sports of the University, who include in their sports the sport of all things divine. He bears down upon them personally. He carries one famous cricketer into a corner, and there makes him for once in his life realise that "God is not mocked: whatsoever a man sows, that shall he also reap."

But now, what can Mr. Moody have been doing to the men? On Thursday the room rapidly fills with undergraduates; the disturbers of last night come in and take a foremost place in the room, quietly, and even reverently. The sea of intelligent faces is turned towards the speaker, and he preaches to them on "making excuses." There is no attempt at critical or philosophical argument; but plain, straightforward, shrewd, and sometimes very humorous common sense. But that is not all. Again and again the audience is electrified and solemnized as the bare, clear truth flashes upon them. No spun-out manuscript sermon from decorous surpliced preacher in a distant pulpit, but here a man, a very honest and earnest man, face to face with them, searching them with his glance, pointing at them personally, unveiling their hearts to them in a way that is strange, because it is new. At the end, Mr. Moody says: "I'm much obliged to you men for giving me a hearing; there's thirty or forty of you here who promised me you'd come to-night and listen fair, and you've done it. I'm much obliged." There is a dead silence. Several heads are hung down in shame. But then forty or fifty follow Mr. Moody to the inquiry-room, and of these a large proportion do very boldly and simply give themselves to Christ.

But now, Friday night, the Clarendon Rooms are too small; and the Town-hall is nearly filled with a University audience. Rev. R. B. Girdlestone presides, as he has done each night. Several well-known "Dons" are on the platform. Mr. Moody urges on the men the duty of confession, and at the close nearly forty men publicly come forward and kneel at the forms in front, and many of them rise from their knees feeling that this is the beginning of a new life to them.

And so what "every one" said didn't come true at all. The scheme was not a failure. And why? because God has said that He "hath chosen the foolish things of the world to confound the wise."

These great things have been done not in the "college fanes" by

"The noise their high-built organs make,
Which with thunder-rolling music shake
The prophets blazoned on the paces,"

but in the most secular of rooms, with an American harmonium and the simplest of hymns. The preacher was not a Dean nor a Provost, a Warden or a Master, but a simple, earnest man who is showing to a half-sceptical and half-astonished world, what wonders can be wrought by "one life wholly consecrated to God." This has been a memorable week for Oxford.

WHEN the pastor has performed the (funeral) service of Christian comfort, and uttered words of admonition at the home or in the church, there should be nothing further needed or expected, either to honour the dead or admonish the living.

PEACE is better than joy. Joy is a very uneasy guest, and is always on tiptoe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so. It comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives us one anxious, forecastful thought. Therefore, let us have peace.

PASTOR AND PEOPLE.

GOOD-BYE.

Who knows to-day that our "good-bye"
At first was not a wish but prayer;
A thought of help forever nigh,
And "God be with you" everywhere!

"Not as the world doth give," said He—
Who of all men on earth was true—
To His disciples tenderly,
"Give I my parting word to you."

Then said He, "Peace with you I leave,
My peace, O friends to you I give;
Let not your hearts be sad—believe I
They that believe in Me shall live."

Oh that upon our hearts might He
Breathe evermore that self-same word!
And oh that our "good-bye" might be
Prayer for the presence of our Lord!

Could clearer, surer pledge be given?
Could even He a letter send—
Than that with which He went to heaven—
"Lo, I am with you to the end?"

What need we but with trustful heart
Cling to His word of hope and cheer,
And say, "With me thou always art,
Therefore no evil will I fear!"

Then as along these earthly ways
With weary feet we go and come,
Long winter nights, long summer days,
But every footfall nearer home—

"Not as the world," our lips shall say
Peace and good-bye whene'er we part,
Until we reach, some coming day,
The blessings of the pure in heart.

—Alexander R. Thompson, D.D.

THE MODEL YOUNG MAN.

The story of Joseph is more novel than any work of fiction. In simplicity, tenderness, plot, and moral, it is perfect. He is hard hearted who can read it without tears. His life is peculiar in this, that it is the only one given at any length in the Scriptures that is without blemish. He was well born. He belonged to the generation of the just. His mother was the beautiful and lovely Rachel. We think of him as having a sweet natural disposition, confirmed and strengthened by careful training and an early choice of a godly life. He certainly was not a tame, spiritless young man; nor did the parental love lavished upon him conflict with firm discipline—else he would have become inefficient and proud and passionate. He was worthy when very young to be called "a son of old age," or, as it means, "a son of wisdom." For this reason he was put in trust above some of his older brethren. His father also thought him worthy to be distinguished with the birth-right robe. That one so young carried himself so humbly under parental favouritism and brotherly envy, was greatly to his credit. His telling of his dreams shows rather his piety than his vanity. While his brethren teased and plagued and injured him without cause, he showed no passion, but bore it with great patience.

His self-control was remarkable. He ruled his own spirit. To his mother must be given much of the credit of his thorough, yet affectionate, training. She must have held the reins tightly against his vices while she cultivated in him all manly virtues.

"Happy he with such a mother."

His father also for the last ten years of Joseph's life at home, was "a prince of God," and his example would be better than that before the older sons. We find as the fruit of such training that a prominent characteristic of Joseph's life was filial love. This was one of the strongest passions of his life, and kept him from evil. The memory of his parents was his comfort and strength while in Egypt. The strongest plea Judah could make for Benjamin was that to keep him would bring his father's grey hairs in sorrow to the grave. We may be sure Joseph did nothing when a youth he would be ashamed to have his parents know. This led to obedience and faithfulness such as we see in his after life. Little did Rachel think she was training the Governor of Egypt.

Joseph's brethren hated him for the very virtues for which others loved and trusted him. And so always is a good man, young or old, a living witness against the evil of his fellows. With a consciousness of right he bore their ill treatment, rather with pity for them than with anger. His adversity did not sour him;

but in every place he tried to make the best of his circumstances, being always useful and faithful. He treated everyone with courtesy and kindness. We cannot think of him as other than a perfect gentleman. He made friends everywhere. He was a thoroughly manly young man.

When Joseph comes to act as a man among men we find him a MODEL BUSINESS MAN. So industrious and faithful and thorough was he that he was soon made overseer of all. Everything he did prospered. He was eminently trustworthy. His integrity was so manifest that Potiphar gave his affairs entirely into his hands. He also gained the favour of the keeper of the prison, so that he left everything to him, and it prospered. He was a goodly person and well favoured—what we would call a popular man by reason of his kindness and unselfishness. Because of this the butler and the baker told him their dreams. Yet he was eminently devoted to principle. He had the courage to do right. In all the business connected with the famine, in which with consummate political sagacity he gained for Pharaoh all the land of Egypt, the people did not complain of oppression, but they rather regarded him as their saviour. The one chief characteristic of his dealings was his conscientiousness. He did his duty in every place. Nor did he find his conscience troublesome, because he obeyed it. He carried his religion into business. And this was the real secret of his promotion. Herein he was a model business man. "Seest thou a man diligent in business," says the wise man, "he shall stand before kings." He came up to Paul's standard, "not slothful in business, fervent in spirit, serving the Lord." There are too many who are diligent enough in business, but fail in the rest. His career shows that godliness has promise of this life, as well as of the life to come. We see that the basis of his success was laid in the habits formed and the virtues inculcated in his youth. There was no luck about his prosperity. Providence always favours such men. His life, so wonderfully providential, was also thoroughly natural. Prepared men will always be called to the front. Pharaoh always needs such discreet and wise men.

Joseph was not only a model young man and a model business man, but he was also a MODEL CHRISTIAN. He would have been called in his day a godly man. This it was that made him a model in other respects. His filial affection and his integrity and conscientiousness were the fruits of his piety. "God was with him, and he was a prosperous man." He lived under a constant apprehension of the presence of God. His faith in God was abiding, living. This sustained him in slavery and in prison, and kept him from falling when in honour. He endured envy and reproach and false accusation and suffering because he knew that God knew his heart. Believing in his particular providence, he waited patiently for the revelation of God's aid. When his brethren reproached themselves for their sin in selling him into slavery, he showed them how God meant it to save much people alive.

Everywhere Joseph confessed Jehovah as his God, and gloried in the God of his fathers. He gave God all honour in the interpretation of dreams, and spoke as with authority before Pharaoh in His name. Potiphar and the keeper of the prison and Pharaoh found it good to have a man of God in their houses, for everything prospered for Joseph's sake. Thus he made his religion felt by all around him. And although he married the daughter of the priest of On, he did not fail to make his household follow the God of Abraham. Nor did his exaltation turn him from God, but he chose to have his memory and portion, and that of his sons, with the Hebrews, regarding the promise of God as of greater value than the honours of Egypt. Jehovah was the God of his fathers, the God of providence, and the God of his salvation.

In ability and meekness and faith Joseph was like Moses, worthy to rank with David, and more lovely than either of them. In filial affection, in meekness and forgiveness, he reminds us of Christ. Faith in God develops the highest type of manliness, brings forth the best fruits of life, and affords sweet peace, with a sure hope of glory. Thus lived in honour and died in the faith of the covenant promise, the man of whom God speaks no word of blame.—N. Y. Evangelist.

No man is so insignificant as to be sure his example can do no hurt.

LEARN TO GIVE.

1. From habit. This can be learned in youth; therefore teach your children to put something in the plate whenever it is passed.
2. From a feeling of obligation and duty to God, who commands it, and whose command you promise to obey. Teach this duty to your children.
3. From an overflowing love to God, who has given you so much. Give to Him lavishly, as you would give to a beloved wife or child or parent, only in a proportion as much greater as your love to Him and His love to you exceed all human love. Teach this also to your children.
4. Give from love to the needy and suffering. As soon as you see a want, or hear of one, try to relieve it; and teach your children to do likewise.
5. Give especially to those charities for which you are responsible. As a member of the Church it is your bounden duty to give to those missionary operations which are carried on by it and dependent on it.
6. Give in such a manner of your money, your time, and efforts, that you may continue the work of mercy to the bodies and souls of men which our Saviour began on earth, and teach your children to imitate His blessed example by ministering to the needy and suffering.—Christian Observer.

A DIFFERENCE.

"Who is this well-dressed man with the sealskin overcoat, hat and gloves? He carries a gold headed cane, and is followed by a bull-dog in a scarlet blanket. Do you know him?"

"Oh, yes, that is Slugger, the pugilist. Fine man. Hard hitter. Very popular. Always surrounded by a crowd of admiring friends, as you see him now. He is very well off; was given a benefit the other night, which netted him \$500."

"Indeed; he is very fortunate."

"Oh, yes, a very fortunate fellow; ranks high in his profession, you see."

"Who is that white-headed, weary-looking old man, close behind the pugilist and his friends? Poor man, he seems thinly clad for this wintry weather. Do you know him?"

"Oh, yes; that is old Faithful, a country clergyman. Very learned man, they say. Been a preacher of the gospel all his life, but poor as a rat. He had a benefit, too, the other night."

"Oh, indeed! Did it net him much?"

"I don't think it did. You see, it was a sort of a surprise party. His parishioners called upon him in a body, ate up everything there was in the house, and left him presents to the amount of sixty cents."

SAFE MEDICINES.

A reader of the "Hebrew Leader" proposes the following remedy for ills of the flesh and spirit, composed of leaves, plants and roots, which, if taken without a wry face, will make any man respectable and happy:

Leave off drinking. Leave off smoking. Leave off swearing. Leave off lying.

Plant your pleasure in the home circle. Plant your faith in truth.

Root your habits in industry. Root your feeling in benevolence. Root your affections in God.

A GUILTY conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.—Newto

THREE things should be thought of by the Christian every morning—his daily cross, his duty and his privilege; how he shall bear the one, perform the other, and enjoy the third.

No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through the fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man, He puts him in the fire.

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TORONTO, WEDNESDAY, JANUARY 3, 1883

OUR good neighbour, "The Canadian Baptist," looks bright and cheerful in its handsome new dress. A most creditable exponent of Baptist principles, ably and carefully edited, it is entitled to the cordial support of the influential denomination whose interests it labours to advance.

THE first academic term in the new buildings of the Manitoba College, has just been completed by holding successful Christmas examinations. Beyond question, this institution is doing a great and good work, for the present and future of our church in the Prairie Province. By decision of last General Assembly, a special collection was appointed to be made for extinguishing the debt and carrying on the work of Manitoba College. A slight effort by the people generally will more than suffice for the accomplishment of these objects.

Do you hold your annual congregation meeting in January? Then be sure to be present, and do all in your power to give business a fresh and lively start for the year. Arrange your affairs beforehand so that you can attend. Let politics and business and the curling rink and skating and the evening party go for one evening, and go to the congregational meeting. Bring your neighbour with you—that one that never attends unless some one asks him. See that a good chairman is appointed if the minister does not preside. A stupid, dawdling chairman kills any meeting. If there is a small debt on revenue, wipe it out on the spot, if possible. A debt grows. Wipe it out. It must be paid sooner or later, and it is more easily paid sooner than later. Elect a good board of trustees—men who manage their own business well, and good men will generally manage church business well. If any man seems to think he is doing the church a great favour by taking an office, don't give him any. There is no man in your congregation large enough to patronize the Lord's work. Remember the business part of the congregational work for the year depends a great deal on the congregational meeting. Give the work a good start and you will have the happy feeling throughout the year that you did your duty.

DON'T go to the congregational meeting. If any new measures are carried for the benefit of the congregation it will be so convenient to be able to say all year "I wasn't at the meeting when that was adopted." If you do go, sit on a back seat, dumb as a tombstone, and take no interest in the proceedings. The moment you get out find fault with everything and keep on finding fault during the year. It is so much better to say nothing at the meeting, and reserve all your remarks for neighbours on the way home, and for any little gathering you may happen to meet in the corner grocery or on the street. If you do take any part be sure to find fault with the officials. That is what officials are for. Of course they are all bent on run-

ning the congregation. If you have a personal grudge at anybody present be sure to attack him during the meeting. A quarrel breaks up the monotony and gives liveliness to the proceedings. If a rival in business or politics is there assail him. What is the use in having congregational meetings if one does not utilize them? If you are elected to any office, decline it: If you are not elected, sulk. Say all the unpleasant things you can about everything and everybody. If there is any debt don't forget to say it never can be paid. Tell the people they are doing far too much. It will stimulate their liberality. Don't fail to say a number of times that you don't know where all the money goes. It will help on the cause to raise suspicion in the minds of the people. By observing these few simple rules you may do great good at the congregational meeting.

SPECIALISTS are now agreed that weak-minded children can be saved from hopeless idiocy by training in asylums properly equipped for that purpose. Such institutions exist in nearly all the great States of the Union, and wonderful progress has lately been made in training these unfortunates. The Medical Superintendent of the Massachusetts school for idiotic and feeble-minded youth says: "More than three-fifths of the five hundred and forty eight idiotic youth who have been enrolled as pupils of our school have been improved either physically, morally or intellectually." Another superintendent says: "The almost dumb learn to speak and sing; a large proportion learn to read and spell, and are taught writing and drawing; all learn something of numbers, and some make good progress in arithmetic; they are taught something of geography, and still more in regard to the objects they see about them. Some succeed well in various mechanical operations." So far as circumstances permit, a similar system of instruction has been introduced to our own asylum in Orillia, with good results. The younger patients are taught, as well as cared for. On the Saturday evening before Christmas, over one hundred of them met in the school-room of the institution, and, before receiving presents from their Christmas tree, sang half a dozen hymns, and enjoyed themselves very much as Sabbath school children do on such occasions. The order was excellent—very much better than that maintained by many Sabbath school children when a Christmas tree is within sight. A number of visitors were present at the invitation of Dr. Beaton, the superintendent, and all were astonished at the order maintained, and the neat, clean, clever appearance of the children, as well as at the affection manifested by them for the superintendent and their teachers. When increased accommodation is provided, it is proposed to give still more attention to training, and there is no reason to suppose that in this regard our institution will be behind any in the United States. The amount of misery saved by this institution, to friends of the patients, can never be known. This, however, is not all that is aimed at. Scientific men are agreed that a large proportion of these youthful unfortunates can be trained, and if it is the duty of the State to train children possessed of all their mental powers, how much more binding is the obligation to train these unfortunates who cannot care for themselves?

THOUGHTS FOR THE SEASON.

THE beginning of a new year awakens reflections in most minds. The silent yet ceaseless flight of time makes us consider. It induces us to look before and after. We know what the past has brought; we anxiously look for what the future may bring. In reviewing what life and opportunity have enabled us to achieve, the retrospect is inevitably tinged with feelings of sadness and regret. Accomplishment may be far other and greater than former imaginings, but the actual results are far enough from the roseate dreams of earlier years. Brooding over the past, however, would be but a useless occupation—in fact day-dreams of any kind are not only ill-suited to the active demands of the present, but they disqualify for earnest endeavour, and unfit for the wise employment of the time and opportunity an all-wise Providence may yet have in store for us. The only practical value of reflecting on the past with its lost possibilities and failure is to teach us to avoid the mistakes against which a dear-bought experience emphatically warns, to gird up our loins and,

"Bating no jot of heart or hope, fare right onward."

In his prose-poem, "Hyperion," Longfellow says: "Look not mournfully into the past: it comes not back again; wisely improve the present, it is thine; go forward to meet the shadowy future without fear and with a manly heart."

The advent of a new year affords an opportunity for the formation of wise resolves. Habit coils around us its all but resistless force. If the habit is good, its possession becomes a beneficent power; if evil, its overthrow cannot be begun a day too soon. Nor must it be forgotten that there is no use in treating an evil habit tenderly. Dallying with it is sure to prostrate the will-power before the usurper. If we are to pass from our dead selves to nobler things we must fight resolutely with the foes that would enslave us. If we do not gain the fight, they will. There are no drawn battles between a man and his spiritual enemy. All the more need too for prompt and decided resolution, for the recollection of broken vows and good purposes turned awry only deepen the regretful memory of past failures.

More than the avoidance of evil is required. Effort devoted to that end would only be a negative affair after all. Life is given us that we may make the most of it—and that not only in its material side. Indefinite possibilities lie before us. Character in its many-sided completeness is the after result of toil and suffering, of success, and failure. It is something to engage in the struggles of life and yet maintain a conscience void of offence. The generous and hopeful emotions of youth are not incompatible with the lessons of experience gleaned as the years go by. There is no reason why the disappointments of life, and sometimes man's inhumanity to man should make us cold, selfish, and unloving. The course of a true life, conscious of its opportunities and responsibilities, is not downward, but upward. So let the year on which we have been permitted to enter be embraced as a golden opportunity for advancement in all that is good and true. Is there not room for improvement in fidelity to duty in the ordinary tasks of the passing day. Cannot the spare time often thoughtlessly wasted be turned to good account. Are there no burdens that press heavily on feeble shoulders that we can lighten by aid and sympathy. May not a kindly and encouraging word be spoken to the weary and desponding? As Christian citizens may we not endeavour to take a more intelligent interest in public affairs and seek to discharge conscientiously the duties we owe to the commonwealth. Canada has a grand future. If her institutions are to be worthy of her destiny there must be the felt impress of an active and intelligent Christian public spirit. Our political life is not immaculate; neither are our politicians or their measures perfect. There is plenty of room for greater devotion to principle, as there is much need for the abatement of base misrepresentation and party bitterness. Men do and will continue to differ on political methods, but why should these methods be other than manly and fair.

The Church, too, requires our devotion, and her King and Head claims our consecrated effort. In the many departments of Christian activity there is a place for each. Everyone can do something to advance the welfare of Zion. The work is urgent. May the new year be a season of active and successive effort for imbuing the mind of the people with divine truth. May Christian influence be felt more powerfully than in years gone by. May mercy and peace be on God's Israel. The swiftly passing years repeat with added emphasis, "Whosoever thy hand findeth to do, do it with thy might." Work, then, in God's name, for your highest well-being, for the good of your fellow-men and for God's glory, and in truth this will be what we once more cordially wish all our readers—

A HAPPY NEW YEAR.

UPPER CANADA BIBLE AND TRACT SOCIETY.

AMONG the many religious and benevolent institutions in Ontario, the Upper Canada Bible Society and the Upper Canada Tract and Book Society maintain a useful and an honoured place. These are more than mere offshoots from the historic institutions that have their headquarters in the British metropolis. Their work is carried on, and their affairs conducted by men of standing and influence in the various evangelical churches of this country. Most readers are aware of the important work accomplished by these organizations, whose special purpose is the dissemination of the Scriptures and Scriptural truth so that no

inhabitant of the Dominion may be without a copy of the Bible. The operations of these societies have been extending rapidly, during the past few years. The opening up of the great North-West affords a largely increased field for their special work. The premises in which the business of the Bible and the Tract and Book Societies is carried on, though centrally placed, have now become, through age and dilapidation, altogether unsuited for the purposes of these institutions.

Their successive boards of directors may justly be described as judicious and economical. The present board have no intention of departing from the policy of their predecessors; yet they have not unwisely come to the conclusion that it would be decidedly better to erect new and suitable buildings, instead of spending money lavishly on repairs that could never be made satisfactorily on the present building. The directors have resolved that the funds contributed for the special work of the Societies shall not be diverted from the purposes for which they were given. They intend soon to make an appeal to the citizens of Toronto, and to all others throughout the Province interested in the important objects for which these Societies exist. The catholicity of the institutions, valuable work already done, and the wide fields of usefulness opening up before them, will commend the appeal, when made, to a generous, a cordial, and a liberal response.

THE PASSION PLAY.

AT Ober-Ammergau, in Germany, every few years the Passion play is performed. The most sacred incidents in the crucifixion are reproduced in spectacular form before vast crowds. The Saviour and all who were prominently associated with the world-event that transpired on Calvary are personated. Thousands gather from the surrounding country to witness this performance. Summer tourists, many of them from this continent, flock in large numbers to see the Ober-Ammergau Passion play, a relic of the mediæval miracle plays, common over all Europe. These travesties of sacred things shocked right thinking people, even in those days when education was so much neglected. The revival of learning, and the spread of the Reformation caused them to fall into general neglect, and they were discontinued. Here and there they lingered on for a time, but at Ober-Ammergau antiquarian interest has retained the practice to the present day.

After the last performance there was an attempt to reproduce the Passion play in New York, but so great was the opposition encountered that its projectors gave way for the time, the authorities refusing to permit the exhibition. Another attempt is now being made to place the play upon the boards. A motley company of players has been gathered together, and their roles assigned them; significantly enough the part of the Saviour has been allotted to a renegade clergyman. This outrage on Christian feeling has been met by a vigorous remonstrance on the part of representatives of nearly all forms of religious belief. The promoter of the enterprise is one Salvi Morse, a Jew, but the better class of the Hebrew people and press have joined in deprecating this attempt to bring out the Passion play. It need hardly be said that the various evangelical churches in New York have joined in an appeal to the mayor to withhold a license from the hall where the performance is contemplated. The principal daily journals have spoken out plainly against the purpose of this avaricious Israelite. It is sad beyond expression to witness such a display of the mammon spirit that would prompt a man solely for the sordid love of gain to make a spectacle of what so many millions hold in deepest reverence. Let us hope that this daring scheme of impiety will be frustrated, if not by authoritative prohibition, then, at all events, by the indignant protest that such a profanation justly evokes.

THE Prince Albert mission station intends to petition Manitoba Presbytery for erection into a congregation. The attendance at the Sabbath services, especially in the evening, is now so large that a new church building is in contemplation.

REV. R. L. FRASER, Claude P. O., Ont., would feel greatly obliged if some Sabbath school scholar having a copy of "Sabbath School Presbyterian" for September and October would mail one or both numbers to him. He is specially anxious to have them, and the editor has none left.

BOOKS AND MAGAZINES.

THE MORRIN COLLEGE REVIEW.—The first number of this Academic venture has reached us. More pretentious undertakings have been ushered into life under less favourable auspices. It has a numerous editorial staff who doubtless will make the magazine issuing from the venerable seat of learning in Quebec, a sparkling and welcome visitor to its many friends. To the promoters of this latest aspirant to journalistic fame we wish success, and, in a phrase now classic on this continent, we say, go-ahead.

STORIES OF DISCOVERY. By Edward E. Hale. (Boston: Roberts Brothers; Toronto: Willing & Williamson.) The motive in which this book originated is praiseworthy. The author in company with kindred minds observing the avidity with which boys read all kinds of stories that narrate thrilling adventures, and the harm that so often comes to them from the perusal of the wretched fictions that so plentifully superabound, came to the philosophic conclusion that most boys would as readily read a good book as a bad, a true narrative rather than a fictitious one. The result of the conference was a series of boys' books thoroughly health in tone, and true to ascertained fact. It is to be hoped that this laudable experiment will amply justify the anticipations of the projectors. Young readers cannot fail to acquire a large fund of reliable information from first sources in the handsome volume now before us. The discoveries of the great voyagers, for the most part narrated in their own words, is presented to the reader. The wonders and perils of arctic and antarctic exploration are told with fascinating interest. The trials and triumphs of the modern African travellers are recorded. Here also the achievements of trappers in the far west are detailed in such a manner that a young reader can easily imagine himself an eye witness of the thrilling scenes of that adventurous mode of life. He who places a book of this stamp in the hands of a voracious young reader is a real benefactor.

THE BIBLICAL MUSEUM. By James Comper Gray. (New York: Anson D. F. Randolph & Co; Toronto: Willing & Williamson.)—The protracted, faithful, and painstaking labour of Mr. Gray will save a great amount of labour to many ministers and Sabbath-school teachers. There are numerous labour-saving helps that Christian instructors would be much better without, because they only encourage indolence, and fail to stimulate independent thinking. These volumes fortunately cannot be so used. They will help only those who help themselves. To those whose time for independent research, and whose means are limited, this admirable work will be a great boon. It is a monument of the author's industry and clear perception of the accumulated results of Biblical study. These results he places at the disposal of many to whom they will prove a valuable storehouse of material for actual and practical Christian teaching. Mr. Gray's work is presented in a very condensed, yet clear form. His plan consists in giving exegetical, homiletic, illustrative and comprehensive marginal notes, the latter including chronological, analytical, Biblical and literary references, which the student will find very serviceable. The volumes are handy and of convenient size. The Old Testament division is to consist of eight volumes, and the New is already completed in five. Copious indices will render "The Biblical Museum" complete. The work is inexpensively, though well got up. There is no reprinting of the text to add to the cost, and the most is made in the way of condensation by the use of abbreviation, which will be no obstacle to the student. Without exception, this is the most complete and most useful work of the kind yet published. Its extensive circulation and warm appreciation may be confidently predicted.

THE CHARACTERISTICS OF SCOTTISH RELIGIOUS LIFE AND THEIR CAUSES. Sermons by Rev. John M. King, M.A., D.D. (Toronto: Willing & Williamson.) Sermons as a general rule are not at present assigned the first rank in popular literature. Sermon writers not a few when contemplating the publication of their productions, search for a catch title for the purpose of disguising the original character of the compositor. Still it would be unjust to say that sermons are not welcomed by a large and intelligent class of readers. The discourses of many divines of this age have met a loving reception in thousands of homes. The fact is that a sermon to stand the ordeal of publication must be a good one. Dr. King without ostentation and without diffidence honestly puts the

word "sermons" conspicuously on the title page of this little work. These two sermons were preached before the Toronto St. Andrew's Society on the occasion of their annual celebrations in 1879 and 1882. It is not wonderful that the Scotchmen who heard them preached were anxious to possess them in permanent form. To the request for their publication Dr. King has very properly yielded. Those who have listened to their delivery can profitably peruse them again, while many more will find delight in reading the calm, impressive and philosophic analysis of the characteristics of Scottish religious life, and the inquiry into the causes in which they originate. The reader, if he knows aught of Scottish modes of religious thought and feeling, will be ready at once to concede the truth and aptness of the delineature. These discourses are written in a vigorous and limpid manner. The theme is Scotch, but the style is classic English. We can most heartily commend this brochure, not only to those who claim national kinship with the preacher, but to all who desire to see an appreciative and just estimate of that loving power that has made Scotland loved at home and revered abroad, and what is more to the point, much spiritual good will be derived from its perusal. It would be affectation to suppress the remark that "The Characteristics" is a fine specimen of the printer's art.

PEARLS OF THE FAITH, or Islam's Rosary. By Edwin Arnold, C.S.I. (Boston: Roberts Brothers; Toronto: Willing & Williamson.)—This volume completes the trilogy constructed by Edwin Arnold, out of the three prevalent Oriental beliefs, Hinduism, Buddhism, and Islamism. The previous volume, "The Light of Asia," will rank highest in the reader's estimation. The nature of the subject, the boldness and subtlety of thought, and the requisite poetic beauty running through it, account for the favour with which it was so generally received, and will justify the preference it will continue to claim. The plan of the present work is somewhat different. Its purpose can best be described in the words of its author: "In the following pages of varied verse I have enumerated these ninety nine beautiful names"—[those given to Allah]—and appended to each—from the point of view of an Indian Mohammedan—some illustrative legend, tradition, record, or comment drawn from diverse Oriental sources; occasionally paraphrasing (as closely as possible) from the text of the Koran itself, or casting light upon it. In this way it seemed possible to present the general spirit of Islam under a new and not unacceptable form; since almost every religious idea of the Koran comes up in the long catalogue of attributives." This purpose Mr. Arnold has accomplished, and the result cannot fail to be deeply interesting and suggestive to thoughtful readers. The right hand of this true poet has lost none of its delicately beautiful touch. Passing from the great literary merit of this book, it might fairly be asked, what is its spiritual purport, what is its tendency? It would be by no means strange that an expiring faith, one that exercised a powerful sway over the minds and lives of millions, should evoke the sympathy of a poetic nature, that he should sing the ideal loveliness of the waning crescent. This however, is not Mr. Arnold's view. He, for one, does not profess to see the decay of Islam. The Ottoman Empire seems nearing its dissolution, and no doubt the religion of Mohammed will linger for a time, yet the day is coming when the last votaries of an earth-born faith will say, "O, Galilean, Thou hast conquered."

MEETING OF COMMITTEE.

The Foreign Mission Committee, Western Section, met in Knox Church lecture room on Monday and Tuesday last, 27th and 28th ult. The Rev. Professor McLaren, Convener, presiding. There were twenty-one members present.

A large portion of the time was occupied in deliberating and deciding on matters connected with the mission in Central India, and in considering proposals respecting some of the mission property at Prince Albert, N. W. T., held by a Committee in trust for the benefit of the Indians living in that territory. On one of the days the ladies composing the Committee of the Women's Foreign Missionary Society held a conference with the Committee, during which explanations and suggestions were made bearing chiefly on the prosperity of that part of the work which is carried on by lady missionaries in Zenanas.

The Committee took steps towards the appointment of another missionary for China, and also another for India.

CHOISE LITERATURE.

THROUGH THE WINTER.

CHAPTER XI.—CHRISTMAS EVE.

"The world shut out, and love shut in
With youth, and gentle mirth,
Which ever make their pleasant din
Best by the household hearth.
Then let us rest amid the gifts
God's tenderness hath given,
And bless each blessing, as it lifts
Our grateful hearts to heaven."

It was the night before Christmas. The winter air was crisp and frosty, and the winter stars were bright and sparkling, as if they too rejoiced over the glad tidings of peace and good will that were once again being sung over the valleys and hills of earth, and once again finding echo in the hearts of men.

In Mrs. Waldermar's pleasant home the Christmas spirit was ruling with loving, joyous sway. The icy winds might roar around the house, and shake rudely the oaken doors, but no farther could they come in their frantic efforts to chill the warmth within. Up the wide-mouthed, old-fashioned chimneys crackled and blazed the large hospitable fires, beloved of our ancestors, and perhaps good types of their own warm, roomy, hospitable hearts.

They were all there—Helen and Sibyl, Fred, Ronald and Philip. The old sleigh that had brought them was only just turned homeward, and they stood there around the warm fire, feeling as if something very new and pleasant had come to them, something of which they were at one and the same time very glad and very shy.

The gladness might linger—in fact it could not help doing so; but the shyness could not endure long in the loving, genial atmosphere that surrounded them. And very soon there crept into each young heart a happy, restless feeling, much as if they had been away and had just come home. It was Mrs. Waldermar's tender motherliness that wrought the charm: answering the mute orphaned cry of mother, with the holy sympathy that whispered child. They were all happy; and if in Helen's eyes there lurked a shadow that told of wistful yearning and of foud regret, yet those who watched her most closely could scarcely wish it away. It threw no shadow over the enjoyment of others; it only seemed to set on the head of dreaming girlhood the crown of thoughtful womanhood, and to invest with the sacred royalty of sorrow nobly borne, the loveliness of inexperienced and untested youth.

Mrs. Waldermar's step-mother was with her for the holidays—a lovely, white-capped old lady, whose gentle, placid face, that told of a youthful, loving spirit which the snows of seventy winters had not been able to chill or make old, and who won the children at once.

"And now," Margaret said, after the excitement of arrival had somewhat subsided, "we have a great deal to do this evening; but the first thing on the programme is tea, and that, as Guy has monopolized the dining-room, we are to take, very informally, in here. Ronald and Sibyl, don't you want to help me clear the centre-table?"

Was there ever a child who did not enjoy being treated as if he was really of some use? Ronald and Sibyl felt very happy and important as they removed the books and ornaments from the table and placed them with great care on the piano. That done, Fred and Philip were called upon to wheel the table nearer the fire, and then, in answer to Margaret's ring, a servant appeared with a large tray full of dishes. With what eager, delighted eyes the children watched all Margaret's pretty preparations! How tempting the table looked, with its snowy naperies and lovely china, its plates and baskets of light, snowy sandwiches, and delicious cake, and the fragrant aroma from the silver chocolate pot pervading all. It seemed to them like taking tea in fairy-land.

"And now," Margaret said, "we will just imagine we are at a picnic, and we will sit where we like and take what we like. Helen, you shall pour the chocolate, and Fred shall pass it, and we'll only have one rule of etiquette, and that is we shall each see how helpful we can be to the others."

It was a pretty picnic they made of their tea-taking in the cozy, fire-lit parlour; and before it was over Dr. Waldermar came in. His appearance was the signal for a full chorus of voices.

"Guy," cried Margaret, "I began to think you never would come; how could you be so late?"

Mrs. Waldermar asked some question which was lost in the hub-bub. Fred's and Philip's boyish voices rang forth in a glad "How do you do, Dr. Waldermar?" and Sibyl's little voice piped, "I is very glad to see you, Dr. Waldermar."

Helen alone was silent, but her blush and smile spoke for her.

Cheerily Dr. Waldermar replied to all their greetings. Sibyl's little heart was made very happy by the gentle kiss with which he answered her; and Ronald felt as if he had suddenly grown several inches, when Dr. Waldermar's hand rested on his head, and his kind voice said:

"Well, my little man, how are you to-night?"

Stooping for a moment over his mother's chair, he heard and answered her question, and then going round to Helen, he petitioned for a cup of her chocolate. Taking it from her hand, he took his favourite position by the mantle, near the fire, and standing there asked and answered questions, told stories, joked with the boys, and played with Sibyl, until the usually quiet parlour rang with peals of glad laughter, and shouts of innocent, unrestrained mirth. Yet through all the fun and frolic, Dr. Waldermar's manner never once lost the air of gentle, loving deference it always bore toward his mother, and the dignity which was the natural outgrowth of his own true manhood, while it offered no check to innocent enjoyment, was an effectual barrier to all rudeness and boldness.

Helen need have no fears that the boys, carried away by their high spirits, would forget where they were, or the gen-

tleness of behaviour required of them in Mrs. Waldermar's parlour. If they were in any danger of forgetting, the doctor was not; and the mirth he had raised he knew how to control.

"And now," he said, when the last cups of chocolate had been drunk and the pleasant picnic was over, "at half-past eight I am going to invite you all to attend me in the dining-room; but"—with a glance at the little clock ticking near—"it will be two hours before the doors of that room will pay any heed to our 'Open Sesame;' and in the meantime I propose that we make believe we are in an old-fashioned New England kitchen, and try what we can do for amusement there. Boys, can you crack hickory nuts as well as conundrums?"

"Try us," Fred's gay voice answered with emphasis.

"Come on, then," Dr. Waldermar said, as he offered his grandmother his arm, and, opening the door, led the way across the hall, down a short flight of stairs.

Was it really an old-fashioned kitchen into which he ushered them?

The room was small, but beautifully clean and neat. The sides were lined with a wood, dark and polished with years and care. Overhead there was no ceiling: all was open to the massive oaken beams, that told so plainly with what thought for stability and futurity the builders of the olden time wrought. The floor was white with scurrings, and strewn with sand, drawn after the fashion of our grandmothers into waving outlines of flowers and shells. Straight, high-backed chairs were ranged against the sides: there were dresser-shelves, on which rows of brightly-decorated earthen-ware and polished tin utensils reposed; long feathery sprays of asparagus nodded to them from the high wooden mantel; in one corner, from its huge, ponderous case, a century-old clock ticked its loud welcome. Candles, in high brass candlesticks, threw light on the scene; while in the fireplace, so large that one might stand in it and looking up see the stars, there blazed the old-fashioned, hospitable wood fire with its solid, immense back-log, and over it, suspended from the blackened crane, there bubbled and boiled the tea kettle, its cover dancing as wreath after wreath of vapoury steam escaped and curled lazily up the chimney. Near the centre of the room, but a little to one side, stood the music-box of our grandmothers, the quaint, old-fashioned spinning-wheel.

"This is our Christmas present to grandma," Margaret whispered to Helen; "she was a New England girl, and it is her delight to tell of old-time life and doings: so Guy and I have dressed up this room as a surprise for her—I wonder what she will say to it? Grandma," she said aloud, turning to the dear old lady, whom Dr. Waldermar had just seated comfortably in a high, straight-backed arm-chair minus both rockers and upholstery; "Grandma, does this take you back to the good old times when you were a girl? Is it like what you had then?"

There was a mist like tears in Mrs. Leighton's eyes, but her smile was very sweet as she answered.

"Like and yet unlike, Margie; you have recalled the shadow—if now you could only bring back the substance—if you could fill this room with the faces and voices that made the old time beautiful, then the illusion would be complete."

"Here is one voice at least that you were familiar with then," Margaret said, in a mood to let her grandmother indulge in sad memories. "Can you spin, Helen? No? My dear, your education has been sadly neglected." And flying across the room Margaret took her station at the spinning-wheel.

She made a pretty picture standing there, in her soft, bright dress, one white hand holding the flax, while with her foot she guided the motion of the wheel that hummed and buzzed as if, after its long years of rest, it enjoyed its resurrection to action and use once more.

Mrs. Leighton gazed with a tender, yearning look in her eyes.

"I could believe she was my sister, your Aunt Achsah returned to life," she said to her daughter. "Ah! well, I shall go to them; they will not return to me."

"Why don't girls use spinning-wheels now?" Fred asked, expressing in his question his great admiration of Margaret and her performance.

"I should have to take you to some of our mammoth factories, and show you the great wheels and looms driven by the great steam, to make you fully appreciate the answer to your question," Dr. Waldermar said. "When you have once seen the webs of fine linen, enough to satisfy all a housekeeper's demands for many days, that could be turned out in even the little time while Margaret has been playing, you will wonder no more why the drone of the spinning-wheel has ceased to be heard in our homes."

Mrs. Leighton heard his words.

"I know," she said, pleasantly; "it is even so, Guy; the ways and arts of old times are giving place to the wonderful inventions of these modern days. It will soon be thought cheaper to do nothing than even to knit; where girls of my day used to make music at their spinning-wheels, the girls of to-day make discords at their pianos. Never mind, Margie dear," she continued, looking with a bright smile at her grand-daughter, "you may keep your piano, if they will let you: I don't doubt but before long they will find you some easier way of playing it while you sit by with folded hands, but you will never look prettier, nor make sweeter music, than you have done to-night. I thank you, dear, for your loving thoughts of your old grandmother."

"And now," Dr. Waldermar said, as Margaret's wheel ceased humming, "now for our other amusements."

Going to the table, he took up a large dish of nuts.

"Here Fred and Philip," he said, "here is work for you: let us see if you are equal to squirrels for nut-cracking. Margie, if you and the little folks will pop the corn, Miss Helen and I will make the candy—if she will be good enough to assist me," he added, with a smile, as he looked at Helen.

"What can I do?" Helen asked, brightly, as she came forward. "I shall be glad to be useful, if I can."

"Did you ever make molasses candy?"

She looked dubious. "At home on the stove, yes."

"But never over an open fire? Miss Helen, we have left

the present, and have taken a leap of about fifty years into 'the dark backward and abysm of time;' be pleased to forget that such a light-extinguisher as a stove was ever heard of; and as a reward for your forgetfulness, you shall see how we made candy in 'ye good olden time.'

Taking up the heavy iron tongs that stood in the chimney corner, Dr. Waldermar drew the crane forward, removed the steaming tea-kettle, and in its place set a small iron kettle; swinging it back over the fire, he waited a few moments for it to heat, and then, handing Helen a pitcher of molasses, he told her it was her turn to work now and she might fill the kettle. That done, the kettle was once again swung back over the blazing wood, and Helen and the doctor stood by to watch it.

"It must be stirred," Helen said, turning to the table "where is the spoon?"

"Here, Miss Helen; but if you please I reserve the honour of stirring for myself. I might trust you, perhaps, not to burn the molasses, but in the meantime, who is to assure me you will not burn yourself?"

"Grandma," he said, after giving the molasses a vigorous stir, "I am every moment growing stronger in my belief, that if we had to live in an old-fashioned kitchen for the rest of our days, we would bless the man who first invented stoves."

Mrs. Leighton laughed. "New days, new wants, Guy," she answered; "but if you had an ugly, black stove standing in the middle of the room you would spoil the pretty picture I am enjoying now."

It was a pretty sight. All over the room, with its quaint furnishings, danced the red light of the fire. Seated on benches were Mrs. Waldermar and her mother; Philip and Fred were cracking their nuts, and talking and laughing with frank, boyish earnestness; down on the wide, red hearth knelt Ronald and Sibyl, watching with grave interest, while Margaret shook her old-fashioned corn-popper—a covered iron pan with a very long handle—over the bed of glowing coals she had raked together in one corner of the fire-place; and not far from them stood Helen, bending with watchful care over the boiling kettle. Dr. Waldermar looked round the room and smiled; and then his eyes came back to Helen.

"Disobeying orders, Miss Helen," he said, taking the spoon from her. "Now, if you will butter the pans, I think the warmest part of the work will soon be done."

The pans were buttered; the candy poured into them; and after waiting a little while for it to cool, came the important business of pulling it. A very small portion was intrusted to Helen, with the laughing injunction to pull it with the tips of her fingers, and on no account to suffer it to touch the palms of her hands, and with a challenge to see which would make the lightest candy the contest began.

Over Helen's back drew Mrs. Waldermar insisted on trying a large, white apron, her sleeves were pushed back, revealing the round, dimpled arms, and her hair, loosened by exercise, dropped in soft waves round her brow. As Mrs. Waldermar watched her pulling the long, amber strands backward and forward, she thought she had never seen a prettier gymnastic exercise. It was pulled at last; and then, under the doctor's direction, Helen cut it into short, tempting rolls, and placed it on the large, blue platter, that Mrs. Leighton said was her mother's, and had often, in other days and in another home, been used for the same purpose.

"Still fifteen minutes to spare before the dining-room will claim us," Dr. Waldermar said. "Miss Helen, you have fairly earned a right to rest. How would you have liked work in an old-fashioned kitchen?" he asked, as he brought forward a low, flat-bottomed chair for her.

Helen glanced round the room.

"It seems like a bit of poetry," she answered.

"Yes, now, to us; but I am afraid the bits of poetry were very rare, and life's passages, most of them, of sober, serious prose in those old days."

"But not on Christmas eve," Helen said, gently.

He smiled.

"No, not on Christmas eve. Whatever the rest of the year might be, I am sure that then, into the dullest, saddest life there must have stolen faint gleams from Bethlehem's stars, there must have been heard glad echoes of the angels' Christmas song. There were those, too, who had the rare gift of telling the thoughts the Christmas time brought them. What do you think of this, Miss Helen?" And, standing near her, leaning on the mantle, Dr. Waldermar slowly repeated:

"Nor war, or battle's sound
Was heard the world around;
The idle spear and shield were high up-hung;
The hooked chariot stood
Unstained with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovereign Lord was by."

"But peaceful was the night,
Wherein the Prince of Light
His reign of peace upon the earth began;
The winds, with wonder whist,
Smoothly the waters kist,
Whispering new joys to the mild ocean,
Who now hath quite forgot to rave,
While birds of calm sat brooding on the charmed wave."

Helen's face, with its earnest, glad expression, told what she thought of it, but she did not attempt to say: she only asked:

"Is there more of it? Did Wordsworth write it?"

"Yes, the rest is more. What I have recited is only a little part of it. Wordsworth did not write it; it is one of Milton's immortal utterances."

"I wish I could read it all," Helen said. "How many books you must have read, Dr. Waldermar," she added, with a low, unconscious sigh.

"Not quite all there are in the world, Miss Helen. You mustn't look at me as Goldsmith's villagers looked at their schoolmaster."

"I never heard of him," Helen said, with a face he had seen once before; "how did they look at him?"
 "Poor schoolmaster! But he was used to being unknown, Miss Helen: you needn't look so sober, as if you would like to beg his pardon for not being already acquainted with him. This is how his pupils looked at him:

"And still they gazed, and still the wonder grew,
 How one small head could carry all he knew."

Helen's laugh rang out for an instant, clear and sweet; then she grew thoughtful again.

"Dr. Waldemar," she asked, with some timidity in her tone, "have you those poems—the books with them in?"
 "Yes, Miss Helen, in the library—not in my head."

Helen smiled, as he meant she should, and forgot her fear.

"Then if there is time to-morrow, before I go home, will you please show them to me? I would like so much to read them."

"We will find the time," he answered, kindly; "you know you are to do only pleasant things to-morrow, Miss Helen, and we will add reading to the list, if you think that will be pleasant."

"I think it will be the very pleasantest," she answered, joyously.

"Then we won't forget it. But look at the clock, Miss Helen; have you no curiosity to know what is waiting for us in the dining-room?"

(To be continued.)

THE MARRIAGE OF CHILDREN IN INDIA.

One of the greatest evils incident to Hindoo civilization is the early marriage of children. Mr. Wood, in his article upon Chunder Sen, states that he was present one evening at a wedding where a boy of six was married to a girl of four. "The boy," he adds, "must become a man before he takes his wife to his home, but if he should die in the meantime the child whom he ceremonially married must always remain a widow." Latterly the Brahmo Somaj have made an effort to break up this demoralizing practice by taking an obligation upon themselves not to marry their daughters until the latter have reached the age of sixteen. It is hard, however, in the face of popular custom, even for the reformers to observe this rule, and Chunder Sen himself lately, in the case of his own daughter, broke it, as Mr. Wood relates:

A few years ago a Maharajah, or prince, was left an orphan, and became necessarily a ward of the English government. His property was cared for, and his education—a very careful one,—seen to by the Lieutenant-Governor of Bengal. This young Maharajah of Kuchberge became one of the best known characters in Calcutta, and was universally liked, both by the natives and the Europeans. It was thought wise for him to travel in Europe, but it was more than probable that if he undertook the journey unmarried he would return with a European wife, and this would injure his influence over his future subjects. The English Government wished him to be married at once, and, on looking around for a wife suitable for their ward, they decided to make proposals for the hand of the daughter of Keshub Chunder Sen. It was a great temptation; a real Indian prince, and called by the English the best of them all. It was too great a temptation to be resisted, and a few months before the young lady had reached her sixteenth birthday she was married to the Maharajah, but with the condition that she was not to be taken to his home till his return from Europe. Even the Europeans considered the marriage unobjectionable, but the members of the Brahmo Somaj moved a court of inquiry into the conduct of their minister, and in spite of the assurance that he had received a direct revelation from heaven that this marriage was right and proper a large number withdrew from the Brahmo Somaj and organized a reformed Somaj of their own.

REPENTANCE.

There are many ways which lead from God, but only one way back. However far and long the wanderer may have gone, the way back to the Father's forgiveness and love is very straight and plain and short—repentance. And repentance is not mere sorrow for the past, of any amount or kind. "Godly sorrow (not *is*, but) *worketh* repentance." Repentance is living force, rooted, indeed, in the past, as an apple tree is in the soil, but only that it may the more effectively grow upward and outward into the future, and bear the fruit of a new life.

AN EXPERIMENT.

One morning as we sat at our breakfast table the conversation turned on strict truthfulness of statement, and as the discussion grew more and more lively it was finally proposed by one member of the family that we should all pledge ourselves to the sternest veracity of speech for that day, and see what would come of it. The motion was seconded and carried unanimously, and as a first fruit of the resolve we asked the one who had suggested it, "What made you so late at breakfast this morning?"

She hesitated, began with, "Because I couldn't"—and then, true to our compact, said: "The truth is, I was lazy and didn't hurry, or I might have been down long ago." Presently another remarked that she has been very cold, adding, "I never was so cold in my life." An inquiring look caused the last speaker to modify this statement instantly, with, "Oh, I don't mean that, of course, I've been much colder many times, and I don't think it was so cold after all."

A third remark to the effect that "Miss So-and-so was the homeliest girl in the city," was recalled as soon as made the speaker being compelled to own that Miss So-and-so was only rather plain instead of excessively homely.

So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interest of truth.

One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down

which our most careless statements demanded under this new rule. More and more we realized the unconscious exaggeration of our daily speech, and the difference between it and truth, and each one acknowledged at the close of the day that the lesson had been salutary as well as startling.

Now, we would like to propose to our friends who read this to try the same experiment for themselves, and note the result. And perhaps they will tell us their experience in turn.

Such a day may be of service in more ways than one, since it enforces good humour as well as strict truthfulness.

THE CHILDREN WE KEEP.

The children kept coming, one by one,
 Till the boys were five and the girls were three,
 And the big brown house was alive with fun
 From the basement floor to the old roof tree.
 Like garden flowers the little ones grew,
 Nurtured and trained with the tenderest care;
 Warmed by love's sunshine, bathed in its dew,
 They blossomed into beauty, like roses rare.

But one of the boys grew weary one day,
 And leaning his head on his mother's breast,
 He said, "I am tired and cannot play,
 Let me sit awhile on your knee and rest."
 She cradled him close in her fond embrace
 She hushed him to sleep with her sweetest song;
 And rapturous love still lighted his face
 When his spirit had joined the heavenly throng.

Then the eldest girl, with her thoughtful eyes,
 Who stood where "the brook and river meet,"
 Stole softly away into Paradise
 Ere "the river" had reached her slender feet,
 While father's eyes on the grave are bent,
 The mother looked upward beyond the skies;
 "Our treasures," she whispered, "were only lent
 Our darlings were angels in earth's disguise."

The years flew by and the children began
 With longing to think of the world outside;
 And as each in his turn became a man
 The boys proudly went from the father's side.
 The girls were women so gentle and fair,
 That lovers were speedy to woo and win;
 And with orange blossoms in braided hair,
 The old home was left, new home to begin.

So, one by one, the children have gone—
 The boys were five and the girls were three;
 And the big brown house is gloomy and lone,
 With but two old folks for its company.
 They talk to each other about the past,
 As they sit together at eventide,
 And say, "All the children we keep at last
 Are the boy and girl who in childhood died."

MARRIED PEOPLE WOULD BE HAPPIER

If home trials were never told to neighbors.
 If they kissed and made up after every quarrel.
 If household expenses were proportioned to receipts.
 If they tried to be as agreeable as in courtship days.
 If each would try to be a support and comfort to the other.

If each remembered the other was a human being, not an angel.

If women were as kind to their husbands as they were to their lovers.

If fuel and provisions were laid in during the high tide of summer work.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweethearts.

If there were fewer silks and velvet street costumes, and more plain, tidy house-dresses.

If there were fewer "please darlings" in public, and more common manners in private.

If wives and husbands would take some pleasure as they go along and not degenerate into mere toiling machines.

Recreation is necessary to keep the heart in its place, and to get along without it is a big mistake.

If men would remember that a woman can't be always smiling who has to cook the dinner, answer the door-bell half a dozen times, and get rid of a neighbour who has dropped in, tend to a sick baby, tie up the cut finger of a two-year-old, gather up the playthings of a four-year-old, tie up the head of a six-year-old on skates, and get an eight-year-old ready for school—to say nothing of sweeping, cleaning, etc. A woman with all this to contend with may claim it as a privilege to look and feel a little tired sometimes, and a word of sympathy would not be too much to expect from the man who during the honeymoon wouldn't let her carry as much as a sunshade.—*Saturday Evening Mail.*

THE SLAVERY OF DEBT.

Poverty is a bitter draught, but may, and sometimes with advantage, be gulped down. Though the drinker makes wry faces, there may, after all, be wholesome goodness in the cup. But debt, however courteously it be offered, is the cup of a siren, and the wine, spiced and delicious though it be, an eating poison. The man out of debt, though with a flaw in his jacket, a crack in a shoe, and a hole in his hat, is still the son of liberty, free as the singing lark above him; but the debtor, though clothed in the utmost bravery, what is he but a serf upon a holiday—a slave to be reclaimed at an instant by his owner, the creditor.

LONDON's grand new Roman Catholic Cathedral, to cost \$1,250,000, is to be begun in the spring.

BRITISH AND FOREIGN ITEMS.

REPORTS come of an impending famine in the south and west of Ireland.

PRINCE Krapotkine, the Socialist is kept in solitary confinement at Lyons.

At Havre, France, a dancing saloon has been turned into a Methodist chapel.

THE Egyptian prisoners implicated in the late rebellion have been deported to Ceylon.

HENRI Rochefort's son has been authorized to accompany DeBrazza to the Congo country.

THE American Presbyterian Board has established a new mission in Guatemala, Central America.

THE difficulty between Lord Macdonald and the Skye crofters has been removed by compromise.

THE Free Church membership in Scotland is about 314,000, and the United Presbyterian about 180,000.

At Queen Victoria's suggestion, a portrait of President Garfield has been placed in Westminster Abbey.

THE new Celtic Chair in Edinburgh University is endowed with £14,000, and the annual emoluments therefrom will be about £580.

CHICAGO will reach its semi-centennial birthday next August. It was formally organized as a town August 10, 1833, with 550 inhabitants.

ACCORDING to new plans, the entrance to the channel tunnel will be three miles inland, within range of the defences of the Dover garrison.

DURING the last year, of the letters and parcels opened at the Dead Letter Office, 19,980 contained money, and 24,575 drafts, checks and notes.

DURING the last fiscal year, 1,300,000,000 letters were sent through the English mails, and the receipts of their Post-office Department were \$13,000,000.

THE German Government is considering the proposal to raise the license tax on the manufacture of tobacco so as to produce a revenue of 93,509,000 marks.

THE river Clyde, from the head of Deer Water to Dumbarton, is 106 miles in length; the Frith of Clyde from Dumbarton to Ailsa Craig, is 64½ miles.

THE Ordnance Survey of Scotland, including the adjacent islands, which has been going on for the last thirty-seven years, has now been entirely completed.

THE English diplomatic resident at the Vatican is accredited on the same footing as that of the representative of Prussia. The Pope has acquiesced in the proposition.

IN the last Registrar-General's mortality returns Glasgow stands near the bottom of the list with a mortality of twenty-six per thousand, the average of the large towns being 21.3.

THE first missionary to the Jews ordained by the Church of Scotland was Mr. Daniel Edward. He was appointed in the spring of 1841 to Jassy, and he still lives, doing a noble work for Christ in Breslau.

IT is estimated that during the last sixty years, mainly in the last thirty, Germany has lost by emigration nearly twice the amount of the enormous ransom it received from France as the war indemnity of 1871.

THE Czar of Russia has revoked the privilege given to the Lutherans of the Baltic Provinces by his father, of bringing up their children in their own faith when married to a Russian subject of the Greek faith.

SWISS vine raisers find that the destructive phylloxera in their vineyards is arrested by burning the infected plants. It is stated that by the outlay of a few thousand pounds, vines valued at £40,000,000 have thus been saved.

LORD Roseberry recently opened the new buildings of the Glasgow Asylum for the Blind. Six subscriptions of £500 each, ten of £250 each, and many subscriptions of £100 and £50 each were announced at the close of the meeting.

IN the parish of Ribchester, near Preston, in Lancashire, England, is still existing and in use a little church which it is supposed was built during the reign of King Stephen. It is thought to be the most ancient ecclesiastical edifice in the north of England.

JAMES McWilliams, a well-known Detroit millionaire, has purchased the Shakesperian library of Mr. E. H. Thompson, and will present it to the Michigan University. This is said to be the complete and largest private Shakesperian collection in the world.

A VENERABLE lady, Mrs. Maria Appley, was buried in New York at the age of 104 years, 7 months and 3 days. She was one of the thirteen young girls who represented the original thirteen States in the funeral procession in honor of Gen. Washington.

MR. EDWARD Atkinson, illustrating the advantage of machinery, says it would require 16,000,000 persons using the spinning-wheel and hand-loom of less than a century ago, to make the cotton cloth used by our people, which is now manufactured by 160,000.

THE *Christian Intelligencer* thinks "there is no more beautiful sight than a congregation assembled in families—father, mother and children seated together in pews and together uniting in divine worship," and expresses regret that this sight is less common than it formerly was.

HORACE Fairbanks, Esq., President of the St. Johnsbury and Lake Champlain Railroad, Vt., says, "I believe the business interests of the country, as well as the best interests of the railroad companies, would be subserved by suspending the running of railroad trains on the Lord's day."

THE session of the U. P. Theological Hall, Edinburgh, was opened by the Rev. Principal Cairns, who delivered an address on 'Dr. B. Weiss' Life of Jesus.' The public students enrolled are—of the first year 37, of the second year 36, and of the third year 31. There are in addition 8 students belonging to other churches in attendance in the classes.

MINISTERS AND CHURCHES.

By the death of Mr. H. A. Nelson Montreal has lost a patriotic citizen and the American Presbyterian congregation there a worthy and liberal member.

THE Rev. William D. Armstrong, Ottawa, has received an appointment from the Assembly Board to advocate the claims of the French Evangelization Mission before the Churches of Great Britain and Ireland. Mr. Armstrong proceeds at once on his mission. All who know him will appreciate the wisdom of the Board in making the appointment.

THE entertainment given lately by the children attending the Orillia Presbyterian Sabbath School was most successful and enjoyable. The little folks showed careful training in both singing and reciting. The proceeds reached the handsome sum of nearly \$60. Mrs. Hunter and the Misses Lafferty deserve the highest praise for the manner in which the children performed their parts.

A VERY successful Christmas tree was held in Pleasant Valley Church on December 23rd. Two trees were richly laden with gifts for the children. The programme was very interesting, consisting of readings, recitations and songs. After which the congregation presented their pastor, the Rev. J. K. Baillie, with a robe. Mrs. Baillie also was not forgotten, receiving several presents. Mr. and Mrs. Baillie have met with a cordial reception in their new home.

ON Christmas evening, a party consisting of about fifty, representing the young people of the Athelstane section of the congregation, assembled at the manse and presented Mr. Houston with an address and a fine fur coat, and Mrs. Houston with a well filled purse. Refreshments were served, and the party left for their homes, after spending an enjoyable evening. Such attentions on the part of congregations are calculated to stimulate and encourage ministers.

THE Young People's Christian Association connected with College Street Presbyterian Church, Toronto, gave a pleasing and instructive musical and literary entertainment on Thursday evening last. The pastor, Rev. Alex. Gilray, presided. Dr. Ferguson gave a lecture on "The Use and Abuse of Stimulants," treating his subject in a discriminating, lucid, and convincing manner. Solos, quartettes, and choruses were efficiently rendered. The soloists were Misses Torrence, Douglas, and Messrs. Gordon Sheriff and Dempster. The musical part of the programme was under the efficient management of Mr. J. Alexander. Miss T. Ewing and Mr. J. Monteith gave readings, which were thoroughly appreciated.

THE Sabbath schools of the Newtonville and Kindall congregations had each a Christmas tree for the scholars. The trees were also utilized by the congregations for the purpose of distributing presents to friends. Both meetings were highly successful. In Newtonville the organist of the church, Miss Milligan, was presented with a gold watch and jewel case in view of her approaching marriage. The Kindall congregation helped to make Christmas merry for their pastor by presenting him with a well filled purse. A programme of music and recitations was provided by the scholars, assisted by the choirs of each congregation and other friends. Both schools will have enough to meet all expenses for the next year, a small charge having been made for admission, which left a handsome surplus after all expenses were paid.

ON Sabbath, the 24th ult., a very interesting and impressive service was held in the church at Kirkwall. The session having asked, some time ago, for an addition to their numbers. An election was held November 9th. Of the number then elected three decided to accept the office, and the session last Sabbath proceeded to ordain them. The Rev. Mr. Carruthers, pastor, in an opening lecture, spoke briefly on the office of elder, the nature of ordination, and Presbytery versus Prelacy. He afterwards preached an appropriate and encouraging sermon from Joshua i. 5, 6, narrated steps taken, put the questions, offered the ordination prayer, addressed the elders and the congregation respectively. The congregation has now eight elders. The names of the three brethren added to the eldership of the church are John McPhail, Robert Garroch, and C. W. Laing.

AT Archibald, Manitoba, on the evening of Friday the 15th December, the house of the Rev. J. A. Townsend was taken possession of by his parishioners.

The ladies' baskets were well filled, and the good things freely partaken of. After supper the friends were called to order. Mr. S. McDonnell read an address expressing the esteem of the congregation for their minister, not only in his clerical capacity, but also in that of a private gentleman. The hope was expressed that he and his amiable partner would long be spared to dwell among them. As a mark of their esteem, the congregation presented Mr. Townsend with a fur coat. Mr. Townsend, who was taken completely by surprise, responded suitably and briefly. A programme of songs, recitations and speeches was then gone through. Miss Paul presided at the organ. Votes of thanks were passed to the players, singers, etc. The meeting was brought to a close by the singing of the national anthem.

THE sixth anniversary of the opening of the Hyde Park Presbyterian Church, Rev. A. Henderson, pastor, was very successfully celebrated on the 17th and 18th ult. The Rev. D. D. McLeod, of Paris, officiated, with great ability and with much interest and profit to the people in the morning and afternoon, as did also the Rev. Wm. S. Ball, of Vanneck, in the evening. Mr. Ball has recently been translated thither from Guelph, and the London Presbytery is to be congratulated. Too much cannot be said in praise of the addresses delivered at the musical and literary entertainment held on the Monday following, by Mr. McLeod on "Some elements of the Church's power." Mr. K. McDonald, of Belmont, on "Some of the duties of church members," somewhat humorously yet tellingly pointed out, and by Mr. Wells, of East Williams, on the "Influence of the modern pulpit." Mr. Macadam, of Strathroy, gave a few very interesting and timely counsels, as did also the Rev. J. Johnston, of Lobo; F. Ballantyne, M.A., of Westminster, and James Ross, D.B., of Perth, who has been home on a visit to his parents. The musical department was conducted by a party from London, under the leadership of Mr. Wm. Ellis, organist in First Presbyterian church. The audience was large and intelligent, and the whole proceedings demonstrated that church anniversaries, even in the country, can be successfully conducted in a more rational and profitable way, than by the grosser entertainment of eating, and drinking, and joke-cracking.

PRESBYTERY OF OWEN SOUND.—An adjourned meeting of the Presbytery was held on the 12th ult. Rev. A. J. McKenzie accepted the call of the congregation of Glamis in the Presbytery of Bruce. His separation from Kilsyth will take place on the 8th January. Rev. E. N. B. Millard was appointed to Sarawak and North Keppel for three months. Messrs. Cameron, Somerville and Dewar were appointed as the Presbytery's Temperance Committee, and all ministers within the bound recommended to preach on the subject of Temperance on the 17th or 24th December.—JOHN SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF HALIFAX.—This Presbytery met in St. Andrew's church, Halifax, on the 7th December, Rev. James Rosborough, Moderator. Gratifying reports were read relating to the labours of catechists. A suitable minute was adopted regarding the retirement of Dr. Sedgwick from the active duties of the ministry. Visitations were appointed to be held at Maitland, Shubenacadie, Lower Stewiacke, Milford and Gay's River, the dates to be fixed by the rural committee. A petition was read asking that a new congregation be formed at Wolfeville and Avonport. The matter was referred to the Kentville session in order that it may come up in due form. Mr. Louis Jordan gave his trial for ordination. In the evening a large number of people assembled in the church to witness the ordination. Dr. Pollock preached from Luke 6: 46, 47, 48 verses. Mr. Laing, in a very suitable manner, set before Mr. Jordan the honourable and responsible calling upon which he was now entering and its divine origin. Mr. Wyllie charged the people to honour him who had now been set over them, esteeming him highly for his work's sake. The next meeting of Presbytery will be held at Fort Massey church, Halifax, on the first Tuesday of February, to consider the remits of the assembly.

PRESBYTERY OF BRUCE.—This Presbytery met at Chesley on December 19th, 1882. The Rev. William Blain was appointed moderator for the ensuing six months. The committee appointed to visit Kinlough, Riversdale, etc., submitted the following recommendations, which were unanimously adopted, viz: 1. That

the stations at Kinlough, Riversdale and Enniskillen be united, and that an effort be made to secure a settled pastor for them. 2. That the request of the congregation of Bervie, for translation to the Presbytery of Maitland with a view to being connected with one of the Kincardine congregations for regular supply, be granted and they be instructed by the clerk how to proceed in order that they may be transferred to the Maitland Presbytery. Kinlough, Riversdale, &c., was declared a vacant charge, and ordered to be reported as such to the distributing committee, with a view to getting half supply for the next quarter. On motion of Mr. Mordy, seconded by Mr. Paterson, it was agreed that the evening sederunt of next meeting of Presbytery be devoted to a conference on state of religion, and sessions were instructed to send in their answers to the assembly committee's questions to Mr. Scott, on or before the 20th February next. The induction of Mr. A. F. Mackenzie—whose translation has been granted by the Owen Sound Presbytery—was appointed to take place at Glamis, on the 11th of January, 1883, at 11 o'clock a. m., Mr. McLennan to preside and address the minister, Mr. Mordy to preach, and Mr. Anderson to address the people. Mr. Tolmie submitted the Home Mission report, setting forth that he had secured the grants asked for, but had failed to obtain a missionary for the Manitoulin Island. A resolution was passed thanking the Students' Missionary Society of Knox College for the services rendered by them in the mission field in this Presbytery last summer, and asking such assistance next summer as they may be able to give. It was agreed to take up the remits and the appointment of commissioners to assembly at next meeting of Presbytery.—JAMES GOURLAY, M. A., *Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham in St. Andrew's Church, on the 19th December. There was a good attendance of ministers and elders. Mr. McRobbie reported progress in reference to the fund for defraying the travelling expenses of the Commissioners to the General Assembly. There was read an extract minute of the Board of French Evangelization concerning leave of absence to Rev. C. Chiniqy; also a letter from Mr. Chiniqy on the same subject. It was moved by Mr. Gray seconded by Mr. Coltart and carried, "Inasmuch as a communication has been received from the Board of French Evangelization of 2nd December, stating that they have granted leave of absence to Rev. Chas. Chiniqy, ordained missionary under charge of the Board, at St. Ann, Illinois, to lecture on Romanism for five or six months in the chief cities of Britain; and inasmuch as the Rev. C. Chiniqy, has made known his intention of entering upon such mission early in January next, the Presbytery agree to offer no objection to the action of the Board of French Evangelization, and to grant to the Rev. Mr. Chiniqy a certificate of standing as ordained missionary within the bounds of the Presbytery. Mr. Peter I. Uzelle was received as a catechist, and appointed to labour in the County of Essex. The following minute was adopted in reference to the late Mr. Chesnut: "Inasmuch as it has pleased Almighty God to remove by death James Watt Chesnut, minister of West Tilbury and Comber, the Presbytery desire to place on record an expression of the loss which it has thereby sustained. A long public life testifies to his unblemished Christian character. During a ministry of nearly thirty years, Mr. Chesnut has given evidence of his constant attachment to truth, his earnestness as a preacher of the Gospel, his faithfulness as a pastor, and his zeal for the promotion of every good work. While as a Presbytery we sorrow that a wise counsellor, a genial friend and brother we loved has been taken from us, we are truly sensible of a still greater and deeper sorrow, and unite in a fervent prayer that God may be a father to the fatherless and a husband to the widow, that His grace may be sufficient for them in their great bereavement, and that when their warfare is accomplished they may enter with him into that rest and sleep in Jesus." It was agreed to hold the next regular meeting in the First Presbyterian Church, Chatham, on the third Tuesday in March, at eleven o'clock a.m. It was further resolved to hold on the evening of that day a conference on the State of Religion. Mr. Gray was appointed Moderator of the Session of West Tilbury and Comber. Leave was granted to Calvin Church to borrow \$750. Mr. Scott was appointed to frame a report on last year's financial and statistical statement of the Presbytery.—WILLIAM WALKER, *Pres. Clerk*.

BE KIND TO YOUR PASTOR.

At this season of the year congratulations are interchanged, gifts are bestowed, friends are visited, and a high time of enjoyment comes to many happy homes. How is it with him who spends and is spent for the spiritual well-being of the flock over which he has been appointed the shepherd? He studies, he prays, he preaches for their benefit—he is with them at joyous times and in seasons of sorrow for their comfort—he baptizes their children, he marries them, and when death comes he mingles his tears with theirs. What an oversight, what neglect, what ingratitude to forget the pastor when all others are making merry and exchanging gifts. In very many cases he has no relative's house in the place where he resides, and it may be none but at a great distance. He is a stranger in the place so far as relatives are concerned. If neglected socially by those to whom he ministers, he may be wholly neglected. Having no relative's house to visit and no relative to visit his, if overlooked by the families for whose good and happiness he lives and labours, and denies himself, he may spend a lonely Christmas and a melancholy New Year. But who will be the greatest sufferers? On whose side will the greatest loss be? Will it not be on the side of a thoughtless unkind and ungenerous people? May not leanness be sent into their souls? Oh, how would a little attention, a little kind remembrance when most others are being so remembered, cheer the weary anxious pastor burdened with cares of which his people know but little—how would it stimulate him to labour more faithfully, to study more closely and pray more earnestly for the people's good. How would it promote good will, and love, and harmony, and often prevent much that is unhappy in the pastoral relation and prolong this relation itself through many happy years. Why should the humble, faithful pastor be neglected on festive seasons? Be kind to your pastor, it will be good for yourself, as much so if not more, than for his good.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

A regular meeting of the Society was held on 9th Dec., in the Divinity Hall. The President occupied the chair and conducted the opening exercises. It was agreed to pay all students sent out under the auspices of the Society during the Christmas holidays at the same rates as those employed in the summer. We have three men so employed. Reports were read by Messrs. Grant, Campbell and Steele, which were listened to with much interest by those present. Mr. Grant was employed by the Presbytery of Guelph at Eden's Mills, near Rockwood. His efforts were much appreciated by the people, as the Society has found out from outside sources, and his own account modestly relates. Eleven new members were added to the roll during his *regime*, Mr. Smith of Guelph dispensing the sacrament. This being an old congregation, the work was not mission work, properly so called, but excellent service was rendered as an interim pastor by Mr. Grant.

Mr. Campbell laboured under the care of the Owen Sound Presbytery, at Bentinck and Crawford. He reports a harmonious people, working well together in the good cause, although split up into three denominations. Such a felicitous state of things must be owing, surely, to the efforts of those having the spiritual oversight of the people. There is a very good Sabbath school, were told, and altogether the ministrations of Mr. Campbell have been honoured by his Master, and done honour to his Church and his College. Mr. Scott, of Knox church Owen Sound (an old Queen's man), dispensed the sacrament. That Mr. Campbell was appreciated by the people, is amply testified to by the fact of his receiving a valuable money gift on his departure, and also that he was sent there on the express invitation of the stations. There was one thing brought out at this meeting again, for it is nothing new, which grieves us not a little. It is this, that for the past five or six years there has always come from the western men (*i.e.*, the students sent out to labour in western Ontario) the complaint of a very decided feeling against our College, amongst the eldership and laity of the Church. There is no doubt that this is a fact. "We speak that we do know and testify that we have seen." Our men come back to tell us "the people ask, can any good thing come out of Queen's?" The ruling elder of our Church, in a little western village, where one of our men was labouring last summer, was visiting lately, not 100 miles from Guelph. Speaking on

church matters, he told his friend that when the session heard that a Queen's student was to be sent to them, they resolved to *lock the door on him*. It was with difficulty that a hearing could be procured for him, and now these people declare (going to the other extreme), that they never had the Gospel faithfully preached till — came. The church has been enlarged and a gallery put in, to suit the ever increasing needs of the congregation. The gentlemen who reported at this meeting had the same story to tell, and from Collingwood, Ont., Muskoka, Parry Sound, Osprey, Arthur, Maganettawan, etc., the tale has been repeated again and again. The Church is one now, and we glory in it. The same Gospel is preached by the students of Manitoba, Knox, Queen's, Montreal, and Dalhousie, and the effects of each are, or ought to be, for the extension of one common interest.

What is this feeling, and from whence does it spring? Is it jealousy? or a groundless prejudice, because of forgotten controversies of forty years ago? Neither, we should hope. If students are the same at other colleges as they are with us, they are incapable of such a petty spirit as the first, and the common sense of the people must surely be a safeguard against the second. It cannot, therefore, come from students or people, and yet the feeling is there. It cannot possibly originate from the *leaders* of the Church.

It is not from the action of our men in the field, because wheresoever they have been sent, they have "quitted themselves like men." Quite often we have a petition sent in for the return of a favourite student. In every case where this theory regarding Queen's has previously existed, it has disappeared after an actual trial of her sons.

From whence is the feeling? Is it creditable that it is fostered by the rank and file of the clergy and eldership? Surely, surely, it cannot be.

Mr. Steele's report was one of great interest. Partly because he was one of our own missionaries, and partly because his field of labour was in our own county. His station was on the K. & P.R., among the miners and navvies, and at the Mississippi. He also did service at Caldwell's Mills, among the lumbermen and employees generally. He had three services each Sunday, and several regular week-day meetings besides. It was a tale oft told, of long journeys, no roads, indifferent accommodation, and a very careless people. He had to confront much drunkenness and vice, because of illicit traffic in villainous whiskey, which nearly crazes the poor fellows who indulge in it, and the most of which is drunk on the Sabbath day. Still, much good was done, and a general desire expressed for a continuation of such service. The men paid well, as, indeed, that class of men always do, and, what is better, seemed to feel the efforts made to ameliorate their spiritual condition. With the progress of this railway we should like to keep pace, as we have been the first to give the settlers the Gospel in this region, and the people, as a rule, never forget that fact. Another man ought to be sent next year, but for the funds, Mr. Editor, the funds. The meeting was closed with praise, prayer, and the benediction.

The Treasurer begs to acknowledge with thanks the following contributions: Congregations of South Finch, per Rev. Geo. Macarthur, B.A., \$20; Mattawa, per P. F. Langill, B.A., \$30; Madoc, per Jas. Murray, B.A., \$30; South Sherbrooke, and 3 and 6 line Bathurst, per John Moore, B.A., \$5.32; Dominion City, Man., per L. W. Thom, \$18; Kirkhill, per D. A. McLean, \$15; L'Amable, per M. McKinnon, \$10.75; Lake Tallow, per Alex. McAulay, \$3.50; Crawford, per Neil Campbell, \$5.15; Eden's Mills, per Jas. A. Grant, \$10; Gandier and Bleek's Corner, per A. Gandier, \$11.10; total \$158.82.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON II.

Jan. 14, 1883.

THE ASCENDING SPIRIT.

{ Acts 2, 1-16.

GOLDEN TEXT.—"And they were all filled with the Holy Ghost."—Acts 2: 4.

CONNECTED HISTORY.—After Christ ascended into heaven the disciples returned to Jerusalem, and continued together in prayer. They selected Matthias by lot to take the place of Judas the traitor among the apostles. They received the gift of the Holy Ghost on the day of Pentecost.

NOTES.—Pentecost, Greek word for "fiftieth," the se-

cond of the three great Jewish festivals or feasts; the Passover (in April) being the first, and the feast of Tabernacles (in October) the third; Pentecost was kept fifty days after the Passover (or in June); and was called also "feast of weeks" (Deut. xvi. 9, 10). Parthians, Medes, Elamites, dwellers from the countries which were eastward of Palestine. Parthia was south of the Caspian Sea; Media lay east of Assyria and northwest of Persia; Elam or Susiana, of which Shushan was the capital, was north of the Persian Gulf, east of the Tigris river, and south of Media. Mesopotamia—between the rivers, that is, the land between the Euphrates and Tigris rivers, the home of Abraham (Acts vii. 2). Cappadocia, Pontus, Asia, Phrygia, Pamphylia, these were Roman provinces or proconsular divisions of Asia Minor, in the north-west corner of the continent of Asia; Cappadocia was in eastern central Asia Minor; Pontus was south of the Black Sea and north of Cappadocia; Asia was the most western division, comprising three or four smaller divisions of Asia Minor, its capital was Ephesus; Phrygia was east of and later was included in the province of Asia; Pamphylia was a central province, lying on the Mediterranean. The languages of these were probably dialects of the Greek and Syriac. Libya sometimes meant all Africa, but here, the country west of Egypt, of which Cyrene was the chief city, from whence came Simon who bore the cross of Jesus (Luke xxiii. 26). Cretes, dwellers on an island in the Mediterranean south of the Aegean Sea, and now called Candia. It has the classic Mt. Ida, and Virgil speaks of its 100 cities; Paul refers to the people as proverbially called liars (Tit. i. 12), a reputation they are still said to maintain. Arabians, dwellers in Arabia, a large country south and east of Palestine. The people from all these countries were Jews or Jewish proselytes, who had come to Jerusalem, either for the holy feasts or permanently to dwell in the city.

I. DESCENT OF THE SPIRIT.—Ver. 1.—Pentecost: so called from being fifty days after the Passover. Called "Feast of Weeks," in Deut. 16. One of the great Feasts (Deut. 16: 16). One accord: lovers of God like to be together; with one wish and desire.

Vers. 2, 3.—Sound: like a mighty rushing wind, came a sound, and tongues of fire seemed to be on each of them. And thus, with something of the *visible*, the Holy Spirit came to them. If one had been absent, Peter, or John, or Matthias, what a loss to him. Let us always be present where duty calls.

II. THE GIFT OF TONGUES.—Ver. 4.—Filled: lived, and moved, and spake, under the influence of that controlling Spirit. So may we have all the comfort, and joy, and love, and just as much of the *power* as God sees best.

Ver. 5.—Devout men: serious, religious men, from among the Jews in other lands.

Ver. 6.—The multitude came: the reason "devout men" are mentioned, is doubtless to let us understand that the multitude that heard Peter was largely composed of moral, good men, who were anxious to know the *truth*, whatever it was. Such are never disappointed.

Ver. 7.—Amazed: it seemed to them—as it was indeed—a miracle, that these "Galileans" should be able to speak in all the dialects any of them spoke, in all the lands they came from.

Ver. 8.—Own tongues: the nations hear now, each in their own tongue. But these languages have to be learned. But whether by inspiration or study, Christ has been, and is being, preached in all languages.

Vers. 9-11.—Parthians: Wonderful works: not only was the speaking itself a wonderful thing, but the facts spoken of—the life, and death, and resurrection, and ascension, and atonement of Christ—were more wonderful still.

Ver. 12.—In doubt: not necessarily unbelief, but were wondering what all this would lead to?

Ver. 13.—Others: some, ill-disposed, and (perhaps not listening to the disciple who was talking in their own language, but to others they could not understand) began mocking. "Understanders" are not generally "mockers."

III. PETER'S FIRST SERMON.—Ver. 14.—Peter: it was a great distinction to be the preacher of the first Gospel sermon, but let not the man who is just coming down the pulpit steps from preaching the *last* Gospel, or the teacher, at this moment engaged with his class, think he has a less blessing.

Ver. 15.—Not drunken: it is often necessary solemnly to refute a very stupid or ridiculous slander. Nothing is unimportant that affects character and reputation. Drunkards are they "who tarry long at the wine." Men are not often drunk at nine in the morning. On their holy days, the Jews neither ate nor drank till after the morning sacrifice (nine o'clock). We see, then, that the disciples had *met early*. "Early will I seek Thee," says David. Early in the day; early in life—*now!*

Ver. 16.—This: outpourings like these were promised in the prophecies. Joel is quoted by Peter. The men to whom he spoke believed the prophets (as far as they understood them), and therefore Peter appeals to the prophets. Paul—to the Athenians, who knew nothing of the prophets—appealed to their conviction of a great Supreme First Cause. Every man has some right conviction we can appeal to.

PRACTICAL TEACHINGS.

1. Pentecostal blessings come in answer to united, persevering prayer.
2. These may come suddenly and powerfully.
3. Cloven tongues as of fire rested on each disciple: each believer may now receive a special blessing.
4. The work of the Holy Spirit cannot be hid.
5. Those filled with the Spirit must speak of the mighty work of God.
6. Some will become serious inquirers; others sneer and mock at the truth.
7. The enemies of the Gospel are to be kindly treated and answered.

SEEK PENTECOSTAL BLESSINGS.

OUR YOUNG FOLKS.

SCHOOL-BOY THEFTS.

Some thirty years ago a brilliant young fellow at Yale, finding his standing had become low, for lack of hard, patient study, fell into the habit of using translations, of copying the work of more thorough students, and of meanly borrowing help here, or a hint there.

The subterfuges, cleverly managed, proved successful. He gained credit for scholarship which he did not deserve, and graduated with high honours.

He entered the ministry, with the honest intention, let us hope, of serving God faithfully. He had an unusual amount of intellectual force and indomitable energy; he was a genial companion, a sympathetic friend.

His popularity in the sect to which he belonged, increased until from the pulpit of a village church, he was called to the charge of one of the largest congregations in the Atlantic cities.

He filled the position with honour for a year. Then he grew nervous, unable to write with fluency or power.

Now came the fruit of former wrong-doing. The old pilfering habit of his boyhood had left its weakening effect on his character. When he picked out a sermon Sunday after Sunday from Barrow, or Jeremy Taylor, or Bossuet, altered and preached it as his own, the fault seemed a venial one to him. His conscience was not disturbed by it as it would have been if it had never been seared. When some of his congregation lingered to thank him for the truths so well spoken, he went away with no feeling of remorse that he had deceived them.

This man was able to perceive right and wrong in other things; here he was purblind. But the day of reckoning came. His thefts were detected. He was put upon his trial before the church, found guilty, and dismissed, a disgraced minister.

There is no fault, however petty, in which we indulge ourselves as boys and girls, which will not impair our moral sense as we grow older. To use the old simile once more, the tree is bent like the twig. The twig may hardly be conscious of the slight defection, or show it to the keenest eye, but the crooked, distorted, trunk stands forth in the long years that follow, monstrous in its shame and deformity.—*Christian Chronicle.*

IS THE PICTURE LIKE?

This is how "The Hawkeye" speaks about boys. He seems to know all about them:—

"An exchange says a boy will tramp two hundred and forty-seven miles in one day on a rabbit hunt and be limber in the evening, when if you ask him to go across the street and borrow Jones' two-inch auger, he will be as stiff as a meat-block. Of course he will. And he will go swimming all day and stay in the water three hours at a time, and splash and dive and paddle and puff, and next morning he will feel that an unmeasured insult has been offered him when he is told by his mother to wash his face carefully, so as not to leave the score of the ebb and flow so plain

as to be seen under the gills. And he'll wander around a dry creek bed all the afternoon piling up a pebble fort, and nearly die off when his big sister wants him to please pick up a basket of chips for the parlour stove; and he'll spend the biggest part of a day trying to corner a stray mule or a bald-back horse for a ride, and feel that all life's charms have fled when it comes time to drive the cows home; and he'll turn a ten-acre lot upside down for ten inches of angle-worms, and wish for the voiceless tomb when the garden demands his attention, but all the same, when you want a friend who will stand by you and sympathize with you, and be true to you in all kinds of weather, enlist one of the small boys."

A LITTLE CHILD MAY BE USEFUL.

I may, if I have but a mind,
Do good in many ways;
Plenty to do the young may find,
In these our busy days.
Sad would it be, though young and small,
If I were of no use at all.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try, each day and hour,
To act upon this plan;
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may do better by-and-by.

A CHILD'S HEART.

The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down on a curbstone to rest. A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the oldest child asked:

"Are you sorry because you haven't any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I'm sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever," sobbed the old woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Benny isn't afraid you may kiss him four times, for he is just as sweet as candy."

Pedestrians, who saw three well-dressed children put their arms around that strange old woman's neck and kiss her, were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go:

"O, children, I'm only a poor old woman, believing I'd nothing to live for; but you've gave me a lighter heart than I've had for ten long years."

"NO USE."

"I don't believe that there is any use in doing all these examples in long division. I have done two or three of them and I know how just as well as though I had worked them all out on my slate."

"But practice makes perfect, Fred," was the answer of a school-mate.

"I am as perfect as I want to be in long division, anyhow," the boy said in reply.

When examination day came, Fred failed in coming up to the required standard of "passing" in all his studies. He failed in long division.

"There is no use studying every moment of time; I must rest occasionally," he said again later in the winter.

So he failed again, and this time it was in all his studies. In two or three years Fred went away from home to learn a trade. For a little time he did well, but one day he said to himself:

"There is no use in my working every moment." And from that time he began to lose the confidence of his employer.

"I don't think that you are the right boy for me, or else you are not learning the right trade," his employer said to him one day; and so Fred was discharged.

Fred went into business for himself, and for a while he prospered. But, as before, he said:

"There is no use in applying myself so closely to my business," and the result was that he failed utterly of succeeding in it.

So it was all through life; he failed in everything he undertook, and his "no use" reasoning ruined him.

Don't reason in that way, boys, for there is use in doing everything well, and in sticking to it.

LITTLE CHILDREN.

My friend Ruth was fourteen on her last birthday, and is nearly as tall as her mother, but her father still calls her his little girl.

"Seems to me, if I were as tall as you, I wouldn't want to be called a little girl," said her brother Ralph, who, though but twelve, already thinks himself quite a man. "I hope I shall never be too old to be called my father's little girl!" said Ruth, nestling closer in the loving arms. And as I listened to their talk, I remembered that the dear Christ called His followers "little children." The Christian, though wearing the silver crown of "threescore years and ten," is never too old to be called God's little child, "for of such is the kingdom of heaven."

LITTLE Fanny is being trained to a praying habit of life, and gives good evidence of earnest piety. She had been observed by her parents, when corrected for some waywardness, for a time to go into an adjoining bedroom, and after a little to return with sunny face and to kiss her offended parent, and to ask forgiveness. Once, when the struggle was intense, she was gone an unusual time, and her father sought her. He found her on her knees wrestling for victory, and she came out happy in her triumph. Thus her character is rapidly developing into conscientious and beautiful symmetry.

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