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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE course taken by Rev. D. J. McDonnell, of Toronto, in submitting the actual value of his property with a view to the rightful increase of assessment and taxation, is highly commended. But it is nothing more than the Rev. Prof. McKerras has done yearly in Kingston. He refused to accept any exemption from taxation.—*Kingston Whig.*

REV. DR. A. A. HOOPER was installed on the 8th inst. in the chair of Systematic Theology at Princeton as the successor of the venerable Dr. Charles Hodge, his father. It will be found to be a difficult task to occupy the chair so long and honorably filled by so great a master in Israel. But Dr. Hodge enjoys the confidence of the Church, and will doubtless walk worthily in the footsteps of his father.

THE Alumni of the Union Theological Seminary of New York met recently and resolved to raise ten thousand dollars, in shares of five dollars each, to endow the Reference library which has been established in memory of the late Rev. H. B. Smith, D.D., one of the professors of that institution. The library will be replenished every year with new works on Theology and collateral subjects. It is a capital idea. The name of Dr. Smith will be appropriately embalmed amongst books.

HERE is a timely suggestion. It comes from an American source, but is none the less pertinent on that account. It would undoubtedly be very useful if generally adopted in Canada. "In every town and city, the various churches should agree upon a given evening for the regular weekly service. If this be Wednesday, for example, those interested in political meetings, lectures and other entertainments, will avoid this evening, greatly to the convenience of all parties. It is a little matter, but important in many ways."

It is not often that a church is enlarged with the gratifying results visible in the improved Charles Street edifice. The congregation are certainly to be congratulated, not only on the great improvements effected, but also on the moderate expenditure involved. The sitting accommodation has been considerably increased, the proportions have not been impaired, and the whole appearance of the interior has been wonderfully changed for the better. A notice of the services connected with the re-opening, crowded out of last issue, appears in other columns.

THE Presbyterian congregation of Manchester and Londesborough recently presented their late pastor, Rev. S. Young, with substantial tokens of their regard. The gift of the Manchester congregation was an elegant silver tea service and other articles in connection therewith to the value of over \$100; that of the Londesborough congregation was a silver cruet-stand, butter-cooler, pickle-dish, spoons, knives and forks, etc., worth over \$50. These presents were accompanied by very warm and cordial addresses, to which Mr. Young made suitable replies.

SPECIAL services were held on the 11th inst., in connection with the re-opening of St. Andrew's Church, Stratford, which has been undergoing extensive repairs and alterations, including the erection of a gallery. The services were conducted by the pastor, Rev. E. W. Waits, assisted by Rev. G. M. Milligan of Old St. Andrew's, Toronto, who preached able and impressive discourses. On the following Tuesday the congregation and others enjoyed the pleasure of hearing Rev. D. J. MacDonnell deliver his lecture on "Business, Culture, and Recreation."

JAMES BROWN, of Brown Brothers & Co., the well-known bankers, died recently in New York. Besides the large sums Mr. Brown gave in his life time to missionary and benevolent objects, he has bequeathed a considerable amount to the various philanthropical institutions of New York, and to the several schemes of the Church. He has left no less than \$30,000 to the Union Theological Seminary, and a large sum to Princeton. He was a man of remarkable modesty, a Nathanael (as Dr. Booth said at his funeral) in whom there is no guile. The departure of a person like this leaves a great blank which it is impossible to fill.

THE Reverend Messrs. Ballantyne, Young and McMechan, addressed a missionary meeting in the Presbyterian Church, Demorestville, last Friday night. The Rev. Mr. Boyd opened the proceedings with singing, reading and prayer, and called upon Wellington Boulter, Esq., to take the chair, which he filled in an efficient manner. The speeches were all able, eloquent and full of valuable information, and were listened to with eager interest. The spirit of the meeting was most encouraging, and the response made, more than \$20.00, highly creditable to the numbers in attendance.

THE missionary meeting held in the Presbyterian Church, Picton, on the evening of the 25th ult., was, notwithstanding the inclemency of the weather, largely attended and very interesting. The introductory services were conducted by the Rev. J. McMechan. Thereafter Mr. Walter Ross, jr., was called to the chair, when appropriate and stirring addresses were given by the Rev. F. McCuaig, Kingston, Rev. Mr. Ballantyne, Cobourg, and the Rev. A. Young, Napanee. The collection exceeded \$70, which amount will be largely increased by a special canvas of the congregation.

ACCORDING to *The Rock*, the Roman Catholic party in the Anglican Church proposes the establishment next spring of another ecclesiastical order, to be known as the "Fraternity of Jesus." The Fraternity is to consist of three orders. The first will embrace those who live under the vows of holy poverty, celibacy, and holy obedience, and live in the college; the second order consists of those who live under the

same vows, but only board in the college, pursuing their regular business avocations; the third order embraces those who observe the vows of obedience and poverty. They may marry and live at their homes, contributing of their means to the objects of the Fraternity.

A SERIES of Presbyterian Anniversary Meetings will be held in Erskine Church, Montreal, on the evenings of the 27th, 28th and 29th November, commencing punctually at half-past seven o'clock. The design of these meetings is to afford our people in Montreal an opportunity of receiving information respecting the mission work of the Church at home and abroad. And, for this purpose, one whole evening will be devoted to the subject of French Evangelization, one to that of Home Missions, and one to that of Foreign Missions. Among the speakers who may be expected to address the meetings are Principal Grant, late of Halifax, Dr. Cochrane, of Brantford, Revs. J. M. King of Toronto, F. W. Farries of Ottawa, Dr. Waters of St. John, N.B.; and Principal MacVicar, Rev. Dr. Jenkins, Rev. C. Chiniquy and others of Montreal.

THE Ministering Children Mission Band of Cook's Church Mission School, Elizabeth street, held last Friday in the school-house, a sale of useful articles, which proved very successful. In the evening a very pleasant entertainment took place. After the report had been read by the secretary, Miss Dunlop, some of the younger members of the band gave recitations, solos, and duetts, after which an intermission took place, which was well occupied in selling goods and in conversation. Then followed a capital programme, consisting of piano solos by Miss G. Crean and Miss S. Patterson, solos by Mr. Ross, Miss MacLaren, Miss Currie, Mr. Montgomery, Miss Bell; recitations by Miss C. Ashby and Miss A. Brown, and a duett by Miss D. Brydon and Mr. Montgomery. The proceeds of the day's sale and entertainment, amounting to over \$90, will be devoted to the Woman's Foreign Missionary Society, of which this band is an auxiliary branch.

"AMICUS," writing from Manitoba, says:—The Rev. Mr. Robertson, of Winnipeg, visited this section in the end of September. From his report, it appears that there are between 700 and 800 men, within a distance of about twenty or twenty-five miles. They are utterly destitute of the means of grace, he being the only Protestant minister that visited them this season. They applied through him to the Presbyterian Church for a minister. They offer to pay at least \$70 per month, and Mr. Joseph Whitehead offers to board and lodge a minister. Our Church has been urged to appoint a suitable man to this important field immediately, and yet we do not hear of anything being done. With salary guaranteed, and men not scarce, where is the hitch? Methodism, Episcopacy, and even Rome, would have acted, and promptly, but this divinely-appointed Presbyterianism of ours is impotent. Our experience of the working of this much-lauded scheme in the North-west, with its advertisements and volunteering, is such as to make us doubt whether it is the best suited for weak and selfish human nature. It may be, however, that the engine is all right, but that the engineers do not know how to work it. Figure aside, let us appoint a man at once, or confess our inability, and let those do so who will, and who will be glad of the opportunity. The Church is not aware, surely, what this policy of procrastination is costing.

## OUR CONTRIBUTORS.

### CHARGE TO CONGREGATION.

[The following address was delivered by Rev. Malcolm Macgillivray, M.A., at the induction of Rev. Mr. McKay, M.A., into the pastoral charge of Scarborough. It is published by request.]

My brethren, in the kind providence of God a pastor, an overseer in spiritual things, has to-day been placed over you in the Lord. The wish which you have had in this direction has been now realized. Permit me, then, to congratulate you, not only on seeing the desire of your hearts thus gratified, but also on the truly harmonious and agreeable manner in which this end has been reached. To you this is an important event, and it is linked in a very peculiar manner with your future happiness and usefulness. To you, therefore, the settlement of a minister among you has a sacred interest altogether its own. To me, also, the event of the day is very pleasing. I have now a neighbor, a brother minister near me, who through a generous emulation will help myself and my people with that work in which, in common with your minister and yourselves, we shall be engaged. We, as your neighbors and brethren, then, join with you to-day in that feeling of satisfaction and thankfulness which I am sure is uppermost in your minds.

But while the proceedings of to-day give you, and that most naturally, much pleasure and satisfaction, they also add to your duties, and multiply your obligations. What a few of these duties and obligations are I am here to tell you. To a congregation of your spirit and position, and, I may add, experience, I feel that I need only indicate what these are in order to enlist on their side your interest and sympathy; and to have this interest in them is the best guarantee that you will discharge them with manly heartiness and a becoming Christian spirit.

You have heard stated the nature of the obligations and responsibilities devolving on your pastor, and you have also heard much concerning the nature and extent of his duties. Broadly speaking, it shall be your duty to help him bear, as much as in your power lies, those obligations, and discharge those duties. And you can do this, in the first place,

(a) By making ample provision for his worldly comfort and support. This is of very great importance. Your minister cannot do his work as it ought to be done—cannot, indeed, be expected to do it, unless he is utterly free from all anxiety in this respect. How can a man in his position, with the care of a large congregation demanding his best attention, command the time, and the freedom from worldly cares, necessary to carry on successfully his great work, if his heart is burdened and his hands tied down with things which ought never to disturb him, and which you should see to and provide? The minister who is adequately provided for in this way occupies a social position and commands a respect which contributes more than most people are aware of to his usefulness and success. It will make him independent in the best sense of the term, and consequently will give him a power and influence for good which otherwise he might not be able to wield. But I need not dwell upon this. You are known to the Church as a congregation of spirit and liberality; and the Presbytery feels confident that you fully realize the nature of your duty towards your minister in this particular matter, and, accordingly, I advert to it only to pass away from it.

(b) In the next place, you can assist and encourage your minister by cheerfully taking part with him in every good work which falls within the sphere of your action and influence. The duties of a Christian congregation are in a large measure common to both pastor and people. You must join him in the battle between righteousness and evil. He is the leader—you are the soldiery. He cannot carry on effectively the Master's work, if you look on in apathy, or refuse your support and co-operation. No matter how skilful the general, no matter how wisely he may lay his plans, or how accurately he may forecast the movements of the enemy, his skill and his vigilance will be alike unavailing if he be not ably and heartily aided by his officers and men. And so it is with the Christian minister. Let the church officers and the members of the congregation fail to accord him their loyal and unremitting support, and it is not too much to say, that, however great his power, and intense his enthusiasm, his efforts will be comparatively barren of results. If, then, you would reap for yourselves the largest possible benefit

from his labors, and strengthen his hands and encourage his heart in his work of love, you will identify yourselves with your minister. Be his aims your aims, and may he and you be as one, even as together you ought, in carrying out the gospel plan, to be one with Christ.

(c) Again, it will be your duty to encourage and aid your minister by waiting faithfully on his ministrations. He has a message for every one of you. How can you profit by that message—how can you by your sympathy and presence hold up his hands if you are not in your places regularly and at the appointed time? As a general rule, a very fair index of the spiritual life of a congregation is the regular and punctual attendance of its worshippers. If you only knew how it disconcerts and grieves a minister to find his hearers drooping in with heavy, noisy tread after he has begun the service, you would never be guilty of "lateness," an infirmity as unchristian as it is impolite. Think also how the late arrivals disturb the congregation!

My brethren, strive always to be in your places at least five minutes before the appointed time—an interval which may be very profitably employed in silent, secret communion with the "secret-hiding God," asking a blessing on preacher and hearer during the service, to direct and sanctify the thoughts of both; and thus, a holy fragrance will surround you, purifying your hearts through the beauty, the order, and the sanctity of your worship.

But the ministrations of your pastor will not be exclusively public. They will be private also—conducted in your own homes with yourselves and your children. Here, too, you can do much to facilitate the performance of his duties, to help him on with his pastoral work, and to reap for yourselves the largest possible measure of good, by remembering that he has a large field to work, and that it will require a rigid and systematic economy of his time to overtake it all. Kindness and hospitality are invaluable in their place, and no person can possibly enjoy them more than the minister engaged in his pastoral duties among his own flock; but let it be borne in mind that the most generous impulses and acts may be misdirected, and so really hinder him they were meant to help.

(d) A fourth thing I would notice. I feel that I am trenching on delicate ground—approaching a difficult subject. And yet, I think that any address of this nature would be very incomplete without drawing attention to it. In every congregation, unwise words will be spoken—inconsiderate words—and these will, sometimes, be wasted from tongue to tongue until in their travels they assume something like a serious hue and proportion. At least they seem to have some interest attached to them—enough to justify their being sent abroad. They affect a private member, an office-bearer in the congregation, or the minister himself. Now, what I have to say on the subject is this: Unless one is thoroughly convinced—thoroughly—that there is something really wrong, and therefore needing attention, let him never think he is doing a kindness, or a duty, or anything at all praiseworthy when he runs with a report of this nature to the minister. It may cost him many an anxious hour, aye, possibly, many a sleepless night; but when examined, it may, and most probably will, turn out to be something utterly paltry and insignificant—something which, if left alone, would never rise above the folly and weakness whence it sprang. I can easily conceive a case in which a course different from what I here commend ought to be pursued, when the interests of truth and godliness would be best protected by informing the minister of the rumour that was abroad. But as a rule I think congregations would consult their own comfort, and I am sure they would consult the comfort of their pastor, by following as far as possible the course here recommended. In the present connection, it may also be well to draw attention to the respect and reverence with which a minister of the gospel ought to be treated. He is the ambassador of Christ. He has news for you—good news—from the Great King, and be not surprised if your respect and love for the messenger will be taken as the measure of your affection for the King Himself! Wherever disrespect is shown to the worthy servant, there cannot be much loyalty to the Master. It is unnecessary, however, to dwell on this, for you have already pledged yourselves according to the "call" given to him who is now your minister, to "give him all due respect, encouragement, and submission in the Lord."

(e) Lastly, brethren—and this is the most important point in this brief address—that you may be qualified to discharge all the duties specified as well as those

related to them, and not mentioned; you must observe the greatest duty of them all, and "take everything to God in prayer." If you love your minister, if he has a place in your hearts, when you approach the mercy seat, where Jesus answers prayer, you will remember him—you will give him a constant place in your prayers and supplications. Paul, the mighty apostle, called of God, and one of the most gifted of men, was constrained to solicit the prayers of the brethren. If, with his learning, his inspiration, and his experience he needed them, how much more we, who are so much weaker, and placed in circumstances so much inferior. My brethren, pray for your pastor. When kneeling with your children and your friends at the feet of Jesus, let one petition go up to the throne for him whose constant care it is to guide you along the heavenly road which leads up to God. Pray that he may be filled with knowledge and with wisdom: that he may be filled with zeal and boldness, and with the spirit from above; for thus only will you enjoy believingly the fruit of his labors. I close with the stirring words of Paul to the Churches of Thessalonica and Corinth—words which you will do well to read and ponder:—"We beseech you, brethren, to know them which labor among you and are ever with you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake; and see that they be with you without fear, for they work the work of the Lord." "And be at peace among yourselves." 1 Thess. v. 12; 1 Cor. x.

### REVIVAL IN LONDON, ONT.

MR. EDITOR,—The work of revival still goes on in St. Andrew's Church, London. The Rev. Mr. Paynter continued his lucid and earnest expositions of Scripture, in what is called "Bible reading," every afternoon and evening. The meetings have been crowded every evening, until Friday night, and many have reason to thank God that he was induced to visit London. Christians have been kindly yet faithfully invited to labour for the Master; while sinners out of Christ have been warned of their danger and invited, entreated by every consideration to "come to the Saviour."

The address on the "Precious Blood" was wonderful, and produced a good effect on the meeting. Many were in tears during the service, and a large number remained to the after-meeting for conversation, prayer, and praise. The prayers of God's own children are publicly desired by many for their unconverted friends; some say, oh! we cannot stand, we cannot hold out, the reply is by all means attend regularly some Christian church, but if you depend upon union to a Church, a system, creed, or anything but Christ, you are sure to fall. The promises are yea and amen in Him.

All the meetings have been free from excitement, confusion, and that effervescent feeling frequently manifested in seasons of revival, and while St. Andrew's Church has been greatly blessed and watered by the Holy Spirit in its membership, many sinners have been convicted of sin, and by the drawing love and power of the Holy Spirit been enabled to come to the Saviour, resting and trusting in Him alone for salvation.

The poor anxious ones who remained to the after-meeting to be prayed for, and conversed with, evidently meant "business," for these meetings continued in some cases till near eleven o'clock. Parents bringing their children, sisters their unconverted brothers, husbands their unconverted wives, and many who found Christ and were rejoicing in His love, brought their friends and acquaintances in order that they might have the like blessing of salvation through the precious blood of Christ.

Mr. Paynter's addresses on Gideon, Daniel, the Children of Israel crossing the Jordan, and King David's enquiry in 2 Samuel ix. 3, were powerful appeals to Christians to be faithful to the Lord Jesus Christ, "to walk by faith and not by sight." He labours to show and illustrate not so much what he can do or say, as what saith the Scripture—what is the mind of the Spirit as revealed in his own Word. His mode of teaching is suggestive, clear, happy, forcible, convicting, edifying, loving.

Nearly a hundred persons have accepted Christ as their Saviour and are now rejoicing in His love and favor; comforted and guided we trust by the Holy Spirit.

It has truly been a blessed season for God's own dear people in this community. Mr. Paynter not only received the sympathy, support and co-operation

of the session, and Christian workers in St. Andrew's Church, but prominent Christians from all denominations took an active part in the "enquiry," or "after-meetings." Last Sabbath's services closed Mr. Payne's sojourn amongst us, and truly we must say with sadness, the Lord has brought the blessing to many weary heart through his instrumentality, "Praise God from whom all blessings flow."

Classes have been organized for young converts, and those desirous of studying "God's own Word," and we sincerely trust rich blessings will descend. Christians—members of the Presbyterian Church—pray for us. The Bible is not a "Lo-debar," a place of no pasture, but as yet a great spiritual continent, unexplored, at the disposal of all.

A. J. G. H.

#### AN APPEAL

#### TO BRITAIN FOR THE SUFFERERS IN INDIA.

The following verses, apparently from the pen of a native, were published recently in the *Madras Times*.

Fathers! mothers! brothers! sisters!  
Far away on Britain's shore;  
Listen to this tale of sorrow  
And assist us, we implore:  
Help us now, for India's millions  
Cry aloud to us for aid,  
For they're famishing and dying,  
While all around are corpses laid.

See them coming from the eastward,  
How they're trooping from the west,  
North and south its myriads sending,  
Helpless infants at the breast,  
Craving from their parents' bosom;  
But alas! they crave in vain,  
For their mothers now are starving  
And they cannot life sustain.

Look around, and see that woman,  
How she fondles her dead child,  
Mark her look of bitter anguish,  
Mark her aspect, fierce and wild;  
She has travelled far for succour  
Ere her child should breathe its last;  
But its short life's journey's over,  
It has found repose at last.

See that Mussulman approaching—  
Look, his wife is by his side;  
Count their little ones, and tell me  
Why they in their anguish cried?  
They cry for aid to save their children,  
That our Heavenly Father gave;  
They plead for help to feed their loved ones,  
To keep them from the pauper's grave.

Look again, and see them lying  
Crouched within yon filthy lane,  
Come with me and see them, take them,  
Dead and dying from the drain.  
Yet they once were happy people,  
Working for their little store;  
And they toiled to save their young ones,  
But they'll see them now no more.

Famine came, that spectre dreary,  
With its gaunt and bony hand,  
Spreading Death and Desolation  
Through fair India's happy land.  
Then from home the ryots driven  
In another land to dwell,  
Want and Misery, Death and Famine,  
All surround them. None can tell

Of the sights we daily witness,  
Of the dying and the dead,  
Of the millions starving, craving,  
For the smallest mite of bread.  
Ye in Britain come and aid us!  
Ye who live across the main!  
Send us help, 'tis sorely needed,  
Both in money and in grain—

That again we may behold them,  
When this trying time is past,  
Safe and happy, gladly working,  
Reaping of the grain at last;  
And a thousand myriad blessings  
Will descend and on you lie,  
If ye aid us now to succour,  
"India's millions" ere they die.

#### THE FAMINE IN INDIA.

Do the readers of the CANADA PRESBYTERIAN all realize the terrible famine which is gnawing away the lives of millions of our fellow-subjects in India—not to speak of the millions who in China—have been perishing before the same grim destroyer? Do they realize that while they are going on in our comfortable every day life,—feeling as if it were a matter of course that we should enjoy a daily provision of the staff of life, and an abundant ingathering of the "kindly fruits of the earth,"—our fellow subjects on the dry sun-baked plains of Madras are actually *perishing with hunger*? For it is no mere scarcity, such as is sometimes digni-

fied with the name of "famine," but actual and absolute lack of any food whatsoever, and often indeed of water too. In many places the drought has been so great that rice could not even be sown, and where, last year, there waved wide green expanses of the all important cereal, this year nothing is to be seen save brown tracts of thirsty land. Some missionary letters published in other columns, from Miss Lowe and others, will give some faint idea of the harrowing scenes continually witnessed there by those who, with aching, loving, Christian hearts, are endeavouring to "rescue the perishing," in a temporal as well as a spiritual sense. The pictures drawn are sad enough;

old and sick people hardly able to drag themselves to the relief rooms to get the few grains of rice they can carry away, in their hands for lack of vessels—babes perishing at the breasts of their starved mothers, children crying vainly to their parents for food which the parents cannot give. Government has, indeed, opened relief-rooms at various points, which mitigate the suffering to some small extent, but even here, cruelty is strangely mixed with charity, for we are told there are none but native officials to take charge of the distribution, and these not only waste the rice terribly, but "beat away the applicants with sticks," it is to be supposed when they become troublesome,—strange contrast to our home charities, presided over by benevolent volunteer Christian workers. Then we are told how the tyranny of caste aggravates the misery,—how those too poor to provide vessels for themselves cannot take the rice in that of another, but must take whatever they can save whenever it is poured into their hands; how a patient perishing with thirst cannot drink from the vessel of another, however great may be the urgency. Every page of these records is an urgent plea for our Christian Missions which are carrying the light and blessed healing of Christianity into these dark places and habitations of cruelty.

The British nation are doing much (though not perhaps as much as they might do) to mitigate these horrors of starvation, though the wide tracts of country over which supplies have to be moved make it a work of no small difficulty to relieve to any appreciable extent so gigantic a mass of suffering. Every Missionary Society is appealing for increased contributions to aid in furnishing relief at this crisis. Shall we in Canada, with an abundant harvest to thank God for, do nothing, give nothing out of our abundance to help our starving fellow-subjects—brothers in the great human family, though their skins are dark and they speak in another tongue. Can our farmers rejoice over their plenteous ingathering of grain, their cellars overflowing with vegetables and fruits, and refuse to spare out of their abundance to those who are famishing from utter lack of the simplest sustenance? Can fathers and husbands, and above all, *wives and mothers*, enjoy the comfort of their own happy times, the bright faces of their own well-nourished children, the luxuries of their own well appointed tables, and take no thought of those hungry and famishing ones—to whom the word *home* has no significance, who have to trudge weary miles for a handful of rice, not receiving even this without the risk of blows and contumelious language—of the perishing children who cry in vain for food to those who have no food to give them. Surely did we but realize the need of these our Indian brethren, we should have no need to be urged to give what we can spare, nor withhold our bread from the hungry. Farmers of Ontario, in particular, could you more appropriately testify your "thanksgiving" for the abundant harvest which God has given you, than by setting aside a portion of it as a thanksgiving offering for the benefit of those who have had neither sowing time, nor reaping time, who in God's mysterious providence have been deprived of the barest means of sustaining life? Would not such a thanksgiving be peculiarly acceptable to the God who has made it a test of the sincerity of His worshippers that they deal out their bread to the hungry and turn not away from the needy when they cry!

As to *how* the aid is to be given, our Foreign Mission Board would doubtless be willing to establish a special fund for this object, which could be applied through our own missionaries in India, who will no doubt be informed as to the most judicious mode of applying such funds as we are able to send. Ministers of congregations could take charge of subscriptions in the meantime. Then there is the lady whose letters have been several times published in this paper, and whose description of the ravages of the famine will be read with interest in the present number, who with

another volunteer labourer is doing her utmost to convey help and healing where they are so sorely needed. Any funds intended to help these ladies specially in this their labour of love, could reach them through the editor of this paper, and would doubtless be a help to them also in their more missionary work. What though our Church has not a mission of its own in the districts more particularly suffering, will the master when he asks us whether we gave meat to the hungry, and so to Him, take as an excuse the reply, "Lord we could not help these hungry ones through our own Church, and so we did it not at all?"

#### MISSION WORK IN INDIAN PENINSULA.

[The Convener of the Home Mission Committee sends us the following interesting report for publication.]

The Indian Peninsula is a missionary field of labour worthy of the sympathy, countenance and enterprise of our Church, whose spirit is that of missions. This district of country is thinly populated; but it is from time to time being filled up here and there by new incomers. They, too, are in general settled far apart from each other; and, with one exceptive instance or so, they are without the ordinances of religion. A fact which should awaken our Christian sympathies in their spiritual welfare, and actuate us to provide them, so far as we can, with the means of grace; but besides the common tie of humanity which binds us, so far as we can to supply them with a common salvation, there is another tie which moves us with peculiar interest in their present and eternal destiny—many of them were members and adherents of our Church in old settlements, and do feel the want of religious ordinances in their new abode. They, then, when in the enjoyment of religious ordinances, contributed to the Home Mission Fund in order to supply the Mission field with preachers of the Gospel; but they now, when beyond the reach of such Christian privileges, stand in need of help from that fund, that they may again enjoy the ordinances of religion in their new homes. Let us, therefore, take such a view of this field of Missionary labor as shall lead us to come to their aid with the means necessary to supply them with the glorious Gospel of our blessed God.

1. The field is an extensive one. It is eighty miles long and ten miles broad, containing eight hundred square miles; but confining ourselves to that portion of the field, which has for a time been occupied by us, let us take Warton as a centre of action and therefrom estimate the extent of the field.

Boyd's school house, or Hepworth, is eleven miles distant from Warton, Brown's school house seven miles, White's school house nine miles, Chisholm's school house eight miles, Scott's school twenty miles, Big Pike twenty miles, Lion's Head twenty-one miles, and beyond Lion's Head, there is a stretch of country of forty miles. These facts as to the distances from Warton plainly indicate the extent of the field, with the implied energy needed to enter upon it, but when we consider that some of the stations just mentioned lie in opposite directions from Warton, and some of them across from each other, and when we also consider the circuitous routes in going from the one to the other, the extent of the field is indeed great, imposing upon the missionary a great amount of labour in the way of travelling, and corresponding fatigue, if he is to work the field with vigor and success.

2. The roughness of the field from the physical character of the land; the field is a rough one, the land is for the most part rocky and stony, and that too in a great degree. There are miles on miles of rock and stone. There are here and there patches of good land, but everywhere the land is rocky and stony; or there is much good land interspersed with a good deal of bad land. It is much the same as to particular places as to the whole district. The site of Warton is stony; but there is much good land in the neighborhood of that village. Not far from Warton there are many good farms, and people are coming in to settle down on the good tracts of land not yet occupied. In the neighborhood of Big Pike there is little good land, being all stony, but there is a good saw-mill with all the facilities of obtaining pine, and a good business may be carried on in the lumber trade. Lion's Head has good land round about it, has a fine bay, has a shipping trade with Chicago in bark, will soon have a small steamer running to Meaford, and may yet become a village of about two thousand inhabitants.

It thus appears that the field is extremely rugged and that the roads as a necessary consequence, are

equally so. These two things, added to the extent of the field, must tax the strength of the missionary, cast obstacles in the way of his progress, and demand from him indomitable perseverance.

3. The people are in general poor, some of them came in with means and are doing well; but the most of them came in poor, and they cannot get so well on as if they had the wherewith to help them in the start of life. If they were thus poor at the start of life, they cannot get so well on, even when the land is good, as if they were well-off when they began; but when the land is bad, they have two great difficulties to contend with in their lot. First the want of money when they came in, to help them in the struggle of life; second, rocky and stony land, hard to be brought under culture and adverse to much produce. Their progress is therefore slow, their circumstances straitened, and their pecuniary means scanty. One is indeed struck with the thought, how they can make out a living in such a situation. They cannot, therefore be expected to give much in the meantime for the support of religious ordinances among them; but they are prepared to give something in prospect of them. Warton promises to contribute \$120; Boyd's School house or Hepworth, \$55; Brown's, \$40; Chisholm's, \$14; Big Pike, \$15; Lion's Head, \$25. The other stations may be reckoned as follows: Scott's, \$10; White's, \$10, and Watchhorn, \$25; in all, \$314. This does not appear a large sum, but it is promised by a people who are poor and not really in the enjoyment of religious ordinances. In the light of these two facts, the sum of \$314 does not appear bad, but augurs well for the future. Were the ordinances of religion established for a time among them, they would doubtless raise much more for the support of religion and take a deeper interest in it. It is to be borne in mind that people in the lack of religious ordinances are always more or less indifferent about them, and that they are seldom if ever disposed to give much for the support of them, nor will they be so disposed until they are in actual possession of them and interested in them.

Christian liberality is consequent upon the preaching of the gospel unto a people. They must first be taught the grand doctrines of the cross, and be imbued with the spirit of the gospel, ere they feel inclined to give much to the support of religious ordinances among them; now, the one is being effectively done in the Indian Peninsula by our Church in the person of the Rev. E. B. Rogers; and the other will in due time follow as a native effect of his labours among them. He labours among them with much zeal, in season and out of season, indoctrinating them in the principles of religion and training them to Christian liberality. He is indeed abundant in labours for the spiritual good of the people, and for the glory of God. Let us hear him describe his own sphere of labour and his work among them. "There are," he says, "nine stations under my inspection and all of them are in a very prosperous condition. In proof of this I may mention that when I came into the field it was difficult to get meetings, but now wherever I go the meetings are large—meetings on week evenings as well as on Sabbath. My visits everywhere are well received, and what is better, good is being done and the people appear to be deeply impressed with the services. The gospel has been carried farther into the peninsula than it has ever been before, and our Church has taken a good position in the whole of these districts. The good that has already been done, I am persuaded is only the beginning of better things. The subscription list will be larger next year, and our cause will strengthen and expand as we keep a continuous hold on the different stations. This peninsula is pre-eminently a mission field, hitherto it has been much neglected. For forty miles above Warton there is no minister. Our Church is rich and could do great good in this destitute locality. I pray God that he may dispose the hearts of those in whose hands our Church places these matters, to send labourers into the harvest.

In reference to our proposed plan of having in this district an ordained missionary and a catechist, I am afraid the Presbytery may fail to see their way to recommend this plan to the Home Mission Committee owing to the smallness of the subscription list. If they agree to do so, the sums contributed by the people would only be for the missionary say \$250, for the catechist say \$60. The missionary to preach three times a Sabbath as I do, and the Catechist to officiate three times. This would give Warton service every Sabbath, and the other stations every second Sabbath. If the

Presbytery can see their way only to recommend an ordained missionary, let the different stations be worked just as I am working them now, *i.e.*, preaching on week days as well as on Sabbaths.

I expect the Warton church to be completed this fall, which of itself will do much to help our cause in the Indian Peninsula.

I may state that I have been making some attempts to get a church at Lion's Head.

I have got the site, and lumber, etc., promised; all that is wanted is the workmanship of building to be provided for. I may remain a week or two yet and shall try what I can do."

Thus as set forth in this report, the field is very large, all but destitute of religious ordinances and exceedingly difficult to be wrought with success. Does not this field in all its circumstances form a strong claim upon us, not merely as a supplementary church, but emphatically as a missionary church? They are not yet in a condition to be regarded as in the category of the supplemented, on the contrary, they require to be gathered together, organized and strengthened by us as a missionary church, with active benevolence and fostering care, that they may become a congregation. Is this not our function as a missionary church, and as such have we not every motive bearing upon us in God's providence to act so towards them? Has God not used us as a missionary church to cultivate the waste places of Israel? Has God not honoured us as a missionary church in the gradual extension of his kingdom? Will we, thus used and honoured by God as a missionary church, not enter upon and maintain this field, so purely missionary, in the spirit of missions? In order to meet the exigencies of the case, there are needed, 1. An ordained missionary for Warton and for the stations immediately around it. 2. A catechist, under the ordained missionary for the uplying stations of the field.

## MINISTERS AND CHURCHES.

THE Rev. F. Cockburn, M.A., of Uxbridge, has declined the call extended to him by the congregation at Waterdown—a decision which affords much satisfaction to his attached people at Uxbridge.

THE trustees of the Presbyterian Church, Bradford, have had erected a portico in front of their church, and have made internal improvements in order to accommodate the largely increasing congregation drawn thither by the powerful influence of their highly esteemed and popular pastor, Rev. Mr. Panton.

ON Thursday evening 8th inst., a soiree was held in the town hall of Windsor in connection with the Presbyterian congregation in that town. Rev. John Gray, the pastor, occupied the chair. Addresses were delivered by Revs. J. R. Battisby, of Chatham, and W. Stephenson, of Detroit, which along with vocal and instrumental music, readings, etc., occupied the evening in a pleasant and profitable manner.

THE Rev. J. A. F. McBain having accepted the call extended to him by the congregation of St. John's Church, Chatham, N.B., his induction took place there on the evening of the 15th inst. Mr. McBain enters on his new sphere of labour under very favourable circumstances; and he carries with him the best wishes of numerous friends in Ontario, where he fairly earned for himself a high reputation as pastor and preacher.

A VERY pleasant and successful drawing-room entertainment was recently held at the residence of Mr. Thomas Carney, Emerson, Manitoba in behalf of the building fund of the Presbyterian church of that place. Addresses were delivered by Mr. F. J. Bradley and Rev. J. Scott. Songs, readings, recitations and instrumental music filled up the rest of the programme. The proceeds amounted to about \$100, and the church is to be finished immediately.

REV. A. WILSON, of Brock street Presbyterian Church, Kingston, preached special anniversary sermons on Sabbath the 11th inst., it being the twenty-fourth anniversary of his pastorate in that church. During that long period Mr. Wilson has been prevented only on one occasion, by serious sickness, from filling his pulpit; he has preached 2,627 times, dispensed the ordinance of the Lord's Supper 71 times, admitted to full communion 520 persons, and baptized 561 children.

THE opening services of Chalmers' Church, Elora, were well attended. Rev. Principal Caven, D.D., of

Knox College, preached in the morning and evening, and Rev. Mr. Middlemiss, the pastor, preached in the afternoon. On Monday evening a tea-meeting was held. Mr. Middlemiss occupied the Chair and addresses were delivered by Rev. Messrs Wardrope and Smith of Guelph, Bentley of Galt, McDiarmid of Puslinch, and Dr. Barrie, late of Eramosa. The new building cost about \$11,000, of which \$9,000 is covered by subscriptions.

THE social at the manse, says the *Picton Gazette*, on Tuesday evening, proved to be a great success. The Presbyterian ladies of Picton enhanced their already high reputation as public entertainers on this occasion. Among these who contributed to the musical and dramatic tastes of the company honorable mention must be made of Mrs. Walter Ross, jr., Miss Ella Brock, Miss Jenny Carrol and Masters Archibald McMechan, Alexander Gallanders, and Malcolm Allison. The playing and singing of Miss "Cosie" Cotter, a little musical prodigy of five years, excited admiration. Proceeds \$23.

THE congregation at Preston have recently bought the Church formerly occupied by the Methodist body. As a small debt is still due it was arranged to hold a series of lectures this winter, and the pastor, the Rev. George Haigh, gave the first lecture on the 30th of October. His subject was "The Bible," and the lecture, which was a very good one, was listened to with great pleasure and profit by a good audience. Last Tuesday, Nov 13th, the Rev. John James, D.D., of Hamilton, delivered a very excellent lecture on "Ancient Tyre," which was highly appreciated by a large assembly, which, as on the former occasion, included all the clergymen of the different denominations represented in this village. From a financial point of view the lectures have been a success, hitherto. The congregations of Doon, Hespeler and Preston, under the charge of Rev. Geo. Haigh, had their communion service last Sabbath. On the previous evening the Rev. A. McKay, D.D., of Duff's Church, conducted the services, and on the Sabbath the pastor was assisted by the Rev. E. N. N. Millard, and the attendance was very large. In the evening Mr. Millard preached the Thanksgiving sermon. Six individuals joined the church by profession and by certificate.

ON the evening of Thursday, 15th ult., the annual soiree of the West Presbyterian Church, Toronto, was held. The attendance was very large, the church being crowded. Able and interesting addresses were given by Rev. Messrs. J. M. Cameron, William Briggs, of the Metropolitan, and John Smith. The music was ably rendered by Professor Jones and choir. The following statement was made by the pastor:—The present relation between pastor and people was formed on 6th November, 1867, ten years ago. The pastor was introduced to the congregation the following Sabbath by the venerable Dr. Burns, of Knox College, who preached from Psalm cxxvi. 6. There were on the communion roll at that time 85 members. Since then there have been received 752 members, 489 by certificate, and 263 by profession—837. Deducting the members on the roll at the present time shows that 467 have ceased to be connected either by death or removal. Baptisms during the ten years, 386; deaths during the same period, about 200; income for 1868, \$1,200; income for 1872, \$170; income for 1872, \$2,406. It is expected that the income for 1877 will be considerable in advance of last year. Besides subscriptions have lately been taken up, about covering the mortgage of \$1,400, which it is hoped will soon be paid up, thus leaving the church free from debt. These items give a most cheering evidence of progress during the past ten years, and are at once cause of thankfulness for the past and of encouragement for the future.

THE ladies in connection with the Presbyterian Church, Gravenhurst, held their first social on the evening of Thursday the 8th inst., in the Town Hall, which was kindly placed at their disposal for the occasion. The night was most unfavorable to the success of such a gathering, it having rained all the afternoon and evening, making it most unpleasant for those who ventured out. Notwithstanding, the hall was comfortably filled, not only by those who felt an immediate interest in the Presbyterian Church, but also by many others. The evening was spent as is usual on such occasions, in song and speech, the speakers being the Revs. Messrs. Lloyd, of the Church of England, Gravenhurst, Findlay of the Presbyterian,

Bracebridge, Langford of the C.M. Church, Gravenhurst, and also our worthy M.P., A. P. Cockburn, Esq. Music was furnished by the members of the choirs of the Church of England and the C.M. Church. After spending a very enjoyable evening the company broke up about 11 p.m. Two things were proved satisfactorily by this gathering, viz, 1st, That Presbyterianism enjoys the heartfelt sympathy of the members of the other Christian bodies in Gravenhurst as well as of the community generally, as was proved by the earnest efforts made by these friends in assisting to make the undertaking a success, and 2nd, That the interests of the Church will not suffer in the hands of the ladies of the congregation who projected and carried out so successfully this undertaking. The committee hope soon to have the new church ready for opening and when finished it will be a credit to the zeal and enterprise of the comparatively small but steadily increasing body of Presbyterians in this corner of the field.—COM.

SPECIAL services were held in the Presbyterian Church of Percy on Nov. 11th, that day being the fourth anniversary of the ordination of the Rev. D. Sutherland as pastor of the congregation. The Rev. W. Donald, of Port Hope, conducted the services with great acceptance to the large congregations assembled at each diet of worship, and liberal collections were realised. Much praise is due to a number of ladies of the church for the zeal and spirit they have manifested in the liquidation of a debt of \$285 which had rested on the manse. Early in Spring they formed themselves into a ladies sewing society and so successful were they that in the month of June they discharged seventy-five dollars of the debt. Thus encouraged they met more frequently, and on Monday, the 12th inst., their voluntary labors culminated in a Grand Bazaar held in one of the village stores, with results highly creditable to themselves and very favourable to the exchequer. In the evening of the same day a tea-meeting was held in the church which was crowned with equal success. The chair was occupied by the pastor of the church, who, after devotional exercises, acknowledged the Divine goodness in the harmony and progress of the congregation during the past four years. Excellent addresses were delivered by the Rev. Dr. Neill of Seymour, Rev. Mr. Donald of Port Hope, Rev. Mr. Beattie of Campbellford, Rev. Mr. Cragg C. M. Church, Rev. Mr. Marsh M. E. Church, and also by J. M. Ferris, Esq., M.P. Each address alternated with music from the choir, consisting of anthems and hymns effectively rendered. Near the close of the proceedings the congregational treasurer announced the gratifying intelligence that the debt was now numbered with the things of the past, the proceeds fully covering the \$210 required and leaving a surplus of eighteen dollars in cash with a considerable quantity of Bazaar goods to be disposed of. It is due to the liberality of the congregation to state further that in connection with the manse a commodious barn and stable at a cost of \$200 had been erected last year in place of those destroyed by fire in March 1876.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.—The second regular meeting of the year was held in the college on the evening of Wednesday, Nov. 14th. After the opening services conducted by F. Ballantyne, M.A., the first business taken up was the hearing of two missionary reports which had been held over from the last meeting. D. Findlay, B.A., read an exhaustive report of his labours during the summer in Carlow and Mayo, North Hastings. These places have been occupied for seven years by the Society, and had it not been for the dulness of the lumber trade on which most of the people depend in part for a living they would have been able to support a minister of their own before this. As it is the people in Carlow have just completed a neat little church in which a congregation of from 80 to 120 gather every Sabbath morning. In connection with the Sabbath School Mr. Findlay conducted a Bible class of from twenty-five to forty. The other settlements, Snow Road and Creighton's Settlement are in Mayo and are smaller than Carlow. Services were held at first in private houses, but during the summer two school-houses were built and the meetings were afterwards held in them. The population of this part of the country is growing rapidly, and very likely for the sake of new settlements near at hand it will require to be divided next year. The report from Rosseau in the Muskoka district was read by Mr. Thos. Scouler, the missionary for the past summer. Services were held every Sabbath morning at Rosseau, at first in the school-house some

distance out of the village, but during the latter part of the summer, in the church which by the energetic and untiring efforts of Mr. Scouler was erected in the village. The church though not quite finished yet is a neat little frame building, and is entirely free from debt. Besides the subscriptions of the congregation, among whom Mr. J. B. Reid ought to be specially mentioned, substantial assistance was obtained from the friends of Mrs. Reid and Mr. Scouler in Barrie, Toronto and Glasgow, Scotland. Services were held on Sabbath afternoons in the neighborhood of Turtle Lake, and were attended by all the people within reach. The good work in this field goes on in a quiet way, but the prospects are none the less decided and cheering, and it will before long take upon itself the responsibilities of an independent congregation. The next item of business was the hearing of missionary intelligence from the committee appointed for that purpose. D. Beattie, B.A., gave the news from North and South America: D. Tait, B.A., from North-Western Europe; S. H. Eastman, B.A., from South-Eastern Europe, and A. B. Baird, B.A., from Asia. On behalf of the committee appointed to investigate the Leslieville field, Mr. J. Johnston reported progress. Letters were read from the Rev. Allan Findlay of Bracebridge, with regard to the management of Society's Mission fields in Muskoka; from Mr. J. B. Reid, secretary and treasurer of the Rosseau congregation, praying that they be retained in the care of the society and not given up to the Presbytery; from Mr. James Croil of Montreal in reference to the circulation of the "Record" in mission fields; from the Rev. J. L. Murray of Woodville and Rev. James Scott of Cambray in regard to winter supply for the Cobconk field. The discussion of these communications and the drafting of a committee to send letters of fraternal greeting to Sister College Missionary Societies occupied the rest of the evening.—A. B. BAIRD, Secretary.

RE-OPENING OF CHARLES ST. PRESBYTERIAN CHURCH.—This church which has been closed since the 1st of May, was re-opened yesterday. The original structure—an elegant gothic building of white brick with free-stone facings—was erected some nine years ago, at a cost of about \$8,400. It had a seating capacity of 400. Two years later a school-room was added at the rear. Early in the present year enlargement was resolved upon, the buildings having become insufficient for the necessities of the increasing congregation. The work was begun early in May, and after considerable delay through the bricklayers' strike in midsummer, has now been finished. The enlargement has been accomplished by widening the building to the extent of twenty-four feet, the former roof being supported by twelve bronze pillars, surmounted by richly designed capitals. On the exterior, the roof of the new portion, which is necessarily somewhat flat, has been successfully relieved by parapets at the front and rear, and stone-copped turrets, springing from the tops of the massive buttresses. Within, the added portions display arched ceilings, finished in white, and corresponding arches unite the pillars to one another. The heavy oak rafters appear on a ceiling of a very pale blue tint, which with the walls in blocks of grey stone, and the tastefully constructed stained windows, give the interior an appearance at once neat and rich. The wainscoting and seats are of clear pine, varnished, aisles and platforms are carpeted, and the former pulpit has been replaced by a chair and desk of oak admirably in keeping with the general character of the building. The lighting is effected by a fine central hanging gas-lamp, and by two double brackets attached to each pillar, and at either end of the room. The auditorium now measures seventy-two feet by fifty feet, and is seated for 650 persons. In addition to the improvements above mentioned, twenty-four by fifty-two feet has been added to the school-house, which, with its large lecture room, three class rooms, and vestry, corresponds to the enlarged and beautified church. The work has been done at a cost of about \$5,500, under the superintendence of W. Irving, Esq., architect; J. Iveson was contractor for the stone and brickwork; W. Taylor did the carpenter and joiner work in an admirable manner, as did also Crabb & Brager, the plastering; Ringham, the tin work, W. Nankwell, the painting and glazing, and J. Ritchie & Son, the gas-fitting. The pulpit-platform was furnished by R. Hay & Co. The opening services were held on Sabbath the 11th, when the church was filled at each of

the three diets of worship. Rev. Mr. McDonnell, of St. Andrew's Church, Toronto, occupied the pulpit in the afternoon, taking the text, Rom. xv. 1-4, from which he made an earnest appeal for true liberality and mutual burden bearing. The morning and evening services were conducted by Rev. J. M. Worrall, D.D., of the Eighth Presbyterian Church, Chicago, from Mark x. 17-22, "The rich young man: his question; the answer: the issue," and from Gal. vi. 7-8, "The law of causation established and applied to spiritual things." This was, we understand, Dr. Worrall's first visit to Canada. Many will be desirous of seeing him among us again. A man of fine bodily presence, with a voice of great compass, energetic, of somewhat rapid delivery, of intense sympathy, a pastor of twenty-five years' experience, his sermons at Charles Street will be long remembered. The deep pathos which pervaded the morning discourse—more than once the whole audience being in tears—and the many apt illustrations from his own experience, and the telling arguments and appeals of the sermon in the evening were alike memorable. On Monday evening a most successful tea-meeting was held. The meeting was under the charge of the ladies of the congregation, who decorated the school-room in the most artistic manner, and provided the tea. There was a full house. After tea, Rev. R. D. Fraser, the pastor of the church, took the chair and gave a brief sketch of the congregation since its origin, and Mr. W. Alexander, treasurer of the building fund, made a statement of its present condition, after which addresses of a congratulatory nature were delivered by Rev. Dr. Topp, Principal Caven, Dr. Robb, J. A. R. Dickson, (Northern Congregational Church), Rev. Dr. Worrall, and J. L. Blackie, Esq. Apologies were read from several gentlemen not able to be present. Revs. Dr. Reid, Prof. McLaren, and W. Fraser, (Bond Head) were also present, but from want of time did not speak. A vote of thanks was tendered the choir, and on motion of Hon. Justice Patterson, also to the ladies and friends who decorated the school-room and provided the tea. The children's meeting was held on Tuesday evening and was thoroughly enjoyed both by the little ones and their friends.

#### OBITUARY.

John Macdonald, of the township of Culross, departed this life on the 4th October last, in the 64th year of his age, after a useful and diligent life, both in the world and in the Church. His remains were borne to the grave by a large number of attached friends and neighbors.

Mr. Macdonald emigrated to this country in the year 1853, and has resided in the Province ever since. He leaves a widow, two daughters and one son, to lament his loss, several of his children having died in infancy. His farm was a model of neatness and good taste. It was his great delight to give every attention to all the departments of agriculture, and he spared no personal pains to set a good example of diligence and frugality to his brother farmers. His minister, the Rev. Mr. Davidson, of the Presbyterian Church, Langside, on the day of the funeral, spoke in earnest and endearing terms of the manner in which he faithfully discharged the duties of the eldership. Few men were more trustworthy than Mr. Macdonald in communicating to the clergymen the wants and wishes of the parishioners; and many a difficulty and offence was warded off by the kind consideration which he showed in all his intercourse both with people and minister.

Mr. Macdonald was a native of North Uist, being the eldest son of Mr. Donald Macdonald, Ground Officer for Lord Macdonald for many years in the island. He has departed, but the sweet savor of his life remains. He was a kind father, a good husband, a considerate neighbor, and a devoted Christian.

#### TO CONSUMPTIVES.

The advertiser, a retired physician, having providentially discovered, while a Medical Missionary in Southern Asia, a very simple vegetable remedy for the speedy and permanent cure of consumption, asthma, bronchitis, catarrh, and all throat and lung affections, also a positive and radical specific for nervous debility and all nervous complaints, feels it his duty to make it known to his suffering fellows. Actuated by this motive he will cheerfully send, free of charge, to all who desire it, the recipe for preparing, and full directions for successfully using this providentially discovered remedy. Those who wish to avail themselves of the benefits of this discovery without cost, can do so by return mail, by addressing, with stamp, Dr. Charles P. Marshall, 33 Niagara Street, Buffalo, N.Y.

## BOOKS AND MAGAZINES.

*Six Lectures by Rev. Joseph Cook.*

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*Life Struggles.*

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This is a book that very many people would be glad to possess if they once got a glimpse of its contents. It is an interesting and spirit-stirring record of the life of one who, spite of numerous and apparently insurmountable obstacles, raised himself to a position of honor and usefulness. The narrative, especially in those passages where the editor allows Mr. Hillocks to tell his own story, is full of real pathos, and the captivated reader feels almost irresistibly impelled to smile, and weep, and fear, and hope along with him whose eventful life is brought so vividly before him. Mr. Hillocks is now a famous and an eminent man, occupying a prominent position amongst those who are working most successfully for the advancement of the Redeemer's kingdom. He is at present in Canada, and many of our readers will probably have an opportunity of becoming acquainted with him as a public speaker, if they have not already done so. Very shortly after first making his acquaintance in the volume now before us, we find him a poor, undersized, half-starved child, between three and four years old, driving the winding-wheel beside his father's loom in Dundee, from four in the morning till ten at night. Well does he describe his exuberant delight when as the reward of protracted toil and unwearied diligence, his father allowed him to attend school for three months. After this he had to go back to his wheel, but he went back with a new factor in his existence—the ability to read—and he made a good use of it. With varied feelings the reader accompanies him through his pinched and toiling boyhood, following his father's occupation of weaving, that is when he could get a web to weave, for this was in the "dull times" that preceded the Chartist agitation; through his scarcely less pinched and toiling youth, teaching a private school for the fee of twopence a week which he got from each pupil, and trying to educate himself for a higher sphere of usefulness through his early manhood characterized by sickness and suffering as well as by the repeated failure of his plans for supporting himself and his family; through all the devious ways which at length, in the course of providence led to the inception and successful organization of his celebrated institution in London, "The Christian Union for Christian Workers" of which he is still general superintendent. The book is well fitted to make its readers more hopeful, more contented, more persevering under difficulties, and more thankful to God for His many mercies even in the deepest distress. His beautifully ambiguous motto, "I shall rise again," is a good one to adopt. He first used the words at a debating club, in reply to an angry chairman who had ordered him to "sit down;" but they recurred to him with greater force and with a higher meaning in the "depths" through which it was his lot afterwards to pass; and after this changeful scene shall have passed away, is there not still reserved for them a blessed and glorious interpretation?

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## SCIENTIFIC AND USEFUL.

**CHILI SAUCE.**—Eighteen large ripe tomatoes; six onions; six red peppers; ten tablespoonfuls sugar; three tablespoonfuls salt; five cupfuls vinegar. Chop fine and cook one hour.

**TO PURIFY WATER.**—Sprinkle a little powdered alum in the water, and in a few hours all impurities will be precipitated to the bottom, leaving the water pure and clear as spring water.

**A HEAD-WASH.**—Sage tea is one of the very best preparations for washing and dressing the hair. The hair should be carefully brushed and braided in two firm braids, and the roots rubbed with a sponge dipped in lukewarm sage tea. The braids can then be washed and dried with a towel. This preserves the color of the hair, and keeps the scalp clean.

**TOMATO SOUP.**—Make a broth of chicken, beef, or lamb; have it very rich, *i. e.*, boil the meat two or three hours, three pounds in four quarts of water; boil it down nearly one-half; strain it; pare and cut up one quart of tomatoes, boil them in the broth half an hour; strain again; season with tablespoonful butter, a little salt, and parsley if desired. Another method is as follows:—Three pounds of beef cooked, well done; six large tomatoes strained through a sieve; take the broth from the meat, add the tomato juice; three onions, chopped fine; add tablespoonful flour; boil till the onions are done; season to taste.

**OYSTERS.**—We presume there is little need of giving any recipes for stewed or fried oysters—the two commonest ways of cooking—yet, let us say that if stewed in their own liquor without milk or water the flavor of the oyster is best preserved. If milk is liked in the soup it is better not to boil it with the oysters, but put into the tureen a few spoonfuls of thin cream or milk before pouring in the oysters. Seasoned and gently simmered in their own liquor until almost dry and served with catsup makes a nice change, or cook until about half of the liquor is absorbed; toast well some thin slices of light bread, butter and cut into little squares, pour over them the liquor, lay an oyster on each piece, garnish with parsley and serve very hot. To fry, pour the oysters and liquor into a pan of cracker crumbs, season, mold into little cakes, dip into a beaten egg and fry.

**THE CAUSES OF INSANITY.**—With regard to the causes of insanity generally, Dr. Yellowlees, of Scotland, well observes that "beneath all the apparent or exciting causes of insanity, the real and efficient one is found in the unstable nervous system of the individual. This instability may be inherited or acquired; inherited, possibly from parents who have shown no obvious insanity; acquired, perhaps, quite unconsciously by the individual; but its degree is the true measure of liability to insanity, and of the danger of mental shipwreck in the storms and turmoil of life. This explains why some minds are upset by apparently trivial causes, while others remain calm and unshaken through a lifetime of affliction and sorrow. Yet the immense significance of nervous instability in the history of the individual and of the race is ignored every day."

**RECIPE FOR MAKING SAUER-KRAUT.**—In the first place let your "stand," holding from half a barrel to a barrel, be thoroughly scalded out; the cutter, the tub, and the stamper also well scalded. Take off all the outer leaves of the cabbages, halve them, and remove the heart, and proceed with the cutting. Lay some clean leaves at the bottom of the stand, sprinkle with a handful of salt, fill in half a bushel of cut cabbages, stamp gently until the juice just makes its appearance, then add another handful of salt, and so on until the stand is full. Cover over with cabbage leaves, place on top a clean board fitting the space pretty well, and on the top of that a stone weighing twelve or fifteen pounds. Stand away in a cool place, and when hard freezing comes on remove to the cellar. It will be ready for use in four or six weeks. The cabbage should be cut tolerably coarse. The Savoy variety makes the best article, but it is only half as productive as the Drumhead and Flat Dutch.

The rising sun draws forth qualities from earth and vegetation most conducive to the moral and physical health of the workingman; the invisible air is laden with properties which stimulate his powers and refine his faculties. This, then, must be the proper time for quitting the bed-chamber into which the breath has been exhaled for many hours and the pores have been emitting their secretions, the conjoined effect being such as to render the air mephitic and unfit for inhalation into the lungs. Miss the morning air, and you daily miss the most valuable draught of medicine that can be prescribed. The most subtle logician cannot gainsay this fact; but even were it not syllogistically demonstrable, the instincts of animal and vegetable world would bear testimony to it in the example they set to man. No man should sleep less than six hours out of four and twenty—none if in the enjoyment of health more than eight.—*The Science of Life*.

**CURES FOR BURNS OR SCALDS.**—First apply sweet oil freely, and then saturate it with whiting. In the absence of medical aid, to adapt the nature of the application to the kind and degree of the injury from the burn, the above will be found very useful, as it effectually excludes the air, and at the same time affords a soft covering—the chief point in the treatment of burns. It answers the same purpose in these respects as common white paint, which is sometimes employed, without the same risk of danger from absorption. Or the following method may be tried: Let the clothes be taken off with great care and tenderness, and then apply spirits of turpentine or lay on a thick plaster of fresh yeast, renewing it as often as it becomes hot or dry; or dash the part with cold water in which some yeast has been stirred, or with vinegar, or with strong brine, or with the liquid which runs from potatoes, sliced thin and sprinkled with salt; or cut a large cucumber in slices, and lay it on the part. A good remedy for burns is a strong solution of Epsom salts in water. It not only relieves pain, but helps to heal the wounds.

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Mr. John Imrie, General Agent for THE PRESBYTERIAN, is now in Eastern Ontario pushing the interests of this journal. We commend him to the benevolent offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

Advertisements 10 cents a line—12 lines to the inch. Yearly rates \$2.00 per line.



TORONTO, FRIDAY, NOVEMBER 23, 1877.

## THE HAMILTON SCHOOLS.

FROM the Report of the Board of Education for the city of Hamilton for the year 1876, we gather that the important interests under the charge of that body are in a sound and flourishing condition. At the Collegiate Institute there was an attendance of 503 pupils. The number of masters was thirteen—seven department masters and six masters of forms. The average number of pupils to each teacher was 36.5. In the matter of supplying matriculants for the Toronto University this institution stands first. At the matriculation examinations in 1876 nearly one-fourth of the total number that passed came from the Hamilton Collegiate Institute, and more than one-fourth of the honors awarded were carried off by its pupils, while four young men, fresh from its class-rooms, passed the primary examinations for entrance to the Law Society. These results bear unmistakable testimony to the efficiency of the school. The report reveals another good feature—economy. The expenses of the Institute for 1876 amounted to \$14,972.77. The education of each pupil for the year cost but \$29.76. From the last report by the Minister of Education it appears that, taking the whole of Ontario, the cost per pupil for high school education was \$39.78. It is apparent from these figures that the Hamilton Collegiate Institute is doing its work, and doing it well, at an expense per pupil \$10 less than the average expense throughout the Province.

The total number of pupils on the rolls of the Hamilton public schools in 1876 was 5,230, yielding an average daily attendance of 3,474, equal to a percentage of 66.4. The estimated number of children of school age within the municipality is 7,350. Of these, 2,150 are supposed to attend educational establishments other than public schools, but there are still 200 left on the street, says the inspector's report, "to grow up in ignorance and crime and graduate in our jails and penitentiaries."

## ROME IN CANADA.\*

THE remark is frequently made in these days that Popery has changed. That this is true may readily be admitted, but not in the sense, certainly, in which the statement is made. Those who, amongst ourselves, are constantly reiterating this expression as the exponents of advanced liberalism, would have us believe that the ecclesiastical theories of the middle ages are things of the past, and that the persecuting power of the former days is now the harmless phantom of the imagination. We are, even in the columns of the press of Canada, assured that Rome is now liberalized, and has imbibed the spirit of that remarkable phenomenon—the nineteenth century. If any one ventures to hold the contrary, he is immediately denounced as a bigot; and if at the polls he should have the hardihood to exercise his suffrage against a man who at the first opportunity would vote against the very principles on which the liberties of this country depend, he would be held up to ridicule as a fanatic. On what grounds is based this theory of the improvement of the Papal system it is difficult to discover. The events of the past afford no support to it, and the experience of to-day fails to give it a shadow of countenance. It cannot be supposed that the advocates of this opinion find any argument in its favor from the results of the recent triumph of the priests in Spain, or the late furious onslaughts on the liberties of France by the Ultramontanes. The management of affairs at the Vatican supplies no evidence to aid them when we find Simeoni transferred from Madrid to supply the place of Antonelli, and the Jesuits triumphant in the Roman councils. The explicit expressions of the Syllabus and the Decrees would, it might reasonably be supposed, settle forever the question, for they give no uncertain sound, and assert the pretensions of the Papal authority with an arrogance and assumption which would have staggered even a monk of the fifteenth century. The change has been great, it must be conceded; but it is the change of development. It is a sort of Darwinism of evil. The mystery of iniquity worked early enough in the Church, and has worked continuously and steadily until it has found its latest expression in the dogma of the Immaculate Conception, the worship of the Sacred Heart, and in everything which would tend to lead away the minds of men from the simplicity of the gospel, and to centralize the power of this gigantic system of error in the hands of an infallible Head, who makes no secret of declaring himself the enemy of civil and religious liberty.

That the development of the system has been, as is usual in such cases, more rapidly proceeding as it culminates, is obvious to any one who takes the trouble to note the progress of events. Numerous examples might be cited as illustrations of this, but reference need be made only to one or two of them. In the "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," dated Jan. 26, 1826, by the Irish Bishops, the following statement is made: "They declare 'on oath their belief that it is not an article of the Catholic faith, neither are they thereby

"required to believe that the Pope is infallible." In 1870 the Pope was by the 4th chapter of the Dogmatic Decrees of the Vatican declared to be infallible; and it is added immediately after the declaration of this blasphemy: "But if any one—~~which may God~~—~~avert—~~ presume to doubt this our definition, let him be anathema."

In the "declaration" of the Vicars Apostolic in Britain in 1826, it is stated "that neither the Pope nor any other ecclesiastical person of the Roman Catholic Church has any right to interfere directly or indirectly in the civil government." Cardinal Manning, now speaking in the Pope's name, says: "I claim to be the supreme judge and director of the consciences of men—of the peasant who tills the fields, the prince that sits on the throne; of the household that lives in the shade of privacy and the Legislature that makes laws for kingdoms. I am the sole and supreme judge of what is right." In the Syllabus of 1864 it is declared to be an error to maintain that "Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in litigated questions of jurisdiction," and also to allege that the "ministers of the Church and the Roman Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs." But it is unnecessary to multiply examples, and there need only be added the 80th error, specially distinguished as closing the list of damnable innovations, that "the Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, etc."

With this centralized system we are brought face to face in Canada. Our politicians—statesmen they cannot be called—seem utterly incompetent to deal with the matter. The risk of losing a vote or a seat seems to unnerve them. Office for the time at any price seems to be the approved policy; and so long as this can be kept, no matter how bitter a legacy is being laid up for this country in the future, all is right. A demand need only be made by the Catholics to be granted. Cardinal Wiseman made no secret of their *modus operandi*. "One claim," says he, "must be made at a time, that it may be calmly and leisurely enforced; and then another must succeed, till all shall have been favorably exhausted." To resist such persistence our feeble legislators seem helpless. They console themselves by telling us that there are political divisions among the Catholics as among ourselves. The Cardinal, however, lets us know what any man of common observation can see—"That we have men professing the most decided conservative principles—we have others who push their liberal ideas as far as is consistent with moral and social maxims; but when a question of justice (*i.e.* Popery) arises, then no inquiry is made concerning these differences. All unite as in one common cause."

The author of the volume before us has assumed the task of tracing the development of this gradual change in Canada and of showing the results politically among ourselves, of the application of these Papal pretensions. He sketches the premonitions of the struggle which has now openly commenced, and the rise of what may be called the New School as opposed to the Gallicanism of the old Catholics. He brings under our eye in a

\*ROME IN CANADA: The Ultramontane Struggle for Supremacy over the Civil Authority. By Charles Lindsey. Toronto: Lovell Brothers, 1877. p.p. 398.

most interesting manner some of the recent Romish works issued with the approbation of the Bishop of Montreal, the mildest of whose authors proclaim the sacred duty of intolerance. The treatment of the press by the priests is illustrated by several examples and the history of the fate of "Le Reveil" is instructive. Mr. Lindsey says:

"An attempt was recently made to find whether in actual practice a French Canadian journal which avoided religious questions could demand liberty of discussion in the political sphere. With this view 'Le Reveil' came into existence at Quebec. But no sooner had the prospectus appeared than the forthcoming journal was condemned before its birth for its promise to avoid religious questions. In a circular to the clergy of his diocese by the Bishop (Aug. 13th, 1876) that functionary characterized the promised attention in a writer calling himself a Catholic as a species of apostasy on the ground that 'the very nature of political, social and educational questions recalls the idea of religion.' This opposition soon proved the death of 'Le Reveil.'"

The author might have with advantage further illustrated the process of muzzling the Ontario press by the notable example of the "Globe," which from being the violent denouncer of priests and nuns, has become the submissive organ of Archbishop Lynch.

The chapter which treats of the liberties of the Gallican Church contains much historical information of great value, and well illustrates how far the Papacy has advanced in arrogance since the Council. The famous four articles which form the charter of Gallicanism distinctly declares that Kings are not subject to any ecclesiastical power, and that the limits placed by the fathers on the Pope's power ought not to be overstepped. These principles were transplanted into Canada and for a long time formed the rule of the church of *New France*. It is remarkable that priests and bishops were much more firmly handled under the old French regime than they have been under British rule. The history of the influence of the Jesuits in bringing about this new order of things is treated of in a chapter, and it seems that it was entirely owing to the vigour of the French government that Canada was not made a second Paraguay. In 1871 a tentative movement was made in the issue of the "Catholic Programme" before the elections for the House of Commons. This document gave instructions to the electors, and backed, as it was, by the influences of the confessional and the threatened withholding of the sacraments, it carried terror with it as it passed from journal to journal. In this document it is boldly asserted that, "This (that is the present) state of things imposes on legislators the duty of changing and modifying the laws in the way our Lords, the Bishops, demand;" and also, "It is the duty of the electors to give their votes only to those who are willing to conform entirely to the teachings of the Church." The first assault of the new school was domestic, and was waged against all among the Catholics who refused at once to accept the developed doctrines. The commencement was made with the Sulpicians of Montreal, the late Archbishop of Quebec, Vicar-General Cazeau, Vicar-General Raymond, and all others who were suspected of the abomination of Gallicanism. The struggle ended in the discomfiture of the Sulpicians and the triumph of the Jesuits. Even Archbishop Lynch was not Catholic enough for them, and the "Courier du Canada," which attacked him soon received its reward in the Pope specially according to its editor the apostolic benedic-

tion for him and his family to the third generation with permission to read the books in the Index without an exception! Dr. Lynch has been reduced to silence and has ceased to air himself in the press, greatly to the public benefit. The further progress of this warfare which, having put down resistance in the camp, proceeds to concentrate its energies on the destruction of the liberties most cherished by us, is most forcibly sketched in the chapters entitled, "The Apotheosis of Intolerance," "The Bishops claiming political control," "Spiritual Terrorism at elections," and "The Index and the Inquisition." Enough has been said to direct public notice to this volume which may fairly be said to be the most important work yet issued from the press of Canada. The writer might have gone further, and we venture to suggest might have directed more attention to the results of the hand of Rome in Ontario, where our educational system has been broken up and our school books garbled to suit the command of the Propaganda. He deserves, however, the thanks of all thoughtful minds in having so calmly and pointedly brought under the public notice the important subject of which he treats, which is the great question of the age. It is to be hoped that this volume will have a large circulation, and that it may not be without effect in awakening our public men—if it were possible to do so—from their childish infatuation and of preventing the electors of Canada from being hounded to the polls at the cry of party to vote for men who sink all differences when commanded by "our Lords the Bishops" in crushing the rights we hold most sacred.

#### THE RELIGIOUS FEELING.\*

THIS is a good book, containing an able and effective statement of the argument proposed. The title is unhappy as in no wise suggesting the scope or aim of the work. It is a contribution to natural theology, conceived in the light of modern physical science, and dealing with the theories and dogmas of the advocates of evolution, continuity, conservation of forces, etc. Our author clearly shows that the laws of reason, according to which, when they are applied to external phenomena as perceived by us, the results of physical science have been reached, are equally applicable to moral and spiritual phenomena, and lead to certain spiritual results, and that "These laws of sound reasoning and true scientific investigation naturalists should not fail to respect, when they become moral philosophers."

The great questions proposed for discussion are, "Is man, through whatever intermediate forms he may have descended, the Son of God, or is he the unintended product of molecular forces?" If the former, we are capable of religion and have relations to a Being higher than ourselves: if the latter, then all religion is a delusion. Again, "are we capable of coming to a knowledge of God? Can He touch us and we feel Him?" Are our spiritual perceptions real, and is there an external presence of whom we are aware by a valid experience?" In answering these questions our author discusses the grounds of belief, and

shows that as we have, as regards the material universe, first, a sensation or an affection of our consciousness; next, a perception of an object not ourselves connected with that sensation, and then, beliefs and judgments formed by combining, correcting, and arranging these sense-perceptions: so there is a spiritual consciousness of finiteness, dependence, and right; followed by a spiritual perception of an objective presence which is connected with these spiritual sensations; and in this way we have as good ground for believing in an infinite moral presence not ourselves, as for believing in matter and force which is not ourselves. The chief element of religion is stated as being a feeling of dependence. "Always in one form or another; in hope or in fear; in belief or in doubt; among the unlettered and the learned; in the halls of science and between the reasonings of naturalists as well as before the altars of the church and in the thoughts of theologians this distinctively human feeling has been present and operative. It is an elemental force of human reason, working beneath reason and above reason, before thought and after thought: the fear of God which is the beginning of wisdom and the end of wisdom." To substantiate this, reference is made to the writings of Tyndall, Spencer, Darwin, and others, not one of whom is free from this feeling. Then comes the moral sense. Mr. Darwin's idea of its origin in a social feeling and utilitarian views is refuted at length, and it is shown to be an ultimate or primary intuition. Its highest manifestation was in Jesus Christ, and the laws of continuity and heredity cannot explain it there. Our author goes further and maintains "That the religious feeling involves perception, and is therefore the valid source of theology. The religious power is the 'primum mobile' of human thought. Science cannot exist among beings incapable of religion." We feel a reality which is too great for thought "in the developed moral consciousness of man; among its worked out ideas, there must be found, as there always is found the conception of God, either as law-giver, judge, or ideal of our own being."

Towards the close our author thinks that he has found an entrance from natural theology into the "better way of Christ" through revealed theology. Here we must part company with him. He proposes to reconstruct Christian theology on natural principles and in the true light of reason, and to give it a form suitable to the present age. Nor are there wanting clear indications that the Fatherhood and the love of God, the spiritual apprehension of God and sense of His presence, as in inspiration, and the incarnation of the Son of God, are to be interpreted on purely rationalistic principles, which, while making account of the super-sensible, denies the supernatural and miraculous, and ignores sin, justice, and atonement. The book may help the cause of natural theology—it is well that it has stopped at the threshold of revealed; for on the principles enunciated a revelation of God in any other than a natural way is not to be expected, and there is no room for Immanuel.

If Prof. Tyndall will make a live maggot, where there was no life before, we will admit that he can make an angel.—*London Times*.

HAVE no concern about the recognition of your abilities. Concern yourself only about having abilities to be recognized.—*Christian Advocate*.

\* "THE RELIGIOUS FEELING. A STUDY FOR FAITH." By Newman Smith. New York: Scribner, Armstrong & Co. 1877.

## CHOICE LITERATURE.

## THE HIGHLAND MOTHER.

BY REV. NORMAN McLEND, D.D.

A Highland widow left her home early one morning, in order to go before evening the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child, a boy two years old. The journey was a long one. I was following the same wild lonely path when I first heard the story I am going to tell you. The mountain track, after leaving the small village by the seashore where the widow lived, passes through a green valley, watered by a peaceful stream which flows from a neighboring lake; it then winds along the margin of the solitary lake, until, near its further end, it suddenly turns into an extensive copsewood of oak and birch. From this it emerges half-way up a rugged mountain side, and entering a dark glea, through which a torrent rushes amidst great masses of granite, it at last conducts the traveller, by a zigzag ascent, to a narrow gorge, which is hemmed in upon every side by giant precipices. Overhead is a strip of blue sky, while all below is dark and gloomy. From this mountain pass the widow's dwelling was ten miles off, and no human habitation was nearer than her own. She had undertaken a long journey indeed. But the rent was due some weeks before, and the sub-factor had threatened to dispossess her, as the village in which she lived, and in which her family had lived for two generations, was about to be swept away in order to enlarge a sheep farm. Indeed, along the margin of the quiet stream which watered the green valley, and along the shore of the lake, might even then be traced the ruins of many a hamlet where happy and contented people once lived, but where no sound is now heard except the bleat of a solitary sheep, or the scream of the eagle as he wheels his flight among the dizzy precipices.

The morning gave promise of a lovely day. But before noon a sudden change took place in the weather. Northward the sky became black and lowering. Masses of clouds, rested upon the hills. Sudden gusts of wind began to whistle among the rocks, and to ruffle with black squalls the surface of the loch. The wind was succeeded by rain, and the rain by sleet, and sleet by a heavy fall of snow. It was the month of May; for that storm is yet remembered as the "great May storm." The wildest day of winter never beheld flakes of snow falling heavier and faster, or whirling with more fury through the mountain pass, filling every hollow and whitening every rock. Weary, and wet, and cold, the widow reached that pass with her child. She knew that a mile beyond it there was a mountain shieling which could give shelter; but the moment she attempted to face the storm of snow which was rushing through the gorge, all hope failed of proceeding in that direction. To return home was equally impossible. She must find shelter. The wild cat's or fox's den would be welcome. After wandering for some time among the huge fragments of rocks which skirted the base of the overhanging precipices she at last found a more sheltered nook. Crouching beneath a projecting ledge of rock, she pressed her child to her trembling bosom. The storm continued to rage. The snow was accumulating overhead. Hour after hour passed. It became bitterly cold. The evening approached. The widow's heart was sick with fear and anxiety. Her child, her only child—was all she thought of. She wrapt him in her shawl. But the poor thing had been scantily clad, and the shawl was thin and worn. The wind was poor, and her clothing could hardly defend herself from the piercing cold of such a night as this. But whatever was to become of herself, her child must be preserved. The snow in whirling eddies, entered the recess which afforded them at the best but miserably shelter. The night came on. The wretched mother stripped off almost all her own clothing and wrapt it round her child, whom, at last, in despair, she put into a deep crevice of the rock, among some dried heather and fern. And now she resolves at all hazards to brave the storm, and return home in order to get assistance for her babe, or to perish in the attempt. Clasp her infant to her heart, and covering his face with tears and kisses, she laid him softly down in sleep, and rushed into the snowy drift.

The night of storm was succeeded by a peaceful morning. The sun shone from a clear blue sky, and wreaths of mist hung along the mountain tops while a thousand water-falls poured down their sides. Dark figures, made visible at a distance on the white ground, might be seen with long poles examining every hollow near the mountain path. They are people from the village, who are searching for the widow and her son. They have reached the pass. A cry is heard from one of the shepherds, as he sees a bit of a tartan cloak among the snow. They found the widow dead, her arms stretched forth as if imploring for assistance. Before noon they discovered the child by his cries. He was safe in the crevice of the rock. The story of that woman's affection for her child was soon read in language which all understood. Her almost naked body revealed her love.

Many a tear was shed, many an exclamation expressive of admiration and affection were uttered from enthusiastic, sorrowing highland hearts, when on that evening, the aged pastor gathered the villagers in the deserted house of mourning, and by prayer and fatherly exhortation sought to improve, for their own good, an event so sorrowful.

More than half a century passed away. That aged and faithful pastor was long dead, though his memory still lingers in many a retired glen among the children's children of parents whom he baptised. His son, whose locks were white with age, was preaching to a congregation of Highlanders in one of our great cities. It was Communion Sabbath. The subject of his discourse was the love of Christ. In illustrating the self-sacrificing nature of "that love which seeketh not her own," he narrated the above story of the Highland widow, whom he himself had known in his boyhood. And he asked, "If that child is now alive, what would you think of his heart if he did not cherish an affection for his mother's memory, and if the sight of the poor tattered cloak, which she had wrapped around him in order

to save his life at the cost of her own, did not fill him with love and gratitude too deep for words? Yet what hearts have you, my hearers, if over those memorials of your Saviour's sacrifice of Himself, you do not feel them glow with deeper love, and with adoring gratitude?" A few days after this, a message was sent by a dying man, requesting to see this clergyman. The request was speedily complied with. The sick man seized the minister by the hand, and gazing intently on his face, said, "You do not, you cannot recognize me. But I know you and knew your father before you. I have been a wanderer in many lands. I have visited every quarter of the globe, and fought and bled for my king and country. I came to this town a few weeks ago in bad health. Last Sabbath I entered your church, the church of my countrymen, where I could once more hear, in the language of my youth and of my heart, the Gospel preached. I heard you tell the story of the widow and her son." Here the voice of the old soldier faltered, his emotion almost choked his utterance; but recovering himself for a moment, he cried, "I am that son!" and burst into a flood of tears. "Yes," he continued, "I am that son! Never, never, did I forget that mother's love. Well might you ask what a heart should mine have been if she had been forgotten by me. Though I never saw her, dear to me is her memory; and my only desire now is to lay my bones beside hers in the old church-yard among the hills. But, sir, what breaks my heart, and covers me with shame is this, until now I never saw, with the eyes of the soul, the love of my Saviour in giving Himself for me, a poor, lost, hell-deserving sinner. I confess it! I confess it!" he cried, looking up to heaven, his eyes streaming with tears; and, pressing the minister's hand close to his breast, he added, "It was God made you tell that story. Praise be to his holy name that my dear mother has not died in vain, and that the prayers which I was told she used to offer for me, have been at last answered; for the love of my mother has been blessed by the Holy Spirit for making me see, as I never saw before, the love of the Saviour. See it, I believe it, I have found deliverance in old age, where I found it in my childhood, in the cleft of the rock, but it is the Rock of Ages!" And, clasping his hands, he repeated with intense fervor, "Can a mother forget her sucking child, that he should not have compassion on the son of her womb? They may forget; yet will I not forget thee!"

## SHAKESPEARE'S YOUNG MEN.

Shakespeare seems to value very highly a decided capacity for friendship between men. Most stage heroes have to fall in love, or do something that passes for it; but among these young fellows the power of friendship is rated almost as high, though not all of them put into circumstances favorable for the display of it. The friendship is shown us in many forms and varying degrees of intensity. There is the deep and devoted kind, which a man can hardly feel for many friends at once; but, beside this, there is every shade of genial sociability, producing a wide circle of friendly interest and fellowship, showing that Shakespeare did not hold that the deeper feeling excluded the less passionate one. Clearly his model young man ought to be able to get on with other people.

That he should be capable of really falling in love is almost a matter of course; but it is less a matter of course that both love and friendship are to be thoroughly constant, when once the object is determined. Better still worth noticing is the character of this love. It was not a matter of course, in those days or since, that the love so represented should be the pure and honest thing it is with these young heroes. Passionate, ardent, outspoken, it is always straight forward, frank and honorable, in both the lover and the object of his love, in any character held up for our admiration. Whenever it is less than this, Shakespeare seems to deny it the name of love at all. It may be fancy, or it may be passion, but real love it is not; that is something far above, which may run into any wild extravagance, but which saves the man who has it from real degradation.

Shakespeare's young hero must be a gentleman, too, in the best sense of that indecible word. Our poet clearly believed that blood and birth made a good deal of difference, fully agreeing with Spencer,

"That gentle blood will gentle manners breed;"

that, however, disguised by bad education, something was conferred by gentle birth, which would

"Show some sparks of gentle mynd,

And at the last break forth in his own proper kynde," as in the case of Orlando and Cymbeline's sons. But, whether the polish was to be innate or acquired, at all events it must be there before the young man's character would be agreeable to Shakespeare. It is not enough that the young hero should be daring and gallant, generous and true. He must also have something of cultivation and grace, as well. That Shakespeare could make a blunt, abrupt-mannered man interesting and attractive to us nobody could deny, remembering Hotspur and Falstaff; but he did not care to invent such characters. It would have annoyed him to draw any one meant to be attractive who was awkward or could not hold his own in conversation.

It would be easy to go on and pick out particular virtues exemplified in particular heroes; but at present we are more concerned with their common traits. One point, however, should not be overlooked in connection with these young men. With all their sociability, their friendliness and hospitality, it is remarkable how little allusion there is to anything of a religious, orating style of civility, such as we might perhaps have expected. There is plenty of feasting and fun among them; but their ideas seem to run on of jollity, masques, and music more than on a riotous form of jollity.

Healthy, brave, natural, genial, constant in friendship, noble in love, well-bred, cultivated, and self-reliant—such are the main points which we can discover of Shakespeare's ideal young man. We would not say that there might not be something higher—that we might wish for some example of real heroism and self-sacrifice; but the world is not made up of heroes, and Shakespeare did not seem to feel called upon to draw the exceptional people.

Other people might do that. It was his work to deal with the human beings whom he knew, and to make them live for us, good, bad and indifferent, with faults and failings, virtues and vices, just as he conceived them to be. At all events, they are real people—not impossible monsters—and, therefore, worth studying.

## SOCIETY FIBS.

"Dear me!" exclaimed a vivacious young friend of ours the other day. "I have just had to tell the most shocking fibs! My conscience troubles me yet."

"Why, and about what did you tell your fibs?" we asked, and the answer was:

"Oh, I went to see my friend Mrs. Brown, who had just gone to housekeeping, and nothing would do but I must go over the whole house, and admire it, of course. Helen kept asking all the time: 'Now, isn't this carpet lovely?' and 'Did you ever see a more lovely table?' or 'Is not that the easiest arm-chair you ever sat in?' until I was both tired of agreeing with her, and ashamed of myself for doing it; so to tell the truth, I didn't like her taste at all. It is so hard to be enthusiastic to order."

"Then why attempt it at all?" we enquired.

"What would you have one to do? be candid and disagreeable? vex your friends by speaking your mind, and expect them to take your uncomfortable sayings amiably? You must remember that we do not live in the Palace of Truth now-a-days."

"Then it would be better if we did, since one must be untruthful to be liked."

"Not untruthful! that is such a harsh, ugly word," objected our companion. "I said fibs, you know."

"Well, 'fibs' are untruths, it seems to us, and when you agree with your friends because you fear to offend or annoy them by disagreement, you do violence to your sense of truth, and impair the sensibility of your conscience. The same fibs will be easier next time, and the passive untruth may merge into the active falsehood."

"Then would you have me always say what I think? Can the truth be spoken at all times?"

"It is quite possible to be kind and polite, even in our truth-telling. Offensive candor is not a Christian grace, though we have known many people who were frank even to positive rudeness, under this misapprehension. But conscientious souls, with ordinary tact, will preserve their own integrity without wounding others."

"But what would you do if you went to see a baby as I did lately, and had to say it was a perfect beauty, when it was positively ugly? Would it test your principles?"

"No, because we would not say any such thing. A baby is always a precious gift to its mother, and one might speak of its sweetness and loveliness gracefully enough, without mentioning beauty. Rest assured, that all the fibs which you think friendship and social intercourse demand of you, can be avoided by a little thoughtfulness on your part; and you will not only save your conscience many a pang, but your friends will grow insensibly to realize your exactness of speech, and prize your words the more."

## WELL QUOTED.

A conversation was held one day that ran something on this wise:

"Isn't your church rather running down, Mrs. —?"

"I didn't know as it was," I answered.

"Well, that's what they say, and I think myself, as far as I'm able to judge, it's getting weaker and weaker all the time."

"That's good news!" said I.

"Why is it?" and astonished glances were cast at me from two eyes "as big as peeled onions."

"Because when we are weak, then are we strong, you know."

"O—ah—yes—well. I understand, but that wasn't what I meant exactly. It is so small in number now, that some people think it won't hang together much longer."

"Well," said I, "Jesus has told us, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom,' and I'm sure He wouldn't have given us that promise if He hadn't expected us to believe it."

"Yes, but then the church is poor, you know. It hasn't what you might call a rich man in it."

"That may all be," said I, "but the Wise Master-Builders of the church own it, and His riches cannot be numbered, so He won't be very likely to let it go down; do you think He will? And besides, He loves us! And you know it? Yes, He loved us so well that He gave His only beloved Son to die upon the cross that we might be saved. And that Son's influence is all-powerful with His Father. Do you wonder now that we have nothing to fear? 'If God be for us, who can be against us?' Now, my dear friend, if the devil asks you if I believed what you said, tell him—'Ignis est!'"

## HINTS ABOUT LETTER WRITING.

A few simple rules, carefully observed, will help you overcome some of the things which you call difficulties. In the first place, always write distinctly. It destroys much of the pleasure in receiving a letter if it cannot be read without puzzling out every word. Many an epistle, written on heavy cream-colored paper, with a monogram at the top, is only an annoyance to the one to whom it is addressed, on account of pale ink and careless hand-writing.

Be particular in the matter of dating, giving every item distinctly, and sign the letter with your full name. If this habit is formed you will not run the risk of losing valuable letters, which cannot be forwarded from the Dead Letter Office, unless accompanied with the full address.

You will find it more easy to reply to a letter soon after you get it than if you neglect it for a few weeks, because you will have the impressions which the first reading made upon you. Write all you have to say on the subject at once. That is, do not begin to tell about your garden, and then about your school, and then about your garden again; but

finish one subject before you begin another. Do not be afraid of using the pronoun I. Some people avoid it, and thus give their sentences a shabby and unfinished sound, as, "Went to Boston—called on Mrs. Smith." Never apologize for what you write, by saying that you do not like to write letters. You would not think it quite polite, in visiting a friend, to say, "I do not like to talk to you, so I shall not say much." Keep the idea before you that you are writing for the sake of giving pleasure to your friend.

When your letter is merely an inquiry, or on a matter of business, the case is different. You then should try to be as brief, concise, and clear as possible. An elaborately drawn out business letter is as out of place as it is inconsiderate.

"Do not think what to write, but write what you think," is an old rule, and a good one to remember. If you are away from home, it is very selfish not to share your good times with the family by writing frequent letters. A very good rule for letter-writing is the golden one, "Do as you would be done by."—Susan A. Brown.

#### THE GRIP OF FAITH.

John Welsh, one of the early Reformers of Scotland, born 1570, has given a lively picture of faith, which may serve to encourage some trembling believer:

"It is not the quantity of faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; it is the blood that it grips to, that saves thee. As the weak hand of a child that leads the spoon to the mouth, will feed as well as the strongest arm of a man, for it is not the hand that feeds thee, albeit it puts the meat into thy mouth, but it is the meat carried into thy stomach that feeds thee; so if thou canst grip Christ ever so weakly, he will not let thee perish.

"All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand and some were far off. Those that were near hand might see more clearly than those that were far off; nevertheless, those that were far off were as soon healed of the sting when they looked to the serpent, as those that were near hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ ever so meanly, He can take away the sting of thy conscience if thou believest; the weakest hand can take a gift as well as the strongest. Now Christ is the gift, and weak faith may grip Him as well as strong faith; and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys through the strength of faith."

#### THEOLOGY.

Dr. Schaff has a word of counsel to theological students which we gladly make our own:—Where philosophy ends theology begins. The former is the knowledge of the natural, the latter the knowledge of the supernatural. The one is the science of reason, the other the science of revelation. But the natural points to the supernatural as the only rational explanation of its own existence. So the body points to the soul which animates and uses it as its organ; so the house points to the architect who built it; the law presupposes a lawgiver; the creature is inconceivable without a Creator. Reason's highest function is to prove the necessity of revelation. Philosophy teaches that there may be a God and that there ought to be a God; that man may be immortal and ought to be immortal. Theology knows that there is a God, and that man is immortal for weal or for woe. Philosophy cannot deny the terrible fact of sin and the mortal disorder of the universe; but it cannot explain it and still less remedy it. Theology knows both the poison and the antidote. To him who knows from experience that he is a sinner, justly exposed to the wrath of a holy God, and who believes that Christ is his Saviour, who satisfies all his spiritual wants and aspirations, the objections of infidelity have as little weight as water upon a rock or paper balls upon a fort.

#### DISCUSSION WITH SCEPTICS.

The old questions seem to be coming up again. A new edition of somebody's so-called "works" is announced now and then. Ancient stories are repeated concerning some leaders in heterodox ranks, in order that they may be denied. We hope no one will be beguiled into a debate. Warfare for truth does not consist in an eternal bandy of words as to Tom Payne's last moments or Voltaire's prayers.

"All great things are simple," said the sage of Marshfield. If a man is attempting to explain sunshine he cannot help being clear; for the moment he lets in the ray he examines, it exhibits itself. So of truth; to show it is to argue for it. All Christianity wants is a fair look at it out of eyes which will not refuse to see.

But if a solemn would-be philosopher seeks to refuse the truth, there is no help for its friends, but that they must laboriously bear the truth on after him that it may shinningly evidence its own divinity. And if the discussion grows intricate and mystical, it is easy to see who is practically to blame. A physician in charge of one of our insane asylums once told us that he went into a cell suddenly on a certain occasion, and found the poor lunatic trying to climb the interwoven shadow of a tree, as the rugged out'ne was traced duskily upon the whitened wall opposite the window. We are very sure we have found ourselves attempting almost the same thing sometimes, as we have sought patiently to go up among the processes of speculation and cavil with which our ancient faith has been menaced. If Christianity ever fails so as to be supplanted by anything else, we feel very sure its place will be taken by what is wiser, and at least more intelligible than the nonsense which attacks it now-a-days.

The best way to establish truth is to exhibit truth until the mind is filled with truth. Hannah More says that putting in learning is much like packing a trunk; a good packer will

get in twice as much as one who bungles. And once truth is in the mind, it evidences its own right to rule there. Take the case of two sailors out on an overturned boat on the midnight ocean. What they want is real help. A voice in the air says, "If agreeable, one of you lift an aspiration." Now it is of no avail that a philosophic corrective be administered; tell them both plainly, "Pray God for your life!" We say that this last will carry its own evidence for conviction, and render discussion of the other vagary quite unnecessary.—*Christian Weekly.*

#### MOHAMMEDANISM.

The Free Church of Scotland *Monthly Record* says: "Those who talk of Mohammedanism as on the whole a very fair religion, only second in value to Christianity, and not to be lightly displaced on account of its essential excellence, do not realize how great an obstacle it is to the evangelization of the nations. What has often been said about the Papacy may be with equal justice said about the religion of the false Prophet. It is a masterpiece of Satan, and pre-occupies the field of the world to an extent which it is appalling to think of. 'The religion of Mohammed,' says a recent writer, 'is professed by about one-tenth of all the people on the earth's surface. Dating only twelve centuries back, it numbers as many adherents as Brahminism, whose origin lies far back in a misty antiquity. Coming into the world at a time when Christianity had been seated for some centuries on the Imperial throne, in an incredibly short space of time it overthrew both the Christian Empire and its rival, the Persian, and established a sway greater than the Cæsars had ever wielded. Its converts do not number more than a fourth of those of Buddhism; but unlike that religion, it has not confined its conquests to one quarter of the globe, but counts its adherents in all the four great continents. When the first streak of dawn falls upon the eastern shores of Asia, the Mohammedan Malay turns his race towards Mecca and offers his morning prayer; and as the light steals westward over the continent, it falls upon thousands of minarets in India, Persia, Arabia, and Turkey, from which is heard the muezzin's voice proclaiming, in clear and solemn tones, in the stillness of the dawn, 'God is most great. I testify that there is no deity but God. I testify that Mohammed is the apostle of God. Come to prayer. Come to security. Prayer is better than sleep. God is most great. There is no deity but God.' From Zanzibar on the south, to the banks of the Danube and the steppes of Tartary on the north, the same voice is heard; and westward to the remotest shores of Africa it is repeated, and responded to by pious worshippers. Even in the New World there are not wanting votaries of this religion, which thus five times daily encircles the globe with a continuous stream of prayer."

#### THE SERVICE OF SONG.

At the meeting of the Congregational Union at Leicester, Mr. J. Spencer Curwen read a paper on "The present duty of the Churches in regard to the Service of Song." He took for granted the admitted importance of music in its bearing upon worship, and thought that though some congregations were becoming too genteel to sing, in others the singing was exceedingly hearty. The form which psalmody should take depended primarily upon the views held by each denomination as to the nature of public worship and its most edifying form. The religious aspect must be studied before musical details can be settled. Nonconformists generally were great hymn-singers, and had a character for congregational singing which they ought to maintain. The separate singing of the choir or of individuals in public worship could not be called wrong; but it was not the best for the purpose, and was very liable to abuse. The staple of our music in worship should be congregational, for this kind of singing had a charm quite distinct from that of artistic music, and had tenfold power over the emotions. The present attainments of congregations were, however, far from the ideal. In an ordinary congregation many persons are silent; some sing all on one note, others every note but the right, while others can only be said to make a joyful noise. The remedy for this deplorable state of things was not to be found in buying an expensive organ, adopting a new tune-book, engaging a new leading singer—though these might be useful aids—but in teaching the people to sing. Congregational classes should be established, not for plodding wearily through the hymns for each Sunday, and learning them by ear, but for learning to read simple music at sight. Every member of a congregation who learns to read music at sight is a gain for life to the psalmody, and will be able to sing all that is likely to be put before him; whereas ear-singing is only of use for the actual tunes learned. Psalmody, if it is to be really congregational, should be under the control of men who make a firm stand for simplicity, so that all the music in which the congregation are supposed to join may be strictly within its powers. Organists and choir members should be in full sympathy with the form of worship adopted by their church. Simple congregational singing was not so easy to obtain as some imagined. It required the training of the congregation, which was more trouble than training the choir, and a great deal more trouble than leaving the organist to "make the service go" by loudly playing his instrument. But those who are convinced that congregational singing is the most powerful way in which music can be used in worship can hardly escape from the conclusion that the training of the congregation is the one thing needed at the present time.

KING KALAKAUA wants a daily paper in Honolulu.

So far from being able to answer for my sins, I cannot answer for my righteousness.—*Bernard.*

HANDSOME PICTURES FREE!—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three Months trial of *Leisure Hours*, a charming 16-page literary paper, full of the best Stories, Poetry, Wit, etc., sent Free to any one sending Fifteen Cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied they get double value. J. L. Patten & Co., Publishers, 162 William St., N.Y. News dealers sell *Leisure Hours*, price 7 cents.

## BRITISH AND FOREIGN ITEMS.

A LONDONER conducts "reformed funerals" at "fixed prices."

IOWA has no state debt, and its constitution forbids the accumulation of one.

A SWEDISH exploring expedition expects to start for the North Pole in May, 1878.

JUST a little chloroform is given to bees before taking their store of honey from them.

ENGLAND has contributed about \$2,000,000 for the relief of the sufferers by famine in India.

THE Kindergarten system of teaching has been introduced into the Government schools for girls in China.

THE Underground Railway in London does not run in one long tunnel, but frequently comes to the surface.

THE Liverpool (Eng.) Y.M.C.A. new building, costing £23,000, was opened by Lord Shaftesbury, Oct. 10.

THE Chinese Government has established a Consulate-General in San Francisco, for the protection of Chinese residents.

MR. TOOTH, having fallen heir to £10,000, proposes to resign his living at once, establish an orphanage at Croydon, and devote himself to "extra-parochial work."

A DISTINGUISHED scholar has completed the unfinished "Annals of Sennacherib," upon which the late George Smith was engaged, and it will be published during the present year.

A CORRESPONDENT of the "N.Y. School Journal" writes that every class at Oberlin is opened by a short hymn or prayer, and evening prayers are attended in the chapel by all the 760 students.

THE English Presbyterian Missionary Board insists upon its missionaries returning to their native land at the end of every seven years' service abroad, says the "National Baptist," and finds its return in the better work they do as the result.

THE Rev. W. S. Rainsford has been holding missions in St. Peter's Church, Baltimore, and at Christ Church, Alexandria, Va.

REV. R. W. DALE, who has been delivering a course of lectures to the students of Yale Theological Seminary, sailed for England last week.

AN official return of the Russian Government gives the number of killed, wounded and missing on the Russian side, from the commencement of hostilities to the 25th of October, as 61,942. The losses during the week preceding the 25th of October, not including the engagement at Dubnik, were 1,842.

A CORRESPONDENT of the N. Y. "Tribune" disputes the statement that there are so many more miners than are needed in the anthracite coal regions of Pennsylvania. He says if there was an increase of ten or twenty per cent. in the production all would find employment.

THE temperance party in England have sustained a heavy loss by the death of Major-General Eardley Wilmot. Fifteen years ago he was one of the foremost British officers in sanctioning the temperance movement in the army, and in order to influence his men, he himself became a total abstinence man.

THE public sittings of the court in the Antonelli case will shortly be resumed. The attempts at compromise have completely failed, and both sides seemed determined to fight the case out to the end. It is reported that the real mother of the Countess Lambertini has declared her willingness to go to Rome for the purpose of giving evidence in her daughter's favor.

THE Pope's health is as usual, the only symptoms by which his physicians were disquieted being habitual somnolency. He seems to have ceased to take any interest in the affairs of the Church, and he almost invariably dismisses any one who comes to talk to him on business. The affairs of the Papacy are without any supreme Pontifical guidance, being conducted simply by the heads of the various State departments and by the presidents of the various congregations. There are nineteen of them, bearing the names of "The Inquisition," "The Index," "The Propaganda," "The Indulgences," "Sacred Rites," "Ecclesiastical Immunities," etc. Not a little jealousy is reported among these bodies, and as each of them does as suits its chiefs, the Papal Government is threatened with division and anarchy.

NEWS FROM EAST AFRICA.—According to the news which has reached the *Pall Mall Gazette* from East Africa, the slave trade was never so utterly suppressed as now. The sea and land traffic is quite at an end, thanks to the cordial action of the Sultan of Zanzibar and the Consul-General, Dr. Kirk, working on an intelligent plan. The Sultan, in order to maintain this state of things, is organizing a force of 500 negro soldiers, to be armed with Martini-Henry rifles, and a Gatling gun field-piece. Lieutenant Matthews, of Her Majesty's ship "London," is engaged in organizing the force. The Church Missionary Society party, on the way to Uganda, are at the south end of Lake Victoria Nyanza. The medical man of the party, Dr. Smith, died of dysentery on the 11th of May. Lieutenant Smith, the leader, Mr. Wilson, the chaplain, and a mechanic are well. They intend to try to buy a dhow and go by water to the Kilangule River and Rumanika's. Two new people have come out to Zanzibar to strengthen the Nyanza party, and will soon proceed inland with Mr. Marjary, who has finished prospecting a waggon-track from Soodani to Mpuopwa. The London missionary party under Mr. Price are making their way from Soodania to Mpuopwa, and thence to Lake Tanganika. They are six days' journey inland, and find the difficulties less than was anticipated. All well. The road-making party who had begun from Darn's-Salamah for the north end of the Lake Nyassa, have made fifteen miles of fine road like those in India. Trade is fast growing upon it, and the people are availing themselves largely of it.

## REPORTS OF PRESBYTERIES.

**PRESBYTERY OF LINDSAY.**—This Presbytery met at Cannington on Tuesday, 6th inst., the Rev. J. McNabb, moderator, *pro tem*. The Rev. E. Cockburn having declined the call from Waterdown, it was set aside by the Presbytery, and their sympathy expressed with the congregation disappointed. The Rev. J. Laing, Dundas, who was present as commissioner from the Hamilton Presbytery, was requested to sit as a corresponding member. A motion was carried that it is the opinion of this court that a convention of all the Sabbath schools within the bounds of the Presbytery would be beneficial to the prosperity of the cause of Christ, by encouraging and stimulating Sabbath school workers to more energy and zeal in the great work in which they are engaged. A committee, consisting of Rev. Messrs. Campbell, Currie, and Cockburn, with the superintendents of Woodville, Lindsay and Beaverton Sabbath schools, was appointed to draft a report for the formation of a Sabbath school convention to be laid before the Presbytery at its meeting to be held at Uxbridge on the 27th. It was resolved that Sabbath, 16th Dec., be observed as a day of special prayer for the outpouring of the Holy Spirit upon the congregations throughout the Presbytery. It was agreed to arrange the annual missionary meetings at next meeting of Presbytery, and also to examine session records at said meeting. Supply was arranged for the mission stations and Manilla.—J. R. SCOTT, *Pres. Clerk*.

**PRESBYTERY OF OTTAWA.**—This Presbytery held its last regular meeting in Knox Church, Ottawa. A large amount of business was transacted of which the following is a brief outline. A call was sustained from Buckingham and Lochaber to the Rev. John Dunbar. A report was read from the Rev. Jas. Fraser, late treasurer of the Presbytery Fund, shewing the amount on hand for the ordinary expenses and the amount for the payment of the commissioners to the last General Assembly. The amount received for the latter object was ordered to be divided *pro rata* among the commissioners whose expenses have not been paid, and defaulting congregations to be urged to forward a contribution as soon as possible. John Durie, Esq., was appointed treasurer. Arrangements were made for the deputation to visit the Presbytery, and advocate the claims of Foreign Missions. A conference was held on Sabbath-schools, the special subject being, "The deficiency of well qualified teachers for our Sabbath-schools, and the best methods of obtaining a supply. Papers were read by Alex. Mutchmor, Esq., and the Rev. C. J. Cameron, and addresses by Messrs. Thornburn and Edmondson, who were appointed to open the question, after which brief addresses were given by members of Presbytery and Sabbath school teachers. At the close the following deliverance was agreed to:—That the Presbytery recognize the necessity of securing the services of the most qualified Sabbath school teachers, request kirk sessions to take a careful oversight in this matter, and to secure in all cases the services of the fittest teachers available; and that kirk sessions shall, where they deem it expedient, provide special training for teachers. It was further resolved, that a committee be appointed, consisting of Messrs. Gordon, Farries, and Cameron, ministers, and Messrs. Mutchmor and Hardie, elders, to secure the services of a competent teacher for the balance of the year, who shall give one lesson each week, taking up the Sabbath school lesson for the following Sabbath, and that ministers and Sabbath school teachers within the bounds of the Presbytery be invited to attend. The following minute was adopted in reference to the resignation of the Rev. A. Smith.—The Presbytery, in accepting the resignation of the Rev. Alexander Smith, late of Chelsea, desire to record their appreciation of his diligent and faithful discharge of the duties of his pastorate, and his careful attention to the work of the Presbytery. He has ever been a wise counsellor; and an efficient worker. The Presbytery regret that, owing to the division of the Protestant community in Chelsea, and, still more, to the extreme depression of the lumber trade, the numerical and financial strength of our congregation there has within the past two years been very seriously reduced, and that Mr. Smith has therefore been constrained to tender his resignation. They trust that he may soon be directed to some field where his ability and experience may be, as they are well calculated to be, of great service to the Church. In reference to the translation of the Rev. Jas. Fraser, the

following minute was adopted:—In agreeing to the translation of the Rev. James Fraser to the Presbytery of Montreal, the members of this Presbytery desire to record their high esteem for him as a Christian brother, who has for a number of years rendered faithful and valuable services in connection with the work of the Presbytery. His heartfelt interest in everything pertaining to the welfare of the cause of Christ, and his readiness to engage in every good work in connection with the Presbytery, as well as his amiable character and unassuming manner, have endeared him to all his brethren. Whilst regretting the loss of his fellowship, counsel, and labors in connection with the immediate work of our Presbytery, we rejoice to learn that he has been called to another field of labor in which we pray that he may, in the providence of God, be long spared to labor, with comfort to himself and much usefulness to those committed to his care. A large amount of time was spent in the consideration of the Home Mission Report, the whole field coming under review, and the members of Presbytery adjacent to the several mission stations being appointed a committee of supply for the winter. The clerk's salary was raised to \$170 per annum. The next meeting of Presbytery was appointed to be held in St. Andrew's church, Ottawa, on the first Tuesday of February next at three o'clock p.m.—JAMES CARSWELL, *Pres. Clerk*.

**PRESBYTERY OF TORONTO.**—This Presbytery met in the usual place on the 6th current, Rev. J. M. King, moderator. The attendance of members and others was unusually large. Mr. R. H. Abraham, a student of theology in connection with the Reformed Presbyterian Church, U.S., applied for admission to Knox College. Certificates in his favor were read from Professors of that church, under whom he had studied. The Presbytery recognized him as a theological student, and ordered his papers to be transmitted to the Senate of said College. The application of Mr. Carmichael, of Markham, to be relieved of the charge of Stouffville was taken up anew. Mr. Carmichael was heard, and also Mr. Mitchell and Mr. U'quhart, commissioners from Stouffville. It was moved by Mr. Macgillivray, seconded by Mr. Macdonnell, That Stouffville be separated from Markham, and that it be supplied in connection with Mount Albert and Ballantrae. In amendment it was moved by Dr. Robb, seconded by Dr. Topp, That the application of Mr. Carmichael be, in the circumstances, favourably entertained by the Presbytery, and that the following Committee, viz. Messrs. Cameron, Macgillivray, Mackintosh and Crawford, be appointed to confer with the congregations of Mount Albert, Ballantrae, and Stouffville, with the view of uniting these congregations under one ministerial supply, and to report to next regular meeting of Presbytery. On a vote being taken, the amendment carried. Dr. Topp introduced a large deputation—thirteen in all—from his congregation, who, through their convener, Mr. J. L. Blaikie, applied for the appointment of one to moderate in a call for one to be a colleague to their pastor. After hearing parties, the Presbytery agreed to comply with the application, and appointed Professor McLaren to moderate, as applied for, in Knox Church, Toronto, on the 22nd current at 7 p.m. A report was read from Mr. Nichol setting forth (*inter alia*) that the congregation of Caledon East were now, through the liberality of Mr. James Munsie, substantially disencumbered of financial difficulties, and were seemingly in good heart. On motion of Mr. Alexander, Mr. Nichol's report was received, and the Presbytery agreed to thank Mr. Nichol for his diligence, and also to record its sense of the kindness of Mr. Munsie. Draft minutes were read and adopted in favour of Mr. J. Battsby, for some time missionary at Newmarket and now a minister at Chatham, Ont., and Mr. A. Carrick, who recently left Orangeville and has sailed for New Zealand. An application was made by the congregation of Zion Church, Orangeville, for the appointment of one to moderate in a call. Mr. T. Stevenson and Mr. A. McGowan were heard as commissioners; and Mr. Gilchrist was appointed to moderate as applied as soon as the elders may determine on and give due notice of. A similar application was made, though not in proper order, on behalf of the congregations of Georgetown and Limehouse. The informality was waived, and Mr. Alexander was appointed to moderate when the mind of the congregation has been fully ascertained. The Clerk directed attention to several Sessions who have not yet

produced their Records. And he was instructed to require their production without delay. A report was received from a Committee previously appointed to confer with Guelph Presbytery as to organizing a congregation at Ballinafad. An extract minute of said Presbytery was read. Commissioners were heard from Ballinafad. Motions were then made and seconded. One was withdrawn, and the following were put to the vote. Moved by Mr. Eadie, seconded by Mr. Macdonnell, That the Presbytery grant supply in the meantime, and refer the matter of organization to the Synod of Toronto and Kingston. Moved in amendment by Dr. Robb, seconded by Mr. Gilchrist, That in the opinion of this Presbytery the proposal of the Guelph Presbytery to appoint a joint-committee meeting, to supply occasional preaching and to organize a Sabbath School, does not meet the requirements of the case; and having failed to induce the Presbytery of Guelph to concur in the action which this Presbytery is of opinion should be taken, resolved that the usual steps be taken to organize a congregation at Ballinafad, and within the bounds of this Presbytery. Moved by Dr. Topp, seconded by Mr. Meikle, That this Presbytery, whilst satisfied that the commissioners from Ballinafad have made out a case for organization; yet in consequence of the opposition of the Presbytery of Guelph, resolve to defer taking steps for that purpose in the meantime, in the hope that such opposition may soon be withdrawn, and accordingly resolve to grant regular supply of ordinances at Ballinafad, instructing the commissioners to report as to the result in connection with such supply. Dr. Robb's amendment carried. It was then agreed to appoint Mr. E. D. McLaren to meet with applicants for church organization at Ballinafad, leaving the time for that purpose to be determined and duly notified by himself. And the Home Mission Committee were instructed to give supply till next ordinary meeting of Presbytery, also to cite the congregations of Caledon West and Alton to confer with the Presbytery in regard to certain arrangements that may be occasioned by this movement. A petition was read from members and residents in Leslieville and neighborhood for the taking of steps to organize a congregation there. Commissioners were heard; also Mr. Cameron stated that the session of his congregation are quite favourable to this movement, and wish it God-speed. It was then agreed to appoint Mr. Cameron to act as applied for on the 22nd current at 7.30 p.m. A letter was read from Mr. Marples stating he had changed his views on certain important points, and now tendered his resignation. Whereupon it was moved and agreed to declare him no longer a minister or member of the church. A circular was read from the Foreign Mission Committee, in regard to a contemplated appeal to all the congregations of the churches for increased support to Foreign Missions, and naming certain brethren to make the appeal in the Presbytery's bounds. After long discussion a committee was appointed consisting of Messrs. Fraser, Carmichael of King, Mackintosh, Cameron, Adamson, and Harvie to prepare a scheme for the holding of missionary meetings, to appoint speakers and to correspond also in regard to the visit of the deputies named in the above circular. Notice was given by Mr. Macdonnell of an overture to the General Assembly for entering into correspondence with the Presbyterian churches of Britain and Australia, with the view of securing, if possible, common action in the matter of a Hymn book. Various other matters were brought up and disposed of; but not of public importance. The next meeting was appointed to be held on the second Tuesday of December at 11 a.m.—R. MONTEATH, *Pres. Clerk*.

By His own teaching our Lord shows that He meant to have this subject of giving often before men's minds. Faithful teaching of this generation ought to revolutionize the present habits of Christian giving. There are noble gifts at certain times, and from some men, but the streams are intermittent and fitful, and the vast machinery of societies and pleaders, with their peculiar expedients, ought not to be needed.—*Sunday School Times*.

It is in the absence of the heroic element that our current Christianity most falls short of the Christianity of gospel times. We keep still the heroic language, but does it not often suggest strange incongruities? Have not the pictures of some of our hymns, for instance, seemed sometimes strangely out of keeping with the lips that sang them? A row of comfortable, self-contented, conservative gentlemen and ladies standing up, for instance, and singing, "Onward, Christian soldiers, marching as to war," or "Hold the Fort," reminds us all the more of how unsuited and unheroic are the lives they live.—*Phillips Brooks*.

WORDS OF THE WISE.

EVER WITH ME.

Ever with me, Lord, thou art I  
In the crowded busy mart,  
In the lone secluded glen,  
Far from all the haunts of men.

Ever with me by the way,  
When in weariness I stray;  
Day and night, at home, abroad,  
Thou art with me, O my God!

Ever with me everywhere—  
All-pervading, like the air;  
Penetrating heart and soul,  
Bending all to thy control.

Ever with me, to sustain  
In the hour of grief and pain,  
Every rising fear to quell,  
All my sorrows to dispel.

Born of God, in him I live;  
All myself to him I give:  
Make me, Lord, for ever thine—  
Jesus, be for ever mine!

THE INDIANS OF THE WEST.

At a missionary meeting recently held in St. James' Cathedral Sabbath School Hall, Toronto, one of the most eloquent speakers was Bishop Hare, of Niobrara. He has passed many years among the north-western States, and seems to know them well. After speaking of the common tendency of the strong and successful among men to send the weak and unsuccessful to the wall, he went on to say that to his mind the Indians were the "little ones"—the non-successful people (if they preferred the term), the inefficient people—the constitutionally inefficient people. The question was, were they people with human blood in their veins—were they of the class of creatures for whom Christ died?—had they that in them which constituted an inexpressible bond of union between them and the more successful classes of mankind? He proposed devoting the rest of his remarks to illustrating this point; that whatever the Indian might look, he had all the essential attributes of the man. If he should throw out the question to his audience, "What is the characteristic of a man?" he supposed the answers would be manifold. Some one would reply hastily, "natural affection," that sweet love which binds together the family, the husband to his wife, the sister to her brother, the brother to his sister—has the Indian that?" The Indians of the West, among whom he mingled, were of the wildest of their race, including the great Sioux tribe to which belonged Sitting Bull, Spotted Tail, Long Horn, and others who had made themselves notorious; and nothing struck him more, in mingling with these people, than the abundance of their natural affection. It was exemplified by a practice which prevailed among them of a man and wife frequently visiting the grave of their child for months after its death, and with loud wailings lamenting the loss of their little one and rehearsing its virtues. He had helped Indian women to their feet as they bowed in sorrow at the grave side of their lost ones. But some might say that this was no more than the attachment which even the tiger has for its kind, and they might ask, "How about conscience?"—that law by which every man was enabled to become a law unto himself. Some years ago he visited the White Cloud Agency, and as he was sitting in the Indian Council, an old chief came up to him and said, "You are white and I am red, but God made us all; so let there be no lies told to-day." (Applause and laughter.) That was precisely the Apostle's idea when he said, "Lie not one to another, for we are all members one with another." (Applause.) They gave Paul credit for his text; why should they not give the Indian credit for his? But had the Indian a right sense of the sovereignty of God? A great characteristic of Indian life was what we called his superstition. But what after all was superstition but religion a little twisted? (Applause and laughter.) When we should reach the other world, he thought we should say "How ridiculously superstitious we were on the earth!" No man would be able to say then, "I understood it all" (Hear, hear), and if the Indian was superstitious, that showed that he was religious. A Chief had once said to him, "We Indians have no paper from God or we would pray to Him, but when we have something that we think would please Him, like a skin, we ask Him to take it." In that incident, he was struck with the Indian's courtesy and his sense of God. On another occasion he came upon a Chief who was smoking in his tent, and who said that he was smoking to God. It was indeed a touching act of religion, and he (the speaker) thought that never did incense rise from a Hebrew altar more acceptably than did the smoke from that warrior's pipe. Some, however, might say that the power of reflection, judgment, and reason indicated a man, and might ask, Had the Indian that? He replied, not as the white man had, because reason and reflection were very much the effect of training. The question was, Had the Indian the germ, which under cultivation would blossom and bring forth fruit? Well, he had. He (the speaker) had asked himself when he wished to persuade them, Do you deal with them as with persons without power of judgment, or do you reason with them? But he found that, practically, when he said to an Indian, "You think one way; I think another; here are my reasons; go and think about them, and come back to-morrow," in nine cases out of ten the Indian would come back and say, "You were right; I was wrong." (Applause.) The speaker, after relating some anecdotes illustrative of the Indian's powers of reflection and judgment, went on to say that perhaps some of his audience would ask:—"But does the Indian possess that indefinable something which we vaguely

call sentiment? Has he that certain resultant of a man's judgment, affections, and conscience—the aroma, as it were, of his reason, which impelled a man to do a thing, not simply because it was right, but because, whether right or wrong, his nice sense of honour would be spoiled if he did not do it." In this, too, the Indian was put to a very serious test, for sentiment was largely the result of training and education. The Pawnees and Sioux Indians had long been enemies, and some years ago the latter had organized an expedition to attack a Pawnee camp, and, having made the attack in the absence of the Pawnee warriors, they had committed all sorts of atrocities. Among the invaders one great stalwart fellow rushed into the camp and seized a little boy. Holding the child in one hand he was about to bring down his tomahawk upon its head with the other, but instead of carrying out his intention he threw the weapon aside, ran away from the camp, and laid the child down on the side of a hill. When asked why he had not killed the boy he replied, "I looked into his face, and I thought of my little boy at home." It was not conscience which dictated the act, for if a Sioux was told not to kill a Pawnee he would say, "Why, God has written it in my heart to kill the Pawnees." It was something which we call sentiment, and the creature in whose heart it was found had that great test of manhood.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVIII.

Dec. 2. } THE DELIVERANCE. { Acts xxvii.  
1877. } 33-34

GOLDEN TEXT:—"He bringeth them unto their desired haven."—Ps. cvii. 30.

HOME STUDIES.

- M. Acts xxvii. 27-44. The escape from the wreck.
- T. Ps. cvii. 21-31. The desired haven.
- W. Ps. cxxiv. 1-8. The great deliverance.
- Th. Ps. xviii. 1-16. Out of many waters.
- F. Ps. xxix. 1-11. The Lord's voice upon the waters.
- S. Ps. cxv. 1-5. Trusting in the Lord.
- S. 2 Cor. vi. 1-9. In watchings and fastings.

HELPS TO STUDY.

For fourteen long days the ship which bore Paul and his companions drifted along the Adriatic. And now the peculiar sound of breakers revealed to the practised ears of the sailors that land was near; and sounding, they find that they are running into shallower water. Anchors are cast out of the stern (Note 1) to prevent the vessel swinging round, and in the darkness and rain they wait for the morning. No one knew where they were. The ship might go down before morning. The sailors, under the pretence of lowering additional anchors from the bow to steady the vessel, selfishly attempt to get away in the boat. But Paul perceived their purpose and appealed to the centurion to prevent its being carried out.

I. THOUGHTFUL COUNSEL: Verses 33-37.

In early dawn Paul went from group to group of the weary haggard watchers and besought them all to take meat.

For fourteen days, he reminds them, they had taken nothing. By this he means no regular meal. So Appian speaks of an army which for twenty days had taken neither food nor sleep, by which he must mean that they neither took regular meals nor slept whole nights together.

This is for your safety. Hard work and danger were before them. It was of greatest moment that they should refresh themselves with food.

There shall not a hair of your head perish, a proverbial expression for complete safety: 1 Sam. xiv. 45; 1 Kings . 52; Luke xxi. 18.

Gave thanks in presence of them all. He is not ashamed to acknowledge his dependence upon God, and to confess him openly.

We have exemplified here:—

Prudent forethought.—Paul makes provision for exigencies, such prudence is not excluded by faith.

Thoughtfulness for others.—It is one instance of the complete unselfishness of the apostle; and his consideration of the wants of others.

Care for the body.—To it Christianity gives a sanctity and sacredness. Christ cared for the bodily wants of those who came to him. Let the Church do likewise.

The contagion of cheerfulness and kindly sympathy.

Then were they all of good cheer: Ver. 36.

Fear and despondency fly before a happy cheery spirit like mists before the sun.

II. WORK AND WRECK: Vers. 38-41.

They now lightened the ship by casting out what remained of the cargo of wheat; so as to enable them to run closer into the land.

A certain creek was discovered, with a shore, a sandy or pebbly beach. This has been identified with St. Paul's Bay on the coast of Malta (Note 2).

Having cut away the anchors, (not "when they had taken up the anchors,") letting them fall into the sea; not as in our English version, "they committed themselves unto the sea," but "they committed the anchors to the sea." Having at the same time loosened the bands of the rudders, (Note 3.)

And hoisted up the foresail, to drive the vessel forward.

Where two seas meet.—Two currents, one flowing from the east and the other from the north, meet at the point which has been identified with the spot here mentioned where the vessel was beached.

The stern was broken off; the vessel parted amidships.

God's promise incites to action, and through action He brings about its fulfilment.

III. DELIVERANCE: Verses 42-44.

1. Of Paul.—First from the soldiers. They have but little feeling, think only of themselves. They are accountable for their prisoners, each one of whom is chained to a soldier. Death is the penalty for allowing one to escape. But God saves Paul by giving him favour in the sight of the centurion, and thus grants him deliverance from the sword.

But now ship broken up—Paul in the foaming waves—a terrible moment—must have felt like Jonah (Jon. ii. 3, 5) —yet we may be sure Isa. xxvi. 3 was true of him then. Once before he had been "in the deep"—for how long? 2 Cor. xi. 25. Was delivered then—and now the promise fails not—he is on the ground under his feet, finds his self on shore, wet, cold, exhausted, but still spared—once more God has sent deliverance from the sea.

2. Of others, for St. Paul's sake.—First, from the Roman soldiers: Verses 42, 43—all the prisoners spared for his sake. Then from the rushing sea: imagine 276 men struggling in the waves—some trying to swim—some clinging to spars and fragments of the ship—how unlikely that all would be saved!—in such a case only hope for a few. Yet presently, there they all are on shore, verse 44—soldiers, sailors, prisoners—not one missing! Why? verse 24—the promise fulfilled—God has given them to Paul—all saved for his sake!

Thus God not only delivers His servant—He honours him, Ps. xci. 15.

We have here a wonderful story of Providence like that of Joseph.

EXPLANATORY NOTES.

1. Anchoring by the stern is not common; but it is still done in the Levant, and a painting found at Herculaneum represents a ship of Paul's time thus secured. At the battle of Copenhagen, the British fleet were anchored astern; and the interesting fact is recorded that on the morning before the battle Nelson was reading Acts xxvii.

2. The probability is overwhelming. In the first place we are told that they became aware of land by the presence of breakers, and yet without striking. Now, an inspection of the chart will show us that a ship drifting W. by N. might approach Koura point, the eastern boundary of St. Paul's Bay, without having fallen in previously with any other part of the coast, for towards the neighborhood of Valetta, the shore trends rapidly to the southward. Again, the character of this point, as described in the Sailing Directions, is such that there must infallibly have been violent breakers upon it that night. Yet a vessel drifting W. by N. might pass it, within a quarter of a mile, without striking on the rocks. But what are the soundings at this point? They are now twenty fathoms. If we proceed a little farther we find fifteen fathoms. It may be said that this, in itself, is nothing remarkable. But if we add that the fifteen-fathom depth is in the direction of the vessel's drift (W. by N.) from the twenty-fathom depth, the coincidence is startling. But at this point we observe, on looking at the chart, that now there would be breakers ahead, and yet at such a distance ahead that there would be time for the vessel to anchor before actually striking on the rocks. All these conditions must necessarily be fulfilled; and we see that they are fulfilled without any attempt at ingenious explanation.

3. The steering apparatus of an ancient ship was not like our modern helm. It consisted of two large, long, loose oars, both at the stern, one on either side of the keel. The ship's bulwarks were perforated on the two quarters for these two great projecting paddles. Now, whenever these oars were out of use, they were raised out of the water, and lashed with ropes to the ship's sides. It was necessary, the moment that the anchor cables were cut, to let down the rudders in order to direct the course of the ship.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

On the 5th inst., at Bobcaygeon, the wife of Rev. A. H. Tully, of a son.

DEATH.

At Valleyfield, P.Q., on the 9th inst., Alexander, second son of John Crichton, Esq., Superintendent Valleyfield Paper Mills, aged 20 years and 11 days.

MEETINGS OF PRESBYTERY.

HAMILTON.—In Central Church, Hamilton, on Tuesday, Dec. 18th, at 11 o'clock a.m.

QUEBEC.—At Melbourne, on Wednesday, 19th December, at 10 a.m.

WHITBY.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.

SAUGREN.—At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m.

BARRIE.—At Barre, on Tuesday, 4th December, at 11 o'clock.

OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, 18th Dec., at 10 a.m.

MANITOBA.—In Knox Church, Winnipeg, on Wednesday, 12th Dec., at 10 a.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 5th Jan., 1878, at 3 p.m.

LINDSAY.—At Uxbridge, on 27th Nov.

PARIS.—At Tilsonburg, on Tuesday 18th Dec., at 7:30 p.m.

LONDON.—In first Presbyterian Church, London, on Tuesday 18th Dec., at 2 p.m.

TORONTO.—In Knox Church, Toronto, on Monday, 11th Dec., at 11 a.m.

OTTAWA.—In St. Andrew's Church, Ottawa, on Monday, 5th February, at 3 p.m.

## OUR YOUNG FOLKS.

## THE THREE MISTAKES.

CHAPTER II.—Continued.

WHEN Beauty was left alone with her new associates, she began to feel some misgivings; she knew not why, but dimly, the feeling that she was not mistress among them stole on her, and she repented, as she heard the chaise drive off, that she had not resisted coming. It was too late; and before she had time to be really unhappy about it, Helen succeeded in amusing her with a game in which all joined.

"Do you let the little ones play?" asked Beauty.

"Yes; why not? We like this game because it takes all in," replied Helen.

"I never let them play," replied Beauty; "they are so tiresome. I can't bear little ones."

"Oh!" exclaimed Helen, surprised and shocked.

Charlie didn't look on himself as a little one; but Lewie and Lina were quite sure they were classed among them, and looked at one another as much as to say, "shall we be turned out?"

Helen, however, settled matters very pleasantly; she distributed the papers, with which the game was played, among all, and they began.

The game required some knowledge and ingenuity, but not more than the youngest of the Colchesters had. Beauty had not enough knowledge to enjoy it, and was getting very uneasy to find that the despicable little ones were much more than a match for her.

"You are tired of this?" said Helen; "are you fond of pictures? Lewie, bring your book; perhaps you will see some faces you know among the photographs. All the royal family are there."

"And the bishops and the Lord Chancellor," said Lewie, "and Uncle Winford," and he brought the book and began to display it with great assiduity; but Beauty didn't care for all the royal family, nor all the bishops, nor the Lord Chancellor, nor Uncle Winford; and she almost said so.

Lewie thought it very disloyal and irreverent to show such indifference to dignities; but that she should not care to see Uncle Winford amazed him past expression. In fact, Beauty Benson had not been long at Mrs. Colchester's before she became aware of some strangely novel facts; while her companions learnt how much they owed to the care that had been bestowed on their early culture, and to rejoice that they had never been "labelled Beauty," and made idols of from their birth.

CHAPTER III.

Beauty had gone to Mrs. Colchester's with many mistakes prevailing in her mind: from these may be selected three—1st. She thought she was perfect within and without, that is, in body and mind: for she knew little about the heart and disposition, and cared less. 2nd. She thought every one was, or ought to be, impressed with the same idea. And 3rd. She believed that none but the clever, and beautiful, and rich, had any right to be revered, or any chance of being happy.

Now all that she saw and heard at her new

home ran directly counter to these sentiments, and she was hourly receiving intimations of the different way in which they regarded matters.

With regard to her person, her own name so constantly sounding in her ears, had helped her natural conceit to make her believe that she really and truly was a beauty.

Shortly after she had been domiciled at Mrs. Colchester's, a party of that lady's nieces and nephews was invited for the sake of making things lively; entirely on her account.

These young Winfords were not so gentle and polite as their cousins; one of them, Wellington, was a plain out-spoken boy, good-natured, but not given to disguise his thoughts by any means.

In the course of the evening they were talking of an absent friend, and Wellington said "He's a good natured fellow; he's about the size of Charlie, and he's got red hair like Miss Benson."

Now it was undeniable that Miss Benson had red hair; but Master Wellington Winford was the first person that had ever told her so. Her father and mother had called it golden long after they knew the golden tint had deepened into red; and golden she believed it to be.

Looking crimson with indignation, she exclaimed: "I have golden hair!"

Wellington was surprised at her manner and voice, but answered, "What's the harm of red hair? Do you mind having it? If you do, I'm sorry I told you of it; but I can tell you that Gerard Nelson's as nice a fellow as I know, and he's redder than you are."

"I never saw such a rude boy," said Beauty, fiercely to Helen. "I won't play in any game with him," and she was almost ready to cry; for Wellington's trying to soften down matters had made it worse rather than better.

The children clustered round her, vexed that there should be any disagreement between them, and made all sorts of apologies for Wellington, who stood aloof thinking he had explained sufficiently, and wondering that they took so much trouble about such nonsense.

"You see, Beauty dear," said Lewie, who was called "The Philosopher," through the house, on account of his old-fashioned wise ways and sayings, "You see, Beauty dear, we oughtn't to mind being plain or even ugly, for we are as we were made; and there is no merit in being pretty, nor any sin in being plain; so you are not to blame for having red hair, and ———"

What further Lewie would have added in the way of consolation cannot be known, for Beauty's rage at his having the audacity to tell her that she was plain, and was to be comforted under the fact of red hair, so completely got the better of her that she gave him a hearty slap on the face, which sent him winking and reeling across the room.

This was too much. Mrs. Colchester was appealed to, and Beauty was advised to go to her room till she could behave with a little more propriety.

She threw herself on her bed and cried violently; but no one heard her, no one pitied her.

It had been so customary for her to strike her brothers and sisters, when they contended with, or contradicted, or in any wise offended her, that she had been greatly tried since her

residence with the Colchesters by the effort she had made to keep her hands quiet; the habit was strong, and nothing but the caution they used in their behaviour, and Helen's care to prevent quarrels, had saved her from an outburst. A slight push, or a little rap, which was always taken in good part for accident, or a joke, was all she dared to indulge in; but the whole force of her rage against Wellington, and the party at large, was concentrated in the unexpected salute she bestowed on poor Lewie.

Having cried till she was tired and hoarse, and finding no one coming to her, she began to think what she had best do; she was hungry, for she had had no tea, and supper-time was at hand, she was sure; would they leave her alone all night, and not come near her? Oh, that she were at home! What would mamma say, if she saw her Beauty treated with such cruelty?

She sat on the bed and considered. Mrs. Colchester had told her she was to stay in her room till she could behave with more propriety; did she mean she was to go down stairs and announce that she was "going to be good" like a little child? and perhaps beg pardon of that odious Lewis who had had the impudence to tell her she was plain! It was not to be thought of; she would die first! She would starve; she would never leave that room till they came to fetch her!

But passionate people make many more resolutions than they keep; it began to get dark, and it began to get cold, and she began to get frightened; for she didn't at all like a dark room. Moreover, she was getting more and more hungry. So, after many listenings for footsteps, which never came, she went from the room, and with as much self-possession as she could assume, shrunk into the play-room, empty now, for the young party were all at supper in the dining-room; it happened, however, that Lewie had been sent to fetch something from the play-room, and as he ran in, he saw her sitting shivering by the nearly extinct fire. At first he went towards her to invite her to supper, but remembering the reception his last good offices met with, he was afraid, and went to his mamma to tell her of Beauty's reappearance.

Mrs. Colchester, thinking she had been sufficiently punished, sent Helen to invite her to supper, if inclined to come. As soon as Beauty saw Helen she resolved to decline to go with her, declaring she wanted nothing; but Helen's manner was so calm, so free from coaxing, that she had a misgiving her refusal would be accepted; and then, if she meant to have any supper, she must make a further compromise of her pride. So, as if with reluctance, she followed her to the room.

The party were much too happy to be affected by her entrance, and too kind to increase her discomfort by noticing her absence or the cause of it. Things went on as though nothing had happened; and when the carriage came to fetch the young Winfords, they took leave of her among the rest, as though she had been there all the evening: only Wellington could not resist giving a comical look at her hair as he shook hands with her, and whispered something to his cousin Helen as he left the room which Beauty suspected, from his face, was in derision of her.

(To be continued.)

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