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Whole No. 620.

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Most gratefully yours,
(Signed) ROSA NEEDHAM.

P.S.—I am living at the Rev. Dr. Williams, St. Catharines. Any reference to him will prove that the above is true. (Signed) ROSA NEEDHAM.

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MOCK MINCE MEAT.—One cupful of stoned raisins, one cupful each of molasses, brown sugar and cider, half a cupful of melted butter, three beaten eggs, one tablespoonful each of salt, cloves, mace, allspice, the grated rinds of two lemons and juice of one, one gill of boiled cider. Chop fine, and mix thoroughly.

CRACKED EARTHENWARE.—Should never be used for domestic purposes. It is a good rule for housekeepers to demolish and throw away any pieces of stoneware that have the misfortune to get cracked, for it has been demonstrated that the germs of disease have been preserved and communicated by slight cracks in crockery.

SPONGE CAKE.—Four eggs, one cupful of sugar, one cupful of flour, half a teaspoonful of baking powder (I use the Royal), one teaspoonful of extract of orange. Beat the yolks and sugar together, add the flour with the powder sifted in it, then the extract, and lastly the whites whipped to a froth. Bake thirty minutes in a steady oven.

LEMON SAUCE.—Three-fourths of a pint of water, one and a quarter cupfuls of sugar, one teaspoonful each of extract of lemon and cinnamon, one teaspoonful of cornstarch, and the juice of two lemons. Boil the water, add the cornstarch dissolved in a little water, and the sugar; boil fifteen minutes, strain when about to serve, and add the extracts and lemon juice.

MINCE PIE, Paste.—Three cupfuls of sifted flour, half a cupful of lard, one and a half cupfuls of butter, one cupful of water. Cut the lard into the flour, mix into a smooth, firm paste with the water, and put in a cold place for fifteen minutes. Roll out the dough, place the butter thereon, and cover it completely with the dough; roll lightly to half an inch in thickness, turn the dough over, fold the ends to the middle, and roll again, repeat three times.

CHRISTMAS PUDDING.—One cupful each of grated bread, finely chopped suet, seeded raisins, currants and coffee sugar, half a cupful each of citron, orange marmalade and sweet milk, four eggs, two cupfuls of flour, one teaspoonful each of extracts of cinnamon, cloves and nutmeg, and one teaspoonful of baking powder. Mix all these ingredients well together in a bowl; put into a well-buttered mould, and set this into a sauce-pan with boiling water to reach half up its sides. Steam three and a half hours, and serve with lemon sauce.

MINCE MEAT.—Two pounds of currants, five pounds of peeled and cored apples, two pounds of lean boiled beef, one pound of beef suet, three fourths of a pound of citron, two and a half pounds of coffee sugar, two pounds of raisins, two tablespoonfuls of cinnamon, one nutmeg, one tablespoonful each of mace, cloves and allspice, one quart of boiled cider. Wash the currants, dry and pick them; stone the raisins, and remove the sinews from the beef. Chop each ingredient separately, and very fine, mix thoroughly in a large pan, pack in jars, and keep in a cool place.

PLUM PUDDING.—Six small or five large eggs, one cupful of good sugar, one cupful of dry bread grated fine, one cupful of chopped suet, one cupful of flour, one cupful of raisins, one cupful of English currants, one small nutmeg, one teaspoonful of cinnamon, half a teaspoonful of cloves; one small teaspoonful of soda, sweet milk enough to wet up the whole. Steam in a pudding ball, or basin, two and a half hours. This will make one very large or two small puddings. To be served warm with sauce.

FIRST CHOICE.—Notwithstanding the very mild temperature the public are fully aware of what they are to expect, that is, cold weather, which we are sure to have sooner or later. Acting on this very wise principle large numbers of people both in and outside the city, visited the well known and popular clothing house of Messrs. Peckley during the past two days and made large purchases of both men's and boys' clothing—their main object being to get "first choice" of the big lot of clothing bought by that firm during the past week and which they are selling at astonishingly low figures.

THOMAS MYERS, Bracebridge, writes: "Dr. Thomas Electric Oil is the best medicine I sell. It always gives satisfaction in cases of coughs, colds, sore throats, etc., immediate relief has been received by those who use it."

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The following liberal offer appeared in the last issue of the Ladies' Journal, published at Toronto, Canada: "We presume you all read the Bible more or less, and no doubt you are all interested in it. That you may study it more closely we offer THREE PRIZES to the first three persons sending correct answers to the following questions:—1st. Does the word Reverend appear anywhere in the Old or New Testament? 2nd. Which is the middle verse of the Bible? 3rd. Does the word Girl occur in the Bible? Not more than three prizes are given, and those only when the answers to the three questions are correctly given; the first three correct ones in the order received will be successful. The names of the successful prize winners will be given in our January issue. The first prize, to the first sending a correct answer to any of the three questions will be a LADY'S VALUABLE GOLD HUNTING-CASE WATCH, a reliable timekeeper. To the second person sending correct answers an ELEGANT NECK CHAIN HEAVILY PLATED, a very pretty article. To the third will be presented a beautiful SOLID GOLD GEM RING. The only conditions attached to the above offers are that you must send fifty cents along with your answer, for which you will receive the Ladies' Journal for one year. So you see, in any case you will receive full value for your half dollar, besides the possibility of getting a really valuable gold watch, neck-chain or ring. The Ladies' Journal is a 20-page fashion monthly, containing in each issue two full-size pieces of music, always the latest thing out, besides the sum and substance of all the leading high price American fashion papers. Full-page illustrations of the newest designs in fashions, full descriptive letterpress; household hints, domestic matters, a short story young folks department, besides numerous other interesting matters especially for ladies. If you do not get the Gold Watch, the Chain or the Ring, you will certainly get full value for the money in getting the Ladies' Journal for one year. Do not delay. Address Editor of Ladies' Journal, Toronto, Ont., Canada."

MR. PETER VERMETT, Hochelaga, P. Q., writes: "Dr. Thomas' Electric Oil cured me of Rheumatism after I tried many medicines to no purpose. It is a good medicine." Just think of it. You can relieve the sufferings of Rheumatism, or the most painful attack of Neuralgia—you can check a cough, and heal bruised or broken skin, with a bottle of Dr. Thomas' Electric Oil, costing only 25c.

A PARALYTIC STROKE.—W. H. Howard, of Geneva, N.Y., suffered with Paralysis and General Debility, and spent a small fortune on advertised remedies, without avail, until he tried Burdock Blood Bitters. It purified and revitalized the blood, caused it to circulate freely, and quickly restored him to health.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, DECEMBER 19th, 1883.

No. 51.

NOTES OF THE WEEK.

THE Rev. Prof. Milligan, Aberdeen, lecturing lately in St. Giles', Edinburgh, the "Christian Leader" informs us, on the Church of the second and third centuries, said that if their views regarding the oneness of the officers represented by the designations bishop and presbyter were now adopted, then there would be a foundation laid for a reconciliation between Presbytery and Episcopacy which would produce a far larger amount of blessing to the land than any reconciliation of the different branches of the Presbyterian Church. Ah yes! To be sure!

THE success of the Temperance Coffee House Association has suggested other ventures of a philanthropic character. Last week a number of ladies whose interest in Christian and benevolent work is widely recognized, met in Shaftsbury Hall to devise means for establishing a coffee-house for the exclusive use of women, & to justify those employed in the various industries of the city. The promoters of the enterprise very sensibly contemplate providing means for the amusement and recreation of those to whom such an institution would be a boon.

THERE are some stalwart Presbyterians living yet, the "Christian Leader" says that the Rev. Prof. John Rogers, in his lecture at the opening of the present session of the Belfast college on the "Old Paths," smote "strolling instructors" hip and thigh. Various signs point to the speedy termination of this role of special evangelists, who are without commission and without responsibility; and when any of these become "fierce for work" in the future, they would be compelled to pass by the British churches and visit the heathen in order to be gratified.

A SHORT time ago, the swindle known by the name of grave-yard insurance was practiced in Buffalo and in some parts of Pennsylvania. Another group of infamous wretches have been discovered playing the same game at Fall River where it is said there has been collusion between the medical examiners, agents, and others for two years in a grave-yard insurance scheme. Broken-down drunkards, consumptives, and unhealthy persons, have been insured for sums ranging from \$1,000 to \$5,000, and physicians, agents, and others would hold policies till the death of the insured and pocket the insurance, or sell the policies to rum-sellers, who would give the victims enough drink to hasten death, and then collect the insurance. A suspected physician and agent have fled.

FOR two or three years past at the season when navigation closes, public attention is directed to the need of careful and thorough inspection of the machinery and hulls of lake vessels. It was supposed that during this year the record of fatal shipping disasters would be less saddening than for years past. The Inspection Acts recently passed have been in force during the season now closed, yet there has been no diminution in the number of lives lost. It is only too evident that much is still taken for granted. In too many cases ordinary and reasonable precautions are neglected. The way in which lives are exposed is fool-hardy and presumptuous. The loss of life on the Princess Louise was not unavoidable. Still less reason was there for exposing men's lives on the canvas-bottomed "Enterprise" to the danger of a storm on Lake Huron. We need a Canadian Plimsoll to sweep the floating coffins off the lakes.

SEVERAL months ago considerable attention was paid to the movements of a man named Fleming who came originally from Peterborough. He was engaged in obtaining large sums of money from greedy but unsuspecting people under pretence of investing it for them in stock and produce speculations. Many people in Canada were badly nipped by Fleming's audacious scheme. For their gratification, as well as for the warning of other rogues and fools it is satisfactory that

he and his associate have been brought to justice. John Fleming and Frank L. Loring, composing the firm of Fleming and Merriam, have been convicted of swindling. They advertised to do a commission business on the Board of Trade, and it is estimated that they collected from gullible people \$1,000,000, which they pretended to be using in speculations. Several large dividends kept the trap baited. The penalty is \$500 fine and imprisonment. President Arthur need have no apprehension that indignant Canadians will clamour for a commutation of the sentence.

FROM the time of the advent of the Salvation Army in Kingston, an Episcopal clergyman, the Rev. Dr. Wilson, has taken an active and sympathetic part in the work of that peculiar organization. If he saw his way conscientiously to do so there is not much ground for objecting to the course pursued by him. The methods of the Salvation Army are very questionable from several standpoints, but it is evident in many cases that its efforts in raising the fallen have been attended with most gratifying success. In his own church many people questioned the wisdom of Dr. Wilson's procedure. Lately, however, he attended an all-night meeting, at which the communion was observed. This last action of Dr. Wilson has scandalized still larger numbers, and he was relieved from his ministerial duties in St. George's for three months. This has been followed by an intimation from the dean of the cathedral that his services are dispensed with altogether. The persecution cry has been raised. If it can be called persecution at all, it is of a very mild type.

THE rose-pink exponent of Catholicism Monsignor Capel has lately been telling New Yorkers what he knows about home and marriage. The personal assertion of the grand Monsignor will go a long way with ignorant people. The talented lecturer, however, should remember that even credulity has its limits. A brief outline of his lecture on "Home" represents him as mixing up truth and falsehood in this preposterous fashion: It is stated as if it were an axiom that virtue goes hand-in-hand with knowledge and vice with ignorance, but I don't believe it to be true. The most learned country in the world is Germany, and Scotland is second, and yet in the matter of morals Scotland is the worst nation in the world, Sweden second and Germany third. It is not that knowledge begets viciousness, but mere knowledge of the head cannot prevent it. Scotchmen are not a demonstrative race, but if the brilliant lecturer ventured on such a statement publicly in Edinburgh or Glasgow, he would receive a reply that would astonish him. He has carefully shunned giving specifications of his charge, but that must be an awfully immoral country that carried out the advice of John Knox and established a school in every parish. The morals of Italy or Spain would not be seriously injured by a little more learning.

GREAT efforts are being made to prevent the hanging of O'Donnell, the murderer of Carey, the informer. These efforts are for the most part purely histrionic. It is significant that all endeavours in his behalf in Great Britain are confined to one section alone, the followers of Parnell and the counsel evagated by them. The most ostentatious displays of mock sympathy come from the Irish American element in the United States, and those whose political existence, such as it is, depends on the Irish vote. There are two powerful motives at the bottom of this agitation in behalf of O'Donnell. There may not be much sympathy for him personally, but there is intense hatred of England prompting home remonstrants. The handling of skirmishing and other patriotic funds has its casual advantages, and there are Irish-American patriots who have adhesive palms. From the blustering denunciations of Carey's infamous treachery, poor O'Donnell, like hundreds of others, imagined that in slaying the informer he would obtain imperishable glory. To be hanged as a common murderer is, look at it how you will, a very hard and unavailing fact. There is neither gain nor good in glorifying murder,

and it is necessary that so long as capital punishment is the law of the land it should impartially be meted out to the murderer. It is wrong and undesirable that a premium should be put upon assassination.

YEARS ago the Presbytery of Paris either assumed or had bestowed upon it the honourable distinction of being the model Presbytery. The descriptive epithet is merited. The brethren not only attend with promptness and efficiency to the regular business coming before them, but they have occasionally time to discuss subjects of popular interest. The discussion by church courts of practical moral and educational questions will have a beneficial result. The Paris Presbytery at its last meeting considered the claims of University College to further legislative aid. The Rev. F. R. Beattie, of Brantford, moved, seconded by Rev. W. A. McKay, the following resolutions—"That whereas the question of the proper equipment and support of University College and the University of Toronto by legislative grant is now under discussion; and whereas, several of the denominational colleges of the Province have in various ways expressed their intention to oppose such grants, except on certain conditions; Therefore resolved, that, while this Presbytery cherishes the best wishes for these denominational colleges and their work, yet at the same time the Presbytery is of the opinion that the true interest of higher education in the Province, of our university system in particular, demands the proper equipment and liberal support of our provincial institutions in Toronto by the Ontario Legislature, as their needs may from time to time require." It was moved in amendment by the Rev. W. T. McMullen, seconded by Mr. Allison, elder: "That the Presbytery, while in favour of the maintenance and proper equipment of the Toronto University and University College, at the same time does not feel called on to express judgment in fuller or more explicit terms at present." On the vote being taken, sixteen voted for the motion and seven for the amendment. The yeas and nays being taken, fifteen voted yea and eleven nay.

WEEKLY HEALTH BULLETIN.—The weather of the week has, as has been remarked for several weeks past, been of a very unsteady character. Barometric pressure has fluctuated, though not with extreme variations. The temperature has on the whole been considerably higher than the normal, while the humidity has been excessive. The humidity of the air was below the average, although copious rains had fallen in many localities. A remarkable fact in this connection is stated by Dr. Ballard, in a report of the sickness for twelve years in St. Mary, Islington, viz.: "That in winter, on the whole, the years with the greatest average humidity were those with the least sickness; and that on the other hand rain fell more frequently in sickly winters than in mild ones." It is, in fact, the bearing of which on disease is well worthy of consideration, viz., that humidity of the atmosphere by no means corresponds with the periods of greatest rainfall. It will be, therefore, remembered that while trees may not increase the absolute rainfall, they yet seem in a marked degree to increase and regulate the atmospheric humidity. Such humidity is useful in preventing extreme changes of temperature, and hence ensuring danger from cold. We are not surprised then to find again reported an unusually small amount of sickness for the season of the year. Bronchitis is somewhat less in amount than last week; but Influenza has made a great advance, increasing from 3.0 to 7.1 per cent. of the total diseases. Rheumatism has likewise made a rapid advance in lateral distribution, appearing in nine of the Districts. It has similarly very considerably advanced in percentage degree of prevalence. Fever, Intermittent, has somewhat decreased, but Typhoid or Enteric has remained stationary. Amongst the contagious Zymotics, Scarlatina is the only one which has shown any tendency to advance, but it has noticeably increased. Whooping Cough and Diphtheria have remained stationary; while Mumps and Measles have for the time being dropped from the list of the twenty most prevalent diseases.

OUR CONTRIBUTORS.

THE PRESBYTERIAN PULPIT.

THE REV. JOHN SMITH.

The branch of the Church known as United Presbyterian, and previous to 1847, the Secession Church, attempted their first organization in Toronto in 1837. The beginning was humble. Seven members and twenty-one adherents constituted the first congregation which met for worship in a carpenter's shop on what was then Newgate but now Adelaide street. The Rev. John Jennings, who came to Canada in 1838, undertook the charge of the congregation. It continued to grow. Soon afterwards a little Baptist church on Stanley street was rented, and this in 1840 had to be abandoned for the more commodious church belonging to the Episcopal Methodists on Richmond street. The congregation's increase was steady and so encouraging that a new, more solid and beautiful Gothic structure, erected at the corner of Bay and Richmond streets, was opened for public worship on the last Sabbath of 1848.

Dr. Jennings was a faithful, laborious and successful pastor. He took long and frequent missionary journeys into the regions beyond. In central and western Ontario his name is yet mentioned by many with affectionate respect. He was large-hearted and public-spirited, and a controversialist that no opponent could afford to treat indifferently. The agitation for the secularization of the clergy reserves found in Dr. Jennings a consistent and uncompromising advocate. He was much more than a mere ecclesiastical polemic. He had other and more valuable qualities. His generous, kindly and helpful interest in young men is gratefully remembered by many well-to-do middle-aged citizens of to-day. The Union of the Presbyterian family in Canada was a subject in which he took a cordial and active part. He lived to see, though from enfeebled health unable to take part in the consummation of a movement he had helped to advance. Surrounded by his family he passed peacefully away on the 25th February, 1876.

Dr. Jennings having resigned the pastorate, the Rev. John Smith, of Bowmanville, was called to be his successor. Several families in Bay Street congregation resolved on the erection of another congregation, and worshipped for a time in Shaftesbury Hall while the handsome building on Grosvenor street, known as the Central Church, was being erected. The Rev. David Mitchell, now of Belleville, was first pastor.

The Bay street congregation resolved on moving from a locality that had changed so much since their church was built. They found a favourable position on Caer-Howell street, facing Simcoe, where the imposing and graceful edifice known as Erskine Church now stands.

The architectural effect of Erskine Church is very pleasing, the style being modern Gothic. The material is white brick with Ohio cut-stone tracings, and a happy absence of the parti-coloured vagaries of some recent styles. The front has an imposing appearance as seen from Simcoe street. There is a tastefully ornamented square tower at the south-east corner rising to a height of about 135 feet. There are five front entrances to the building, thus amply providing both for comfort and safety. The interior arrangements are tasteful, commodious and appropriate, the acoustic properties are all that can be desired. A fine organ of sufficient size, is placed in a recess in the north end of the church. Much attention is bestowed on the cultivation and rendering of sacred music.

In addition to the church building proper there are at the north end handsome and commodious lecture and class-rooms, vestry, etc. The seating capacity of the building is about 1,600.

The various organizations connected with Erskine Church are in vigorous and successful operation. There are Ladies' Aid, Missionary and Benevolent, and Young People's associations, all doing good work in their respective spheres. The Sabbath school under the energetic superintendence of Mr. John A. Patterson, is large and flourishing. It consists, according to last year's report, of 228 scholars who raised \$100 for missions, besides contributing to other objects.

The Rev. John Smith, ministers acceptably and profitably to a steadily increasing congregation. On a recent Sabbath evening after appropriate devotional exercises he took for his text.—

"Restore unto me the joy of Thy Salvation."—Ps. li. 1.

It is one thing to possess blessings, another and a very different thing to be able to enjoy them. All the circumstances that surround us may be calculated to make us happy and yet we may be in the depth of misery. That sun may shine in all its glory and beauty, and yet our blindness may prevent us from seeing it, or a cloud may hide it from our view. A man may be rich and increased with goods, and so far as this world is concerned, have need of nothing, and yet he may be "wretched and poor and miserable and blind and naked." There is a feast such as should satisfy the most fastidious epicure, but these guests are not hungry, and therefore cannot partake of its delicacies. Such also may be the case with the believer—the Gospel feast may be rich, abundant and free, and yet sin may prevent us from enjoying it. Such was the experience of the Psalmist. He had once enjoyed the light of God's countenance, but sin had caused the hiding of His face. He now prays that that heavenly smile may again be restored.

I. What is meant by the joy of salvation?
It is not mere cheerfulness, it is not the joy of animal feeling; it is pleasant to see the merry, gleesome, contented child; but it scarcely needs even a soul to make a creature cheerful. The lambs as they skip upon yonder hill, or the bee as it sucks the nectar from the opening flower, or the cloud of insects dancing merrily in the field of balmy air have each and all their feeling of gladness and joy. The overflow of the same animal feeling may be seen in the cheerful sports by the cottage fires or in the loud laughter on the village greens. But the joy of the text is something essentially different from this. "It is the joy of salvation." It is a joy resulting from pardon and a conscious interest in the Lord Jesus Christ and His finished work; it is not the joy of the ball-room or the worldly feast; it is not the joy of Belshazzar, when he made a feast to a thousand of his lords and drank wine before the thousand; it is not the joy spoken of by the wise man when he said: "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy." "Rejoice oh young man in thy youth, and let thy heart cheer thee in the days of thy youth." But it is rather the joy of Paul and Silas, when at "midnight they prayed and sang praises to God," or the joy of the Philippian jailer, "when he rejoiced believing in God with all his house;" or the joy of the Primitive Christians of whom it is said: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Dr. Payson said when dying: "The celestial city is full in view, its glories beam upon me, its breezes fan me, its odours are wafted to me, its music strikes upon my ear, and its spirit breathes with my heart; nothing separates me from it, but the river of death, which now appears as a narrow rill, which may be crossed at a single step, whenever God shall give permission."

This is the joy of salvation.
II. This joy of salvation may be lost.
Salvation itself or the believer's hold upon Christ and Christ's hold upon the believer never can be lost: "Whom the Father loves He loves unto the end." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Being confident of this very thing that He which hath begun a good work in you will perform it until the day of Jesus Christ."

But the joy of salvation may be lost. It is one thing to possess an interest in Christ, and another thing to have such assurance as will give great peace and joy. Bunyan's Christian travelled far after he entered the gate before he lost his burden. The gate means Christ, and surely when he believed in Christ he did really lose his burden, but he was not fully conscious of this great blessing until he got a more full view of the cross. Then when Christian and his companion got into the hands of giant Despair they lost salvation, but the joy of salvation; and when at last he is sinking in Jordan's water he is losing for the moment the joy of salvation.

A sailor boy on his first voyage to the tropics is full of the prospects of crossing the equator. He expects to find there a black line drawn round the earth over land and ocean. He will know the exact moment when the ship's bow cuts clean through it. But looking out for this great sight he finds nothing except that the air grows milder, and the skies more genial, the sea becomes warmer with perpetual summer, and along the coast he is charmed by the bloom of the fields and the singing of the birds. But where is the line; and what means this mildness in the air and ocean? It means, some old shipmate tells him, that you have already crossed the line. So a young seeker after Christ expects to know the very moment of his passing from death to life. But when some day he asks why do all things seem so new—Christ so glorious, and Christians so dear, and the Bible so full of meaning, it is as some older brother perceives, because he has passed the great crisis. He saw no line—He remembers no sudden wonderful change—He finds only that he has arrived like Bunyan's Christian entering Beulah as a region of sweetness and peace. But the time of the singing of birds is come, and the voice of the turtle is heard in the land. He is not only saved but he fully realizes that this is the joy of salvation. But alas this joy may be lost;—What are the causes of this loss of the joy of salvation?

1st. God in His sovereign pleasure may for a time withdraw the light of His countenance—He may do this to humble the believer, and lead him to lean less on himself and more on the Lord Jesus Christ.

2nd. It may be caused by bodily infirmity—the body and mind are intimately connected—they mutually influence each other—hence the physician may sometimes give more peace of mind than the spiritual adviser.

Cowper is a remarkable illustration of the effect that a diseased body may have on the mind. One evening being terribly depressed in spirits, he employed a man to drive him to a certain water where he intended to drown himself. The man drove on for some time but at last said he could not find the place. Take me home, says Cowper, I understand it all, and then he wrote that beautiful hymn:—

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

In view of these facts, how precious are the words of the hymn.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

3rd. It may be caused by sin, either of omission or commission. It was the great sin in the matter of Uriah that caused the hiding complained of in the text—men sin and that sin separates between the believer and God. Let there be neglect of secret prayer, regular attendance at the house of God and daily reading of the Scriptures, and the loss of the joy of salvation will be the result.

4th. Inactivity in the Lord's work is another cause of the loss of the joy of salvation. The mind as well as the body can only be healthy by exercise. Labour is the great law of the universe. Every atom and every world proclaim this. The muscle shrinks that is never strong, the joint stiffens that is never moved, and the limb becomes powerless that is never taxed. So with all the faculties of the mind and every Christian grace, they increase in strength in proportion as they are exercised.

III. The Psalmist's prayer—"Restore unto me."
1st. David believed that this joy is attainable. The sensible assurance of God's love and consequent joy may be attained. Job said: "I know that my Redeemer liveth." Paul had this assurance: "I am crucified with Christ." David once enjoyed this heavenly smile and now he prays that it may be restored.

2nd. It is attainable under the most adverse outward circumstances. Paul while in a lonely Roman prison said: "For me to live is Christ and to die is gain." Paul and Silas are thrust into the inner prison and their feet made fast in the stocks, and at midnight they prayed and sang praises to God. The Marquis of Argyle on the morning of his martyrdom, while busy settling some worldly affairs stopped and said, "I am now ordering my affairs, but God is sealing my charter to my heavenly inheritance, and is just now saying unto me: 'son be of good cheer thy sins are forgiven thee. I could die as a Roman, but I choose rather to die as a Christian.'" John Welsh died in exile in France. Having preached his last sermon, he seemed to be filled with the sensible manifestation of God's love. His last words were—"It is enough, oh Lord, it is enough; hold thy hand, thy servant is a clay vessel and can hold no more."

3rd. This joy was something that was very desirable to possess. He knew what it was and therefore he prays to have it restored. This was the legacy that Christ left to His disciples—"Peace I leave with you." The Psalmist knew that that joy which he had lost by his sin, could only be restored by Divine grace and hence the prayer in the text.

We have been speaking of the joy of the believer, but the Bible speaks of another class who will never have any joy or peace in time or eternity: "There is no peace saith my God to the wicked."

The Rev. John Smith was born in the county of Armagh, Ireland. His father and family came to Canada and settled on a farm in the township of Chinguacousy, John then being in his third year. After leaving the common school he took private lessons in the classics and then completed his literary course in the Toronto Academy, taking classes in the Toronto University. He graduated in Knox College in the spring of 1851. The late Dr. Black, of Kildonan, the late James Nesbitt, of Prince Albert mission, Dr. William McLaren, of Knox College, and Dr. Donald Fraser, now in London, England, were some of his fellow students. After receiving license to preach, he was ordained and inducted into the pastoral charge of Bowmanville and Enniskillen, on the 2nd September, 1851. He laboured with fidelity and acceptance for eighteen years in this united charge. When the two congregations became sufficiently strong to stand alone he resigned in the hands of the Presbytery that portion of the congregation meeting at Enniskillen. He continued to minister to the people at Bowmanville until the summer of 1875, when he removed to Toronto, to take charge of the Bay Street congregation. After preaching in the Bay Street Church for four years, the congregation erected the new and handsome church at the head of Simcoe street. This building was opened for divine service on 27th July, 1879. When Mr. Smith took charge of the Bay Street Church, the congregation numbered 130 members, now there are 385. The Sabbath school and Young Peoples' Association and every department of church work is now in a growing and vigorous state.

The pastor of Erskine Church is laborious, faithful, and punctual in the discharge of his various duties. His pulpit ministrations are characterized by fervour and solemnity. His discourses are attractive, instructive and persuasive. In all departments of Christian and benevolent effort, Mr. Smith is an active and energetic worker. He is a popular lecturer and his services in this capacity have been much in request. For many years he has taken an intelligent part in the promotion of temperance. He has not only given his eloquence in aid of the movement, but much of

his time and thought to practical work for restraining the ravages of strong drink. He is catholic in his sympathies and is withal a man of kindly, genial, nature, accessible to all with whom he comes in contact. He is doing a good work in the building up of Erskine Church, making it a centre of active Christian influence in an important part of the city of Toronto.

MINISTERIAL SUPPORT.

BY JOHN HALL, D. D.

The following communication originally addressed to the "New York Observer," on a subject of much interest at present, has been forwarded to the CANADA PRESBYTERIAN for publication:

DEAR SIR,—I am a regular reader of the "Observer," and I see two articles in last week's issue, the interest of which hangs on the poverty of ministers.

You, dear sir, have been allowed to preach on the fiftieth anniversary of your ordination, and, through God's great goodness to you, many more years of active service may be expected from you. You know the country; you know the ways of the press; you know more than one denomination; you have already rendered service to many a good cause. Forgive me if under the force of feeling which I cannot repress, I venture to request that you lay out your strength in an effort to remedy the state of things, out of which this pathos comes.

We are a people growing in wealth more rapidly than any other. We have our largest Church served by a ministry with an average income of about \$500 a year. We have thrown away the principle and the burdens of an "establishment," and we have a clergy in whose straits and privations the writer of touching columns finds the readiest material for rousing cheap sympathy.

We in the religious world are lamenting—I had almost said whining—over a deficient supply of candidates for the ministry, and we are making things artificially and unhealthily easy for such as come; and side by side with our joy over ten millions of communicants is the pitiful tale of domestic distress and pinching poverty in the homes of those who minister to these millions.

We rejoice that our Protestantism has set us free from the evils of a celibate clergy, and re-echoed the Bible assurance that "marriage is honourable in all"; and we condemn a large proportion of those who are looked to for examples in model Christian homes—the wives of our ministers, to a life long struggle with limited means.

The salaries promised are all too often ridiculously small; and the churches and church officers, whom the Word teaches to "owe no man anything," are at ease with even these salaries, irregularly, meanly, sometimes dishonestly, though technically paid, or paid after the labourer has had to mortgage the amount of his poor hire to get the necessaries of life.

We require in most cases educated men for the ministry, and we demand the service of their lives in a majority of cases for incomes lower than a New York postman or policeman receives. And even the obligation to make regular payment of such incomes is all too often forgotten.

We require ministers to maintain a certain social standing as indicated by residence, dress, surroundings, habits, modes of travel, by hospitality, by courtesies that cost something, and by money contributions. The people fix the standard, and suspend the ministers' usefulness in a good degree on their coming up to it, and yet with combined folly and cruelty we make it impossible for them to maintain it.

We require hard work from ministers—work that wears men and when a man's hair has grown gray, we think it would be better for the interests of religion, or for "the cause," to have a younger man. We magnify independence, and glorify those who "get on" financially, and yet we compel the majority of the younger men to toil on incomes that forbid the making of adequate provision for unemployed old age.

All this we do; and we do it while holding that our Christian system embodies the loftiest ethical principles, among which "to do justly" is by common consent fundamental.

In many instances church officers, trustees, deacons and others are at fault. In many instances the "evil is wrought by want of thought." In many instances the denial of rights is loosely justified to the conscience by overdrawn pictures of eleemosynary interposition, which ought never to come into the case, and men

neglect their ministers that Providence may care for them. It is not a "donation party," or a box of promiscuous valuables that is needed. It is a "living income."

We invite the sons of such men as can educate their boys at their own cost, as physicians, lawyers, artists, engineers, sometimes sending them to Europe for greater advantages—we invite them to the ministry, practically telling them in our literature and our life that we shall reckon closely the minimum on which they can live, and "retire" them without pension when they have passed their prime. And we wonder that they do not come to our seminaries. We may tell them, indeed, that the disciple has to take up his cross; but the average American youth has sense enough to know that ministers are not specially singled out for the cross; that it is for all; and that it is possible to serve God faithfully without being in the ministry. And so they stay away, and we have to adopt exceptional methods to draw good and educated men into this profession.

Now, dear sir, justice, truth, loyalty to God, regard for our national reputation, and even a wise Church policy require us to correct such evils; and I earnestly commend the cause to you for your advocacy. The time is favourable for calling attention to it. Our churches generally, under the various names, are full of hope, and a growing missionary spirit implies a readiness to learn, and to do duty at home.

You will pardon me for bringing this to your notice, asking your insertion of this plea, and copies of it which I shall take leave to send to all our religious papers, in the hope that though the ideal of ministerial maintenance be not reached, some fresh movement may be made in the right direction. Many a time as I have mused and studied the condition of my brethren, the fire has burned, but the recollection that I was a new-comer and liable to be criticised for seeming to find fault, has suggested silence.

Having spent over sixteen years here, and been allowed to speak on other matters, I may be pardoned for pleading this cause; and if only a hundred ministers such as I have the opportunity to know of in connection with our own Board of Missions—should reap the benefit of the discussion, there would be ample reward. Many a more forcible voice than mine is silent on this matter, lest it should be thought to be raised for selfish objects. So placed that I have no need to plead my own case, I shall be credited, I hope, with honesty and disinterestedness in urging juster, wiser, better provision for the Church's servants; and in help to my brethren there will be glory to Christ, "their Lord and ours." I am, dear sir, most truly yours,

J. HALL.

"SHOULD WE HAVE A PUBLISHING HOUSE?"

MR. EDITOR, I am happy to see that the Rev. Mr. Jardine has called attention to the subject of a Publishing House for our Church. I beg to answer, certainly, yes. It is high time that the second largest denomination in Canada made use of a power almost equal to the pulpit. So far we have had to depend upon the enterprise and energy of those in other lands, and of other denominations. Many of our Sunday school helps and library books, bear the imprint of the Methodist Book Room, thus leading our scholars to believe that others have more talent and means than we have.

Our people, as far as reading is concerned, certainly compare favourably with any smaller body successfully carrying on a publishing establishment:

THE CANADA PRESBYTERIAN, or a better organ, if that is possible, should be published under the direction of a Board of the Church, and every Presbyterian family, at least, in the Dominion should have a copy.

Perhaps Mr. Jardine will in some of his promised letters propound a scheme for launching successfully a Presbyterian Publishing establishment and many will support him.

W. N. HOSSIE.

Brantford, Ont.

BARKERVILLE—BRITISH COLUMBIA.

MR. EDITOR.—In reference to the extracts in your last issue, regarding the need of a minister in Barkerville, British Columbia, lest some of your readers may imagine the Home Mission Committee negligent, permit me to say: Both the letters referred to, one to Mr. Macdonnell and one to myself, have been under consideration of the committee. We had hoped be-

fore this that Barkerville and several other places, recommended in the deputy's report of last year, would have been occupied before this; but so long as the churches in British Columbia keep apart, neither the Committee in Canada, nor the Colonial Committee of the Church of Scotland, feel warranted in sending additional labourers into the Province. It is the earnest wish of both churches that Presbyterianism should be united and not divided in that promising field, but until this is done, and a Presbytery constituted, that can take supervision of the entire mission work of the Province, there is little encouragement to go forward. If, however, the friends in Barkerville, will guarantee \$1,000 per annum of salary, and aid in the expenses of sending out a minister, I have no doubt the committee will not only help them financially, but also look out for a minister, notwithstanding the fact that the sending of new men at the present juncture, might rather postpone than hasten the union, which is most earnestly to be desired.

I write this not officially, but simply to remove wrong impressions that might be left, were your correspondent's letter left without reply.

Brantford, December 14, 1883. WM. COCHRANE.

MISSION NOTES.

THE missionaries of Madras have established a "Christian College Magazine," addressed more especially to educated Hindoos. It discusses all questions of interest in literature, philosophy, science, and religion.

MISS EMILY FALCONER, granddaughter of Dr. McDonald, "the Apostle of the North," who has been labouring for three years in India in connection with the female normal school, sends home an earnest appeal for lady doctors for zenana work.

AT Jaffa, in Palestine, a depot is about to be established by the National Bible Society of Scotland. Three additional foreign colporteurs have been appointed by this excellent society—two for North West India, and one to work in connection with a missionary hospital at Swatow in China.

THE Annual Bengali Christian Conference was held in October in the various Bengali churches of Calcutta. All the meetings were characterized by great earnestness and unanimity. On one day when over a thousand were present in a chapel when the subject of woman's work was being discussed, six Bengali ladies took part in the discussion.

THE Rev. Dr. Verbeck, of Tokio, speaking of the conversions in Japan, ventures the opinion that two-fifths are led towards Christianity by the apparent influence of its redemptive aspect, two-fifths by its ethical aspect, and one fifth by its civilizing aspect. The moral aspect of Christianity—such as that set forth in the Sermon on the Mount always impresses the Japanese when it is brought to their attention; but it is less effective than the redemptive aspect of Christianity in really leading a man to a sincere acceptance of Christ. It is more apt to end in mere admiration from without. Rev. Mr. Ibuka and other Japanese Christians of Tokio say: "It is not uncommon that our students who went to America return converted; but we have not known or heard of a single instance of the student who was converted in France, Germany, or England."

THE following is told of the new Queen of Madagascar: "As the late Queen lay on her death bed, very early in the morning of her death, a young girl of about twenty years of age was awakened out of her sleep in a house about a mile from the palace, and taken at once into the presence of the dying Queen, who there and then named her as her successor, and exhorted her in some parting words to trust in the same God as she had trusted in. This young girl, Rajaindrahety by name, is a daughter of a sister of the late Queen. Her mother and grandmother are still living. She was first educated in the country district by one of the London Missionary Society native teachers. She then entered a school in the capital taught by Miss Gilpin, a member of the Society of Friends, and was afterward in the London Missionary Society Girls' School. She is well behaved, rather proud and haughty, somewhat hasty in speech, and easily provoked. Some three years ago she was married to a nephew of the late Queen. On the 7th of last May he died. She is childless. She is to become the wife of the Prime Minister, who was the husband of the late Queen. The new Queen, under the title of Ranavajona III., has been accepted by the nation as their sovereign."

PASTOR AND PEOPLE.

FOR THE CANADA PRESBYTERIAN.

PAPA'S GIRLIE.

A wee toddlin' bairn, following him here, there and everywhere the midget feet, can go: telling stories in baby talk—such music to his ear; governing him by the least wish; causing book, magazine or pen to succumb to her winsome ways, this is some of the power of "Papa's Girlie."

How many a man engrossed with business, full of anxious care, coming home weary with the world's worry, casts all aside when his darling crows her rejoicing at papa's return; laughs merrily as he tosses his treasure up to the ceiling or finds her soft, chubby arms around his neck telling him how "dood" she has been.

Ah! what wonderful magnetism between the two—only surpassed by mother-love. Precious beyond price in the father's eyes is the mite.

What would you not do for your girlie, your daughter, you, the man so grave and sedate?

Seldom absent from your thoughts, dreaming of her at counter, desk or shop, what complete possession she has of your heart's affection. Don't you remember the good-bye kiss or recall her romp with the other treasures—the happy mother, those lads so full of glee and yet withal so gentle, so kind to little sister.

—much as you praise her, there is no jealousy in others claiming a share of the bit lassie. She has a large following. Relatives bid for her favours and she satisfies all. It is beyond dispute she has grandma's mouth, grandpa's brow, this look of aunt or that of uncle, thus belonging to those whose affections radiate to the sunbeam of your home—thrice happy father—fond, loving mother.

As you see her playing at your feet, sometimes the unbidden tear will come while you vainly try to pierce the future of your girlie. You know not what temptations, what trials, what sorrows may be her portion during the sojourn here below. Well for thee if with implicit faith, you leave her in the care of Him—the Great Shepherd of the flock who carrieth the lambs in His bosom. Then, by guiding thy little one aright, watching over her while you may, you can fearlessly trust the Saviour. He will guard and defend her and in His own good time take her to that rest where there are no more tears and all sorrow shall flee away.

That it be thus for time, for eternity, must be the hope the earnest prayer of the many who love "papa's girlie."

J. B. H.

Ottawa, December 10th, 1883.

AN OLD QUESTION.

It is continually being asked, and no wonder that it puzzles people—that old question why God so often permits bad people to be happy in this life, and causes the good to suffer so bitterly. Certainly facts frequently seem to justify it. But there are at least two truths the study of which helps to answer it.

Ungodly people, although the happiness which they enjoy doubtless is actual and considerable, never know what the highest sort of happiness is, that which springs from the harmony of the human will with the will of God, and from mutually recognized love between God and the soul. This happiness no mere fortunate conditions of life can secure. It never does, for it never can, satisfy the deepest cravings of the heart, of which everybody is conscious at times, and it is something which is beyond the permanent influence of disturbing circumstances, so that true Christians have it, in a greater or less degree, no matter how greatly they suffer. Moreover, it grows sweeter and more precious to the Christian, even in adversity; partly because the more one knows of it in any circumstances the more blessed it becomes, and partly because the more one is driven to depend upon it by the failure of other sources of joy the richer its nature and fruitfulness is found to be. God does give His believing children the best happiness after all. But for their sorrows they sometimes could not appreciate it at its true value; and, when they once have learned what it is, they would not surrender it for any kind or degree of merely temporal enjoyment.

It also is to be remembered that the true aim of life, as regarded from the point of view of God and the sincere Christian, is not happiness after all, but goodness. It is a thing for which to be devoutly thankful, that God permits so much happiness to each of us. But

we ought not to be deceived, even temporarily, into forgetting that what we are here for is the attainment of holy characters. It is natural and right for us to desire to be happy, but we must be content to wait for our happiness, if God so wills, until we are with Him hereafter. Here we are to do our duty whether we are happy or not, and there we shall be rewarded. Yet not even for the promised reward, the heavenly happiness, should we strive primarily, but that we may prove to our Saviour by our lives how affectionately grateful we are to Him for what He has done for us. May it not be, also, that when we shall have been welcomed into His heavenly abode, we shall see that we could not have learned to appreciate its peculiar and entrancing happiness properly or fully had we not been caused to undergo a preparation here by suffering? Then we shall be able to say, with the Psalmist, "It is good for me that I have been afflicted." Let us, therefore, try now to say sincerely with Job, "Though He slay me yet will I trust in Him."—*Congregationalist*.

THE PROMISE OF GOD.

"Certainly I will be with thee."

What if the flowers are fading?
What if the fields are bare?
The autumn is all golden,
If God be with me there;
I keep the summer sunshine
Within my heart all day,
And when He walks beside me,
Flowers cover all the way.

What thou I needs must journey
Into a stranger's place?
I turn from that I know not
And look into His face;
And so it does not matter
How far my feet may roam,
I live within His presence,
And always am at home.

What though I meet new duties
And work too great for me?
God makes my fingers skillful,
And He my strength will be
I serve a gracious Master
Who gives the help I ask,
And His appointed labour
Is aye an easy task.

I am afraid of nothing
While He is by my side.
The storms may beat upon me,
Black clouds the sun may hide,
But thunder dies in music,
And darkness turns to light,
Since God forsakes me never,
And keeps me in His sight.

O God, I read the story
Of Thy great love to me
In every fresh day's dawning
And every change I see;
I rest upon Thy promise,
I gladly do Thy will,
Only whatever comes to me,
Be near, be with me still.

—Marianne Farningham, in *Christian World*.

THE PROBLEM OF TO-DAY.

It is but a few years our fathers in mission work had to face the problem as to where they could find a footing for such heralds of the Cross as they should send out. To-day a far different problem presses upon us; our great difficulty lies in the selection of the most urgent of the many urgent claims pressing themselves on every side. The Church, which for years prayed that the door of entrance to heathen lands might be opened to her, finds now in no quarter any bar to her onward progress. God has graciously answered the prayer of His people, giving them all they asked, and more than even their wildest flights of imagination conceived. And now, what use will the Church make of the grand openings before it? From every quarter comes the cry for help from our missionaries in the various fields, because of the demands made upon them for the Gospel from the nations and tribes around them. How will the Church answer their appeals? Shall they be reinforced, and the good work be pushed and extended? What say the Boards of all the different churches? Alas! they all have but one answer to give, and that answer is, in substance, that they have done to the utmost of their power, they have been spending to the last dollar, entrusted to them, and that they dare not incur greater liabilities until they have been given larger means. They are right. It is the unfaithfulness of the churches in the matter that is hindering the progress of the Gospel. The very condition of things at present in

connection with mission work; the cry of the wants felt by the labourers in every part of the wide field; the plea for the Gospel that is coming up everywhere—all show how rich and abundant the blessing of God is upon the work. How it should incite the Church to spring with all its power to the grand work. It is emphatically the day of God's power. Would that his people were willing. Everything has been working together in the Divine Providence to make possible a world-wide proclamation of the Gospel under the most favourable circumstances. Will the Church see to it that it be done?—*Christian at Work*.

HOW TO GROW OLD.

Thoughtful people on the shady side of fifty begin to take some concern as to how they shall adjust themselves to the inexorable advance of years. They make a rapid internal calculation of how long under favouring conditions they can live, and what period of that time is susceptible of any physical or mental pleasure. They have already observed the decay of vision and hearing and, what is of more serious import, the decline of that *visiva vis animi*, the very sparkle of the soul, which enables one to extract joy from the common pastimes and recreations of men. They find often that not merely amusements which entertained have ceased to do so, but that the sober pursuits which once appeared to have value are now regarded as only tedious make-shifts to fill up the time. When society, shows, books and business alike pall upon the jaded senses, there is a prospect for a dreary old age, unless by a supreme effort of will the man rouses himself from this intellectual lethargy, and finds in action, in philosophy, or in religion some fresh charms in life itself.

To guard against stupefaction seems to be the chief desideratum. The dull spirit is the miserable one. To escape self and take an interest in others has been found to be an excellent remedy for the moral distemper that comes on with age and robs the very sky of its splendours and the fair earth of its graceful outlines. No one ever profited greatly by self-brooding. Go out among men and survey their daily lives and changeable fortunes, and you cease to regard yourself as the centre of things. The man of fifty who has preserved a love of children has a strong shield against the dreadful dry-rot, and if he has discovered any agreeable hobby he is doubly fortified. These two things alone, combined with a vigilant conservation of the health will save one from walling like Solomon, and make him take the cheerful view which Cicero has immortalized in his "De Senectute."

It should be added that whatever can cultivate a love for the visible world of nature has a partial refuge against spiritual despair. Bryant alludes to this in the opening lines of "Thanatopsis," and all the poets have certified to it in some form. To get a thrill from the sea, from the hill, from sheltered lakes, from enamelled meadows and the blue concave that clasps the warm earth, is a sure sign that the soul still rules and reigns, and that the grave clouds have not fallen upon it, however dim the eye or irresponsive the ear or tremulous the hand. So long as the spirit of man does not hang out the white flag in token of absolute surrender there is joy in life. The eager mind will find beauty in the air and in unseen spheres, and people will speak of the serenity of such an old man or woman with wonder and admiration.

THE ART OF FORGETTING.

What a blessed thing it is we can forget. To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer:

If you would keep a book and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow the thing to annoy you, just as you allow a fly to settle on you and plague you; and lose your temper. But if you would see what it was that threw you off your balance before breakfast, and put it down in a book, and follow it up, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter.

The art of everlooking is quite as important. And if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we would be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations.

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TORONTO, WEDNESDAY, DECEMBER 19, 1883.

In a very fair and friendly article on Annexation the "Interior" says:—

The churches on each side of the arbitrary geographical line are one in faith and sympathy. We would be exceedingly glad to have the CANADA PRESBYTERIAN among our American helpers.

That is just what we are now. An "American helper" helper of every good, wholesouled, manly journal like the "Interior." By "American," however, we incline to think our esteemed contemporary means that we should help in the United States. And that is just where all these good people go astray. They assume that the United States are America. Now we Canadians own a trifle more than half of this continent. If square miles mean anything we are the Americans. But, however that may be, whilst highly appreciating the "Interior's" good opinion we are decidedly of the conviction that our work must be done under the old flag. Canada is not ripe for annexation and may never be. Meantime we rejoice to hear the loud boom of the "Interior" cannon as our contemporary under the Stars and Stripes pours his weekly broadside into the hosts of Satan. After all, the Lord's work is one. Whatever earthly flag waves over us we are all under the banner of the Covenant.

Is there such a crisis on the question of Higher Education in Ontario just now as to render it necessary for Presbyterians as such to take action in the matter? If there is to be a triangular fight between the friends of Queen's, Victoria, and University College, why should the Church be dragged in by Presbyterians rushing unasked into the contest? Surely there is abundance of more pressing work and work nearer the realm of the spiritual than telling the Government what they should or should not do by University College. With our Endowment Scheme and Augmentation Scheme on hand in addition to our usual Church work there is surely enough to attend to. Besides the question of the Bible in schools and Sabbath observance have been before the Church for some time and neither has yet been brought to any practical issue. Both are vastly more important than such a question as, "Shall the Government give a few hundred dollars to University College?" It is this question is discussed in Presbytery it must go up to the Synods and Assembly, and will be very likely to cause no small amount of bitterness, and heart burning. If individuals as such wish to ventilate their views there can be no possible objections, but it seems to us there is no occasion for dragging the Church into the dispute.

A MOST disgraceful row took place last week in one of the Episcopal churches in Kingston. A bazaar was being held, and the parties adopted the Roman Catholic plan of holding an election, ostensibly to decide on the most popular man in the city but really to make money. Two prominent local politicians were nominated, and

towards the close of the poll at ten o'clock at night the excitement rose to fever heat. A rush was made for the ballot box at the polling booth, and the booth was knocked over, one of the ladies in charge being hurt. There was loud talk, abuse and profanity, at least so a correspondent says. The pastor looked on in utter helplessness. A chair—the article to be given to the candidate having the largest number of votes—was given to one of the candidates, but the friends of the other disputed the election and had a letter sent next day to the minister by a leading law firm demanding the chair for their candidate. Rows like this are very mortifying to the parties concerned, but a few more with an occasional fight would do a world of good. People who cannot be restrained from holding church elections by argument might be induced to stop if a few elections were wound up with a diet of swearing and a free fight. May the day soon come when all churches shall banish bazaars and everything of the kind from among them and do the Lord's work in a direct way or let it alone.

SPEAKING of "easy marriages"—by the way what is a hard marriage?—the "Globe" says:—

Why should clergymen be so ready to put their services at the disposal of any couple about whom they know nothing, and that under the pretence that the marriage license, if all correct, protects them? How do they know that it is all correct?

As a general thing clergymen don't "put" their services at the disposal of couples about whom they know nothing. Such couples usually come right into the house ready to stand up and go through the ceremony. Now when they are there what *can* a clergyman do to find out whether it is all correct. Should he ask the bride if she is sweet-tempered and loving? Should he examine her on her ability to keep house, sew on buttons and that sort of thing? Should he ask the happy man if he is ready to get up in the morning and light the fires? How under the sun is the minister to find out whether the marriage is likely to be a happy one or the reverse? Even in the matter of incompatibility of temper how can he draw the line so as to distinguish between that amount which should prevent him from performing the ceremony and the amount that may be allowed in a well-regulated family. While, if the couple has actually eloped, the minister can rarely find it out. A *Li* that deceives her mother usually tells the minister just what seems to suit best for the time being. The fact is it is simply impossible for a minister to find out anything about strange couples that may have come fifty or a hundred miles unless he postpones the ceremony for a few days. And where would the young folks go in the meantime?

PLEDGE THEM.

MUNICIPAL elections will soon be held throughout Ontario. Candidates are numerous and generally in a promising mood at this particular season. New men as a general rule are more ingenuous than those long addicted to municipal ways and habits. Experienced aldermen and councillors, if profuse in words, are chary of committing themselves to any definite course of action. They do not like to work with their hands tied.

This is just the time when people in earnest in the work of social reformation ought to press their views on the attention of aspirants for civic and municipal office. It is well to clearly ascertain just where candidates stand in relation to some important moral and social questions. It would not be wise to bewilder the seekers for civic honours with a number of such questions. It is obvious that a multiplicity of projects dissipates energy, and consequently the hope of making any substantial gain. Besides it would be an easy matter for one candidate to give a satisfactory answer to some particular phase of social or municipal reform, while indifferent or opposed to others. Another aspirant may be explicit on a different question, and so, on account of this diversity, every desirable reform may be indefinitely postponed.

Greater good will be speedily accomplished by the concentration of effort. By working steadily and moving altogether it is surprising what advances could be made. One of the practical questions of the time has been brought prominently before the people within the last few days. Unity of action in this one particular would result in success. A step in advance would be gained and a great boon conferred on the

community if the sale of liquor in grocery establishments were ended.

A meeting for the discussion of this question was held in the west end of Toronto last week. It was well attended and the proceedings were most interesting. It is noticeable that no one spoke directly against the proposal to make the sale of groceries and liquors two separate businesses. There seems to have been entire unanimity of opinion as to the desirability of the separation. Various bodies of temperance workers were represented on the platform. The Church of England Temperance Society by its representatives heartily endorses the movement.

The direct benefits resulting from the adoption of this suggested reform would be the removal of a temptation which besets a class it is desirable to shield. It is so easy to obtain a supply of liquor under cover of a purchase of groceries. The unnecessary use of stimulants creates the taste for indulgence in the drinking habit which may be almost insensibly but quickly formed. It is equally clear that grocers who conscientiously object to selling liquor are placed at a decided disadvantage in competing with those who combine its sale with that of other commodities. The man of sensitive conscience and who is true to his principles, is discriminated against. Benevolence and justice unite in the movement to separate the liquor from the grocery business. There is little need of discussion on these points. People generally are agreed. It is not talk but action that is required. The time for action is now. There are no burning municipal questions at present agitating the electorate. Let this question be brought squarely before every candidate for municipal honours. Give him to understand that you are in earnest about it. The result will be that an important gain in the limitation of the liquor tariff will be made.

FATHER HYACINTHE.

THE Rev. M. Loyson, or Père Hyacinthe of earlier fame, is one of the foreign celebrities making a lecturing tour of the United States at the present time. He is not the only one. Matthew Arnold is discouraging on "Numbers" and critical subjects generally, and Monsignor Capel, the courtly and the adroit, is endeavouring to persuade cultured Americans that Popery is compatible with free speech and free institutions, as such things exist on this continent. Father Loyson, who has irretrievably broken with ultramontanism without renouncing the papacy, is pleading eloquently for the principles contended for by the old Gallican Church. It is worthy of note that, while the leading United States journals chronicle the movements and give synopses of the lectures of Matthew Arnold and Monsignor Capel, it does not seem worth their while to devote much space to the doings of Père Hyacinthe.

The time was when as a brilliant preacher, the distinguished French ecclesiastic in the Lenten season held immense crowds spell-bound in Notre Dame by his fervid and eloquent invectives against the sins, follies and frivolities of French fashionable life during the second empire. His devotion to truth was too strong to permit him to become a time serving and courtly preacher. The arrogant assumptions of ultramontanism disgusted him. He could not become an instrument in their hands. The blandishments of fashionable society and the coercive force of the Jesuits were alike powerless to make him subservient. He cast in his lot with the Old Catholics from whom so much was expected and from whose movement so unimportant results have followed. He has lost none of his personal excellencies. He is earnest, sincere and devoted as ever, but the result of his life-work and sacrifices seems strangely inadequate.

After a time spent in Geneva in the service of the Old Catholic Church, whence atheistic opinions combined with Roman Catholic intolerance drove him, he returned to Paris, where he ministers to a congregation in the Rue d'Arras.

His present mission to this continent is to give information and awaken interest respecting the movement with which he is identified, and to obtain help for its furtherance. To an appreciable extent he will be able to accomplish this. As yet, however, his success has not been commensurate with his hopes.

Great as are his personal gifts and excellencies, and pure as are his motives, he has for the present at least to contend with all but insurmountable obstacles. Infidelity and atheism have just now obtained a power-

ful hold over the French people. The republicans, not caring to discriminate between Roman Catholicism and a purer faith, confound all expressions of religious belief as antagonistic to republicanism. Several of the ablest exponents of that political creed have been avowed atheists. The people have been taught that clericalism and religion being the same thing is hostile to the Republic. The few who care to be informed upon the subject may admire the sturdy independence of the Gallican Church, can understand and admire the position taken by P^{re} Hyacinthe, but the multitude is largely made up of those who are hostile or indifferent.

French Protestants on the other hand have only a half-hearted sympathy with the modern representative of Gallicanism. He strives to bring about a reformation of abuses within the Church of Rome. He is excommunicated by the Pope but he has not renounced the papacy. He claims the right of the priesthood to marry. He has exercised that right. He is anxious that the people should possess the Scriptures, and that the mass be said in a living language, not in a dead and incomprehensible tongue. There are other reforms for which he contends but he is not prepared to break with the traditions of popery. His position is trying and peculiar. *Autissimis ibis* may in certain circumstances be a safe course for some, but it is no position for an ecclesiastical reformer. Had the monk of Wittemberg devided his regards between Romanism on the one hand and Protestantism on the other what would the fate of the Reformation have been? It would be unfair to say that Father Hyacinthe is halting between two opinions. He has advanced as far as the light of his conscience enables him. He is sincere and genuine as far as he goes. His life hitherto has been one of noble heroism and he has rendered what service the times and his own abilities have permitted. The fruit of his self-denying labours may be seen in a future age. The people of France like other people will weary of extremes. The religious leaders who can show that faith and freedom are true allies, will yet be recognized as the best friends of France.

PRESBYTERIAN MISSIONS IN MANITOBA.

The following communication by Rev. Dr. Cochran, convener of the Home Mission Committee appears in the "Christian Leader" of the 29th ult. In reply to your correspondent, "Up and Doing," who asks regarding the demand for preachers in Manitoba and the North-West, permit me briefly to say. That the Presbyterian Church in Canada would gladly welcome able young preachers to occupy her vast mission field in the North-West Territories. While our own colleges are sending out every year thoroughly qualified probationers, many of whom cheerfully go to these distant fields, the supply is still far short of the demand, and this demand must continue for the next twenty-five years at least. Those wanted are either young men licensed already or near licensure, and who might, should they prefer it, complete their theological studies in Manitoba College; or young ministers of a few years' standing who desire to labour in the colonial field. In every case they should be approved and designated by the colonial committees of the churches sending them as suitable men for such a new and rapidly-advancing country. Ministers beyond middle age are not likely to adapt themselves to the conditions and requirements of the colonial field, and those who have not been successful in Scotland are not likely to be useful in Canada. The great North West is being populated by active, enterprising, and pushing settlers from Britain and every part of the world, who have in most cases been trained under able men, and know what evangelical, earnest preaching is. None but thoroughly educated, zealous, and devoted ministers, possessed of a large measure of grace and practical common sense, will meet the wants of such a class.

The salaries paid missionaries in Manitoba and the North-West Territories range from \$850 to \$950 per annum; this amount being made up by the individual congregations and the Home Mission committee until such time as the congregation becomes self-supporting, when it can give any salary it chooses. As I stated in my former communication many of them are rapidly coming up to the self-supporting platform. Certain of the churches in Britain are sending out young ministers, not only pay their expenses to Manitoba,

but guarantee a certain proportion of their salary for a term of years. In other cases they vote our committee an annual sum to aid us in carrying on our work.

Perhaps you will allow me to present a brief statement of the rapid development of our mission work in the North-West during the past ten years?

	1873	1883.
Self-sustaining congregations.....	1	10
Preaching stations.....	9	184
Ministers and missionaries.....	4	58
Families.....	198	2,948
Amount contributed for religious purposes..	\$2,195	\$56,641

The gain of 1883 over 1882 is represented by the following table—

	1882.	1883.	Increase.
Families.....	1,555	1,709	254
Young men on homesteads.....	941	1,164	211
Communicants.....	1,355	1,988	622
Baptisms.....	123	388	265
Sabbath schools.....	15	36	21
Sabbath school attendance..	619	1,201	582
Sabbath school teachers.....	76	153	77
Elders.....	31	58	27
Managers.....	187	263	76
Churches.....	18	29	11
Contributions for salary... ..	\$9,717	\$14,598	\$4,881
Contributions for schemes..	\$803	\$766	decrease \$37
Total contributions.....	\$15,501	\$29,968	\$14,467

I close by quoting from the report presented to the General Assembly in June last:—

The minister that will attract and hold these people must commend himself to them as a man and a Christian. With them the office and denomination will avail little, but personal character and pulpit power much. The lame in intellect, or the limping in education, will have a thin audience. The amount of travel requires men of youth and physical endurance.

Determined efforts should be put forth to direct the attention of the churches in Great Britain to the wants of the North-West. Tens of thousands of their people are flocking to Manitoba. Ought not the churches, from whose bosom these people come, to help to provide them with the means of grace? If the darkness of heathenism in India appeals so powerfully to the hearts of Christian people in Britain, the spiritual destitution of their acquaintances and relatives in Manitoba, should appeal to them with equal power. Assistance could be given for this work in men and means.

The next few years are to decide largely the religious future of this country. God is calling on us to go in and possess the land. The success vouchsafed to us in the past, the possibilities of the country, and the religious wants of its people should stimulate us—as patriots, as men, and Christians—to accomplish what God has given us to do. May God grant that we may discern the signs of the times, and in His strength go forward!

Brantford, Ont., Nov. 7, 1883.

BOOKS AND MAGAZINES.

THE HOMILETIC MAGAZINE. (New York: Anson D. F. Randolph & Co.)—The sermon in full with which the Homiletic Monthly for November opens is by Dr. Eugene Bersier, of Paris, on "Humility." The other contents are varied and valuable and fully up to the high standard of excellence maintained by this useful Magazine.

DIO LEWIS MONTHLY. (New York: Frank Seaman.)—The issue of the "Monthly" for December is the fifth number of this candidate for popular favour. An excellent feature of this magazine is: that the papers are all short. They do not weary the reader with prolixity. Dio Lewis being a life long sanitary reformer is entitled to speak with authority on many of the subjects treated in the "Monthly." It has its specialities, but is at the same time sufficiently varied to afford excellent reading for the family circle.

THE CATHOLIC PRESBYTERIAN. Edited by W. G. Blaikie, DD., LL.D. (New York: Anson D. F. Randolph & Co.)—The November number opens with an admirable paper by Rev. T. C. Edwards, M.A., Principal of University College, Aberystwith. Mrs. Ford, Edinburgh, writes on "The Waldenses of Calabria." There are two papers on "Luther"; one by Horatius Bonar, DD., and the other by Rev. R. W. Barbour. The editor has a paper "Our Lord's Farewell to His Disciples." The customary departments of "The Catholic Presbyterian" are interesting and well sustained.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: MacMillan & Co.) The December number of this new popular favourite shows decided improvement on the two previous issues, especially as regards artistic excellency. The frontispiece is a fine engraving of Lucas Cranach's portrait of Luther in the Pinacothek at Munich. James Syme contributes a paper

on "Luther" finely illustrated. Another interesting paper on an artistic subject is by Walter Armstrong, on "Some Forgotten Etchers," and Grant Allen writes with his accustomed attractiveness on "Corn Cockles," Charlotte M. Yonge's serial story advances in interest.

SOURCES OF HISTORY IN THE PENTATEUCH. By Samuel C. Bartlett, D.D., LL.D. (New York: Anson D. F. Randolph & Co.) The President of Dartmouth College has written a very readable little volume on a subject of great interest to every student of the Bible. Its publication is timely. It makes no display of learning but presents results of thought and research in a most interesting and popular style. The subjects discussed are—"The Earliest Cosmogony," "Early Men," "Early Arts," "The Early Consanguinities," "The Early Movements of the Nations." "The Early Documents." Dr. Bartlett's is a good book, well worth reading.

THE TEN THEOPHANIES. By the Rev. William M. Baker. (New York: Anson D. F. Randolph & Co.)—The supplemented title of this work, "The Appearances of our Lord to Men before His Birth in Bethlehem," indicates more clearly the nature of its contents. Readers of "The New Timothy" and "His Majesty Myself," do not need to be told that the late Mr. Baker was a writer of great originality and force. In this book his theme is the revelation of Jesus Christ, which he treats in a loving, earnest, and thoughtful spirit. The book is richly suggestive. Not the least of its attractions is the introductory sketch by Dr. F. N. Zabriskie.

OUR CHRISTMAS IN A PALACE. By Edward Everett Hale. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Issued in the cheap and convenient Standard Library, this book, as its title denotes, is a seasonable one. It consists of a collection of short stories, which are supposed to be told by a party of passengers in the Pullman Palace car of a snow-bound train. Mr. Hale is well known as a writer of tales, and the stories contained in this little volume are very excellent. They are full of freshness and originality, and of a quiet humour remarkable alike for its purity and its power. Their spirit, too, is truly religious. We can confidently and heartily recommend this book to those who desire the best Christmas reading.

COMPANION CHARACTERS. A series of studies in Bible Biography. By Rev. O. A. Hills, D.D. (New York: Anson D. F. Randolph & Co.; Toronto: S. R. Briggs.)—Dr. Hills, the author of this work, is minister of the First Presbyterian Church of San Francisco. He was former pastor of the Central Presbyterian Church, Cincinnati. He has struck out a new path in the study of Bible biography, as the titles of the chapters will show. "Cain and Abel," "Jacob and Esau," "Moses and Aaron," "Balak and Balaam," "Caleb and Joshua," "Orpah and Ruth," "Samuel and Saul," "David and Jonathan," "Elijah and Elisha," "Jehoiada and Joash," "Haman and Mordecai," "Ezra and Nehemiah," "Peter and John," "Martha and Mary," "Paul and Barnabas." This grouping affords opportunity for impressive teaching in the light of strongly contrasted character. The book will attract and instruct readers.

MEMORIES OF CANADA AND SCOTLAND. By the Right Hon. the Marquis of Lorne, K.T., G.C.M.G., etc. (Montreal: Dawson Brothers.) The late Governor-General has an unaffected liking for Canada. As a souvenir of his residence in the Dominion he has collected a number of his poems and speeches in a handsome little volume. The varied scenery of Canada and lingering Indian legends have appealed to his imagination and the result is a considerable collection of poems which he offers under the modest designation of verses. They possess quiet beauty, tenderness and finish. The same can be said of the Scottish and other poems in the book. The speeches are characteristic, being direct manly and appropriate in their expression. Most of them are in response to addresses presented and consequently do not afford scope for massive oratorical display. Altogether Lord Lorne's latest book is a graceful and appropriate memorial of his stay in Canada. The publishers are to be congratulated on issuing an artistically excellent volume.

DR. WARDROPE acknowledges with thanks the receipt from "M. O. B.," Ottawa, of \$100, being \$75 special for Formosa and \$25 for salary of native teachers in Eromanga.

sat down to tea, "has Marget been making another long story to you? I met Mrs. Riddell's brother as I came out of Mary's, and he stopped to say good-bye, as he's going back to France in the beginning of the week, called back to fight. He would have called to make his adieu, but was afraid of Marget and you."

"I can verra weel dispense wi' his adieu, Tibbie," said Miss Nesbit dilly.

"Janet, I believe you thocht I would have married him," said Tibbie with a smile of artless amusement, which made Janet involuntarily give a sigh of relief.

After that, how could she mistrust Tibbie; for if ever face expressed innocent amusement, hers did at that moment.

"I didna ken verra weel what tae think, Tibbie," she said, and the subject was never mentioned between them again.

(To be continued.)

THE RUSSIAN CONVENTS.

The Czar's Government, being pressed financially, tries its utmost to diminish the State expenses. On the suggestion of Prof. Bunge, Minister of the Finances, it is now proposed to annul the State subsidy to those who are under a special vow of poverty—namely, to the monks and nuns. In obedience to an order of the Holy Synod, all the Russian convents have recently reported to that body as to their means of subsistence, their property and funds, the number of monks and nuns, and the number of their charitable and educational institutions.

It appears that, in Russia, there are four hundred and forty-two monasteries, counting over ten thousand monks, and one hundred and sixty-seven convents, with about seventeen thousand nuns. The cost of these convents annually to the Government alone is over one million roubles. The Minister of the Finances is of the opinion that that million might as well be saved to the treasury.

"Are the convents now worth supporting?" is the question which the Russian public are earnestly discussing; and the Russian journals, both religious and secular, furnish abundant information as to the present and the past condition of the monastic life in Russia.

It is generally conceded that, in the past, the Russian monasteries were deserving of the support of their country. The monks appeared in Russia along with the introduction of Christianity in that country. For over six centuries after that beginning it was only the monks and the priests who attended to the great task of propagating Christianity among the pagan Russian tribes, erecting Christian churches on the ruins of the pagan temples, and building schools. In the eleventh century a Greek monk, Anthony, arrived in Kieff and converted to the monastic life an able Russian youth, Theodosius, who thus became the first Russian monk. Anthony and Theodosius founded the first convent in Russia. They dug their cells in a high, picturesque shore of the Dnieper. In the course of time there appeared the now famous and sacred catacombs, where thirty-seven holy relics are resting and thousands of monks buried. In that convent there was founded the famous Theological Academy of Kieff, which, for many centuries, has been the only true disseminator of knowledge in Russia. There studied the sons of princes and boyards, the future civil and military officers, the priests and bishops. There the old chronicles were written, upon which Russian history is founded. Nestor, the chronicler, canonized, lived and died there. For centuries from the Kieff catacombs proceeded the missionaries who carried the light of Christian faith to the pagan tribes and who, with cross in hand, gained more victories than the Russian swordsmen. In these catacombs rest the holy relics of a monk-physician, Agapit. The early monks ministered not only to the spiritual needs, but also to the physical ailments of the people.

As Christianity was being propagated in Russia, the number of convents steadily increased. On the islands of big lakes, in the primeval forests, on the shores of the rivers winding through the boundless steppes, even beyond the Russian frontier, in the Tartar possessions, there were heard sounds of bells calling the Russian monks to prayer. The monks of those days were rather militant. They cast not only bells for their churches, but also cannons for their towers. Often they had to leave their rosaries for swords and other arms. The early Russian convents saw many a battle, when the monks fought against the Tartars, defending their faith and their fatherland. In the church-yard of those convents there are still to be seen plates of cast-iron or slabs of stone designating the last resting-place of the brave monk-warriors. In Russian history there are many bright pages dedicated to their deeds.

Later on, when Russia was freed from the Tartar yoke, when the Moscovite Princes became despotic Czars, and when the free peasantry were turned into chattels, the Russian convents served as safe and sacred asylums for all those who were persecuted, whether for cause or not, by Czars, boyards, and self-holders. Once inside of convent walls the persecuted man felt himself safe, whether guilty or innocent. Under the monk's hood and cassock there were hid many political rebels, the Nihilists of olden times. Some of the monasteries had monks who had worn princely crowns.

THE FAMILY.

It is upon the family that the stability of the Church rests. History also shows that, in times when faith has been weak and powerless, and almost extinct in public life, the sacred fire has been preserved for future days in those quiet domestic circles where the Christian mother erects monuments which, unrecognized by the world, are nevertheless imperishable. It is by this, its inward connection with the family, that Christianity proves its unity with all that from the very beginning has been originally human. The family and the Church are in very truth the upholding and preserving circles within the moral world. It is by means of these alone, that authority and freedom, authority and obedience, authority and dutifulness, self-sacrificing love and fidelity, those main pillars of the moral world, are founded and

erected in the human soul. To fight for one's native land was called of old to fight for hearth and altar. Every renovation of national vigour, every thorough reformation, must proceed chiefly from these two circles; and the cure of any diseases which may have penetrated them, must first of all be effected, unless the entire condition is to be regarded as incurable; for all renovation, whether of the community or of the individual, depends upon the fact of going back to the earliest, the primitive; to that which precedes all human arts and inventions. Now, the Church brings us the Gospel, which leads us back from all idolatrous practices, all adulteration of the divine, to the primitive, the genuinely divine, to the only true God, and him whom he has sent; to our Heavenly Father's home, which we have forsaken, and walked instead in our own ways, in our own thoughts of God and things divine, in our own foolish wisdom, our false and supposed policy, our vain deification of art, our ascription of saving power to culture. . . . The family too, of which indeed only a relative purity can be predicated, brings us back to what is primitive, to what is inherent in human nature; to what is fatherly and motherly; to love, dutifulness, devotion, fidelity, that here, too, we may know what we really are, by knowing the true human foundation for our life. Out of these, its first elements, has human society more than once been reconstructed. *Martenson.*

DORMIT IN PACE.

Weep not my brothers now,
Her spirit is in peace;
Those dew-drops on her brow
Are signs of its release.

Your tears cannot avail
To call her from her rest;
She's passed beyond the veil
To the city of the blest.

No more those eyes will shed
The sympathetic tear,
Nor will their brighter glance
Our darker moments cheer.

That tongue no more will speak,
In tones of hope and love,
To bid us choose the path
That leads to bliss above.

That ear, which ne'er before
Was deaf to joy or grief,
Will hear our prayers no more—
She cannot give relief.

Then gently kiss the clay
Of her we loved so well;
The spirit is away,
And with it, all is well.

Toronto.

—S. H. Man. her.

WOMEN IN SOCIETY.

The question will be raised as to the place of women in the organization of society. What shall be said on that point? Is her position that of inferiority? Not at all. Some ill-mannered and bearish philosophers, indeed, instigated and encouraged by the dreadful mistakes made by women, have reviled and taunted them, as being, at best, only imperfect and miserable shadows of men. It is the fault of women, if man dare such language. Had they maintained their dignity and self-respect, had they stood where God had put them, and not forced themselves into a ludicrous and unsuccessful rivalry with men, they might have been spared those taunts. Woman is not the inferior of man. There is no fair question of superiority or inferiority; it is unphilosophical to raise it. In their own way, each is both inferior and superior; the inferiority is no cause of shame, the superiority no ground of glorying. If man take precedence in order, there are other respects in which woman is the superior of man. Broadly it stands thus: man's is the outer life, woman's the inner. No art or skill can change that relation to the world in which they live. To quote again: "The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention. The man's work for his home is, to secure its maintenance, progress, and defence." The place and work of woman in this world are a place and work in social life. And her place and work are not those of the man. His work lies outside, her's within. Something there is which man only can do; something which only woman can do. If she leave her own work and try to take up his, her work will remain undone, for man is not fool enough to try to do hers. Her work is inner rather than outer; it runs in the line of ordering, comforting and beautifying. Her place is in the home first and then in general society, and these depend on her for a grace, a help, a harmony, a good ordering, which no one else can give.—*Morgan Dix.*

THE Boston and Albany Railroad Company uses five tons of passengers' tickets annually.

THE "Journal de Rome" says that the Government, to avoid a conflict with the Church, has decided to place the monument to Victor Emmanuel in one of the lateral chapels of the Pantheon. The erection of a monument in the middle of a church is, it appears, contrary to canon law.

A SOCIETY which is likely to find much scope for action is the Société de St. Luc, which has been constituted in Paris. It consists of artists, and its object is to prevent the sale of worthless pictures bearing forged signatures of famous painters. It is proposed to register works and annex a seal to them by which their authenticity will be guaranteed.

BRITISH AND FOREIGN ITEMS.

THE mail from San Francisco for Australia last week filled about 900 sacks. The most of it was from Europe.

THE Rev. Donald Fraser has been compelled, by indisposition, to cancel all his engagements to the end of the year.

THE Rev. John Morrison, B.D., assistant, St. Cuthbert's, Edinburgh, has been appointed one of the professors in the college at Calcutta.

THE Rev. J. H. Jellie, minister of the English Presbyterian congregation at Canterbury, has been appointed chaplain to the troops in that city.

CANON GREGORY asserts that the coral services in St. Paul's are admitted by foreign musicians to be unequalled in any church on the continent.

IT is alleged that, although the Vatican archives are now open to heretics, everything which it is not expedient that they shall see has been put aside.

PROF. GRAHAM took for the subject of his lecture at the opening of the present session of Magee College, Derry, "Herbert Spencer's Philosophy."

THE Rev. John Smith, Berwick-on-Tweed, has received a unanimous call to be colleague and successor to Dr. Andrew Thomson, Broughton Place, Edinburgh.

THE next moderator of the Irish Presbyterian Church will probably be the Rev. Archibald Robinson. No other minister has been nominated by any Presbytery.

MISS E. A. ORMEROD, the consulting entomologist of the Royal Agricultural Society, is the greatest authority in England on insects that are injurious to the crops.

A DISPATCH from Salt Lake City says that the Utah part of President Arthur's message is received with demonstrations of joy by the "Americans" in that city.

KILLING alligators for their skins and teeth employs a large force of men in Florida, who have engaged to furnish 500,000 skins to a French tannery in a given time.

THE Rev. Dr. Walter Ross Taylor, of Thurso, is to be moderator of the next Free General Assembly. He is one of the oldest ministers in the Church, having been ordained in 1829.

THE Chaplain of the Chapelle Expiatoire, in Paris, erected in memory of Louis XVI., has lately died, and the Government will allow no more services there on anniversaries.

At Ancona, in Italy, 100 priests have held meetings with a view to organize a strike in the event of the failure of their efforts to have the amount paid for saying mass increased.

THE "Tablet," Dr. Manning's organ, writing on the secret of Mr. Moody's success, says that Catholics need make no difficulty in admitting that his zeal and earnestness is divinely blessed.

MRS. LAURA ORMESTON, of Morristown, Ind., having declined to make a public profession of penitence for horse-whipping Elbert Tyner in a street in that village, has been expelled from her church.

FOUR Irish Presbyterian ministers who have settled in the United States—Hamilton, of New York, Hemphill, Munro, and Macintosh, of Philadelphia—have been made D.D.'s within the past few months.

IT is announced that Mr. Wm. Robertson, who died recently in London, has left £1,000 towards the building fund of the new First Church in his native town of Selkirk, of which Mr. Lawson is pastor.

FREDERICK BILLINGS, the "Watchman" of Montpelier, Vt., says, bought for the University of Vermont the library of the Hon. George P. Marsh, and supplemented this gift with \$75,000 for a library building.

BOSTON'S Law and Order League never brings a suit on evidence obtained by a spy. In that way it finds places where liquor is sold, but waits for other and legitimate proofs before commencing an action.

THE following legacies of Dr. James E. Newman, Glasgow, have just been paid—£3,446 9s. 6d. each to the Home and Foreign Mission funds; a like amount to the Royal Infirmary; and £500 to other charitable institutions.

JUDGE INGALLS purchased a lot in the village of Greenwich, N.Y., adjoining the house where he was born, not that he wanted the ground, but because the owner was about to cut down a noble old elm which stood upon it.

A DEPARTMENT for women has been opened at Owens College, Manchester, England, which counts eighty students, two or three of whom are reading for degrees, and are allowed to attend the senior graduating classes of the college.

THE "Revue Nationale" will soon appear bi-monthly at Florence, edited by Angelo de Gubernatis, an eminent man of letters. It will oppose anarchists and despotisms. Messrs. Max Muller, Laveleye, and Schwartz will contribute to the first number.

THE Rev. Robert Blair, M.A., of Cambuslang, suggests that, as a substitute for the two sermons on Sunday which are being objected to, there might be a sermon in the forenoon and a conference in the afternoon, at which the sermon could be discussed.

BUMMERS have been at the front this year at the Boston city hall, the Boston "Herald" says: "Some members of the city council, it is asserted, have eaten and drunk more at the city's cost in one year than they ever did at their own expense in ten."

THE Rev. Dr. Peter Mackenzie, of Urquhart, is to be nominated as moderator of the next Assembly. He was ordained in 1843. Dr. Mackenzie became minister of Ferintosh, at the Disruption, the Free Church clergyman being the celebrated Dr. Macdonald, "the apostle of the North."

MINISTERS AND CHURCHES.

THE Trustees of the St. John's Presbyterian Church, St. John, N.B., have decided to illuminate the edifice with the electric light.

THE Rev. Walter Roger, of Ashburn, has been assisting the Rev. Mr. Bryant in the special revival services now being held in the Presbyterian Church, Bradford.

THE Rev. Mr. Cleland delivered a lecture on the Anglo-Israel theory, in the school-room of St. Andrew's Church, Peterborough, on Thursday evening week. The "Review" says the attendance was not large, but the lecture was an able and instructive one.

A PUBLIC debate on the Ministers' Stipend Augmentation Scheme of the Presbyterian Church, took place in the Cedar Creek Hall, Galt, the other evening. Three representatives from the Grange, Messrs. J. D. Moore; Jas. Wallace, and John Wilson, spoke in favour of the scheme; while three from the Literary Society, Messrs. R. Rennelson, W. S. Turnbull, and W. Meikle upheld the negative.

THE Rev. J. T. Paterson, who was inducted into the pastoral charge of Erskine Church, Meaford, some three months ago, is meeting with the most encouraging success. The services are well attended, and the congregation most hopeful. Last Sabbath 114 partook of the sacrament of the Lord's Supper. Thirty-four were added to the membership of the church. May the good work continue and the pastor's labours be blessed!

AFTER the close of the services preparatory to the communion in St. Andrew's Church, Guelph, last week, a meeting of the missionary society of the congregation was held. Rev. J. C. Smith, the pastor, occupied the chair and after the presentation of reports stirring addresses were delivered by Rev. Mr. Slevright on Home Mission Work, Rev. Mr. Balantyne on Foreign Mission Work, and Rev. Mr. Middlemiss on the subject of French Evangelization.

LAST Thursday, a large congregation was present in West Flamboro' Presbyterian Church at the induction of the Rev. S. W. Fisher of Elora, formerly of Burlington, into the pastoral charge. Rev. Dr. Lamb presided and preached, Rev. Mr. Burson, of St. Catharines, addressing the minister, and Rev. Mr. Robertson, of Waterdown, the congregation, which is to be congratulated on securing such a tried and talented pastor. Mr. Fisher's health was delicate some time ago, but has been thoroughly restored.

THE Hamilton Woman's Christian Association held their annual meeting last Monday afternoon in the schoolroom of McNab Street Presbyterian Church. There was a good attendance. The report of the work of the past year was considered satisfactory and encouraging. The sum of \$382.96 had been received and \$125.39 expended, leaving a balance of \$257.57. The officers for the ensuing year are:—Mrs. James Watson, president; Mrs. J. D. McDonald, 1st vice-president; Mrs. D. McLellan, 2nd vice-president; Miss J. M. Stewart, secretary; Mrs. J. M. Burns, treasurer.

THE Court of Appeal has been unable to agree on the appeal from the judgment of Vice-Chancellor Blake, upholding the will of the late Rev. Dr. Barrie, of Guelph, which was contested by Mrs. Annie Thomson, the sister and sole heiress-at-law of the deceased, on the ground that the deceased at the time of affixing his signature was incompetent, from mental and physical weakness, to make a will. The will, which bequeaths about \$10,000 to the Home Mission Funds, and the Endowment Funds of Knox College, will therefore stand. The Guelph "Mercury" intimates that it is intended to appeal to a higher court.

THE Rev. Dr. Cochrane delivered his new lecture, "Across the Rockies, through Salt Lake City to the Golden Gate of California," in his own church last week to a large audience. His description of the ascent of the Rockies, and his impressions of Salt Lake City and the Mormons were listened to with unflagging interest. Southern California also, with its orange groves, and the old Mexican city of Santa Fé, were graphically described. He spoke in strong terms of the curse of Mormonism, declaring that in his opinion nothing but the surgery of the sword would eradicate the pestilent evil. The lecture was in aid of the Ladies' Aid Society of the church, to whom he has promised another on "British Columbia, Its Climate, Resources, and Prospects."

THE Rev. R. J. Beattie and family have been remembered in a kind and generous manner by their friends in Port Hope in view of their departure to Guelph. An elegant and complete silver tea set was presented to Mr. and Mrs. Beattie by the members of the congregations. The Woman's Missionary Society made suitable acknowledgment of the valuable services of Mrs. Beattie as their treasurer, and her Sabbath school class expressed by gifts and words their love for her as their teacher. The members of the choir presented Mr. Beattie with a beautiful album, an easel and quarto picture of themselves. The Bible class made the seasonable gift of a set of valuable furs. Numerous individual gifts expressive of a very kindly feeling were also bestowed on each of the members of the family.

A LARGE meeting of the members of Cooke's Church Young Peoples' Christian Association and their friends was held in the lecture-room of the church last week. Mr. Scott, president, presiding. The literary part of the entertainment was a gratifying success, and consisted of a solo, "Better Bide a Wee," by Miss Corbett, which was pleasingly rendered, "Thy Will be Done," and "Whispering Hope," sung by Mrs. Hind and Mr. Holden, received well-merited applause. The hymn, "My Father Leadeth Me," by the latter gentleman, was also well received. Short and appropriate speeches were delivered by the pastor, Rev. J. Kirkpatrick, and Mr. Henry. The keen interest manifested by all present in the proceedings, and especially in the evangelistic work of the Association affords a very promising outlook for the winter's work.

THE choir of the First Presbyterian Church, Port Hope, invited their late pastor, Rev. R. J. Beattie, to meet with them last Friday evening, at the music room of Mr. T. Long. After practice, Mr. B. P. Ross in behalf of the members, expressed regret at losing his presence and extended their best wishes for the future happiness of himself and family. He then presented Mr. Beattie with a beautiful album and an easel with a quarto card photograph of the choir. Mr. Beattie said that he had always held the most harmonious relations with the choir, and felt deeply the separation that must now take place. He thanked them heartily for their loyal and cheerful services. He also thanked Mr. Long for the deep interest he had taken in the choir and comforts he had provided for them, and hoped that they would all continue faithful to their Saviour and Church.

JOHN M. MACDONNELL, barrister, youngest brother of the Rev. D. J. Macdonnell, of St. Andrew's, Toronto, died in Winnipeg on the 6th inst. He had been ill only two days, suffering from an affection of the heart. Mr. Macdonnell has been connected with the Manitoba bar since its inception. The members of the legal profession attended the funeral in a body to the C. P. R. depot, whence the remains were sent to Kingston for interment. At a special meeting of the Board of the General Hospital, of which Mr. Macdonnell had been long a member, a resolution was passed expressing the sense of the loss which the board had sustained in the unexpected death of one who had taken a deep and unvarying interest in hospital matters. On Monday last, on the arrival of the G. T. R. train from Toronto, the remains were conveyed from the Kingston station to the cemetery, where Mr. Macdonnell's father and mother are buried. The funeral service was conducted by Principal Grant.

PRESBYTERY OF GUELPH—An adjourned meeting of this court was held in Knox Church on Friday. The Rev. Dr. Wardrope acted as moderator *pro tem*. The clerk submitted papers which he had received relative to the vacant pastorate of Knox Church in this city, setting forth the acceptance of the call to said vacancy recently given to the Rev. R. J. Beattie, of Port Hope. Whereupon the induction of the pastor elect was appointed to take place on Tuesday the 18th inst., at two o'clock in the afternoon. The Rev. R. Torrance to preside and induct; Rev. Mr. Morris of Glenallen to preach; Rev. J. B. Mullen, of Fergus, to address the people and Rev. J. A. R. Dickson, B.D., of Galt, to give the charge to the intrant. After the transaction of some other routine business, the Presbytery adjourned to meet on the day named in Knox Church for the above and other competent purposes. Notice was given that the pulpit of Knox Church, Elora, had been duly declared vacant in the usual way. Mr. Torrance reported that he had attended the sale of the church property, Preston, and bought

it in, and paid the purchase deposit. It was agreed that his action be approved, and that the new deed be drawn up in his name as trustee. It was left with the committee to take all other steps they saw necessary in connection with that property and the other that had been purchased in Preston for Church purposes.—ROBERT TORRANCE, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met again on the 13th inst., mainly for the purpose of deciding on the call to Rev. R. Pettigrew from the congregation of Glenmorris, in the Presbytery of Paris. The committee appointed to visit Weston and Woodbridge reported that they had made the visit, and found that both congregations entertained the opinion that if severally supplied with preaching every Sabbath morning and evening, and aided for a time with a Home Mission supplement, their condition would be rendered more prosperous. Mr. Pettigrew was then heard in regard to the call aforesaid, when he stated that he now saw more clearly than before his way to declare his acceptance of the call. On motion made by Rev. R. Wallace, seconded by Mr. John Harvie, the Presbytery while cherishing a very warm regard for Mr. Pettigrew, and recognizing the good service he had done in various respects as a member of the court, and loth also to deprive his people of his ministerial services, nevertheless agreed in the circumstances to grant his translation to the Presbytery of Paris, said decision to take effect on and after the 6th of January, and appointed the clerk to preach at Weston and Woodbridge the following Sabbath and declare the charge vacant. Also Rev. W. A. Hunter was appointed interim moderator of the session, and the supply of the pulpits was left in the hands of the Home Mission Committee. After disposing of a few other matters, the Presbytery appointed its next ordinary meeting to be held on Tuesday, the 15th of January, at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF PARIS.—This Presbytery met in Knox Church, Woodstock, on Tuesday 11th inst, and despatched a large amount of business. The Rev. Dr. Cochrane presided as moderator, with the Rev. W. T. McMullen, clerk. There was a very large representation of both ministers and elders. Dr. Caven, of Knox College, was heard regarding the effort now being put forth to raise a sum of \$200,000 for the support of that institution. On motion of Mr. D. D. McLeod, the Presbytery agreed to commend the Endowment Scheme to the several congregations within the bounds and appointed a committee to arrange for the visitation of certain congregations next April. Mr. Balantyne gave in a report regarding the exercises prescribed Dr. Clarke for license, which was received. A committee having been appointed to hear Dr. Clarke's trial discourse, reported their entire satisfaction with all the examinations heard, and Dr. Clarke was thereafter duly licensed as a probationer. The committee appointed to confer with the congregations of Tilsonburg and Collyden regarding the transfer of the latter to the London Presbytery, reported adversely to any change being made at the present time, and the Presbytery adopted the Committee's recommendations. Mr. W. A. McKay reported that he had preached in Ingersoll, and intimated the union of these churches in the terms of the Presbytery's decision of last meeting. A committee was appointed to arrange for a Conference on the State of Religion at some convenient time during the winter months. Mr. F. R. Beattie, of Brantford, moved, seconded by Mr. W. A. McKay, the following resolutions:—"That whereas the question of the proper equipment and support of University College and the University of Toronto by legislative grant is now under discussion; and, whereas, several of the denominational colleges of the Province have in various ways expressed their intention to oppose such grants, except on certain conditions: Therefore resolved, that, while this Presbytery cherishes the best wishes for these denominational colleges and their work, yet at the same time the Presbytery is of the opinion that the true interest of higher education in the Province of our university system in particular demands the proper equipment and liberal support of our provincial institutions in Toronto by the Ontario Legislature, as their needs may from time to time require." It was moved in amendment by Mr. McMullen, seconded by Mr. Allison, elder: "that the Presbytery, while in favour of the maintenance and proper equipment of the Toronto University and University College, at the same time does not feel called on to express judgment in fuller or more ex-

pllicit terms at present." On the vote being taken, sixteen voted for the motion and seven for the amendment. The yeas and nays being taken, fifteen voted yea and eleven nay. A unanimous call to the Rev. Mr. Myers to Norwich and Wyndham was sustained. Trial exercises were appointed him, and his ordination and induction appointed to take place on Thursday, Dec. 27th. Rev. Dr. Cochrane to preach and preside, Mr. McMullen to address the minister, and Mr. D. D. McLeod the congregation. Augmentation of Stipends.—The Rev. Dr. Laing, of Dundas, addressed the Presbytery on the movement to raise the stipends in the Church to a minimum of \$750 and a manse. The Presbytery tendered Dr. Laing a vote of thanks for his address, and a committee was appointed to take the steps necessary for visiting congregations within the bounds. A petition and complaint occupied the court for a considerable time, after which the Presbytery adjourned to meet in Chalmers Church, Woodstock, on Thursday, Jan. 3rd, 1884, at one o'clock, p.m.—W. T. MCMULLEN, *Pres. Clerk.*

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following is a statement of the sums of money received by the Treasurer up to date :

I. Received from the fields occupied by the missionaries of the society.—Per James Hamilton, Cockburn Island, \$49.30. Per A. Beattie (St. Joseph Island) : Coopers, \$7.57 ; Hilton, \$46.38 ; Mountain, \$12.36 ; Richards, \$43.37 ; Encampment, \$23.53 ; total \$133.21. Per J. Gilchrist, Spanish Mills, \$13.41 ; Cook's Camp, \$3.20 ; Bluid River Mills, \$27.50 ; Algoma, \$7.94 ; Railroad Camp, \$71.47 ; total \$123.52. Per G. Ballantine, (Manitoba) : Wolsley, \$71.02 ; Grenfell, \$51.88 ; Manford Station, \$26.74 ; Friend, \$6.41 ; Lee Station, \$3.95 ; total, \$160. Per Thos. Wilson (Manitoba) : Auburn, \$108.95 ; Oberon, \$96.05 ; Wellwood, \$58.35 ; McQuarrie, \$59.57 ; total, \$322.92. Per D. M. Ramsay, Manitoba, \$54.50. Per Thos. Thompson (Manitoulin Island) : Gore Bay and Ice Lake, \$45 ; Slacks \$6 ; Billings, \$6.50 ; Little Current, \$43.12 ; Mudge Bay, \$15.25 ; total, \$115.87. Per A. Manson : Tobermory, \$19 ; Tobermory Harbour, \$24.52 ; McGriger's Mill, \$23 ; Dyer Bay (north), \$11.75 ; Dyer Bay (south) \$10.50 ; total, \$88.77. Per A. M. Haig (Muskoka) : Nipissing, \$34.20 ; Powassan, \$28 ; Sturgeon Falls, \$27.82 ; Callender, \$13.75 ; total, \$103.77. Per D. Perrie (Muskoka) : Strong, \$30.77 ; Sundridge, \$36.35 ; Eagle Lake, \$24.02 ; Gibbbon, \$13 ; total, \$104.14. Per J. S. McKay (Manitoulin) : McColemans', \$10. Per J. Mutch, Little Current, \$10. Per J. McGillivray, Byng Inlet, \$121. Per J. A. Ross (St. Joseph Island) Richard's Landing, \$11. II. Received from friends in other places : Per Dr. Caven, St. Andrew's Church school, Scarboro', \$11. Per Dr. Reid, Scarboro', \$11 ; Oshawa, \$10 ; total, \$21. York Town Line, \$12. Per A. H. Drumm, Beaverton and Mara congregations, \$15.87. Per J. Mutch, Miss Duncan, Mindemoza, \$6. Per D. Forrest, Dundalk, \$2 ; Fraser's Settlement, \$3.35 ; \$5.35. Per W. S. McTavish, Old St. Andrew's, East Oxford, \$4.10 ; Friend, Tilsonburg, \$5 ; \$9.10. Per J. A. Ross, Scotch Block (Ancaster East), \$36.90 ; Barton, \$15.25 ; \$52.15. Per J. M. Gardiner, Big Bay, \$4.75 ; Lake Charles, \$6.95 ; Kemple, \$6.80 ; total, \$18.50. Per J. A. Jaffary, Dixie congregation, \$7.33. Per A. E. Doherty, Knox Church congregation, Scarboro', \$6.50. Per J. Argo, Eden Mills, \$10. Per J. S. McKay, Friends in Thamesford, \$2.00. Per Miss Cunningham, Hayne's Avenue Mission Sunday school, St. Catharines, \$15. Per A. Urquhart, Listowel Sunday school, \$20.

The following students contributed \$1 each: J. S. McKay, Alex. Hamilton, W. S. McTavish, G. Freeman, J. M. Gardiner, W. A. Duncan, J. S. Hardie, Jas. Hamilton, J. Campbell, Robt. McNair, J. L. Campbell ; smaller sums, \$11.29 ; total, \$22.29. J. M. Gardiner, Sarawak, \$6.95.

We take this opportunity of thanking the friends of the society, who, during the past year have helped us by their prayers and aided us by their contributions to carry the Gospel into the more destitute parts of our land. Without such assistance our usefulness would be much more limited, since the fields occupied by our missionaries are either in new or sparsely settled districts. And although the people give liberally of their means for the support of ordinances still few fields are able to meet the full expenses of the mis-

sionary at the end of the summer. That this work may be continued, yea, and our usefulness more extended, we earnestly ask your continued and hearty co-operation. The reports already read by our missionaries have been very encouraging. Truly, "The Lord hath done great things by us, whereof we are glad."

J. S. HARDIE, *Treasurer.*

Knox College, Dec., 10th, 1883.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The third regular business meeting of Knox College Students' Missionary Society was held in the college on Wednesday evening, 12th December, the President Mr. W. S. McTavish in the chair. The attendance was not so large as usual. After devotional exercises the minutes of the last meeting were read and sustained, Mr. A. Hamilton, acting as *pro tem.* secretary in place of Mr. Jas. Hamilton, who through illness was unable to be present, Mr. J. Wilson, who laboured last summer in Manitoba, read a concise and very encouraging report regarding his work in the Big Plain district. In his absence the report of Mr. D. M. Ramsay, who also laboured for the society in Manitoba, was read by Mr. J. S. Hardy. The report gave a detailed account of Mr. Ramsay's work, and was in the highest degree satisfactory. Good work has evidently been accomplished by the zealous efforts of Messrs. Wilson and Ramsay.

The meeting then considered *seriatim* certain resolutions recommended by the committee in reference to the public meeting to be held in January, of which due notice will be given. Mr. D. Perry, student, was appointed to the Strong mission field for three Sabbaths during the Christmas vacation. Before singing the long-metre doxology, the President urged the members present to bring the claims of the society prominently before those ministers and congregations with whom they would meet during the next three weeks. It is earnestly desired that all the students and friends of the society will evince their interest in its success by handing in handsome contributions when they return in January.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church : viz. : A Friend of the Cause, for Home Mission, \$4, Foreign Mission, \$4, French Evangelization, \$4 ; M. O. B., Ottawa, for Foreign Mission, special for Formosa, \$75, also for Foreign Mission, Eromanga, salary of teacher for one year, \$25 ; Kirkwall, additional for French Evangelization, \$2.

THE missionaries of the American Board at Constantinople have issued a brief statement of Christian truth designed to arrest the attention of Moslem readers while exposing the gross historical errors of the recent Moslem attack on Christianity as condemned by its history. The statement is being published in the paper in which the attack originally appeared ; and the statement of the Christians, with frantic efforts of the editor to cover up his blunders, is attracting wide attention in Moslem circles.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

REVIEW.

Dec. 30.]

[1883.]

GOLDEN TEXT.—"The Lord therefore be judge,"—I SAM. 24 : 15.

CENTRAL TRUTH.—The Lord discerns between the righteous and the wicked.

LESSONS FROM THE FACTS OF SCRIPTURE STUDIED DURING THE QUARTER.

I. THE IMPORTANCE OF FIDELITY IN OFFICIAL POSITION.—I. In the parental relation ; seen in the case of Eli the high priest. (a) The act of unfaithfulness ; his indulgence toward his sons. (I Sam. 2 : 29 and 3 : 13.) (b) The evils resulting therefrom ; (1) others made to sin (I Sam. 2 : 17, 29) ; (2) defeat, slaughter, and the capture of the ark. (Sam. 4 : 10-18.) 2. In the kingly office ; illustrated in the career of Saul. (a) The unfaithfulness consists in his failure to carry out the commands of the Lord ; (1) in his impatience at Gilgal (I Sam. 13 : 12, 13) ; (2) in not destroying the Amalekites completely (I Sam. 15 : 12-26.) (b) The consequences are : (1) his own rejection (I Sam. 15 : 23-26) ; (2) the defeat at Gilboa (I Sam. 31 : 1, etc.). 3. In the prophetic and judicial office, as seen in the case of Samuel. (a) As prophet ; (1) he rebukes sin fearlessly (See I Sam. 12 : 16-20 ; I Sam. 15 : 19, 22, 23) ; (2) exhorts to repentance (I Sam. 7 : 3). (b) As judge is impartial and upright. (I Sam. 12 : 5.) (c) The consequences are : (1) the esteem and fear of the people (I Sam. 12 : 4, 18) ; (2) the

turning of the people from idolatry, and their deliverance out of impending danger. (I Sam. 7 : 4, 10-15.)

II. GOD'S WAYS ARE BETTER THAN MAN'S OWN CHOOSING.—I. Man's choosing illustrated in the people's demand for a king (I Sam. 8 : 1-10.) (a) The result shows the folly of pursuing a course that God does not approve ; (1) Saul's conduct toward David and his son Jonathan altogether unbecoming a king ; (2) his disobedience toward God and his folly toward David resulted in the catastrophe at Gilboa. (I Sam. 31 : 1-7.)

2. God's choosing as seen in the appointment of David. (a) David is God's choice, having been : (1) sought out by him (I Sam. 13 : 14) ; (2) pointed out (I Sam. 16 : 3, 12) ; (3) fitted out with the Spirit. (I Sam. 16 : 13.) (b) The wisdom of God evident from the whole history of David ; for—(1) he saves Israel from reproach and defeat by slaying the champion of the Philistines (I Sam. 17 : 38-51) ; (2) conducts himself wisely everywhere. (I Sam. 18 : 1-16.)

III. THE NOBILITY OF LOVE AND THE MEANNESS OF HATRED.—I. The love of friendship—Jonathan's for David. (a) Loved the man whom his father hated. (I Sam. 20 : 32-42.) (b) Loved the man who would supplant him on the throne. (I Sam. 23 : 17 ; 20 : 31.) (c) Loved him for his excellence of character and his brave and noble conduct. (I Sam. 19 : 4, 5.)

2. The love of disinterestedness ; exemplified in the career of Samuel. (a) Does not consider himself or his family when the people ask for a king. (I Sam. 8 : 5, etc.) (b) Instructs the people how to secure prosperity, and promises to pray for them, etc. (I Sam. 12 : 14, 23.) (c) Grieves for Saul when rejected of the Lord. (I Sam. 15 : 11 ; 16 : 1.)

3. The meanness of hatred, as seen in the course of Saul toward David. (a) Hates the man that saved him and his army from the taunts and power of the Philistines. (I Sam. 17 : 38-51.) (b) That ministers to him in his mental disorder. (I Sam. 16 : 23 ; 18 : 10.) (c) That holds a relation to the king entitling him to his esteem and love. (I Sam. 18 : 27, 28.) (d) That possessed qualities of heart and performed deeds of heroism that endeared him to the whole nation. (I Sam. 18 : 5, 16.) (e) That spared the life of the man that hunted his soul to take it. (I Sam. 24 : 1-17.)

A LESSON ON MISSIONS.

[Optional lesson instead of a review.]

Read Matt. 10 : 1-16 ; Luke 10 : 1-12, 17-24.

GOLDEN TEXT.—"God anointed Jesus of Nazareth with the Holy Ghost and with power ; who went about doing good, and healing all that were oppressed of the devil."—Acts 10 : 38.

CENTRAL TRUTH.—Jesus our example in missionary work.

PLAN OF THE LESSON.—An interesting and profitable way of conducting a class exercise on the topic of missions is to adopt the conversational method. The teacher, however, should not do all the talking, and to help the scholars to say something which will aid in deepening their interest in missions, they may be divided into groups of twos and twos ; each group of two being requested to come prepared to give information on some particular branch of mission duties and work.

The subject of missions may be treated under three heads :

- I. THE COMMAND FOR MISSIONS.
- II. THE FIELD OF MISSIONS.
- III. THE SUCCESS OF MISSIONS.

I. THE COMMAND FOR MISSIONS.—Scripture texts setting forth the biblical idea of mission work, and the duty of Christians to engage in it. In the younger classes this may be most effectively done by giving the names of those noticed in the Bible as engaged in missionary service, as Peter, Steven, Philip, Paul, Barnabas, Mark, Timothy, Apollos, and especially the Lord Jesus. Call on the class to recite the Golden Text, the Central Truth, and the great command of Christ. (Matt. 28 : 19, 20.) Give a brief sketch of the missionary labours of any of the apostles or their co-labourers, noticing the encouragements and the great difficulties and discouragements they had as compared with modern missionary workers.

II. THE FIELD OF MISSIONS.—The scholars will be glad to look up and group the facts under this head. For example, one group of two scholars may be asked to ascertain the number of professing Christians in all the churches of America. From this it will be partially seen how large is the field of *home* missions.

But to complete the view, another group of two may be required to ascertain the probable number of scholars in the Sabbath schools of America, and how many are not yet gathered into them. This will show the extent of the Sunday school mission field at home. A third group of two may present facts to show the extent of the mission field in Europe, Asia, and Africa ; another group the same facts in regard to North America and South America, and still another, the mission field of the islands of the sea.

III. THE SUCCESS OF MISSIONS.—The gleaming of facts respecting the success of missions will be a most interesting work for older scholars. One can gain the results of Home Mission work for the past year, or for ten years ; another those of any one of the leading American foreign missionary societies, or all the principlal ones ; another those of the chief British missionary organizations ; a fourth those of Continental societies ; while a fifth may give some special facts as to the remarkable results of missions in the Sandwich Islands, or in Madagascar.

THE WORLD FOR CHRIST.

GOD pity the man of science who believes in nothing but what he can prove by scientific methods ; for if ever a human being needed Divine pity he does.—Dr. J. G. Holland.

OUR YOUNG FOLKS.

THE COBBLER WHO KEPT SCHOOL IN A WORKSHOP.

Did you ever hear of John Pounds? Probably not, and yet he was one of the world's benefactors. He was born in 1776, in Portsmouth, England.

In early life he learned the trade of a shipwright, but was so injured by a fall that he had to abandon this. He then mastered the art of mending shoes, and hired a little room in a weather-beaten tenement, where for a while he lived alone, except for his birds. He loved birds dearly, and always had a number of them flying about his room, perching on his shoulder, or feeding from his hand.

In the course of time a little cripple boy, his nephew, came to live with Uncle John and the linnets and sparrows. The poor child had not the use of his feet, which overlapped each other, and turned inward. The kind uncle did not rest until he had gradually untwisted the feet, strengthening them by an apparatus of old shoes and leather, and finally taught them to walk.

Then he thought how much more pleasantly the time would pass for the boy if he knew how to read and write, and so he began to instruct him. Presently it occurred to him that he could teach a class as easily as he could manage one pupil. So he invited some of the neighbouring children in, and, as the years went on, this singular picture might be seen:

In the centre of the little shop, six feet wide and about eighteen feet long, the lame cobbler, with his jolly face and twinkling eyes, would be seated, his last or last-tone on his knee, and his hands busily plying the needle and thread. All around him would be faces. Dark eyes, blue eyes, brown eyes, would shine from every corner, and the hum of young voices and the tapping of slate-pencils were mingled with the singing of the birds which enjoyed the buzz of the school.

Some of the pupils sat on the steps of the narrow stairway which led up to the loft, which was John's bedroom. Others were on boxes or blocks of wood, and some sat contentedly on the floor. They learned to read, write, and cipher as far as the Rule of Three, and, besides, they learned good morals, for much homely wisdom fell from the cobbler's lips.

Hundreds of other boys who had no other chance—for he gathered his scholars from the poorest of the poor—learned all they knew of books from this humble teacher. His happiest days were when some sunburned sailor or soldier would stop in his doorway, perhaps with a parrot or a monkey in his arms, saying, "Why, master dear, you surely have not forgotten me, I hope?"

John Pounds taught his little school for more than forty years, never asking or accepting a cent of payment from anyone.

At the age of seventy-two, on January 1, 1839, he suddenly died, while looking with delight at a sketch of his school which had just been made by an artist. For many days the

children of the place were inconsolable, and by twos and threes they came and stood by the closed door which in John Pounds's time had always been open to the needy.

A life like this, so lowly yet so useful, contains lessons for us all.

THE HUNTER-MAN.

Three little bears went out one day,
Before the sun got high,
To gather berries in the woods
To make a berry pie.

But there they saw a hunter-man,
Who had a monstrous gun;
He scared them out of all their wits,
And my! how they did run!

They never stopped till they got home,
And screamed it to their ma,
Who said 'twas very dreadful news,
And they must call their pa.

Old papa bear was very brave;
He took his gun straightway,
And hastened with them to the woods
That hunter-man to slay.

But when they reached the berry patch
He laughed aloud to see
That what had caused them such a fright
Was nothing but a tree.

And very much ashamed were they
To know that they had run
Because they thought an old tree-trunk
A hunter with a gun.

SHORT TEMPERANCE SPEECH.

I do not think it best
To wait till I'm a man,
But sign the temperance pledge
As early as I can.

Let's be tectotal boys
Till we grow up, and then,
'Tis my opinion, with God's help,
We'll be tectotal men!

HOW THE EYE IS SWEEPED AND WASHED.

For us to be able to see objects clearly and distinctly, it is necessary that the eye should be kept moist and clean. For this purpose it is furnished with a little gland, from which flows a watery fluid (tears), which is spread over the eye by the lid, and is afterwards swept off by it, and runs through a hole in the bone to the inner surface of the nose, where the warm air, passing over it while breathing, evaporates it.

It is remarkable that no such gland can be found in the eyes of fish, as the element in which they live answers the same purpose. If the eye had not been furnished with a liquid to wash it, and a lid to sweep it off, things would appear as they do when we look through a dusty glass.

Along the edges of the eyelid there are a great number of little tubes, or glands, from which flows an oily substance, which spreads over the surface of the skin, and thus prevents the edges from becoming sore or irritated, and it also helps to keep the tears within the lid.

There are also six little muscles attached to the eye, which enable us to move it in every direction; and when we consider the different motions they are capable of giving to the eyes, we cannot but admire the goodness of Him who formed them, and has thus saved us the trouble of turning our heads every time

we wish to view an object. Although the eyes of some animals are incapable of motion—as the fly, the beetle, and several other insects—yet the Creator has shown His wisdom and goodness in furnishing their eyes with thousands of little globules, and by placing their eyes more in front of their heads, so that these little insects can see almost all around them without turning their heads.

A gentleman who has examined the eyes of a fly, says that the two eyes of a common one are composed of 8,000 little globules, through every one of which it is capable of forming an image of an object! Having prepared the eye of the fly for the purpose, he placed it before his microscope, and then looked through both, in the manner of the telescope, at a steeple, 299 feet high and 750 feet distant, and said he could plainly see through every little hemisphere the whole steeple inverted or turned upside down.

BOYS IN PRAYER TIME.

One of the greatest mistakes that boys of the Sabbath school make is that they have nothing to do with public prayer. This is all wrong. Boys who will kneel by the bedside morning and evening, will not only fail to join in the public services of prayer, but actually whisper and disturb the service.

Do not do so. It is not simply mean and disrespectful to the superintendent and the teachers, but dishonouring to the Great God who hears and answers prayer. Consider a moment: The prayer in the Sabbath-school is always offered for you—for all present. It is an appeal to Christ, the very author of the Word you profess to have come to study. It is insincere to come to the house of God, which is set apart for His worship and for the study of His Word, and then to withhold reverent attention when He is addressed in prayer.

Many of you do not mean any ill; you are thoughtless. But it is wrong. Think of it, and have the true grace and manliness to close the eyes, bow the head, and lift the heart in time of public prayer.—*Child at Home.*

GO HOME, BOYS.

Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street corners and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I was the town, I would give the boys a good, spacious playground. It should have plenty of soft green grass, and trees, and fountains, and broad space to run, and jump, and to play suitable games. I would make it as pleasant, as lovely as it could be and I would give it to the boys to play in, and when the play was ended, I would tell them to go home.

A soft answer turneth away wrath.

A CHEAP CHRISTMAS PRESENT.

Gold and Silver Watches Given Free to Those Sending Correct Answers to Bible Questions.

What a Toronto Newspaper is doing to Encourage Bible Study.

Here is what appeared in a recent issue of Toronto Truth: "Some little interest was manifested in the Bible Questions given some weeks ago and a great deal of satisfaction expressed by the recipients of a handsome gold watch and other prizes we gave. We want more of our readers, and every one else, to study up the Bible, the best of all books; and in order to encourage this study, we offer the following valuable prizes for correct answers to the subjoined questions:

- 1ST PRIZE.—One Gentleman's Heavy Solid Gold Hunting Case Watch, genuine American movement, ordinarily retailed at from \$65 to \$90. 2ND PRIZE.—One Ladies' Solid Gold Hunting Case Watch, retailed at about the same figures as above. 3RD PRIZE.—One Gentleman's Solid Coin Silver Hunting Case Watch, valuable article. 4TH PRIZE.—One Ladies' Solid Coin Silver Hunting Case Watch, retailed at \$15. 5TH PRIZE.—One Aluminium Gold Watch, retailed at about \$1. 6TH PRIZE.—A handsome Nickel Silver Waterbury Watch, which retails at \$5. 7TH PRIZE.—A handsome Solid Gold Gem Ring, retailed at \$5.

The above prizes will be given to the first seven persons giving the correct answer to all of the following five questions:— 1.—The shortest verse in the Old Testament. 2.—The shortest verse in the New Testament. 3.—The number of Books in the Bible. 4.—The number of Chapters in the Bible. 5.—The number of Verses in the Bible. The Apocrypha is not included in the term "Bible."

The following are the conditions attaching to this competition:— Each competitor must, with his or her answers, enclose \$2, for which Truth will be sent to any desired address for one year. Competition is open to old or new or non-subscribers. In the case of old subscribers, their term of subscription will be advanced one year. Each question must be answered correctly to secure a prize. The first seven persons sending correct answers to all the five questions will win the prize. The competition will remain open till New Year's day. The name of the winners will appear in Truth of January 5th, 1884. No information beyond what is contained herein will be supplied to any competitor. Now we want to give these valuable watches to some one. Who will be first?

As we have had Truth on our exchange list for some time past, we can conscientiously say it is one of the best family papers printed. Its tone is good and pure, its selections carefully made, and its stories of a very high order. It is a 28-page Weekly Magazine, containing in each issue 2 full size pages of newest music, either vocal or instrumental; two or three very fascinating serial stories; a short story; short, pointed, witty editorial paragraphs on current events; illustrations of the latest English and American fashions with letterpress descriptions; a Young Folks' Department; Health Department; Ladies' Department; Temperance Department; Sport Department; besides a lot of Miscellaneous reading. Just the paper to interest every member of the family. Address S. FRANK WILSON, Publisher, Truth, Toronto, Ont. Sample copies sent free for five cents. Annual subscription, \$2.

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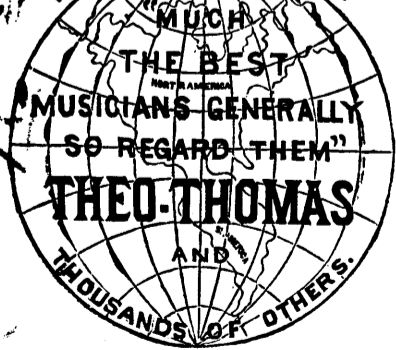
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PETERBORO.—In Mill Street Church, Port Hope, on the third Tuesday of January, at ten a.m.
MONTREAL.—In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.
HURON.—On third Tuesday of January, at Brucefield Union Church, at half past ten a.m.
OTTAWA.—In Knox Church, Ottawa, on the first Tuesday of February at half past seven p.m.
STRATFORD.—In Knox Church Stratford, on the third Tuesday of January, at ten a.m.
QUEBEC.—In Sherbrooke, on the third Tuesday of March, at ten a.m.
BARRIE.—At Barrie, on the last Tuesday of January, at eleven a.m.
LANARK AND RENFREW.—In Arnprior, on the last Tuesday of February.
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