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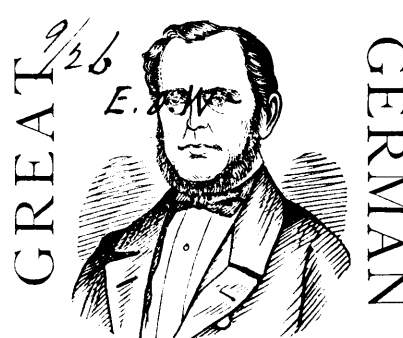
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VOL 15.

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Notes of the Week.

THE 18th day of May, 1843, is memorable in the ecclesiastical history of Scotland. The religious movement that made so impressive a manifestation that day has produced indelible results. Its influence was felt throughout the world. It will soon be fifty years since the Free Church of Scotland began to exist as a separate institution. Many great changes have taken place in the course of these years. Most of the fathers of the Disruption have passed away. Few remain. But the Church, which by some was reckoned at first a perilous experiment, not only survives, but flourishes with increasing strength. It is proposed to mark the jubilee year by wiping out all the debt of the Church property.

LAST week the death of the Hon. Adam Crooks, formerly Ontario Minister of Education, was announced. Over a year ago it became painfully apparent to his friends and physicians that owing to an insidious disease, his mind had become clouded, and that his days of usefulness were over. He was placed under treatment in an American institution specially designed for the cure of patients suffering from mental aberration. From the first but little hope of improvement was held out, and now the end has come. Mr. Crooks was a man of high and honourable character and greatly esteemed by all who knew him. He received his education at Upper Canada College and Toronto University, where he took high honours. He entered public life as M.P.P. for West Toronto in 1871, and held office in the Ontario Government till his health failed. The first restrictive license act passed by the Legislature bears his name, and in his official capacity he rendered good service to the cause of education.

THE East is usually reputed to be the abode of wise men. Many such are known to reside in Montreal, but it is equally apparent that some of their fellow-townsmen act very foolishly. No sooner has the small-pox epidemic, which has wrought such havoc, subsided than obstinate *doctrinaires* set about the formation of an anti-vaccination league. When the advantages of such an obvious, precautionary measure have been so clearly demonstrated, and the unreasoning prejudice against it was being beneficially modified, these men must step to the front and once more seek to arouse slumbering animosities. Men are entitled to their opinions, however absurd they may be, so long as they are harmless; but when their adoption means danger to their dupes and to the community at large, it is high time that they should be looked after. Instead of taking up the role of objectors, let them propound a better scheme for the prevention of the loathsome disease than that now adopted by all reputable physicians, and when they succeed in doing so, they may, for the first time, expect a respectful hearing.

THE Congregational ministers of Chicago have taken the pains to inform themselves directly concerning the views entertained by socialistic agitators, who are very active in the large centres of population.

Those bent on the overturning of the social fabric are invariably foreigners. The native American is too practical to concern himself with the irrational theories of misguided enthusiasts or the lurid denunciations of more culpable schemers, who contrive to live at the expense of their deluded followers. A German socialistic editor responded to the invitation to meet with the Chicago Congregational divines, to whom he expounded his views with refreshing frankness. He said there were half-a-million Socialists in the United States who believed in anarchy and a resort to force to accomplish their levelling process. He said that marriage, as practised to-day, was simply concubinage, and that when the socialistic revolution occurred free love would prevail. That the half-million alleged Socialists are prepared to endorse the views of this radical editor does not appear; but when workingmen bend their energies to the promotion of their moral, spiritual and social well-being the vocation of the professional agitator ceases.

DR. F. R. BEATTIE, of Brantford, has an able paper on The Design Argument—its Scope and Import, in the last number of *Knox College Monthly*. The following extract will indicate the position he very properly takes: A review of the history of theistic discussion will show that the value of this argument has been variously estimated. At times, perhaps, too much has been expected from it, for it is to be remembered that it is not the only line of proof by which the belief in the divine existence is established. In modern times the design argument has fallen into bad repute in certain quarters, and then the theistic position has lost useful elements of proof. The Cartesians, in their zeal for ontology and cosmology, almost ignored teleology, and Descartes himself thought the design argument of little value. Then Kant in his famous "Critique" did much to destroy its good name during the last century. It is a hopeful sign of the thought of the present generation to find this argument receiving earnest and respectful attention, for, in some respects, it is the most convincing of all the proofs of the divine existence. During the present century vast advances have been made in scientific research. Sometimes the facts brought to light thereby have been used as weapons against teleology, and in certain quarters the scientific spirit has been inclined to look on final causes with but ill-concealed scorn. Theism, however, may really rejoice in every advance true science makes, since in every established scientific fact she finds new material to fortify her position.

MR. JOHN HALLAM, who has paid a recent visit to England, in a communication to the *Globe*, notes the changes coming under his observation. He speaks very plainly and forcibly on a much needed social reform. I find, he says, the working classes are getting more alive to their own interests. The evil that is crushing thousands in Great Britain is rum, beer and whiskey, notwithstanding the numerous counter-acting aids. The grim fact stares Christian England in the face that the sufferings of the poorer classes are mainly due to drink. I was told by some mill-owners that if only fifty per cent. of the money spent for intoxicating liquors was spent upon the actual necessities of life, such as clothing and proper food, every cotton and woollen mill in England could run full time, and every man, woman and child would be comfortably clothed and fed, and every one capable of working would have full employment. When will the day come when the people will see the subject in this light? What are the preachers of the Gospel of Christ and social reformers doing in this line to accomplish so desirable an end? The people have good times in their own hands. Fair Trade, Free Trade, National Policy and other remedies will do nothing in comparison with giving up spending their hard-earned wages in drink, and spending the money in everything that will make their wives and families comfortable and happy without degrading their manhood. But there are signs of improvement; the

masses are beginning to think and act for themselves. Who would have thought twenty years ago that workingmen could have been elected to be municipal councillors and school trustees?

EDINBURGH, says the *Christian Leader*, has lost one of the most genial, as well as useful and highly respected of her citizens, and the Free Church a modern elder, by the death, on Thursday last, in his sixty-fifth year, of Mr. David Dickson, J.P. The author of a practical little pamphlet on the duties of the eldership, which has been reprinted in the Australian colonies, he exemplified in his life the high ideal of the office presented so impressively: that anonymous messenger to his brethren; and not only in the New North congregation, of which he had been session clerk since 1853, but also in the General Assembly, and on many of the Church's standing committees, he will be greatly missed. The oldest elder of the congregation to which he belonged, he was also its historian; and from his able pen proceeded the sketch of Dr. C. J. Brown, which appears in "Disruption Worthies." In the municipal affairs, as well as the educational and philanthropic institutions, of his native city, Mr. Dickson took a warm interest. For several years he sat in the town council, and under the provostship of his friend, Mr. Duncan McLaren, he occupied the office of city treasurer. A member of the school board, he interested himself warmly on behalf of the poor; and one of his latest contributions to our columns was a touching appeal founded on his intimate personal acquaintance and sympathy with struggling but high-spirited parents, who found it almost impossible to pay school fees, and yet could not endure to be branded as paupers. Along with his brother, Mr. William Dickson—whose name is also honourably identified with the Free Church—he had for well on to half-a-century conducted the wholesale stationery business which they inherited from their father. One of his sisters was the wife of Dr. Andrew Bonar, the biographer of M'Cheyne, and another was married to Rev. Mr. Grant of Cavers.

A FEW weeks ago we called attention to the fact that Fulton County, Georgia, had by a good majority voted for Prohibition. Those interested in the drink traffic are very unwilling to accept the result. The *New York Independent* says: The liquor men in Fulton County, including the city of Atlanta, have made a desperate effort to set aside the result of the recent election in that county. The Prohibitionists won the day by a majority of 228 against the rumsellers and their allies. These rumsellers first applied to Judge McCay, of the United States Court, for an injunction forbidding the Ordinary from declaring the result of the election; and the judge, after granting a temporary injunction until he could hear the arguments on the merits of the case, declined to make the injunction permanent. They then applied to Judge Clarke, of the State Superior Court, and he has just rendered a decision similar to that of Judge McCay. The Ordinary at once signed and filed the election returns; and this leaves nothing to be done but to publish the result of the election once a week for four successive weeks, and then Prohibition will be the law in Fulton County, Georgia, unless the Supreme Court of the State should in the meantime interpose its authority, and otherwise determine. If local option finally triumphs, as we hope it will, in Atlanta, which is the stronghold of the rum-power in Georgia, then it will ere long sweep the whole State. It has already conquered the larger part of the State; and what remains is to still achieve a like success in those counties that contain the principal cities thereof. The principle of local option has been a grand success in the South, and is still marching onward to greater victories. It has done far more for the temperance cause than the political party action of the Prohibitionists in the Northern and Western States. We think that these Prohibitionists would do well to study the temperance campaign at the South. It certainly has been an effective movement, and promises well for the future.

Our Contributors.

*SOME PEOPLE AND SOME THINGS IT
WOULD BE WELL IF THE NEW
YEAR MADE NEW.*

BY KNONONIAN.

With a good many people the only new thing about the New Year will be its date—1886 instead of 1885. Even that will not be altogether new at first, for nearly everybody will write 1885 for a time and score it out and put in 1886. Now it is highly desirable that the New Year should bring in something more than a change of figures—a change, in fact, of only one figure. It would be a great thing if the New Year could make some men new.

Here, for example is a member of the Crank family. What a blessing it would be if the New Year could straighten him out and make him a new man! His whole lifetime has been worse than wasted, not because he is really a bad man, but simply because he has been a crank. Now, if that man would begin with this year and try to act on common-sense principles for the remainder of his days, he might yet do something in the way of redeeming the time. It is doubtful, however, if the New Year will do anything for him. A prominent city pastor is reported to have said that a certain power will "straighten out any crank in six months." That statement may be questioned as a matter of fact and as a matter of theology. Who ever saw half-a-dozen instances of ingrained cranks being turned into good, sensible men? As a matter of theology the power alluded to sanctifies what it finds, and if grace finds a man a crank he is almost certain to remain a crank. Still, if every crank would begin this year with a firm resolve to be less cranky, and if he would invoke the power alluded to, he might straighten out a little, and in that case 1886 would really be a *New Year* to him. It would also be a *New Year* to everybody that has to come in contact with him.

Here is another man that might make 1886 a *New Year* with great advantage. This gentleman is a specialist in the moral reform business. He has a mission to banish tobacco, or to put an end to tea-drinking, make people quit eating meat, or something of that kind. Perhaps he conceives that he was sent into this world for the special purpose of standing sentry at the human nose, and preventing the owner from putting snuff into his own nasal organ. Perhaps he imagines that he has a commission to put an end to skating. Perhaps he belongs to that class who, according to Talmage, believe they are certain to go to heaven if they can jump clear of a whiskey barrel. Now, if a man of this kind would begin the year by finding out that one always minimizes his usefulness by riding a hobby and increases it by fighting the devil along the whole line, this would be a *New Year* to him and he might probably become a new man this year.

Here is a third man who sorely needs the quality of newness. He has been a fighter all his days—probably he was constructed on a pugilistic basis. Perhaps he was placed in adverse circumstances, and fighting his way made him a fighter all round. Possibly, he began by opposing everything for mere amusement and grew into an Ishmaelite before he knew. Whatever be the cause, his life has been one of strife and, having been one of strife, was a bad one for himself and everybody he came in contact with. If he could turn a new leaf at the beginning of this year and live a peaceful life, 1886 would certainly be a *New Year* for him.

Here is a young man who leads a butterfly kind of life. Perhaps it is unfair to the butterfly to make the comparison; but as the butterfly won't be here for some months we will take the risk. So far, this young man thinks that the main occupations of life are dancing, flirting, skating, playing lacrosse or base ball, wearing good clothes, cultivating an incipient moustache, and parting one's hair in the middle. If that unfortunate youth would wake up and be somebody and do something, this year, 1886, would certainly be a *New Year* to him.

There are several other kinds of people that would be none the worse for being done over and made new at the beginning of the New Year. In fact, we would all stand some doing over, and be all the better for it. The man who thinks he does not need any improvement needs it most. About the worst men on this

footstool are the perfect men. There is only one being on this earth that needs to be changed more than a perfect man, and that is a perfect woman.

Passing from men to things, are there not some things in, say, our church life that it would be well to make new at the beginning of a New Year?

Some congregations take up their collections for the Schemes of the Church by a plate at the door. The plate is right enough, but there is almost nothing put on it. The result of that way of working is a collection so small that if you divided the collection by the number of members in the congregation, the quotient is so small you cannot see it. Sometimes you cannot see it because it isn't there. There is no power in figures to express how little some of our congregations do per Sabbath for some of our Schemes. Now would it not be well if the session should begin the New Year by adopting a new method for taking up collections. A year of good collections would certainly be a *New Year* for some congregations.

Here is a congregation in which the service is conducted in such a way as to repel some fairly good people and make many others feel uneasy, though they do not say anything. As a plain matter of fact, apart from what anybody may think or say about it, the singing is perhaps very bad, or the sermon is too long, or the other parts of the service are badly conducted, or for some reason or other the service is considered by a large number of fairly good people as something to be endured rather than to be enjoyed. Some who are perhaps not specially wicked remain away, and a good many who come as a matter of duty are conscious that there is something about the service that might be greatly improved. Now would it not be a good thing for those who are responsible for the spiritual welfare of that church to hold an earnest and prayerful consultation and try to improve their service? Why not? Are they not bound in duty to do so? A frank discussion of the situation might go a long way toward a remedy.

Far be it from us to say that much, if any, attention should be given to the talk of a few cranks, hobby-horse men, specialists, chronic grumblers, old-time pugilists, soured persons, fault-finders and out-of-the-way people of that kind. The office-bearers who pay any attention to them are not wise. But we mean cases in which people, as good as any other, think some moderate changes, wisely made, would be an improvement. If the new thing needed is a good thing why not have it with the New Year.

Is anything necessarily bad, simply because it is new? Is anything necessarily good simply because it is old? Sin is old. And then it should be remembered that many things that are new to us are not new to everybody. We have heard people vigorously denounce certain things as innovations that other Christians quite as good as any of us had been familiar with for a hundred years. The right spirit in which to pass out of the Old Year into the New is the spirit that says, "I am anxious to be a new man, or at least a much better man, in 1886, and I am willing to adopt any new method of working during 1886 if there is reasonable ground for believing that the new is better."

SAINT JOHN, N. B.

ITS LOCATION, TRADE AND ECCLESIASTICAL SURROUNDINGS.

St. John, the commercial capital of New Brunswick, is advantageously situated on the Bay of Fundy, and is almost surrounded by water. Its first settlement by U. E. Loyalists began about one hundred years ago. Their memory being still highly esteemed, the centennial of their advent was celebrated about two years since.

Since the destructive fire of eight years ago, which almost laid the entire city in ashes, rapid progress has been made in rebuilding. The old frame structures have given place to handsome cut stone and brick residences, which vie with those of Western cities, whilst the wholesale and retail warehouses bespeak both taste and enterprise.

The staple trade of the Province is lumber, or, as the people here say, "spruce deals are at the back of everything," for, when lumber is brisk, everything is lively, but when it is dull, the bad effects are felt all around. There is a large mercantile trade carried on in the city; the merchants are smart, live business men, and might be considered to be in advance of

those in Nova Scotia and Prince Edward Island. Saint Johnians are justly proud of their city and Province, and it is refreshing to hear their pioneers and politicians trace its history, development and wealth. The trade of the city, some years ago very large, has been turning into different channels. In former times, ship-building was carried on to a large extent, and St. John was looked upon as the Liverpool of Canada, but as buckboards, ox-teams and slow boats have given place to the iron horse, so wooden ships have fallen into disuse, the liner to make way for the better and faster iron-clad steamer.

To say that the people are contented and happy would be saying too much, as there are still political problems to be settled; the golden period of universal contentment is still in the distance. The party in power laud the country to the skies, and the opposition, or defeated party, say that it is going to the dogs. The latter say that the country is overtaxed, consequently poorer, although they maintain that there was quite a plethora of cash in circulation at the last by-election, that everyone seemed to have enough and to spare. With such seeming prosperity it is absurd to talk of bad times and scarcity of money.

Several important improvements have lately been made, such as the new Intercolonial Railway Station, the Cantilever Bridge, by which the trains on the New Brunswick and the Maine Railways can get into the station, and passengers by the Halifax and Quebec trains can proceed on their journey without interruption, thus saving the inconvenience of crossing to Carleton by ferry. Several of the public buildings are very fine, among which might be mentioned the custom house, post office and New Brunswick Bank.

PRESBYTERIANISM,

if not lengthening its cords, has been strengthening its stakes. Corresponding to the seven Churches of Asia, including the Reformed Presbyterian Church, there are seven churches here, all now supplied with pastors. The extended vacancy and financial troubles of Calvin Church seem to be bridged over, and a few weeks ago the Rev. A. Macdougall, formerly of St. Andrew's, was inducted pastor, with fair prospects of success. Mr. Macdougall is an able preacher, and the sincere desire of everyone is that Calvin Church may now take its place alongside the other active churches in the city.

ST. STEPHEN'S CHURCH,

of which Rev. Dr. Macrae is pastor, has made an important addition to its church building. A brick school room was lately dedicated, which cost over \$4,000. Of that sum there only remains a few hundred dollars of debt, which, it is expected, will soon be wiped out.

The other churches in the city are doing well; Sabbath schools and young people's associations, temperance, Christian endeavour and other societies are flourishing, and although there are no boys of ten years of age publishing sermons, as was stated to be the case, in a religious periodical, of a minister's son of that age in the States, still the Sabbath schools are up to the average standard. There are no burning questions of heresy, nor any minister showing his learning in trying to prove that man is descended from a monkey.

ST. DAVID'S.

This church was built since the fire at a cost of over \$40,000, of which only about \$12,000 remain as a debt. The pastor is the Rev. George Bruce, M.A., a graduate of Knox College, and formerly of St. Catharines, Ontario. Under Mr. Bruce's care the congregation continues to prosper. It was the Communion Sabbath. There was a large congregation present; fourteen new members joined. Some of these were from another denomination, some from other churches and others by profession of faith. The services throughout were instructive. The sermon proper had special reference to the occasion, and while there was no display of rhetoric or eloquence, there was a rich vein of thought running through the discourse. Such preaching cannot fail to promote the spiritual and intellectual improvement of the hearers, and edify the body of Christ. A noteworthy feature in the St. John congregations is the attention given to the psalmody of the Church. The music in St. David's is excellent, and for some years has been efficiently conducted by Mr. Binning, with an accomplished lady as organist. I noticed that the hymn book used was not the same as that authorized by the Church, but the same as in St. James' Square Church, Toronto. Now, this is

very inconvenient for strangers, and if I mistake not, one of the reasons for bringing out a hymn book under the authority of the Church was that we might have uniformity, and I think that two such important congregations as St. David's in St. John, and St. James' Square should fall into line.

Mr. Bruce has a manse that is well looked after. I think the Church generally has not a proper estimate of the services rendered to the cause of religion by our minister's wives. Many of them, under the most trying circumstances, are rendering valuable service not only to the congregations in which they are located, but to the cause of Christianity generally "Help those women who labour," whether on the platform, Sabbath school, or in the home circle.

THE REV. JOSEPH COOK.

This able, philosophic di.ane delivered three lectures in the interests of the Young Men's Christian Association which were liberally paid for, as every sermon and lecture should be, but it is difficult to see why a man should get as much from such an association for three lectures as some of our hard working, faithful ministers in the country would probably get for six months' hard work. This is an age of social problems. The lectures were but thinly attended, especially the best one on "Alcohol."

FREDERICTON.

About four hours' ride on the New Brunswick Railway brings you to Fredericton, the capital of the Province, with a population of between five and six thousand, at which figures it has stood for some years. Stratford in Ontario would seem to have taken a rather unfair advantage of this little city, by making away with the euphonious title of the "Baby City," as Fredericton is the smaller of the two and is justly entitled to the honour.

THE SCOTT ACT.

This is the first city where the Act was carried, and it has been submitted twice for repeal, but without success. The second attempt was made lately, when the Act was sustained by a majority of thirteen. It cannot be said that the Act has been a success in Fredericton. The law has not been enforced, and liquor can be had, it is said, in as many places as before the passing of the law.

PRESBYTERIANISM.

There is one vigorous church here, well equipped and doing good work under the pastorate of Rev. A. J. Mowat. Four years ago the congregation, feeling the necessity of more and better seating accommodation decided on building a more modern church on the site of the old-fashioned structure which did good service in the long years that are past. The building, a very handsome one, is nearly finished, and will be opened on the 10th inst by the Rev. Dr. R. F. Burns, of Halifax and Rev. Dr. D. McRae, of St. John, N. B. The new church will seat about one thousand, and will be finished in good style. A new organ will be placed behind the pulpit, where there is a neat gallery for the choir. The pastor, Rev. A. J. Mowat, and the congregation of St. Paul have shown much pluck and energy in bringing the undertaking to such a successful issue. The new church will do much to strengthen and extend the cause of Presbyterianism in the capital of New Brunswick. The old building is placed in the rear of the new one and will be used as a hall for Sabbath school and other purposes.

Presbyterians worshipped here as early as 1829, when it was decided to erect a church, the first pastor being the Rev. Ebenezer Johnston, who was succeeded by the Revs. Dr. Brooke, Messrs. Wishart, Halley and Caven, formerly of Yilsonburg, Ontario. The present pastor, as already stated, is the Rev. A. J. Mowat, a native of this Province, who was inducted in January, 1880. K.

CHRISTIAN MISSIONS AND SOCIAL AND COMMERCIAL ADVANCE.— MANCHURIA.

BY PROFESSOR CALDERWOOD.

Evidence is accumulating in a most striking way in proof of the wide and deep influence of Christianity on the non-Christian nations in whose territories the missionaries of the Cross have been settled. In accordance with the belief and expectation of the friends of Christian missions throughout the world, it is being demonstrated that besides the direct results indicated by acceptance of the Christian faith, the

moral and social condition of the native population becomes perceptibly advanced, and their commercial relations with the nations representing Western civilization become greatly extended. In attempting to keep our readers acquainted with the progress of Christian missions, as conducted by all Christian denominations, we desire, as a contribution to fuller knowledge, to present as well some proof of the immense value of attendant advantages carried surely into the homes of the native races, whose condition has awakened our Christian sympathy.

We have, fortunately, the opportunity of presenting evidence of the kind referred to, as bearing upon Manchuria in China, just at the time found to be exceedingly opportune when our Mission Board has resolved to concentrate the United Presbyterian Mission to China on this province of the empire. This evidence will be valued all the more that it comes embodied in official commercial reports, and may therefore be taken as at once cautious and disinterested.

The source from which the information now to be communicated to the Church is taken is one of the commercial reports submitted by British consuls in foreign parts to her Majesty's Government. It appears under the heading of "China No. 6 (1885), Trade Reports." Its distinctive title is—"Commercial Reports by her Majesty's Consuls in China. 1884. Part II. Presented to both Houses of Parliament by command of her Majesty, August, 1885." This document has been alluded to, among other newspapers, by the Edinburgh *Scotsman*, on September 3, and fuller knowledge will deepen the Church's sense of its value. Of the commercial reports thus presented, we select for notice that from Newchwang, written by Christopher Thomas Gardener, H.M.'s Consul at Newchwang, where our missionaries, Messrs. McIntyre and Webster, are located. This document bears date March 15, 1885, and applies to the Province of Manchuria, for which Newchwang is the port.

The boundaries of the country are thus described by the consul. "The consular district of Newchwang consists of Manchuria (which is now divided into three provinces . . .), and is bounded on the north by the Amur River . . . separating it from Russian Siberia; on the east by the Ussuri River, Hinka Lake, and White Mountains, separating it from the Russian Province of Primorsk; this boundary was fixed in 1860. . . The Hinka Lake is about sixty miles long, and is in summer navigated by steamers; for five months it is covered with ice, which in winter attains the thickness of three feet. . . On the south it is bounded by the Tumen and Yaloo Rivers, separating it from Corea; by the Yellow Sea, and by the Gulf of Siastung. On the west it is bounded by Chihli and Eastern Mongolia. . . the consular district of Tien-tsin" (p. 143). The proximity of Russian Siberia will be noted. United Presbyterians will not regard the fact as stimulating jealousy of that Power, but as warning us that in rivalry of trade, the true course for securing the friendship of the people for the British flag is to show the deep and unwearied activity of Christian sympathy. The reference to the intense cold will remind our church members at home of the comforts which our missionary needs to have provided, as it will indicate to our woollen manufacturers what they need to provide of strong, warm, durable texture, if they are to compete with the costly furs, or, by-and-by, to cope with the diminishing supply of furs.

Fortunately for the prospects of our China Mission, now to be concentrated in Manchuria, where Mr. Ross and Mr. McIntyre have done noble pioneer work for the mission, now admirably reinforced, civilizing influences have been steadily increasing over the province for several years past, under the Chinese Government. Our consul reports with satisfaction "the great improvement that has taken place in the government" of a territory long seriously disturbed by robbery and violence. Such was the state of things formerly that he tells us that "field-labourers had their matchlock or spears strapped across their backs while working in the field." This state of things continued for a considerable time after the War of 1859. But such has been the advance within the last sixteen years that our consul can say: "At present, with regard to our immediate neighbourhood, in no part of the Chinese Empire does greater peace reign; crime is rare, and the people are specially friendly to us." He also quotes from the mili-

tary governor, Ching Yu, who declares that "the gradual improvement that has manifested itself in the country generally may be attributed to the zeal and adherence to rule that has been the feature of each successive governor's administration since the first year of the present reign, 1874." Even as to the territory on the extreme east, separating China from Corea, our consul says: "With regard to this portion, which not long ago was a neutral belt of forest between China and Corea, and a sort of Alsatia and refuge of criminals, the Rev. John McIntyre, a missionary belonging to the Scotch United Presbyterian Mission, who visited there last autumn, has written thus: "At first this was a no-man's-land, a wild backwood infested within the last ten years by sturdy bandits to suppress whom it took 3,000 foreign-drilled Chinese troops. Even on this journey I heard the people speak enthusiastically of the splendid discipline and courage of these men. The country now is completely settled" (pp. 145-147).

Our readers will see how favourable is this maintenance of order and peace to our mission in Manchuria, where Mr. Ross at Moukden, and Mr. McIntyre at Newchwang, have done great and good work; where Dr. Christie at Moukden has been commending Christianity by the exercise of the healing art; and Miss Pretty has been teaching the children, while Mr. Webster has entered with ardour on the work of evangelization at Newchwang; and whether the Rev. A. Westwater and Dr. A. M. Westwater (just ordained an elder, before his return in restored health,) are to go from Chefoo. Our Church has reason to rejoice in the prospect of growing influence in a district upon which our mission to China is now to be concentrated, in concert with the Irish Presbyterian Mission, and which we confidently anticipate is soon to be to us as a Rajpootana, a region being steadily supplied with all the blessings of Christian teaching and Christian love.

We are anxious that our readers should know what is the judgment of a competent and disinterested witness, such as her Majesty's Consul at Newchwang, regarding the influence of Christian missions in Manchuria. This we are fortunately able to gather from an appendix (ii. p. 183) devoted to the subject, and from which we take the following extracts, showing the position both of the Roman Catholic and of the Protestant Mission: "At present there are two forms of Christianity being presented to the people of Manchuria—the Romish, of which the European missionaries are French, or under French protection, and the United Presbyterian, of which the missionaries are British" (p. 183). The Romish Mission has been much longer established than our Protestant Mission, having existed for over fifty years; several of the missionaries having sacrificed their lives during troublous times. "During the past few years great progress has been made by the Romish missionaries; handsome Gothic three-naved churches, with houses and gardens for the missionaries attached to them, now exist" (p. 183), in eleven places. "In many other spots there are churches built in native style." According to the returns for 1884, quoted by the consul (p. 185), the Roman Christians number 12,530; parishes, twenty-two; churches, forty-two; Christian communities, 116, boys in school, 560; girls, 635; children in orphanage, 219; medical establishments, two; educational farms, three; European missionaries, twenty-five; native priests, four; native catechists, six; European sisters, eight; native sisters, fifty; converts baptized, 497; dying children of pagan parents baptized, 4,798; children of Christian parents baptized, 580.

(To be continued.)

THE PROPOSED NEW PROFESSOR.

MR. EDITOR,—I beg to join with your correspondent, "Enquirer," in your last issue, in asking whether the action of some of our Presbyteries—notably those of London and Paris—regarding the remit requesting them to nominate a new professor for Knox College is competent? I do not know what may be "Enquirer's" view of the matter, as he has not stated it. With your permission I will briefly state my own with the hope that some one better posted on the subject may explain.

In common, I believe, with many friends of Knox College, I feel considerably embarrassed with the request as submitted. It seems to me unfair that it should be put before Presbyteries in the form in which

it is now presented. Presbyteries claim the right, not simply to nominate professors to new chairs, but to decide whether such new chairs should be established. This was the subject of an overture to the Assembly of 1884 (see Acts and Proceedings, pp. 24-26), and, while there was no definite legislation on the subject, the feeling was manifestly strongly in favour of the view presented in the overture.

In these circumstances it is doubtful whether last Assembly in deciding the main question as to the erection of the new chair without reference to Presbyteries, while remitting to them the nomination merely, acted wisely or in accordance with the views of the Church as a whole, which will be called upon to support the new professor if appointed.

This, however, might be overlooked; but there is a practical difficulty to many who do not think it to be for the interests either of Knox College or the Church that a new chair should be established at present, or that the proposed arrangement is at all likely to strengthen the college or to materially increase its efficiency. What are these people to do? The main question on which they think they should have been consulted is decided for them, and in a way they do not commend. If they make the nomination they are endorsing and helping to carry out what they do not approve of. If the course taken by the Presbyteries of London and Paris is competent, it opens a plain path for those who think as above indicated. While it does not exactly meet the Assembly's remit it seems to be at least as competent as the remit itself, and the only consistent course left for those who do not approve of the proposal as a whole.

There are difficulties of a financial character in the way of increasing the liabilities of Knox College at present; but to these I do not refer. Probably these would be overcome if the Church were in hearty sympathy with this movement, but if not they will only be increased. There is, however, a feeling prevalent in some quarters which one refers to with reluctance, but the statement of which may help to clear the atmosphere, viz.: that this whole movement has been got up too much in the interests of an individual, so that the interests of the Church are in danger of being sacrificed or overlooked. The supporters of Dr. Proudfoot's candidature are, I think, mainly responsible for this. Presbyterians are not the sort of people to have a man thrust upon them in either a congregation or a college chair. The letter of "Justitia" in your previous issue is an illustration. Such advocacy seems ill-judged and offensive, and more likely to defeat than promote its apparent object. If this matter were discussed from a public rather than from a personal standpoint, it seems to me it would be in better taste and likely to lead to a more satisfactory issue.

A.

[Our esteemed correspondent, when he approaches the personal aspect of the question under discussion, is labouring under a mistake. Does he mean to say that Dr. Proudfoot is incompetent for the position for which he has been named, or that the Church is in honour bound to pass him by? The desire for a new chair did not originate with anybody's friends in particular, but mainly with the students and the friends of Knox College. Much is made of the bad taste of mentioning Dr. Proudfoot's name, while little is heard of the worse taste of using that gentleman's name in the private canvass against him. When honour and good taste go together well and good, but if a choice has to be made between the two we prefer the former. —ED. C. P.]

MORAL SUASION.

MR. EDITOR,—Although we believe that the legal and moral right of society to protect itself against the effects of drunkenness by suppressing the liquor traffic is not open to intelligent challenge, it by no means follows that moral suasion is obsolete or less effective in its proper place than it ever was. Mr. Tassie and the class of reformers he represents, together with the liquor-sellers whose trade they uphold, are greatly exercised lest the Church should abandon moral suasion, and avow confidence in nothing short of legal enactments. It is not quite clear to us whether their solicitude springs from a wholesome fear that in this way we are coming nearer to the core of the liquor curse and to better purpose menacing its life, or from a pious regret that we thus proclaim our want of faith in moral means and are voting the old Gospel an insufficient instrument in human recovery.

It is quite touching to see the amount of piety and zeal for the honour of the Gospel that can be developed even among those who ply the most godless and soul-destroying traffic that is legalized on this planet, whenever those who oppose them advocate legal measures. They seem to have boundless faith in the traffic's inherent power to deaden moral sensibility and make the human conscience impervious to the appeals of the Gospel. Hence they believe they can combat all the moral elements in this struggle with the most encouraging prospects of success. But the moment legal enactments are mooted the cry is raised that we are dishonouring the Gospel of Christ and discrediting its efficacy and power. But our dear friends may calm their fears. We do not, either as Christian citizens or as teachers of Christian truth, forget or undervalue this important branch of temperance work. While we strongly advocate legal suasion for the drunkard-maker, we no less ply with moral motives the drunkard himself. The drunkard's soul, as well as his body, is in peril; and it is this awful fact that should stir the Church to action, and arouse the soul of every Christian man. And, as the State must deal with this question so far as it affects the well-being of society, so must the Church deal with it in its relation to the well-being of the soul.

I am far from saying that this is the only sin against which the Church is to battle. There are sins whose outward effects are not so visible, and whose victims, perhaps, live and die in the odour of sanctity. These sins are gnawing at the very vitals of the Church of God and destroying the moral stamina of the nation. Selfishness, worldliness, impurity and consuming greed are slaying their tens of thousands within the very precincts of the sanctuary. But I do say that intemperance has not only its special allurements and dangers, but in its very nature affords facilities for special attack and for distinct organized resistance. It is not a natural but an acquired vice; and that is a most important distinction, for it is, therefore, plainly within the limits of possibility to exterminate this vice with its terrible train of sad results. It is more a public vice than a private one, and seldom is the chief offender the principal victim, for the drunkard generally burdens society and beggars his household. On these and similar grounds might this evil be singled out for special condemnation in a Christian pulpit, and men specially warned against its allurements. Wherever philanthropic movements touch the spiritual sphere, and have a bearing both on temporal welfare and immortal destiny, they cannot be ignored by Christian teachers.

If I am asked why the Saviour and the New Testament writers did not give forth more distinct utterances on this question, I reply that drunkenness was not then, especially in Palestine, the great social and moral crime that it is with us to-day; and alcohol in its separate state, and, consequently, distilled liquors, did not exist. Young men, in going home from their work, had not to pass along streets crowded with drinking saloons, nor was the traffic licensed and patronized by the Government of the day.

Not that there is any lack of direct condemnation of strong drink in the Word of God. There are many passages that condemn in words of terrible power both the drunkard and him who gives him drink. But the question is not what attitude Jesus and His disciples assumed toward the question then, but how would they have treated the question had they been here to-day, now that the evil has attained such appalling proportions. They have left on record a statement of principles that make it abundantly evident what their practice would have been. The apostle only echoed the Master's teaching when he said "It is good neither to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth or is made weak." Nor may any clever exegete impugn the relevancy of the quotation by reminding us of its genesis or original use. It contains a principle as wide as the universe and as lasting as eternity. The principle of self-sacrifice for the good of others runs like a golden thread through all God's Word, is the basis on which Christianity is reared, and is the central thought of every Christian life. If we can set forth with impressiveness and power the Christ-like spirit as the very life-blood of this temperance question, these men cannot doubt but that it stands on an immovable basis of Scripture truth. If we can get men to see that it is a grievous wrong to sustain a traffic that burdens society, darkens earthly homes and ruins precious souls, then so far are we helping

the cause of truth, of humanity and of God. If we can get the office-bearers in the Christian Church, Christian parents, and those who have a wide range of influence, to set the fashion in social things, to see that a glass of wine on their table might entrap some young man, and prove the rock over which he may stumble to ruin, can we not ply them with the question: "How dare they set a trap for another's life?" If we can get a man to see that by offering the wine-cup to another who, under its influence commits a crime, he is in partnership in that crime; that for every oath uttered under its influence, for every wound thus inflicted on loving hearts, he is responsible in the sight of a holy God,—will he not in his conscience feel that we take the only consistent ground when we implore him to wash his hands of his brother's blood by renouncing the accused thing forever? Yes, our desire is that the drink spirit should be cast out of us all with regard to this question, and that the heaviest artillery of pulpit, pen and press should blaze against this sin.

Of course, our faithful monitors will again remind us that we should preach the Gospel, and let these matters alone. As evil spirits said to Jesus: "Let us alone; what have we to do with Thee? Art Thou come hither to torment us before the time?" so men say to us now whenever we bring Christian truth to bear on social sins: "Ye meddlers, preach the Gospel. Don't interfere with anything in particular, especially anything about which men's opinions are divided. Don't touch political rottenness or drinking-dens."

Well, if that is their opinion of ministerial functions, I am happy to say it is not mine. The Gospel touches human life at every point, and I claim the right to discuss every question involving the eternal welfare of men.

I have not an unkind word to utter against saloon-keepers. They are quite as respectable as the men who patronize them or as the men who defend their trade. They are a fair sample of any community that makes their business a paying one. While I regard their business with the deepest aversion, I have for themselves only the kindest feelings. But I have some pity, too, for the victims they are slowly murdering; for those children whose bread they are devouring, and for those homes whose happiness they have wrecked forever. And, therefore, while life remains, I shall not cease to be the enemy of the liquor traffic.

P. WRIGHT.

Stratford, Dec. 29, 1885.

THE POSITION OF HOMILETICS IN THE CURRICULUM OF KNOX COLLEGE.

MR. EDITOR,—This does not seem to be well understood. One lecturer in this department used to place all the subjects of study in two classes: the one including those needed to impart knowledge to qualify for the ministry; the other including subjects intended to qualify for the right use of such knowledge in the edification, extension and government of the Church. That is, the studies in the one category are to acquire knowledge, those in the other category are to acquire skill in imparting knowledge to others, and in exercising pastoral care.

The principle of classification in this case is a sound and fundamental one. No one could think of adopting any other unless he had some purpose to serve by it. In the one class you have Exegetics, Systematic Theology, Apologetics and Church History; in the other class you have Homiletics, Pastoral Theology and Church Government. This is a proper and natural division.

Now, it is easy to see that in the second class Homiletics must occupy the highest place, as it matters not what knowledge a minister has if he cannot impart it in an acceptable and efficient manner. In fact if he is not a preacher he is nothing.

The lecturer, realizing this, has given much more time to Homiletics than to the other two subjects combined. For example, in 1884 he gave one lecture a day in Systematic Homiletics, and one hour a day to hearing and criticising discourses; in 1885 he gave one hour a day to Church Government and Pastoral Theology, and one hour a day to hearing and criticising discourses. Thus, three-fourths of his time have been given to Homiletics. The criticising of discourses is not to be depreciated. In it the lecturer carefully applies to criticism of discourses the principles which he taught and established in his systematic lectures, thus leading and enabling the students to form a cor-

rect estimate of their own discourses, and to discover wherein they excelled or failed. Thus, while Systematic Homiletics imparted knowledge, Applied Homiletics enabled students to acquire skill in the use of it.

The systematic nature of the lectures in Homiletics should also be fully taken into account. These lectures are not such as are found in published works on Homiletics, which are mainly empirical. Our lecturer teaches students to exercise their own creative or inventive powers in the discovery of subjects—powers which distinguish the historian from the annalist, or the dramatist from the mere narrator of thrilling tales. He also teaches logical processes of analysis and proof; while he explains psychologically the active powers of the hearers to which the preacher must seek to attach the idea of his discourse. He thus finds a scientific basis for his system. This kind of teaching satisfies students and also inflames them with enthusiasm in the prosecution of this study.

Such a method of teaching has given Homiletics a position in the curriculum which it could not otherwise have obtained. It has been a labour of nearly twenty years to invent and build up this system, and to acquire skill in teaching it. To take a system which has cost so much labour, and which has such magnitude and importance in the estimation of students, and to append it, as subordinate, to a subject belonging to a different category, would be logically vicious; it would also disappoint and disgust students, and it would destroy at a blow the indefatigable labours of a good part of a lifetime. Moral obliquity must be the incentive to a classification so disastrous. It can have its origin only in envy or jealousy of the lecturer, which would ruthlessly smash in pieces his department in the college, so that an apology might be found for not offering him a chair which he has occupied for so many years with honour to himself and advantage to the college and the Church.

I am happy to learn that Dr. Proudfoot is preparing for the press "Outlines of Systematic Homiletics." When it is published his work will be judged according to its merits by competent and honourable men, and not condemned by a vain and selfish clique of personal opponents.

A DEVOTED STUDENT IN HOMILETICS.

"IS IT COMPETENT?"

MR. EDITOR,—Your correspondent, "Enquirer," under the above heading, raises the question whether Presbyteries can, instead of making nominations for an additional professor for Knox College, send up to next Assembly recommendations in favour of lectureships, as some Presbyteries have already done. The point is well taken, but the answer is also very easy and obvious.

1. The Assembly in past years has been setting the example of doing things in a very loose and irregular way, so that "incompetent" is a word that has been dropped from its vocabulary, and the other courts of the Church very naturally follow the example of the Supreme Court, and do as they like.

2. The doctrine is extensively held in the Church that one Assembly is not bound by the acts of another. If so, then next Assembly is not bound to the conclusion that an additional professor should in the circumstances be appointed.

3. The Presbyteries that have expressed themselves in favour of lectureships have put their replies in the form of recommendations, and these bind nobody, and are clearly competent.

4. On no view of the case is next Assembly bound to appoint an additional professor. It may decline all the nominations that may be made, or the persons nominated may all decline nomination.

The recommendations of Presbyteries may have great influence in bringing about such a result, specially in view of the state of the Common Fund for Colleges, unless next June reveal an advance of some \$5,000 over the amount contributed last year.

RECIPROCATE.

A SILENT TIME.

Every true Christian life needs its daily "silent time," when all shall be still, when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs of Christian life to-day is the revival of devotion. Ours is not an age of prayer so much as of work. The tendency is to action rather than to worship; to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him.

Pastor and People.

THESE MANY YEARS.

DEUTERONOMY VIII. 2.

These many years! What lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shechinah glory did possess.
How faithful He, through all my griefs and fears
And constant murmurings, these many years!

God of the Covenant! From first to last,
From when I stood within the sprinkled door
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the sea;
That presence made the bitter waters sweet;
And daily have Thy hands prepared for me
Sweet precious morsels—lying at my feet.
'Twas but to stoop and taste the grace that cheers
And start refreshed, through all these many years.

What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand has brought a pure and full supply,
And by a loving pressure lured me on.
How oft that hand hath wiped away my tears
And written "pardoned!" all these many years!

And what of discipline Thy love ordained
Fell ever gently on this heart of mine;
Around its briars was my spirit trained
To bring forth fruit of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

Lord, what I might have been my spirit knows—
Rebellious, petulant and apt to stray;
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way.
Thine be the glory! Merit disappears
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
For all Thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing Salvation through the vale of death—
To where the palm, the golden harp appears,
There to rehearse thy love through endless years.

—The Christian.

FOR THE CANADA PRESBYTERIAN.

PRACTICAL METHODS OF SOUL SAVING.

BY REV. WALTER M. ROGER, M.A., LONDON.

I do not know if my experience be very different from that of my brethren, but to tell a humbling truth to-day, I could count upon the fingers of one hand the cases of conversion known to have occurred under the preaching of the Word during an earnest ministry of nearly twenty years. While I trust sincerely the coming day will reveal the fact that the actual results have been very different, yet I have felt that I could not go on with the work, unless means could be found of bringing its manifest results into closer harmony with the expectations reasonably produced by the terms of my commission. The providence of God, in ways I need not now relate, has, I believe, helped me to a better understanding of the purpose of God in this matter and helped me to answer such questions as: Are not our ordinary methods defective? Have we been right in depending so exclusively—as a large portion of the ministry does—upon preaching, even preaching of the Gospel, for the conversion of souls? Or, rather, does the popular and ordinary acceptance of that term exhaust the Scriptural import of the word, or rather words, for they are numerous and varied in the originals, and clearly indicate a varied procedure? I am satisfied that great mistakes have been made in this respect, and that the remedy lies not in less of Gospel preaching; but in sedulously, systematically supplementing it with such additions as:

III. *Gospel converse.* By this I mean *personal dealing* with the view of bringing home to the individual, in its special adaptation to his case, the truth which has already been proclaimed to the multitude. The pre-eminent value of this method seems to consist in the close contact which it secures between the spirit of the living worker and the dead soul he would bring to life—his eyes upon its eyes, his hand upon its hand, his mouth upon its mouth, as he pours into it the Word of life and, God being gracious, the miracle of miracles—results—life divine, life eternal. It is amazing how, in our love for ecclesiastical usage, our enjoyment of oratorical performance, and our shrinking from the often trying, as well as troublesome, process of tackling the enemy family by family, man by man, we have overlooked, or relegated to a subordinate and little trusted position, a class of measures which our Master meant should occupy a foremost place in our proceedings, and the importance of which daily experience should make more and more evident to the candid observer. Did He not charge us emphatically, not only to proclaim far and wide, "Come, for all

things are ready," but, that His house may be filled, follow it up by a more individual and personal appeal. Such a course of personal dealing as would make clear the meaning and the value of the invitation—and so thoroughly dispose of any excuse or hesitation as to secure speedy compliance with the call of the King.—is not this what is meant by the command "Go out, and compel them to come in"? In the Parable of the Great Supper, our Lord seems to have given us a figurative representation of the ministry of his servants in the dispensation of the Gospel, and in the course of it He blends general principles, the most instructive with standing orders the most imperative and unmistakable. Now the question is: Are not our recognition of and obedience to these orders very imperfect, and is not our work suffering in consequence? Is there not here *sanction*, nay *enjoined*, a style of dealing with perishing sinners commensurate with the momentous nature of their circumstances, yet far more *direct, bold and urgent* than is commonly adopted? This view of the case might be questioned if such description of Gospel ministry stood alone in the Scriptures. But did not the Apostles exemplify it when "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ"? So, we are told, did Paul at Ephesus and elsewhere. Could anything be more urgent than the Apostle Jude's reiteration of his Master's instructions, while not forgetting wise discrimination, still to save the lost as we would pluck brands from the burning? No doubt, the half-awake will refuse to believe the house to be on fire, or the danger imminent; but we are to act as if we believed it, and thereby mightily help conviction in them, or at all events leave them without excuse, and ourselves without reproach. The lukewarm and phlegmatic will preach prudence and propriety; but we may be sure of this, no such remonstrances, or any echo of them, will be heard upon the judgment day. No soul from hell will ever charge us with ever having exceeded our instructions, or used unwarranted importunity. Talmage is right in saying we want more "holy recklessness" in the work of the Lord. We are far too much afraid of offending men, and far too little intent on pleasing God. That saintly evangelist, Simeon, of Cambridge, tells us what a startling proof he received from his own brother, when he heard of his sudden illness, and hastened to his bedside to make sure he was in the right way. "Oh, brother," said the dying man, "is this the time to deal with such a question?" "Have I not often spoken to you of your soul's interests?" was the reply. "Yes, true, but you never called me apart, laid your hands upon me and said 'I will not let you go till you come to Christ!'" I have myself known a firm grasp of the arm by an earnest worker prove a means of grace to an impotent sinner halting at the door of the feast. Having ventured to give personal testimony of disappointment in the failure of the Gospel sermon alone to bring the sinner to close with Christ, I may be allowed here to say that, after many years' experience, I am satisfied the sedulous addition of personal dealing will turn an otherwise commonplace ministry into a perpetual harvesting of the most joyous kind; in short, that it supplies a most serious defect in the ordinary method. Plenty of confirmatory and illustrative evidence could easily be produced; but the Master's command should need no justification with loyal servants. Be it ours ever to remember the wise counsel which secured that first miracle at Cana, "when He manifested forth His glory, and His disciples believed on Him." "Whosoever He saith unto you, do it." He promised we should do greater things than those He did Himself and, truthfully obedient to His word and spirit, we would daily see the water of Gospel doctrine transformed into the wine of Christian experience. Alas, how often must it be that unbelief hinders mighty works, which would otherwise be wrought among us, and by us.

(To be continued.)

STRENGTH OF SPIRITUAL LIFE.

Our spiritual constitution must be braced, not only that we may be strong for work or fight, but that we may be proof against the infection of the times, against the poison with which the god of this world, "the prince of the power of the air," has impregnated our atmosphere. In this we need not only the "strong meat" recommended by the Apostle (Heb. v. 12-14), but the keen, fresh mountain air of trial, vicissitude and hardship, by means of which we shall be made hardy in constitution and robust in frame, impervious to the contagion around, whether that come from ecclesiastical pictorialism or religious liberalism; impregnable against the assaults of Satan the Pharisee, or Satan the Sadducee.—Bonar.

IRELAND, says the *Christian Leader*, consumed last year 5,069,028 gallons of spirits, and 78,928,740 gallons of malt liquors; the cost of both being £10,988,683. And yet there are those who say that Ireland is poor. But look at one result of this drinking. The total arrests for drunkenness last year were 92,927. How much more highly would we esteem those who profess to be devoting themselves to the welfare of that country if they would resolutely attack this greatest of all the evils that afflict her!

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



TORONTO, WEDNESDAY, JANUARY 6, 1886.

THE *Interior* quotes our remarks on the sin of general cantankerousness, and comments thus:

The *Interior* is not given to covetousness in a literary way; but there is an article in the editorial columns of THE CANADA PRESBYTERIAN which we cannot without a violent effort of conscience forbear from transferring to our editorial columns with small quotation marks. Our vigorous contemporary hits the centre with every sentence.

THE CANADA PRESBYTERIAN has now begun its Fifteenth Volume. The favour and generous support received during past years we gratefully acknowledge, and for the still more marked encouragement recently accorded we feel bound to use every endeavour to make the paper, which finds a cordial welcome from Halifax to Victoria, still more worthy of the support of every section of the Presbyterian Church in Canada. It will continue in the future as it has been in the past, the earnest advocate of whatever in accordance with Scripture truth is best fitted for the promotion of the divine glory and the welfare and advancement of the Church. It is the mouthpiece of no party or clique in the Church. It is the uncompromising opponent of all schism. It is free to express an honest and unbiassed opinion on all public questions as they arise, and will continue to afford reasonable space for free discussion. The right of the humblest member or adherent is as freely recognized as that of the most influential Doctor of Divinity to a candid hearing, if he has anything profitable to say. From its varied contributions by the ablest writers in the Church, its diligent record of all interesting events; its choice selections for family reading, and its special helps to those engaged in practical Christian work, it cannot fail to reach a still higher position of influence and usefulness to which it is steadily and surely advancing.

WHATEVER may be the result of the movement toward the election of an additional professor for Knox College, the discussion of the question in the press and in the Presbyteries will do good. The Church needs a thorough waking up in regard to the teaching of Homiletics and Pastoral Theology in all our colleges. In proportion to our means we have done fairly well in teaching the other branches of theological learning; but the Church has never attached the importance to Homiletical instruction that its importance demanded. We have taught our young men everything more than we have taught them how to preach. Anyone familiar with the labour and attention given to Homiletics in Princeton or Union can scarcely help wondering how students trained in Canada preach as well as they do. We spend cents where the American Church spends dollars. We expect one teacher, and he generally a pastor, to do in three months the work that two or three specialists do in some college, in a whole session. The textbooks that have been published on Homiletics within the last few years show conclusively that we are a long way behind other colleges on this Continent. These works are the cream of Homiletic instruction given for years in the seminaries in which their authors taught. If the discussion going on at present

does nothing more than convince the Church that the main business of a theological college is to teach young men how to preach, great good will result. We hope it will do a great deal more. What the Church needs at present, next to an outpouring of the Holy Spirit, is a thoroughly equipped Homiletical department in every theological hall. If a college course does not teach a theological student how to preach it does nothing for him.

ONCE for all we tell those people who make the exemption law an occasion for having a fling at the clergy that their abuse shows nothing but their own bitterness. The law was not made by clergymen; so far as we know no clergyman ever asked for it; no clergyman that we know defends it, and were it repealed to-morrow, we are certain no Presbyterian clergyman would use either voice or pen in defending it. Judging from the way some people write and speak one would suppose clergymen framed the law and put it on the statute book. If the Local Legislature wishes to repeal the law next month we don't believe a single minister in the Province will offer the slightest opposition. At all events we are certain no Presbyterian minister will. Some of our ministers, even now, voluntarily tax themselves, though the law exempts them, and all the others do is allow the law to take its course. The subject comes up in the Local Parliament every session, and the majority have steadily refused to make any change. We beg to remind those municipal magnates, in Toronto and elsewhere, who make the annual fuss about this question just before the elections that they do not govern Ontario. This Province is not under the control of ward politicians of the Burnt Contract variety. The Legislature will repeal the exemption law when it sees proper so to do, and all the abuse that can be heaped upon the clergy won't hasten the repeal by a single hour. It may, however, keep it back several years.

It is contended by some that the recent decision on the McCarthy Act affects the constitutionality of the Scott Act. Notwithstanding a previous decision which was understood to have finally decided the validity of the Scott Act, it is said that it will be again attacked and perhaps declared void. We fear there is no such good fortune in store for us. We frankly confess that we would like nothing better in the way of temperance legislation than that the Provinces should have full, absolute and undisputed control of the whole liquor traffic. The result would be a better prohibitory law than the Scott Act in Ontario, New Brunswick, Nova Scotia, Prince Edward Island, and perhaps Manitoba and British Columbia, in two or three years. Nor would this be the only advantage. Ontario having full and absolute control, the Ontario Government would be bound to provide machinery to enforce the law. The weak point about the Scott Act at present is that being a Dominion Act the Ontario Government are not under any special obligations to provide for its enforcement, and the Dominion Government does not seem to care whether it is enforced or not. At least four Provinces of the Dominion would soon have a good prohibitory law were the Scott Act repealed, and along with the law we would have proper machinery for putting it into operation. Go on, gentlemen of the Anti-Scott party, go on, and repeal the Act. The moment it is declared by a competent authority that Ontario has entire control of the traffic, then we will talk about future action. There is no Senate in Ontario.

THE *Montreal Witness* gives the following sensible advice to writers for the press:

A public writer should make the acquaintance of the sort of people who form the bulk of his readers and should keep them clearly before him as he writes. Or rather, as he cannot easily imagine many people at once, it would, perhaps, be wise for him to set before him some one person of average intelligence and average knowledge, and write in such a way that he is sure that person will fully understand. In that way he will be pretty sure of all the rest.

Hugh Miller adopted this method in writing for the *Witness*. In preparing his magnificent editorials he kept constantly before his mind two or three of the most strong-minded and intelligent of his old neighbours, and made such points as he thought would have moved them. In this way he moved all Scotland. As a rule contributions written for the select few are a dead failure. To succeed one must write for the millions. The opinion of a specialist or hobby-horse man on newspaper work is not worth a brass farthing.

Work that pleased him would not please anybody else. The average man is the man to keep in mind. Thanks to a kind Providence, poets, philosophers and literary cranks are scarce. The same rule holds good in regard to preaching. The most useless of all sermons are the sermons prepared for the select few. The few don't care for them and the many are not fed. A preacher should never be afraid to ask his people at times to follow his best possible thought; but his best thoughts are not those prepared for out-of-the-way people. His best thoughts, best arguments, best appeals, are those prepared for normal, average specimens of humanity.

THE Canadian Church enlists the services of students at the beginning of their theological course—in some instances even before entering on the study of theology—in preaching the Gospel. They have done excellent work which is highly appreciated generally. Some of their friends, however, think that a little too much work of this description is exacted of them. Student days and their opportunities come only once in a lifetime, and the condition of the ministry is not specially favourable to continuous and extended study afterward. In Scotland the prevailing practice has been to prevent students from preaching except on rare occasions. This has long been felt to be an injustice, and plans have from time to time been proposed to enable students to acquire a little practice in preaching before obtaining license. One of the latest proposals was made at a recent meeting of Dundee Free Church Presbytery. It recommended that the students should be allowed to preach after their second session and that fourth-year men should attend kirk session and deacons' court meetings, so as to gain a practical acquaintance with the rules and discipline of the Church. One of the members suggested that students should also be invited to attend marriages, as ministers felt rather shy in performing that ceremony for the first time.

A NOBLE CHRISTIAN LIFE.*

THE recently published volume of Frances Ridley Havergal's Letters is the clear, most interesting and stimulating transcript of a beautiful life. It is safe to say that the objections to which an autobiography or diary usually gives rise cannot apply to this publication. These letters were written without the remotest idea that they would fall into the hands of general readers. Their writer was so thoroughly conscientious in everything she did that even the briefest and least important note was never penned without a sense of responsibility.

The many products of her sanctified pen, and chiefly her hymns and poems, taken with these letters, give a comprehensive idea of a singularly fine type of Christian womanhood. The published Letters are classified according to date, save in a group entitled Letters without Date. The first division comprises Early Letters from 1852 to 1869; the second, Letters to a Young Correspondent, from 1856 to 1877; the third, Letters to a Clerical Friend and his Wife, from 1870 to 1875; following the undated series we have Letters from 1870 to 1875; and letters from 1876 to 1879, including some of the last she ever wrote.

In all these Letters there is a visible unity of purpose. It is one of the most striking modern instances of one seeking humbly and earnestly to live up conscientiously and purposely to man's chief end—to glorify God and to enjoy Him forever. Another noticeable and beautiful characteristic of these Letters is the perfect naturalness, the absence of anything strained or unreal, of that genuine and fervent piety clearly marked in the first letter that appears, and which grows in purity and fervour till the end is reached. The first letter introduces the reader to a natural, healthy and gentle girl enjoying a holiday in Wales. Like a true poet and a true Christian, wherever she travels, whether she wanders on the shore of old Ocean, ascends the Welsh mountains, or climbs to Alpine heights, her sensitive nature and keen perception of the beautiful are responsive to the magnificence with which God has adorned the works of His hand. In that same first letter we see that her religious life is earnest and sincere.

* LETTERS By the late Frances Ridley Havergal. Edited by her sister, M. V. G. H. (Toronto: S. R. Briggs.) THE SAME. (New York: Anson D. F. Randolph & Co.; Toronto: William Briggs.)

I have been thinking a great deal (she says) about my confirmation, though it will not be yet for two years; it seems such a solemn vow which you then take upon yourself. Oh, shall I have strength to keep it? It is one of my most constant prayers, that if I am spared to be confirmed, I may never act as if I had not been so.

The daughter of a devoted and faithful Church of England minister, Frances Ridley Havergal lived and died in its communion, for which she had an unwavering attachment. From first to last she strenuously adhered to the evangelical section of the Church. She distrusted the Broad Church, and was strong in her opposition to ritualism. In one of her letters she tells of a visit she paid to some friends who were pronounced in their High Churchism. She describes them as very lovable and kind; but while singing a hymn whose doctrine she believed unsound, she ceased singing and pointed out its erroneous teaching. It would be a mistake to infer from this incident that she was captious, pragmatical and argumentative. She was the very opposite of this, being singularly amiable and gentle, and gifted with such delicate tact that, while always endeavouring to be faithful, she never seemed obtrusive. She had read Robertson of Brighton's sermons, being much impressed by them, but cautions her correspondent in reference to tendencies which she thought out of harmony with Scripture teaching.

While conscientiously attached to the Church of England, Miss Havergal was in sympathy with Christians of all denominations. Hers was not the narrow-souled ecclesiasticism that could see no good beyond the pale of her own communion. She speaks of the help she got from the writings of Dr. Candlish, and of the high admiration in which she held Dr. John Ker. With all sincere Christian workers she was in deepest sympathy. To her Christianity was greater, truer and deeper than any denominationalism.

These letters afford valuable evidence of what must enter into every true Christian life, the harmony of being and doing. Hers was not a life of passive receptivity of blessing, nor a life of unreflecting activity; but the advancement along the lines of experience and duty till the harmonious life reached its rounded completeness. It was a life of devoted and unreserved consecration. The submission to her Saviour was rare in its singular beauty. The many trials and sorrows through which she had to pass revealed its strength and completeness, not in formal phrases and morbid analysis, but in the language which bears with it the genuine ring of sincerity. In prayer she was fervent, carrying out in spirit the Apostolic exhortation: Pray without ceasing. Her devotion to her stepmother was strikingly dutiful and affectionate.

Then what a worker for Christ! Her paramount aim was to bring souls to Him, and her efforts were singularly owned and blessed. The tact and delicacy of her methods are revealed in these letters. Her high musical and literary attainments and her personal conversation were designedly employed to lead souls to the Saviour. Many are the instances she gratefully records. One must here be given. In a letter to one of her publishers she says:

I was taken on speculation to call on a clever young gentleman, just an infidel, knowing the Bible and disbelieving it, and believing that nobody else really believes, but that religion is all humbug and mere profession. I was not primed at all, only knew that he was "not a religious man." In the first place, I had no end of fun with him, and got on thoroughly good terms—then was asked to sing. I prayed the whole time I was singing, and felt God very near and helping me. After a Handel song or two, which greatly delighted him, I sang "Tell It Out!" I felt the glorious truth that He is King, and couldn't help breaking off in the very middle and saying so, right out! Then I sang "Whom having not seen ye love," and felt as if I could sing out all the love in my heart in it. Well, this young infidel, who seemed extremely surprised and subdued by "Tell It Out," completely broke down and went away to hide his tears in a bay window. And afterward we sat down together and he let me "tell it out" as I pleased, and it was not hard to speak of Him of whom I had sung. He seemed altogether struck and subdued, and listened like a child. He said: "Well, there is faith then, you have it anyhow—I saw it when you sang, and I could not stand it, and that's the fact." He was anxious for me to come again.

Miss Havergal conducted meetings, took part in the services of Mission Week, devoted much attention to work among the young in all ranks of life. She was busy with her pen as long as strength and life remained and, as her sister says: "She passed into the presence of her King, June 3, 1879." These letters, like her other works, will, with the Divine blessing, remain a power for good in many ways.

A CONSTITUTION FOR WOMAN'S MISSIONARY SOCIETIES.

WOMAN'S influence in practical Church work and active Christian benevolence is steadily advancing. Missionary Societies—originated, sustained and managed by Christian women—have been eminently successful wherever instituted. They are increasing in numbers and usefulness. In almost every instance steady advances are reported. The movement is destined to attain much larger proportions in the not distant future. Already these worthy agencies have been the means of arousing a warm interest in the advancement of the missionary cause, and of evoking liberal contributions for its extension. The General Assembly instructed the Executive of the Home Mission Committee to prepare a model constitution for Congregational societies, and the following is submitted by the energetic Convener, Rev. Dr. Cochrane, of Brantford:

The General Assembly, at its last meeting in Montreal empowered the Home Mission Committee to prepare a constitution and rules for the formation of

WOMEN'S MISSIONARY SOCIETIES

on behalf of Home Mission work. The Executive of the Home Mission Committee submit the following for the formation of Congregational Societies. As these societies increase in number, a constitution and by-laws will be prepared for Mission Bands, Presbyterian Societies, and a General Woman's Home Missionary Society of all the Presbyteries of the Western Section of the Church.

WOMEN'S CONGREGATIONAL HOME MISSION SOCIETIES.

I.—The Society shall be called the "Woman's Home Missionary Society of the," in connection with the Presbyterian Church in Canada.

II.—The object of the society shall be to aid the Home Mission Committee in its work in destitute localities by contributions in money, or by assistance in other ways to the missionaries and their families in distant parts of the Home Mission field.

III.—The officers of the society shall be a president, a vice-president, a corresponding and a recording secretary, and a treasurer, to be elected annually, and to hold office until their successors are appointed.

IV.—The president shall preside at all meetings of the society, and perform such other duties as are incident to the office. She shall call special meetings upon the request of three members, and shall be, ex-officio, a member of all standing committees. She shall sign all drafts upon the treasury before they are paid.

V.—In the absence of the president, the vice-president shall perform all the duties of the office.

VI.—The treasurer shall receive and hold and keep an account of all money given to the society, and shall disburse it as directed by the society.

VII.—The recording secretary shall keep a record of the proceedings of each meeting, give proper notice of special and stated meetings, and prepare the annual report for the society.

VIII.—The corresponding secretary shall conduct the official correspondence generally, and in particular shall correspond with the Home Mission Committee, with missionaries supported by the society, and with churches and individuals regarding the formation of new societies, in order to awaken still greater interest in Home Mission work.

IX.—Besides the annual meeting for the election of office-bearers, the society shall hold stated meetings, at which papers on Home Mission work and extracts from letters of Home Missionaries may be read, addresses be given by members of the society or others invited, and the general business of the society transacted.

X.—Each person paying \$1 annually (or such other sum as the society may decide) shall become a member. The payment of by one person at one time shall constitute life membership.

XI.—Where there are not Presbyterian societies, and until such time as these are formed, all moneys collected may be sent direct to the Rev. Dr. Reid, Toronto, or to the Convener or Secretary of the General Assembly's Home Mission Committee. The Convener and Secretary will gladly give any further aid and instructions that may be desired in the formation of such societies. The annual reports of such societies should, in the meantime, be sent to the Convener on or before the 1st of May in each year in time for the annual report for the General Assembly.

XII.—Several adjacent congregations may unite in forming one society, where this is thought more desirable than the establishing of a separate society in each congregation. As it is exceedingly desirable that there should be a "Woman's Home Missionary Society" in every church, the Committee ask your kind assistance in putting this draft constitution into the hands of the women of your congregation who are interested in this work, or bringing the matter before them in such a way as you deem best, in order that steps may be taken for the formation of such a society without delay. Any number of copies of this constitution will be forwarded you as desired.

THE NEW MOON. (Lovell, Mass.: New Moon Publishing Co.)—This cheap and popular magazine continues to supply its readers with varied, instructive and entertaining literature.

GRACE MURRAY. A Story. By Ella Stone. (Toronto: S. R. Briggs.)—This is a well-written, illustrated story, conveying, as well-told stories ought, valuable lessons to young readers.

READINGS FROM MACAULAY. With an introduction by Donald G. Mitchell ("Ik Marvel"). This volume contains Lord Macaulay's Essays on "Dante," "Petrarch" and "Machiavelli," "Lays of Ancient Rome" and "Pompeii."

THE MISSIONARY WORLD.

THE SALLE BALTIMORE.

If Paris is the heart of France, the Boulevards are the heart of Paris. Here it is that journalists, artists, politicians and capitalists, all the rulers of the times meet daily. A set of people more sarcastically disposed, more indifferent to anything outside of this world, more refined in their manners, and more corrupt in their hearts, could hardly be found elsewhere. Our friends, therefore, may understand that we felt a little anxiety in looking forward to the opening of this new Salle.

But there was much to encourage us. First of all, it was not easy to find, ready made for us on the Boulevard, such a Salle as would perfectly suit us. It must not be too near the pavement, otherwise we might be prevented from singing, on account of the crowds which would gather about the doors. It must not be too much hidden, or the people would not find us out. The Salle secured is well adapted for our purpose: It opens at the end of a broad passage, about twenty yards long, and thus we are spared the noise of the street, while we are visible from it, thanks to our gas illuminations. It is covered with glass, and is very easily ventilated. It seats upward of 300 persons.

That which also encouraged us greatly was the approbation and sympathy of all our Christian friends. Every one was struck with the suitability of the spot, and with the great importance that the gay population of the Boulevards should be reached. Promises of hearty co-operation came from such men as Pasto Recolin, de Pressensé, Theod. Monod, and we could but feel that, under guidance of God, with the help of these dear friends on the one hand, and that of our beloved American friends on the other, we must succeed in this place, opened in the most civilized and yet the most heathenish spot on earth.

At the first meeting, a little before eight o'clock, a small number of the workers gathered in a side-room, with Mr. McAll, around the throne of grace. It was a brief but solemn service. A few of our friends stationed themselves at the entrance of the long passage, and invited the people to come in. Over their heads a brilliant gas illumination set forth the word *Conferences*, which is repeated half-way down the corridor, and yet once more on the doors of the hall, where also are painted the words "Salle Baltimore, Mission McAll." The people, astonished to receive a free invitation to a place of entertainment, as they thought, entered suspiciously. The ladies quietly greeted them, and pointed them to seats. Nothing could be more interesting, and even more amusing, than the bewildered look of some of these people, utterly ignorant of what was going to be done in this strange place.

When our noble leader, looking to my eyes not a whit weaker or more worn than ten years ago when I saw him for the first time, in yonder hall of Ménéfontant, gave out the first hymn, and when the first strains of sacred music rose up from a spot which never before had witnessed such things, I could not help, as a French Christian, feeling deeply moved. It had, for my heart, a solemn and prophetic significance. "About 200 yards from this house is the Porte St. Martin, built in honour of Louis XIV. There he is represented as Hercules, holding under his foot the hydra of heresy. But now, 'heresy' is lifting up its head, while the royal persecutor has long been sleeping in his grave, and his posterity destroyed." Such was one of my thoughts, looking back to the past. As to the future, I dare not write down what I thought. Those who believe they know France, because they have seen the outside of it, would laugh at me if I expressed what my hopes are. But God and time will show whether my hopes are illusions.

After the hymn, a short passage of Scripture was read from the Gospel of Luke, the parable of the Good Samaritan. Then, in few words, Mr. McAll explained the object of the undertaking. Pastor Recolin, of the Reformed Church, then rose and gave a magnificent address, which might have been called the programme of the new effort. He managed, without speaking controversially, to show his hearers that this was not the religion they were accustomed to despise. He explained fully and clearly to them God's plan of salvation, which has been so much marred by human additions to it. He was pathetic and eloquent, especially when he alluded to the devotion and Christian love of Mr. McAll, and to his indefatigable labours. He ended his speech in the form of a prayer, consecrating to God, for the salvation of souls, the building in which we were assembled.

(To be continued.)

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER V.—DR. GILBERT AND HIS DAUGHTER "COME TO AN UNDERSTANDING."

Dr. Gilbert was a thrifty man. He held petty mortgages on half the farms in town, and carried on a large farm himself. Sometimes, when a sudden death brought forcibly to his mind the uncertain tenure of life, he became uncomfortable with the thought that his affairs were so extended and so complicated, that no one but himself could ever settle them safely and advantageously. At the close of the day on which he held his interview with Arthur Blague, and that young man had determined to enter the mill at Hucklebury Run, he drank his tea, and taking a newspaper in his hand, subsided into a brown study.

The occasion was the sudden revolution that had taken place in Arthur's plans of life in consequence of his father's death. Would his own little boy ever be brought to such a trial? He must not be. He would set apart now, while it was possible, a sum that should be sacredly kept from all danger of loss, so that, in any contingency, little Fred should not miss his education.

Having fully determined upon this, and arranged the plan by which the end should be effected, he called Fred to him, and took him upon his knee. Aunt Catharine was washing the silver, sitting high and trim in her tea-chair, and Fanny sat near the window reading.

"I wonder what we shall make of this little boy," said the doctor, with one big arm around him, and the other fondling roughly his white little hand.

"Oh! I know what I'm going to be," said Fred, with a very wise and positive look, and a tone that indicated that he had never yet divulged his convictions to anybody.

"Tell us all about it, then," said the doctor.

"Oh! I know—I know. You can't guess," responded the boy, with a smack of the lips that showed it must be something very delightful indeed.

"I guess," said the doctor very thoughtfully, "that you're going to be a great lawyer."

"No;" and the boy looked wise, and smacked his lips again, and said it was "something better'n that."

"A minister," suggested Aunt Catharine.

"Something better'n that." (A shake of the head and a wise look out of the window.)

"A doctor," Fanny guessed.

"I hope it's better'n that," said the disgusted young gentleman—"nasty old pills."

"Tut—tut, Freddy! Your father is a doctor," said Dr. Gilbert with mock severity.

"Well, I don't think it would be a good plan to have two Dr. Gilbert's. Do you, papa?"

"Why not?"

"Because the people would be always making mistakes, and getting the wrong one."

The doctor joined Aunt Catharine and Fanny in a laugh over Fred's ingenuity, and then said: "Now I can guess what my little boy is going to be. He's going to be a great scholar first; and then, after a while, he is going to be a great man, and go to Congress, and make splendid speeches, and then perhaps he'll be President of the United States. That's it, isn't it?"

The boy was not to be won from his first secret choice by any eloquent description of the glory of scholarship, or the grandeur of political elevation, and so made his old reply, that it was something "better'n that." Then all gave it up, and declared that they could not guess at all. He must tell them, or they should never know.

"I'm going to be a cracker-peddler," said Fred, in a tone of triumph.

"A cracker-peddler!" exclaimed the astonished father. "Dr. Gilbert's little son a cracker-peddler? What could put such nonsense into your foolish little head?"

"Yes, sir, I'm going to be a cracker peddler," persisted the boy. "I'm going to have two splendid horses with long tails, and a cart painted red, and I'm going to stop at the tavern, and have all the baker's gingerbread I want to eat, and give Aunt Catharine and Fanny all they want to eat; and I'm going to have a beautiful whip with my name worked into the handle, and a spotted dog with a brass collar on his neck, to run under the cart; and fur gloves, and a shiny cap, and—"

Here the little boy was interrupted by such a hearty and long-continued laugh from his three fond listeners, that he could proceed no further. As he looked with surprise upon the different members of the group, his sensitive nature took umbrage at the inexplicable merriment, and he turned his face to his father's breast, and burst into a fit of violent weeping. It took many words of tender assurance from all the offending parties to restore the child's composure, and when, at last, the smiles shone out through the tears, Dr. Gilbert was ready to tell him—a baby in years and thought—what he proposed to do with him.

"I wish to have my boy," said Dr. Gilbert, with a new tenderness which the child's tears had engendered, "be the best little scholar in Crampton. He must study very hard, and improve all his time, and learn just as fast as he can. By and by, when he gets a little older, and begins to fit for college, we shall have him recite to Mr. Wilton, and Mr. Wilton will teach him Latin and Greek, and a great many things that he does not know anything about now; and then, after a while, he will go away to college, and be a grand young man, and study very hard, and be the best scholar in his class; and when he has been there four years he will graduate, and deliver the valedictory address, and his papa will be on the platform to hear him, and perhaps Aunt Catharine and Sister Fanny will be there too. Won't that be splendid, now! Won't that be a great deal better than to be a cracker-peddler?"

The boy was sober and thoughtful for a few minutes, and then inquired: "Shall I be in the college alone? Will nobody that I know be there with me? Won't Arthur Blague be there?"

"Arthur Blague will be too old then, my son," said the doctor. "Besides, poor Arthur Blague can't go to college at all. He has lost his father, and has no money enough. Poor Arthur is going to work down at Hucklebury Run, to get money to support his mother and little Jamie."

"Why, father?" exclaimed Miss Fanny Gilbert. The doctor looked up, struck by the peculiar tone of surprise and pain that characterized his daughter's exclamation. Fanny blushed, then she grew pale, and trembled in every fibre of her frame.

Aunt Catharine's eyes flashed, fire. "I think it's a sin and a shame," said Aunt Catharine, "that the noblest young man in Crampton should be allowed to waste his life in a factory under such a man as old Ruggles, when there are so many here who are able to help him."

"He wouldn't accept help if it were offered to him," said the doctor drily.

"Then I'd make him," said Aunt Catharine, decidedly.

"You'd work miracles, doubtless," responded Dr. Gilbert; and then, the conversation promising to lapse into an uncongenial channel, he put down his little boy, rose from his chair and left the room.

"I think it's the most shameful thing I ever knew your father to consent to," continued Aunt Catharine, addressing herself to Fanny.

Fanny would not trust herself to speak; so, to avoid conversation, she left Fred with his aunt, and ascended to her chamber; and now that we have the young woman alone and cornered, we will talk about her.

It has already appeared in these pages that she was tall and queenly in her carriage, that she was ambitious, that she had been crowded into early development, that she had been moved by public praise, that she had dreamed of a public career. Whatever there was of the strong and masculine in her nature, had, under her father's vigorous policy, been brought into prominence; yet there was another side to both her nature and her character. If she had a masculine head, she had a feminine heart. If she felt inspired by a man's ambition, she was informed by a woman's sensibility. If, in one phase of her character and constitution, she exhibited the power to organize and execute, in what the world would style a manly way, in another phase she betrayed the possession of rare susceptibility to the most delicate emotions, and the sweetest affections and passions. The question as to Miss Gilbert's life was, then, simply a question as to which side of her nature should obtain and retain the predominance. In a woman of positive qualities like hers, this contrariety must inevitably be the basis of many struggles, and, in a world of shifting circumstances and various influences, she would have difficulty in achieving a satisfactory adjustment of herself.

When Fanny Gilbert entered her chamber, she closed the door and locked it. Then she went to her mirror to see what and how much her face had betrayed. The mirror gave her no answer. It only showed her a face in which the colour went and came, and went and came again, and a pair of eyes that would have been blue had they not been gray, or gray had they not been blue. The double nature discovered itself hardly less in her physical than in her mental characteristics.

Fanny Gilbert did not love Arthur Blague. So far as she knew, he did not love her. They had, as neighbours, been early playmates, and, at one time, as schoolmates, been much associated. Her father and Arthur's father had been excellent friends. Her mother and Arthur's mother had been intimately neighbourly. But, though she had never loved him, she admired him; and as he was the superior of any young man of her acquaintance, in manly beauty and all manly qualities, it is not strange that, quite unconsciously, her life's possibilities had yoked themselves with his life's possibilities. One thing was certain: her *beau idéal*—and by this is meant, of course, her ideal beau—had marvelously resembled Arthur Blague; and when that *beau idéal* stepped down from its height of splendid possibilities into actualities of life that were not only prosy but repulsive, she was sadly shocked.

"Humph!" (a fine nasal ejaculation of impatient contempt, accompanied by a decided elevation of the organ used on the occasion.) "What do I care for Arthur Blague?" followed the ejaculation; and her eyes, in which the gray and blue were struggling for the mastery, flashed proudly in the mirror.

Certainly! Of course! What did she care for Arthur Blague? Nobody had accused her of caring anything for him. Besides, how could a girl be in love who was going to have a career? Love meant marriage at some time. Love meant subordination to somebody. So the heart, with its petals all formed and ready to be kissed into bloom (had the kiss been ready), was coolly tied so that it could not bloom at all. The head passed the string under the opening bud, and half pitied the restraint of its throbbing life. The blue eyes looked softly into the mirror no longer; there was no longer any clash of colours; they had changed to gray.

Miss Gilbert, having discarded all thoughts of Arthur as a man whose life sustained any relation to hers, proceeded to think of him simply as a human being of the masculine gender, and an indefinite capacity for improvement. Could one like Arthur Blague become a slave? Arthur was a young man, and should have a young man's will. Would he—could he—bend that will to the will of a mean and sordid man, for bread? She was nothing but a woman, and she would not do it. No: she would starve first. Must there not be something mean and weak in a character that could adapt itself to the shifting exigencies and paltry economies of life? He had always been gentle; now he had become quite a girl. He had consented to become the servant of an inferior—to place himself upon a level with inferiors.

"There's something wrong about Arthur Blague," soliloquized Miss Gilbert, "or he never could do this. Never." What a wise young woman! How wise all young women are at sixteen!

Having decided that Arthur Blague was nothing to her, and gone still farther, and decided that there was a fatal defect in the young man somewhere, Miss Gilbert sat down in calm self-complacency, and commenced to read some loose leaves of manuscript. They were not old letters; they

were not new letters. They were not even school-girl compositions. They were something of much more interest and importance. Fanny read page after page while the daylight lasted, and then lighted her lamp and read on until she had completed them all.

When she had finished them, she pushed them from her with a sigh, and, burying her face in her hands, subsided into deep thought and a deep chair at the same moment. While she is thinking, a few words about the manuscript. Perhaps a marked passage in a country newspaper which lies on the table before the young woman will the most readily introduce us to the character of these interesting pages in Fanny's own handwriting:

"We trust that we shall be deemed guilty of no indelicate breach of confidence in giving publicity to a statement that by some means has found its way out of the private circle to which it was originally communicated, to the effect that a young lady, *not a hundred miles from the neighbouring village of Crampton*—the highly accomplished daughter of a distinguished physician—is now busily engaged upon a work of fiction. The fair authoress, we are assured, has not yet exhausted the delicious term of "sweet sixteen," though she has already, in another field of effort, demonstrated the possession of those rare gifts and aptitudes which will enable her to succeed abundantly in the arduous career which she has chosen. We shall anticipate the essay of this new candidate for public honours with unusual interest. In the meantime, we beg her pardon and that of her friends, if this early announcement of her intentions should be deemed premature or unwarranted."

So this manuscript was Fanny's new "work of fiction," and so Fanny had chosen a literary career. How the fact that she was engaged in writing ever found its way into the *Littleton Examiner*, she was utterly at a loss to imagine. It was true that she had spoken of the matter to an intimate friend—a young woman who knew another young woman who was very well acquainted with Rev. J. Desilver Newman, who, of course, knew his neighbour, the editor of the *Examiner*, and who, in fact, had the credit of writing the articles for that paper; but it was hardly possible that the news should have got out in that way. One thing was certain: she had been indiscreet. She should have told no one, and then no one would have known anything about it. She should have written all the time with her gray eyes; for the blue eyes sought for sympathy and communion. She had told one friend, because the woman in her demanded that she should tell one friend. Was the public announcement distasteful to her? Fanny Gilbert with blue eyes shrank from it offended, but afterward, when Fanny Gilbert with gray eyes began to think about it, she gloried in it. She would be remarked upon, and pointed out as the young woman who was writing a novel. Admiring and wondering eyes would be upon her whenever she walked through the street, or appeared in a public assembly. A romantic personal interest would attach to her. Ah! yes. Gray-eyed Fanny Gilbert was pleased in spite of herself.

But the work of writing was a very weary and a very perplexing work. Sometimes she could not make her characters stand up to be written about. Her life had not been sufficiently varied to afford her a competent range of incidents. With the consciousness of the possession of sufficient power for her work, she had also the consciousness of poverty of materials. It was of this poverty that she was thinking so very deeply in her very deep chair.

It is not to be denied that she was also vexed with the thought that the hero of her story bore a striking resemblance to Arthur Blague, and that, although that young man had ceased to be a hero in her eyes, she could not change him for any other young man she knew. There were other uncomfortable thoughts that came to her with this. She had never communicated her designs to her father and she was not certain that he would regard them with favour.

Her reverie, which had been somewhat protracted, was disturbed at last by the sound of feet upon the stairs, and then by a strong rap at her door. She rose hurriedly, thrust her manuscript into the desk, and then admitted her father and little Fred.

"Fred wishes you to put him to bed," said her father, "and Catharine says you have received a late *Littleton paper*," he added. "Ah! here it is," and the doctor laid his hand upon it.

Fanny put out both her hands in pantomimic deprecation.

"You can have it again, of course," said the doctor; "I only wish to look at the probate notices;" saying which, he bade Fred "good-night," and walked downstairs.

There were some very stupid and very tremulous fingers engaged that night in undressing the little boy, and when he said "Our Father, who art in heaven," to her, she was thinking only of her father who was downstairs reading "probate notices," in the *Littleton Examiner*. The sweet little "Amen" was just breathed when she heard her father's steps in the hall, and his voice calling "Fanny," at the foot of the stairs.

Fanny looked in the glass again, and then went slowly downstairs. Every part of her varied nature was awake and on the alert. A gentle, sympathetic word would win her into tenderness and tractableness; while harsh dealing would arouse her to opposition the most positive. She would like, of all things the most, to have her father talk encouragingly and sympathetically of her new enterprise. The woman and the daughter were delicately alive to any gentle word or kind counsel that the strong man and the father might utter; but the ambitious aspirant for public applause was sensitive in an equal degree, and, firmly enthroned, was prepared imperiously to defend her prerogative and pleasures.

(To be continued.)

DEVONSHIRE DISSENTERS.

At first that part of the country seemed, socially speaking, so inactive that we watched with great interest for signs of life and movement among the working people, who, of course, predominated both in numbers and variety. The first noticeable feature was that the majority were dissenters,

and after two months in our little town one needed not to be re-assured that in Mrs. Oliphant's "Salem Chapel" she presented a faithful and by no means satirical picture, for here I saw repeated all the small ostentations and hostilities of dissenting Carlingsford, the eager, fervid, poorly paid minister, who, in spite of a fairly good education and a definitely soaring soul, stood completely beyond the pale of "society," and was no more to be allowed within it than were his first-class patrons, the green-grocer and the baker of High Street, yet who was much to be pitied, since from the very nature of his education and calling he felt himself a superior being, who had a right to mental and social food of a kind better than his honest, hard-working friends could offer him. I used to look at his tall, slim figure as he went up and down the little business streets, wind and rain mattering but little to him, and think of the wide gulf of difference between the position of such a one in England and America, for in the Devonshire town the dissenting minister was not even looked upon as a gentleman; and when one fine old lady, who had her hands well on the reins of society, was known to have called on the minister's quiet little wife, the town listened in wonder and consternation, and no less than five different people called upon her to remonstrate upon so lawless an innovation.

The "Chapel" was a bare-looking edifice, offering no homage to the decorative arts, and attempting none of the consolations of florid texts or comfortable hassocks; but I have a recollection of it one wet and windy night when the minister preached with an almost startling fervour, and the voices of the little heavy congregation rose and fell in hymn-singing that was a forcible reminder of Methodist meetings in America. They had revivals, of course; and with astonishing frankness, young people, roused to a fervour of remorse and passionate expression, stood up and told the congregation of their sins, this hour of intense utterance being curiously in contrast with the colourless, matter-of-fact experiences of their daily lives, wherein market-day was an excitement, and the summer fair, or a trip to one of the sea-side resorts on a holiday, the highest form of dissipation known.

The complete equanimity and solidity of the American countryman or woman is not theirs. Deep down stir something which now and then can put forth its blossoms, and the tragic, pathetic, simple figures of such fiction as George Eliot's, Thomas Hardy's, Mrs. Gaskell's, or Mrs. Oliphant's are not only not unusual, but to be met on every side, but, curiously enough, affecting the community but slightly, stirring its surface in the most tranquil fashion, which only tends to emphasize the fact that they are a result of the natural instincts of the people.—Lucy C. Lillie, in Harper's Magazine for January.

SPIRITUAL PREACHING THE CURE FOR MERCANTILISM.

The Rev. Edward Hungerford, in an essay entitled "Spiritual Preaching for our Times," in the January Century, says: "Science has grandly stimulated industry, by increasing its rewards. The prizes of enterprising labour are great, often glittering. The power of wealth is fascinating. The successful producer or dealer of to-day is a prince. The industrious labourer is rich. And the result of all this is that laziness is ceasing to be fashionable—the nobility of England are learning to make themselves useful. Science sets the world astir. The goal of its motion is gain. The race is eager. Hence mammon-worship. Hence mercantilism, the inordinate estimate of wealth; the grading of all things at a value in cash; society graded on a cash basis; idealism sacrificed to material good; virtue, patriotism, heroism, manhood counting for less, money counting for more; votes, offices, justice having their price. This is mercantilism, the great danger to society; greater because more subtle than villainism. It creeps into literature, science, art, politics, the State, the Church; and here arises the demand for that spiritual teaching which fell from the lips of Jesus, the antidote for inordinate worldly care and worldly striving; the lofty view of a life which is more than meat; God coming in among the elements of this world, clothing lilies, seeding birds, summoning man to the glory of an ideal kingdom and to the attainment first and foremost of character, rooted in God and God's righteousness. The cure for the mercantile spirit is not ethics, but faith. It is not a moral code but the divine Fatherhood. It is not even the golden rule, except as the golden rule is formulated out of the spirit of Christian brotherhood."

THE IRRESISTIBLE MARCH OF WORDS.

It is quite useless for any one man to set himself up single-handed against the irresistible march of nations. Languages grow and are not made; they are the outcome of deep-seated popular forces, and the meanings which the people impose upon words are the meanings they have got to bear in the long run, whether the pedants like it or no. (The microscopic critic corrects—"or not." He hasn't the soul of grammar within him to tell him that the other is far the more graphic and vivid expression of the two.) Professor This and Professor That may protest as long as they like against the phrases which all the well-bred and well-educated people of their time habitually use; but the protest will surely die with them, and in the next generation the abomination against which they raised their hands in horror will be included by Professor Epigoni, their accredited successor, in his new great etymological dictionary of the English language. Did not Swift consider mob slangy and vulgar, and did not Samuel Rogers stoutly declare that while contemplate was bad enough, balcony fairly made him sick? The poor gentleman was himself accustomed to contemplate nature with the accent on the second syllable, and to employ balcony as a rhyme to pony in his familiar verse. And that was only thirty years ago! Abdiel of "correct" pronunciation, if he had lived to the present day he might have been stared at for talking still of his balcony, as people are now for being greatly obliged or for possessing very remarkable trays of character.—The Cornhill Magazine.

HOME.

Oh, stormy night, so cold and white!
How dear the home doth seem;
As a shelter bright from the cheerless night;
So bright the fire doth gleam.

When it colder grows, and the rough wind blows,
We seem so safe from harm,
In the home so dear comes no cold or fear,
No cause for vague alarm.

So within the fold doth the Father hold
The children dear to Him,
No shadow so light clouds their peaceful night,
No shade will ever dim.

Though the night be wild He will guide His child,
With faithful, tender care,
In that heaven bright all is peace and light;
He waits His children there.

—Mary Rex Barrett.

CALLING FOR A SOUL.

A correspondent of the North China Herald calls attention to a strange instance of Chinese belief and practice with regard to the human soul, which lately came under his notice: Lying awake at three o'clock a.m., he heard in the street close to his house two strange answering voices. Evidently two persons were engaged in this weird dramatic performance, one representing a departing soul, the other acting as the friends and relatives deprecating the departure. The first actor gave a low, prolonged cry, which was answered by a loud and earnest "Come, come." After a pause the cry and the answering call were repeated; this went on for about ten minutes, when suddenly the inarticulate cry ceased. The second actor, in an agony of distress at the departure into the unseen of the soul he had been entreating to stay, shouted loudly in a voice which he no doubt hoped would reach to the confines of the spirit world, "Return, return—come!" at the same time calling by name. Then there was another pause—presently the low cry was heard as at a distance. "Come, come," eagerly responded the actor; and now the cry and the answer followed one another more rapidly till the cry seemed close to the caller, and in a smothered chorus as of welcome the performance, which was probably directed by a Taoist necromancer, ceased. It is described as being strangely impressive in the stillness of the night, notwithstanding the grotesqueness of the superstition; but of course it was not known whether there was actual death in this case, within twelve hours of which the Chinese call for the soul to return, or whether it was only a case of serious illness, fainting, or collapse. This peculiar custom, it appears, varies in different parts of China. Up the Yangtze it is usual for two women to perform the office. When a man dies suddenly the women walk through the streets, one calling out the name of the deceased, and the other responding "I am coming," the idea being to prevail on the wandering spirit of the deceased to return to its material abode, which, it is presumed, it has temporarily abandoned.

THE EYESIGHT.

Pupils are not taught how to use their eyes. The school slate with its indistinct markings often requires too much visual effort. The modern plaques and pads of paper with lead pencil are better. The pupil should be early taught to keep his back to the light.

The ignorance of those who build school houses is only equalled by that of the managers of artificial lights in halls and churches. The minister has often a strong gas light on either hand and two or four on his end of the church, the whole six blazing straight into the eyes of the audience. The theatre is the only place where light is well managed. If the six lights in the preacher's end of the church were put in front of him, behind a screen, after the footlight fashion, it would prove a great relief to the eyes of the audience, would give them an opportunity to study the face of the preacher, which is an important part of the sermon, and altogether would add much more to the effect of the effort than even the Greek and Hebrew quotations.

So in school rooms it is common to find the pupils confronted with open windows, the sun blazing in upon their faces.

Pupils should be taught to use shaded lights at nights, and especially those that do not flicker: the German student lamp gives an excellent light.

It would be well to avoid Greek, algebra and all fine prints at night. Pocket Bibles, pocket Shakespeares, and pocket dictionaries, unless used by good daylight, are bad. The habit of reading in the cars, especially of the finer printed columns, should be indulged with moderation.

Whatever strains the eye must be abandoned. No plea of necessity should avail, for no mortal can afford to injure his vision.—Dio Lewis' Nuggets.

PAPA THIERS.

M. Thiers is so essentially the property of history, and especially of contemporary history, that I have no need to describe him; nor could I do it, for his little person, which at times became so dignified as to visibly grow taller, was indescribably elastic—and his affable manner, which gained for him the nickname of "le brave Papa Thiers," could at will be influenced by a degree of animation and passion which might well have made one doubt the propriety of the appellation. For a man of experience, of learning, of marvellous talent, and of wonderful perception of character, I don't remember ever meeting one who so curiously impressed me with the idea of his own self-importance—and I do not mention this impression as one by which I wish to abide in the least, for it is impossible to judge of any man by a single interview; but even in 1869 Thiers was so great a celebrity that any note jarring on one's estimate of his great qualities was the more likely to strike and be remembered. When I

British and Foreign.

THE Bishop of Meath has been nominated one of the select preachers at Oxford.

THERE are 120 ministers members of the Welsh Baptist Total Abstinence Society.

THE four new M.P.'s for Belfast are local optionists, and three of them personal abstainers.

MR. SPURGEON has recovered so far from his severe attack of rheumatism as to be able to leave for the continent.

NEARLY all the workmen candidates who have secured seats in the new House of Commons are earnest total abstainers.

ENGLAND'S prison population continues to decrease at a rate that increases hope. In 1883-84, it numbered 17,421; this year it is 16,221.

THE income of Fisherwick Place Church, Belfast, last year was \$11,397. Mr. Williamson received in stipend and manse rent nearly \$3,750.

THE Rev. James Fleming of Troon, who has reached the age of ninety-four, and is the oldest officiating minister in the denomination, is seriously ill with bronchitis.

THE Rev. Alfred Vinger, well known in connection with his works on Charles Lamb, is writing a monograph on Hood for the English Men of Letters Series.

LORD NAPIER of Magdala states that of 18,000 cases of crime in the Army of India which he had caused to be investigated not one had been committed by a total abstainer.

GLENGORSE new church, opened by Dr. Cameron Lees of Edinburgh and Dr. W. H. Gray of Liberton, is a Gothic building with 505 sittings. The old church was built in 1699.

THE League of the Cross, organized by Dr. Manning, is doing a great work in the South of Ireland, especially in Cork. No fewer than thirty-five public houses have recently been closed.

THE Rev. John Bell Cox, curate of St. Margaret's, Liverpool, charged with ritualistic practices, has been suspended for six months on account of his contempt and disobedience of York Chancery Court.

A VENETIAN fete and fancy fair in aid of Building Fund for new day schools for First Ballymacarrett Church was held in Ulster Hall, Belfast, on 10th inst. and two succeeding days. No raffling was permitted.

THE Rev. John Smith, of Broughton Place, is realizing the most sanguine hopes his coming to Edinburgh excited. His preaching is a power in the city, and every good scheme has the benefit of his eloquent advocacy.

A NUMBER of Liberal Churchmen and Sabbath school teachers in Eastbourne have severed their connection with the Church because of their disgust at the political sermons preached in aid of Conservative candidates.

OWING to illness, Principal Tulloch was unable to deliver his lecture on Natural Religion in Theory and Fact in St. Giles Church, Edinburgh. Dr. Macgregor, of St. Cuthbert's, read the Principal's MS. to the assembled audience.

THE Synod Committee has issued to the Presbyteries a new Scheme for the Augmentation of Stipends and the supervision of ministers and congregations. It goes so far as to suggest the removal of inefficient ministers, leaving them their status.

A MAP will shortly be published showing the situation of every Presbyterian church in Ireland and giving statistics. The idea is due to the present Moderator of Assembly, who has been assisted by Mr. Robert Young, C.E., and Marcus Ward & Co., Belfast.

THE Rev. William Dunn, of Cardross, who died lately at Colinslea, Helensburgh, was the father of Dumbarton Presbytery, and held in high esteem by his people, every one of whom he knew personally. He retired from the active duties of his charge four years ago.

DR. M'GAVIN, senior pastor of Tay Square Church, Dundee, who has been laid aside from active work during the past eight years and has received from the congregation a yearly allowance of \$500, has resigned all claim to that sum as his pecuniary resources have improved.

SERVICES in connection with the 147th anniversary of Greyfriars United Presbyterian Church, Glasgow, were held recently. The Rev. F. Ross Taylor preached in the morning; Mr. Goodall, minister of the congregation, in the afternoon; and the Rev. Albert Goodrich in the evening. The audiences were large and the services much appreciated.

IRVINE Established Church Presbytery has declared the election of Mr. Buchan to Kilbirnie parish illegal, on the ground that the congregational meeting at which he was elected was called by a student of divinity, who, according to the Assembly regulation, had no right to officiate in an Established Church pulpit.

A BRONZE medallion with profile bust of Dean Stanley has been placed in St. Giles Kirk, on the wall to the right of the royal pew. The inscription makes grateful mention of his warm fraternal regard for the Church of Scotland. The medallion is a replica of the work which the daughter of the late Sir Francis Grant executed by command of the Queen for St. George's Chapel, Windsor.

THE following gentlemen are candidates for the post of Principal of Aberdeen University, vacant by the death of the Rev. W. R. Pirie, D.D.: William D. Geddes, LL.D., Professor of Greek, Aberdeen University; Rev. William Milligan, D.D., Professor of Divinity and Biblical Criticism, Aberdeen University; James Donaldson, LL.D., Professor of Humanity, Aberdeen University; and Simon S. Laurie, Professor of the Theory, History and Art of Education, Edinburgh University.

Ministers and Churches.

THERE were thirty members added to the communion roll of St. Andrew's Church, Quebec, during the past year.

MR. M. D. FRASER occupied the chair at a pleasant Sabbath school entertainment given in the Park Avenue Presbyterian Church, London, last week.

REV. DR. SMITH, formerly of St. Andrew's Church, Kingston, has resigned the charge of St. Andrew's Church, St. John, N. B., in order to accept a call to Wausau, Wisconsin.

THERE was a new and handsome cutter left in the manse stable at Stayner on Christmas Eve, and with it a note signed "Santa Claus," intimating that it was a gift to the Rev. R. Moodie from his Stayner congregation.

AT St. Andrew's Church, Ottawa, on Sabbath week, the sermon preached by the pastor, Rev. Mr. Herridge, was one specially appropriate to the closing of the year. In the morning there had been a Christmas service, and in the afternoon a special service for Sabbath school children.

RECENTLY a most successful tea-meeting and bazaar were held in connection with St. Andrew's Church, Hillsburgh, Bazaar was opened during the day. Tea was served at six p.m. After tea excellent addresses were delivered by various clergymen.

AT the close of a Christmas entertainment in Boston Church, Milton, on behalf of the Sabbath school, the Rev. M. C. Cameron, B.D., was presented by his Bible class with an address and a well-filled morocco purse, as a slight token of their high appreciation of him as their religious instructor. Mr. Cameron acknowledged the address in a neat and appropriate speech.

THE congregation of Westminster Church, Broad and Fitzwater Streets, Philadelphia, says the *Press* of that city, at a recent meeting extended a call to Rev. J. Kirkpatrick, formerly of Toronto, Canada. This is one of several churches here which have been competing for Dr. Kirkpatrick's services, not to speak of the inducements offered him to go further West.

THE Rev. J. C. Cattanaeh, of Sherbrooke, has accepted the call extended to him by the congregation of St. Andrew's Church, Halifax, and is to be released from his present charge on the 12th January. His departure will be a very great loss to the city of Sherbrooke and to the whole Presbytery of Quebec. His congregations have recently given him several tangible proofs of their esteem, amongst which was the sum of \$100.

ON Christmas Eve, Mrs. J. A. Townsend, of Manitou, Manitoba, received a pleasant surprise, in the shape of a box, which, when opened, revealed a fine Astrachan coat. Accompanying the same was a note which read as follows: "Dear Mrs. Townsend, please accept this coat, with the best wishes of a few friends, who also wish you and your worthy husband a Merry Christmas and a Happy New Year."

ON Tuesday last the congregations of St. Andrew's Church, Scarborough, and St. John's Church, Markham, called on the Rev. Charles A. Tanner, their pastor, and presented him with an address and a handsome horse and harness. Mrs. Tanner was also presented with a costly fur coat and cap. A sumptuous repast was served up in the Sabbath school house, after which Mr. John T. Brown, session clerk, took the chair, and Miss Emma Thompson presided at the organ. Several hymns were sung, in which all present seemed to join heartily. Several speeches were made, and an amusing paper, giving an historical sketch of the cause of the present gathering, was read by Mr. Andrew Hood. The benediction was pronounced by the Rev. R. V. McKibbin, and a very pleasant afternoon, spent in Christian fellowship, was brought to a close.

A LARGE and interesting meeting of the friends and well-wishers of the Rev. D. B. Cameron was held in the manse, Acton, on the 30th December, for the purpose of presenting him and his sister with handsome and valuable tokens of their affection and esteem. Almost every room of the manse was occupied at an early hour, and some of them crowded. Colonel Allen presided and read an address, expressive of the affection and esteem of his many friends for his elevated Christian character and his fidelity and earnestness as a minister of the Gospel. Mr. Cameron made a fitting and characteristic reply. An excellent and appropriate address to Miss Cameron was also presented by Mrs. C. S. Smith, to which Miss Cameron responded. The Rev. Dr. Torrance, Mr. Piggott and Mr. John McKay, students of theology, delivered brief but cordial addresses on the occasion.

THE Mill Street Presbyterian Church, Port Hope, Sabbath school, held their annual social in the town hall on Wednesday evening, the 30th Dec. There was a good attendance of scholars and members and friends of the congregation. Tea—which, by the way, was a good one—was served in the market room, and there was much pleasant enjoyment while partaking of it. On adjourning to the hall, the Rev. Mr. Cleland, pastor of the congregation, requested Dr. Hamilton to occupy the chair. Mr. Cleland was supported by the Rev. Mr. McNaughton and the Rev. Mr. Jamieson, of Garden Hill. A good programme of readings, dialogues and music was presented by the scholars and choir. Addresses were made by the Rev. Mr. Jamieson and Mr. David Millar, of Toronto. The prizes were then distributed to the deserving pupils, and the children again made happy by a presentation of oranges, etc. This excellent meeting was brought to a close at ten o'clock, when the benediction was pronounced by the pastor. This church was completely renovated lately, having the pews upholstered, the walls and ceiling discoloured and frescoed, and a vestry added, at a cost of \$1,000.

THE following, says the *Woodstock Sentinel-Review*, will be read with interest, being an extract from a letter received from Miss Rose, missionary to Chief Pi-a-Pot's Reserve, N.-W.T.: Chief Pi-a-Pot, about whom everybody is more or less interested, is a shrewd Indian between forty and fifty years of age. He is about medium height, straight and

strong, wears his hair parted in the middle like Alfred Tennyson. It hangs down his back in perfect abandon and wild profusion, shedding bear's oil over his blanket regardless of expense. He was pleased to shake hands with me, and in a very dignified manner. He told me that Mas-kooock (perhaps) he was going to Winnipeg on the fire-wagon; would be gone five weeks, would return to Regina ten sleeps from to-day. Was glad to have the children taught, only I was to teach them that Chief Pi-a-Pot was an entirely great and good man. They were not to be taught to pray (getting down on his knees), if that was going to lessen his power. I may teach them to sing plenty; also I must make a house large enough to take all the children and not let them come home, and in ten years (holding up his ten fingers) they will know more than the Iskwas (mothers). And after all our long talk he wanted to know what I would pay him for listening to me so long and getting his views. I told him I would give him all the views I had free, and would he not call that even trade? He thought a moment, and then laughed quite human, exclaiming: "Mas-kooock, tappwa (perhaps, truly); good woman, you bet." The probabilities are that the children on Chief Pi-a-Pot's, Muskapetung's and Pasqua's Reserves will be gathered into one institution.

THE *Norwood Register* says: The Rev. Mr. Bennett, of Peserborough, delivered his lecture, "Chiniquy, his Trials and Triumphs," in the Presbyterian Church, Norwood, lately. The lecture was full of thrilling incident, and graphically detailed the trials and triumphs of Mr. Chiniquy, a man, whether as priest or minister, who has wielded more influence for good than any living Canadian. The lecturer described the childhood of Mr. Chiniquy, who, like Timothy, was taught the Holy Scriptures; that as a boy he would read to the neighbours who would gather at his mother's home from the Bible, since that home was the only one in the parish in which a copy of the Scriptures was to be found. His great success when a priest as a temperance reformer, the love and devotion always evinced to him by his fellow-countrymen, and the high esteem in which he was held by ecclesiastical superiors, were vividly and eloquently told. Then his removal with a large number of French-Canadians to Illinois, his labour of self-devotion for his little colony, building a church and schools; the conflict which there was going on in his own soul between light and darkness, his interview with his Bishop and his final rupture with Rome, and his bringing the whole of his flock with him into the Protestant fold, were narrated with dramatic and thrilling effect. The civil actions he had to contend against, the false witnesses suborned to crush and destroy him, the frequent and ineffectual attempts made upon his life on his return to Canada, his success in bringing hundreds of his countrymen into Protestantism, were related in language of simple but sublime pathos. Mr. Bennett in his lecture has done both his subject and himself justice, and we hope that congregations who have not heard the lecture will see to it that they do so, since it is one both highly instructive and interesting.

PRESBYTERY OF MIRAMICHI.—A *pro re nata* meeting of the Presbytery of Miramichi was held in St. James' Hall Newcastle, on Thursday, the 24th December, Rev. William Aitken, Moderator. Sederunt: Rev. Messrs. N. McKay, T. G. Johnstone, Wm. Aitken, John McCarter, E. Wallace Waits. There were no elders present. The Rev. James Murray and A. Ogilvie Brown were asked to sit as corresponding members of the court. The Rev. A. O. Brown respectfully declined the call to Bathurst, and expressed sympathy with the congregation there in the circumstances. The Presbytery in setting aside the call recorded its sympathy with the Bathurst congregation in their present disappointment at not obtaining the services of Mr. Brown, and expressed the hope that Providence would direct them to make choice of a minister who might see his way to accept, and that a harmonious settlement may be speedily effected. A hearty and unanimous call, addressed to Rev. A. Ogilvie Brown from the congregation at Campbellton, was read by the Clerk, and also relative documents from the Rev. Alexander Russell, Moderator of their Session, who was unable to be present, reporting that he had, on the 21st inst., moderated in a call there. The Rev. E. Wallace Waits was requested to prosecute the call in the absence of Mr. Russell, and Mr. John Mair also appeared as commissioner to represent the congregation. The call was signed by 124 members and eighty-four adherents. The stipend promised was \$500, with manse, or the rent accruing from the manse in the event of Mr. Brown not occupying the same. It was sustained as a regular Gospel call, and placed in Mr. Brown's hands, who signified his acceptance of it; and his induction was appointed to take place at Campbellton on Tuesday, the 5th day of January, 1886, at eleven o'clock, a.m., the Rev. William Aitken to preside, induct and address the people; Rev. Neil McKay to preach; and Rev. E. Wallace Waits to address the minister. It was resolved to request that a collection be made at the induction services to pay the travelling expenses of the ministers appointed to officiate on the occasion.—E. WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF LONDON.—This Presbytery met in the First Presbyterian Church, London, on the 5th and 6th inst. Rev. K. McDonald, Moderator. The following brethren being present: Rev. Messrs. J. L. Murray, J. B. Hamilton, J. Ferguson, J. McKenzie, J. McEwen and Dr. Elliott were asked to sit and correspond. The first item of business taken up was the resignation of W. Ballantyne, of Westminster, laid on the table at last meeting. After hearing commissioners from North and South Westminster expressing their attachment to Mr. Ballantyne and their sorrow at the prospect of parting with him—and hearing Mr. Ballantyne himself pressing his resignation—the Presbytery agreed to accept the same, to take effect on the second Sabbath of January next. Mr. Murray was appointed to declare the pulpit vacant on that day and act thereafter as Moderator of Session. A call from Ashfield, Presbytery of Maitland, to Mr. McDonald, of Belmont, was read. The call was signed by thirty-four members and 269 adherents, promising \$1,000 stipend and manse with a glebe of ten acres. After commissioners from Maitland Presbytery, the congregations of Ashfield and Belmont were heard for and against the trans-

lation. The call was put into Mr. McDonald's hands for consideration. Mr. McDonald having signified his acceptance of the call, it was duly moved, and agreed to, that the translation be granted to take effect on the second Sabbath of January, Mr. L. Cameron to declare the pulpit vacant on that day, and act thereafter as Moderator of Session. Mr. Milloy presented a call from Waukesville and Newbury in favour of Mr. J. B. Hamilton. The stipend promised was \$450, and the congregation asked \$300 from Augmentation Fund. Messrs. Douglas and Atkinson were heard in support of the call. The Presbytery approved Mr. Milloy's conduct, sustained the call as a regular Gospel call, and ordered its transmission to Mr. Hamilton for consideration. Mr. Hamilton, who was present, signified his acceptance, the induction was appointed to take place on the 5th of January at eleven o'clock a.m.—Mr. Milloy to preside and address the minister, Dr. Archibald to preach and Mr. J. Currie to address the people. The remit on the unification of Foreign Mission work was committed to the following committee: Messrs. Murray, Convener, Dr. Archibald, A. Henderson, W. S. Ball and Mr. Thompson, elder, to report at the meeting in March. Mr. Smith, of Galt, was nominated as Moderator of next General Assembly. Dr. Archibald was appointed to address the Woman's Foreign Mission Presbytery at its annual meeting in February next. The Clerk intimated that he had received a bank cheque for \$1,000 from Mr. Crothers, solicitor, St. Thomas, being the first instalment of bequest by the late Hugh Fulton for the Home and Foreign Missions of this Church. The Presbytery authorized the Moderator and Clerk to sign the receipt. The following motion by Mr. Roger, duly seconded, was adopted in connection with the nominating of a professor for Knox College: In view of the great need of an increased staff of teachers in Knox College, and of the limited amount available for that purpose, the Presbytery declined to nominate a professor for the proposed chair, and declare their preference for the continuance and extension of the present system of lecture-ships. Committees were appointed to draft suitable minutes in connection with the removal of Messrs. McDonald and Ballantyne from the bounds of the Presbytery. The remit on the "Aged and Infirm Ministers' Fund" was considered, section by section. The second, third and fifth sections were agreed to. The Presbytery agreed to omit the fourth section, and add the following to the third: That the existing fund be augmented as rapidly as possible by such bequests and special donations for the purpose as may be obtained. The sixth section was amended as follows: That any minister who is regularly on the Fund shall become entitled to his superannuation allowance on being permitted to retire by the General Assembly. The remit on minutes of the Assembly was disposed of as follows: The first, fifth and sixth sections were adopted as they are, the second section was struck out, and the fourth section amended thus: That copies of the minutes be sent to all the elders as formerly. Messrs. N. McKinnon, A. Henderson, J. S. Henderson, W. S. Ball and Mr. Charlton, elder, were appointed a committee to apportion \$1,700 for Augmentation on the congregations of the Presbytery. A petition for leave to organize a second congregation in Glencoe, signed by eighty-one members and ninety-three adherents, was read, as also an extended extract minute of the Session of Glencoe congregation, opposing the prayer of the petition. After hearing and questioning commissioners who were present in support of the petition, and after a lengthened discussion, the following resolution was agreed to: The Presbytery, having fully heard the petitioners, and having duly considered the case in all its bearings, do not at present see their way to grant the prayer of the petition; but appoint a commission to visit the field and meet with the petitioners, with the view of ascertaining more fully all the facts of the case, with instructions to use all diligence to heal, if possible, the present unhappy division, and report to next meeting of Presbytery. And in the meantime the Presbytery affectionately urge all parties to consider one another, and pursue the things that make for peace. Further, the commissioners shall have power to cite all parties to next meeting of Presbytery should they think it necessary. Mr. Rennie gave in the yearly report of the Committee on Finances, duly audited. The report showed a balance in hand of over \$22 after meeting the various expenses of the year. The report was received and adopted. Mr. Rogers moved that the expenses of delegates to the General Assembly be defrayed by the Presbytery, and that they be a charge on the Presbytery fund. On the suggestion of Mr. Ball, it was agreed to refer the motion for the consideration of sessions. The Presbytery adjourned to meet in Warisville on January 5, at eleven o'clock a.m., and to hold the next regular meeting in the First Presbyterian Church, London, on the second Tuesday of March, 1886, and at half past two o'clock p.m. GEORGE SUTHERLAND, *Pres. Clerk*.

QUEBEC NOTES.

THE Rev. J. C. Cattanaeh, of Sherbrooke, has accepted the call to St. Andrew's Church, Halifax. He will be inducted about the middle of January. Mr. Cattanaeh has done a good work in Sherbrooke. His departure is regretted not only by his congregation, but also by the Presbytery of which he was a most energetic and useful member. As Sherbrooke is a rising city and an important railway centre, it is hoped that a suitable man may be secured as quickly as possible.

THE Presbytery of Quebec has sustained a severe loss in the death of the Rev. John McDonald, of Scotstown. He passed away in the prime of life. He had been in the ministry twenty years and was an earnest and faithful minister of the Gospel and highly esteemed by his own flock and all classes of people for miles around.

THREE good men have been added to the eldership of St. Andrew's Church, Quebec—W. R. Dean, John Strang, and Adam Elliot. The Rev. Mr. Love has just entered upon his second year as pastor. During the year that is closed the work of the Church has been carried on successfully and harmoniously. There has been a large addition to the membership and the debt has been reduced considerably.

MONTREAL NOTES.

THE regular quarterly meeting of the Presbytery of Montreal takes place in the David Morrice Hall, on Tuesday next, the 12th inst.

At the musical and literary Christmas entertainment given in Knox Church, on the 28th ult., an enjoyable programme was presented to a large and appreciative audience. Mr. Walter Paul, the superintendent of the Sabbath school, presided.

THE Rev. J. B. Muir, M. A., of St. Andrew's Church, Huntingdon, was recently presented with an address by the Port Lewis section of his congregation. Accompanying the address was a handsome gold watch chain and a finely bound copy of the Bible.

At the recent meeting of the Presbytery of Glengarry, the Rev. R. H. Warden, of this city, was unanimously nominated as Moderator of the Synod of Montreal and Ottawa for the ensuing year. The synod meets in St. Andrew's Church, Perth, in the month of April.

THE Convention of Christian Workers opened on Saturday, the large St. James Street Methodist Church being crowded to the very doors at both the morning and afternoon meetings. At the former Mr. Moody delivered a telling address on the Word of God and how to use it. In the afternoon his subject was the work of the Holy Spirit. The meetings have opened auspiciously. May they be fraught with lasting spiritual good to very many.

THE Rev. F. W. Ferries, of Knox Church, Ottawa, was laid aside from work for a time last summer on account of ill-health, being troubled with sleeplessness. He recovered sufficiently to resume work in September. Recently, however, he has had a relapse, chiefly owing to the loss of one of his children, the second was removed by death in a few months, and he has left home for a short period of rest. During his absence his pulpit is to be supplied by brethren from this city. Mr. Ferries has the sympathy of his congregation and of a very large circle of friends in his affliction. It is hoped that the rest and change will prove beneficial, and that he will soon return completely restored to health.

THE usual New Year's Day gathering of the Presbyterian Sabbath schools of the city was held in Erskine Church on Friday morning. The edifice was crowded to excess, large numbers being unable to find seats. There are seventeen Sabbath schools connected with our Church in Montreal, numbering 3,700 teachers and pupils. It is estimated that from 2,500 to 3,000 were present on New Year's Morning. Mr. James Croil, residing, Principal MacVicar led the devotional exercises, and suitable addresses were delivered by Rev. Drs. Smyth, Jordan and Fleck. Mr. R. S. Weir presided at the organ, and Mr. S. S. Bain led the singing, accompanied by Mr. Holland with the silver cornet. This was an innovation on former years and was felt to be quite an improvement. During the meeting a solo was sung by Miss Melville, "Bringing in the Sheaves," the chorus being sung by the children. The meeting was most successful. On the part of many there appears to be a growing desire that this annual gathering should be held on Christmas morning, so as to allow such of the congregation as wish it to have a regular service in their own churches on New Years Morning.

MISS CAMERON, daughter of the late Rev. Jas. Cameron, of Chatsworth, has been compelled, on account of ill health, to resign her position as English teacher in the Pointe aux Trembles Mission School. Miss Cameron has rendered most important service in the schools for the past two years and a half, and her departure is a cause of deep regret to the Board as well as to her fellow teachers and the pupils, to all of whom she has endeared herself. Her place has been filled by the appointment of Miss Lamb, teacher in one of the city day schools, as also of Knox Church Sabbath School.

ON the evening of the 25th December, the annual festival of the Nazareth Street Sabbath School was held, and was largely attended. Addresses were delivered by Mr. James Ross, the chairman of the meeting, Mr. J. McLaren, the missionary of the district, Rev. A. B. Mackay, Dr. Smith, Prof. Donald and Mr. David Morrice. The singing of the children, led by Mr. A. Hyde, was most hearty—Miss Norval presided at the organ. Nazareth Street is a mission school connected with the Crescent Street Church, one of whose elders, Mr. James Ross, is the efficient superintendent. He has held this position for very many years, and to his self-denying labours and those of an active staff of teachers the school is indebted for its past success.

MR. A. C. HUTCHISON, architect, has one of the best lime light lanterns in the Dominion, the use of which is in frequent demand, not only in the city, but in many of the surrounding congregations and Sabbath schools. His assortment of views is very choice, having been personally selected by himself in the principal cities of Europe. It includes the best known and most beautiful of the cathedrals of Europe, and few can better describe these than Mr. Hutchison, whose services are ever cheerfully given to further the interests, especially of needy districts. On Monday evening of last week, he delighted a large audience in Chalmers Church, convened by the Young People's Association, and was awarded a cordial vote of thanks for his interesting illustrated lecture. The Sabbath school connected with this congregation is one of the largest in the city. Its annual soiree was held on the 30th ult., when the basement of the church was thronged by the pupils and their friends. The chair was occupied by Mr. J. Wilson, the superintendent, and appropriate addresses were delivered by the pastor, Rev. T. Bennett and Mr. D. Budge. Refreshments in abundance were served, and the meeting was one of the most enthusiastic and enjoyable. On the afternoon of the last Sabbath of the year, missionary addresses were given by Rev. Messrs. Heine, Warden and Mr. Kendal, medical student, when the lecture room was filled by the teachers and scholars and their friends. Connected with the Sabbath school is a flourishing juvenile missionary society, which raised \$500 last year for the Schemes of the Church.

OBITUARY.

THE REV. P. S. LIVINGSTONE.

The Rev. P. S. Livingstone, B. A., of Broadview, North-West Territory, died at Brandon, Manitoba, on the 15th day of December. Mr. Livingstone had been out at the Indian Mission north of Broadview, helping the Rev. H. Mackay to fit up his apartments for the reception of the Indian children who were coming to school. After dark, on the evening of 11th November, he fell into a small pit about two feet deep out of which clay had been dug to plaster the house. His shoulder was dislocated. He drove into Broadview at once, but the doctor whom he consulted informed him that the shoulder was not dislocated and treated him for a fracture of the arm above the elbow. For five weeks Mr. Livingstone went with his arm in splints and suffering untold agony. At last he came to Brandon, when Dr. Moore told him that the shoulder was dislocated, and that as it had been so long in that state he would like to call in one or two others of the profession to enable him to reduce the dislocation. This was accordingly done. Mr. Livingstone was put under the influence of chloroform and the bone put in its place. Soon consciousness was restored, but the patient was weak. After a time fainting fits came on. From these he rallied, but they appeared again and in a more aggravated form, and in one of these he passed away quietly about three a.m. A post-mortem examination revealed the fact that when the dislocation took place the ball of the humerus had broken a portion of the socket, leaving a jagged edge. Against this an artery had been rubbing till its coat had been weakened and an aneurism had formed. The reduction of the dislocation burst the aneurism, the artery bled inwardly and caused death.

Mr. Livingstone was born and reared in the county of Haldon. He studied and graduated in arts from Queen's University, Kingston. There he studied theology. He was licensed in 1871, called to Pittsburg in the Kingston Presbytery and settled there in the same year. For two years and a half he laboured at Pittsburg, when he was called and (accepting the call) settled in Russelltown, in the Presbytery of Quebec. There he laboured till appointed in 1882 by the Home Mission Committee of the General Assembly as a missionary to the North-West. During the summer and autumn of that year he supplied several of the vacant fields in Manitoba, and in March of 1883 he was appointed to Broadview, where he laboured continuously till his death. Much good work was done by Mr. Livingstone in organizing and consolidating work in the Broadview District. He took a lively interest in Indian missions, and Mr. H. Mackay found him a valuable counsellor. He did much to establish schools and advance social projects. At the time of the last election a large and influential deputation waited on him requesting that he would allow himself to be put in nomination as a member of the North-West Council. Mr. Livingstone was appointed the first Moderator of the Presbytery of Regina, which office he held till the time of his death. He was also Convener of the Presbytery's Home Mission Committee. In church law Mr. Livingstone was well read, and his opinion had much weight in synod and presbytery. He was a good preacher and faithful pastor, and his people were much attached to him. The Presbytery of Regina has sustained a real loss by his death. He was buried at Brandon, and besides a numerous deputation from Broadview a large number of the members of the Winnipeg, Brandon and Regina Presbyteries followed the remains to the grave. Mr. Livingstone married Miss Fowler, of Kingston, who was a truly estimable and capable minister's wife. No children blessed the union. Mrs. Livingstone has the sympathy of a wide circle in the West in her sad and sudden bereavement. J. R.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. E. P. MACKAY, M.A.

THE FAITHFUL RECHABITES. {Jer. 35: 12-19.}

GOLDEN TEXT.—"For unto this day they drink none, but obey their father's commandment."—Jer. xxxv. 14.

INTRODUCTORY.

The nation is rushing headlong to its doom, and Jeremiah is striving, by many types, appeals and reproofs, to resist the downward career. This lesson is one of the many peculiar methods adopted to arrest attention and induce repentance, but without success.

Rehobites.—A very interesting class of people. They were descendants of the Kenites, from whom Moses got his wife when in the wilderness. A small section of them afterwards went to Palestine and dwelt among the Israelites.

In 2 Kings x. 15-27, we were introduced to Jehonadab, their great reformer, who pledged them to the exceptional life they afterward led. They were not to drink wine, or become possessors of lands or vineyards or houses, but to dwell in tents or move about wherever they could find pasture for their flocks.

The cause for such a life is by some believed to have been political expediency. Living amongst the Israelites as they did, political complications might arise if they became proprietors of the soil.

Others think it was essentially a religious organization, and that they were the followers of Elijah and Elisha. The Israelites had become so selfish, worldly and abandoned, that Jehonadab felt that the only safety was to withdraw and live a separate and, in some degree, ascetic life. He for that reason cut his followers off from the use of, or opportunity of using, many of these things that were causing the national ruin. In keeping with that view is his sympathy with Jeshu in his war of extermination. He recognized in Jeshu a reformer, and gave him the support of his presence and sympathy, and Jeshu showed how he valued them by his words and conduct toward Jehonadab.

EXPLANATORY.

I. The Situation.—The Chaldean army was coming, and the whole country was filled with consternation, and fled for refuge to the strongholds of the country. Even the Rechabites came inside the walls of Jerusalem for protection, contrary to their custom: but they still dwelt in their tents, pitched in some open area within the city walls. (Ver. 11.)

The predictions of the prophets are being verified. They who sowed the wind are now about to reap the whirlwind. It always will be so; and yet they are so infatuated that they cannot see the danger and will not repent.

II. The Temptation.—Jeremiah was instructed to take these Rechabites into a chamber of the temple and place pots of wine and cups before them, and ask them to drink. If it had been done simply in order to get them to break their pledge it would have been very wrong, as it is very wrong in many people who try to get reformed drunkards to break through their good resolutions, in order to start them again on the downward course. But the Lord tempts no man to evil, that is, He does not desire them to yield; but wishes to try them for their own good. They are stronger and better by the trial.

Resisted.—The trial was a severe one. These people had come into the city for protection. They were under obligations to the inhabitants of Jerusalem, and would, on that account, find it difficult to decline any requests or proffered hospitalities. They, besides, knew that the times were troubled, and they very easily might give offence that would bring dangerous consequences; but they were equal to the situation. They firmly and frankly told their position. Their father, Jonadab, prescribed for them their manner of life, and they had hitherto obeyed in all respects, until this occasion, when for fear of the enemy they came into Jerusalem.

They began to feel that one transgression opens the door for another, or perhaps repented that they did not take their chances in the open country. At any rate, come what would, they will be true to their convictions. They are respectful but firm.

That is the true way in which to deal with temptation. It is often difficult to refuse; but better offend man than conscience.

III. The Application.—The prophet now shows his purpose. These Rechabites were obedient to the voice of man; but the Israelites are not obedient to the voice of God. Even worse than that. The command of Jehonadab, once given, was never broken; but God has been for many years insisting, by servants and prophets and laws and ordinances and promises and threatenings, and yet His commands are not obeyed.

Rising early and speaking.—As a man whose whole soul has gone into any business is ever at it, early and late, so the Lord represents Himself as toiling, without intermission, striving to win these people from their idols and evil doings; but they would not give heed. How true to life that is! With how much more deference and respect the laws of man are treated than the laws of God! The social customs are with difficulty broken, whilst the laws of God that they violate are easily got over. The dying requests of friends are scrupulously obeyed, whilst the dying request, "Do this in remembrance of Me," is ungratefully ignored. What folly!

The Scripture rule is, "Children, obey your parents in the Lord." The Lord first, even before parents.

IV. The Condemnation. (Ver. 17.)—The Israelites are to be punished. They are to be visited with "all the evil that I have pronounced against them."

What these evils were was often repeated in their ears, and they could not plead ignorance as an excuse. We saw them in the last lesson. (Chap. ix. 10, 11.) The country was to be burned with fire, the inhabitants led away into captivity, and Jerusalem to become a den of dragons. The time was at hand.

It should never be forgotten that the word of the Lord shall prosper in the thing whereto He has sent it, and not one word will fall to the ground.

V. The Commendation. (Ver. 18.)—The Rechabites are praised for their obedience. They are now grateful that they had the courage to do their duty. It is always the profitable course to stand by principle, for the right will be vindicated.

Reward.—It is not only praise that is given, but reward as well. They are told that the day would never come when they would want a man to stand before God. That has been fulfilled so far. In the East, near Mecca, it is said that this tribe still exists, and still they obey the command of Jehonadab, their father.

Note that it is obedience that is here so highly commended, and it follows that abstinence from the use of wine cannot be displeasing to God, or He would not here so commend obedience in that respect. How much more would abstinence please Him in a country like this, in which intemperance is so common!

"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," is the Lord's principle of love. It is our best law of action.

PRACTICAL SUGGESTIONS.

1. To obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. xv. 22.)
2. Obey the laws of health and make the best of yourself in life that you can.
3. Especially protect your spiritual life at whatever cost, even if it should be by an ascetic life.
4. Resist the tempter, even when he comes with friendly pretensions.
5. The Lord values true character in whatever way it appears.
6. Sin cannot escape its promised wages.
7. The path of the just is as the shining light which shineth more and more unto the perfect day.

Sparkles.

AN exchange says there is a mission in this life for dudes. We hope it is a foreign mission.

PROFESSOR in logic to sleepy junior: "Mr. K., what is the universal negative?" Startled junior: "Not prepared."

A WIT being asked on the failure of a bank: "Were you not upset?" replied: "No, I only lost my balance."

THE bones of the average man only weigh about twenty-four pounds, and yet some people put on airs and step around as though they weighed a ton.

WHEN young Jenkinson told his father he'd only been out on a little lark, the old gentleman muttered that "he guessed there was more swallow than lark."

A SAN FRANCISCO naturalist sent a nice cage and a waggon to a friend's house for a fine specimen of ground hog that was offered him. He received a sausage.

OLD RUNNING SORES.—Sores and Ulcers, or Abscesses hard to heal, are due to bad blood or Scrofula. Purify the blood with Burdock Blood Bitters and the worst sores speedily heal as the general health is restored.

"Oh, Tommy, that was abominable in you to eat your sister's share of the cake." "Why," said Tommy, "didn't you always tell me, ma, that I am to take her part?"

NAVAL examiner: "Now, Sir, I will examine you for colour blindness. What colour is this light?" Candidate: "How can I tell you unless you take that red globe off it?"

TEACHER: "Tell me, Thomas, how many voyages around the world did Capt. Cook make?" Thomas: "Three." Teacher: "Correct. And on which of these voyages was he killed?"

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PRETTY woman was made to put astonishing garments on, while ugly man was destined merely to pay for them. There is no use mincing words on a subject like that.

SAID Bobby to the minister at dinner: "Can a church whistle?" "Why do you ask?" "'Cos pa owes \$12 back pew-rent, and he says he's going to let the church whistle for it."

DYSPEPSIA.—This prevalent malady is the parent of most of our bodily ills. One of the best remedies known for Dyspepsia is Burdock Blood Bitters, it having cured the worst chronic forms, after all else had failed.

MY friend, you may say that you have been good friends with liquor; but at the same time you have been in the habit of running it down, and that's why it is casting reflection on your nose.

ONE of the cruellest retorts made by any musical audience is reported from California. A vocalist was warbling to her own great satisfaction: "Oh! would I were a bird." A rough miner replied: "Oh! would I were a gun!"

"I MUST have order in this court-room," sternly demanded a justice of the peace. "I must and will have less noise and confusion here. I have already disposed of three important cases without being able to hear a word of the evidence."

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"MA, do you know old Mr. Slimkins?" asked Mildred. "Yes, dear," replied the old lady. "He is dead." "Now that's too bad; I've known him so many years." "The paper says he was an octogenarian." "Oh! no; there must be some mistake about that. He's been a Cumberland Presbyterian ever since I knew him."

A "MADMAN'S" LEGACY.

"Sire!" exclaimed a man in the homely garb of a mechanic to Richelieu, Prime Minister of France, as he was entering his palace; "Sire, I have made a discovery which shall make rich and great the nation which shall develop it. Sire, will you give me an audience?"

Richelieu, constantly importuned, finally ordered the "madman" imprisoned. Even in jail he did not desist from declaring his "delusion," which one day attracted the attention of a British nobleman, who heard De Cause's story, and developed his discovery of steam power!

All great discoveries are at first derided. Seven years ago a man yet under middle age, enriched by a business which covered the continent, found himself suddenly stricken down. When his physicians said recovery was impossible, he used a new discovery, which, like all advances in science, had been opposed bitterly by the schoolmen. Nevertheless, it cured him, and out of gratitude, therefore, he consecrated a part of the wealth to the spreading of its merits before the world. Such in brief is the history of Warner's safe cure, which has won, according to the testimony of eminent persons, the most deserved reputation ever accorded to any known compound, and which is finally winning on its merits alone the approval of the most conservative practitioners. Its fame now belts the globe.—*The Herald*.

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WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbidity of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat: up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—*Toronto Mail*. Messrs. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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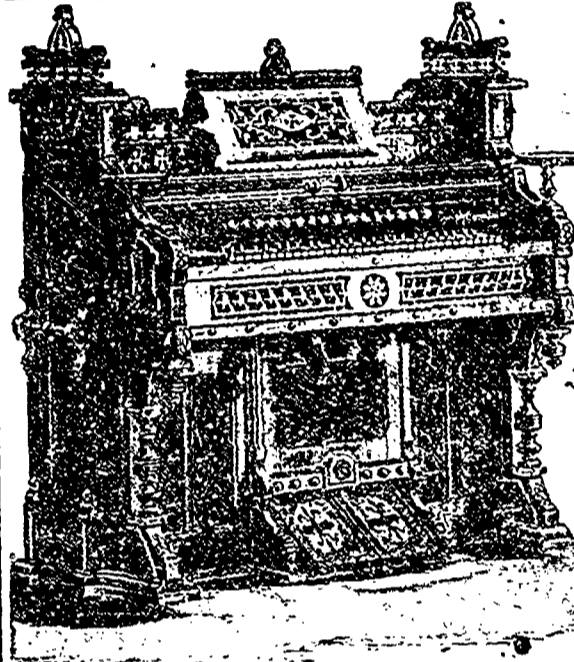
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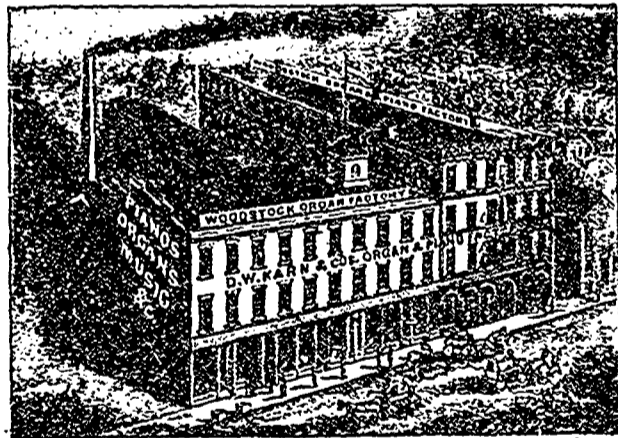
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BIRTHS.

At the manse, Cobourg, on the 21st Dec., the wife of the Rev. D. L. McCrae, of a son.

MEETINGS OF PRESBYTERY.

STRATFORD.—In Knox Church, Stratford, on the second Tuesday in January, 1886.
WHITBY.—In Bowmanville, on the third Tuesday in January.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday of January (the 17th) at half-past ten a.m.
MIRAMICHI.—At Newcastle, on Tuesday, January 19, 1886, at eleven a.m.
HURON.—At Clinton, on the third Tuesday of January, at half-past ten a.m.
GUELPH.—Burns Church, Erin, on the third Tuesday of January, 1886, at ten a.m. Conferences on State of Religion, Temperance, and Sabbath Schools in the afternoon and evening, and on the forenoon of Wednesday.
PETERBORO.—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half-past ten a.m.
PICTOU.—In the hall of St. James Church, New Glasgow, on the second Tuesday of January, 1886, at half-past nine a.m.
BARRIE.—On the last Tuesday of January, 1886, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on the second Tuesday in January, 1886, at ten a.m.
TORONTO.—In the usual place, on the 12th January, 1886, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m.
LINDSAY.—At Beaverton, on the last Tuesday of February, at eleven a.m.
BROCKVILLE.—In St. John's Church, Brockville, on the first Tuesday of March, at two p.m.
PARIS.—In First Church, Brantford, on Tuesday, January 5, at eleven a.m. In Chalmers Church, Woodstock, on the first Tuesday in March, at twelve o'clock noon.
BRUCE.—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m.
SARNIA.—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m.
LONDON.—Adjourned meeting at Wardsville, on the 5th January, at eleven a.m., for the induction of Rev. J. B. Hamilton. Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m.
QUEBEC.—In Morrin College, Quebec, on the 16th March, 1886.
SAUGREN.—In Knox Church, Harriston, on the 16th day of March, at eleven a.m.

25 YEARS.

MR. WILLIAM PAVEY, Woodstock, Ontario, writes: "I have used **WISTAR'S BALSAM OF WILD CHERRY** for the last twenty-five years, and have found it a never failing remedy for all diseases of the lungs. I would strongly recommend it to all persons with weak lungs, or inclined to consumption."

JOHN J. HALL & CO., Druggists, in the same place, write: "This is to certify that the above testimonial of Mr. Pavey we consider a very valuable one, on account of the writer's reputation and good standing in this community. He tells us that he cannot speak too highly of the virtues of the Balsam, and was pleased to have an opportunity to testify in its favour. We have no medicine in our store that we think so highly of, and that gives so universal satisfaction."

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And Artistic Brass Work.
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Welland Canal Enlargement.
NOTICE TO CONTRACTORS.

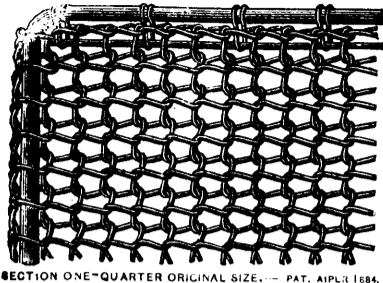
SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal" will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY, next (1886), for raising the walls of the locks, weirs, etc., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Kamey's Bend, near Humberston. The works, throughout, will be let in Sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, etc., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the work, at the rates stated in the offer submitted. The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order,
 A. P. BRADLEY,
 Secretary.
 Department of Railways and Canals,
 Ottawa, 9th December, 1885.

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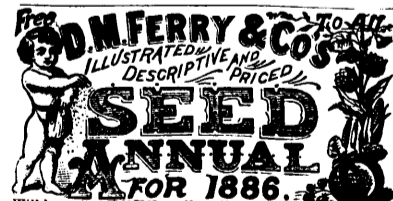
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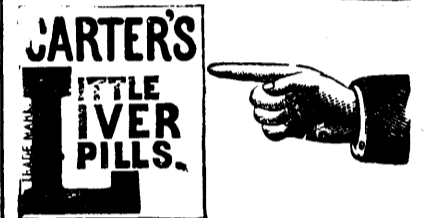
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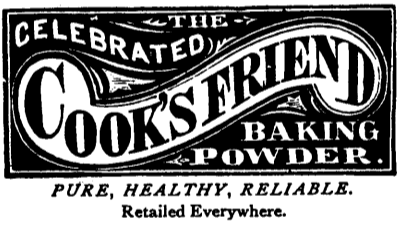


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 Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing
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