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# THE CANADA PRESBYTERIAN.

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## SABBATH SCHOOL PAPERS.

THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to \$1.00 per 100 copies for one year; \$5.00 for 50 copies; and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes; the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.

## Notes of the Week.

THERE are fewer daily papers in London now than there were a generation ago, says the *Philadelphia Times*, and it is the same process of the extinction of the weakest that seems to be going on in New York. But the great London dailies have made themselves strong, not by cheap prices, but by good work. The mistake that has been made in this country in the active competition among the too numerous newspapers, is in trying to give the papers away, instead of making them so good that the public will be glad to buy them.

To all appearance the London police authorities are gradually but surely fastening the toils around the miserable and misguided men who caused the recent explosion at the Tower. Evidence sufficient to prove that Cunningham and Burton were implicated in the dastardly piece of work that wrought such havoc and consternation among London Saturday afternoon sight-seers has already been made public. For prudential reasons, it is probable there is more convincing evidence held in reserve till the proper time comes. The public desire is that if possible every person, male or female, implicated in this barbarous outrage should be got hold of, and the just punishment their crime deserves meted out to them.

THE somewhat complicated nature of the questions discussed at the Congo Conference at Berlin seemed in a fair way of adjustment when a new difficulty emerged. Portugal, unable to get the Conference to assent to her territorial claims on the banks of the Congo as against those of the International Association, has taken forcible possession, pleading right of discovery. The obstacle thus interposed to prevent an harmonious settlement of these West African complications will no doubt be speedily removed without Portugal incurring the expense of putting her army and navy on a war footing. Diplomacy will no doubt be equal to the task of disentangling the unexpected difficulty occasioned by the sharp practice of Portugal.

ANOTHER genuine hermit has been discovered in the Temple in London, and an inquest has been held upon his remains by the city coroner. This old gentleman's name was Oliver. He was a barrister who for many years abandoned practice, or had been abandoned by it, and he was seventy-four years of age. He was found dying on his hearth-rug, and the doctor, who was summoned too late to render any aid, says that the unfortunate man was in a very neglected condition and much emaciated. There are, says the *St. James' Gazette*, a number of these hermits in the inns of Court and Chancery. They are usually barristers who have failed, but who haunt the place like living ghosts, and exist in the most extreme squalor. Not a few of them are men of ability, who, with more help in early life, might have done great things.

WHILE the Council of the Dominion Alliance was in session at Ottawa last week, the Women's Christian Temperance Union assembled in the same city. They have resolved to petition the Dominion Parliament against any alterations in the Scott Act, except in the direction of prohibition. A great public meeting was held at which Senator Vidal presided, and addresses were delivered by him and by Mrs. Youmans, Mrs. Bueil, President of the New York Union, Mrs. Middleton, President Quebec Union, J. R. Dougall, of Mon-

treil, and Noah Shakespeare, M.P., Victoria, B.C. The following officers were elected for the ensuing year—President, Mrs. Youmans, Picton; corresponding secretary, Mrs. Dalkin, Quebec; recording secretary, Miss Orchard, Galt; treasurer, Mrs. Turnbull, St. John, N.B.

A VERY important decision was rendered in the Superior Court, Montreal, recently. The plaintiff, the wife of a man named Desjardins, took action against the defendant, a tavern-keeper, for damages, on the ground that he had sold liquor to her husband, who was a drunkard, after she had given notice to him not to do so, under the 95th and following sections of the Quebec License Law of 1878, which gives this action to the wife of "any person who has the habit of drinking liquor to excess," the law providing that she is to give notice to the public "not to sell or deliver liquor to the person having such habit." The judge held that it had been proved that the woman's husband was an habitual drunkard, and that the tavern-keeper knew him to be such when he sold him the liquor, and awarded the plaintiff the full amount of damages claimed, \$200.

LATE advices from Formosa state that the French contemplate raising the blockade. It has been maintained with difficulty, and as a piece of strategy has been ineffective. Rumor has it that there is a mutinous spirit among the Franco-Algerine troops at Kelung. It is thought that the transference of the blockade from Formosa to the Canton River will be more severely felt by the Chinese, and this, it has been hinted, is the present intention. Should this change be made, Dr. Mackay will have the opportunity to reach Tamsui, gather his scattered flock together, and resume the active work to which he is so thoroughly devoted. The injury done to his work in Formosa by French interruption will be felt for a long time. He, however, is not the man to be daunted by difficulty.

THE desire of Germany to develop a colonial policy on a large scale has made other nations, especially Great Britain, keenly suspicious of German movements abroad. It may be that the accounts received of German doings on the Cameroons river are heightened in their colouring by the existence in the British mind of this jealous feeling. It is however possible, that the Germans proceeded in a very high-handed arbitrary way to inflict punishment on the natives who resented interference with their rights. The scant courtesy shown British residents, missionaries and others is calculated to exasperate those who were accidental victims of German vindictiveness. German officials are not always chosen for their considerateness and delicacy of feeling. These and similar occurrences may be irritating but it would not be easy to excite a perilous misunderstanding between Great Britain and Germany.

THE peaceful little village of Thornhill was the scene of a sad tragedy last week. Two strangers, burglars evidently, visited the village and spent their time in hanging about the bar-rooms and making tours of observation. A young man, named Arnold, and an acquaintance got into conversation with the strangers, then there was drinking and gambling, when quarrelling followed. This led to a rough-and-tumble fight, which ended in the production of the ever-ready revolver, and the shooting of Arnold. The quarrelsome strangers took to flight but were pursued by indignant villagers, who overtook them and made them prisoners. They were handed over to the authorities who had them safely lodged in Toronto gaol. The unfortunate young man who was shot lingered for a few hours when he expired. The bar-room encourages drinking, liquor makes men quarrelsome, and the odious practice of carrying revolvers furnishes the fool with the weapon to commit murder.

THE deputation that waited on the Attorney-General a few days ago to urge the consideration of the tax exemption question by the Ontario Government,

did not receive very great encouragement. The want of a well-defined plan probably accounts for the indifferent success with which they met. One thing at all events is clear that the principle of tax exemption is invidious and unjust. Mr. Mowat admitted that he would not stand in the way of a considerable reduction in the number of exemptions. The question will require careful consideration. A satisfactory solution may not be very speedily arrived at, as it is only in the large cities where the burden is found to be most grievous. The country is apathetic, though in some cases a mistaken fear is entertained that the rural taxpayer would have to meet increased assessments. The overwhelming vote recently cast in Toronto against the continuance of tax exemptions, may possibly, as is asserted, show that there is confusion as to the precise exemptions sought to be removed, but it is an unmistakably clear indication that the citizens are convinced that the principle of almost indiscriminate exemption is wrong.

THE Council of the Dominion Prohibitory Alliance met at Ottawa last week. A number of prominent temperance men were present, several of them members of the Dominion Parliament. The subjects discussed were mostly of a practical kind. The Secretary reported that there were in 1884 thirteen contests besides that in Halton. The Scott Act was carried in ten out of the thirteen, the smallest majority being 602 while the largest adverse majority was 194. The aggregate vote in the fourteen counties was 43,955 for the Act, and 32,967 against. The report of the Nova Scotia branch stated that the Act was adopted in twelve out of eighteen counties by a total majority of 12,000. Mr. J. J. Maclaren, Q.C. made a number of sensible remarks on the enforcement of the provisions of the Scott Act in the counties where it is in operation. Various suggestions were made showing how the Act could be made effective wherever it was enforced. This is of the utmost importance. Nothing but the apathy of its friends prevents it from accomplishing all that can reasonably be expected of it. The druggists who dispense liquor with prodigality for medicinal purposes received the interested attention of several who took part in the discussions.

THE annual meeting of the Prisoners' Aid Association of Canada was held in the Mission Hall, College Avenue, Toronto, last week. Among those who took part in the proceedings were Rev. Messrs. H. M. Parsons, Dyson Hague and John Sampson; Messrs. S. H. Blake, William H. Howland, Hanilton Cassels, Massie, Harvie, Mrs. Harvie, Dr. Rosebrugh, and the secretary, Mr. S. E. Roberts. This eminently Christian and humane institution is doing an admirable work. Its usefulness is increasing every year, though its resources are ridiculously inadequate. From the report presented at the meeting it is estimated that the amount of aid given to discharged prisoners since 1879 was as follows: 1879-80, eighteen months, \$102; 1881, twelve months, \$156; 1882, twelve months, \$341; 1883, twelve months, \$750; 1884, twelve months, \$584. During the past year the Association had aided in all 687 discharged persons; and found employment for 374 persons, had given furniture to sixty-eight families, sheltered in the Home, 148 Bay Street, 250; given meals; board to 380; paid rent for twenty-four; paid fare to homes or where work was to be procured for twenty-nine, distributed 339 articles of clothing; forty-two articles of furniture; fifty-nine tools. The number of meals given in the Home was 3,759. The Association this year opened a special lodging home for discharged female prisoners, which had already proved of great value in saving some, though it had only been a few months opened. The system was very complete and effective. Another pleasing feature in the work was the lending system. The Association lent out to discharged prisoners during the past year, \$279.47, and have received back \$325.67, part of which was due on loans made in 1883. The Association also maintains efficient Sabbath schools at the Central Prison, Mercer Reformatory and the gaol, besides employing a teacher to give general instruction to those desirous of acquiring elementary education.

## Our Contributors.

### WHAT MAKES THE DIFFERENCE.

BY KNOXONIAN.

Mr. A. retired late on Saturday night and rested poorly. When his wife woke him up on Sabbath morning telling him that it was very near church time he was all out of sorts. Two great problems presented themselves to Mr. A.'s mind, demanding instant solution. The first was whether he should get up or not, and the second, whether he would go to church that morning, even if he did drag himself out of bed. Being a good man and anxious to set a good example to his family, he pulled himself together and made an effort. An effort was needed for Mr. A. was really very tired. When he assumed a perpendicular position and examined his watch he became reasonably certain that he must hurry if he intended to get to church in anything like time. When he began to hurry, his little boy came upstairs and told him that "Ma said if he did not hurry he would be late at church." Then he hurried some more. Presently Mrs. A. came to the foot of the stairs and called, "Hurry, pa, the first bell is ringing." Then he hurried still more. His razor pulled—it always does pull when one is in a hurry. There would have been no use in him telling anybody that day that he "never shaves on Sunday," for he had two or three well-defined marks on his chin. In the next important operation a button flew off his shirt—they always do fly off when one is in a hurry. His collar would not fit, nor his tie lie kindly—they never do when one has to hurry, especially on Sabbath. Having finished dressing, Mr. A. went down to breakfast. To put the matter mildly he was not in a devotional mood. Nobody could complain about the length of the prayer he offered before he came down. Breakfast did not improve his mood. The steak was cold and the tea weak. The last bell began to ring before he was half done. The children were not ready for church and their mother was hurrying in fact everybody was hurrying. There was no time for family worship. Mr. A. came to the foot of the stairs and shouted two or three times to those getting ready above. "Hurry up, the bell has stopped." His voice had not a very devotional ring and it did not help the devotional mood of those upstairs. At last the family got in motion and started on the half-trot towards the church. They were not in a devotional mood at the start, and a hot pace does not promote devotional feeling. They are late, of course. Standing at the door through the "long prayer" does not mend matters. Mrs. A. is one of those good souls that stand up for her church and minister under all circumstances and against any odds, and being on good terms with herself and her surroundings she manages to worship with a fair degree of comfort and profit. It is different with Mr. A. He is nervous, uncomfortable, fidgety, and does not enjoy anything. He imagines everything about the church is going wrong. He is glad when the service is over. He thought the sermon three hours long—it was only forty minutes. He forgot his envelope and that riled him some more. On the way home he made this little speech to his wife. "Why on earth can't that stupid church officer keep the church at a right temperature. My feet were freezing all day and my head roasting. What did the choir sing that miserable rant for? I could not make head or tail of that sermon. It was too doctrinal, too practical, too long, too, too, TOO, TOO TOO everything. We must have a new church-officer, a new choir, a new minister—the church is going to the bad."

The church was about as usual. The trouble was with or rather in Mr. A. He needed quiet, rest, sleep, fresh air, some good devotional reading and, perhaps—a blue pill.

Mr. B. held the theory that preparation for a pleasant and profitable Sabbath service must begin on Saturday. His rule was to stop work at the usual hour or earlier if possible and rest long and well on Saturday night. His family were not allowed to promenade late on Saturday evenings because they could lie long on Sabbath morning. His daughters were not permitted to run through the stores every Saturday night. On Sabbath morning the family breakfasted not quite so early as on other mornings, but in good time. There was no hurry nor bustle nor excitement. Family worship was a little longer than usual. Household duties being over the family sat

down for "a good read" Mrs. B. got a little startled when she saw her husband taking his daily *Globe*. The good man was going to read Spurgeon's sermon. His eye may have rested just for a second on the "parliamentary proceedings" but he took it off immediately and read the sermon with care. It had a fine devotional effect upon his mind and when he finished he felt like worshipping. As church time approached the family filed out quietly and walked leisurely to their place of worship. Of course they were in time—they always are. They sat in the same church, heard the same singing, and sermon as Mr. A.'s family. On the way home Mr. B. said to his wife, "I enjoyed the service very much to-day. The hymns were very suitable and I thought very well sung. We owe a great deal to the choir for leading the service of song. I enjoyed the reading of that chapter very much. I thought the minister rendered it with fine effect. The first prayer lifted me right up and put me in a good frame of mind for hearing. That was a real good sermon. I think our minister improves every day. What a privilege it is for our children to be connected with the church. I have enjoyed this morning service very much. I hope I shall be able to do some good work in the Sabbath school this afternoon, and no doubt we will have a good service again in the evening."

What made the difference between the estimate of Mr. A. and that of Mr. B.? Mr. B. prepared for worship and Mr. A. did not. And Mr. A. was prevented from making preparation, partly by the demoralizing practice which prevails all over Ontario of keeping places of business open until very near Sabbath morning.

### BICENTENARY OF THE REVOCATION OF THE EDICT OF NANTES.

#### A CHAPTER IN THE HISTORY OF THE HUGUENOTS.

This year being the bi-centenary of the Revocation of the Edict of Nantes, a pastor of the Reformed Church of France has commenced a series of small publications, for the purpose of bringing before the Protestants of France, events in their history, which, in the case of many, are known only by name to the present generation, though their bitter consequences are still felt throughout the land. The Revocation of the Edict of Nantes, for example, had as its two most prominent results, the success of clerical despotism, and the ruin of national industry in France. The means by which these ends were effected, and the sufferings endured by tens of thousands of French Protestants, in seeking to protect the rights of conscience against the tyranny of the King and the fanaticism of the priests, deserves to be better known than they are, not only in France but in other lands. In learning the extent of the persecution inflicted by the direct inspiration of the Roman Catholic clergy—the heroism exhibited by the Huguenots of other days, as well as the nobility of the resistance offered, will be better understood. My object, in this letter, therefore, is to give a clear though necessarily very imperfect historical sketch of the Edict of Nantes, and of the unjust and cruel acts which culminated in its revocation.

On the 13th April, 1598, Henry IV., five years after leaving the Protestant faith, signed the

#### EDICT OF NANTES,

his intention being to put an end to the civil and religious wars which had so long agitated the kingdom. Louis XIII., on coming to the throne, confirmed this edict (1629) which consecrated liberty of conscience, and ordered that its terms should be "kept inviolate," as he wished his Protestant subjects to enjoy "the free exercise of their religion." At the commencement of his reign even Louis XIV. gave the Protestants, who had shown themselves to be faithful defenders of his rights, the most positive assurances of his protection. "We wish" said the young monarch (1652) "that they be kept in the full and entire enjoyment of the Edict of Nantes." No treaty, then, could be more solemn than that whose execution the Kings of France had sworn to enforce, and which they had declared to be "perpetual and irrevocable." For many years before this, the Protestants had ceased to form a political party. Being active and intelligent they had developed industry, and increased the commerce of France. Amongst their number were eminent warriors, intrepid sailors, illustrious savants, so that Cardinal Mazarin called them (1659) "good

servants and subjects of the King," nothing, therefore, indicated that the law would be revoked by those whose duty it was to have it respected. The

TOLERATION OF THE PROTESTANT RELIGION, the recognition of liberty of conscience, was, in the eyes of the Roman priests, an unpardonable crime. They never ceased, therefore, to protest against the terms of the Edict which were favourable to the Reformed, and openly to demand that they should not be observed. In Louis they found the help they needed, for he, notwithstanding his promises, did not delay to organize against his faithful subjects, the most skilful and bitter persecutions.

On the 11th April, 1651, Choiseul, Bishop of Comminges, presented himself before the King, still a boy, and speaking in the name of the clergy of Rome, demanded not only the banishment from the kingdom of "liberty of conscience which destroys the liberty of the children of God," but also, if in his power, "to suppress the heresy at a single blow," or at all events, "to extinguish it gradually." From this time forward, the bishops never came into his presence, without imploring "from his piety," vigorous measures against the Reformed, without this pressure from the priests, and these incessant requests from the bishops the Edict would not have been revoked, and France would have been spared that terrible blow to its glory and its power, which followed. To the accusations brought against them by the clergy, the

#### PROTESTANTS REPLIED TO THE KING

that "they only asked permission to live and die in the service of his majesty, in the just liberties which had been granted them, especially those in regard to their consciences and the exercise of their religion, without which life was not only indifferent to them but bitter and death desirable." But Louis—now absolute sovereign—had come to believe what the priests and courtiers had been in the habit of telling him—that he had power to rule over the consciences of his subjects. He, therefore, ordered that the faith he professed, should be the only one allowed in his kingdom. The great purpose of his reign there after was to convert Protestants into Roman Catholics, and to effect this he resorted to atrocious measures, some of which are about to be named.

The Protestant congregations had at this time become numerous and flourishing. The churches were united together by the common bond of Synods. By its simplicity and purity of doctrine, the Reformed Church of France bore close resemblance to the primitive church. Everything was favourable to its extension and success. This decided the action of the priests, who, by means at once able and perfidious, secured its ultimate ruin. For twenty-five years, without truce or relaxation, at the instance of Rome, royal Edicts, and decrees of the Council of State (more than 400 in number), inflicted upon the French Protestants, every possible evil.

#### THE EDICTS OF THE KING

commenced by isolating the Reformed in the country, by depriving them of all public functions, thereby declaring them, in consequence of their faith, unworthy to fill any office of state, and thus giving them only the choice between starvation and Romanism. This was the very thing which Henry IV. wished to prevent by the XIXth article of the Edict, which declared that in his kingdom every one, irrespective of his faith might aspire to any office or position in the kingdom.

On the 15th June, 1682, notaries and ushers who were Protestants, were called on to resign their offices in favour of Romanists. On 4th March, 1683, all the Protestant offices attached to the royal palace, received orders to change their religion or to resign. On 21st August, 1684, it was forbidden to name "Experts" who were not Catholics. On 21st January, 1685, Protestant grocers had to shut their shops under a penalty of 3,000 francs, and on 9th July, same year, all Protestant book-shops and printing offices were closed by order of the King. On 11th July the profession of lawyer was forbidden to Protestants; and on 6th August, the King, seeing that the Reformed, excluded from other functions, entered in great numbers the medical profession, gave orders that on no pretext whatever, were they to be admitted under a very heavy penalty. Some weeks later even those who had been practising all their lives, were deprived of the right.

Protestants were forbidden to engage Catholic domestics or to have them in their service. In contracts made with the State, preference was given to those of the King's religion, and to carry on almost any

mercantile business, it was necessary to be of that faith. To remain Protestant was to be condemned to a life of suffering and misery. On the other hand to be Romanist, was to open the way to honours at a time when royal favour was everything. Some conversions took place to reward the zeal of the persecutors, who did not hesitate to pursue the Reformed still more cruelly. If a mixed marriage took place in a Protestant temple the building was to be pulled down, so that France soon became covered with ruined buildings. For the distance of a hundred leagues, in some parts, the Reformed, sad and silent, witnessed the populace, led by the priests, attack the sacred edifices, and amidst jeers and sarcasms, raze to the earth, the temples around which clustered so many hallowed recollections. Nothing escaped

#### THE ZEAL OF THE PERSECUTORS.

From 1657 pastors were forbidden to bear their titles, they could only serve their own parishes, and if the temples were condemned to disappear, they had only the bitter consolation of meeting their flocks in their dwellings, and there to worship God. But even this was not long tolerated, for on 19th April, 1681, orders were given that pastors should only visit the sick, and where there was no temple, the pastor was to remove at least six leagues.

In replying to adversaries who ceased not to deride the Protestant religion, the pastors became able controversialists and powerful speakers, refuting with solid arguments the statements of the Romanists. Claude, Jurieu, Pajon, Allix, spread their writings every where, animating the courage of those whose faith the priests were trying to shake. But even this consolation was denied them, for an order was obtained from the King, August, 1685, forbidding Protestant pastors "to speak directly or indirectly or in any way whatever of the Catholic religion."

Seeing Louis so docile to suggestions, Cosnac, Bishop of Valence, a disreputable man, said to him, in the name of his colleagues. "To be the restorer of the faith, and the exterminator of heresy, are solid titles, immortal titles, which will not only pierce the depth of all time, but will exist when time shall be no more."

Persecution was also to reach the domestic hearth. "At marriage and baptismal ceremonies of Protestants, not more than ten persons can be present," said the Edict of 9th November, 1670. Ten years later marriage between a Protestant and Romanist, was branded by making the children "illegitimate and incapable of succession," and this by a King whose profligacy was notorious, and whose bastards had to be legitimatised by the magistrates. Farther the school as well as the temple had to be condemned, and so, on November, 9th, 1670, the King commanded that masters of Protestant schools should teach only "to read, write and cipher" in this way preventing all religious instruction. Only one school and one teacher were allowed in each parish, however numerous the children to be taught, thus compelling parents to send their children to Catholic schools. This was justified on the principle that by torturing the minds and bodies of Protestants, they were saving their souls. On the same principle the priests counselled and the King commanded that "It was lawful for our subjects of the so-called reformed religion - males as well as females - on attaining the age of seven years, to embrace the Catholic religion, without any hindrance on the part of fathers or mothers or relations." (1681)

Nothing better proves the

#### SAD CONDITION OF FRENCH PROTESTANTS

at this time, than the petition they addressed to Louis XIV. the text of which is preserved in the National Archives. "One of your declarations," said they, "forbids your subjects to leave the kingdom. Sire, retain them by the bonds of charity, and design at least to render their habitation possible, by frustrating the wicked devices of those who carry off their children, who take their bread from them by refusing to admit them to trades, who deprive them of their foods, who blight their honour, expose their life to continual perils, and forbid them the exercise of their religion, without which life itself is but a long death, your petitioners aspire not to great advantages in your kingdom, all they propose is to live simply in peace, and to serve God according to the dictates of their consciences. Permit not, Sire, that hatred deprive them of the happiness of breathing in your empire. They will not be useless therein, for they will contribute

to make commerce flourish as well as the arts and manufactures."

To this humble petition the King replied only by publishing fresh decrees of proscription. At last, weary of accumulating edict upon edict, and powerless to convince the mass of Protestants of the truth of Roman dogmas, the priests, raising the mask organized the form of persecution which has left in history the name of

#### THE DRAGONNADES.

French soldiers, marching under royal standards, penetrated, sword in hand, into the towns where Protestants lived; at the head of these "infernal legions," marched bishops, monks and missionaries, eager to see the misery and tears of those whom their arguments had not convinced. Protestant France was thus pillaged the dragoons shamelessly treating men, women and children, to compel them to abjure what they dared to call their errors, all justice was at an end: the reformed portion of the population. "I will tell you," wrote Pastor Claude to his son, "that we are already reduced to frightful extremities. There are more than 60,000 dragoons scattered over the provinces, amongst those of our religion. They call upon entire towns to embrace the Catholic religion - the King no longer allowing more than one faith. They pillage, break, kill and drag the people to mass with cords around their necks. Pray God for us, for all is lost, without remedy and without resource."

While this was going on, Colbert, coadjutor of the Bishop of Rouen, presented himself before the King, and in the name of the clergy of France praised him for that he had gained the hearts of the heretics, subduing the obstinacy of their spirits, for they would, perhaps, never have returned to the bosom of the Church by any other way than *the road strewn with flowers* which he had opened up." Thus it was they sought to delude public opinion; and some months later (March, 1686) Bossuet did not fear to print these words "None of you have suffered violence either in your persons or in your property - I hear the same from other bishops" and yet the diocese of Meaux, of which Bossuet was chief, had just been ravaged by the dragoons!

Couriers now followed each other daily to the court, announcing that, after solemn deliberation, the Protestants of Montpellier, of Nismes, of Montauban - those north and those south, had abjured their errors. This being so, there was no longer any need for the Edict of Nantes. Its revocation, so long demanded by the clergy, might now be pronounced, accordingly on the 18th October, 1685, the court being at Fontainebleau, the King signed the

#### EDICT REVOKING THAT OF NANTES.

"We see now," said Louis, "with gratitude to God, that our cares have had the result we proposed, since the best and greatest part of our subjects of the religion called reformed, have embraced Catholicism." Orders were given to demolish all temples still standing. Pastors were commanded to change their faith or to leave France within fifteen days, on pain of the galleys for life; and all schools were closed. Thus rights of conscience despised and trodden underfoot, ruins of towns and villages, burning hatred, intense suffering on the part of innocent persons, blood of martyrs, and the flight of thousands of the choicest men in the kingdom, carrying to other lands, the riches of France, were some of the consequences of this measure which covers with ineffacable disgrace the king and ministers who, at the instigation of the priests, put it into execution.

The church, on whose behalf this wickedness had been perpetrated, returned

#### THANKS TO THE KING

through the Pope, who in a brief, declared "the Revocation of the Edict of Nantes, was the finest thing his Majesty had ever done, the fittest to cause his memory to endure for ever, and to draw down upon him the special benediction of heaven." In this the Pope was mistaken. The revocation did for a time prove the ruin of French Protestantism; but it was also the commencement of those reverses from which the House of Bourbon has never recovered. As I write, I am reminded by a friend that from that day to this, no son has ever succeeded his father upon the throne of France.

#### IN CONCLUSION

1885 differs, no doubt, in many respects, from 1685; still it must ever be borne in mind that the *spirit* of the papacy changes not, but remains the same to-day

as it was from the beginning. Happily, however, in most countries, that spirit is not allowed to manifest itself, as it once did, and in certain places still does, in overt acts.

T. H.

Clarens, Switzerland, 13th January, 1885.

FOR THE CANADA PRESBYTERIAN.

#### CHRISTIAN UNITY.

BY CHARLES ELLIOTT, D.D.

The Church is divided into many sects. These sects form distinct religious communities. This is the result of the exercise of the right of private judgment. It is impossible to make all men think alike, and it is folly to attempt it.

Christians walk in the same light; but each reflects a different ray, like the rays of the sun reflected in various hues from the objects of earth. While experiment has shown that the light from the sun can be separated into seven distinct colours, it has also shown that these colours can be blended into one, and thus form the light of day. So experience has shown that all true Christians, when viewed, not from their points of difference, but from their points of union, and from the Bible, are one. Man's prismatic, intellectual idiosyncrasies separate the rays of truth; their Christian experience—the work of the Holy Spirit in their hearts—combine them into one ray, containing in itself the number of perfection, the sevenfold gifts and graces of the Sanctifier.

Men have looked at the points of difference, not at the points of union, among Christians, and they have held up the divisions of the Church as a reproach to the Christian name. Unity—meaning visible unity—it is said, is a mark of the true Church, consequently, the true Church cannot be found among sects distinguished by theological differences and separate Church polity.

Persons who speak thus look only at the surface of things, and possess erroneous views as to what constitutes true unity. Unity consists in harmony of thought and feeling, in common experience, in mutual sympathy, in co-operation, in a common life devoted to a common end, not in an aggregation of dead masses, or bodies joined by some external bond or power, which they cannot break or resist. Unity, in the moral and spiritual world, is not a passive, but an active condition.

Does such unity exist in the Church? It does. Christ's prayer was not in vain when He prayed. "That they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us." (John xvii. 21.) Consider the nature of the unity for which the Saviour prayed.

It presupposes a *vital union* with Christ. In the preceding verse, He says. "Neither pray I for these *alone*, but for them also which shall believe on Me through their word." (20.) It is for the unity of those who believe in Him that the Saviour prayed. The unity of Christians, therefore, is conditioned by faith in Christ.

This unity is described as a reflection of the unity which subsists between the Father and the Son. "As Thou, Father, art in Me, and I in Thee." This teaches us that it is no *moral* unity of sympathy merely—though this is included—but a *community of spiritual life*. The Father and the Son are indissolubly one, of the same substance, so Christians are indissolubly one by a common spiritual life, derived from Jesus Christ, through the Holy Spirit. This common spiritual life constitutes them brethren, a relationship which eternity cannot sever; for it centres in Christ and the Father. Our Saviour prays "that they all may be one in us," *i.e.*, in Him and the Father, who are one. Christ is the divine harmony of all Christian discords; and Christians are one with each other, in proportion as they are one with Him.

There is no intimation in our Saviour's prayer of a visible centre of unity on earth, either at Jerusalem, or at Rome, or anywhere else. There is no mention of any form of church government, or form of worship, as a necessary condition for such unity as that for which He prayed. These are all good and necessary in their places, but our Saviour did not consider them essential to Christian unity. The unity that He contemplated is not merely harmony of will and of love, but oneness by the indwelling of the Holy Spirit.

The Apostle Peter says that "exceeding great and precious promises" are given to Christians, that by means of them they may become "partakers of the

divine nature ;" and Calvin says : "As Christ's human nature partook of the divine, so believers are to become partakers of the Divine Nature." They are partakers of a common spiritual nature—a spiritual nature derived from a vital union with Christ. All Christian unity, as already remarked, pre-supposes this vital union with Christ. It is conditioned by it. It is a reflection of the union, which subsists between the Father and the Son. It centres in Christ and the Father, and is constituted by the indwelling of the Holy Spirit.

There are many types and phases of Christian life ; but there are no contradictions. There are many Christian denominations in the world, exhibiting a great variety of these types and phases, and emphasizing particular doctrines relating to the interpretation of Scripture and Church Polity—doctrines of great importance, which no wise man would sacrifice to blind zeal for outward uniformity ; but notwithstanding this variety of doctrinal belief, the common Christian consciousness has looked beyond these differences, and recognized brethren in every communion of the Church Catholic. Christians, in communions the most widely separated, have oftentimes found in each other, a closer union of spirit than in their own ecclesiastical connection. Their experience has been of the same type ; and God's dealings with them have been of the same character.

All Christians have proof of this statement. How many read with delight some of the writers of the Roman Catholic Church. Take Thomas à Kempis' (he wrote, however, before the Reformation) "Imitation of Christ," recommended to the Protestant public, by an introduction from the late Dr. Chalmers. Take the writings of Pascal, the sermons of Bourdaloue and Massillon, and how much do we find in them answering to the common Christian experience ! We feel that there is a closer spiritual union between Pascal and us, than there was between him and the Jesuits, though they both belonged to the Papal Church. Take Bernard of the same Church, who wrote the beautiful evangelical hymn, beginning :

"Jesus, the very thought of Thee  
With gladness fills my breast ;  
But dearer far Thy face to see  
And in Thy presence rest."

Take Francois Xavier, the Jesuit missionary—I purposely mention those who are farthest from us ecclesiastically—take, I say, Francois Xavier, the author of the hymn, commencing :

"Thou, O my Jesus, Thou didst me  
Upon the Cross embrace !  
For me did'st bear the nails and spear,  
And manifold disgrace."

The sentiments of these hymns are strictly evangelical, and find a response in every Christian heart. It matters not what the ecclesiastical connection of the man who utters them may be, we feel that he is a brother.

But observe, this feeling of brotherhood arises from the fact that we believe in, love, and worship a common Saviour.

Let us go into a Unitarian Church, and we may hear much that will please, much that is true. We may hear good moral teaching—viewed from a merely ethical standpoint—much that will exalt and refine the taste ; but we leave with the feeling that our spiritual nature has not been edified, that our spiritual wants have not been supplied. The moral teaching to which we have listened has no sanction. It does not satisfy the hunger of the soul.

Let us enter a Roman Catholic, or a Ritualistic Church, and we will hear much that is offensive, much that we consider idolatrous. But when they recite the Creed, and unite in chanting the grand words of the *Te Deum* :

"Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father—When Thou took'st upon Thee to deliver man, Thou didst not abhor the Virgin's womb. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of heaven to all believers." I say, when they recite the Creed, and utter these words of adoration and praise to a common Saviour, we feel that they are brothers, and though they excommunicate us ecclesiastically, many of them will acknowledge the same thing. A Roman Catholic priest, in Savoy, said to me, after a religious conversation, repeating it three times : "We are brothers, we are brothers, we are brothers." The Christian consciousness cannot be bound by the decrees of councils and of Popes.

I have purposely, as already remarked, adduced illustrative examples from those farthest removed from us both doctrinally and ecclesiastically. If we find Christian unity among them, how much more among those nearly allied to us in doctrine and Church polity.

As an additional proof that this unity is spiritual, I will state that there are many, in the same ecclesiastical communion, among whom there is no unity. There is an utter lack of the same religious experience. What unity could there be between real Christians of the Presbyterian Church and the friends and companions of the infidel Hume, among the Scottish Presbyterian clergy of last century ? None. The separation was greater than that between truly Christian Presbyterians and the Jesuit Xavier.

This unity must manifest itself in some outward form, that the world may perceive it and be impressed by it. Our Saviour prayed that His people may be one, that the world may believe that the Father sent Him. (John xvii. 21.)

It might be shown that the Church has manifested an outward unity, in its testimony for Christ, from the earliest times down to the present. Amid sectarian strifes, Christian unity has never been lost.

The world looks at the surface of things. It takes cognizance of the divisions and disputes in the Christian Church, and exclaims, "What a quarrelsome set these Christians are !" It looks at their differences, merely, not at their points of union—love, faith and common aims. It would think Christians very unjust if, in view of the strifes of political parties, they should denounce all these parties as destitute of love of country ; and it would think rightly, for these parties are the outcome of love of country. They differ as to means ; but they possess the unity of patriotism. Let the foe invade their country, and their strifes cease ; the sword of the one is as good as the sword of the other. The love of country unites them into one compact, determined band.

The Evangelical Alliance is an outward manifestation of Christian unity. At its meeting in Copenhagen, about three months ago, no one present could fail to see the unity of Christians manifested in visible outward form. There were present Lutherans, Reformed, Episcopalians, Methodists, Baptists, Presbyterians, and others ; and yet they were not known as such. They were all brethren—all Christians—while, at the same time, they were not less Lutheran, Reformed, Episcopalian, Methodist, Baptist and Presbyterian. There were daily prayer meetings, in which men of all these denominations took part. They all addressed God as their Father, Christ as their Redeemer, and the Holy Spirit as their Sanctifier. They all prayed for the same things. In their songs of praise they sang different words to the same music.

To promote the unity for which the Saviour prayed is the duty of every Christian. To do this, it is not necessary to break down denominational barriers, and include all Christians in one ecclesiastical communion. That is an Utopian scheme, advocated only by idle dreamers. Could it be carried into effect it would tend to multiply dissensions, instead of promoting Christian unity. This might be illustrated by reference to its working, on a narrow scale in some State Churches.

The best way to promote Christian unity is by each denomination labouring to promote the Gospel according to its own methods.

If any Christian denomination has a reason for its existence, it is not loyal to the truth to ignore that reason. Fidelity to God requires it to maintain the distinctive principles which separate it from others. No separate communion holds the system of Scripture truth in its completeness. One gives prominence to one doctrine, and another to another doctrine. The Calvinist emphasizes the sovereignty and eternal purpose of God ; the Arminian, man's free agency ; the Ritualist, the Church and sacraments. In their zeal, the Calvinists may go to the verge of fatalism ; the Arminian may nearly fall into the error of man's entire independence ; the Ritualist, into that of substituting the Church and the sacraments in the place of Christ and the work of the Holy Spirit. As human nature is, in its imperfectly sanctified state, there is always a danger of extremes, and abnormal developments. To prevent this is impossible, "till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Divisions, therefore, while they contribute to extreme views and abnormal developments of truth, are,

at the same time, favourable to the preservation of the unity of the faith. We find the truth in its totality not in any one denomination, but in the whole body of the Church Catholic. "I believe in the Holy Catholic Church." With the late Dr. Duncan, professor in the Free Church College, Edinburgh, I can say : "I am first, Christian ; second, Catholic ; third, Presbyterian." That is the true order.

### MONTREAL NOTES.

(FROM OUR OWN CORRESPONDENT.)

The Rev. H. A. Robertson, missionary from Eromanga, left Nova Scotia with his family in the end of December to return to his distant field of labour, via San Francisco. While spending a few days here Mrs. Robertson was taken seriously ill with inflammation of the lungs, and for three weeks was confined to bed. The whole family have now left for the west, purposing to take the steamer sailing for San Francisco on the 14th inst., for Sydney, New South Wales. They were most anxious to be in time for this steamer so as to connect with the "Dayspring" which sails from Sydney on 1st April for the New Hebrides ; otherwise they would be nearly six months later in reaching Eromanga. From their home in Nova Scotia to Eromanga, by the route they take, is a distance of about 12,000 miles. Mr. Robertson is the first missionary who has laboured in blood-stained Eromanga, who has been privileged to return home on furlough. The others either died while there or were murdered by the natives. Mr. Robertson had a thrilling story to tell, the story of the triumphs of the Gospel on that island where Williams and Harris and the brothers Gordon sealed their testimony with their blood and where two years ago 192 of the natives lay down at the table of the Lord, clothed and in their right mind, including several members of the families of those whose hands were stained with the blood of the martyred missionaries. The visit to Canada of Mr. Robertson, has done much good in drawing out the sympathies of our people and in deepening their interest in the work in the New Hebrides. During his visit he has addressed some 295 meetings and has received upwards of \$7,000 on behalf of the work (of which, about \$1,300 were from Montreal) including \$1,200 for teacher, and \$1,500 for the new mission steamer. On Thursday last he was invited to take tea with the students of the Presbyterian College here when he was handed the sum of \$50, contributed by the students themselves to support two teachers, one in Eromanga and one in Efate. Mr. Robertson carries with him the best wishes and earnest prayers of the whole church for the welfare of himself and family, and for the success of the Lord's work on his island. He is assuredly a missionary of whom any church may well feel proud.

The visit to this city of the Rev. J. Fraser Campbell, missionary from India, is already bearing fruit. The Rev. A. B. Mackay, of Crescent Street Church, has appealed to his congregation to support a missionary to India, in addition to their regular missionary contributions. For this purpose a special collection is taken at each Wednesday evening service with, thus far, good hopes of success. The Rev. J. Barclay, M.A., of St Paul's Church, has also appealed to his congregation for \$1,500 additional per annum, towards the maintenance of a missionary in India, and already a large portion of the amount has been promised.

On Monday last the Rev. R. H. Warden moderated in a call in Erskine Church in favour of the Rev. L. H. Jordan, of Halifax, N. S., the stipend promised being \$3,000 per annum ; and a *pro re nata* meeting of the Presbytery is called for the 12th February to take action in regard to the call.

A few weeks ago the St. Joseph Street congregation here called Mr. Jordan but he has since intimated his purpose to decline the call. His own congregation have recently increased his stipend by \$400 per annum and are evidently determined not to lose his services, if they can possibly retain them. It is stated that the congregation of St. Andrew's Church, Kingston, meet on Wednesday first with a view to call Mr. Jordan also.

At a recent meeting of the Montreal Presbytery, which was largely attended, the remit on marriage with a deceased wife's sister, was considered and the Presbytery, almost unanimously resolved to approve the judgment at which the committee of Assembly had arrived and the action which they recommended.

## Our Young Folks.

### CHILDREN'S PRAISE.

Our Father in Heaven,  
Our great and good King!  
We're a "band," O so happy!  
Praise God, we can sing.

We praise Thee at morn  
For the glorious sun;  
We praise Thee at eve  
For the silvery moon.

Sing praises to God!  
The winter at last—  
So snowy and cold,  
Though it lingered—is past.

Old winter, farewell!  
Now, sunshine and showers,  
Come, deck the bare fields  
With grasses and flowers.

Sing praises to God!  
The sky now is clear;  
Come back, little birds,  
Come, April is here!

Come bluebird, come robin,  
Build nests in the tree;  
Our berries, when ripe,  
Are plenty and free.

We give you a welcome,  
And say, with a nod,  
"Sing, sing, pretty birdies,  
Sing praises to God."

### LITTLE SHIPS.

Looking out upon the blue sparkling sea from the windows of an old house where I was staying, I saw a fleet of fishing boats put out, one after the other, with different names painted in various colours to suite the taste of their owners. Their big brown sails were hoisted to catch the breeze, as they passed silently down the narrow creek that lay between two dangerous reefs of rock, and they were anxiously watched by those left on shore.

Evening after evening the boats went out and the fishermen toiled all night catching the fish which would bring the daily bread. This evening the sky was cloudless, and far, far across the sea, with its lovely, ever-varying lights and shadows, could be seen the great vessels, bound for all parts of the world, and in comparison with which the little boats looked like little brown specks on the water. Thus I watched, and wondered what were the thoughts and motives of the weather-beaten sailors, till they all passed out of sight, and the evening sun sank beneath the waves, and only the steady glow of the lighthouse marked the entrance to the harbour.

Waking in the night I heard the wind moan and sigh in angry gusts round the house, with the rain dashing against the windows, and the shrill voices of the women, as they watched from the cliff for any sign of a boat's return. Next morning the sky was heavy with clouds; the rain was driven past by the wind in sheets; the waves were breaking with dull, sullen roars against the rocks. Beaten back they raised themselves in huge masses of white crested water, and were thrown back splashing and foaming, only to return again and again, and again and again, to be foiled in their attempt to conquer the stern cliffs that kept their force in check. Anxious faces are gazing out to sea, to catch the first sight of the returning boats, and anxious hearts beat faster as far out are seen the boats tossed up and down, now rising triumphant on the crest of a wave, now sinking and seemingly engulfed in the trough of the next.

Will all return is the question; and have all outlived the storm, and can they make the narrow creek in safety? Hopes and fears strive for the mastery. Nearer and nearer they come, some

steady and straight for the shore, others tossed and buffeted; further out it was the same with the larger vessels, the huge hull tossed about like a plaything. At last one boat nears the shore, and smiles are bright on every face as the men help to pull the boat to land, and the women take the fish that have been caught to market.

And then, that excitement over, the mothers, wives, and sisters still wait for the other boats. Though one has gained safe shelter others may not, and the boat now coming seems scarcely able to live through the storm. Still it does, and the men have only to tell of damage done and desperate efforts to make for home. Hope is high for the rest now nearing the cove. The wife knows her husband's boat, and prays he may be kept, when a sudden gust strikes the boat, and it staggers and reels over to one side. A wave breaks over, angrier than the rest, as if greedy of its prey, and before help can be rendered every vestige of boat and men is gone. Only the cries of the women tell of the desolation that comes when the husband and father are snatched away, and a harder fight with poverty begins.

It seems to me that you boys and girls, just setting out over life's sea are like the fleet of pretty fishing boats. The men and women who are teaching you, helping and guiding you how to do right, are like the big vessels. All are bound on the same voyage, and all hope to make the same harbour. To you life is sunny and bright, and, as you gather the flowers, with birds singing, and the soft wind touching your cheek, you cannot think there will ever be a stormy day again, but all will be smooth for you.

We watch you as you set sail, and know you mean to steer clear of the rocks and shoals—treacherous rocks of lying and swearing and evil thoughts, that don't seem to make any difference. Perhaps, outwardly your bark is still fair to see, and you are sailing as steady as ever. But these things are the little leaks that by and by will let the waters of vice and sin in, and loving hearts will be wrung as they see you swamped and tossed to pieces, and sunk out of sight. Others keep on bravely, and, though waves of trouble may come, they ride above the storm. They may have sore struggles in life, but they fight it out, and are welcomed by those who watch us from the further shore.

Life is our voyage and heaven is our harbour. If we want to live through storms that would shatter our frail barks on the rocks that lie below—evil, and sin of every imaginable kind; not drink alone, though drink drags down into its whirlpool thousands who sail out with every prospect of safety and peace—we must make sure that Christ is our Captain, for unless He is on board terrible shipwreck shall we make. If we trust in Him we need not fear, for He has put one grand, shining lighthouse for us to steer our course by, and that is the Bible. It tells us how to guide our barks, and sheds its brilliant light over the darkest night of toil and sorrow. And how, when we have touched the eternal shore, shall we praise the Captain of our Salvation for that beacon light.

"Pull for the shore, sailor, pull for the shore;  
Heed not the rolling waves, but bend to the oar;  
Safe in the lifeboat, sailor, cling to self no more.  
Leave the poor old stranded wreck, and pull for the shore."

### A SIGNIFICANT STORY.

A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities, and for his kindly habits of private benevolence, was called on one evening and asked to go to the help of a man who had attempted suicide.

They found the man in a wretched house, in an alley, not far from the banker's dwelling. The front room was a cobbler's shop, behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered about him.

"We have been without food for days," said the woman, "when he returned. It is not my husband's fault. He is a hard-working, sober man. But he could neither get work, nor the pay for that which he had done. To-day he went for the last time to collect a debt due him by a rich family, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way?" turning to the fainting, motionless figure on the bed.

The banker, having warmed and fed the family, hurried home, opened his desk, and took out a file of little bills. All his large debts were promptly met, but he was apt to be careless about the accounts of milk, bread, &c., because they were so petty.

He found there was a bill of Michael Goodlow's for repairing children's shoes, \$10. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while at the very time the banker had given away thousands in charity.

The cobbler recovered, and will never want a friend while the banker lives, nor will a small unpaid bill ever again be found on the banker's table.

### CHILDREN'S HYMN.

"Just as I am," Thine own to be,  
Friend of the young, who lovest me;  
To consecrate myself to Thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve, and no delay,  
With all my heart I come.

I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might,  
Therefore to Thee I come.

"Just as I am," young, strong, and free,  
To be the best that I can be,  
For truth, and righteousness, and Thee,  
Lord of my life, I come.

With many dreams of fame and gold  
Success and joy to make me bold;  
But dearer still my faith to hold,  
For my whole life, I come.

And for Thy sake to win renown,  
And then to take my victor's crown,  
And at Thy feet to cast it down,  
O Master, Lord, I come.

### WHAT RELIGION DID FOR A LITTLE GIRL.

Religion helps children to study better and to do more faithful work. A little girl of twelve was telling in a simple way the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and to show that I love her."

Such a religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful.



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TORONTO, WEDNESDAY, FEBRUARY 11, 1885.

"CAROLA," completed in this number of THE CANADA PRESBYTERIAN, will be followed next week by "Josephine Fougere; an Alpine Story," from the French of J. de Vere. Readers will find it fresh and interesting; pure and healthy in tone.

A CORRESPONDENT of one of our exchanges points out that some of the greatest revivals in America have taken place under the ministry of men who read their sermons. There was a very powerful revival in Yale College in 1827 under the preaching of Dr. Taylor, who always used his manuscript in preaching. There were great revivals under Dr. Griffin and Alfred Barnes both of whom read their sermons. Many others, Dr. Hawes, of Hartford, and Dr. Emmons were noted for the revivals which took place under their ministry and both used written sermons. The correspondent, who evidently knows whereof he affirms, declares that many of the most powerful revivals that ever took place in New England were actually under the ministry of pastors who used their manuscripts, all of which goes to prove, not that every preacher should use a manuscript, but that the cry, "Burn your manuscripts and just talk to the people," is unmitigated rubbish. The preachers most likely to adopt such advice are those who are too indolent or too brainless to make a manuscript.

ONCE more we are told by the Ontario Government that additional asylum accommodation is needed for the insane. Any one who has seen the immense buildings already erected and in use for that purpose would think that no further accommodation would be needed for many years. But in addition to these provincial piles, there is a private asylum at Guelph, and many lunatics are confined in county jails throughout the Province for which no room can be found in the asylums. There is some talk about the appointment of a commissioner to enquire into the causes which produce so much insanity in our Province. Such an enquiry conducted by specialists would no doubt be beneficial. Mental disease, like any other form of disease, must be produced by some cause, and if the causes can be ascertained something may be done towards stopping the fearful growth of insanity that is now going on in Ontario. Science has to a certain extent successfully battled with other forms of disease that at one time were considered beyond all human control; why may not science do something towards lessening this frightful evil? Meantime, however, further accommodation must be provided. It is not creditable to our civilization—not to speak of our Christianity—that the insane should be conlined with felons in our common jails. They have committed no crime and should not be herded with criminals. In many cases the only hope of recovering is in immediate treatment. Treatment in a jail is an impossibility. Temporary aberration may become chronic insanity, simply because the sufferer is not treated in time.

THE Rev. Hilary Bygrave, Unitarian pastor of this city, is not a success as a representative minister. In fact he does not know as much about the purpose for which churches exist as the Attorney-General who is "only a lawyer." Mr. Bygrave formed part of a tax exemption deputation that waited upon the Government last week, when the following colloquy took place between him and Mr. Mowat:—

Rev. Hilary Bygrave expressed himself in favour of abolishing exemptions of ministers, church buildings, and property, and characterized their exemptions as a relic of the

idea that some places and some persons were of a more sacred nature than ordinary places and persons. It seemed to him that the world had left that idea.

Mr. Mowat—Are they not regarded rather as doing more good than others?

Rev. Hilary Bygrave—That might be questioned. His idea was that many costly churches returned little benefit to the people. The theory of churches was that they were to prepare people for the Kingdom of Heaven, and schools to educate for this life.

Mr. Mowat—The object of churches is to make us better fitted for the life that now is.

When the Rev. Hilary Bygrave undertakes to expound the "theory of churches" again he should select somebody to operate on that who knows as little about the matter as he does himself. He is manifestly too light to operate on a solid Presbyterian like the Ontario Premier. When the ministers of Toronto want any one to expound the "theory of the churches" to the Government they will select somebody that the lawyers can't snuff out as the Attorney-General snuffed out the Rev. Hilary Bygrave. Mr. Bygrave is too light for that class of work. He should speak for his own church only.

THE unfortunate troubles that at present exist in one of our congregations in this city furnishes one of the most difficult problems that a Presbytery is ever asked to solve. A party in the congregation thinks that the pastor should resign and that his resignation would end the difficulty. Another is equally certain that he should not resign, and believes that if he did the congregation would go to pieces. Things cannot go on very long as they are; one party may not remain in the church if the pastor remains; the other may leave if he leaves. Neither party is strong enough to carry on the work of the congregation without the other. Can anything be more perplexing to all parties concerned? Denominationally considered the problem is not so difficult in Toronto as it would be in a community in which there was but one Presbyterian congregation. Families leaving would most likely go into some other Presbyterian church and would not be lost to Presbyterianism. In a community where there is but one Presbyterian congregation such a problem is scarcely ever solved without loss. Settle it as you may, some families usually leave. The itinerant system is a partial remedy for such troubles. Both parties know there must be a "change" in a year or two in the natural course of events, and knowing this they are likely to be more moderate. We utter a very commonplace thought when we say it is sad beyond description that a congregation once vigorous and the centre of much good influence should be in the condition of the one referred to, but we cannot refrain from uttering it. The most that any one can hope for now is that He who rules over all may bring some good out of the evil.

#### THE FORTUNE OF WAR.

LITTLE more than a week ago people were hopeful that the long-drawn campaign in the Soudan was drawing near to a satisfactory close. Deeds of brilliant military daring had been performed, the small victorious pioneer force had reached what was deemed a safe entrenchment on the banks of the Nile. Communication with the brave and enthusiastic defender of Khartoum had even been established. People were expectantly looking for the news of the rescue of General Gordon and his beleaguered garrison. Instead, the most mournful tidings received since 1857, when the first intimations of the Indian mutiny were heard, have been flashed by telegraph across the world. The contingent sent to Gordon's relief found that Khartoum had fallen into the Mahdi's hands two days before their arrival. Gordon's heroic band and himself are beyond help for the present.

At first the intelligence was so unexpected it was difficult to give it credit. As despatch after despatch came, more circumstantial and still reiterating the sad news, it was felt that it could no longer be doubted that a national calamity had befallen Great Britain. The wildest excitement prevailed and feelings of indignation found the fullest and freest expression.

The existing English Government received the severest and wildest censure. It is true that the long delay in sending a force to the relief of General Gordon was often commented on before the despatch of General Wolseley, and now it is discovered that the force is inadequate and was despatched too late to avert disaster. It has to be borne in mind, however, that regular communication with General Gordon was

maintained, and the authorities at the War Office were understood to have an accurate knowledge of the state of affairs and the requirements of the relief expedition. The promptness with which the Cabinet acted in the unlooked for emergency, and their resolve to take immediate steps to retrieve the disaster with all possible despatch is reassuring. When the Gladstone Ministry will be arraigned, as they are sure to be, on their Egyptian policy, they will doubtless be able to present a justification of the course they thought it their duty to pursue. The calamity at present has an aspect so serious that patriotic feeling will prevent a party faction fight for office while British honour has to be vindicated by prompt and heroic action.

At present the most probable explanation of the fall of Khartoum, is that it is due to Arab treachery. General Gordon's unsuspecting nature and his not ill-founded confidence in his magnetic management of men. Since the battle of Abu Klea Wells a despatch was received stating that he could hold Khartoum for years to come. He was no foolish boaster, but if the despatch was genuine, he must have been woefully deceived in many of the people by whom he was surrounded.

The painful suspense as to his fate is not yet ended. Whether he met with a soldier's death while fighting heroically to the last, or is a captive at the mercy of the False Prophet, has not yet been ascertained. However it may be his name will be inscribed in the honour-roll of British heroes. He will be reckoned among the Christian soldiers who, like Hedley Vickers, General Havelock, Lord Lawrence, and many others of lesser note, were not ashamed of the Gospel of Christ, and lived up to the religion they professed whenever duty called them.

The Khartoum disaster increases the magnitude of the conflict in which Britain is now engaged in the Soudan. A succession of reverses to British arms would have a dangerous effect on a fanatical Mahomedanism throughout the Turkish empire and throughout the East. Much more than national honour is at stake. The progress of Christian civilization and missionary enterprise are, humanly speaking, to a large degree dependent on the speedy subjugation of the Mahdi and his Arab hordes. There were great differences of opinion as to the wisdom of Britain's armed interference in Egyptian affairs, now opinion is unanimous that her action must be prompt, energetic and decisive.

#### EDUCATION IN ONTARIO.

THE selection of a gentleman to direct the educational interests of Ontario who had long been in political life, and who at the same time was deeply interested in education, having spent a number of years as a practical teacher, was a commendable step. The system of education in Ontario, founded by the late Dr. Ryerson, has been greatly improved since the appointment of the Hon. G. W. Ross, as Minister of Education. The report for 1884, with the statistics of 1883, was submitted by him to the Legislative Assembly last week. It contains a mass of well-arranged material, from a study of which any one desirous of ascertaining the actual condition of education in the Province, can readily obtain all the information he requires. The report is more full and satisfactory than any hitherto presented.

In the returns for 1882 it was stated that there was a diminution of the school population of the province. The returns before us show that as yet there is no turn of the tide; it still continues to ebb. The school population, i.e., those between the ages of five and sixteen years, for 1883, is given as 478,791 showing a decrease since the previous year of 5,026. Pupils of school age, attending during the period covered by these statistics is stated as 452,661; decrease, 4,517. Pupils of other ages to the number of 11,708 were in attendance; compared with the previous year this shows a decrease of 2,626. The total number attending school was 464,369, a decrease of 7,143. The total number of boys in attendance is recorded as 243,671, decrease, 3,295. The total number of girls attending school is given as 220,698; a decrease of 3,848. The average attendance shows an increase over the previous year of 1,385. The number of pupils attending the Provincial High School was 11,843, a decrease of 505.

The number of pupils attending the 194 Roman Catholic separate schools in Ontario was 26,177, an increase of 29. The average attendance aggregated

13,705, an increase of 131. One separate school was added to the number of separate schools during 1883. The total number of teachers employed in these schools was 397. Of these ninety-seven were male, and 300 female. Of the former there was one fewer than in the previous year, while of the latter there was an increase of seven. The average salary of male teachers in separate schools was \$352, and of female teachers \$188. These sums are much below the average salaries paid to teachers in the common schools, but it must be remembered that a large number of separate school teachers are members of religious orders and can, therefore, afford to give their services at a lower rate than ordinary public school teachers.

The legislative grant apportioned was \$265,468, being \$251,069 for public schools and \$14,401 for separate schools, being a decrease of \$270 as compared with the previous year. Municipal school grants and assessments amounted to \$2,538,041, an increase of \$90,827. In addition to these grants it is stated that from the Municipalities Fund, surplus distribution and other like sources the sum of \$767,222, an increase of \$10,184, was applied to school purposes.

In the 5,252 schools reported there were 6,911 teachers employed, showing an increase of fifty-four; male teachers numbered 2,829, a decrease of 233. The number of female teachers was 4,082, an increase of 287. The female outnumber the male teachers by 1,253.

The report states that the salaries of teachers, male and female, throughout the Provinces show a gradual advance. This is as it should be. It may be doubted if any class rendering valuable public services are so inadequately remunerated as the school teachers. The lowest salary paid to a teacher in a county was \$120; in a town, \$200, in a city \$75. The highest salary in a county was \$800; in a town \$1,000; and in a city, \$1,200. The average salary of male teachers in counties was \$394; female teachers, \$252. In incorporated villages, male teachers' salaries averaged \$515; female teachers, \$256. The average salary of male teachers employed in town schools was \$605; of female teachers, \$277. Male teachers in cities had a salary averaging \$764; female teachers, \$362. The average salary of male teachers throughout the Province was \$422, and of female teachers, \$271. The counties giving the lowest average salary to male teachers were Haliburton, Frontenac, Renfrew, and Dundas. The smallest average salary paid to female teachers was in the County of Lanark. The counties reported as giving the highest salaries to female teachers are: Essex, Middlesex, Kent, Peel, Dufferin, Ontario, and Perth, while the highest average salaries to male teachers were paid by the counties of Kent, Brant, Waterloo, Oxford, Middlesex and York.

The number of school-houses reported is 5,284; of these 1,820 were brick, 504 stone, 2,343 frame or concrete and 617 log. The log school house is rapidly disappearing. The report states that there were 1,406 buildings of this description in 1870.

During the term covered by the report, 219 students were admitted to the Normal School at Toronto, of these eighty-four were male and 135 female. According to religious persuasion these students are scheduled as follows: Presbyterian, eighty-seven; Church of England, twenty-one; Methodist, seventy-five; Baptist, nine; Congregational, three; Friends, three; Roman Catholic, five; other persuasions, sixteen. The number of students enrolled in the Ottawa Normal School was 132, of these fifty-four were male and seventy-eight female. According to religious profession they are thus classified; Presbyterian, forty-five; Church of England, twenty-two; Methodist, forty-four; Baptist, two; Congregationalist, one; Disciples, one; Roman Catholic, thirteen; other persuasions, four.

Of the 5,252 schools reported, the Scriptures only were read in 334; prayers only in 1,864. Both Scriptures and prayers in 2,772; and Scriptures with prayers by both teachers and pupils in 906. While the Public Schools Act provides that "No person shall require any pupil in any Public School to read or study from any religious book, or to join in any exercise of devotion or religion objected to by his or her parents," the Department has framed regulations of a recommendatory nature on the subject, with forms of prayers, in the earnest hope that school boards, trustees, and teachers may thus be better enabled to impress upon their pupils the principles and duties of our common Christianity."

## MONTREAL NOTES.

(Continued.)

The annual meeting of the Missionary Society of Erskine Church, was held on Wednesday evening, when Rev. R. H. Warden, Moderator of Session, was elected President for the ensuing year, Mrs. Warden King, Vice President, Mr. W. J. Common, Secretary, and Mr. D. Yuile, Treasurer. The report showed the total contributions for missions during the year as follows: Home, \$1,255, Augmentation, \$979, French Evangelization \$536, Foreign Mission \$1,208; Colleges \$1,230, Miscellaneous, \$725, or a total of \$5,933. Of this amount \$550 was raised by the Juvenile Missionary Society, largely through the good management of Mr. W. Yuile, its energetic President. The congregational finances are also in a most healthy condition. In addition to the pulpit supply and all other expenses, the salary of the late pastor, who left in April, was paid in full to the end of the year, and also a special city assessment of upwards of \$600, and a balance in the treasurer's hands at the close of the year. Mr. Peter Laing was elected President of the Board of Managers for 1885.

The report for 1884 of St. Paul's Church shows that the ordinary expenditure for the year was \$14,500, including \$9,300 for ministerial salary, viz.: \$7,300 for the present pastor, and \$2,000 for the pastor emeritus. The pew rents yielded \$6,451; the plate collections, \$3,719, and the guarantee fund raised two years ago, \$4,300. The contributions for missionary purposes, taken up by means of a schedule system, amounted to \$3,688, and the total contributions of the congregation, to the very large sum of \$22,771. The membership of the congregation is now 555, a net increase of sixty-five in the year. There are 239 scholars on the roll of the Sabbath school, and 196 on that of the Victoria Mission school. The pastor's Bible class, meeting every Tuesday afternoon, is attended by an average of from fifty to sixty, and the attendance at the ordinary Sabbath services is well maintained. The report is one of great interest and indicates a prosperous record for the congregation under its present pastor.

## KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The above society held its last public meeting for this session, on Friday evening, 6th inst., when Convocation Hall was filled to the doors. The chair was occupied by Prof. G. P. Young, LL.D., University College.

The program opened with a musical selection by the Glee Club, fairly rendered. But they redeemed themselves in the old favourite "The Douro March," which they sang as their second number.

Mr. J. A. McDonald gave a very pleasant reading of Tennyson's Ballad of the Fleet, "The Revenge." Though a little unsympathetic at first, the reader soon felt the spell of the poem, and before finishing both he and his audience were thoroughly interested in the fate of the little "Revenge" and her brave crew.

Mr. Arch. Blair, in an able essay, dealt with the "Effect of Nature's Voice upon Man's Religious Instincts." He traced the successive impressions made by nature in her various forms and moods upon the mind of man, through the various stages of pleasure, surprise, wonder, awe, and reverence, worship; showing that intuitively man is led up from a contemplation of nature to nature's God.

The question of debate was: "What Part Should be Assigned to Public Opinion in Legislation?" Messrs. Haddon and MacPherson, on the affirmative, contending that it is a safe guide to Legislation. Messrs. J. A. MacLaren and Argo, on the negative, contending it is not. So skillfully, however, did the leader of the affirmative define and hedge his position, that having accepted it, the negative found it very difficult to work within such narrow limits.

The chairman on rising at the close of the debate was greeted with hearty cheers by the students. Many of those now in the Theological classes, sat under his teaching in University College, many residents are his present students. From these, and from graduates in Theology, the president in his closing remarks assured him of a hearty welcome on behalf of the Society.

After briefly reviewing the arguments advanced on each side, the chairman gave his decision in favour of the affirmative.

After the singing of the long metre Doxology, Principal Caven pronounced the Benediction, and the audience gradually dispersed.

## Books and Magazines.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky: Courier-Journal Building.)—*Electra* is a bright and attractive magazine for the family circle. Its tone is pure and good, and its contents varied and instructive. The February number has a steel engraving frontispiece, "St. Valentine's Day."

CANADIAN METHODIST MAGAZINE. Edited by W. H. Withrow, D. D. (Toronto: Wm. Briggs.)—This old and well established magazine is filled with good things. A number of well-known and experienced writers are numbered among its regular contributors. Dr. Sexton's series of articles on "Science and Religion," may be mentioned as one among many excellent papers.

THE PULPIT TREASURY. (New York: E. P. Treat.)—The *Pulpit Treasury* for February contains three sermons in full by Charles H. Parkhurst, D.D., John Robbins, D.D., and N. Hall, D.D. There are also a number of sermon outlines by eminent evangelical preachers. Subjects of present interest and importance to ministers, Sabbath school teachers and others are also pointedly and briefly discussed. There is a portrait and sketch of Dr. Parkhurst, of Madison Square Presbyterian Church, New York.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co., Toronto: Hart & Co.) The February number of this attractive magazine presents its readers with an excellent table of contents. Rose Kingsley concludes her fine descriptive paper on "Shakespeare's Country." It is followed by another descriptive and historical article on "Naworth Castle." "The Dramatic Outlook," by H. A. Jones is also concluded. A paper entitled "In a South Italian Taverna" follows. Wilkie Collins' story is ended in this number, while Hugh Conway's, growing in interest, is continued. The illustrations are numerous and up to the high standard of excellence for which the magazine is distinguished.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The two numbers of this excellent serial already issued amply bear out the promises made in a recent prospectus. The review section of the February number is especially rich. There are two symposia to which the contributors are Drs. Henry J. Van Dyke, and Talbot W. Chambers; "Reminiscences of Neander," by Dr. Philip Schaff; "Dr. Pusey's Commentaries," by Dr. Howard Crosby, and several other papers of great merit, by well-known divines. The sermonic and other sections have been prepared with no less care, and will be found to be very valuable to all engaged in Christian work, whether in the ministry or out of it.

ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM. Minutes and proceedings of the Third General Council, Edited by George D. Mathews, D.D. (Belfast: Assembly's Offices.)—Blue books whether political or ecclesiastical as a general rule are not specially attractive to individuals usually addressed as courteous readers. Yet the publicist finds them both interesting and useful. This handsome volume, though the official record of the proceedings at the Pan-Presbyterian Council held at Belfast last summer, is a valuable work and must prove intensely interesting to a large circle of readers. It contains a full and excellent report of each day's doings, the debates on the stirring questions introduced, the thoughtful papers read, the comments they elicited, and the addresses delivered by the leading Presbyterian ministers and elders, from various continents. The Appendix contains the principal reports submitted by the various committees, a large amount of valuable and most recent information, in tabulated statistics, also lists of the various churches in the Alliance throughout the world, Presbyterian missions and missionaries, educational institutions and periodical publications. The editor has done his work with judgment and conscientious fidelity. The Rev. George MacFarland, 12 May street, Belfast, will mail the volume to any address on receipt of order for two dollars.

THE Knox College Students' Missionary Society acknowledge with thanks the receipt of \$5 from a lady member of Knox Church, St. Vincent, who is at present residing in Meaford. If all members of every congregation were as liberal as this young lady, our society would be in a flourishing condition, and would not lack funds to send more missionaries to those who are destitute of the means of grace.

## Choice Literature.

CAROLA.

BY HESHA STRETTON.

CHAPTER XXIX.—SURPRISES.

Philip Arnold was wandering about the United States, seeking for his new Hazelmount. A great responsibility had been thrust upon him, for he had to consider the needs of a small colony rather than that of a mere family. There was no lack of money to buy such a place as he wanted, for the industry and thrift of many a generation had placed him beyond the reach of mere pecuniary difficulties. Yet his heart was sore at being driven from his fatherland; and as the hope of finding Carola died away there seemed nothing in the new country with which he could content himself. For who could seek her with the perseverance he would have if he was in England? Yet if this tribe of emigrants come out under his care, and looking to him as their head, how could he desert them in order to find her? It must be years before he could leave the new settlement to return to England for this purpose.

But a telegram reached him in the midst of his heavy-hearted inquiries. "Come home," it said; "we are not leaving Hazelmount." He had plenty of time to meditate over the mystery of this message on his voyage homeward. He had himself been privately to Captain Bentley, imploring him to save his father undisturbed until his death, and offering to pay a large sum for this favour. What had brought about this change he could not guess; but it was not unmingled exultation to be going back to Hazelmount, for he feared his parent's reluctant consent to receive Carola as his wife would be recalled. He had no strong hope of finding her unchanged toward him, but he could not relinquish what he had. The dreary blank of the last two years seemed about to fall upon his life again.

Yet, in spite of all, there was a great gladness in treading the old road again between the station and Hazelmount. No place he had seen had looked so beautiful in his eyes. He stood a few minutes at the edge of the fir coppice, gazing at the many-gabled, half-timber farm-house which had been the permanent abiding-place of his family. It was well for him, as well as for his parents, not to be ruthlessly driven away from it with anger and resentment in his heart.

The routine of the farm was going on as usual. The threshing-machine was humming amid the brown stacks, and the cows were marching up slowly from the meadows to their stalls. He could see the well-known figures of his men moving about the fold, and wondered that there was no change in them. It might have been years that he had been absent, but it was only three months. His mother was not aged in the least, and his father had recovered all his former vigour and spirit. Philip felt as if it was he who had changed, whilst every one else had come to a standstill.

"We shall never be disturbed again!" exclaimed his father, triumphantly. "The Captain promises me a lease for three lives; mine, yours, and your son's. It has given me back my life, Phil; I feel as if I was forty again."

"Tell me how it came about," said Philip.

It was a long story as Mr. Arnold told it, for his joy had made him fluent, and Philip's long absence had given time to many things to happen. And Mrs. Arnold had interruptions and explanations to make, without which she thought he could not understand the current of events.

"It was the nurse who brought him to repentance," she said. "Captain Bentley maintains so himself."

"Did you see her?" asked Philip.

"No, not exactly," answered his father. "I caught sight of her early one morning, standing at the gate by the school-house, dressed in a brown cloak and poke bonnet, such as nurses mostly wear; and I was hurrying up to speak to her, when she turned away all of a sudden, and ran back to the Hall like a lapwing. But I tell you what, my boy, we will give that hospital such a Christmas treat as it never had yet; and we'll send the nurse the handsomest gold watch and chain as a nurse never had. Ay! and this shall be a home for her as often as she likes to come to it. The Captain's set upon doing something for her, and he wouldn't let her go, only when the danger was over she was ordered back to the hospital."

So it came to pass that, three days before Christmas, Philip Arnold rang at the door of Netherton Hospital, with a porter wheeling a truck well laden with farm-house dainties. It was growing dusk, and the little room into which he was shown, after asking for the nurse who had been to Hazelmount Hall, was not lighted up in any other way but by the red glare of the furnace fires. The strange landscape outside, and the softened din of the busy toil going on, had so arrested his attention that he did not catch the click of the lock as the door opened quietly, and suddenly there fell upon his ears the tones of the dearest voice in the world.

"I am Sister Carol; you were asking for me."

He could neither speak nor move, for the shock of finding her so strangely, at a moment when she was least in his thoughts, seemed to paralyze him. She did not know him, for after she had waited a few seconds for his answer, she spoke again.

"You want me," she said; "are you hurt, or have you come to fetch me to some one else?"

"Carola!" he cried.

"Philip!"

She said no more, but she stretched out her hands to him with a gesture as frank and tender as if the two last years had been nothing but a dream. And he drew her into his arms and kissed her with a fondness, as though no one in the world could blame him for loving her.

"But, no," she said, drawing herself away from him, "we love one another, Philip, that is true. But we must be content to be friends only."

"Friends!" he repeated, interrupting her; yes, such friends as husband and wife are. I will never let you go again, not if they closed their doors against me. And do

you think any one will say a word to you now you have saved us all from banishment? For it was you, Carol; but for you we should have left Hazelmount by this time. This Christmas would have been a most miserable time for all of us, and it is you who have saved us. I never thought it was you."

"But you do not think, you do not remember," she said, falteringly; "you never knew—"

"I do know, I know all," he went on; "I was at the trial, and I went to seek you in your old Jew's house. Oh, my darling! what does it matter to me where you were born, or where you lived. I know no one so good as you. There's no one else in the whole world who can make me as good a man and as true a Christian as you will."

"But now," she said, with downcast eyes, "I am working for my Lord here."

"Oh, Carol!" he cried, "don't make men believe that Christ came to weaken human ties or set at naught human affections. It is good to have hospitals, but it is better to have homes; and you will be a happier and a better woman as my wife than as a nurse here. If I am ready to leave father and mother and house for your sake, cannot you give up this? Did not our Lord say, 'What God has joined together let not man part asunder?' You never had a home, and you do not know how sacred and holy it can be."

"But I shall bring disgrace upon you," she answered, still standing aloof from him, and not raising her eyes from the ground.

"Is there nothing of false shame in you, my Carola?" he said; "are you not too much ashamed of that early life, which was no fault of yours? If God himself placed you there, ought you to think so much of it? Should it weigh so heavily against my love?"

"Oh, if I only knew what I ought to do!" she cried.

"There are plenty of women who can be nurses here," he continued; "but there is no other women who can be my wife. That is more certain now than it was when we parted two years ago. If you choose to sacrifice yourself, you sacrifice me also. You cannot decide to stay here without doom[ing] me to a sad and solitary life."

"I could never bring myself to do that," she whispered.

CHAPTER XXX.—ANOTHER CHRISTMAS.

"Take your father and mother by surprise," said Sister Elizabeth, when Philip told her his position; "tell them you have invited Captain Bentley's nurse to spend Christmas with them, and my little girl shall come down on Christmas eve. I've always expected something like this to happen. We could not keep a girl like Carola to grow old in the hospital!"

"They cannot refuse me now," he answered.

"Oh," she said, laughing merrily, "they will be so amazed they will not know what to say, and in a few minutes it will be over."

No news could have been more welcome to Philip's father and mother; but it was difficult for him to keep his secret. The gladness of his heart could not but disclose itself, and he went about the house as if he had been a boy again. Mrs. Arnold had not seen him so happy since Carola had gone away, and her thoughts turned a good deal to her as she prepared the best bedroom for the nurse from the hospital. Though it was a good thing that at last Philip was recovering his spirits, she could not but feel a sad interest in the poor girl, and if he would but marry how gladly would she befriend her!

It was well known throughout Hazelmount who was expected at the Grange, and Captain Bentley proposed driving down to await her arrival there on Christmas eve. There had been some talk of putting up a triumphal arch at the entrance of the village, but Philip discouraged it, and the fact that it was not a time for flowers was against it. It was the desire to see and welcome the hospital Sister, who had been the happy agent of their deliverance from exile, was strong in every heart, and when Philip passed through the village on his way to the station the women and children ran to the cottage doors, and looked after him as long as he was in sight.

They drove home together in the gig, side by side, close to one another, as they would often do in time to come. There was no possibility of being interrupted or overheard; yet they did not say much to one another. Philip could see that her colour came and went under her brown bonnet, and that the smile which had shone in her dark eyes died away as they drew near his home. Her hands were trembling, not with cold; nor was he himself without apprehension. All the proud boasts of the unblemished name of the Arnolds rushed back to his memory as the horse slowly mounted the steep roads. They had sunk deep into his own heart; but he knew they were far deeper in his father's and mother's. And the villagers themselves were full of pride in the old fame of their masters. Even yet there might be sore trouble in store for him.

The first cottage gate was thronged; there stood old Richard Windbank, with his son, John Windbank, and his grandchildren, waiting to welcome the Captain's nurse. Carola's bonnet had fallen back a little, and she leaned forward to them with a wistful, timid look upon her face. For a moment they hesitated, and gazed again, and then set up a cheer, which echoed with noisy gladness along the village street.

"Why, it's our schoolmistress!" they shouted to one another.

Up at the Grange they heard the running salute of hurrahs which followed Carola through the village, and Mr. and Mrs. Arnold, leaving Captain Bentley in the oak-parlour, went out to meet their guest. Mr. Arnold hastened out bare-headed to the gate, whilst his wife stood waiting under the porch. Philip's face was pale and anxious as he sprang down to lift Carola out of the gig, and at that moment his father looking up into the sweet, wistful face, saw who she was.

"Carol!" he cried, opening his arms to her; and she laid her head down upon his breast as if she was some prodigal child coming home repentant, while the old man, bend-

ing his head upon hers, burst into a passion of happy tears. "Father," said Philip, eagerly, "she is to be your daughter."

"Ay, ay!" he sobbed, "God bless her! She's saved me from a broken heart. I thought it was a stranger did it, and it was the dear maid I've loved all along."

"Loved me all along!" repeated Carola, lifting up her head and looking into his face.

"Yes, in spite of myself and my forefathers," he said, half carrying her along the causeway of smooth pebbles to the porch where Mrs. Arnold was standing in much amazement at the greeting he had given to this stranger, though she knew he had been in a state of grateful excitement all day. He pushed back the bonnet from Carola's face and put his arm round her as he stood before his wife.

"Anne, my dear," he said in a broken voice, "it's Carol that has saved us, our daughter that is to be, that must be. Oh! my dear, think how you and me have loved one another all these years, and make us happy. They'll forgive us, them that are gone, for we should have lost the old home if it hadn't been for her."

The appeal came suddenly upon her; yet she felt as if she had been gradually preparing for it. All the day her thoughts had been busy with Carola, and there had been a secret longing after her in her heart. Since she had been so near losing, not only the old home, but the husband who had made it so dear a home to her, and whose heart had been almost broken, she had learned how much too strong a hold the world and its principles had upon her. She called her self a Christian—nay, she was a Christian; yet when Christ had sent her to one of His disciples she had sinned her heart against her because she came with no credentials from the world. Her eyes were open at last. She had been striving to serve God and man; she had vainly tried to link the love of the Father with the love of the world.

It was but a few seconds that she stood motionless whilst these thoughts flashed through her mind, and Carola's timid eyes anxiously and silently watching her. Then she took the girl's face between her hands and kissed her with solemn tenderness.

"I will make it up to you, Carola," she said; "I will atone for all."

But what she had to atone for she could not have told, if there had been time to tell it; for Philip hurried Carola away into the oak-parlour where Captain Bentley was sitting by the fire, listening intently for her voice. His disfigured face and half-blinded eyes were turned eagerly to wards the door, and as she entered he sprang to his feet.

"You are come at last, then," he said; "I have been very weary without you. Sit down here beside me, and tell me what you have been doing, and if Sister Elizabeth will consent to give you up. And tell me if I have done what pleases you, and what you think I ought to do, my little conscience-keeper. For she is the keeper of my conscience, Arnold."

"And of mine," said Philip, exultantly.

"Ah!" breathed Captain Bentley, with a half-sigh. "This nurse of yours, Captain," said Mr. Arnold, "was schoolmistress here two years ago, and she promised herself to Philip as his wife. We claim her promise now, and they'll be married as soon as possible, for there is nothing to put it off for, that I can see."

"That is the best news you could tell me, Mr. Arnold," he answered, after a slight pause. "I shall have her always near to me, and you know what a poor wretch I am and must be, with one eye gone and the sight of the other quickly going. It will be a Godsend to me to have friends like her and Philip. You'll be my friend, Philip!"

"Yes," he said, warmly clasping his outstretched hand. "And come and live in the chaplain's cottage," he went on, "for when I am stone blind I could find my way there I will set about putting it in order immediately. All that must be left to me. It is twenty years since I lost my sister, and I feel at times as if God in His mercy had sent her back to me."

It seemed to Carola and to Philip as if this Christmas eve was linked so closely to that happy one two years ago they might have made but one day. Yet there was a difference, a consciousness of a dark and sorrowful night, which had lasted long, and had threatened to last forever, lay between them. It made the joy of this latter Christmas greater, though more solemn than the former.

On the afternoon of Christmas day, when most of the farm-people were taking holiday at home, Philip asked Carola to go again with him to the distant fields to count the flock, and look after the cattle. They trod the same narrow paths, foot-worn by many generations and he helped her over rough stiles that had kept their places for a century or two, as they had done two years ago. In the grey sky the December sun was shining coldly; and icicles hung from the roof of the sheds; and the well-known landscape lay under a wintry haze. He knew that all the wealth of long association and the blessedness of keeping his old home had been well-nigh lost; and that but for Carola he and those belonging to him would have been homeless this Christmas day. It was she who had brought peace on earth and good will towards men for Hazelmount; and every voice had welcomed her, and every heart blessed her. There was more gladness this day in every little homestead than there had ever been known before, for the thought of that desolation, and loss, and separation, which they had just missed. They stood again on the brow of the hill, looking down on the floating columns of wood-smoke arising from the cottage hearths, and at the ivied gables of his own home.

"Oh, my darling!" he said abruptly, "have you for given me? Have you altogether forgiven me?"

"I never thought I had anything to forgive," she answered, with tears standing in her eyes, "but I hardly understood why you left me until I saw my old home again, and the people I lived with; that was a terrible thing even to me; and it was no wonder you could not take a wife out of such a place. And yet—yet if my Lord placed me there, and chose that for my home, what could I do? I could not think He had done a wrong thing. And He had placed Matthias beside me to guard and teach me. If it had not

been for Matthias, I should have been like those other girls. Oh, Philip! I never thought any of you needed my forgiveness; only I needed your friendship so sorely."

"Ay! that was it," he said; "we forsook you as if you were unworthy."

It was a sting to him in the midst of his happiness; and more or less the memory of it would dwell with him all his life. They had deserted her when her need was sorest, when the battle of her life was the fiercest. She had been alone when he ought to have been beside her. In their selfish fear for their own fair fame they had left her to bear shame and suffering in dreary loneliness. In a measure he had copied the cowardice and treachery of the disciples when they forsook their Master and fled. No one had stood by her but Matthias, the feeble old Jew, who knew nothing of her Lord.

"You love me, Carola?" he asked, so doubtful of himself, that he was a little doubtful of her.

"I love you better than life!" she answered, pressing closer to his side, as if she felt his doubt. "I love you as my own soul. Yet if my Lord called me away from you I would go, and I would try and do His will. All through, ever since I knew of Him, there has been in my heart, under all troubles, the peace which He left with us, the peace He gives to us. I have not been afraid; my heart has not been altogether troubled."

They walked homewards through the quickly gathering gloom, and went in through the fold-yard gate to enter the house by the garden kitchen. A huge fire was blazing on the hearth; and Mr. Arnold was sitting in the chimney-corner smoking his pipe; and he made room for Carola, and put his arms fondly about her. It seemed as if the past had come back again in perfect repetition. But there was no fear now for the future; no deep valley of humiliation to pass through. There might be sorrow for them; but there would be no more separation; except that brief one, when one goes before another, through the silent gates of death, into the Father's house, where Christ Himself is preparing a place for us.

THE END.

CROKER AND DISRAELI.

Why Mr. Disraeli hated Mr. Croker so bitterly it would scarcely be worth while now to discuss; enough that there were reasons for it, although they were not good reasons; and we need not the evidence of Mr. Croker's case to attest that Mr. Disraeli paid off his personal grudges with no niggard hand. In the first part of his life, especially, Mr. Disraeli was a relentless, and it may almost be said, an unscrupulous antagonist. It may be doubted whether any man was ever so base as the Rigby of "Coningsby" is depicted; it is a conception which must inspire in the mind of every reader contempt and detestation. And yet this vile creature is supposed to have been Mr. Disraeli's portrait of Mr. Croker.

Whether the satire was just or unjust, every impartial reader will be able to decide when he has come to the end of the records of Mr. Croker's life. Before Mr. Disraeli's own position became assured, he pursued all who seemed to cross his path with the vindictiveness of a Red Indian. Mr. Croker, he believed, had once or twice stood in the way of his projects, at a time when politics were less important to him than literature. It has also been stated that Mr. Croker provoked Mr. Disraeli's resentment by attacking him in the *Quarterly Review* and elsewhere; but in reality Mr. Croker had never written a single line against or about him. With Isaac Disraeli he had always been on the most friendly terms, and when the "Commentaries on Charles the First" appeared, it was found that the author had referred in grateful and eulogistic language to the object of Benjamin Disraeli's vindictive lampoons. "To my ever kind and valued friend, The Right Hon. John Wilson Croker"—so wrote the elder Disraeli—"whose luminous and acute intelligence is as remarkable in his love of literature and art, as it has been in the course of a long, an honourable, and distinguished public life, I stand deeply indebted." The son did not share this admiration for Mr. Croker's "acute intelligence." Apparently it was too acute, and had been exercised with too much good faith to satisfy him. How deep was his resentment he showed by a scurrilous attack upon Mr. Croker immediately after his death, published in a newspaper which was known to be his mouth-piece—the *Press*. The attack provoked an indignant remonstrance even from *Punch*. "What," it exclaimed, "the man who served the Conservatives before he gave them that delicate name—when they were Tories—and was serving them from his bed of sickness and pain until within a few hours of his death? The ablest advocate with tongue and pen whom they have had during half a century? The man dies, and before he is laid in the tomb, the paper sacred to their party and to their plebeian chief issues: this spiteful and ungrateful picture?" So it was; and the animosity and injustice which Mr. Disraeli thus exhibited will always remain a blemish on his literary reputation.—*Croker Correspondence*.

THE INQUISITION.

One of the historians of the Inquisition thus describes the tortures to which its victims are subjected:

The first torture was inflicted by suspending a pulley from the roof of the hall, with a strong rope passed through it. The executioners put shackles on the feet of the victim and suspended heavy weights from them. His hands were then bound behind his back, and the rope from the pulley securely fastened to his wrists. In this position he was raised from the ground, and if he still refused to confess, was flogged while suspended. He was then allowed to drop suddenly, but in such a manner that neither his feet nor the weights touched the ground, in order to render the shock of the body greater.

The torture of the rack was inflicted by stretching the victim on his back along a wooden horse or hollow bench, with sticks across like a ladder. To this his head, hands

and feet were bound in such a manner as to leave no room to move. The horse or bench was then moved, literally racking his limbs with pain; and while in this position water was slowly dropped into his mouth on a piece of ribbon, which glided down his throat and produced all the sensations of drowning.

In the torture by fire, the prisoner was placed naked in the stocks; the soles of his feet were greased with lard and placed on hot irons, where they were perfectly fried.

The most horrible death was that by water. The victim was tied in a sitting posture, on a stone; his arms were bound behind his back; over his face was placed an iron mask, which was opened only once a day, when a Dominican friar gave him his allowance of bread and water. From above, a drop of water, a single drop, fell constantly on his head and always on the same spot, for the head was so secured with an iron chain and ring that he could not move it. After a few days the hair was worn away from the spot on which the unceasing drop fell; after a few days the skin was macerated. Day after day, week after week, month after month, and in some instances, year after year, the drop continued to fall, until at last the skull was perforated; and then the first drop that touched the exposed brain was the charitable drop that released the poor victim from the hands of the "priests of Christ."

From the twelfth to the sixteenth century the victims of the Inquisition could be counted by hundreds of thousands, the crime of many of them being merely a suspicion of heresy. The Reformation of the sixteenth century put a check to its progress, because the heretics, under the brave leadership of Luther and his companions, overcame the powers of evil. But the Jesuits gave it new life, and it continued to flourish in Spain and Italy until the present generation. In Seville, in Spain, says Father Gavazzi, as late as 1822, there was visible a large furnace, built expressly in order to burn in it at the same time not less than three hundred human beings. The day of the execution was a great festival. The victims, having mitres of paper on their heads, and wearing shirts painted over with flames and devils, were conducted to their doom, and the last words of the Inquisitors, as they handed the condemned over to the lay executioner, were "be kind to them, and spare their blood!" In a few minutes they were ashes, and their ashes were cast into the river!

LIGHT HEARTS.

Gay airs, quick turns, and a roguish glance that flies  
Swift as a sun-gleam over sparkling rills,  
A merry, jubilant voice, that mounts and trills,  
Like the lark's music poured from shadowless skies;  
Sly moods, arch words, capricious coquetries—  
"What are these?"—say'st thou—"but the wanton wiles,  
Wherewith a slight and trivial soul beguiles  
Its kindred souls, bound by the same vain ties?"

Ah! false philosophy! These hearts of light,  
Grace, motion, impulse, may yet hide beneath  
Their riant surface, depths of passionate might,  
Thoughts soft as pity, love whose wakening breath,  
Fanned to a flame, makes many a life-path bright,  
And self-devotion conquering time and death.

—Paul Hamilton Hayne, in *Independent*.

THE TROCHILUS AND THE CROCODILE.

Herodotus, that remarkably observing old traveller, is the first writer to notice the curious relationship existing between this little bird and the crocodile. In his terse and telling fashion he says: "All other beasts and birds avoid the crocodile but he is at peace with the trochilus, because he receives benefits from it; for when the crocodile issues from the water, and then opens his mouth, which he does most commonly towards the sunset, the trochilus enters his mouth and swallows the leeches which cling to his teeth. The huge beast is so pleased that he never injures the little bird."

Subsequent writers with the sufficient wisdom that comes of much closet study, denied the story of the old Greek on the ground of improbability. On the other hand, the natives find the account too bald, and improve upon it by adding that the zic-zac, as they call the bird, in likeness to its cry, frequently becomes so intent upon his business of picking the crocodile's teeth, that he forgets the lapse of time, and continues his operations so long—in this respect strikingly like our human trochilus, the dentist—that the monster in sheer weariness must close his mouth. This ungrateful action the trochilus indignantly resents, and at once with beak and spurs, proceeds to scarify the crocodile's interior, with the result of causing the tired jaws to open once more.

Modern writers who have been to Egypt confirm the substance of the story of Herodotus, but are sceptical as to the native addition. They affirm, indeed, that the trochilus is the crocodile's friend in its despite rather than with its consent, and that the occasions when the bird finds itself caught between its ugly *protège's* jaws, though infrequent, are final. This is very likely to be true, for the crocodile is certainly rapacious and blood-thirsty to the extreme of sullen brutality.

If this be the case, it is fortunate for the trochilus that it is gifted with unusual agility. It belongs to the family of long-legged birds, which includes a great many species, ranging from the spry little snipe to the languid herons and cranes. Its beak is short, but its legs are long and muscular, as they need be to enable it to move with the rapidity for which it is remarkable.

When not on duty it remains rather quiet, and seems to wait for the appearance of the ungrateful object of its solicitude with great patience; but when the monster is at last moved to bask upon a sand-bank, the trochilus is full of activity. It runs busily hither and thither, plucking off and swallowing the leeches that always are to be found adhering to the soft parts of the crocodile's body.—*John R. Coryell, in Harper's Magazine for February*.

British and Foreign.

CHINESE lepers are becoming numerous in San Francisco.

THERE are seventy-eight women studying medicine at Paris, thirteen of whom are Parisians.

A FORGED deed of some five hundred acres of land was the present which an East Saginaw man made to his intended bride a few days before marriage.

THE committee of Newington church has agreed to submit the names to the congregation of Messrs. Smith, Galashields, and Macalister, Aberdeen. Mr. Smith has refused to preach as a candidate.

A PRINCESS of the royal family of Bavaria has published at Stuttgart, under the pseudonym of Th. von Bayer, a volume of "Impressions of a Recent *Incognita* Trip Through Poland and Russia."

MRS. MARK HOPKINS has built a new house so costly that its addition to the valuation of the little Massachusetts town of Great Barrington, lowers the tax of the townspeople by about one-half.

THE richest Chinaman in America is Al Ti, of La Porte, Cal., who is worth \$2,000,000. He made money mining, and will repair to the Flowery Kingdom, to enjoy it as soon as his business can be settled up.

WHILE praying during a recent storm, says the Natchez (Miss.) *Daily Democrat*, old Katie Hightower, who has been blind for fifteen years, had her sight suddenly restored, and can see now as well as when a child.

THE Campagna regeneration works have begun. Five hundred labourers have pitched their tents in the ravine of the Almo who are employed in drainage. At night their huge disinfectant bonfires present a highly picturesque effect.

KLOTZ, a lumberman of Shasta, Cal., has a big slab pile which he has been accumulating for years, which is to be fired on the night of the 3rd of March, in honour of the inauguration of President Cleveland. He thinks the blaze will be seen 100 miles away.

WHITTIER's letter about the Burns' anniversary contains the following assertion that there is not a logger's cabin in the Maine woods where the Scotch poet's birthday is not to be remembered. A majority of the men in these camps are French Canadians, who never heard of Burns.

THE *Deutsche Medicinal Zeitung* gives an account of a series of successful experiments made in the Prussian army as to the utility of serving schnapps to soldiers in active service. After prolonged trials the army surgeons abandoned the use of spirit, and gave tea or coffee in place of it.

PASTORS EWER, of the Methodist Church, Rotch of the Congregational, and Tenney of the Universalist, in Stoughton, Mass., tried to break up gambling in the fairs held in the town, they say that they have received written intimations that their churches would be burned if they persisted in their course.

IN the *London Medical Record* a man advertises to furnish "tuition by correspondence," so that theological, medical, pharmaceutical, and civil service examinations may be passed by men and women of average capacity. Strict secrecy is maintained, and arrangements may be made with candidates until successful.

To counteract the effects of a dose of poison accidentally administered to a man near Beattyville, Ky., there being no emetic remedy on hand, a woman thought the nicotine found in a pipestem would answer the purpose. She broke an old stem, scraped out the inside, and gave it to the patient, who died in ten minutes.

THE Boston Public Library has recently received a very unique publication from Paris, a diary kept by the dress-maker to Marie Antoinette. The orders given by the Queen and the ladies of the court for robes, headdresses, etc., are noted down, and the materials used in producing these articles are enumerated with great accuracy.

THE Rev. Dr. Beven corrects a British misconception of the favourite style of preaching in this country. "The hearers with itching ears," he says, "may search in vain through the length and width of some of the chief cities in America for sensational preaching. The imperial city of New York does not possess such an article."

A NUMBER of prominent men throughout Germany have recently, through a committee formed in Berlin, issued an appeal for contributions to a fund which is to be presented to Prince Bismarck on April 1st., the seventieth anniversary of his birthday and the fiftieth of his public service to be supplied by him to some grand national undertakings at his selection.

THE Hotel de Paris at Rome is in the hands of the Dominicans. An English lady, always accustomed to put up at this hotel, drove to it lately on her arrival in the city, when a monk put his head into her carriage window, and inquired what she wanted. "What is that to you?" she rejoined, but learning the state of the case, retired discomfited.

BENSON J. LOSSING has been asked to designate which of the Bahama Islands is the San Salvador on which Columbus landed. He replies that this is still unsolved. Six islands of the group claim the honour. Popular belief holds to Cat Island, while scientific and historical investigators give reasons for believing that each of the other five Islands is the first landing place of the great Admiral.

THE latest religious sect in Russia is that of the Jerusalemists. As a distinctive sign they wear on their chest a card with a printed dispensation of the Patriarch of Jerusalem to all those who come to visit him. The members of the society pledge themselves to make at least once in their lives a pilgrimage to the Holy Land. Their meetings are held at night, in places that are lighted up with no other light than that of their faith.

## Ministers and Churches.

MILLBANK congregation has given a call to Rev. William M. McKibbin, of Cardinal. Stipend promised \$650, manse and glebe, also four weeks' holidays.

At a meeting of the Presbytery of Ottawa, the name of the Daly Street congregation was changed to that of St. Paul's, by which name it will be hereafter recognized.

KNOX College Glee Club will give a concert in West Presbyterian Church, on the evening of Thursday, February 12th; proceeds towards the enlargement of the Sabbath School-room.

A CONTRIBUTION from the members of St. Andrew's Church, Whitby, for Rev. Mr. Robertson's mission steamer, amounting to \$17.32, per Mrs. Fwart, has been received. Total received in Toronto, \$1,156.24.

THE annual social of St. Paul's Church, Ottawa, was held on Tuesday evening last. The pastor Rev. W. D. Armstrong, occupied the chair. In addition to the usual refreshments and suitable music, excellent addresses were delivered by Rev. Dr. Moore, Messrs. Farries and Wood, and Senator Vidal.

REV. J. SIEVERIGHT acknowledges with thanks receipt of the following sums—For Huntsville manse—Mornington, per Rev. R. Hamilton, \$20; Rev. R. Moodie, \$10; St. Andrew's, Toronto, Women's Association, \$73. For Allensville and Brunel Churches—Bracebridge and Monto, \$7.12; Stayner and Innedale, \$9.75; W. Mortimer Clark, \$10; Mrs. W. M. Clark, \$25.

RECENTLY a large number of the warm-hearted Kinburn people, including their venerable elder, Wm. Croskery, came on their third surprise expedition to Carp and took possession of the manse. A presentation address to their pastor, the Rev. Thomas Bennett, was read by Mr. William Somerville, which was accompanied by a valuable fur coat, cap and gloves. After the pastor's heartfelt reply came many other happy speeches, tea, music, and a prayer, which closed a pleasant evening's programme.

ANNIVERSARY services were held in connection with the Presbyterian Church, Glen Morris, on Sabbath, Feb. 1st, the morning services being conducted by the Rev. J. A. R. Dickson, B.D., of Galt, and the evening service by the pastor, Rev. R. Petugrew, M.A. On the Tuesday evening following, a most enjoyable and successful tea-meeting was held. Interesting and stirring addresses were delivered by Messrs. Thomson (Ayr), Grant (Paris) and Duff (Galt). The choir of the congregation under the leadership of Mr. Carswell, added much to the enjoyment of the meeting. The meeting was brought to a close at ten o'clock. The congregation during the past year has taken a decisive step forward financially, and has not been without tokens of spiritual life.

ANNIVERSARY services in Knox Church, Guelph, were conducted by the Rev. E. D. McLaren, B.D., of Brampton, on Jan. 25th. There were large congregations morning and evening. The following evening the Ladies' Aid Society provided an excellent tea, and after tea treated their friends to a sacred concert. The mayor of the city, Mr. W. Stevenson, an active Christian worker and a supporter of the Scott Act, occupied the chair. The choir of the church, with several musical friends from other churches, provided a very enjoyable and elevating entertainment. The Rev. E. D. McLaren gave a short address on "Angularities," which was well received. The Rev. R. J. Beattie, pastor of the church, in the name of the ladies, thanked the chairman and all who had assisted in the entertainment, and in closing invited all the scholars and friends of the Sabbath-School to meet the next evening for a social tea.

FROM the annual report of St. Andrew's Church, London, of which the Rev. J. A. Murray is pastor, it appears that the congregation is in a healthy and progressive state. The number of communicants reported last year was 714. During 1884 thirty-seven joined by certificate and twenty by profession. There were during the year twenty removals by change of residence and nine by death. The membership at present numbers 742. Financially St. Andrew's is in a prosperous condition. The treasurer's statement shows that the income was \$4,853.63, and the expenditure amounted to \$4,640.52. A legacy of \$2,000, left to the congregation by the late Mr. John Stewart, was received during the year. Considerable progress was made in the reduction of the debt on the church, which is now merely nominal. The Sabbath-School and the various Christian activities connected with the congregation are evidently flourishing.

THE fifty-fourth annual report of St. Andrew's Church, Toronto, has just been issued. It has the merit of being an admirably compiled document, containing as it does for the information of members a condensed statement of the Schemes of the Church, their actual condition, work accomplished, and present needs. The number of communicants on the roll is 647; added during the year, eighty-five; removed by certificate, twenty-two; by death, five; net increase during the year, seventeen. The income of the

church for the year was \$23,401.5, and the expenditure \$21,055.5. The report shows that the liberality of contribution to the Schemes of the Church and for worthy benevolent purposes has been amply maintained. The two missions, St. Mark's and Dorset, have been well sustained and have done excellent work during the year. The same is true of all the various departments of congregational work for which St. Andrew's has been distinguished in the past. A handsome addition was also made to the salary of the pastor, Rev. D. J. Macdonnell, B.D.

THE Rev. J. C. Tibb, of Burns' Church, Moore, was recently pleasantly surprised at the invasion of the manse by a number of the young men, accompanied by a few of the older representatives of the congregation. All lurking suspicion of "faithful counsel" was removed when one of their number, in the name of the party, read an address, expressive of their esteem and confidence in their pastor and his wife, and, as a token of the same, requested him to accept the cutter which he would find awaiting him in his carriage-house, and Mrs. Tibb to accept the accompanying sum of money. Mr. Tibb, responding, thanked them for this mark of their regard for himself and Mrs. Tibb. He considered this, and many other kindnesses which he had received from them, as indications of their earnest sympathy and desire to co-operate with him in carrying out the Master's work in this part of His vineyard. After a pleasant hour's chat the party separated. The cutter is a handsome one, in workmanship and finish, a credit to more pretentious workshops than those of Sarma. The people of Moore Line Church recently waited upon their pastor, Rev. J. C. Tibb, and presented to him a fine saddle and bridle.

THE annual meeting of the congregation of Chalmers Church, Woodstock, was held on the evening of Monday, 1st inst. It was by far the largest and most representative meeting of the kind in the history of the congregation. Over 300 persons were present. Rev. W. A. McKay, pastor, opened the meeting with prayer, praise, and the reading of appropriate Scripture. He referred to the past experience and the excellent prospect of the congregation. Forty-three had been added to the church during the year. The utmost unanimity prevailed as to the church's work. The financial statement of the treasurer shows an income during the year for congregational purposes of \$2,417, and after all expenses were paid there remained \$116 in the hands of the treasurer. There are assets amounting to more than \$600 on hand, and there are no liabilities whatever. The Board of Trustees in its report expresses the hope that the Session will at once take steps to use the organ in the service of song in the church, also the hymnal authorized by the Assembly. This matter being put to a vote of the congregation it was decided unanimously in favour of the organ and hymns, and the Session agreed accordingly. And thus the long-vexed question has been finally settled.

THE annual meeting of Knox Church, Cornwall, was held on Wednesday evening, 4th inst., and was very satisfactory in its showing, the pastor, Rev. Mr. Hastic, in the chair. The Building Committee reported that \$11,000 of the \$16,000 had been paid to the contractor for the new church, now in course of erection. The Ladies' Aid Society reported nearly \$800 on hand for church furnishing, their purpose being to carpet and cushion it as soon as it is completed. The collectors for the Schemes of the Church reported an increase of \$50 on the previous year, and the money was apportioned among the several Schemes. The treasurer of the congregation reported that after meeting all claims for the year he had a balance on hand of \$346. The usual election of office-bearers for the ensuing year was made, and resolutions of thanks passed for past services. Special thanksgiving was given to the Divine Master for the more than usual prosperity which had attended the year's operations. A resolution was passed expressing the congregation's sense of the great loss sustained by the death, in the prime of life, a few weeks ago, of Mr. James Bilsland, who at the time of his death was a member of the Managing Board, and inspector of the new church, and for years had rendered valuable aid in the service of praise. A copy of the resolution was ordered to be sent to his widow and family.

A VERY enjoyable evening was spent at the Central Presbyterian Church, Toronto, on Friday last, the occasion being the annual meeting and festival of the Sabbath School. Tea was served to the scholars in the lecture hall at six o'clock, after which the meeting adjourned to the school-room, which was uncomfortably filled at seven p.m., when the programme commenced. The chief attraction of the evening was a magic lantern exhibition by Mr. Petry, the librarian. A great variety of slides were shown, the collection most admired being a number of excellent photographic views of places of historic interest in England, although the scholars were most demonstrative when illustrations of their favourite stories of Robinson Crusoe, Cinderella, and Jack the Giant Killer, were transferred to the canvass. An interesting event occurred during the evening in the shape of a presentation of a marble clock and illuminated address by the teachers to Mr. Joseph Stephens, the retiring superintendent, who has so ably filled the position

for the past five years. The Misses. Anderson, McEwen, Simpson and Mair, senior scholars, sang one or two musical selections very sweetly. The money collected for missions during the year, amounting to \$100.90, was allocated by the scholars with the assistance of the chairman, Rev. P. McF. Macleod. The total collections in the school during the year, exclusive of the Bible classes, were \$190. The number of scholars on the roll is 201 and with the Bible classes 413.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on January 27th. There were present nineteen ministers and one elder. The Rev. Messrs. T. McKee, Inspector of Schools, and Morrison, late of Sault Ste Marie, were invited to sit with the Presbytery. It was announced that a new church was opened at Longford on 18th January, the services being conducted by Messrs. J. Gray, M.A., and R. N. Grant, of Orillia. The church was erected by the family of the late John Thomson, of Longford Mills, in memory of the deceased, and dedicated as a Presbyterian Church. The Presbytery adopted a resolution expressing thanks and appreciation of the respect, affection and piety which led the family to perpetuate the memory of a worthy husband and father in this manner. Leave was granted to the Moderator of the Session of Guthrie and Knox Churches, Oro, moderate in a call at an early date. Several Session Records were examined and certified. Mr. Burnett, Convener, of the Committee on the State of Religion, reported that a number of questions were prepared to be considered by sessions. The report was received and the questions, slightly amended, approved. The Presbytery considered the business of the Home Mission and Augmentation Committees. Deputies were appointed to visit the aid receiving congregations, viz.: Mr. D. D. McLeod to visit Hillsdale and Elmvale; Mr. Burnett, Rosemont and Mulmur; Mr. Grant, Gravenhurst. Mr. Leishman, Townline and Joy Stayner and Sunnidale were fully dealt with by hearing commissioners from these congregations. Rules were adopted with the view of defining the duties of Mr. Findlay in relation to this Presbytery in his supervision of mission fields in the bounds. Approval was given of the purpose of the Midhurst congregation, now under the care of Mr. John Geddes, missionary, to build a new church. The claims of Manitoba College for support were presented by the undersigned, who in his address pointed out that comparatively few of the congregations in the Presbytery made appropriations to this college last year. Mr. Dawson reported that he preached at Bracebridge on the 16th of November, and declared the pulpit vacant. Mr. John Garrisch, catechist, appeared and was examined on church history in the Acts of the Apostles, on doctrine in the Epistle to the Galatians, and on the Shorter Catechism. He also read a discourse on 1 Cor. i. 30. All the exercises were cordially sustained, and the Presbytery agreed to approve Mr. Garrisch to the Home Mission Committee. Another catechist had submitted to the same examination, in regard to which the Presbytery delayed its decision till next meeting. Leave was given to the Stayner congregation to sell their church property, as they are about to erect a new church. A motion by Mr. Dawson, seconded by Mr. James, to meet quarterly instead of every two months as at present, was carried. The next meeting of Presbytery was fixed for March 17th, at Barrie, at 11 a.m.—ROBERT MOODIE, *Pres. Clerk*.

PRESBYTERY OF BRANDON.—At a recent meeting of this Presbytery the following resolution was unanimously adopted. Whereas the mission field under the charge of the Presbyteries comprising the Synod of Manitoba and the North-West Territories is at present large and every season extending; whereas it has hitherto been impossible to procure a sufficient number of ministers or licentiates to adequately undertake the mission work requiring the attention of the Church; whereas there are no prospects of the wants of the field being overtaken in the near future; whereas serious injury may result to the best interests of the Church, and the spiritual welfare of men, should important and growing settlements be without pastors; whereas there are employed at the present time by the different Presbyteries of the Synod of Manitoba and the North-West Territories a number of godly men upon whose work God has set the seal of His approval; whereas owing to their age and domestic relations these men are unable to attend college and so pass into the ranks of the ministry by the regular course; whereas it is most desirable that acceptable and successful missionaries should in so wide and scattered a field as is found in the North-West be as fully equipped as possible for the work to which they are called, and at as early a date as is consistent with the best interests of the Church, and whereas the last General Assembly recognizing the great need of more missionaries to prosecute the Home Mission work of the Church, and recognizing also the gifts of many of the membership of the Church for such work, took steps to provide for a special course of training by which men of suitable gifts might more fully qualify for the work of the Church. Moved by Mr. Robertson, seconded by Mr. Bell, that a committee be appointed to prepare a suitable overture to the General Assembly on this subject, to be presented at the next meeting of Presbytery for transmission to the General Assembly

through the Synod; that such overture ask the General Assembly to empower the Synod of Manitoba and the North-West Territories to prescribe a course of study and conduct examinations for such missionaries engaged in the work of the Church as are not licentiates and are not able to attend college; that it be suggested in the overture that before any candidate shall present himself for examination he must produce a certificate from a Presbytery to the effect that he has laboured for a season with acceptance within the bounds of the Presbytery and has shown himself possessed of suitable gifts for the work of the ministry; and that a certificate from the Synod (or from any committee or board of examiners that may be appointed by the Synod for this purpose) setting forth that the required examinations in the prescribed course of study have been successfully passed be sufficient authority for any Presbytery to examine such candidate with a view to licensure and ordination. A committee was appointed in accordance with the resolution, with the superintendent of missions as convener.

**PRESBYTERY OF TORONTO.**—At the meeting of this Presbytery, on the 3rd inst., the General Assembly's remit on marriage was considered again, and disposed of, the result in substance being this, that the conclusions of the Assembly's Committee were carried by twenty-seven as against fourteen. From this decision the following members entered their dissent, viz.: Revs. A. Wilson, William Gregg, D.D., R. Monteath, J. Alexander, M.A., John Smith, W. Frizzell, and Messrs. Samuel Marshall and Joseph Gibson. The Presbytery then took up the resignation of Rev. J. Kirkpatrick, as tendered by him at the previous meeting. Various documents thereon were handed in and read. Commissioners and also petitioners from the congregation, the Session, and the dissatisfied party of Cooke's Church appeared and were severally heard. Mr. Kirkpatrick was also heard, when, after a variety of statements, he expressed the desire that the Presbytery would give him leave to withdraw his resignation. On motion made by Rev. H. M. Parsons, the Presbytery agreed to resolve itself into a Committee of the Whole, and to do so with closed doors. After sitting for some time, the committee rose and reported through their chairman, Rev. A. Wilson, that on motion made by Rev. D. J. Macdonnell, seconded by Rev. P. McF. Macleod, they had agreed to recommend the following deliverance for the adoption of the Presbytery: "In view of the difficulties that have arisen in Cooke's Church, and of the statements made by the commissioners and petitioners today, the judgment of the Presbytery is that the resignation should be adhered to. The Presbytery accordingly accepts the resignation of Mr. Kirkpatrick, and dissolves the pastoral tie between him and the congregation of Cooke's Church. In coming to this decision, the Presbytery express the earnest hope that all members of the congregation will study things that make for peace, and will seek to work in harmony in promoting the cause of the Redeemer, as they value their own edification and the glory of the Church's Head. The Presbytery also, recognizing the many excellent endowments of their brother, Mr. Kirkpatrick, and assuring him of their personal regard, express the hope that the Master will soon direct him to a sphere of labour in which his undoubted abilities may be exercised in his own comfort in promoting the Kingdom of Christ." On motion of Rev. Dr. McLaren, seconded by Rev. Dr. Reid, the foregoing deliverance was adopted by the Presbytery, only one voting against it. Mr. Kirkpatrick thereupon, in his own name, and Mr. D. Murray, in the name of the commissioners from Cooke's Church congregation, protested against said decision, and appealed to the Synod of Toronto and Kingston, for reasons to be given in, and craved extracts. The appellants were then cited to appear for their interests before said Synod on the first Tuesday of May next. In the meantime Messrs. James Brown, T. Kirkland, J. S. Fyfe, G. S. Burns, and R. Merryfield are appointed as assessors to act with Cooke's Church Session, in place of others previously appointed, or, if need be, to act as an interim session. Notice was given by Rev. A. Wilson of a motion for next meeting of Presbytery, anent a collection for defraying the travelling expenses of commissioners to the General Assembly. A committee reported through Rev. W. Frizzell, anent the holding of a conference on Sabbath Schools, Temperance, and State of Religion, said conference to be held at Richmond Hill on the afternoon and evening of Monday, the 2nd of March, naming also speakers to introduce said subjects. The report was received and adopted by the Presbytery. Rev. J. A. McDonald was empowered to moderate in a call from the congregations of Shelburne and Primrose, when said congregations might be ready for the same; and Rev. Dr. Caven was invested with similar power on behalf of St. James' Square Church, Toronto. Next meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of March, at 10 a.m., and commissioners to next General Assembly are to be appointed at 3 p.m. of that day.—R. MONTEATH, Pres. Clerk.

**OBITUARY.**

**GEORGE OAL.**

Mr. George Oal, whose death took place on the 13th inst., was well known to many of the ministers and members of the Presbyterian Church, having been employed for many

years in the office of Dr. Reid, the General Agent for the Schemes of the Church. He was a native of Wick, in the county of Caithness, Scotland. He was educated at the parish school of his native place. In early life, following the example of many young men in the northern counties of Scotland, he enlisted, and was attached to the 93rd regiment, or Sutherland Highlanders. This regiment was distinguished not only for its bravery and for its achievements in the field, but also for the good conduct of its soldiers, most of whom were Scotchmen and Presbyterians, and many of them men of Christian character and of decided piety. The regiment was ordered to North America in 1837, and its first station was Halifax. After remaining a few months in that city, the regiment was removed to Upper Canada, where the rebellion had broken out, and was stationed in Toronto, and for a time at Drummondville. In Toronto a number of the men applied for their discharge, and settled in Toronto. Among these was Mr. Oal, who had attained the position of sergeant. On leaving the regiment Mr. Oal, now a married man, was variously employed; and by his fidelity, intelligence and good conduct, gained the respect and confidence of all who knew him. He was from its organization a member of Knox Church, and for several years discharged, with intelligence and fidelity the responsible duties of church officer. After a time he was employed in the office of the Schemes of the Church and of the *Record*, which was then published in Toronto, and of the distribution of which he had charge. He continued in the same position to the time of his death, and very many of the ministers and members of the Church had occasion to meet him when they came to the office on business. He held the office of elder for some years in Knox Church; afterwards he joined Cooke's Church, when Dr. Robb was pastor, and at the time of his death was a member and elder of the Presbyterian Church in Carlton Street, under the pastoral charge of Rev. Andrew Wilson. For many years he was a Sabbath school teacher, for which position his intelligence, piety and acquaintance with the Scriptures peculiarly fitted him.

Mr. Oal was a man of the strictest integrity, painstaking and faithful in every duty, and accurate in his work. His military training could be recognized to the last in his walk and bearing, and especially in his strict and undeviating adherence to his instructions. He was extensively read in theology, and strongly attached to the old orthodox faith. He knew the truth, and he was ever found walking in the truth. In all the relations of life he was most exemplary, and few have enjoyed more fully the respect and confidence, not only of his friends, but of the community at large. His last illness was of short duration, scarcely over a week. It was hoped at first that it would not be unto death; but it pleased the Master to terminate his earthly career, and remove him to the rest which remaineth for the people of God.

A widow and three daughters, one of them the wife of the Rev. A. C. Stewart, of Belmore, survive him. They have the sincere sympathy of a large circle of friends, in whose memories George Oal will long live in loving remembrance.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Feb. 22, } **PAUL BEFORE THE COUNCIL.** { Acts 23:  
1885. } 1-22.

**GOLDEN TEXT.**—"And the night following, the Lord stood by him, and said: 'Be of good cheer, Paul.'"—Acts xxiii. 11.

**TIME.**—May, A.D., 58.  
**Introductory Review.**—1. Why did Paul at this time dwell on his own early training and zeal for the law? 2. Why did he relate the steps of his conversion? 3. What was the first result of Paul's conversion? 4. What is the qualification for work, as stated by Ananias? 5. Why did Paul wish to labour, first in Jerusalem?

**INCIDENTAL TOPICS.**

**I. Council of Sanhedrim.**—This was the supreme judicial court amongst the Jews, both for civil and religious matters, which gave it an exceedingly extensive jurisdiction. Although not known by the name, Sanhedrim (which is of Greek origin), until about 140 B.C.—the council was really originated by Moses. Numbers, xi. 16, 17. There is some doubt as to the exact number of persons who constituted this court, but probably there were seventy members and a president—seventy-one in all. These members were drawn from three classes, often mentioned in the Gospels: "The Chief Priests, Scribes and Elders." The "Chief Priests" were, partly, those who had once filled the office of High Priest, and partly, the heads of the twenty-four classes, into which the priests were divided. The "Elders" were the heads of tribes and families. And the "Scribes" were those learned in the law.

The Sanhedrim was distinguished for the justice of its decisions, in comparison with Gentile courts, although there were sad exceptions, such as the instance under consideration, in which the case was prejudiced.

**II. Ananias.**—An infamous man, very different from him of the same name, referred to in the last lesson. All we learn of him in the New Testament is this act of scandalous injustice toward Paul. From Josephus it is learned that he was a violent and wicked man, and that he came to a violent death—having been assassinated in the street.

**EXPLANATORY.**

In the address, delivered from the top of the stair, the hated word, "Gentiles," created such an uproar that he could proceed no further. Like an ordinary Oriental mob, they yelled, swung their garments and cast dust into the air, so as to make the mystified Captain wonder what could be wrong. As he was about to subject him to torture, according to Roman custom—to extort confession. One quiet question from Paul changed the whole situation. A Roman citizen may not be even bound before he is condemned, much less scourged. The Captain is uneasy, and next morning calls a meeting of the Sanhedrim, in order to find out if possible the true situation.

We may look at Paul's appearance before the Council as an interesting succession of kaleidoscopic views of character.

**I. The Dignity of Integrity.**—*Earnestly beholding the Council, etc.*: Paul does not quail before his judges. He can look calmly and boldly in their faces—the courage of conscious innocence. The man who wants to develop a steady eye and easy manner must cultivate a pure heart. Paul was probably so intent on promoting Christ's work, by this opportunity of addressing the Council, that he forgot self for the time. A *high purpose* gives unconscious dignity.

*I have lived in all good conscience, etc.*: Both before his conversion and after. Always a sincere man, although his conscience was not enlightened. Although *sincerity alone* will not save, it is an important step. "If any man wills to do His will, he shall know of the doctrine." John vii. 17.

This sentence might be taken as the *application* of his address in the last chapter. The change in his life so offensive to them was made *before God*. A good motto: *Thou God seest me.*

**II. Righteous Indignation.**—The High Priest, offended, at what to him looked like impudence, that a criminal at the bar should dare to claim *brotherhood* with the Council, and innocence for himself, commanded some of the servants to smite him on the mouth; an act expressive of abhorrence for his words. Our Saviour was thus treated. John xviii. 22.

Paul flashed at such an act of injustice, and retorted the scathing prediction of ver. 3. The *whited wall* or *whitewashed wall* is the same figure used by Christ when he compared the hypocritical Pharisees to "whited sepulchres"—an attractive exterior, but a deadly interior. Paul scores a point, in showing that he has more reverence for the law than his judge, who professed to administer the law.

**III.—Humble reverence for the Word of God.** Although Paul could not respect the man, and abhorred the injustice, he revered the divine institutions, and at once apologized, as soon as he discovered that he transgressed the divine will regarding it. The man who *cannot apologize* thinks more of himself than of the truth.

*Thou shalt not speak evil of the ruler of thy people.* A law that should, in very large letters, be hung in every newspaper office. The ruler is in a manner God's representative, and as such should be respected, and, moreover, disrespect towards him, tends to develop disrespect for the law he administers. That element would regulate and greatly modify criticism.

*I wist not, etc.*: Different explanations offered.  
(1.) Paul would not *own* such a man as High Priest.  
(2) That he was not really installed into office. (3) I did not *think* before I spoke, or I would have been more careful.  
(4) Paul's imperfect vision prevented him from recognizing the speaker. The white robe of the High Priest instinctively seen, suggested to him the "whited wall."

**IV. Tact, the wisdom of the serpent.** Paul throws the apple of discord amongst his enemies. The central point in the gospel Paul preached, and for which he was persecuted, was the *risen Christ*, the "first-fruits" of the resurrection. Although the Pharisees did not recognise the connection between Christ and the resurrection, yet they held the great doctrine itself and Paul announced himself as one with them on that point. Instantly the majority of the Council is upon his side. *Tact* is one of the greatest gifts in dealing with men, but is in danger of degenerating into questionable policy.

**V. Irreverent insincerity.** Paul's Pharisee allies, who a moment before would have torn him limb from limb, without a trial, now talk piously about the danger of "fighting against God," because they expect some party advantage.

How much denominational zeal is mere partyism, as low, and unworthy as any political scheming, and will bring quite as little reward.

*If a spirit or angel, etc.* Reference to Paul's conversion as stated by himself, and a hit at the Sadducees.

**VI. God a present helper.** The excitement became so great that the Chief Captain feared Paul might be injured. He sent soldiers to the rescue and brought him into the castle. After the tension of these days there was a reaction. Paul's spirits fell, and the Lord appears to comfort him. The sight of his Lord would be enough. But he is assured that he will get through all these dangers and yet see Rome. In Paul's life this was not uncommon. At Corinth, at Jerusalem, on the Mediterranean Sea, he had similar experiences and probably on other occasions not recorded.

It is one of the most delightful thoughts in our religion that Jesus *shows himself* to his saints in their times of need. Our constant request should be, "We would see Jesus" in all the pleasant and unpleasant affairs of life. Once He is discovered, we are "of good cheer."

**PRACTICAL QUESTIONS.**

1. Do you live in a good conscience before God?
2. Do you feel moral indignation in the presence of sin, Rom. i. 3-22?
3. Are you willing to confess, as soon as you discover yourself in error?
4. Are your efforts in connection with the work of God, actuated by love to Christ?
5. Have you hope in the resurrection?
6. Do you see Jesus in times of darkness?
7. Do you keep these in remembrance for future use?

Miscellaneous.

HONEST labour bears a lovely face—Dekker.

GOD calls our loved ones, but we lose not wholly What he hath given; They live on earth, in thought and deed as truly As in His heaven,

EVERY man's life is a fairy-tale written by God's fingers.—Hans Christian Andersen.

IT is the special privilege of truth always to grow on candid minds.—Scrivener.

I FIND the doing of the will of God leaves me no time for disputing about His plans.—George MacDonald.

DAVID LIVINGSTONE said, "I am a missionary, heart and soul; God had only one Son, and He was a missionary!"

OF all the anguish in the world, there is nothing like this—the sense of God without the sense of nearness to Him.—Elizabeth Prentiss.

ALL wise work is mainly three-fold in character; it is honest, useful and cheerful.—Ruskin.

AROMATIC plants bestow No spicy fragrance while they grow; But crushed or trodden to the ground Diffuse their balmy sweets around.—Goldsmith.

GOD respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric how neat they are; nor the geometry of our prayers, how melodious they are; but the divinity of our prayers, how heart-sprung they are.—John Trabb.

THAT best portion of a good man's life, His little, nameless, unremembered acts Of kindness and of love.—Wordsworth.

THE present moment may be a season of darkness. How shall we find the light? "Draw nigh to God and He will draw nigh to you." "Draw nigh," for "God is light and in Him is no darkness at all."

OF all the passions, jealousy is that which exacts the hardest service, and pays the bitterest wages. Its service is—to watch the success of our enemy, its wages—to be sure of it.—Colton.

AS for jest, there be certain things which ought to be privileged from it; namely religion, matters of state, great persons, any man's present business of importance, any case that deserveth pity.—Bacon.

READING employs us in youth, amuses us in old age, graces and embellishes prosperity, shelters and supports, adversity, makes us delightful at home, and easy abroad, softens fatigue, and enlivens retirement.

MAYHAP you are despised and trodden underfoot of men, having almost lost your self-respect. Lift yourself up; let no man despise you! God is your Father! You are the heir of His love; you ought to be a sharer in His glory.

EACH has a burden of his own That must be borne, and borne alone; Some solitary care; A weary, a tenacious load, Known only to one's self and God, And which no friend can share.

How very sweet, says Spurgeon, to many workers are those little corners of the newspapers and magazines which describe their labours and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print.

EMOTION is the bud, not the flower; and never is it of value until it expand into a flower. Every religious sentiment, every act of devotion, which does not produce corresponding elevation of life, is worse than useless; it is absolutely pernicious, because it ministers to self-deception and tends to lower the tone of personal morals.—Murray.

IT is very easy to forbear stealing other men's goods, but hard not so much as to covet or desire them; very easy not to bear false witness in judgment, but not so easy to avoid detraction in conversation; very easy not to desire another man's death, but hard not to desire some inconvenience to him; easy to forbear defaming our adversary, but hard not to despise him.—De Sales.

READ and pray, think and pray, pray and fear not. Lord God, how knowest my prayer is for mercy, and strength to keep mercy, to believe and rejoice, to believe and adore, to believe and love, to believe and have no will but to please thee, to believe and die to the world; and thou knowest that I prostrate myself before thee as a sinful helpless creature, placing no confidence in my own strength, attainments, willing or running, but trusting wholly in thy grace and power for the pardon of all my sins and the supply of all my wants.—Rev. T. Adams.

EXCITEMENT IN ROCHESTER.

WIDESPREAD COMMOTION CAUSED BY THAT REMARKABLE STATEMENT OF A PHYSICIAN.

The story published in these columns recently, from the Rochester, N. Y., Democrat, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days ago, which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion at his residence on Andrews Street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. Do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it, Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and I think I am helping others to see the facts and their possible danger also."

Mr. Warner was visited at his establishment on North St. Paul Street. At first he was inclined to be reticent, but learning that the information desired was about Bright's disease, his manner changed instantly and he spoke very earnestly:

"It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics, that from '70 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven, Folger, Colfax and others. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked, and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his colour and command both left him a-d in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henion's case?" "Yes, I have both read and heard of it." "It is very wonderful, is it not?" "No more so than a great many others that have come to my notice as having been cured by the same means." "You believe then that Bright's disease can be cured?" "I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?" "A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy known as Warner's Safe Cure."

Dr. S. A. Lattimore, although busily engaged upon some matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

"Yes, sir." "What did this analysis show you?" "The presence of albumen and tube casts in great abundance."

"And what did the symptoms indicate?" "A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible."

"Do you know anything about the remedy which cured him?"

"Yes. I have chemically analyzed it and find it pure and harmless."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The doctor was cured four years ago and is well and attending to his professional duties to-day. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, and that it can be cured.



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**BRANDON.**—In the first Presbyterian Church, Brandon, on Tuesday, third March, at three o'clock p. m.  
**GLENGARRY.**—At Alexandria, on the second Tuesday of March, at two o'clock, p. m.  
**WINNIPEG.**—In Knox Church, on Wednesday March fourth, at ten o'clock a. m.  
**BRUCE.**—In St. Paul's Church, Walkerton, on the second Tuesday in March, 1885.  
**KINGSTON.**—In Cooke's Church, Kingston, on March 16th at three p. m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Wednesday, March 4th, 1885, at ten o'clock a. m.  
**MAITLAND.**—In Wingham, on Tuesday the seventeenth of March, at half past one p. m.  
**GLENGARRY.**—At Alexandria, on second Tuesday of March, at two o'clock p. m.  
**SAUGEN.**—In Guthrie Church, Harriston, on the seventeenth of March next at two p. m.  
**TORONTO.**—In the usual place, on the third of February, at ten a. m.  
**PETERBORO.**—In First Church, Port Hope, seventeenth March, at ten o'clock a. m.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, March seventeenth, one thirty p. m.  
**GUELPH.**—In St. Andrew's Church, Guelph, on the third Tuesday of March, at ten o'clock forenoon.  
**WHITBY.**—In St. Paul's Church, Bowmanville, Tuesday, 17th February, at half-past ten o'clock a. m.

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