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Whole No. 736.

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To clean furniture that is not varnished, rub with a cloth wet with kerosene.

POWDERED rice sprinkled upon lint and applied to fresh wounds will stop bleeding.

SURE CURE FOR RHEUMATISM.—If the system is properly cleaned by some medicine that acts upon the bowels, kidneys and skin, such as Burdock Blood Bitters, and the sufferer will use Haggard's Yellow Oil according to directions, there are few cases of rheumatism, however bad, but will yield promptly to the treatment.

To brighten or clean silver or nickel plated ware, rub with a woollen cloth and flour.

CEILINGS that have been smoked by an oil lamp should be washed off by soda and water.

THERE is nothing better than cold water, applied several times daily, for preserving, strengthening and cooling the eyes.

WILL TAKE OATH TO THE FACT.—Edward Cousins, of Ranson, declares he was at one time nearly dead from the effects of a terrible cold and cough. He tried many remedies, but Haggard's Yellow Balsam was what cured him. He speaks in highest praise of it in other cases, and adds that he is willing to take oath to his statements.

THE CHILDREN'S BEDS.—All children should, when practicable, sleep in separate cots, with light but warm clothing, and care must be taken that they go to sleep happily and peacefully, without worry, grief, or fear; and that on awaking they rise immediately and are quickly dressed.

FISH FRITTERS.—Take any kind of cooked fresh fish and remove all the bones, and chop it finely with half the quantity of bread crumbs. Add half the quantity of cold, mashed potatoes. Mix into balls, after seasoning well with salt and pepper, with a little cream or milk, and one egg well beaten. Fry the fritters in boiling hot lard, and serve on a hot platter, garnished with water-cresses or parsley.

CHOCOLATE CREAM DROPS.—Mix one-half a cup of cream with two of white sugar. Boil and stir full five minutes. Set the dish into another of cold water, and stir until it becomes hard; then make into small balls about the size of marbles, and with a fork roll each one separately in the chocolate, which has, in the meantime, been melted in a bowl over the boiling tea-kettle. Put on brown paper to cool. Flavour with vanilla, if liked. This amount makes about fifty drops.

A NEGLECTED FOOD.—One most valuable article of food is strangely neglected in the houses of many working folk—rice. It is cheap, wholesome and nutritious, and it may be cooked in a great variety of ways. All vegetable and farinaceous foods are nutritious, and, when properly prepared, digestible. They are not equal to animal food in nutriment, weight for weight. Chemists say that a pound of meat is about equal in nourishment to a pound and a half of rice or bread. But the cost of a pound of meat is equal to that of four pounds of these.

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MASHED POTATOES.—Boil, or steam, in the usual way, the necessary quantity of potatoes to serve for two dinners. When soft and mealy, remove them from the pan, turn one-half into a bowl with a pinch of salt, and put them away for next day; the other half must be rubbed through a hot wire sieve. Put a quarter of a pint of milk into a saucepan, and add about an ounce of butter. Set the pan on the fire, and as soon as the milk comes a boil, stir in the sifted potatoes; beat all together briskly over the fire for a minute or two, add salt and pepper to taste, and turn into a very hot dish. They are better when served at once.

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Notes of the Week.

THE Ontario Society of Artists have on exhibition a fine collection of originals, from which beautiful engravings in the *Century* magazine have been taken. Some are exquisitely finished paintings, others are plain but accurate and faithful sketches. It is decidedly interesting to examine these pictures by several of the leading artists on this continent.

MR. JUSTICE STEPHEN, the friend of Thomas Carlyle, says the *Christian Leader*, has passed two heavy sentences on a "gentleman" named Vivian Arthur Webber, who admitted having slandered two ladies. The first and lighter sentence was four months' imprisonment with every form of indignity such as rogues and thieves suffer, a fine of £150, and to find sureties for five years. The second and more scathing sentence was, "You are a wilful and malicious liar!"

ON this democratic continent we are now to be favoured with the presence of two princes of the Roman Catholic Church. Archbishop Gibbons, of Baltimore, will represent the Holy See in the neighbouring Republic, while Archbishop Taschereau will be invested with like honour in this Dominion. The former prelate has been invested with the insignia of his high office; but the Canadian Cardinal, it is said, will have to wait for his elevation till June, when a special nuncio from Rome is expected to arrive with the biretta.

THE annual thanksgiving meeting of the Toronto Hospital for Sick Children was held last week in the Union Mission Hall. There was a large attendance of ladies. Mayor Howland presided. Short addresses were delivered by Rev. D. J. Macdonnell, Rev. P. McF. McLeod, Rev. Dr. Castle, Mr. Gooderham and others. The subject of building a new hospital for sick children was referred to, but nothing definite was done. This, one of Toronto's many charities, is doing a Christ-like work and, having the entire sympathy of the citizens, is fully entitled to support.

MR. A. T. WOOD, M.P.P. for North Hastings, has introduced a bill into the Legislative Assembly for the purpose of excluding minors from billiard rooms. It was very favourably received, and passed its second reading without a division. The only objection it encountered was on account of its sanctioning corporal punishment on obstinate offenders. Billiard playing in saloons cannot be defended as an innocent amusement. The associations are anything but good, and the temptations are such that many young men have found that the billiard room led down an inclined plane. It is satisfactory to see a measure like that introduced by Mr Wood becoming law.

THE tenth of the series of Monday Popular Concerts in the Horticultural Gardens Pavilion was attended by a large and appreciative audience. The Toronto Quartette Club played, with their accustomed excellence, selections by distinguished composers. A minuet and trio composed for them by Dr. Strathy, a Toronto musician, was rendered with pleasing effect. Another novelty was the exquisitely skilful zither playing of Fraulein Berger. It seemed, however, that such an instrument is not particularly well suited to a large hall. The very effective singing of Miss Annie

Howden, a promising Canadian *artiste*, was enthusiastically received. Lille-Lehman, M. Ovide Musin, and Herr Kummel, the pianist, are announced for next concert.

THERE is a noticeable advance in musical taste and culture; but, strange to say, a corresponding improvement in general congregational singing is not so conspicuous. Why is it that in the service of praise many worshippers fail to join? The choir may sing with taste and devout reverential expression, but it is to be regretted that the singing is chiefly left to them. It is also singular that so little effort is being made to bring about a better state of things. St. Andrew's Church, Toronto, has made a move in the right direction. A congregational practice under the leadership of Mr. Edward Fisher has been begun. Similar meetings in other congregations would effect a much needed improvement in an important and essential part of public worship.

THE Ontario Minister of Education has introduced a Bill for the improvement of Mechanics' Institutes. Its chief design seems to be the increase of popular interest in and aid to these important educational institutions. It also seeks to facilitate the formation of art schools and evening classes. It came out in the discussion on the second reading that the largest demands on the libraries were for fiction. Out of 528,000 volumes read, 322,000 belonged to this branch of literature. That highly esteemed individual, the general reader, has a decided taste for fiction. Where public libraries have been established much the same ratio prevails. The Minister of Education desires to encourage a more useful and practical course of reading. Fiction has its sphere but does not always keep within it.

IT is stated that during the last session of the Protestant Committee of the Council of Public Instruction, held in Quebec, February 3, a petition from the Quebec Provincial Woman's Christian Temperance Union, asking that instruction in physiology and hygiene, with special reference to the effects of alcohol, tobacco, opium and all narcotics upon the human system, be made compulsory in all schools receiving Government aid in the Province of Quebec, was submitted. After careful consideration it was, on motion of Sir William Dawson, seconded by Venerable Archdeacon Lindsay, unanimously resolved, that, as preparatory to the introduction of physiology and hygiene into the schools, the subject be required and a text-book thereon appointed in the regulations for the examination of teachers, and that the Principal of the McGill Normal School be requested to report to the Committee as to the instruction in physiology and hygiene therein, and that this resolution be communicated to the president of the Woman's Christian Temperance Union of the Province of Quebec.

AN enthusiastic meeting of those opposed to Home Rule in Ireland was held last week in Toronto. The hall where the people assembled was filled to overflowing long before the hour announced for the proceedings to begin, and hundreds were unable to obtain admission. The speakers assumed that Home Rule in Ireland meant the dismemberment of the British Empire. It is quite true that speakers in Ireland, the United States and in Canada have openly avowed this as the intention of the movement. It is, however, equally plain that Mr. Gladstone and the leading members of the British Cabinet have distinctly asserted that the integrity of the Empire is the basis on which any Home Rule measure can be granted. The Ulster Protestants are unanimous in their opposition to Home Rule in any shape. It is obviously imperative, however, that an earnest and statesmanlike effort to settle the Irish question must in the interests of all concerned be speedily made. Whether Mr. Gladstone's forthcoming measure will solve the problem remains to be seen.

AN able paper on "Over Pressure at School," by Dr. Daniel Clark, appeared in a recent issue of the

Globe. It concludes with the following sensible suggestions: Were I to formulate the prominent natural features of the mind which need education I would say: Quality (tone), quantity (power), tension (endurance), variety (scope), control (habit). These are given to us as a legacy, and to no two alike, but proper training increases them to a wonderful degree if guided with wisdom and discretion. Education should be conducted somewhat as follows: First, no teaching beyond object lessons up to six years of age; secondly, object lessons with reading and writing up to nine years of age; thirdly, reading, writing, arithmetic in its four primary divisions, and geography up to twelve years of age; fourthly, the preceding with history and primary arithmetic and grammar up to fifteen years of age; fifthly, from this age such studies as will assist the girl in feminine duties and the boy to some definite employment or profession; sixthly, no studies in the evening until after fifteen years of age; seventhly, three hours daily of school time up to nine years of age, four hours to twelve, and six hours until fifteen years of age; eighthly, after fifteen years of age studies to be intermingled with congenial and useful mechanical work. This to apply to both sexes.

A LETTER was published by Lord Montagu, who had sought refuge in the Church of Rome and finding that he had been disappointed, wrote a letter to a dignitary of that Church who, like himself, had left the Anglican communion without finding the repose he craved. It was taken for granted that the illustrious Churchman was Cardinal Manning. This mistaken inference has afforded the Cardinal a splendid opportunity of denouncing the letters as forgeries; but Mr. John Hague, of this city, communicates to the daily press Lord Robert's reply to an inquiry touching the genuineness of the correspondence, as follows: Sir, I have received your letter and the two enclosures. My letter of February 19, 1883, is, as far as I can see, correct. It was addressed to a "Monsignor" of the Roman Catholic Church. His reply, dated 20th February, 1883, seems also to be correct. As that Monsignor is alive, and as the knowledge of his name would subject him to bitter and life-long persecution, I refrain from giving his name. The editor who published the letter made a not unnatural mistake in ascribing the Monsignor's letter to Cardinal Manning because a letter of mine, addressed to Cardinal Manning was published just before it in the English papers. With regard to the Monsignor's letter, it is authentic and extant, and the Monsignor deservedly holds a very high position, which is mainly due to his excellent qualities and character. I have the honour to be, sir, your obedient servant, Robert Montagu.

IN his last Monday Lecture Joseph Cook said: Labour is ascending the throne of politics. The age of the workingman has dawned for the whole English-speaking world. Universal suffrage gives even Lazarus a ballot. He is not likely to rest contentedly at the gate of Dives, without attempting to employ his political power for the amelioration of his condition. Face to face with the London riots, with vast national and international societies of workingmen, and with a breadth of suffrage which is at once the glory and the peril of modern civilization, it is hazardous to commit oneself to definite public positions on the topics of capital and labour; and yet it becomes every year more imperatively the duty of thoughtful citizens to have clear and sound opinions on these vexed themes. For one, I hold the following industrial creed: First, a fair day's wages for a fair day's work ought to be at least twice what the labourer must pay for his food, and more, according to his skill and the demand for it; secondly, fair wages, thus defined, tend to increase rather than to diminish fair profits. For, thirdly, the chief mischief in the industrial world is not overproduction, but under-consumption. Fair wages broaden the market; starvation wages pinch it. Fourthly, the most effective Church help or State help for workingmen is that which leads to self-help, fifthly, neither capital nor labour, neither Church nor State, has a right to impair freedom of contract; sixthly, when rich and poor, under republican institutions, easily change places from generation to generation, the cause of the poor man is every man's cause, and the cause of the rich man is every man's cause.

Our Contributors.

THE SOURCE OF THE SOPORIFIC.

BY KNOXIAN.

The Soporific is a dull, sluggish, canal-like river that rises in the low headlands of Monotony, flows through the valley of Stupidity, and empties into the ocean of Slumber. The Soporific is a good deal more like a canal than a river. Dr. Willis used to say half a dozen times in each lecture on Homiletics: "Ah, gentlemen, beware of the Soporific; beware of the Soporific." The good man knew the Soporific was a dangerous place. He avoided it himself, and he wished the young men to avoid it too. The frequency and earnestness with which he used to say, "Ah, gentlemen, beware of the Soporific," showed that he feared some of the students might one day be drowned in the sluggish waters of the Soporific. His fears were far from groundless. A few did finish up in that way. In fact, whole congregations have been well-nigh lost in the Soporific.

The source of the Soporific is Monotony. Monotony in preaching and speaking is of two kinds—monotony of matter and monotony of manner. Both kinds are bad. Both kinds produce the Soporific. The Soporific is also a bad thing. It makes some hearers dull, heavy, sluggish, sleepy. It makes others restless, cross, irritable. Out of ten men opium may stupify nine and make the tenth excited. It is so with the Soporific. It usually makes nine men sleepy and the tenth irritable. It is a bad thing. No wonder Dr. Willis used to say so often: "Ah, gentlemen, beware of the Soporific."

In this paper we may confine our attention to one kind of monotony—monotony in matter. If this topic turns out well we shall leave monotony in manner for another day. If it does not turn out well then we shall say something now on both points. A preacher that never had the pleasure of our acquaintance used to say he always took a number of verses for a text, so that if he got persecuted in one city he could flee to another. That is exactly how we are going to discuss this topic. If we run short of matter on monotony in matter, then we shall flee to monotony in manner.

By the matter of any sermon or speech let us understand its thought, the emotions with which the thoughts are uttered, and the form in which they are expressed. We think we hear a host of critics shout: "That arrangement is not philosophical, it is not logical, it is not scientific." All right, brother. Go on with your hair-splitting, and we will go on with our paper. Monotony in mental operations consists in doing substantially the same kind of mind work in every effort. One man argues all the time, and the people soon become weary of argument. Another paints in every effort, and, no matter how well he may paint, people tire looking at pictures. A third exhorts, and the most useless and tiresome of all forms of address is continued exhortation. A fourth strings anecdotes together like beads with no connection but the string, and people tire of the stringing. Continued arguing, continued painting, continued exhorting, and continued anecdoting become monotonous, and monotony always ends in the Soporific.

Monotony of feeling is quite as dangerous as monotony of mental operations. If a preacher feels sad in every sermon people soon tire of his sadness. If he is sour every Sabbath they soon tire of his sourness. If he smiles on them at every service they soon cease to admire the smile. It is not necessary, however, to enlarge on this point. Few ministers can feel monotonously even if they try. The experiences of ministerial life are sufficiently varied to prevent monotony of feeling.

Monotony in the form of address never fails to produce the Soporific. Sentences of the same length, the same force, the same form, will bring on the Soporific in spite of the best delivery. The best elocutionist that ever breathed cannot utter such composition for forty minutes without producing weariness. They may be good sentences, well constructed, skilfully rounded, cleverly balanced, but the simple fact that they are all alike makes them monotonous. As you sit and listen they march past in single file, each one painfully like its forerunner. At first you may admire them if they are good sentences, but after you have listened ten or fifteen minutes the monotony becomes tedious and you feel like shouting: "Oh, do

give us a change. Ask a question. Make a point of exclamation. Shorten up one period, and make another a little longer. For any sake make a climax. Give us a change of some kind."

It is quite possible to have monotony in variety. For example, if a preacher always argues in the same place in his sermon, and paints in the same place, and exhorts in the same place, monotony will come as certainly as if he argued all the time, or painted all the time, or exhorted all the time. Monotony of arrangement is quite as bad as monotony of any other kind. The people soon learn where to expect the argument, or the picture, or the exhortation. If they always find it in the same place they soon tire of finding it. Perhaps the best remedy is to do occasionally just what they don't expect you to do. Where they expect an argument to come in put in an illustration. Where they expect an illustration come down upon them with a syllogism. They nearly always expect the appeals at the close. Spring an appeal on them here and there throughout the sermon. Let it come down like lightning out of a clear sky. This may not be according to the rules of Homiletics, but it is better to break the rules occasionally than to break up the congregation. Rules are good, but a too rigid adherence to rules may bring on the Soporific.

Monotony of subject never fails to produce the Soporific. No matter how talented a preacher may be, he cannot discuss the same topic continually without becoming monotonous. The importance of the subject cannot save him. Constant hammering at one fact, or one doctrine, or one duty, or one sin, always brings on the Soporific. It is a curious fact that if a preacher makes a hobby of preaching on one thing his utterances soon have less influence in regard to his hobby than the utterances of a man who preaches on truth in its proper proportions. This is one of the penalties that a specialist usually has to pay for not presenting truth in its proper relations. If a man preaches on Temperance every Sabbath, or drags the subject in when everybody can see that his text has nothing to do with it, he very soon has less influence in regard to Temperance than one who does not drag it in. His utterances become monotonous and the monotony brings on the Soporific. It always does.

Why should anybody wonder that monotony in discourse is always distasteful? There is no monotony in the good book. Moses is never monotonous. David sings with marvellous variety. Job was sorely troubled, but his speeches abound in climaxes. Paul was not monotonous when he addressed Felix. He didn't bring the Soporific on the governor. He made him tremble.

There is no monotony in the book of nature. We have hill and dale, flower and forest, lake and river, ocean and mountain top. What a dull world this would be if all the men in it were the same in size, the same in weight, and had exactly the same features, the same complexion, the same gait, the same tone of voice—the same everything? What would life be worth if all the women in the world were so much alike that when our wives and daughters went into company we should have to label them so that we might distinguish them from other people's wives and daughters? The Creator has ordained that there shall be infinite variety in the heavens above, the earth beneath, and the waters under the earth. If there is pleasing variety everywhere in God's Word and God's work, can we wonder that His rational creatures who have any taste don't like monotony in speeches, sermons and singing?

THE ORIGIN OF RELIGIONS.

PROF. F. MAX MULLER'S HIBBERT LECTURES.

BY DR. F. R. BEATTIE, BRANTFORD.

(Concluded.)

The fourth lecture deals with the worship of tangible, semi-tangible and intangible objects; and it is in this connection that the author's theory appears. The various sense objects found in the universe supply the materials of the theory. In relation to the sense of touch these sensible objects are divided by Muller into three classes. Some sense objects, such as stones, flowers, drops of water, etc., are *tangible*, others, such as trees, mountains, rivers, etc., are *semi-tangible*, and others, such as the clouds, sun, sky etc., are *intangible*. The first class gives what are usually regarded as *fetiches*, the second supplies *semi-deities*, and the third results in *deities*. The

first, Muller contends, are never alluded to in the early Vedic poems. The second and third classes, however, are frequently spoken of all through the literature of India. The author quotes extensively from the Vedic hymns to make good his position that religion in India had its origin, not in fetish worship, but in the worship of semi-tangible and intangible objects from which the idea of the infinite is derived. Fire, the sun and the dawn are referred to as giving the idea of the deities and of worship.

In the fifth lecture the ideas of infinity and law are taken up for special treatment. In regard to the former of these ideas, he says: "The idea of the infinite is not simply evolved by reason out of nothing, but is supplied to us in its original form by the senses." "Beyond, behind, beneath and within the finite, the infinite is always present to the senses." The idea of the infinite or boundless is found, Muller says, in the Vedic Aditi, one of the oldest names given in these ancient poems to the *dawn*. In regard to the latter idea he describes how, in the Vedic literature, law and orderly system stand related to the daily movement of the sun, and this idea is expressed by the word *Rita* in the Vedas. Aditi, or the Dawn, is the infinite; Rita, or the order of the world, is law. These are the first clearly-defined principles of the Vedic religion.

The sixth lecture deals with several different kinds of theisms, viz., Henotheism, Polytheism, Monotheism, and Atheism. Muller contends that the primitive form of religion as already unfolded was neither monotheism nor polytheism, but henotheism. Henotheism is the belief in and worship of those single objects, whether intangible or semi-tangible, in which man first suspected the presence of the infinite. Henotheism is to be carefully distinguished from both monotheism and polytheism. Monotheism is the doctrine of one God and only one; polytheism is the doctrine of many gods forming a vast commonwealth with one supreme; henotheism is the doctrine of single gods, each either equal to or, at least, quite independent of all the others. This, Muller maintains, was the primitive form of religion, so far as the sacred literature of India enables us to decide.

The last lecture treats of "Philosophy and Religion"; but confines its view almost entirely to the Vedas, so that very little new matter is adduced in connection with a most important, yet very profound, question.

In proceeding to offer a few critical remarks it must be premised that the writer does not presume to call in question any of the facts of literature and history, which the author, with his vast scholarship, puts at our disposal, and uses so well in the volume before us.

A general remark may first be made. In speaking of religion and its origin it is very necessary to distinguish between *natural* and *revealed* religion, or between theism and Christianity. There are various theisms, but only one Christianity. Theism is one thing; but the Christian religion is another and a greater thing. The latter involves and includes the former, but the former is not as wide as the latter. Theism is natural religion, or the religion of mere reason. Christianity is supernatural religion, and contains elements which mere reason cannot supply. Revealed religion has its roots in theism or natural religion, while its wide-spreading branches wave in the atmosphere of the supernatural. Theism may be considered by itself; but Christianity always rests on a theistic basis.

Now, it is to be remarked that the majority of those who have discussed the question of comparative religion of late years have moved along naturalistic lines, and have followed rationalistic methods. The result is that theism is exalted, and revealed religion is either ignored, or the supernatural element in it denied. Muller, in these recent lectures, is more clearly on this ground than we find him in his earlier writings. He denies that the idea of God is in any sense intuitive, and he refuses to admit revelation, and in particular he rejects the idea of primitive communications from God to man. It is scarcely fair in professing to treat the subject fully, to deny the supernatural, and then to proceed to solve the problem of the origin of mere natural religion, as if this were the whole task. Even if the origin of theistic beliefs can be explained along purely natural lines, the question as to the origin and vindication of the supernatural elements in Christianity still remains an open one. The origin of the supernatural in Christianity must be

adequately accounted for, or its denial must be successfully vindicated. Here Muller and all who take the same ground must fail; and although this phase of the problem was not directly before our author, yet it is involved in the principles of his theory. His doctrine, therefore, errs by defect on this point.

In looking at the lectures more directly we readily perceive that a twofold purpose was before the author in preparing them. Negatively, we find the Comtean theory of the origin of religion in fetish worship combated with great effect, and we believe disposed of as a theory. This is the chief value of Muller's book, especially in relation to English Positivism of the present day. Positively, Muller seeks to account for the origin of religion, and finds the materials in support of his theory in the Vedic literature of India. In this part of the work we find running all through it a philosophy and a theism. The philosophy seeks to explain the origin and growth of the idea of the infinite, while what we may call the theism endeavours to connect the idea of God with that infinite. To enter fully into these two topics is not possible in the space at our command in this sketch.

The problem of the infinite, and of our perception of it, is confessedly difficult. Commencing with empiricism alone, as Muller does, it is impossible to reach a knowledge, or to be assured of the reality, of the infinite. Muller makes distinct, though unwilling, confession of this when he, as we have already seen, identifies the infinite and the indefinite. On his psychological principles he can only reach the indefinite; and of the infinite as the real, of which the indefinite is the phenomenal, he has no right to speak, for a knowledge of reality is not possible to the empiricist. If, then, Muller fails in his philosophy of the infinite, he, therefore, fails to provide an adequate basis for his theism. In regard to Muller and many others who have discussed the nature of the infinite, it may be added that the fundamental mistake they make is in looking at the infinite as a quantitative concept, and in regarding the finite as a part or mode of the infinite. The infinite is not *substance* in a quantitative sense at all, but is to be regarded as *cause*. The infinite is not the *stuff* out of which the finite is made; but it is the basal cause of the universe, and the ground of the finite. Looking at the infinite under the category of cause, rather than under that of substance, removes many difficulties from the subject and enables us to regard the infinite as a unitary and indivisible agent, and as the ground of the reality of the finite. This we believe gives us the true theory of the infinite; and, did time permit us to make detailed application of this view to the doctrines of Muller, we would find the true doctrines to be, not that we ascend, by the avenues of the senses, from the finite to the infinite, but that we descend by means of intuition in experience from the infinite to the finite. We explain the finite from the infinite; Muller explains the infinite from the finite. The only absolute reality is in the infinite, and it is there not as substance, but as cause or agency. The reality of the finite is always dependent. This philosophy of the infinite, moreover, provides a broad and stable basis for a sound theism, where the infinite, as cause, must be an agent, and where, as an agent, it must be intelligent.

But little need be said in regard to Muller's theism. One critical remark will perhaps occur to most readers. In dealing with the question of the origin of religion it is necessary to find a theory that will be supported by the literature, history and present form of the various forms of religion. It may be admitted that Muller has made out a strong case in regard to India; but this does not justify the conclusion that his theory is the true one, unless it will also explain and be supported by the facts drawn from Egypt, Persia and China, to say nothing of the religions of ruder nations. This would be the real test of the theory. His treatment of the subject, however, as far as it goes, is exceedingly good, and has much value in supplying us with probably the best view of the literature and religion of India yet published.

We add only a closing remark. If the doctrine of the infinite just announced be true, then the passage from semi-tangible and intangible objects of sense, up to the infinite and to the deities, is, in the nature of the case, not possible. No step toward the infinite can be taken which does not involve the assumption that we have already an idea of the infinite. It is only possible to clothe anything with the attributes of Deity on the supposition that we have a conception of Deity.

The position that Muller takes against Comtean fetishism, when he says we cannot reach fetishism without taking for granted what we profess to prove, holds good, we contend, against Muller's own theory. Semi-tangible and intangible objects of sense cannot be shown to become semi-deities and deities, except by reasoning in a circle. We must possess the concepts or attributes that are theistic in their nature, before we can apply them to any object whatever, and the real problem in the question of the origin of religion is, as to how men in any age came to possess these theistic concepts. We can only rest in the conclusion that they belong to our nature as religious beings, and that the rays of light, more or less distinctly theistic in their nature, which are seen in the various historical religions, other than Christianity, are due to the reflected light of primitive, and perhaps subsequent, revelations. Christianity alone can lay claim to be a supernatural religion, and to have fully the light divine.

FRENCH EVANGELIZATION IN NEW ENGLAND.

BY REV. C. E. AMARON, PRINCIPAL FRENCH PROTESTANT COLLEGE, LOWELL, MASS.

It is generally admitted that the French-Canadian population of New England now numbers about 300,000 souls. It is expected that through propagation and immigration that number will have increased to 500,000 in a very few years.

It may be said that the Churches which have done so much for missions at home and abroad have but very lately begun to turn their attention to this new field of missionary work among this large and rapidly increasing population. We may attribute this to two main causes. On the one hand, the fact that so many French-Canadians have come to New England is by no means generally known, on the other, scores of earnest Christians, who do know it, believe that we have no mission to Romanists. Owing to a want of knowledge of Romish doctrines and principles, they take it for granted that the Church of Rome is but one of the Christian denominations of the land working in the interests of the Republic. In many cases Protestants have helped to erect Catholic churches and institutions without realizing that by helping the papal hierarchy they were strengthening one of the deadliest foes of the grand and free institutions which have so mightily helped to make New England what it is. A good deal of light, however, has been thrown on these points of late, and the urgent necessity of giving the Gospel to the French Canadians is now better understood in many quarters.

To us, who have been compelled to acquaint ourselves with the Roman Catholic question, it seems commonplace to state that the Roman Catholics of the United States cannot be true to their religious convictions and to the principles of freedom which have always been the glory of this Republic. Romanism cannot flourish here except it succeed in overthrowing the institutions under the influence of which evangelical Protestantism grows. Those alone who ignore *in toto* the spirit and genius of the Papacy, as well as its history in all the countries of the world, will deny this. The notorious New York Freedom of Worship Bill, the establishment of parochial schools, the Catholic woman suffrage agitation in Boston, are all bold blows from Rome at the foundation of the Republic. Yet, in spite of all her efforts, Rome is losing thousands of her people and candidly admits it. She knows that the enlightening influences by which she is surrounded here work mightily against her.

In this too many Christians of the United States take comfort, forgetting that Romanism in dying gives birth to another dangerous foe, religious indifference, which soon develops into infidelity. Granted that Rome fail to obtain the mastery here, does the collapse of that system of darkness mean the strengthening of true religion? Yes, if the Christian Church is prepared to replace at once, by Gospel truth, the errors and superstitions destroyed. It is too manifest that the necessity, nay the imperative duty, of doing this is not yet understood by the Churches of New England, so far as the French are concerned. Already thousands of them are lost for ever to Rome, but they are not saved. They have lapsed into indifference and infidelity, and this process is going on. If the Churches do not at once grapple with this very serious problem, a sad awakening will come ere long

The history of France will repeat itself in New England.

The Massachusetts Home Missionary Society has understood the question, and has taken hold of this branch of home evangelization in earnest. Through the untiring efforts of Rev. T. G. A. Côté, a converted ecclesiastic who received his preliminary training at Pointe-aux-Trembles, and finished his studies at the Pre-byterian College, Montreal, this society was led to begin work in Lowell in 1877. A church was organized that year with seven members, and since then the work has been pushed on vigorously. At the present date, 164 members have joined this church, thirty-seven of these within the last eighteen months.

Other missions have been founded in Springfield, Holyoke and Fall River, and some work is done in Lawrence and Ware, and these missions are indebted to Pointe-aux-Trembles and the Presbyterian College for every one of the able men who preside over them. It would be well for those who speak of the failure of French missions to take note of these facts and weigh their significance.

It has become quite clear to us who are at the head of this movement in New England, that we can no longer expect Canada to give us its well-equipped men when there is such a field to work up there. Where, then, are our missionaries, our Sabbath school teachers, our ministers to come from? There is but one answer to this perplexing question. We must prepare them. To this end the congregational ministers of Lowell, together with several influential business men of the same city and of Boston, have laid the foundation of a new institution known as

THE FRENCH PROTESTANT COLLEGE.

It was incorporated last September under the laws of Massachusetts as a regular collegiate institution, with power to hold property and confer degrees. It will have the various departments required to give to its students a regular New England College course in French and English, with a special department for the study of theology. The staff of teachers for this year is composed of the writer, who is Principal and teacher of theology, with Professor F. P. Rivet, both former pupils of Pointe-aux-Trembles; also Mrs. Côté, Mrs. C. E. Amaron and Miss Chase. Rev. Dr. Street, Rev. C. H. Willcox and Rev. E. G. Wesley come in, once or twice a week, for Greek, American history and bookkeeping. Some fifty applications for admission have been received, but we were obliged to limit ourselves to twenty-four students for this year, for want of room in the building rented for the present. The majority of these are the children of converts or of Roman Catholics. A strong appeal has lately been sent out by the officers of the college for \$100,000, and we have good reason to believe that sum will be forthcoming.

We who have had our training in Canada follow with deep interest the progress of the work there, and express the hope that there may be an interchange of views which may materially help this great work which might well be designated the missionary problem of Canada and New England.

A WORD MORE ABOUT WOODSTOCK.

MR. EDITOR,- It is gratifying to find that the detail of facts relative to the Congregational movement in Woodstock, given in a former article, is not called in question by the critic who has, with more zeal than prudence, essayed a reply to it. The personalities indulged in illustrate the well-known maxim among lawyers, "No case, abuse the plaintiff's attorney." They also show how rare a jewel consistency is, occurring, as they do, in connection with a professed wish to "lift the question above the plane of personal and denominational feeling."

It is alleged in justification of what has taken place in Woodstock, "that there are states of mind in members of the same Church, at times unhappily so, when the best, most Christian, course is severance of communion." The New Testament lends no countenance to this position. It recognizes the fact that you cannot always maintain peace with mankind at large in the carefully-guarded precept, "If it be possible, as much as lieth in you, live peaceably with all men." Some will not let you live in peace with them. If Christians do their duty, they must rebuke sin and oppose wrong. So long as there are those who love sin and are wedded to what is evil, they will fight against efforts to make them good. On this account, our

Lord said on one occasion: "I am not come to send peace on earth, but a sword." Until sin is slain by the sword that goeth out of Christ's mouth, there will be war on earth. Peace is to be won by the triumph of truth. "First pure, then peaceable," is the law and order of the kingdom.

But there is no necessity or excuse for alienation and animosity among members of a Christian brotherhood. There is no "if" connected with the command in reference to *them*. It is: "*Be at peace among yourselves.*" You can, you ought, you must. "If ye bite and devour one another, take heed that ye be not consumed one of another." This passage of Scripture anticipated by many centuries the well-known fable of the Kilkenny Cats.

It is a most deplorable thing that so many who call themselves Christians do not seem at all anxious to be at peace among themselves. Trifles create variance, coldness and unfriendliness. When they have a fall-out, it does not seem to make them uncomfortable. They put forth no effort at reconciliation. Indeed, they widen the breach by talking of their differences to others, until the entire circle in which they move is ablaze with their miserable dissensions. You would think if they had any vestige of a Christian spirit in them they would not let the sun go down on their wrath, but would hasten the one to the other, determined to be reconciled, and saying: "Give me your hand; you shall, you must. I love you as a brother."

If, in the case of the outside world, the law is "as much as lieth in you, live peaceably," how much more is it the duty of Christians to exhaust every endeavour before giving up the adjustment of a difficulty as hopeless? Will it be said by any one conversant with the facts, that every possible effort at healing the breach was put forth at Woodstock before secession was resolved on?

"Incompatibility" is the most frequent cause of those cheap and easy divorces which are doing so much to undermine the marriage institution in the adjacent Republic. Severance of the conjugal tie is deemed by many preferable to chronic contention. But, in the judgment of all the wise and good, it is thought better for the individuals themselves, and for society at large, that what cannot be cured should be endured, rather than that the Pandora's box of easy divorce should be permitted to empty its contents upon the community.

It is admitted that conscientious differences of opinion on important doctrines of religion necessitate and justify separation. This is the only valid apology that can be made for denominationalism. But, when there is full doctrinal agreement, and the trouble arises out of excited and angry feeling, secession is simply schism. Instead of encouraging separation for such cause, with a view to denominational gain, it were better far to use a conciliatory influence, and if possible restore harmony among dissentients who in conscience and heart are brethren.

That there was no conscientious preference for the Congregational polity on the part of the Woodstock seceders is a fact as well known to the general public there as the market price of wheat. It is readily conceded that, "with individual exceptions," there is substantial doctrinal agreement between Presbyterians and Congregationalists. But with what truth can it be asserted that "it is not the Independents who have swerved the farthest from the Confession of Faith," when it is undeniable that avowed Arminians and Universalists are in good and regular standing as members of Congregational Associations and Unions?

If there was anything in the former article implying that the author of it "was specially in Mr. Cuthbertson's confidence," it is cheerfully retracted. But he can say with his reviewer, "I had some conversation with him," and in the course of it he most distinctly stated that the proceedings were new and unexpected to him, and that if he had supposed the council claimed a veto power he would not have submitted to it. Those who were present at the installation know that more than once in the course of it he evinced embarrassment, and remarked that he did not know beforehand what would be expected of him on the occasion. The "rude awakening" to the actual state of things in Woodstock locally, and in Canada denominationally, is yet to come, and will not be long in coming. Locally, the task undertaken is that of building on the one foundation "wood, hay, stubble,"—combustible material—easily enkindled tempers,

feelings and passions. Ignited when mingled with less combustible elements, what is to hinder the inflammable and now smouldering particles from breaking out into flame again? "It must needs be that offences will come." Differences of opinion will arise, and will be maintained with pertinacity and warmth. Give place to the devil once, and he will elbow himself in again. The unclean spirit of dissension only goes out for a time, just long enough for the house to be "swept and garnished." It then returns with seven other spirits more wicked than itself, and there is "confusion worse confounded." Congregationalism gives a large liberty which all do not know how to use wisely and well. An angry word let fall in a church meeting is often like a spark dropped among shavings, and "behold, how great a matter a little fire kindleth," details the sequel. "The fire shall try every man's work, of what sort it is." It has been often demonstrated that "wood, hay, stubble," cannot be wrought into a building of God; but it is graciously put on record for the consolation of the workman who thus wastes his labour: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

AN OUTSIDER.

FRENCH EVANGELIZATION.

MR. EDITOR,—Some two months ago a circular came from the Convener of the French work, telling us that they were \$6,000 in debt, and asking for increased contributions to make up this amount to the Board.

The friends of the French work will remember that when the Board of French Evangelization was appointed, the arrangement was made that they should not go into debt. They should be governed by means placed at their disposal by the Church. Here, however, are \$6,000 debt in violation of that arrangement. This is rather serious, since the contributions for French work have been very liberal. Besides, the country financially is not in a healthy state. Prices for produce are not remunerative.

What, then, can be done in this crisis? Will some person of means volunteer to meet this emergency, and start the French work again free of debt? This can scarcely be expected, and the congregations of the Church are doing all they can be expected to do in this line.

This emergency, however, can be met by a little arrangement in the management. The Convener of the French Board employs an under treasurer to manage the funds. The Conveners of the Home and Foreign Mission business employ no sub-treasurer to manage their funds, and thereby save \$2,000 a year each, to help with the work. The funds in each of these missions are as large and the work as important as the French work. Why, then, can a deputy be necessary in French work and not in the others? This is no new thought, for I have written Dr. MacVicar more than once on this matter. I speak the minds of many ministers when I say that a deputy-treasurer is not needed for the French work.

Then dispense with the services of the treasurer, and you save \$2,000 a year, which in three years will pay off the indebtedness and start the work again free of debt.

This will be only placing the French work on the same basis as the other Schemes of the Church. Dr. Reid and Dr. MacGregor have been the Church's treasurers in all the other Schemes of the Church. They have ever had the Church's confidence. Why, then, should the French work be made an exception? They are really the treasurers, though there is a deputy in Montreal. Then why burden the funds of the French work with \$2,000 of unnecessary expense when the letter of credit from Dr. Reid is as good to the French missionary as to the home or foreign missionary? This would at once relieve the French work of this unnecessary burden.

But why not manage the French work as the Home Mission work, by the Presbyteries within whose bounds the work is carried on? This is surely the way in harmony with the principles of the Presbyterian Church. And I am happy to see an approach to this mode of working.

The Presbyteries of Glengarry and Montreal had each a full report of French work at their last meeting, which was fully considered and well received. Then why should not each Presbytery

where there is French work manage as they do the English work, and thereby save \$2,000 per year to pay the present debt, and help on the work of God in the French country? These suggestions I leave with the friends of the mission for their consideration, hoping that by the above or some other rearrangement of the machinery the French work may be relieved, and made even more prosperous in the future than it has been in the past.

JOHN W. SMITH.

REVIVALS.

MR. EDITOR,—There is a matter which has been causing some members of the Presbyterian Church much concern of late; and it is a matter on which I would be glad to receive information. I allude to the so-called "Revivals," which are creeping into our Church. Is it right, or is it wrong? Of course I do not mean the glorious work that comes in answer to the prayer, "Revive Thy work, O Lord." It is this system of hiring an evangelist, who comes into the congregation and gets up an excitement and makes up a list of conversions, and there the first part ends. The sequel is generally the resignation of the minister. Now I have attended some of those meetings, and felt at a great loss when I found that in our Church, with its grand fundamental truths and order of governance, they could be tolerated. The evangelist began the meeting with a short prayer couched in language that he would hardly dare to use to a human being holding an office of dignity in the land. Afterward he called upon saints to stand up, sinners to stand up; those who wished to be saved to do this, those who did not wish to be saved to do that. The foregoing proceedings were largely interspersed with anecdotes; and I assure you that one man positively did everything that was asked—he stood up with those who wished to be saved, with those who wished to be lost, and with those who were saved, one after the other. The sight was most grotesque, and exceedingly painful to those who wished to "worship the Lord in the beauty of holiness." I left such meetings—longing for the old-time religion, when men drew near to God with reverence and godly fear. Now, Mr. Editor, would those who are set over us in holy things tell me and other anxious inquirers whether we are old-fashioned and foolish? We would fain be put right.

AN ANXIOUS INQUIRER.

BISHOP WORDSWORTH, of the Scottish Episcopal Church, though High Church in proclivity, is nevertheless very anxious for Christian Union. He is going to publish a serial called *Public Appeals*, in fortnightly numbers, to be concluded with the twelfth. In it he intends discussing the desirability of ecclesiastical union between Presbyterians and Episcopalians in Scotland.

It is stated that the West Coates Church, Edinburgh, is agitated by a serious dispute. Several additions have been made to the eldership without consulting the members. The minister, Rev. R. G. Forrest, has issued a reply to a printed complaint in circulation, stating that the kirk session have simply followed the line of action adopted by St. George's, St. Andrew's, and other churches in recent elections, and that this course is in strict accordance with what is still the law of the Church. The complainers urge that their grievance is one which "should not be tolerated for a moment, more especially in these times when a large portion of the Scottish people are clamouring for the National Church to be disestablished." Mr. Forrest holds out the hope that the congregation will be consulted in future elections.

A CORRESPONDENT of the *New York Evangelist*, urging the adoption in congregations and Sabbath schools of the Tonic Sol-fa musical notation, says: The Presbyterian Church of Canada, in accordance with a vote of their General Assembly, have printed an edition of their Church Hymnal in the Tonic Sol-fa notation. We who live south of the St. Lawrence River are not in the habit of considering that we need to go to Canada to learn lessons of enterprise and progress. But it seems that in this matter, at least, the Canadians have set us an example in the line of progressiveness. The new system of teaching vocal music, which has revolutionized the church and school music of England in a single generation, has made considerable headway in our country; but no church or Sunday school hymnal has yet been printed in the Tonic Sol-fa notation—a notation, or method, of writing music which every one can understand, and from which all can read.

Pastor and People.

CHRIST AN INTERCEDING PRIEST.

So the Scripture declares. The Epistle to the Hebrews over and over again reiterates that thought that we have a Priest that has passed into the Heavens, there to appear in the presence of God for us. And the Apostle Paul, in that great linked climax in the eighth chapter of the Epistle to the Romans, has it: "Christ that died, yea! rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." There are deep mysteries connected with that thought of the intercession of Christ. It does not mean that the divine heart is to be won to love and pity. It does not mean that in any mere outward and formal fashion He pleads with God, and softens and placates the infinite and eternal love of the Father in the heavens. It, at least, plainly means this, that He, our Saviour and Sacrifice, is for ever in the presence of God; presenting His own blood as an element in the divine dealing with us, modifying the incidence of the divine law, and securing through His own merits and intercession the outflow of blessings upon our heads and hearts. It is not a complete statement of Christ's work for us that He died for us. He died that He might have something to offer. He lives that He may be our Advocate as well as our propitiation with the Father. And just as the High Priest once a year passed within the curtain, and there in the solemn silence and solitude of the holy place, sprinkled the blood that he bore thither, not without trembling and but for a moment permitted to stay in the awful presence, thus, but in reality and for ever, with the joyful gladness of a son in His "own calm home, His habitation from eternity," Christ abides in, the holy place; and, at the right hand of the majesty of the heavens, lifts up that prayer, so strangely compact of authority and submission: "Father, I will that these whom Thou hast given Me be with Me where I am." The Son of Man at the right hand of God is our Intercessor with the Father. "Seeing, then, that we have a great High Priest that is passed through the heavens, let us come boldly to the Throne of Grace."—*Alexander Maclaren, D.D.*

YOUTHFUL SCEPTICS.

It is a critical hour in the life of a Christian, when, for the first time, he doubts the truth of religious instruction received at a mother's knee. A breath may then determine the course and the final destiny of his bark; a prayer and a judicious word may turn it toward a haven of rest and of safety, while a breath of scorn for sacred things may speed it toward the abyss of utter unbelief. It is well for the Christian youth, if in that crisis, he have the wisdom and the will to maintain a repose of faith; it is ill for him, if in that hour he become bewildered, and leap from solid rock to shifting sands. Honest investigation, in which any sympathetic and scholarly believer would gladly serve him, would either confirm or correct early teachings, and rescue from irreligion. Through all the steps of such investigation, repose of faith is absolutely essential to peace of mind, to preservation of good morals and to the attainment of trustworthy conclusions. The doubter should hold fast the principles that he has no reason to distrust. Some untenable theory, or some entire misapprehension, may be the first subject of doubt, and in that case, the scepticism will promote both mental and spiritual health, unless the sceptic irreligiously extend his doubts to doctrines wholly disconnected with the subject of his first questionings. Just here many make shipwreck. Let it be borne in mind that many rotten props may be removed, and the structure still remains in undiminished security. Christianity—as taught by Christ—has nothing to fear from investigation. A characteristic of the average sceptic is his utter ignorance of the Bible and of Christian literature. His deepest needs are knowledge and moral purpose. Youthful sceptics, as a rule, are honest, and are entitled to respect, to sympathy and to intelligent counsel.—*Presbyterian Observer.*

HOPE AGAINST HOPE.

The late well-known preacher, Professor Vinet, gave a powerful monition never to despair of a lost soul until the very last breath puts an end to all opportunity of striving with it and for it. He remarks: God alone can know whether such a soul is finally hardened. You who do not know, battle, contend, cry concerning it—fight its fight, make its death-struggle your own. Let it feel in its last agony that beside it there lives and strives a soul that believes, loves and lives. Let your love be to it a reflection and a revelation of the love of Christ. He may be present to it through you. Give it a foretaste, a shimmer, a gleam of the divine mercy. Hope against all hope; wrestle with God to the last moment. The sound of your prayers, the echo of Christ's words, should reverberate in the ears and in the dreams of the dying. You know not what may be going on in that soul's inner world, into which your eye cannot penetrate; nor how wonderfully eternity may depend

on a moment, that soul's salvation on a whisper. So weary not: pray aloud with the dying, and pray low for him; unceasingly commend his soul to God; be a priest if you cannot reach him as a preacher; let this intercession be the beginning, middle and end of your ministry.

FOR THE CANADA PRESBYTERIAN.

THE GARDEN.

"Perfect through suffering."

BY MINNIE G. FRASER, ST. ELMO.

A garden fair, where diamond dew
Decked flowers pure, and mantling green;
Where fountains rippled in the sun,
While radiant beauty bloomed between.

There, when the morning mist hung low,
I heard the Saviour softly say—
"Within this plot I'd have thee wait
And tend those flowers by night and day."

I took the task, my heart was light,
"Small toil to guard such gems for Thee,"
I viewed the violet's velvet robe,
The lily's Parian purity.

With joy caressed the fronded fern;
Saw roses glow, deep red and gold;
And tulips raising stately heads
With grace their jewelled cups unfold.

But woe of woes, where'er I went
They turned from my admiring eyes,
Their fragrance faded from the air,
Their beauty died, as summer dies.

Nay, not for me their loveliness—
It might not be; I stilled the pain,
I steeled my heart—"This bitter grief,"
I said, "shall blossom into gain."

At length in a sequestered nook
I found a bud of beauty rare:
It flourished 'neath my fostering love,
And thrice repaid my tender care.

Around that spot my heart was twined;
The other plants might fade away,
This one rewarded all my toil,
The rest would ne'er my love repay.

I watched each tender leaf expand;
I made an idol of my love;
My eyes were fixed upon the earth,
No thought had I of aught above.

One eve I went to view my shrine,
Worn with the clamour of the day—
I found but loosened upturned earth,
My precious gem was torn away.

All through the darkness of that night
I lay beneath the shrouded sky,
I could not raise my throbbing head,
I prayed my God that I might die.

I would not calm my angry heart,
Why should I bow beneath the rod?
God raised His hand in majesty—
"Be still," He said, "for I am God."

So when the dawn in glory woke,
I roused myself as one who bears
A daily cross to please His Lord;
The plants I watered with my tears.

Where'er I found a bruised stem
With gentle hand I swathed the wound,
Thus in the care of others' woes
A solace for my grief I found.

And then I prayed, "Lord, is it so—
In heaven hast that flower for me?"
His voice as sweetest music came
"My grace sufficient is for thee."

Oft while I work, upon the breeze
Like chime of bells there comes a strain—
"Through death we rise to higher things,
Thy loss is thy eternal gain."

GOOD ADVICE FOR YOUR YOUNG LADY READERS.

Mary Agnes Ticknor, in her interesting book, "The Jewel in the Lotus," tells the story of a little English girl, left a lonely orphan by the death of her parents at a very tender age, who was adopted by a noble Scotch gentleman, a devoted bachelor friend of her father. The child grew to womanhood, cultured, refined and beautiful, with much of her kind benefactor's sentiments and character impressed on her own. At the age of twenty-one, she had bestowed her affections, with the sanction of her foster father, on the man of her choice. On the eve of her nuptials, with tearful eyes and a loving heart, she sought his blessing and asked his fatherly advice as a guide for the new life just commencing.

In reply the good man said: "I have no commands to lay on you but the commands of God. Beware,

my child, of those who explain His commands away. I do not tell you to beware of bad people, such as you know to be bad. Beware of those who seem to be good, and who would try to persuade you that it is sometimes best to do evil that good may come. It is a false doctrine. But there are teachers of religion who follow it.

"Beware of respectable people who compromise with evil. They are worse than the bad. Beware of keeping silence when you see a wrong done. You may not be called on to redress the wrong; but give your testimony. Beware of strengthening the hands of the evil doer; even silence may do it. Be truthful; you need not always speak, but when you do speak, let it be the truth. Speak the truth, act the truth, be the truth. Don't let any body impose on you by talking of what is womanly and gentle, so as to make you false and cold. It is charitable to hate wrong; it is just to condemn injustice; it is noble to despise the ignoble; and a woman is not truly gentle who is not charitable, just and noble. May God bless you with wisdom to know the right, and strength to do the right."—*St. Louis Presbyterian.*

NEGLECT.

The true problem of the spiritual life may be said to be, do the opposite of neglect. . . . There is, for example, a sense of right in the religious nature. Neglect this, leave it undeveloped, and you never miss it. You simply see nothing. But develop it, and you see God. And the line along which to develop it is known to us. Become pure in heart. The pure in heart shall see God. Here, then, is one opening for soul culture—the avenue through purity of heart to the spiritual seeing of God.

Then there is a sense of sound. Neglect this, leave it undeveloped, and you never miss it. You simply hear nothing. Develop it, and you hear God. Another line along which to develop it is known to us. Obey Christ. Become one of Christ's flock. "The sheep hear His voice, and He calleth them by name." Here, then, is another opportunity for the culture of the soul—a gateway through the Shepherd's fold to hear the Shepherd's voice.

And there is a sense of touch to be acquired—such a sense as the woman had who touched the hem of Christ's garment, that wonderful electric touch called faith, which moves the very heart of God.

And there is a sense of taste—a spiritual hunger after God; a something within which tastes and sees that He is good. And there is the talent for inspiration. Neglect that, and all the scenery of the spiritual world is flat and frozen. But cultivate it, and it penetrates the whole soul with spiritual fire, and illuminates creation with God. And, last of all, there is the great capacity for love, even for the love of God—the expanding capacity for feeling more and more its height and depth, its length and breadth. Till that is felt, no man can really understand that word, "so great salvation," for what is its measure but that other "so" of Christ—God so loved the world that He gave His only begotten Son? Verily, how shall we escape if we neglect that?—*Henry Drummond.*

THE PREACHER'S THEME.

"The unsearchable riches of Christ." We are told that these words may mean one of two things—either riches which cannot be measured or riches which cannot be exhausted. But are not both true in their relation to Jesus Christ? We know that in Him dwelleth all the fulness of the Godhead bodily. And that to Paul's mind He was not only the centre, around which should gather the good of every age and clime, but that He was the source of every blessing which crowns our life: the one perennial fount from which streams down to us all that makes life glad and happy, and that we must exhaust God Himself before we can exhaust Jesus Christ and the fulness which abides in Him.

The theme is vast in its dimensions. For who can gauge the far-reaching influence of the Cross of Calvary! It not merely affects man in his sad and fallen condition, but reaches forth into wider circles, until the whole universe feels its reconciling power.

"For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His Cross; through Him, I say, whether things upon the earth, or things in the heavens." Blessed be God! these riches are inexhaustible. Myriads have drunk of the living water, and the stream flows on as deep and full as ever. Myriads have taken of the bread of life, and the supply is not in the least exhausted. And countless myriads will again stretch forth their hands to supply their heartfelt needs.—*Rev. Richard Davies.*

THE Norwegian Lutherans baptized 1,521 persons in the interior of Madagascar in 1884, and received twenty-one Roman Catholics and sixty-two Independents and Friends into their congregations, which now number 6,446. They have 1,678 candidates for baptism, an average attendance on worship of 35,000, 30,000 children in the schools, and 637 native preachers and teachers, five of whom are ordained.

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EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, MARCH 17, 1886.

THE attention of all interested is directed to the announcement in our advertising columns that the meeting of the Home Mission Committee, Western Section, will be held in this city, in St. Andrew's Church lecture room, beginning Tuesday, March 30, at nine o'clock a.m.

IN a recent lecture Joseph Cook threw some fresh light on the conflict between capital and labour in this paragraph:

In another generation, if you are a rich man in this, your children may be poor; or, if you are a poor man in this, your children may be rich; so that I claim here a right to utter the whole truth in support of the just demands of both wealth and labour. The extension of the suffrage and of Republican institutions in modern times, the abolition of privileged classes, the overturn of the right of primogeniture, the opening of careers to talent have made society mobile; men go up and down; and when property is widely distributed, and distributed in a different way from generation to generation, it is very difficult to maintain class prejudices from period to period, making them hereditary feuds. It is to be hoped that our Republic never will have permanent classes, either wealthy or poor. The mobility of American society, and of all society governed under Republican fashions, is the best ground of hope that justice will be done both to Dives and to Lazarus.

Mobile is good. Society is almost as mobile in Canada as it is across the lines. The son of the superintendent of a street car company may be a driver forty years hence. The son of a driver may then be the superintendent. Similar changes may occur in any department of industry. Such being the case, we should try to treat each other with generosity. No man knows where or what his own boy may be forty years hence.

THE present is always a time of considerable anxiety to the best friends of the Church. The accounts will soon be closed for the ecclesiastical year, and no one knows how the balances will stand. There may be an encouraging surplus or a discouraging deficit. No one can tell until the balance is struck. Congregational reports are also coming in, and until they are examined it is impossible to know what progress has been made during the year. Has our membership increased? If so, to what extent? How do the figures compare with those of last year? These are questions that press heavily upon the minds of all who have the interests of our beloved Zion at heart. On the whole, we are of the opinion that the past year has been one of fair prosperity. We may be mistaken, but we think we are not. Even supposing the figures are not in all cases what we would like them to be, there need be no discouragement. Moral and spiritual results can never be fully expressed in figures. There is no power in arithmetic to describe the work of the Spirit. Figures are at best but an approximation to the truth. Still we would like to see the figures foot up well. If any of the Schemes are behind there will be a splendid opportunity for some rich friends to wipe out the deficit before the Assembly meeting. There is often a fine opportunity of that kind between the first of April and the beginning of June. The hour generally comes about that time, and the man sometimes comes too. If the hour should come this spring we hope to see the man put in an appearance.

THE advocates of female suffrage might borrow a good "point" from the working of the Presbyterian system of church government. One of the arguments against female suffrage is that it would lead to discord in families. It is contended that husbands and wives would quarrel about their favourite candidates, and that the peace of the domestic hearth would thus be endangered. This is John Bright's strong argument, and it was used in the Local Legislature the other week by a number of members with considerable effect. Women vote in the Presbyterian Church, and have done so for many years in some of its branches, and we never heard of one solitary instance in which their voting led to trouble in the family. They vote for elders, deacons, managers and ministers, and it is not by any means probable that husband and wife always vote the same ticket. In fact, it is well known that they sometimes do not so vote. It might be urged that people are not so deeply interested in ecclesiastical matters as in matters municipal and political, and that therefore there is less probability of friction. Those who reason thus do not know anything about the matter. The typical Presbyterian woman takes a much more lively interest in her church affairs than she will do in politics for a century to come. Friction arises more easily in church affairs than in affairs of any other kind. But the fact remains that women vote regularly for elders, deacons, managers, ministers and all other church officials, and their ecclesiastical franchise has never been known to cause any family trouble. Even if it did produce a little friction in a few isolated cases, who would think of saying that no Presbyterian woman should be allowed to vote for her minister or elder?

THE conflict between capital and labour waxes fierce. It rages in the United States and England, and Canada is becoming familiar with the contest. In the earlier struggles capital always won, because capital was always organized. Labour is now organized, and can better maintain its rights in the struggle. The difficulty is often the old one of drawing the line, and saying where the rights of the one party end and the rights of the other begin. No thinking man now denies that skilled or unskilled labourers have a right to combine for the promotion of their own interests. The crucial point is to say just what and what not they have a right to do when combined. The workmen in the famous McCormack works in Chicago had a serious difficulty the other week. Mr. McCormack fully admitted the right of his men to combine and strike if they wished to do so; but he stoutly denied that they had a right to dictate to him in regard to employing non-union men in his works. He drew the line there and closed his workshops. Substantially the same problem led to the stoppage of the street railway system in Toronto last week. The employees of the company thought they had a right to join the Knights of Labour if they wished to do so. Most people think they had. But the company think they have a right to dismiss any man who joins the Knights of Labour. Probably both are theoretically right in their contention. By what process of reasoning can it be shown that the men have no right to join any lawful combination? On the other hand it might be difficult to show that the company have no right to dismiss them for so doing if they think proper. The one thing clear is that society cannot hang together if everybody insists on carrying out his individual rights to the fullest extent. We must all yield a little or have anarchy. What the world needs is more of the spirit of the Gospel.

ONE of the first duties of every good citizen at the present time is to keep cool. Several burning questions are up on which discussions may easily arise not at all healthful to the body politic. Home Rule for Ireland, the hanging of Riel and the conflict between labour and capital are topics that require careful handling in a country like ours. In regard to the first question, we cannot see why anyone has a right to assume that Mr. Gladstone intends to dismember the Empire and crush the Protestants of Ulster. As regards Riel, we counsel moderation of feeling and language. We were among those who thought that on the whole the Government did right in not commuting Riel's sentence. We did not come to that conclusion without being quite aware that a good deal could be said on both sides. Many friends whose opinion we highly value came to a very different con-

clusion. A hundred years hence historians will come to different conclusions. What every good citizen should now avoid is everything that tends to create race and religious antipathies. We cannot as Canadians afford to keep up race prejudices. Our young country is peopled with a score of nationalities. There are a dozen nations represented on every street, and half a dozen representatives of different countries tilling the soil on nearly every concession. If Canada is to prosper we must have peace—not peace at any price, not peace at the expense of principle; but we know of no reason why we should not have peace now so far as Riel is concerned. If those of us who are not Frenchmen were Frenchmen some of us would feel just as hotly about the hanging of Riel as some of the Frenchmen do. Anyway Riel is no more. Let us study the things that make for honourable peace. There can be no national prosperity if we are to be engaged in everlasting war with our French fellow-citizens. And be it remembered many who are not Frenchmen think it was wrong to hang Riel.

MONTREAL CENTENARY OF PRESBYTERIANISM.

The opening sermon in connection with the centennial celebration of St. Gabriel Church, Montreal, was preached by the Rev. Principal Grant, of Queen's University. He selected as the topic of discourse: "I speak concerning Christ and the Church." It was an able, comprehensive and charitable discourse. The Venerable Dr. Wilkes preached an excellent and appropriate sermon in the afternoon. The pastor, the Rev. Robert Campbell, M.A., occupied the pulpit in the evening. He gave a most interesting history of the congregation's formation and progress down to the present time. It is matter for regret that space limitations prevent more copious extracts than the following:—

The story of the progress of Presbyterianism from the 12th of March, 1786, the day on which the Rev. John Bethune first began a regular service according to the forms and practice of the Church of Scotland, up to the present time, is in reality the story of the advancement of Montreal from a small walled town to the great and beautiful city which it has become, gradually spreading over the whole island. The growth of our cause has kept pace with the growth of the community. This church had a strong hold of the religious, social and public life of Montreal, at least during the first fifty years of its existence. Its founders and early supporters gave it a status of great influence. A century ago, as now, the Scotch merchants constituted a very important section of the population of the city. They ranked with the foremos in enterprise and wealth. They were, indeed, the leaders of society. Many of them were Highland gentlemen of high degree. It is not easy to realize it; but it is nevertheless a fact that some of those who were present at the organization of that first congregation, in a room on Notre Dame Street, on the 12th of March, 1786, had as youths been actually engaged in the fight at Culloden, in 1746; and not a few of them were the children or descendants of those brave men who stood by the side of Prince Charlie on that fatal field. After Canada was acknowledged as a British possession, the brave soldiers who had achieved its conquest, many of them Highlanders, men of the Black Watch and 78th, a Frazer regiment, were offered a home in it, as many of them as chose to remain. A large proportion of them elected to stay in this country, and had lands assigned to them, while not a few of the officers became residents in Montreal, and took service with the lately organized North-West Fur Trading Company. These were the men that gathered around Mr. Bethune, who was a Highlander like themselves, so that the commencement of Presbyterianism in this city is linked with the romantic period of Scottish history.

On the 2nd of April, 1792, the lot was purchased for £100, and in six months the church was completed at a cost of about £1,000. It was opened for worship on October 7, 1792. The property was vested in ten trustees, five of whom I have already named. The other five were William Stewart, Alexander Hannah, Alexander Fisher, Thomas Oakes and John Empey. I may make another remark just at this point. There was from the first such a commingling of elements national and ecclesiastical, in the proprietorship of this church that promise was given of great catholicity of sentiment. In addition to the McKenzies, Frazers, Henry Grant, Moncur, Finlay, McGillivray, Schaw, Auldjo, McKinlay, the Logans, Ogilvy and Li Jy, and many other Scotsmen, Benaiah Gibb, John Gregory, John Molson, Thomas Oakes, Thomas Busby, J. A. Gray, James Woodrich and Dr. Blake were Englishmen; Thomas Sullivan, Andrew Todd, John McCord and John Naigle were Irishmen; M. ss s. J. Mittleberger and J. J. Dehl were Germans; while Jasper Tough, Jabez De Witt, Zabdriel Thayer and Abigail Curtis his wife, J. W. Northrup, with Hephzibah Thurston his wife, and Azenath, his son, with numerous others of a later date, as clearly were from New England. The well known display of religious hospitality on the part of the Recollet Fathers took place also during Mr. Young's régime. Their church was placed at the disposal of the Scotch Presbyterians in 1791, as it had been in 1789 at the service of the English Episcopalians; and on the 18th of September, 1791, the sacrament of the Lord's Supper was administered in it, according to the forms of the Church of Scotland. The "Society of Presbyterians," as they were then called, continued to occupy the

Books and Magazines.

SMOOTH STONES FROM SCRIPTURE STREAMS. By Mr. and Mrs. George C. Needham. (Toronto: S. R. Briggs.)—A good little book, containing a number of evangelical meditations on Scripture themes.

SAVING FAITH. By James Morison, D.D. (Toronto: S. R. Briggs.)—This is the ninth edition of a little work by Dr. Morison, the principal founder of what in Scotland is known as the Evangelical Union Church. Dr. Morison is now the principal of the Theological Seminary of that Church. He is an earnest scholarly man. The above named work, though slightly polemical, is very practical.

THE SUNDAY SCHOOL QUARTERLY. By Rev. F. N. Peloubet, D.D. **INTERMEDIATE SUNDAY SCHOOL QUARTERLY.** By Rev. F. N. Peloubet, D.D. **CHILDREN'S SUNDAY SCHOOL QUARTERLY.** By Mrs. M. G. Kennedy. **LITTLE ONES' QUARTERLY.** By Miss Mary J. Capron. (Boston: W. A. Wilde & Co.)—These are admirable helps for teachers and scholars. They cover the second quarter of the International Series of Lessons.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The two principal illustrated papers in the March number are "Lifeboats and Lifeboat Men," by C. J. Staniland, R.I., and "Fox Hunting by a Man in a Round Hat." Another paper worthy of careful perusal is "Sir Thomas More," by James Sime. D. Christie Murray's excellent serial, "Aunt Rachel," is concluded this month. The *English Illustrated* keeps up its reputation.

CARMINA SANCTORUM. A Selection of Hymns and Songs of Praise, with Tunes. Edited by Roswell Dwight Hitchcock, Zachary Eddy, Lewis Ward Mudge. (New York and Chicago: A. S. Barnes & Co.)—The publication of this comprehensive hymnal marks an advance in sacred music. The editors have made a fine selection from the wide field of hymnology. The number of hymns in the collection is 746, affording ample choice for every variety of taste and feeling. The music is appropriate to the hymns and is for the most part characterized by fine taste and simplicity. There are, in addition, a number of chants and doxologies, an alphabetical index of tunes, metrical index of tunes, index of authors, index of composers, index of Scripture texts, index of subjects, and index of first lines. The printing, both of hymns and music, is clear, accurate and beautiful.

RECEIVED: HOOD'S ANNIVERSARY MUSIC FOR THE SABBATH SCHOOL, No. 3, and HOOD'S CAROLS FOR EASTER, No. 2 (Philadelphia: John J. Hood), **POCKET LESSON NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSONS, Vol. I. No. 2, Teacher's Edition,** by Rev. and Mrs. Wilbur Crafts (New York: Funk & Wagnalls; Toronto: William Briggs).

THE LORD'S DAY: ITS UNIVERSAL AND PERPETUAL OBLIGATION. By A. E. Waffle, M.A. (Philadelphia: The American Sabbath School Union.)—In 1877 what is known as the John C. Green Fund was instituted. It is entrusted to the American Sabbath School Union "for the purpose of aiding them in securing a Sabbath school literature of the highest order of merit." The work before us is that to which the premium has been recently awarded. The claims of the Christian Sabbath are ably and forcibly presented. Among the many interesting and vital topics treated in this remarkable book are the varied views of the Sabbath, as the sabbatarian, ecclesiastical, dominical, humanitarian and Christian view; the present state of the question, the Sabbath necessary to man's physical nature fully illustrated by facts; the Sabbath needful for man's mind, for man's social good; and especially for man's moral and religious welfare. The Sabbath of the Bible is shown to be made for man, from its early history, its place in the moral law, and from its never having been repealed. The reasons for the change of day are stated, showing why Christians generally observe not Saturday but Sunday, and the grounds for observing the Lord's Day. The inadequate grounds of the churchly, the love and the dominical theories are forcibly shown. The abuses from which Christ freed the Sabbath and His sanction of a rest-day are clearly pointed out.

MR. ALFRED BOYD in another column advertises New Seed Potatoes from Prince Edward Island. Their introduction by Western agriculturists would certainly be advantageous. The Island has long been celebrated for its immense crops of excellent potatoes.

THE MISSIONARY WORLD.

It is sometimes stated that the double character of missionary and doctor has not been found successful in gaining the confidence of the natives. In order to disprove this statement we take the history of the medical work carried on at Amritsar, where five years ago Miss Hewlett, one of our missionaries, took up her residence, in order to alleviate, as far as lay in the power of one lady, the sufferings of her sisters, and by means of her medical skill and kindness, to obtain access for the women to hear the Gospel.

Very soon after her arrival she decided that she must commence a hospital, where the patients could be more under her care than in their own homes and where she might be able to train some trustworthy nurses. It was begun with only eight beds. At first it was very difficult to overcome the prejudices of the native women against entering the hospital, but such is the effect of kind, Christian treatment that its value has rapidly increased, and there are now twenty-four beds, as many as the house without enlargement can accommodate. Connected with it there are four dispensaries—one at the hospital, two in other parts of the city, and one in the village of Taran-Taran. Miss Hewlett's plan is to continue this system of branch dispensaries, and add to them small hospitals when the native helpers she is training are fitted for them. So great is the confidence she has inspired that at the beginning of last year the municipality of Amritsar, the majority of whom are natives, requested her to take charge of the Maternity Hospital. They defray the entire expenses without any restrictions on her method of conducting it. On her leaving for a visit home in March last, they passed a vote of thanks to her, and expressed their earnest desire for her speedy return.

There are connected with this hospital a medical mission, two European ladies, and two European nurses, five native or Eurasian assistants, one trained in England, the remainder trained in the hospital itself. The number of patients treated last year was: in-patients, 192, home visits, 2,250, out-patients, 11,593, and in connection with the Maternity Hospital—confinement cases, 203, nursing visits, 2,493.

The training of native young ladies of good education, now assistants, is by no means the least important duty of the superintendent. It necessarily involves giving up a great deal of time to teaching; but those who undertake it have the satisfaction of knowing that they are, in a very special sense, working for the future, and supplying the women of India with medical attendants likely to be very acceptable and very useful.

Dr. Anna J. Thorburn, of Calcutta, writes: "I went yesterday, at the request of Lady Dufferin, to talk over plans for establishing dispensaries and training schools for native women all over India.

"The idea was suggested to her first by the Queen before she left England, and now she is making an effort to carry out the idea. . . . Lady Dufferin says that she herself would prefer those who would come as missionaries, but that some object to such. I told her what persons of more experience than myself also say is true—that the natives will choose the *missionary physicians* in preference to others."

INDIA'S WOMEN.

The *Homeward Mail*, a native paper in India, records with approval an act of the Rev. T. E. Slater, who in a crowded audience in Bangalore, comprising nearly 2,000 influential Hindus, denounced the curse of Hindu social life—the marriage of little children to each other, and of infant girls to adult and old men. Instead of disapprobation, applause and a cordial vote of thanks were given to the lecturer.

Sir Madhava Rao, who presided, made an earnest speech in reply. The following are extracts: Friends and countrymen, you may naturally wish to know what my own views are upon the subject of the lecture. I certainly think that the very early marriages in vogue among the Hindus are attended with many and grave evils. Of course I see and feel that anything like a complete or sufficient remedy must necessarily be a work of time. There is one thing, however, that we might all do at once. . . . Let all honestly resolve that there shall be no marriages in our families until the girl is more than sixteen. I suggest this as a practical palliation for immediate purposes. . . . Marriages at three or four years old are outrages. . . . The British-Indian Legislature have, I think, acted with wisdom, humanity, and in accord with Shastras, in having passed a special enactment legalizing the re-marriage of Hindu widows.

old Recollet Church from the date mentioned until this building was completed, and the Fathers politely refused any pecuniary remuneration for the use of their edifice; but were induced to accept a present, in acknowledgment of their kindness, consisting of two hogsheads of Spanish wine, containing sixty odd gallons each, and a box of candles, amounting in all to £14 2s. 4d. Mr. Hunter, in his MS., closes the narrative of the presentation with the quaint remark, "they were quite thankful for the same." Again, in 1809, when the present roof was put on this church, and the steeple and bell were erected, the Scots congregation assembled for public worship for two months or more in the Recollet Church. The first proceeding of the congregation upon record was the election of a committee to "manage the temporal affairs of said congregation," in May, 1791. The committee consisted of sixteen members, of which nine formed a quorum, and no other election vote took place till August, 1800. It does not appear that the congregation ever framed any rules for the guidance of the committee. They were left to follow their own judgment and discretion in managing the temporal concerns of the congregation. But on April 4, 1804, the proprietors of pews drew up formal rules and regulations for their government, and the guidance of their committees, which were signed by all the proprietors at the time, and had to be afterward signed by any person desiring to become proprietor of a pew. By these regulations the committee of five, annually elected by the congregation, were invested with almost absolute power, and many things that are usually supposed to belong to the elders of the church were placed in their hands. The result was that the temporal committee, as they were called, became the real executive of the congregation, and the kirk session was of little account. In the new regulations it was provided that in case of a vacancy the right of electing a minister devolved upon the proprietors of pews, the only stipulation being that he should have been "regularly bred to the ministry and licensed by some regular Presbytery in the British dominions," and "profess to be of the persuasion" and to "adhere to the laws, government and mode of worship of the Established Church of Scotland, properly so called, and denominated and known to be such, and also a natural born subject of his Majesty." The result was a kind of rule that was neither Presbyterian nor Congregational, but an autocracy, quite foreign to the spirit of the Church of Scotland or any other Presbyterian Church. . . . On Sabbath, the 29th May, 1804, it was announced from the pulpit that a vote would be taken between Mr. Forrest and Mr. Somerville, two candidates who had preached trial sermons. The result of the vote was that Mr. Somerville was chosen by a majority. The minority would not acquiesce in the decision to call Mr. Somerville, and resolved rather to withdraw from this church and sit under the man of their choice. Two of the elders, Messrs. England and Hunter, were among the adherents of Mr. Forrest, so was Mr. James Logan, uncle of Sir William Logan. Sir William's father, however, remained in this church till his departure for Scotland in 1815. There was a difficulty at this time also, as at a later date, about the possession of the key of the church. Mr. Hunter had got hold of it, and refused to give it up. A meeting of the proprietors was held on the 23rd of July, 1803, when it was unanimously resolved by those present, "That every support be given to Mr. Somerville as the person duly appointed as minister of this congregation to the exclusion of every other person, and that none other be admitted or received to perform divine worship without their consent. And as the said William Hunter now refuses to deliver up the keys of the said church, it is resolved that other sufficient locks and keys be provided for the security of said church and of the possession of said proprietors therein." This resolution was signed by the members of the temporal committee, by the three remaining elders, William Martin, Duncan Fisher and William Forbes, and by nineteen other proprietors of pews, among them Honourable James McGill, Honourable John Richardson, Robert Aird, Joseph Provan, James Dunlop, Honourable John Molson, Simon McTavish and John Stephenson. Some of the minority being wealthy men, they soon set on foot a subscription and raised money to build another church, the corner stone of which was laid on the 15th of October, 1805. It was situated on St. Peter Street, and was known as St. Andrew's Church from 1822, on to the time when it was sold and demolished. Up to 1822, it was regarded as representing the Secession Church of Scotland; but at this date the congregation resolved to call only a minister belonging to the Church of Scotland, and then it was that the American Presbyterian congregation broke off from St. Andrew's Church, and resolved to maintain an intimate connection with the church in the United States.

After reference to the other secessions from the congregation that subsequently took place, Mr. Campbell concluded his most interesting historical *resume* as follows:

The long controversy was brought to a peaceful and friendly issue, and to-day Knox and St. Gabriel are again under the same banner, and long may they remain on terms of amity, having no other feelings of rivalry than to provoke each other unto love and good works. I have not nearly finished the story of this old edifice, but I find I must stop here for the present. This night fortnight, God willing, I shall resume the thread of the narrative. Well, how has the reality, as sketched here to night, corresponded with the ideal as portrayed for us this morning and afternoon by Principal Grant and Dr. Wilkes? It has fallen far short of it, of course, as the learned Principal's discourse would lead us to expect. Yet it has been a fair sample of all the centuries—perhaps not much better than the general course of Church history for the previous eighteen centuries, but certainly not worse. This Church has had its reverses and trials, as well as periods of prosperity and distinction. It has been served by a great variety of ministers; no two of them have been of similar mould, but it will be found on the great day, I doubt not, that they were all helping on the great designs of the Head of the Church—that period when "Jesus shall reign where'er the sun does his successive journeys run"—the great "far-off divine event, to which the whole creation moves."

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XI.—Continued.

An obstruction placed in the channel of a strong will, and abruptly checking its flow, raises, by the reflux, a power that climbs and plunges till the current of life becomes turbid and unwholesome. It goes thus madly back to sweep the obstruction away, and when it finds it unyielding, it dashes over its verge with broken voice and volume, and ploughs up the filth that sleeps in the beds of the purest streams. It was thus with the strong will of Dr. Gilbert. He had made up his mind to the step he had taken. All the strong currents of his life had, for the time, taken this new channel; and when the irrevocable word was dropped into it, the tide of a powerful life was stopped. It swelled and piled, and then plunged madly over it, and lost, at once, its music and its purity. But as streams thus stopped and thus started, though still complaining, grow pure again, so Dr. Gilbert's anger and mean jealousy subsided at length, and left him subdued, sad, ashamed and acquiescent. If he could not have Miss Hammett's love, he must not lose her respect. If her hand could not be his, her society should not be sacrificed, and she should see that he could not only be generous, but chivalrous and brave.

Mrs. Blague had been made aware by Miss Hammett's rapid passage through the hall that Dr. Gilbert was alone, and as he lingered, she walked into the parlour, and found him standing where Miss Hammett had left him, with the marks of strong emotion still upon his features.

"Madam," said the doctor, "you will oblige me by never alluding to what you have witnessed, and by bearing a message to Miss Hammett." He knew he could rely upon his old friend, and, without waiting for her reply, he advanced to the table, and wrote, in pencil, a note to the schoolmistress. It was brief and characteristic: "Miss Hammett: Whatever you deny me, I know you will not refuse me the privilege of apologising for my inexcusable rudeness. Come down, and permit me to bear away with me a measure of self-respect."

Mrs. Blague took the note to Miss Hammett's chamber, and the lady immediately appeared in response. Her face was clothed with an expression of pain, and her eyes were full of tears. The doctor advanced to meet her, and held out his hand. "Miss Hammett," said he, "I have been mean and unmanly. Will you forgive me?" Her cold hand was in his strong grasp, and smiling sadly, and looking gratefully and trustingly in his face, she answered, "Yes." As the doctor looked into her deep, honest, blue eyes, down into the true soul which shone through them, and thought in one wild moment of the treasure for ever swept beyond his winning, his frame shook with powerful emotion. Oh! rare intuition! The small, cold hand grew uneasy, and was slowly withdrawn, and again folded over her heart.

"Will you be seated, Dr. Gilbert?" said the young woman, pointing to a chair, and taking one herself. "As between ourselves, Dr. Gilbert," she continued, "everything is settled. You know my wishes, and respect them. I take your apology very gladly, for I did not wish to part with you, so that we might not meet again; but you have made an allusion to some one as a favourite of mine, and, that no other person may suffer injustice, I think I should know to whom you allude, and be allowed, for his sake and my own, to set you right."

The doctor blushed. In fact, he was never so thoroughly ashamed in his life. "Miss Hammett, I beg you not to humiliate me further," said he. "I spoke wildly and meanly—outrageously, if you will. Will not that do?"

"I think I have a right," pursued the young woman, "to be more particular. You could not have said what you did without some conviction, and I wish to put your mind for ever at rest on the subject. Tell me, Dr. Gilbert, do you imagine that my hand belongs to any man here in Crampton?"

The doctor fidgeted. "We talk in confidence, of course," said he. "I knew that Arthur Blague was interested in you, very deeply. I knew that, at his susceptible age, he could not be much under the same roof with you without being impressed by you. I did not know how far the matter had gone, and very naturally thought of him when you so readily and so decidedly replied to my proposals. It irritated me, of course, to feel that an undeveloped youth, without means and without position, should be able to win that which was refused to me."

The doctor stumbled through his explanation, and Miss Hammett received it with a smile of amusement, touched with sadness and apprehension. When he closed, she said: "I thank you, for myself, and on behalf of Arthur Blague. I confess to you that he is a young man whom I very warmly esteem. It seems to me that he possesses the very noblest elements of manhood, and yet there is nothing that would give me more pain than to know that he has other feelings toward me than those of friendship. He has been very kind to me, and I pray God that nothing may happen in our intercourse to make my residence with his mother unpleasant to either of us."

Dr. Gilbert rose to his feet. The reaction had come, and it was a healthy one—honourable to the rugged nature in which it had taken place. Whether a lingering memory of the shipping in New York harbour, or a reminiscence of some great naval battle that he had read about in history, rose to him on the moment, under the spur of association, will never be known; but he said: "Well, Miss Hammett, the deck is cleared, I believe; the dead are thrown overboard, and the wounded are taken care of, and doing well." Then he laughed a huge, strong laugh, that showed that his physical system, at least, was unshaken.

Miss Hammett smiled—glad that the battle was over, and particularly rejoiced that the "wounded" were doing so well. She gave him her hand at the parlour-door, and shaking it heartily, she said, "Let the past be buried. We shall get along very well together."

As he turned to leave her, he saw, standing in the street-

door before him, Arthur Blague in his working dress. He knew that Arthur had overheard his last words. The poor fellow stood like one paralyzed, and gave the doctor his hand as he passed out in a state of the most painful embarrassment. The doctor knew what it meant, and went away (what an exceedingly mean and human old fellow!) glad from the bottom of his heart that the young man had got to pass through the same furnace that he had.

It was Saturday night, and the young man had come home to pass the Sabbath. Miss Hammett met him cordially, but saw at once that there was something in the words of Dr. Gilbert that oppressed him. In her sweet endeavours to erase this impression, she only drove still deeper into his heart the arrow by which he had long been wounded. Ah! what charming torture was that! What a Sabbath of unsatisfactory dreaming followed it! How he listened for her steps in her chamber! How like the singing of an angel sounded her morning hymn! How her face shone on him as he sat near her at the table! How did heaven breathe its airs around him as he walked by her side to the village church! How did he lean back for hours in his easy chair at home, with his eyes closed in delicious reverie! Arthur Blague was nineteen. Poor fellow!

CHAPTER XII.—ARTHUR BLAGUE IS INTRODUCED TO A NEW BOARDING-HOUSE, AND DAN BUCK IS INTRODUCED TO THE READER.

We left Arthur Blague, some chapters back, sitting on his bed in the long lodging-hall at Hucklebury Run, having the previous evening left his bed and board at the house of the proprietor, under circumstances that forbade his return. The lodgers had all turned out, and were commencing their work in the mill. The more Arthur thought of the uncomfortable night he had passed, and of the low and degrading associations of the human sty into which circumstances had forced him, the more unendurable did his position seem. There were others at the same moment thinking of, and endeavouring to contrive for him, and when, at his leisure, he entered the mill, he found three or four men, including Cheek, gathered around big Joslyn, and apparently urging upon that eminently cautious and impassive individual some measure of importance. As Arthur came up, they made room for him, and then Cheek, as the readiest spokesman, announced the matter in hand. "We've been trying," said he, "to make Joslyn take you into his house, and board you."

Joslyn was overshadowed by a great doubt. He "didn't know what the woman would say;" and the setting up of his will over hers was a thing he never dreamed of. Like gentlemen with delegated authority, acting under instructions, he found great difficulty in appearing to act on his own personal responsibility and, at the same time, keeping within the limits of his power.

"I'll agree to anything that the woman will," said Joslyn; and it was at last arranged that Arthur should walk home and breakfast with the discreet husband and father, and make his application in person.

On this conclusion, Cheek took Arthur aside, and touching him significantly over the region of the heart, said, "Are you loose here?"

"What do you mean?" inquired Arthur.

"Have you hitched on anywhere yet?" said Cheek.

"I don't understand you," replied Arthur.

"I mean have you got a girl?" exclaimed the young man. "You see," continued he, "all we factory fellers have a girl. We may marry 'em, and we may not; but we are all kind o' divided off, and when we go out anywhere, we have an understanding who we are going to wait on."

Arthur smiled, and said that, so far as he knew, he was without any incumbrances of the kind.

"Well, all I want of you is not to go to hitching on to Joslyn's oldest girl," said Cheek. "She belongs to me. She isn't grown up yet, but I spoke for her when she was a little bit of a thing. You see, when I was a boy, I used to hold her in my lap, and have all sorts of talks with her, and then she told me she was going to wait for me; and, by George! I've always stuck her to it! I tell her of it now, whenever I get a chance, and she's got so big that she begins to blush about it. Oh! she's right, I tell you, and she's got one of the mothers—regular staver."

"I give you my pledge," said Arthur, "not to interfere with any of your rights."

"That's the talk," said Cheek. "If I was going to be cut out, I'd rather have you to do it than any of these other fellers; but I've set my heart on it, and I'm bound to win. Now mind—none of your tricks," said Cheek, with a good-natured shake of the finger; and then he went off down stairs whistling to his work.

When the breakfast bell rang, big Joslyn rolled down his sleeves, took off his apron, and intimated to Arthur that he was ready. All the way to his house Joslyn did not speak a word. He felt that he was running a great risk in taking a stranger to his breakfast table, without first consulting "the woman," as he always called his wife. As he raised the latch, Arthur heard from the inside the caution—"Sh-h-h-h!" Instantly the husband and father rose to his toes, and entered his door as noiseless as a cat. Arthur had seen Mrs. Joslyn before, and shook her hand in silence, as if he had come to attend a funeral. "The woman" gave him a polite greeting, and then directed to her husband a look of inquiry. Arthur's eyes hastily surveyed the breakfast apartment. Everything was as neat as wax, and as orderly as the little clock that ticked in the corner.

"I have brought him home to breakfast, and he wants to talk with you about board," said Joslyn, in an undertone.

"Jenny, get another plate, and another knife and fork," said Mrs. Joslyn, and straightway the little girl that was "waiting" for Cheek—a second edition of her spirited and enterprising mother—obeyed the command, and the family at once sat down to their meal. Jenny was the only one of the large family of children visible; the remainder were not allowed to wake up until Mr. Joslyn could be got out of the way for the morning, and she was only permitted to open her eyes because she could assist her mother.

Mrs. Joslyn was one of those high-strung creatures that are occasionally met with in humble life, endowed with

quick, good sense, indomitable perseverance, illimitable endurance, administrative faculty sufficient to set up a candidate for the federal presidency, and abundant good-nature, whenever she could have everything her own way. Besides, she was good-looking, and only needed to have been born under kinder stars, into a more gentle and refined circle of society, to make a splendid woman. What an apparent waste of valuable material there sometimes is in such places!

Now the moment her husband announced the nature of Arthur's errand, she had scanned the possibilities of her little dwelling, rearranged the beds of the children, got a room cleared in imagination, fixed upon the exact number of palm-leaf hats that the price of Arthur's board would relieve her from braiding, and was ready with her answer before her phlegmatic husband had helped Arthur to a plate of the humble morning fare.

"If Arthur Blague can take us as he finds us, we can take care of him," said Mrs. Joslyn decidedly.

"Just as you say," responded Joslyn, greatly relieved; and so the matter was regarded as settled.

Joslyn and his wife ate their breakfast, Arthur thought, with unexampled rapidity, and pushed back from the table, leaving him alone. "Don't you mind anything about us," said Mrs. Joslyn. "I've got to attend to this man's head, and this is the only time in the day I have to do it." So she drove her husband back into a corner, ran a wet cloth over his bald crown, wiped it dry, and then brought the hair up over it from the temples, and braided the ends together in an incredibly short space of time.

"I do hate to have my husband look like a great, bald-headed baby," said Mrs. Joslyn, "and it all comes of his wearing his woollen cap in the mill. I wish men knew anything. There! Off with you! The bell is ringing. Sh-h-h-h!"

Mr. Joslyn went out on tiptoe, leaving Arthur to arrange matters with his wife. She wished to have him understand definitely, what the size of his room would be, what privileges he could have in the family, how late he could be admitted at night, and how much she expected for his board. While she was talking, her children, who seemed to understand exactly when they were expected to wake up, came tumbling in, one after another, in their night-dresses, until the room seemed to be full. The last fat little fellow that appeared came in crying. He was hardly old enough to walk, yet the enterprising mother said, "Sh-h-h-h! don't wake the baby!"

"Do you like children?" inquired the prolific mother. "I like them—yes. You know I have not been much used to them," replied Arthur.

"I was going to tell you that there's but one way to do in this house," she continued, "if you don't like 'em, and that is, not to pretend to like 'em. They'll be all over you like leeches when you've been into the river, if you make much of 'em. Less racket! Sh-h-h-h!"

Arthur departed, uncertain as to whether the place would be entirely to his liking and convenience, but quite certain that he would be more comfortable there than in the house of the proprietor, or at the short commons of the boarding-house, with the accompanying lodgings.

While these operations were in progress, there was an animated and angry consultation going on between Mrs. Ruggles and her hopeful daughter Leonora. "I tell you we want to get father real wrathful over this," said Mrs. Ruggles. "The more I think about it, the madder I get. I never took such impudence from anybody in my life, and to think that that great saucybox that we took in, and tried to do for, should presume to set himself up to put us down, and then to say that both of us was fools! As for that Hammett girl, if we don't make Crampton too hot to hold her, then it'll be because she's got brass enough in her face to make a kettle, that's all. I tell you, I won't be put down—not by a couple of factory hands, I tell you. I know what belongs to my persition, and I'll allow no understrapper to call me a fool, nor to say: Why do ye so?"

Leonora was quite as angry as her mother, but, when thrown upon her own resources, was wiser—at least more cunning. She had made up her mind to write to her father in New York a discreet account of the occurrences which we have recorded, insisting particularly on the wound which Arthur had inflicted upon her feelings by calling her a fool. She would not mention the fact that the same epithet had been applied to her mother, because she knew that that would rather please than offend him, and because she knew that the more she mixed her mother's name with the affair, the more reason he would have to suspect that Arthur's insult was not altogether without excuse.

The letter was written and despatched—decidedly the most powerful and well-considered literary missive that had ever left Miss Leonora's hand. The shot told admirably, and produced the precise effect desired. Old Ruggles, as he sat in the little dirty hotel which he always lived in when in New York, read the letter, and was very angry. The result of his anger made itself manifest in a letter he wrote to Arthur, directing him to meet the Crampton stage-coach on a certain day, with two seats in the waggon.

(To be continued.)

THE OPEN-AIR SACRAMENT IN CAPE BRETON.

The sacrament in the open air originated with the Covenanters, when they met by stealth in the fields or woods for their forbidden worship. It was thus established in the Lowlands with the organization of Protestantism, and it still continues to be a characteristic feature of the Highlands after its discontinuation in the Lowlands. The sacrament begins always at eleven on Thursday. This day is regarded as one of preparation; the spirit of it is that of fasting and humiliation, expressed in the usual services; the singing of the psalms of David, prayers and a sermon—all in Gaelic. The singing is what first impressed me as perfectly unique. The precentor sings in a low and exceedingly plaintive voice, a soft pronunciation, and a timid expression; his recitatives are as austere as Gregorian chants, but full of little notes and slurs, and by contrast his phrases are rendered still more

touching after the mass of sound coming from the people. The congregation also sings with softness; but as individuals have their own time, discords prevail, and long syllables are drawn out beyond measure, with a nasal drawl, and the shorter ones are clipped off and swallowed. But the ordinary irritation produced by these defects is not felt. In the complete absence of rhythm you feel less the defects of time; in fact, so drawing is the execution that you just abandon all requirements of time, and accept the effects of intonation alone. These Gaelic psalms often have an extraordinary effect; when the people at times happen to unite their plaintive voices on certain long notes and slurs, the multitude sends up a subdued wail that is wonderfully touching. The preaching was not less interesting than the singing. One of the worthy ministers seemed to me of a type perfectly suited to the scene. He was a patriarch in years, in fatherly kindness, in serenity and simplicity. His cherubic face, set in a frame of gray hair and beard, seemed to be made for smiling; but some interior power had won half of him over to severity—at least it seemed so at times when one brow, one eye, one side of the mouth, all contracted with an expression of gloom. Standing up in the little sentry box with his hands clasped over his rotundity, he waited in silence for some moments, until he had established himself in a slow swaying motion from side to side. His swinging seemed essential to all these Cape Breton speakers and singers. Soon he started, in a very low voice, a hemming, a word, and a hesitation altogether, and the hesitation often triumphed, making him wait again until more swinging had evolved a suggestion.

Communion Sabbath is the most important day of the sacrament in both a religious and a social point of view. At an early hour the roads were thronged with men and women on foot, on horseback, in open buggies; and by ten o'clock the grounds were well filled with people shaking hands, passing salutations; some were arranging quietly the preliminaries of horse trades and other transactions, and all were enjoying the one unending public gathering of the year. The enjoyment, however, had to be detected beneath a very grave mien and low voiced talk. The crowd that day, having a larger proportion of the young and the worldly people, was more mixed in its composition, but the elements kept pretty distinct, for the devout and the elderly formed the group nearest the "tent," while those of lesser degrees of piety made concentric circles thereabout. While the usual services went on, many groups of lads and lasses on the outskirts exchanged notes, threw one another motto candies, and even kept up conversations in undertones. I was told that at a sacrament some young men once established themselves in a wagon near by, and burlesqued the communion service with crackers and the whiskey bottle. Now and then an elder walked about the ground and called for order. The arrival of a wagon aroused every dozer, and turned every head toward the road. A glance at the assembly, even at the most solemn moments of the service, left one ignorant of the fact that anything of interest was going on at the central point, for all classes had the singular habit of sitting or lying or standing with their faces turned in any direction. It seemed in this respect to be a picnic of deaf mutes. The occasion showed in a striking way the hardness of this people, their indifference to discomfort, the force of tradition among them, and, in some cases, the absorbing sincerity of their piety. All day long it rained, a cold east wind from the banks of Newfoundland swept up the valley in gusts, and the chill was well nigh unendurable to me. And yet the good patriarch preached on in his eternal way, the services kept their usual proportions; for nearly six hours men and women of three generations sat on the wet ground, the men all bare-headed, most of the people without the shelter of even an umbrella or a waterproof. Even when bad weather prevails during all five days of the sacrament it does not shorten the sermons. After the customary services of prayers, psalms and sermon, the minister "fenced the table"; that is, he spoke to the effect of excluding those who were not communicants, and encouraging those who held "tokens" to come forward. When the communicants had taken their seats, and the "elements" had been placed on the table, the minister came down from the "tent" and read before them the institution of the sacrament, 1st Corinthians, chapter ii., verses 23 to 29. Meanwhile a deacon collected the "tokens" from those at the table. After a prayer and an address, the minister broke bread and gave it to those nearest him, and passed them wine, and then three deacons or elders served the bread and wine along the rest of the tables. Externally it was a company of distressed, abject mourners soaked in the gusts of cold rain, the men's heads covered by handkerchiefs, the women's by black shawls. But they seemed entirely absorbed by their interior experiences, the tortures of conscience, the hopes and terrors of their faith. The sacrament closed with the usual services on Monday, and the crowds then dispersed to their homes.—C. H. Farnham, in *Harper's Magazine for March*.

EMPLOYER AND EMPLOYED.

The Rev. Dr. Washington Gladden has an article in the *March Century* on "The Strength and Weakness of Socialism," in which he says: Instead, therefore, of pulling down the existing order, as the socialists propose, the thing to be done is to enlarge its foundations. They are right in saying that an industrial system whose sole motive power is self-interest and whose sole regulative principle is competition will end in pandemonium; but they are foolish in thinking that humanity will thrive under a system which discards or cripples these self-regarding forces. What is needed is the calling into action of the good-will which is equally a part of human nature. This also must be made an integral part of the industrial system; it must be the business of the employer to promote the welfare of his workmen, and the business of the workmen to promote the interest of their employer. The organization of labour must be such that the one class cannot prosper without directly and perceptibly increasing the prosperity of the other. This is the true remedy for the evils of which the socialists complain. The reform needed is not the destruction but the Christianization of the present order.

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones of flesh are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,
Or on the land, or on the sea;
By purling brook, or 'neath stormy wave.
It matters little or nought to me:
But whether the angel of Death comes down
And mark my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—Wm. Andrew Sigourney.

THE JUST SCALES.

Let me apply them to a single instance of "false scales," or "deceitful weights," to wit, our current silver dollar. Not that I propose to discuss it as a fiscal question; I simply propose to test it in the moral balance. The gold dollar is our standard unit of value, our "shekel of the sanctuary," according to which all our estimations are to be made. Government declares the gold dollar to be worth one hundred cents; and Government tells a truth; for that is the actual worth of the gold dollar. Government declares the Bland dollar to be also worth one hundred cents; and Government tells a lie; for it is worth only, say, eighty cents. For it is important to note that the silver dollar differs from the paper dollar chiefly in this respect: while the latter is simply a piece of paper on which Government has printed a promise, the former has, in addition to the Government stamp, a metallic value of its own; in fact, it is just because silver, like gold, has its own metallic value, that the duel of the standards is being fought. Now, when Government decrees that a "fiat" dollar, or silver coin worth eighty cents, shall be, so to speak, qualitatively equivalent to the standard dollar, or a gold coin worth one hundred cents, Government does as absurd and impossible a thing, morally speaking, as it would were it to decree that three pecks of wheat shall be quantitatively equivalent to four pecks, or a bushel. In brief, Government in coming the Bland dollar virtually proclaims this arithmetical equation: 80=100. It is a genuine instance of the forbidden "divers weights," where, if I may so say, the silver scale of twelve ounces troy is forced to balance the gold scale of sixteen ounces avoirdupois. This dishonest coinage, if persisted in, will sooner or later, according to the retributive law of inflation, plunge the nation into a financial catastrophe. What the American people needs is to have the shekel of the sanctuary, or the moral scales, set up in the Capitol. If Congress would add some grains of a scruple to our silver dollar, Congress would not be so unscrupulous. Then the legend, "In God we trust," would not be so sanctimonious.—Geo. Dana Boardman, in *New Princeton Review for March*.

CASTELAR'S ORATORY.

From a paper by A. A. Adee, of the State Department, in the *March Century*, accompanying a frontispiece portrait, we quote the following: "Of the character of his oratory it is not easy to speak. His discourses do not bear close analysis. Canovas, Alonso, Martinez, Sagasta, Martos, and many others, are his masters in debate. In fact, Castelar is not a good debater. Set speeches are his peculiar province. I have heard it said that they are written and committed to memory. Taken unawares by a shrewd logician, whom florid generalities will not silence, he does not show to advantage.

"His style is, to our more sober Saxon thinking, redundant, and laden with tropes and metaphors. His reasoning is essentially poetical: imagination outweighs logic, and similes and illustrations take the place of argument. His rhetorical manner may be evidenced by a sentence I find in an album—and, by the way, I know of no man more ready than Castelar to give his autograph, with a sentiment attached.

"'Faith,' he writes, 'may change its aim, but ever remains in the depths of human nature as the supremest virtue, impelling to supreme acts. Life is, and will ever be, a stormy ocean. To cross this ocean, in Faith, and in Faith alone, must we embark. In this bark the prophet Columbus set sail, and, at his journey's end, found a New World. If that world had not existed, God would have created it in the solitude of the waves, if only to reward the faith and constancy of that man. We shall yet behold throughout the world that liberty and equality whose dawns already shine upon the pure brow of America, the virgin, because we are resolute in our search thereof and possess assured faith that we shall find it.'

The private conference in Edinburgh of Free Church ministers and elders from all parts of Scotland opposed to Disestablishment numbered about 400, and was presided over by Mr. Wm. Mackinnon.

The handsome new building for the Mountpottinger Y. M. C. A., Belfast, the foundation stone of which was laid last autumn, by Mr. George Williams, of London, has been formally opened by the Marquis of Londonderry.

British and Foreign.

THE Rev. Kirkwood Hewat, M.A., Prestwick, has received a unanimous call from the Presbyterian congregation in Lisbon, Portugal.

THE church at Gravesend which relegated General Gordon to the gallery when he entered it a stranger, now contains a marble tablet to his memory.

DR. W. FLEMING STEVENSON, of Dublin, as Duff lecturer, delivered at Aberdeen a series of four lectures on "The Dawn of the Modern Mission."

MR. THOS. ALEXANDER, manufacturer, Dunfermline, who lately gave \$10,000 toward the new Abbey Church in that town, has died in his eighty-seventh year.

AN interesting conference on Temperance and Home Missions has been held in Edinburgh by one hundred ladies of the Church of Scotland. Lord Polwarth presided at the meeting.

MR. JOHN KERR, land surveyor, Duns, a veteran elder and Sabbath school teacher, as well as temperance reformer, has died in his eightieth year. He was the inventor of a system of stenography.

THE Presbyterian Church of New South Wales has made unwonted progress during 1885. In no previous year have there been so many inductions and so much activity in church building.

THE proposed federation of the Australian and Tasmanian Presbyterian Churches has advanced considerably, and it is expected that the first federal Assembly will be held next July in Sydney.

MR. SAMUEL SMITH, ex M.P. for Liverpool, has given \$7,500 to aid in the establishment of a Y. M. C. A. at Kirkdale. He contributed \$40,000 toward the gymnasium for the Liverpool association.

PRINCIPAL CAIKNS and Rev. J. Smith, M.A., of Broughton Place, officiated at Wallace Green Church, Berwick, in connection with the induction to the pastorate there of Rev. W. A. Walton, M.A., B.D.

THE principal of St. Andrew's has an income of \$2,720, \$415 being granted by Parliament; also an official residence. The principals of Aberdeen, Glasgow and Edinburgh receive respectively \$3,510, \$4,835 and \$4,995.

PRECEPTOR WILSON congratulated the Jews of Glasgow at their festival on the fact that he never had one of their number before him while he sat on the bench. Out of 1,900 paupers getting parochial relief in Glasgow, only one is a Jew.

THE Duke of Hamilton having obstinately refused permission to the Presbytery of Kilmarnock to erect a church in Arran, Ayr Presbytery have agreed to make application to the School Board of Kilbride for the use of Lamlash School on Sabbaths during the summer months.

THE converted actors, Mr. and Mrs. Chris. King, have been conducting evangelistic services at Greenock, under the auspices of the Y. M. C. A. On Sabbaths their meetings have been held in Cook's Circus, which has been filled to overflowing, hundreds being turned away.

It has been found impossible to bring the divided opinions of Dunbar congregation into unity regarding their choice of a minister. Dr. Wilson, Edinburgh, Dr. Burns, Kirkcaldy, and Mr. Crerar, North Leith, having failed in a final effort to make peace, the matter reverts again to the Synod.

PROFESSOR MILLIGAN, it is expected, will be appointed principal clerk of Assembly in room of the late Principal Tulloch; and the probable candidates for the office of deputy-clerk include Rev. Thomas Barty, of Kirkcaldy, Professor Malcom C. Taylor, Dr. Cassar, of Tranent, and Dr. Story.

AT a social meeting of the members of Prospect Street Church, Hull, it was stated by the chairman, Mr. Andrew Mouat, that it was all but settled that Mr. Train, of Buckhaven, was to come among them as the successor of the late Dr. Mackay. Mr. Train, within three years, had received a dozen calls.

THE Rev. Lachlan McLachlan, M.A., preached on Sabbath afternoon in St. Columba Church, Glasgow, to upwards of 300 united shepherds who, with their plaids and bonnets, had marched to the church in procession from their gathering place in George Square—a picturesque spectacle which attracted an enormous crowd.

THE Moderator of the Victoria Assembly has begun his jubilee work, and hopes to raise \$50,000 before the end of the year. Already he has several thousands on his list. The goal on which the Presbyteries are fixing their eyes is a sum of \$300,000, to be used for the Home Mission, Sustentation, and Church Extension Schemes.

LADY ABERDEEN'S efforts to reform the moral as well as the social conditions of the labouring agricultural classes in the North of Scotland are already showing good results. Associations are being formed, and schemes, simple yet embracing vast improvements, set up. Perhaps in no class was reform so urgently needed.

MR. LEONARD LYELL, M.P. for Orkney and Shetland, will bring before Parliament a petition from Orkney Presbytery, praying for an official inquiry into the administration of justice in the Armour case. They deny that Mr. Armour's status is affected, sympathize deeply with him in his position, and testify to his blameless and unspotted Christian character maintained during a long and honoured ministry.

AT the Barony congregational soiree Dr. Marshall Lang said that nearly \$50,000 had been raised toward building the new church. Sir Michael Connal gave some interesting facts about the old Barony. Sir William Collins and Bailie Dickson, two staunch Free Churchmen, were among the speakers; and Dr. Fergus Ferguson, of the Evangelical Union, was on the platform. Dr. Scott, of Edinburgh, emphasized the fact that churches do not exist to provide a living for ministers, but on the contrary that ministers exist to give life to the church.

Ministers and Churches.

MR. JOHN CHARITON, M.P., has contributed \$1,000 to Knox College Endowment Fund.

It is stated that the congregation of Knox Church, Ayr, are about to build a new church, and a fine one at that. It is to be started off at a \$15,000 estimate.

THE congregation of Knox Church, Cannington, intend erecting a fine brick manse on the lot adjoining the Church, early in the spring. Tenders will be asked for at once.

THE Rev. John Thompson, of Sarnia, is delivering a series of lectures on "Homiletics" at Queen's College, Kingston. His introductory lecture was much appreciated.

THE Rev. Principal MacVicar, of the Presbyterian College, Montreal, dispensed the sacrament of the Lord's Supper in St. Andrew's Church, Three Rivers, on the first Sabbath of March. The Doctor preached with his usual force and clearness.

THE Rev. K. J. Grant, missionary to Trinidad, begs thankfully to acknowledge the receipt of \$60, from a few ladies in Toronto, to aid in the training of Indian helpers. When in Toronto two years ago he urged the necessity of a training school, and this contribution indicates that his appeal has not been forgotten.

THE contract for the erection of the First Presbyterian Church, Vancouver, British Columbia, has been awarded to Mr. H. A. Bell, of Victoria, for \$2,470. The building is to be ready for occupation by the 1st May. Tenders are being asked for the immediate erection of another Presbyterian church on Sea Island, on the North Arm of the Fraser River.

IN St. James Square Church, after Dr. James had concluded the morning service last Sabbath, the Rev. Principal Caven—the Moderator of Session—announced that a communication had been received from Dr. Kellogg (the pastor-elect) stating that the trouble from which he suffered had been removed, and that his general health was now restored. The induction is expected to take place early in May.

REV. J. S. MCKAY, of New Westminster, British Columbia, has come home from California, making the trip in six days. He stood the journey pretty well, and although weak it may be hoped that with his native air and careful nursing, accompanied with the blessing of the Great Physician, he may, after a season of rest, be permitted "to go forth as he was wont." His post office address will be Thamesford, Ont.

THE service at St. John's Presbyterian Church, Hamilton, on Sabbath week, was of more than ordinary interest. In the morning the sacrament was administered to a large number of communicants, fourteen of whom were added to the membership. Ten of these were heads of families. The services were conducted by the pastor, Rev. T. Goldsmith. The evening congregation was large. The sermon was eminently practical, and the services of the day were most impressive.

The following appointments for the summer by Knox College Students' Missionary Society to mission fields have been made: To Ontario fields—Mr. Talling goes to Morrison and Ryde; Mr. Mitchell, to Little Current; Mr. Clarke, to Baysville; Mr. McQueen, to Byng Inlet; Mr. Bradley, to Cockburn Island; Mr. Glassford, to Waubashene; Mr. Ross, to McConkey; Mr. Pettie, to Cobocok; Mr. Pettinger, to Bethune; Mr. Gilchrist, to Mud Lake; Mr. McNabb, to Franklin; Mr. Nattrass, to Blind River; Mr. Steel, to Sturgeon Falls. To Manitoba and the North West—Mr. Manson goes to Long Lake; Mr. Fraser, to Buffalo Lake; Mr. J. J. Elliott, to Cut Arm Creek; Mr. Barron, to Riverside.

THE Woman's Foreign Missionary Society of Chatham Presbytery held its first annual meeting on the 9th March in the First Presbyterian Church. The meetings were presided over by President Mrs. Walker. Many of the congregations sent representatives, and a very enjoyable time was spent. Six auxiliaries were reported, two having been added this year. Interesting and instructive papers were read by Mrs. Forest and Miss Coutts, of Tilbury. A deputation was sent over from the Presbytery (when in session) assuring us of its approval of, and hearty co-operation with, our work. Tea was provided by the ladies at Mrs. McKays for the ministers and members of the society, after which a public meeting was held in St. Andrew's Church, presided over by the Moderator, Mr. Currie. Excellent addresses were delivered by Rev. Mr. Becket, Thamesville, Rev. Mr. McRobbie, of Ridgetown, and Rev. Mr. Gray, of Windsor.

IN the spring of 1849, the Foreign Mission Board of the Irish Presbyterian Church, in response to an appeal from the Synod of the Presbyterian Church in Canada addressed to the sister Churches in Great Britain and Ireland for co-operation in supplying vacant churches and mission stations with the religious ordinances of the Gospel, designated six of her ministers to this important and, at that time, laborious department of Christian work. The Rev. W. T. Canning, of Oxford, is the only one of those six now in the active pastoral work of the Church. The Rev. J. Mawhinney, after spending a few weeks in America, returned to his native land, chiefly owing to the death of his lately married wife during their passage to Quebec. The Rev. A. T. Holmes, minister in Brampton, died several years ago. The Rev. J. W. Smith, formerly minister of Gralton, the Rev. T. McPherson, of Stratford, and the Rev. T. Lowry, of Branford, retired from the active service of the ministry a few years ago, owing to the infirmities connected with old age.

THE annual meeting of the Paris Presbyterial Woman's Foreign Missionary Society was held in Chalmers Church, Woodstock, on March 2. Mrs. Dickenson, president of the society, conducted devotional exercises, welcomed the delegates, and referred at some length to the work with its

successes and failures, implored Divine aid in their deliberations, and closed by referring to our Saviour's command given nearly 1,900 years ago: "Go ye into all the world, and preach the Gospel to every creature." May our hearts burn within us to be witnesses for Jesus primarily in our own homes, and from there may our desire go forth for the untold teeming millions who have never heard the name of Jesus—that name which is above every name! Mrs. Ball, having been appointed secretary *pro tem.*, read reports from the auxiliaries showing that the membership had more than doubled during the year, and that interest was increasing. Mrs. Annand and Mrs. Frazer-Campbell had addressed meetings in the Presbytery. Several boxes of clothing had been sent to the North-West Indians. The treasurer, Mrs. Scott, of Glenmorris, presented her report of receipts and disbursements. It showed that the receipts as well as the membership had doubled, the contributions last year being \$162, this year \$324. The total membership had reached 190. Mrs. Munro, of Embro, Mrs. Eakins, of Woodstock, and Rev. Mr. Thompson, of Ayr, contributed papers and addresses on woman's sphere in Christian work and systematic giving. The officers appointed for the ensuing year are: president, Mrs. Dickenson (re-elected); vice-presidents, Messames McMullen, Pettigrew, Thompson, Munro and Atkinson; secretary, Miss Harvey, Woodstock; treasurer, Mrs. Scott (re-elected). The president, Mrs. Ball and Miss Cameron were appointed delegates to attend the annual meeting of the Provincial Society, to be held in London on the 20th and 21st April. Rev. Mr. Munro closed the meeting with prayer.

PRESBYTERY OF CHATHAM. This Presbytery met at Chatham on March 9. The attendance was full. Mr. D. Currie was appointed Moderator for the next twelve months. The congregation of Florence was separated from the congregation of Dawn and united to those of Bothwell and Sutherland's Corners, and a special meeting of Presbytery was appointed to be held at Bothwell, on the 23rd inst., to arrange details. Mr. Thomas H. Patchell, a minister of the Methodist Church, applied to be received as a minister of our Church. The application was favourably entertained, and will be forwarded to the General Assembly. Several petitions for grants from the Augmentation and Mission Funds were passed. The next regular meeting was appointed to be held at Chatham, on the 13th July. A petition was received to organize a station at Richmond Schoolhouse, Dover. Remits from the General Assembly were considered and, by a majority, not to nominate any one to the proposed new chair in Knox College. Mr. Tallach submitted the report of the Committee on Temperance. The report was received, and Mr. Tallach thanked. Rev. J. K. Smith, M.A., Galt, was unanimously nominated as Moderator of next General Assembly. WILLIAM WALKER, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This court met on the 9th inst., in Knox Church, Stratford. There was a very large attendance of members. The committee appointed to consider the overture regarding the supply of vacancies reported as follows: receive the overture and transmit it to Synod with the following recommendation, viz., the continuance of the scheme formerly known as the Distribution Scheme as the best suited to meet the difficulties referred to in the overture and as less complicated than the plan proposed in the overture from the Presbytery of Hamilton. The report was adopted. The remit from General Assembly anent the election of Moderator of General Assembly was approved of. Rev. J. K. Smith, of Galt, was nominated as Moderator of next Assembly. The remit anent the unification of the Foreign Mission Committees was approved with these changes: Art. 6, to read "Dr. McGregor's successor in office," and Art. 10, to read "till otherwise ordered by General Assembly." Rev. R. Scott asked for leave of absence for three months, which was granted. The report of committee appointed to consider the appointment of a fourth professor in Knox College was heard, and is that "in their opinion the interests of the Church and College would be best served by the appointment of Dr. Proudfoot to that chair." It was moved in amendment and carried that at the present juncture it is better to appoint an additional lecturer if it be necessary to extend the teaching faculty. The following were appointed as commissioners to General Assembly: Rev. Messrs. Crystal, Turnbull, McKibbin, Tully, P. Scott, Hamilton, ministers; and Messrs. McKenzie, Wood, Gibson, McPherson (Rev.), Smith and Yool, elders. A committee was appointed to draft a minute relating to the death of Mr. George Manser. Messrs. Kay, Henderson and Anderson were appointed to visit the congregations of Millbank and Crosshill and Wellesley in connection with the Augmentation of Stipend. Messrs. Pantou, Wright and McPherson were appointed to prepare questions on the State of Religion, and Messrs. Gordon and Yool as members of the business committee at Synod. The Presbytery then adjourned to meet again in the same place on the second Tuesday of May.—A. J. TULLY, *Pres. Clerk.*

PRESBYTERY OF LANARK AND RENFREW.—The regular quarterly meeting of this Presbytery was held in Zion Church, Carleton Place, on February 22, the Rev. M. D. M. Blakely, Moderator, presiding. There was a large attendance of ministers and elders, and a large amount of business transacted, of which the following are the principal items: A memorial from the congregation of McNab and Hinton, asking for a separation from Renfrew, of the county station, was read. As this separation would affect the congregations of White Lake and Castleford, a commission of Presbytery was appointed to meet with the congregations affected, examine the whole field, and report to an adjourned meeting of Presbytery, to be held at Arnprior, on March 23, at eleven a.m. A call from the congregation of Litchfield to the Rev. M. Stewart, of Castleford and Dewar, being declined, was set aside. The organization of a congregation at Oliver's Ferry, to be called Elmsley Presbyterian Church, was reported, an interim session appointed, and the congregation put on the Augmentation Fund. The Home Mission report was read by the Convener, Rev. Dr. Campbell, of Renfrew, and fully discussed. The grants to mission stations and augmented

congregations were revised, and arrangements made for the coming summer. An interim report was given in by Rev. Mr. Ballantyne, Convener of the Committee on Augmentation, showing the progress made in raising the \$1,400 allotted to be raised by the Presbytery. The Rev. Solomon Mylne read a very full and excellent report upon the State of Religion, and a large part of Tuesday forenoon was occupied with a conference upon the subject. The report and conference, which was largely taken part in, were both of a most encouraging kind upon the whole; and sent home members of Presbytery gladdened, and humbled as well. The Rev. Dr. Moore, of Ottawa, addressed the Presbytery, setting forth the past history and present standing of the Ottawa Ladies' College, in connection with the Church. The need of such an institution was made very clear, and much valuable information given respecting it. The thanks of the Presbytery were given to Dr. Moore. Satisfaction was warmly expressed with the present prosperous state of the college under the management of Mr. Woods, and it was agreed to commend the college to the congregations within the bounds of the Presbytery. Commissioners were selected from the roll of ministers in the Presbytery, and appointed to attend the meeting of the next General Assembly. Elders were elected by ballot. No nomination was made for Moderator of the General Assembly. The same course was taken with respect to the professorship in Knox College. Temperance was reported upon by Rev. Mr. MacAlister. In the conference which followed, very warm testimony was borne to the good effects resulting from the adoption of the Canada Temperance Act in the county of Renfrew, by ministers and elders from the county. Sabbath schools were reported on by Rev. Mr. Stuart, of Balloch. Reference was made to the difficulty of getting all the Sabbath schools in the Presbytery reported, and in getting full and uniform reports. With a view to secure this, if possible, more fully in the future, the Sabbath school registers prepared by the Assembly's Committee were recommended for adoption, as far as it could be done. On the evening of Monday, the annual public missionary meeting of the Woman's Foreign Missionary Society was held, when excellent addresses were given by Rev. Messrs. Taylor, of Pakenham, and D. J. McLean, of Arnprior, who moved and seconded the adoption of an admirable report prepared by Miss Wylie, secretary of the society, and which was read by the Clerk of the Presbytery.

WINNIPEG PRESBYTERY.—The Presbytery of Winnipeg held its ordinary meeting in Knox Church, on March 2, at half past seven o'clock p.m., the attendance being very large. There was a large attendance of ministers and several elders were present. Mr. Pringle reported from the deputation appointed to visit Plympton and Millbrook. The report was received. On motion of Dr. King, seconded by Professor Bryce, it was decided (1) that Millbrook and Plympton be separated and formed into a group of stations on the distinct understanding that the arrears due to Mr. Polson be paid; (2) that the same be supplied meantime by students; (3) that Clearsprings be united to Riverville, and Mr. Polson be appointed meantime to supply the same; and (4) that Messrs. Pringle and McLaren be appointed a deputation to visit the whole field, anent the matters of arrears and finance, and to report hereon to the next ordinary meeting of the Presbytery. The delegates appointed to the General Assembly were: Messrs. Gordon, McLaren, Principal King, Mr. Pitblado, Professors Hart and Bryce, Justice Taylor and C. M. Copeland. The following committee was appointed to confer with students and others wishing employment in the mission work of our Church; Mr. James Robertson, Superintendent of Missions; Dr. Bryce, Mr. Pitblado and Mr. Copeland. Messrs. S. Polson, R. Brazier and H. J. H. Bell, as a deputation from the northern part of the city, appeared and presented a petition respecting a mission station, opposite Burrow's Avenue. It was moved by Mr. J. Pringle, seconded by Justice Taylor, and carried, "That the sessions of St. Andrew's and Kildonan congregations be notified that a memorial has been presented to Presbytery with reference to the recognition by the Presbytery of a preaching station in the northern portion of the city of Winnipeg; and that the said sessions be cited to appear for their interests at the next meeting of Presbytery." A petition from Little Britain and Selkirk asking for a moderation in a call to a minister was read, and Messrs. P. R. Young, W. Blythe, Jas. Greig and Thomas Armstrong appeared as commissioners in the matter and were severally heard. The congregation is prepared to guarantee \$700 per annum as salary toward the minister's support. The moderation was granted. Mr. Quinn was appointed to moderate in a call from the congregation in Knox Church, Selkirk West, on Tuesday, the 16th inst., at half past seven p.m. It was agreed to continue the appointments of Mr. J. Hogg, at Port Arthur, Mr. R. Nairn, at Fort William and Mr. M. McKenzie at Rat Portage until the next ordinary meeting of the Presbytery. In reference to the mission at Fort Frances, it was agreed under the circumstances to terminate the present appointment with the opening of navigation, and to refer future supply to the Presbytery's Home Mission Committee. It was further agreed that Fort Frances be put on the list of mission fields to be supplied, if possible, during the summer, and that a grant of \$400 be asked for the field. Dr. Bryce reported anent Gretna. He moved, seconded by Mr. Quinn, "That the Presbytery erect Gretna into a mission station and place it in charge of the Montreal College Students' Missionary Society for next summer, and ask a grant of \$100 for it for next year." Agreed to. Mr. Whimster moved, seconded by Mr. McLaren, "That the Presbytery appoint an ordained missionary to Headingley, and ask a grant of \$400 for the same, on the express understanding that the people guarantee \$450." This was carried. A communication from Meadow Lea, anent supply for the summer, was referred to the Home Mission Committee. It was agreed to ask a grant of \$500 for next year for Whitemouth, St. Agathe, etc., and its supply was referred to the Home Mission Committee. As requested by the Assembly's Committee on Finance, all congregations and mission fields throughout the bounds are recommended to close their congregational year with the calendar year. Mr. J. Lawrence

was appointed to dispense the Lord's Supper at Headingly on Sabbath, 21st inst., and Mr. McLaren at La Salle on the 28th inst. Mr. Pitblado was authorized to make arrangements for the moderation in a call to a minister at Dominion City. It was agreed that the Sabbath school registers prepared by the General Assembly Sabbath School Committee be recommended for use in the Sabbath schools within the bounds of the Presbytery. The Presbytery agreed to thank the editor of the *Record* for his generous kindness in sending a copy of this year's issue gratis to each of our missionaries. The reports from the General Assembly were considered, and it was agreed to appoint Mr. Pitblado, Professor Hart and Justice Taylor a committee to consider the report on Foreign Missions, and to report thereon at next ordinary meeting. Messrs. Lawrence and Pringle were appointed a committee to consider the report on supply of vacant pulpits, and were similarly instructed. Messrs. Quinn and Bryden were appointed a committee to consider the report on printing, and received similar instructions. Mr. Pitblado and the Clerk were appointed to prepare the annual financial statement for the next meeting of Presbytery. The Presbytery then appointed its next ordinary meeting to be held in Knox Church, Winnipeg, on Monday, 17th May next, at half-past seven p.m. It also agreed to adjourn to meet Thursday, March 18, at half-past seven p.m., to consider the report on the call from Selkirk and such business as may arise. —D. B. WHIMSTER, *Pres. Clerk.*

MONTREAL NOTES.

THIS has been a red-letter week for Montreal Presbyterians because of the various meetings held in connection with the celebration of the centenary of Presbyterianism in the city. The congregation of St. Gabriel Church began these meetings by three special services on Sabbath, the 7th inst.; the first being conducted, in the absence through illness of the Rev. Dr. Cooke, by the Rev. Principal Grant, of Kingston, the second by Rev. Dr. Wilkes, of Montreal, and the third being a historical review, by the Rev. K. Campbell, M.A., the pastor of the Church. A short communion service was held at the close of the afternoon meeting. All of these meetings were largely attended, as were also the three receptions given on Monday, Tuesday and Wednesday evenings by the St. Gabriel Church session and congregation to the other congregations in the city that had historical connection with the old Church. At these receptions, presided over by the Rev. Mr. Campbell, short addresses were given by most of the city ministers and by many well-known representative laymen. The church building was tastefully decorated. A choir rendered choice selections of psalms, anthems, etc., and the ladies served refreshments every evening to the guests.

On Thursday evening a conversazione was held in the David Morrice Hall, which proved a very decided success. It was probably the largest social gathering ever held in Montreal in connection with the Presbyterian Church, the number present being in the neighbourhood of 2,000, representing not only all the Presbyterian congregations in the city and many of those in the Presbytery of Montreal, but also all denominations of evangelical Christians. This was a pleasing feature of the gathering. Between fifty and sixty ministers were present, including seven of the Episcopal ministers of the city. Among the laity were many of Montreal's best known men, including judges, advocates, professors, merchants, etc., etc. The chair was occupied by the Rev. Professor Campbell, Moderator of the Presbytery. On and around the platform were the Mayor, Principal MacVicar, Dr. Wilkes, Dr. Stevenson, Professors Shaw, Scrimger, Coussirat and Murray, Rev. Messrs. Stone, Lindsay, A. B. Mackay, Dr. Smith, J. B. Muir, L. H. Jordan, J. McCaul, J. Nichols, J. Bennett, Archdeacon Evans, Philip Ellegoode, J. Edgar Hill, R. H. Warden, J. Newnham, K. Campbell, J. Dickson, J. Fleck, A. B. Cuchet, J. Watson, R. P. Duclos, D. Paterson, Sir Wm. Dawson, Judge Mackay, Messrs. Hugh and Robert McKay, Jas. Slessor, A. S. Ewing, J. Stirling, A. W. Robertson, J. Hodson, J. Murray Smith, Colonel Stevenson, Lieut.-Col. Fletcher, etc., etc. Addresses were delivered by the Rev. Dr. Wilkes, Professor Shaw, Rev. J. S. Stone and Mayor Beaugrand. The Harmony Male Quartette rendered several pieces, and a band performed selections during the evening. The private gallery above the platform was occupied by Madame Beaugrand and a number of other ladies. The whole of the college buildings were thrown open and corridors, library, dining room, class rooms, etc., were thronged for nearly three hours by as happy a company as perhaps ever gathered at a conversazione here before. Refreshments were served in the dining hall, the reading room and the largest class room.

On Friday evening a public meeting, under the auspices of the Presbytery, was held in Knox Church, which was filled by a large and representative congregation. The Rev. J. Fleck, B.A., presided, and was surrounded on the platform by many of the ministers of the Presbytery. After devotional exercises, conducted by the Rev. L. H. Jordan, B.D., and opening remarks by the chairman, addresses were delivered by the Rev. Principal MacVicar on "Presbyterian Doctrine and Polity"; by Rev. G. H. Wells on "The Character Produced by Presbyterian Teaching," and by Rev. Dr. Reid, of Toronto, on "Reminiscences of Early Presbyterianism in Canada." These addresses were most interesting and instructive, and were listened to with rapt attention by the large audience, many of whom have expressed a desire that they might be printed in pamphlet form. During the evening, some of the most familiar psalms were sung by the choir. On motion of Rev. A. B. Mackay, a vote of thanks was passed to the speakers, and the meeting was dismissed by prayer and the benediction by Rev. A. B. Mackay.

On Sabbath last, special centennial services were again held in St. Gabriel Church.

The Presbytery of Montreal met here on Thursday, the 11th inst.,—Rev. Professor Campbell, M.A., Moderator. The meeting was one of the most largely attended ever held, and a very considerable amount of business was transacted.

As the Presbytery adjourned on Friday, to meet again on Tuesday, the 16th inst., to complete the business, a full report will appear next week. Meanwhile the following is a list of the commissioners elected to the General Assembly:—Ministers, by rotation, Revs. Principal MacVicar, Professor Campbell, Messrs. Robert Campbell, C. M. McKeracher, C. A. Doudiet, W. A. Johnson, and William Forlong; by ballot, Rev. Messrs. J. Fleck, A. B. Mackay, L. H. Jordan, B.D., R. H. Warden, W. R. Cruikshank, and Professor Scrimger. Elders: all by ballot: Messrs. John Murray, W. Paul, W. Drysdale, A. C. Hutchison, J. Stirling, G. McClenaghan, D. Morrice, Captain Ross, James Wilson, Alexander Macpherson, J. Middleton, William Kerr and A. Somerville.

The Rev. W. Robertson, of Hemmingford, has just been presented by the Robson section of his charge with a pair of heavy wolfskin sleigh robes, a valuable set of harness, and a well filled purse. Mr. Robertson has, during the short time since his settlement in Hemmingford, gained the respect and confidence of his people, who highly appreciate his services among them.

The Board of French Evangelization has been called to meet in this city on Wednesday next, the 17th inst.

OBITUARIES.

WILLIAM ARCHER.

William Archer, the subject of the following notice, was born at Tirling Hall, Roxburghshire, Scotland, in 1811, came to Canada in 1831, united with the Church in 1845, and two years after was ordained an elder of the United Presbyterian Church, Vaughan, by the late Rev. D. Coult. In 1851 he removed to the township of Brant, where he connected himself with the congregation of which the late Rev. Mr. Fayette was pastor. This congregation was a sort of semi-independent one, having some connection with a Presbyterian body in the United States. Mr. Archer advised the pastor and people to unite with some Presbyterian body in Canada, and they accordingly connected themselves with the United Presbyterian Church. But after two years Mr. Archer returned to Vaughan, and after a time resumed the eldership in the same congregation, now known as Knox Church, Vaughan. From that time he took an active and leading part in the management of all its affairs, both temporal and spiritual, until on Christmas Day, 1885, as the result of injuries received from a fall less than three weeks before, he calmly breathed his last, in the seventy fifth year of his age.

He passed away fully relying upon the merits of his once crucified but now risen and exalted Lord and Redeemer, and in the full confidence of faith that his Saviour had made him "meet for the inheritance of the saints in light." He was a man of strong faith in Christ, active and zealous in every good work; had a good gift of prayer, which he had cultivated by exercise both in public and in the home, much to the edification of his fellow-worshippers. He was a kind and generous friend, a staunch opponent, holding decided views and firmly upholding what he believed to be right; a humble, sincere and earnest Christian, and is much missed both in the congregation and in the community. Truly may the voice which John heard from heaven be written of him: "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." His widow is in a very feeble state of health. She was taken seriously ill about a week before he met with the accident which led to his death, and now looks forward to an early departure "to be with Christ, which is far better," and to meet with loved ones gone before.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

March 28, 1886. } Ps. 107: 1-21.

REVIEW.

GOLDEN TEXT.—"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses."

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."—Psa. cvii. 6, 8.

I. **Josiah and the Book of the Law.**—He was the last good king of Judah. In his reign there was a great revival of religion, but not so radical and thorough as to save the nation. After Josiah's death they again fell away into their evil ways. He was only eight years old when he began to reign, and at sixteen gave himself with great energy to the Lord and His work. He thus had the advantage of beginning early. The discovery of the Book of the Law by the High Priest was a turning-point. He was so impressed by what he read in it—by the curses pronounced against sin—that he rent his clothes, immediately consulted the Prophetess Huldah, called a national assembly, and entered into a covenant that they should exterminate idolatry and restore the true worship of the temple. This purpose was carried out with great energy. He was slain in battle.

II. **Jeremiah Predicting Captivity.**—The weeping prophet describes the overthrow of Judah. He says it is now too late—the harvest is past—to escape. Had they only regarded the Lord's admonitions they would have been saved, for there is mercy with Him, that He may be sought unto. How many are constantly perishing, although there is both *balm* and a *Physician* who knows how to apply it?

The prophet is greatly afflicted—he feels that any harm done to his people is done to himself—and wishes that he could weep day and night in order that his grief might affect them to repentance—or he wishes that he could get some lodging place away from human habitation that he might not see the coming calamities.

The sins on account of which all this is coming are adultery, lying, dishonesty, treachery—such sins as are still very common but that God hates and will punish. He cannot do otherwise than hate evil; if not, He would not be a Holy God.

III. **The Faithful Rechabites.**—They were dwelling in tents—did not drink wine or become possessors of lands or vineyards—according to the instructions of their great Reformer, Jehonadab. When the Babylonian army was invading the country, they fled for refuge within the city walls. Jeremiah tempted them to drink wine, in the presence of some of the chief men of Jerusalem, which they respectfully declined, giving as their reason the command of their Father.

Then Jeremiah contrasted their conduct with the treatment of God by the Israelites. They obey a man's command *once* given; but Israel will not obey God, although He very often repeated His commands—in many ways. He then commends very strongly the obedience of the Rechabites, and condemns the disobedience of his people—predicting that all the evils spoken so often in their ears will certainly come upon them.

IV. **Captivity of Judah.**—It came in three instalments. The Lord brought judgment gradually, giving them warning and opportunity to repent, if they would, and be saved. Jehoiakim was first put in chains by Nebuchadnezzar; but, upon giving promises of submission, was released and restored to the throne. After three years he rebelled, and was besieged by the Syrians, Moabites and Ammonites, and slain, but the city was not taken—his son Jehoiachin taking his place. Nebuchadnezzar soon returned, and Jehoiachin surrendered, and was taken away to Babylon with 10,000 of the chief men of the kingdom besides all the treasure, and Zedekiah was placed upon the throne. Zedekiah rebelled, and after a siege lasting one year and a half the city was taken. The king, who had fled, was captured, his sons put to death before his eyes and his eyes put out, and then led to Babylon where he worked in a treadmill until he died. The ways of the transgressor are hard. The people were all taken away—except a very small remnant—and the city burned with fire. Thus all the predictions of the prophets were fulfilled. God's words, whether threat or promise, will certainly be fulfilled.

V. **Daniel in Babylon.**—He was taken away at the age of fourteen in the first captivity. His parents' feelings at the loss of such a boy can be imagined. Now they can say, "The Lord doeth all things well." When Daniel was chosen to be sent to school he was conscientious, courageous, judicious, attractive and studious, and as a natural result came out well in the examinations at the close of the three years. The secret of his success was that in all things he acknowledged God, and according to the promise, God directed his paths. He lived to a great age—at least eighty-seven years—and was of great service to his own people as well as to the emperor whom he faithfully served.

VI. **The Fiery Furnace.**—The great golden image was complete, and its dedication was intended to be a great day. It was intended to make Babylon the great centre of the Empire, by having all nationalities worshipping the same God. But the three friends of Daniel were preparing themselves by prayer for the performance of a dangerous duty. They were thrown into the furnace, and whilst in it enjoyed the company of Jesus who came to their rescue. They were thus rewarded for their great faith in the power and wisdom of God, who, they said, was able to save and in whom they were prepared to trust. They won a noble victory, the influence of which for good will never end.

VII. **The Handwriting on the Wall.**—Belshazzar the king and a thousand of his lords were in the midst of a great feast, and praising their gods of gold, etc., and insulting the God of Israel, when they were startled by the appearance of this handwriting on the wall. They were all filled with dismay, and could find no help until Daniel was brought. He interpreted the writing, but did not give them any comfort. He rebuked the king for his conduct in not reading the lessons taught Nebuchadnezzar his grandfather. Now he has forfeited his empire. The writing was from God, telling him that his days were numbered, that he was weighed and found wanting and that his kingdom was to be given to another. That night Babylon was taken by Cyrus, and Belshazzar was slain.

If we were suddenly called to meet our God, what would the verdict on our case be?

VIII. **The Second Temple.**—The return of the Israelites to their own land—after the seventy years of the captivity were accomplished—is another illustration of the wonderful ways of God. Cyrus was moved by the Spirit of God, and put in possession of the power necessary to carry out the restoration. He exhorted his people to assist in every needed way—which was done, so that about 50,000 came home. They then gave of their own means, and organized for work and with music and thanksgivings and weeping the foundation was laid. But many years passed before Jerusalem became what it was before. Although God forgives and restores His penitent children to favour He leaves them to bear the consequences of their sin in this life, so that there may follow years of weeping and regret.

IX. **Nehemiah's Prayer and Reading the Law.**—The story of Nehemiah's faithfulness and difficulties is very interesting and inspiring. His discovery of the condition of them that returned to Jerusalem caused great sorrow. His constant prayerfulness and application to work, in the face of discouragements, external and internal, until the wall was built, is a noble lesson for the Church to learn.

Then the spirit of the people in seeking to know the law of God, and the manner in which they were made acquainted with it by Ezra and his supporters, is a wholesome example worthy of imitation.

XI. XII. **Esther and Malachi.**—These two lessons, so recent, need not be reviewed; but how important and interesting! If all these studies will help us to obey the words of Malachi—to remember the law of Moses and live in expectation of again seeing Him in whose wings is healing for the nations—then the time given will not be in vain. But if we do not live the lessons we have been learning, throughout eternity we shall regret it. *Redeem the time.*

WHY JEWS LIVE SO LONG.

The *New England Medical Monthly* comments very favourably on the proverbial long and healthful lives of the Jews. Dr. Picard holds that this superiority is due to their stringent health laws. The Mosaic, like the older Egyptian code, is very stringent regarding the eating of flesh and other articles of food. Of the animals examined, a large proportion are always condemned as unfit for food. People who eat meat indiscriminately are very prone to disorders of the blood and of the kidneys, for meat is composed of nitrogen, which the kidneys have to remove from the blood, and of course they cannot do this successfully except by the aid of Warner's safe cure, the best kidney strengthener, unless it is temperately partaken of and only the very best meat is used. Jews also use alcoholic liquors very sparingly, and thus keep up good digestion, and then again they are a holiday-loving and Sabbath-observing class.—*Housekeeper.*

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Sparkles.

A LITTLE boy said he would rather have the earache than the toothache, because he wasn't compelled to have his ear pulled out.

A NEWSPAPER, describing the *debut* of a young orator, says that "he broke the ice felicitously with his opening sentence, and was almost immediately drowned with applause."

GENERAL JOHNSON, of Minneapolis, is quoted as authority for the story that a Minneapolis congregation left the church one Sunday because the minister took his text from St. Paul.

AN OBSTINATE CASE.—"In the spring of '83 I was nearly dead, as everybody around my neighbourhood knows. My trouble was caused by obstinate constipation. One bottle of Burdock Blood Bitters cured me entirely." This statement is made by Walter Stinson, of Gorrie, Ont.

"Is it possible, miss, that you do not know the names of your best friends?" "Possible? Why, of course, it is. I do not even know what my name may be a year or so hence."

A KANSAS man is sawing wood in the Navy Yard at Washington. Thus the unexpected happens. He went there for a post-office commission, and, up to date, can only say: "I came, I saw."

JAMES PYLE'S PEARLINE has become recognized as the best washing preparation ever invented. It has relieved wash-day of the old wear and tear, and cleanses the dirtiest fabric without injuring it.

WHEN a tramp sees a woman with a pistol or a gun in her hand, he goes right on without winking; but let her appear on the scene with a dipper of hot water, and he makes tracks like a kangaroo.

THE following incident happened in one of the public schools in a neighbouring city: Teacher: "Define the word excavate." Scholar: "It means to hollow out." Teacher: "Construct a sentence in which the word is properly used." Scholar: "The baby excavates when it gets hurt."

DIARRHŒA AND DYSENTERY are perhaps the most common of our every-day ills, and every person nearly has some special cure of their own. Ours is Perry Davis' Pain-Killer, and having used it for many years we can confidently recommend it.

A PROFESSOR who got very angry at the interruption of a workingman while he was explaining the operation of a machine in a factory, strolled away in a huff, and asked another man: "Who is that fellow that pretends to know more than I do about that instrument?" "Oh! he is the man that invented it," was the answer.

"WHY don't you marry?" "Well, you see, I am very particular how my intended should be." "Explain yourself." "My wife must be rich, handsome and stupid." "Why all that?" "Very simple. She must be rich and handsome, otherwise I would not have her; and she must be stupid, otherwise she would not have me."

MANY SUFFER rather than take nauseous medicines. All who suffer from coughs, colds, irritation of the bronchial tubes or tendency to consumption, will find in *Dr. Wistar's Balsam of Wild Cherry* a remedy as agreeable to the palate as effectual in removing disease. The Balsam is a pleasant remedy; it is a safe remedy; it is a powerful remedy; it is a speedy remedy; it is a remedy that cures.

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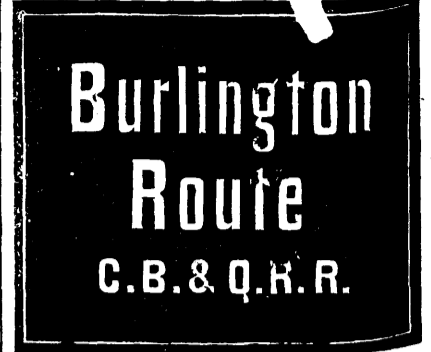
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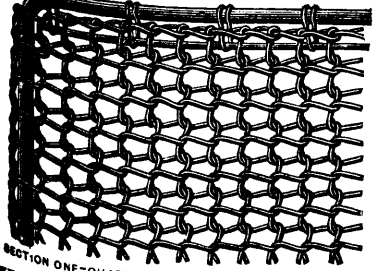
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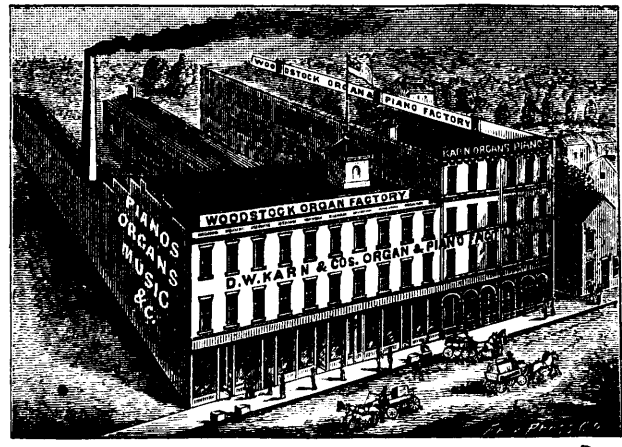
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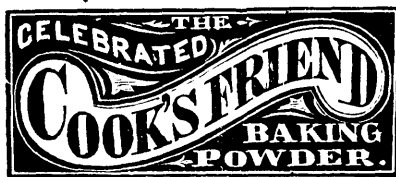
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MEETINGS OF PRESBYTERY.

WHITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m.
BARRIE.—At Barrie, on the last Tuesday of March, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, April 6, at ten a.m.
LANARK AND RENFREW.—Adjourned meeting at Arrprior, on Tuesday, March 23, at eleven a.m. Next regular meeting in Zion Church, Carleton Place, on Monday, May 24, at seven p.m.
PARIS.—In St. Andrew's Church, Ingersoll, on Tuesday, May 10, at two p.m.
LINDSAY.—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May.
CHATHAM.—At Chatham, on the 13th July.
QUEBEC.—In Sherbrooke, on the 25th March, at eight p.m.



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HOME MISSION COMMITTEE
 (WESTERN SECTION.)

The Home Mission Committee will meet in **St. Andrew's Church, Toronto, on Tuesday, March 30, at nine a.m.**

Claims for Mission Stations and Augmented Congregations for the past six months, with the names of all missionaries and catechists recommended by Presbyteries for mission work during the summer months, should be sent to the Convener or Secretary, not later than the 23rd of March. Unless this is attended to, the list cannot be completed and printed before the day of meeting.

Ministers, ordained missionaries, and students about to be licensed, who are open to engagement for a term of years in Quebec, Ontario, Manitoba and British Columbia, should send in their applications without delay.

At this meeting the grants to Mission Stations and Augmented Congregations will be revised, and the amounts fixed for the ensuing year.

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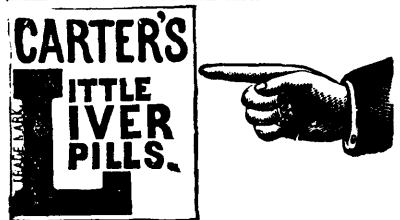
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