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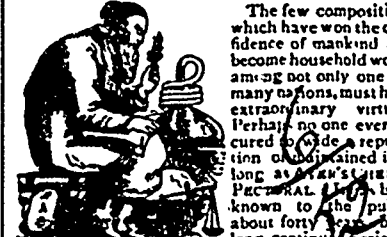
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SPANISH FRITTERS.—Cut some slices of bread into any shape you like; mix two eggs with two spoonfuls of flour and a little milk; cover the pieces of bread with this batter; let them rest for half an hour, then fry in lard or butter, and serve hot, with a little preserve on each fritter.

CREAM CAKE.—Into half a pint of good cream stir a pinch of salt and as much flour as will make a stiff batter; then add a tea-spoonful of the carbonate of soda. Bake at once in a shallow tin, in a very quick oven, and serve hot, with sifted sugar over. If liked sweet, two ounces of sugar may be added in with the other ingredients.

SOLR milk is an excellent bleacher. Place the garments in an earthen bowl or wooden pail, and cover entirely with the milk. Let it remain two or three days, taking pains now and then to shake it thoroughly. Then after washing and boiling, it will be found of pure white. For tablecloths and napkins that have become stained and yellow, this is a good cure.

BAKED APPLE CUSTARD—Peel and core a dozen large apples, put them into a lined saucepan, with a small teaspoonful of cold water. As they heat, bruise them to a pulp, sweeten and add the grated rind of one lemon. When cold put the fruit at the bottom of the pie dish, and pour over it a custard made with one pint of milk, four eggs and two ounces of loaf sugar. Grate a little nutmeg over the top, place the dish in a moderate oven and bake half an hour. This will make a quantity sufficient for six or seven persons.

A GOOD way to make starch is this: Dissolve the starch in a little cold water, have water boiling in the tea-kettle, and when the starch is entirely dissolved pour the boiling water over it, stirring it until it is thick; this is all the cooking the starch needs, blue it slightly, and add to it a bit of sperm or clean lard. There is no danger of lumps or of the starch burning, and so being filled with black specks, if prepared in this way; but unless the water is actually boiling when you pour it over the starch, your labour will have been in vain.

Flors have many uses. A handful of them steeped in a quart bowl (always steep in earthen) of water until the strength is extracted, strained and sweetened with loaf sugar, and bottled for use, is as good or better than any hop-bitters ever purchased. Dose, one glass full taken three times a day; is a good antibilious alterative and tonic for ordinary family purposes. For outward application, make some small bags of cotton six inch square, and fill with hops. When the face aches, or the head is in pain, or the throat and chest are sore, heat one or more of these bags very hot, up to scorching the cloth even, and apply to the suffering part. It is a great improvement on wet cloths, or wet applications of any kind.

THE OPEN FIRE.—Dr. Dio Lewis speaks of the open fire as "that good old-fashioned blessing," and says further, in the Golden Rule: "Let us go without silks, broadcloths, carpets, and finery of all kinds, if necessary, that we may have this excellent purifier and diffuser of joy in all our houses. In my own house I have ten open grates, and find the expense is frightful, and if it were in any other department of housekeeping I should feel that I could not afford it; but in this I do not flinch, so important do I deem the open fire. Next to an open wood fire, the open coal grate is the best means of warming and ventilating. And if, with a good draught, the coal used be bituminous, it is a very excellent fire. If you would have good throat, lungs and nerves, sit by an open fire, and keep as far as possible from stoves, and furnaces. If you cannot escape those evils, wear more clothing, especially upon the feet and legs, and keep the doors and windows open."

NOTHING ON EARTH SO GOOD

Certainly a strong opinion, said one of our reporters, to whom the following was detailed by Mr. Henry Kaschop, with Mr. Geo. E. Miller, 418 Main street, Worcester, Mass. "I suffered so badly with rheumatism in my leg last winter that I was unable to attend to my work, being completely helpless. I heard of St. Jacobs Oil and bought a bottle after using which I felt greatly relieved. With the use of the second bottle I was completely cured. In my estimation there is nothing on earth so good for rheumatism."

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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MARCH 10th, 1882.

No. 10.

NOTES OF THE WEEK.

THE recent attempt on the life of the Queen has created but little alarm. No political significance appears to attach to it, and the predominant feeling is one of thankfulness for Her Majesty's escape.

ON the strength of the recent decision of the Privy Council in the matter of the Temporalities Fund of the late Presbyterian Church of Canada in connection with the Church of Scotland, the Anti-unionists of Galt have taken forcible possession of St. Andrew's Church there.

AMONG the petitions recently presented in the Dominion Parliament, was one from Queen's College, Kingston, for authority to occupy the same position with regard to the Presbyterian Church in Canada, as they did in connection with the Presbyterian Church of Canada in connection with the Church of Scotland.

AT the Sabbath Conference to be held at Pittsburgh, Pa., on the 28th, 29th, and 30th of this month, Rev. W. T. McMullen, Convener of the Committee on Sabbath Observance of the Presbyterian Church in Canada, will read a paper on the Condition of Sabbath Observance in Canada, and the kind of co-operation needed between the two countries.

FROM the top of the tower of St. Lambert's Church, at Muoster, in Westphalia, has just been taken down the iron cages in which were suspended, 345 years ago, the corpses of Johannes von Leyden, Kuipperdolling, and Krechting, the rebellious Anabaptist leaders. One of the workmen who helped to remove them is descended from Krechting, and bears that name.

IN 1881 there were only 123 towns and cities in Massachusetts in which licenses for the sale of intoxicating liquors were granted, including those which voted in December. This leaves 222 towns and cities in which no licenses were granted. Some of these towns did not indeed vote on the question directly by yea and nay, their town meetings having been held before the act of the Legislature authorizing such a vote; but they elected selectmen who refused to grant licenses. These 222 towns in which no licenses were granted have a population of 961,448, and the 123 towns and cities granting licenses had a population of 822,038. This gives a majority in the State of 139,010 in towns which granted no licenses. Such is the progress towards prohibition in Massachusetts.

SUNDAY labour is classed by a keen-sighted Glasgow evangelist, along with Popery and drinking, as one of the three greatest evils with which the missionary has to contend in the north-east wing of that city. To such an appalling extent does this labour prevail, that the question often rises to the lips of the Christian onlooker, Can this be Scotland at all? The men in general do not like it. One man was telling the missionary that he had laboured fourteen years on Sabbath, when his wife interjected, "And what richer are you now?" "None," was the instant response. The missionary was telling this in another house, when the wife, looking towards her husband, said, "It's the same with him. He has wrought on Sabbath for eleven years, and he is as poor as when he began."

MR. MOODY caused some amusement in the ministers' meeting in Glasgow the other day. The matter under debate was the order in which the special services should be held in the fifteen districts into which the city had been divided. The conference threatened to degenerate into a discussion on the relative importance of the different quarters of the city; one brother pleading for the "great east," while another, with good-humoured warmth, sought to remove the expression that the south side was a suburb. At one point the arrangements of the committee, which Mr.

Moody generally approved, were in danger of being departed from, when he smilingly remarked that he had "enough to do with the devil, the wor'", and the flesh, without having to fight with good men!" The suggestion which he had made was at once agreed to.

TWO American divines review Mr. Robertson Smith, the one in the current number of the "Bibliotheca Sacra," the other in the "Presbyterian Review." The ablest of the two articles is that in the latter periodical, which is from the pen of Prof. W. H. Green. He undertakes, with an unostentatious but none the less effective learning, and a lynx-eyed sharpness of research, to sift the critical value of Mr. Smith's positions. The tone of the critique is calm and free from asperities; but Prof. Green's closing sentence is pretty severe. It runs thus: "May we not say of this latest critical attempt that it has not achieved success? It has enveloped Mont Blanc in a cloud of mist, and proclaimed that its giant cliffs had for ever disappeared. But lo, the mist blows away, and the everlasting hills are in place!"

A COUPLE of American divines are at war just now about the Pharisees and Sadducees. Dr. Van Dyke, on the one hand, declares that the Sadducee is "always a more agreeable, and generally a nobler, man than the Pharisee." Dr. T. W. Chambers, on the other hand, asserts that most of our Lord's converts came from the Pharisees, there being no record of the conversion of a Sadducee, and concludes that the Pharisees were the better followers by far. "The Pharisee," says Dr. Chambers, "bigoted and formal, at least professed to hold fast by the faith and practice of the best part of the Jewish Church, and so far his influence availed for good; the Sadducee, on the contrary, by his denial of important truth, robbed religion of its most solemn sanctions and struck away the underpinning of morality." A New York editor, while admitting that Dr. Chambers' paper is scholarly and thoughtful, sides with Dr. Van Dyke, and declares that he would sooner dine with a Sadducee than lunch with a Pharisee, all other things being equal.

NOT in the foreign field alone is the missionary exposed to danger and hardship. Rev. E. Roberts, a home missionary in the Maritime Provinces, relates one of his recent experiences as follows: "I tried to go to P. E. Island according to appointment, but failed. I waited three days at Pictou for the *Northern Light*, got aboard, worked out to Pictou Island, where she became hopelessly fixed and jammed in ice two feet thick. She drifted about in a succession of terrific storms, and was once in imminent danger of having her bottom torn off by a reef with which she came in contact. For ten days I was on board in great danger and discomfort. The captain advised us to try and get ashore in the ice-boat. We did so at the risk of our lives, through vast snow-drifts, broken ice, slush knee deep, treacherous gaps between the ice masses, open water, thin ice, thick ice, no ice, for seven miles to Caribou shore. It was a terrible experience. From Caribou I got to Pictou through immense snow drifts." Mr. Roberts afterwards made his way home to Harvey, N.B., where he had to keep his bed for a week.

THE following, from the "Christian Intelligencer," is commended to the consideration of those who are afflicted with the desire to have a re-statement of Christian doctrine and who are pestering others with the subject: "The Rev. John Hunter, of York, England, is delivering a course of sermons, the aim being, as he puts it, 'to re-state and affirm in the light of modern religious and scientific knowledge, the radical, essential, vital truth of the evangelical doctrines.' As has been the habit of such critics for a few years, Mr. Hunter does not 're-state,' but contents himself with asserting that the creeds, confessions and standards have become antiquated, and that the Church ought to remodel them. The same sort of assertion came from Maine recently, and even from Scotland,

and we gave an opinion on it. Now, will not these brethren be so kind as to cease from vague, indefinite assertions, and actually enter upon the work of re-statement? Will they not set in order a modernized creed, and tell the Church and the world just what they mean and just what they believe, and what they wish the Church to adopt? Is it not about time that assertion of the most general character should give place to specific statement? We respectfully ask for the improved theology adapted to the times, the system demanded by modern Biblical criticism and in harmony with modern science."

THERE is no good reason why the Sabbath school and the family should be antagonistic to each other. In the religious instruction and training of youth there is work enough for both; it is when they act in concert that each of them is at its best; and their united action gives results that could not be achieved by either alone. In any case the existence of the Sabbath school, or of the Church itself, does not in the smallest degree diminish the responsibility of parents. On account of certain tendencies in the opposite direction to be observed in the present day, prominence has been given to these views in our columns from time to time; the pulpit of our Church has also advocated them, as well as the Presbyterian pulpit and press of the United States; and we now find them supported by the organ of another denomination. The "Methodist" says: "We have, in recent years, read often with growing amazement that Sunday schools are depended upon by the Church to give her children religious instruction. It is a most astonishing theory, for it implies a communistic order of ideas—that children are not in the custody of particular persons called parents, but of a body of persons called a Church. If the Church has in this communistic fashion forgotten all about parents, and undertakes to do without their service of childhood, it is not very surprising that the Sunday school is "regarded as falling short of its duty." One good mother is worth several millions of Sunday schools; and no possible Sunday school can ever do the mother's work. If any are troubled on this subject, they will do well to labour for a restoration of parental obligations rather than for a Sunday school, which shall do away with any moral and religious uses for parents."

DR. KENNEDY, of Dingwall, has issued a printed address to the Free Churchmen of the Highlands, in which he condemns the Disestablishment movement, and calls upon them to resist the agitation. It is their duty, he states, to assert the right and duty of the civil magistrate to maintain and support an establishment of religion; and any action contrary to this "must be unfaithful and unconstitutional, and therefore both unwise and sinful." The Doctor furthermore demands that the Claim of Right shall be presented, and that the Free Church shall procure the endowments. He counsels the Highlanders to ask this for themselves, and exhorts them to keep firm hold of their principles till they get what he thinks is their own. The "Scotsman" says:—"There is something more than a rumour that this advice, in its application to the Highlands, is not altogether distasteful to some of the leaders of the Established Church. One or two Professors are said to view it with favour, and to be preparing to advocate it." Dr. Kennedy writes with much bitterness against Principal Rainy and the others who, in his opinion, "are now going to cast the Free Church banner away, and, for something less substantial and quite as earthly as a mess of pottage, to sell to infidelity the birthright of the Scottish people." One other suggestion of Dr. Kennedy's is that the funds of the Church might be made available for all in Scotland who adhere to the Confession of Faith. "Why not," he asks, "suggest the election, by all the Presbyterian Churches, of trustees, into whose hands the stipends would be put as they were set free by the deaths of the present ministers of the National Church; to be used in supplementing the incomes of ministers requiring aid in all the Presbyterian Churches in the country?"

OUR CONTRIBUTORS.

EVANGELIZATION IN FRANCE.

In my last letter I gave a sketch of the work which the "Société Evangelique" is doing in France. In my present letter I shall give an equally brief account of the work of the "Société Centrale Protestante."

THE CENTRAL SOCIETY OF EVANGELIZATION dates its origin from 1835, having commenced in Bordeaux. It soon opened eight stations, which were attended to by three agents. In 1850 the number of its agents had doubled, and its annual expenses had increased to 35,876 francs. At present the "Central Society" supports 145 agents, 340 stations, sixty schools and two preparatory theological schools, to which I shall refer more particularly in a subsequent letter. Its missions are distributed over seventy Departments of France, as well as in Algeria and the Colonies. Fifteen new stations were opened in the course of the past year.

The Society keeps two distinct objects in view. First, to gather into churches scattered Protestants in different districts, and to provide religious instruction for them and their children. Its second object is to leaven the minds of Roman Catholics with Gospel truth, and induce them to become members of some Protestant Church. Many of the congregations, originally composed of twenty or thirty families, have now doubled that number by additions from the Roman Catholic communion. Let me give an instance or two of how the stations originate: Pastor Lorriaux, the general agent of the Society, says that twenty years ago a Protestant tailor settled in Maubeuge, in the north of France. He found there four or five co-religionists, and invited them to meet and read a portion of the Word of God every Sunday. Soon others joined them, out of curiosity, perhaps, and at last they became so numerous as to require a larger meeting place, and they built a chapel. Although its members did not escape persecution, and even imprisonment, for holding Protestant meetings, they have outlived this state of things, and Maubeuge is now one of the most flourishing stations the Society has. Take another case—that of the Church of Villefagnan, in the Department of the Charente, about 300 miles from Paris. When the present pastor arrived, fifteen years ago, a few scattered Protestant families only were in the neighbourhood, where half the population had at one time been Huguenots, and where a Huguenot church had been pulled down, along with hundreds of others, by the dragoons of Louis XIV. The pastor collected a few persons in a barn, who received additions from week to week, until they had a sufficient number to erect a temple, as churches are called in France. Here, now, when a lecture is announced on the Gospel, a congregation of at least 350 persons collects, of whom a hundred perhaps are regular members, the others being Roman Catholics attracted by the conference, and the singing, of which the French are particularly fond.

One-third of the stations of this Society originated, the Secretary tells us, amongst exclusively Roman Catholic populations. An example will show how this is done: At Troissy, Department of the Marne, in the east of France, twenty-five years ago, the name of Protestant was unknown. A Roman Catholic woman came to Paris, and entered a pastor's family as a servant, where she became converted by attending family worship. Twelve years after leaving her native town, she returned, and by conversing with her neighbours on the happiness she now possessed, and by reading the Scriptures with them, she succeeded in inducing them to ask a minister to visit them. A pastor from Rheims went to the village, spoke to the people, aroused a strong Protestant feeling, and now the Society has a school and a church at Troissy, with forty-two communicants; and in many families the Bible is read daily, with prayer. From Troissy the movement spread around, and at Epernay, an important champagne district, a hundred Protestants built a church and have regular service.

At Noyon, in the Oise, Calvin's birthplace, a preaching station was opened last year—the first time the Gospel has been heard in that town, perhaps, since Calvin left it. The following account of the origin of the Protestant movement at Limanton, in the Nièvre, will interest Canadians. Dr. Fisch told the story the last time I heard him speak, and M. Lorriaux relates the same facts in one of his reports.

In 1874 Mr. B. left France to settle in Canada. There he made the acquaintance of Father Chiniquy, and by him was brought to a knowledge of the truth. Four years after, he returned to France and settled at Moulins, in the Department of Allier, and joined the Protestant Church. A brother who resided at Limanton, having visited him and accompanied him to church, became so interested in what he heard as to ask M. Carnus, the pastor, for Protestant books, and on his return home related his impressions to his friends and neighbours. Some time after, M. Carnus received the following note: "Sir, I have read and given to others to read, the books you lent me. Now, we want you to come to us and preach the good message. We want a *messe pieuse*—a 'pious mass.'" Pastor C. gladly accepted the invitation, and was received by the people of Limanton with great cordiality and eagerness. The pastor was also invited to visit Moulins-en-Gilbert, a neighbouring village, and found there an equally sympathetic people. One man walked twenty kilometres—more than twelve miles—to be present at an evangelical conference here. "Fifteen years ago," he said, "in one of my journeys, a New Testament was given to me, and since then my five children and I have had no other religious teaching." The movement thus commenced in the Department of the Nièvre in 1869, has spread to different towns, where churches have been built and schools erected, and in 1881 Pastor Castel has settled at Nevers, the capital of the district, and has established religious services in several localities in the neighbourhood. Money has been contributed by a Christian friend to erect a temple at Nevers, and two brothers, merchants in New York, have engaged to pay 3,000 francs a year for the support of the work.

In the Department of the Ain, in 1859, there was but one Protestant parish containing 1,000 to 1,200 Protestants, out of a population of about 360,000, the pastor residing at Ferney. There are now four pastors and four evangelists who conduct regularly public worship in twenty-four localities, and hold meetings in forty-seven hamlets. There are eight Sunday schools attended by 240 children, and eleven elementary schools attended by 390 children, of whom 165 were Protestant by birth, 109 Catholic by birth, but brought up as Protestants, leaving 116 only who remain Catholic for the time being.

The Central Society received for the past year the sum of 230,000 francs, 160,000 of which were contributed by the Churches in France. At least 240,000 will be needed for the expenses of the current year.

I close by quoting a letter addressed by an enlightened Roman Catholic to Pastor Dhornbres of Paris, after he had preached at one of the oldest stations of the Society: "I would not dare to affirm that what you said was understood by the crowd, but I can say that it moved the hearts of those who, Catholics by birth, suffer deeply because they cannot find in the Romish Church the satisfaction of their religious longings. If, as you have well said, religion is the necessary foundation of all society, and if a rational and spiritual worship is the only one which suits intelligent and free minds, your Church alone is capable of giving us this worship, and of uniting authority with liberty in a harmony so often and so vainly sought after. Continue then, sir, your work; it is holy, generous, and of rich promise. The seed which your apostolic word scatters cannot be lost, even where it appears to fall upon an ungrateful soil; hidden in men's hearts, it will spring up for a future harvest. When will the day of reaping dawn? I know not. Shall we see it dawn? I do not think so, but it will come. The future is yours."

T. H.

Paris, 8th February, 1882.

THE SUSTENTATION SCHEME.

MR. EDITOR,—In the first two letters which I addressed to you, I endeavoured to explain the nature and probable effects of the modifications which it is proposed to introduce into the Supplemental Fund Scheme, and in those which followed I have endeavoured to meet the objections which have been raised by Mr. McLeod and others to this plan for securing what is sought—a more adequate support of the ministry than unhappily obtains at present. With your permission, I would state in this letter some objections to the Sustentation Scheme as formulated by the Committee, which in my opinion forbid its adoption by the Church.

1. It makes no provision for meeting the cases of

a large number of congregations, and these the most necessitous, except by such grants in aid as the Fund might admit after paying the equal dividend. The conditions of admission (I., 1) to what is termed the Minimum Stipend platform, are a contribution by the congregation of the sum of not less than \$500 to the Fund, and a rate of giving per member and per family, now required for participation in the Supplemental Fund; it is added, indeed, "or such other standard as may be agreed upon by the Assembly." This last provision being quite indefinite, no calculation can be made on its basis. But taking the two definite conditions, I find that more than 130 congregations, according to their present amount and rate of giving, would be excluded from the Equal Dividend platform. A few of these might be brought up so as to meet the conditions; a very large number could not, at least for many years. What the Scheme proposes (I., 7) is to meet the cases of these congregations by "direct grants on a given basis." It may be said, that at least they are not worse off than under the Supplemental Scheme. But they are, and in three respects. First, in being denied admission to the platform on which the other congregations stand, they are relatively degraded. Second, in the event of the Supplementary Scheme being set aside by the Church, and the Sustentation Scheme adopted on the ground, so often and so publicly urged by the promoters of the latter, that assistance given to a weak congregation in the form of Supplement is nothing better than a "charity," and that the minister benefiting by it is treated as a "pauper," no minister could accept for his congregation such assistance without loss of self-respect, and none should be asked to accept it. It is difficult, indeed, to repress a feeling of surprise, if not a feeling of a stronger kind, in view of the fact that the advocates of the Sustentation Scheme do not hesitate to relegate for an indefinite period a large number of the ministers of the Church to a position which they term "most humiliating," and which they have certainly done their best to render humiliating. Third, even if this difficulty could be overcome—and to me it seems insuperable—there is no security for the same amount of aid being given to this class of congregations as they are at present receiving, and still less for the amount which some of them would be entitled to receive under the modified Scheme now before the Church: no prospect even of this. As the Equal Dividend congregations would naturally have the first claim, those not on the platform could only have divided among them such an amount as was left after the claims of the privileged congregations were fully met. Under the Supplemental Scheme, admission to the benefits of which is on easier terms, provision is fully made (2, c) for exceptional cases.

II. The provisions of the Scheme as applicable to aid-receiving and aid-giving congregations respectively contain invidious distinctions, and when put in force could scarcely fail to be irritating, and might be even oppressive and unjust to the former class of congregations. An aid-receiving congregation must contribute at a certain rate per member and per family (I., 1); must send into the Fund its whole revenue, after paying certain necessary congregational expenses (I., 2); must, on becoming vacant, come to an arrangement satisfactory to the Committee as to what it will contribute to the Fund, before it can take any step towards calling another minister (I., 5); may be brought before the Assembly in the event of its failing to fulfil the terms of this arrangement, and be by the Assembly removed from the Minimum Stipend platform; and it must send to the Committee an annual statement of its accounts. Now, not one of these provisions is imposed on aid-giving congregations. A congregation of this class may contribute to the Fund at any rate per member; it is not required to send into the Fund its whole revenue after deducting the usual congregational expenses, but only the equal dividend or the minister's receipt for the amount, and any further sum it may choose to contribute. Mention is made, indeed, of an amount which each such congregation "will be expected to contribute," but the Scheme contains no provision for enforcing the expectation of the Committee, in the event of the congregation failing to come up to it. Again, a congregation of this class becoming vacant, may proceed to call another minister when it chooses, and without being required to come to any understanding with the Committee as to its contribution to the Fund; it is not required to present its accounts to

the Committee; and it has no threat held over it of being dragged before the Assembly. These are certainly invidious if they are not indeed humiliating distinctions. One may be pardoned for feeling a degree of surprise in finding them almost the most prominent features of a Scheme projected in the name of the unity of the Church, and the parity of its ministers a Scheme by the adoption of which "the whole Church in its ministry is to stand shoulder to shoulder on the same just and equal platform." I do not stop to show that the attempt to apply these provisions generally to the aid receiving congregations, even by a wise and considerate Committee, would almost certainly result in widespread and hurtful irritation. A very little reflection will show that there is material for any amount of misunderstanding and grievance in these regulations. They are probably necessary to prevent abuse in the working of a Sustentation Fund. Their presence in the Scheme shows them to have been deemed so in the opinion of the intelligent Committee which drew the Scheme up. That is only another evidence that such a mode of sustaining the ministry is unsuited to the circumstances of a Church covering so wide an area as ours, and composed of such diverse material.

III The Scheme is one which could only be wrought by means of a large and expensive agency. There were reported at last Assembly 730 pastoral charges. More than the half of these embrace at least two congregations with separate Boards of Management, giving 1,095 congregations at least with which the Committee administering this Fund would have to deal, and these extending from Portage la Prairie to St. John's, Newfoundland. The working of the Fund would necessarily embrace the receipt and entry of monthly receipts from many of these, and at least quarterly receipts from all, the payment of the quarterly dividend to all the ministers on the Minimum Stipend platform, and of the grants-in-aid to those not on it; negotiations with all aid-receiving congregations as to the amount which each must contribute in order to entitle its minister to be placed on the Equal Dividend platform; negotiations with all aid-giving congregations as to what each of them would "be expected to contribute to the Fund," beyond the equal dividend; the revision of these from time to time, according to the ever-changing ability of the congregations; negotiations with congregations on becoming variant, as to the amount they are to pay to the Fund before being empowered to proceed to call a minister; dealings, by correspondence or by deputation, with congregations which fail to implement their obligations to the Fund; the examination of the accounts of all aid-receiving congregations, a special arrangement with the congregation, in all cases in which there are debts on buildings requiring a yearly outlay for interest. Such is the programme of work which this Scheme lays out for the Committee administering it. It does not admit of comparison, but only of contrast with the work connected even with our largest Scheme—that of Home Missions. It is impossible to state what amount of agency would be required to carry it out. It would certainly take, in addition to the labours of the Committee—labours withdrawn for the time from other important work—the entire time of one of the best business men in the Church, with a staff of clerks more or less numerous. The wire bank and postage account connected with the transmission of so many cheques, post-office orders and registered letters would be a large item. And the whole of this expensive and cumbrous machinery is set up and brought into action to do what? to transfer the sum of from \$25,000 to \$30,000, or about one-fifteenth part of the salary paid last year, from the stronger congregations of the Church to the weaker.

IV The adoption of the Scheme would introduce an element, the disturbing effect of which would be felt in the financial arrangements of the majority of our congregations, and, in all our Church Schemes. The case of the Free Church of Scotland, in which the Sustentation Scheme has been wrought with so much energy, and, though not soon and not without great difficulty, with such remarkable success, is frequently adduced by the advocates of its adoption by our Church. But in its case the Scheme was inaugurated at the very inception of the Church. It was made the main Scheme from the first, and the financial arrangements of congregations and the prosecution of Home and Foreign Mission work were shaped and subordinated so as to secure its success. In large con-

gregations, modern seat rents and open collections were sufficient to provide for the usual congregational expenses, and the Supplement paid to the minister beyond the equal dividend. The claims of Home Missions, Foreign Missions, and other Schemes were met by a simple annual collection, while the whole strength of the congregation was thrown into the Sustentation Fund Association, with its monthly collections and its munificent subscriptions. We, on the other hand, are asked to institute this Scheme, when we have been developing, under providential leading, our congregational and general financial arrangements for thirty, forty and fifty years in another form altogether. Many of our congregations—an increasing number, I am glad to believe—have no seat rents, and raise, by weekly offerings or by semi-annual subscriptions, all that is required to meet the expenses of sustaining ordinances for themselves. In most of them, missionary organizations for taking up, at stated and not distant intervals, contributions for the Schemes of the Church have been formed, and have been working with such good results that the sum for these objects, which amounted in 1875 6 to \$117,259, amounted last year to \$171,189. Now, it has never been stated, so far as I know, by the advocates of the Sustentation Scheme, in what way the larger or the aid-giving congregations, on which mainly the success of the Scheme must rest, are to contribute their amounts to the Fund—whether through their Boards of Management or through their Missionary Associations, or by means of distinctive Associations, with their monthly or quarterly collections. But in whatever way it is done, I am firmly of opinion that in adopting at this stage a vast Scheme of this kind, we introduce an element the disturbing effect of which on the machinery for raising and disbursing money for congregational and general purposes, which has been formed without any such Scheme in view, and which is now in successful working, it is impossible to calculate beforehand; while on the harmonious working of this machinery depends our ability to meet existing obligations, and the ever-increasing demands made through our rapidly extending Home Mission field.

These considerations are, in my opinion, of such undeniable weight, that it is difficult to understand how, in view of them, a single Presbytery should recommend the adoption of the Sustentation Scheme by our Church. There is no force in the argument that it has succeeded elsewhere—say in the Free Church of Scotland; for it is still an experiment, and not an altogether hopeful one, in the Presbyterian Church of England. It may be suited to the Free Church. We know that it was in a manner necessary at the disruption period. It does not follow that it is suitable here. We have neither the large centres of wealth nor the wide stretches of poverty which are found within the Free Church of Scotland, in the co-existence of which both the success of the Fund and the necessity for its institution are found; while we have geographical distances to contend with, and obligations for College and Home Mission work to meet, which that Church has never had.

While I entertain, therefore, a high regard for the gentleman from whom this Scheme has emanated, and while no one can doubt that it has been conceived and advocated with the very best intentions, I have ventured to criticise it freely indeed, but I trust without either exaggeration or misstatement. I have written oftener and more fully on the whole subject than I had intended, and unless some new phase of the question is raised I shall not again trespass on your readers' attention. Your columns may be reserved for the discussion of other subjects, or of this one by other pens, and my time is required for other and still more pressing interests.

Toronto, March 3rd, 1882. JOHN M. KING.

P.S.—Since writing the above, THE PRESBYTERIAN of March 3rd has come to hand; and there is in it, I am glad to see, another letter from my friend Mr. D. D. McLeod. In this letter, while making no attempt to substantiate the extraordinary statement contained in a previous one, that "that (the Supplemental) Scheme had been adopted by no Church in the world but one," Mr. McLeod endeavours to controvert at two points the positions which I had taken, your readers must judge with what success.

Glancing at the first, I had said, in opposition to the above statement, "The Supplemental Scheme is in operation in the large majority of Christian Churches

on both sides of the Atlantic;" and the reply is, "This assertion is in direct contradiction to what Mr. King stated in his former letter." Now, what had Mr. King stated? That the Scheme matured by the Committee and now sent down to Presbyteries, while agreeing in its "general principles" with the Supplemental Schemes of other Churches, was "in its details different from those of any Church known to the writer." Where is the contradiction alleged? The Supplemental Scheme—that is, in principle, the plan of assisting weak congregations to enjoy the benefits of a stated ministry by grants in aid—is in operation in various Churches. This particular form of the Scheme, with its details adapted to the circumstances of our Canadian Church, is not found in any of them. It will be difficult to make out either contradiction or contrariety between these two assertions.

Mr. McLeod is, if I am not mistaken, as little successful in the second point which he criticises. I had expressed regret at what looked "so like an attempt to prejudice the fair consideration of the Supplemental Scheme by connecting it *exclusively*, and without any good ground, with one Scottish Church." And I had been careful to italicize "exclusively," so as to make it impossible for any one to mistake what was meant. How does Mr. McLeod reply? In these words, "All I state is, that the Scheme of Mr. King is the Scheme now in use in the United Presbyterian Church of Scotland." Who does not see that this is to shift the ground completely? To state that "Mr. King's Scheme"—again, why Mr. King's?—"is now in use in the United Presbyterian Church of Scotland," while not entirely accurate, is very different from and much less objectionable than to say that "the Supplemental Scheme has been adopted by no Church but one;" and that "it is a Scheme whose only one commendation, so far as he can see, is that it is in use in" that Church. I accept, however, very willingly, Mr. McLeod's disclaimer of any attempt to prejudice by these statements the fair consideration of the Scheme.

J. M. K.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—It appears, from a report of their proceedings in your issue of February 17th, that the Presbytery of Huron has disapproved of the regulations submitted to the Assembly by the Committee on the Aged and Infirm Ministers' Fund, and, "after a long discussion," adopted an overture that goes far beyond the object contemplated in the regulations, proposing as it does a radical change in the constitution and administration of the Fund. In a letter in the same issue, the attention of Presbyteries is called to the overture, with a view to their considering whether its proposals may not be a proper substitute for the regulations now before them.

I do not wish in this communication to consider the overture on its merits; but I would respectfully submit to Presbyteries the propriety of considering and pronouncing upon the regulations on their own merits, in view of the objects contemplated in framing them, instead of *pitching* against them, as the letter referred to suggests, such a scheme as that of the Presbytery of Huron, and thereby importing into the consideration of the regulations, questions that obviously call for a separate and independent consideration.

The Committee, in framing the regulations, had two important objects in view:

1. To mitigate the severity of the penalty attached to non-payment of rate. The penalty, as the law now stands, is total forfeiture of interest in the Fund. The Committee has reason to believe that the mind of the Church is largely in favour of such a modification of the law as will discriminate to the advantage of rate-paying ministers, without excluding others from interest in the people's liberality. Such a modification is now submitted.

2. To make the terms on which annuities are given to retired ministers equally satisfactory to the brethren of both sections of the Church. Previous to the union, the rule in the west was \$100 to a minister laid aside after not less than ten years' service, with an addition of \$10 for every additional year's service; whereas the rule in the east was \$200 to a minister retired after not less than ten years' service, with no increase for longer service. The former rule was adopted in the United Church, but the brethren in the east have always strongly objected to it. The new regulation, giving \$150 on retirement after not less than ten years' service, with an increase of \$5 for every additional

year, is submitted, after correspondence and conference on the subject, as being entirely satisfactory to the brethren in the east.

While the proposed regulations have these two objects in view, the Committee, when framing them, thought it desirable to fix the time when continued non-payment of rate should incur forfeiture of claim upon the Fund. In reference to this, no one, I think, can say that anything too stringent is proposed.

Assuming that the regulations are such as will secure the objects referred to, and that it is highly desirable that these objects should be secured without unnecessary delay, I cannot but think that a very great mistake will be made if the regulations are rejected with a view to the discussion of a scheme which contains much that cannot be accepted without a great deal of consideration, and whose discussion will be in no way hindered by the adoption of the regulations.

I trust I may, consistently with my desire to refrain from all consideration of the merits of the overture, express my sincere regret that it is based upon the alleged existence of "considerable dissatisfaction with the working" of the Fund, and of "much difficulty" in administering it. I have no reason to think there is any dissatisfaction, and certainly there are no difficulties beyond what are incident to the administration of every scheme of human devising, the other schemes of the Church not excepted. The framers of the overture may think otherwise; but Presbyteries will be able to judge for themselves whether the statement of its preamble, that the regulations are "inadequate to meet and remove" the alleged "dissatisfaction and difficulties," does not imply a misapprehension of the aim of the Committee. JAMES MIDDLEMISS.

Elora, February 24th, 1882.

OVERTURE ANENT CHANGES IN STANDING ORDERS.

MR. EDITOR,—I desire, through your paper, to invite the attention of Presbyteries to an overture submitted to last General Assembly, proposing changes in the standing orders. It is referred to on page 54 of the Minutes, and printed in full on page 250 of the Appendix. Although my name alone is attached to the overture, yet upwards of sixty ministers and a good many ruling elders signed it. Indeed, with one or two exceptions, all signed it who were asked.

The overture is intended to change to a certain extent the Assembly's manner of conducting business. Hitherto the Committee on Bills and Overtures has prepared every morning a docket on which are placed the various items of business to be taken up at each of the three successive sederunts. Of course, it is impossible for the Committee to know how much can be disposed of in a given time. The consequence of this is, that not only cases, but partially discussed fragments of business, are left over from each sederunt. Now, it is evident that a Committee having power to arrange these cases and accumulating fragments, can bring on cases as it pleases. Besides, as many things are left over to be hurried through on the last day of Assembly—last year probably a third of all the matters brought before the Assembly being thus deferred—it is evident that the Committee must have too much power. It can bring on a matter and have it partially discussed when pressure is brought to bear upon it. It can also defer a matter so long that no time is left for the adequate discussion of it. A Committee that is competent to deal thus with business has the Assembly very much under its control. Moreover, as a great deal of time is necessarily taken up with speeches of a popular nature delivered by delegates from other churches, and by members of Assembly advocating the various schemes of the Church; and as it is uncertain when any case will be taken up, the Assembly's Committees are exceedingly pressed with work which they are compelled to do when the Assembly is not in session, and when they ought to be resting and refreshing themselves.

The overture proposes a very simple remedy for these evils:—

1. That whenever any subject is introduced for discussion, it be finally determined before any other matter is considered. Dr. Hodge's opinion on this point is of very great value, and will render further remark unnecessary. He says, "There appears to be a great infelicity in the manner in which the Assembly conducts its business. Everything is fragmentary. A subject is introduced one day, and partially discussed; then laid aside for something else; then resumed, and

again and again laid aside. We have known a member to be four days in delivering a speech which would not have taken an hour if delivered continuously, but which, being broken into fragments of ten or twenty minutes, was protracted to an insufferable length, greatly to the detriment of its effect and to the speaker's annoyance. It is evident that this is a great evil, especially in judicial cases. The minds of the members are distracted, and the whole subject gets confused. Some hear one part, and others another part, of the evidence or argument. All this may be avoided if, instead of making particular matters of business the order of the day for a specified time, the Assembly should determine simply the order in which the several items on the docket shall be taken up. It seems to us eminently desirable that when any all-important subject is introduced, it should be finally determined before it is laid aside."

2. That the Assembly determine, on the second day of meeting, the order in which the business to come before it should be taken up. To facilitate this, the Committee on Bills and Overtures might print a docket containing all the items of business. This might be fully discussed. Persons interested in the various matters might give a general idea of their nature. The Assembly would thus, at the outset, have a full view of the business to be attended to, and of the relative importance of its various parts. Hence members would know how much time should be devoted to each in view of its merits. The temper of the House would also be thus revealed. The Assembly would have all its business fully and finally in hand. A docket containing the order of business could then be determined upon, printed, and resolutely adhered to. The overture also makes provision for introducing overtures or memorials originating in the Assembly, and reports of Committees.

3. That the evening sederunts be entirely devoted to the consideration and advocacy of the various schemes of the Church, and to the hearing of delegates from the churches, and to all matters of a popular nature. It would be well to hold these evening meetings, when practicable, in a different church from that in which the Assembly meets. Then the various Committees of Assembly not specially interested in these popular meetings could meet in peace, and, without unnecessary fatigue to themselves, so consider the cases entrusted to them as to be able to present a wise and mature decision to the Assembly—such indeed as would render further discussion unnecessary.

Such is the spirit of the overture which I most respectfully commend to the favourable consideration of the Presbyteries. The overture itself was hastily and not very neatly drawn up. For the terms in which it is expressed, I do not contend; but I am convinced that were the changes which it proposes made, the business of the Assembly would be greatly facilitated, all matters submitted to it being disposed of without hurry or confusion; that the discussions would be more interesting; and that members would return to their homes gratified and edified, and not, as sometimes happens, discouraged and prostrated.

JOHN J. A. PROUDFOOT.

London, February 22nd, 1882.

MISSIONARY NEWS—INDIA.

MY DEAR MRS. HARVIE,—In the first place, I am alone, with the exception of Venoo, as Miss Rodger has gone to the Hills. It will be rather lonesome for me when Miss Rodger goes to Canada, as India, even at the best, and for those who have friends about them, is a lone land. No one seems to make friends here, and there is a deep sense of isolation which we never experience at home. Only the other evening, a casual visitor, who has been in Indore for the last twenty years, made a similar remark. I hear some soldiers near the gate having a chat with our old Parsee landlord, and he is advising them to drink water, not whiskey. Good advice, is it not? Are you getting nearer to Prohibition in Canada? I am out of range now, and do not know how you are progressing in that direction, only that I see the conduct of the Marquis of Lorne has been severely criticised for bringing wine on his trip to the N.-W.

Did I tell you anything about the new baby which has come to the Mission House? Well, it is a boy, and so far appears to be a contrast to Willie in appearance—the one being very dark, and the other very fair. When I happen to mention your name, Mrs.

Willie seems taken with a fit of remorse, on account of some letter which she promised to write you, but it appears has never done so.

This month, almost out now, has been excessively warm, and I am thankful our cold season has begun, although I have had very good health, and been able to attend to my work all through the rains and through the unhealthy malarious months of September and October.

A new railroad will open this month, which will make our journey to the Hills much less expensive and shorten the route by half. We can then reach a climate which is quite like Canada; and Miss Rodger, who is there now, told me in her letter that she had walked some distance to see the snows. It is a part of the noble Himalayan range, and is about 8,000 feet above the level of the sea.

Mrs. Bappoo is to leave Indore after two or three days, and I am very sorry indeed. She and her husband go to Dewas, where there is no Mission, and when we went to see her this afternoon, she said, sorrowfully, "there will be no one to teach me there." She is a dear little woman, and is, I believe, a Christian, although she has made no profession. I said I would give her a Testament, and she was very glad. I mean to give her a hymn-book, as it will console her in many a lonely hour, and I know she will teach her children. She has a bad spinal curvature, and is sick the most of the time; but, notwithstanding, she is very industrious.

I am glad to tell you that we have now two schools in the city: one very large and prosperous, the other a small one; but the children come freely.

My difficulty now is the want of teachers; but I feel that the Lord will be sure to send us the right person for the work, if we only have faith and patience. There are at this time five day schools in all connected with the Mission, and four Sabbath schools. This, of course, includes Mhow, where there is, I understand, one of each.

There does not appear to be any objection raised in Indore, and certainly no prohibition in regard to the schools has reached me. We also superintend the education of the boys in Holkar's Foundlings' Home, but I think I mentioned this in a previous letter. We teach them Scripture regularly, and so far have not been forbidden, which I confess surprises me more than anything else; but I believe the Lord's hand is in it. We therefore have an Orphanage without the expense connected with one conducted in the ordinary way, though we cannot move the dear boys from the heathen influence. Several of them are very bright and clever. They are clothed and fed at the expense of the Maharaja's Government, and will probably be employed about the place for years to come.

Indore, October 24th, 1881. M. MCGREGOR.

THE Presbyterians of Stella, Amherst Island, have decided to build a new stone church, to cost \$2,000.

THE congregation of Knox Church, Galt, have decided by a small majority not to introduce the organ into the church.

THE annual entertainment of the Sabbath school in connection with St. Andrew's Church, Belleville, was held on the 16th inst. From the report for the year ending 31st December, 1881, read by the superintendent, it appeared that the number of scholars on the roll at the close of the year was about 200, with fourteen teachers. The total income amounted to \$173.79, and the expenditure was \$119.33. Eight years ago the number on the roll was only eighty, and the contributions did not reach \$19.

THE Paris "Transcript" of 17th ult. says: Last week two members of the Dumfries street Presbyterian Church offered to contribute the handsome sum of \$300 towards the debt upon the new Sabbath school and lecture rooms, if the pastor, Rev. D. D. McLeod, would raise \$500 additional, in subscriptions of not less than \$5 each. It affords us great pleasure to state that the condition has been more than fulfilled. Mr. McLeod informs us that during the course of the week he succeeded in obtaining cash and pledges for about \$600, no contribution being for a less sum than \$5. The whole amount required to extinguish the debt has been thus obtained. We most heartily congratulate pastor and people upon the happy result of their united efforts. This spontaneous and liberal giving is, in our humble opinion, the right way of raising funds for all Church purposes.

PASTOR AND PEOPLE.

REST FOR THE WEARY.

I seem now to see a weary one. She was poor, and often tired from overwork, but she rested in God.

It was not always so with her. In very early life she married. Neither she nor her husband were pious people. At length his health failed; and she found herself in the midst of a great city, with a family of little children and a sick husband, and no one to earn a penny for their support but herself. Fortunately, she was strong and willing to work.

In the midst of this struggle for existence I first saw this poor woman. A few dollars from our benevolent fund helped her to pay the back rent, and keep the landlord from casting her and her family into the street. After adding a little for food and fuel, it was easy to lead this grateful creature to Christ. She learned that He was the friend in need, the source of every blessing. Her temporal relief she received as coming from Him, and then began to have a craving for spiritual comfort. Her soul longed for salvation, and she found it in the Lord. It required no length of time and no laboured argument to convince her of her need, and Christ's ability and willingness to supply it. At once and completely she surrendered her heart to Him, and took the grace, and began to live a new life.

Her poverty continued and her outward trials increased, but they never shook her faith. She believed the Lord would provide, and He always did, and sometimes in a marvellous manner. One incident comes especially to my mind. I had noticed her come in the lecture-room door every Wednesday evening to attend the prayer-meeting. She usually was in time. She entered hastily, and went to her accustomed seat, and bowed her head in private devotion. Then, raising her form, she seemed to have a satisfied feeling. After one of these meetings I learned from her that she had that day gone out washing. After finishing this work, she had returned home and prepared the evening meal for her sick husband and children, and then had come to the place of worship.

"How could you leave your little ones?"

"O John takes care of them. Besides, they go to sleep early in the evening."

"But I should think you would need to stay at home to rest. You must be very tired."

"Yes, I am tired, but that is the reason why I come here. There is no place where I rest as I do on these blessed seats. And then, while my weary body and mind are resting, my heart is feasting itself on the precious truths I hear."

This was true philosophy. A three-fold rest—for the body, the mind and the soul!

There are some Christians who never seem to enjoy present blessedness. They are looking for it in the great future. Their comfort is that "there remaineth a rest for the people of God." Glorious truth is this! But we will not subtract a particle from that great everlasting rest by taking some spiritual comfort here. Why grope in darkness when the light shines, and all we need do is to open our eyes and see it? Why go mourning all our days, when Jesus says, "Come to Me and I will give you rest?"

Did not the Great Teacher Himself take rest in the midst of all His cares and toils and trials? Does He not in His Holy Word everywhere teach us to trust in God,—and is not this resting? Did He not give comfort to many sad hearts during his personal ministry? What did He mean when He said, "Peace, I leave you. My peace I give unto you?" Was it only a promise of future blessedness, or an immediate fruition?

We are very apt to apply the sweet words of our Lord, "Come unto Me all ye that labour and are heavy-laden, and I will give you rest," to those who are burdened with sin. Undoubtedly this is proper. Yet are they not also addressed to weary disciples as well? O yes, the poor, and the sick, and the toil-worn—all the suffering, sorrowing people of earth—are cordially invited to go to Him for comfort. There is not one so mean but that he may, if he will, go to the Lord of glory in prayer and find rest for his soul.

But it is strange that many who have heard the story of Jesus and have trusted in Him—who are His disciples—fail to go to Him with their cares and seek from Him immediate relief. In some cases, where reverse of fortune comes, they become vexed with

their fellow-men; and if they think they have been abused or neglected by Christians, it may be they turn away from the ordinances and services of the Church, and allow themselves to be soured in their dispositions. Let such learn a lesson from the poor woman alluded to above. O ye poor, tired souls, Jesus is true if others are not; and if you trust in Him, honour Him, worship Him, you will learn to love your enemies, you will extract sweetness out of all your bitter trials, and you will find there is rest for the weary.—Rev. Peter Stryker, D.D.

FEAR TO BE FRIVOLOUS.

In one of Dr. Joseph Parker's latest sermons we find this excellent word on a point that demands attention, especially in these latter days:

Frivolousness will ruin any life. No frivolousness succeeds in any great enterprise. No frivolous man succeeds in business of a commercial kind. Business is not a trick in amusement, it is hard work, hard study, daily consideration, incessant planning, wakefulness that ought never to sleep. If so for a corruptible crown, not for an incorruptible? The danger is that we make light of the Gospel because of our disregard for the manner in which it is spoken. Were we anxious about the vital matter, we should not care how it was uttered. All mere study of manner and way of putting familiar truth, is an accommodation to the frivolity of the age. When we are told to make our services more interesting, our music more lively, our preaching more animated, we are but told to stoop to the frivolity of the time, that we may entrap a truant attention and arrest a wandering mind. Given an anxious people, hungering and thirsting after righteousness, knocking at the church door, saying "Open to me the gates of righteousness, I will enter in and be glad; this is the day the Lord hath made," we need not study any mechanical arrangements or urge ourselves to any unusual animation of manner, the urgency of our desire, the purity and nobleness of our sympathy, would supply all the conditions required by the God of the feast, for the pouring out of heaven's best wine, and the preparation of all the fatlings of the heavens for the satisfaction of our hunger. God makes all the universe contribute to the soul's growth. "My oxen and My fatlings are killed and ready, therefore come to the marriage." He keeps back nothing from the soul, He plucks the high grapes in the vineyards of heaven for the soul, He seeks out the goodliest and choicest of His possessions and treasures, that the soul may be satisfied, He has kept back nothing. Last of all He sent His Son, saying "They will reverence My Son." In this fact see the symbol of all that can be crowded into the suggestion, that God withholds no good thing that can minister to the soul's development, and the soul's growth in truth and love and grace.

DOES THE WORLD MISS ANY ONE?

Not long. The best and most useful of us will soon be forgotten. Those who to-day are filling a large place in the world's regard will pass away from the remembrance of man in a few months, or at farthest a few years, after the grave has closed upon their remains. We are shedding tears above a new-made grave, and wildly crying out in our grief that our loss is irreparable; yet, in a short time the tendrils of love have entwined around other supports, and we no longer miss the one who has gone. So passes the world. But there are those to whom a loss is beyond repair. There are men from whose memories no woman's smile can chase recollections of the sweet face that has given up all its beauty at death's icy touch. There are women whose plighted faith extends far beyond the grave, and drives away as profane those who would entice them from a worship of their buried lovers. Such loyalty, however, is hidden from the public gaze. The world sweeps on beside and around them, and cares not to look in upon this unobtrusive grief. It carves a line and rears a stone over the dead, and hastens away to offer homage to the living.

REV. F. A. WEST, after a missionary address, was asked by a poor servant girl to take the wages she had been saving some years for the heathen, and on counting what she handed him, found it \$250. Having consecrated it to Christ and the heathen, he could not persuade her to take any of it back.

MISSION NOTES.

THE United Presbyterian Church of Scotland have in their Jamaica Mission, four Presbyteries, thirty-three principal stations and eighty-seven out-stations, eighteen ordained European missionaries, eight ordained native missionaries, and 7,186 members.

DR. NEWTON tells of a blind basket-maker who brought him a pound note, wishing to send it to some missionary. The poor girl said the pound was what the candles would have cost her to work by if she had not been blind; but not needing the candles, she had saved the money, and wished it to help tell the heathen of Christ.

THE population of the globe is not less than four-hundred millions. One hundred and twenty millions are nominal Protestants; eighty millions belong to the Oriental Churches, which are lamentably dead; two hundred millions are Roman Catholics, most of whom are wholly blind to the saving truth of the Gospel, and utterly prejudiced against it. Less than ten millions are Jews; one hundred and seventy-five millions are Mohammedans—the most hopeless and unapproachable class with which Christian missions come in contact; and the remainder—over eight hundred millions—are under the dark shadow of paganism and idolatry.

A MEDICAL mission is maintained at Belleville, Paris, by an English lady, Miss de Broen. In this mission the applicants for medical assistance assemble in a large room, which is well supplied with Bibles and New Testaments, and listen to a short Gospel address from some one of the workers. At the conclusion of the address the patients are invited to pass, in their turns, into the dispensary. As the majority have to wait for some little time in the hall until their turn comes, an opportunity is afforded to them of becoming acquainted with the Scriptures, and of religious conversation. This mission is exercising an elevating influence on the lowest class of the Parisian poor.

DR. YULE, who was for many years missionary of the Church of Scotland at Alexandria, while attending the meetings of the Christian Convention recently held in Dublin, was asked at the close of one of the services, by a minister from London, if he remembered ever preaching, about twenty years ago, on board the "Bethel" ship from the words, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Dr. Yule said that he had no recollection of the circumstance, but it was very likely to be the case, for he had several times made that text the subject of a sermon. "Well," replied his questioner, "you did, and I was one of your hearers. At that time I was a sailor youth on board a sailing vessel in the harbour of Alexandria. I went with some of my shipmates to the 'Bethel' on Sunday, and heard you preach from that text; and what you said so impressed me that I then resolved to 'follow the Saviour, and I am now engaged, as a minister of the Gospel, in seeking to bring others to Christ." This is the second known instance in which the services of the "Bethel" at Alexandria have been instrumental in leading seamen to the Gospel ministry.

A RECENT letter in the Halifax "Witness," from Miss Blackadder, of the Trinidad Mission, contains the following interesting item: "In May last I was fortunate to secure Charles Ragbir as my assistant teacher. He has his heart in his work. Early in the morning he can be seen 'roaming over hill and dale' in quest of children. He visits the parents, and in every way he tries to do what he can for the school and the mission. Every Sunday he goes out to the estates and hospitals, holds meetings, gives out tracts and papers. Sometimes his heathen countrymen curse and abuse him, but such treatment only seems to make Ragbir more earnest and zealous for the salvation of the heathen people. Ragbir is only sixteen years old; when he came here four years ago, he could just stumble over an easy reading book, now he can stand up anywhere and give 'the reasons for the hope that is in him' in good English or Hindustani. Ragbir is very anxious to devote his life as a missionary to his people. His older brother has refused several very good offers of employment for Ragbir, at larger salaries than we can offer. I hope that the way may be opened for him to come on with me in the spring, so that he can go on with his education, and thus be better fitted for the work to which he seems called."

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TORONTO, FRIDAY, MARCH 10, 1882.

WE are informed that the death of Mr. S. A. Marling took place, not in the absence of his family, as stated in our issue of the 24th ult., but half an hour after their return from church.

IN order to correct a misapprehension under which some persons are labouring, regarding the limit of time for the receiving of petitions to the Dominion Parliament regarding the Bills which have been introduced in view of the judgment of the Privy Council, it may be well to state that petitions will be in time if received in Ottawa not later than the 20th March. The sooner the better, however. This is a matter in which the whole Church is interested. Let every congregation send a petition.

WE expect that our efforts to overtake our contributors and correspondents will soon be completely successful. We are still, however, a little behind. Several communications are unavoidably held over this week, including letters on the Sustentation and Supplementing Schemes from Revs. D. D. McLeod and W. D. Ballantyne. We again call the attention of correspondents to the necessity of making their communications as brief as possible. Other things being equal, a short article has a better chance of being printed, and is more likely to be read, than a long one.

"AN Onlooker" sends us an account of what he heard at the late meeting of the Synod in connection with the Church of Scotland. We cannot publish the letter, for the twofold reason that there is nothing particularly interesting in the information it contains, and that as the members of that Synod wished to be in secret it was no business to outsiders what was said or done. If a gentleman will not even casually listen to what he feels and knows was not intended for his ear, how much more will he refuse to put himself into any position in order to know what is intended to be private, and what consequently ought to be sealed and sacred, even though overheard by chance, unless when concealment involved sin, which in this case could by no means be alleged.

DR. JOHN HALL says that a Church member of no common acuteness spoke in this way. "I really felt when I joined the Church I had done a most gracious thing, and laid the Church under great obligations to me, so eagerly had I been entreated to take this step." The doctor is of the opinion that people who unite with the Church in this way will be likely to require "humouring, indulgence and attentions innumerable," and adds that "quantity is less important than quality" in the membership of the Church. If the net draws fewer, it will not break so often. We venture to say that there are few readers of THE PRESBYTERIAN who cannot name congregations that would be greatly strengthened, morally, spiritually, and even financially, by striking certain names off their communion rolls. Men who are known by their business associates to be habitually false, dishonest, impure, intemperate, weaken

the Church immensely. Too often they are allowed to remain in full communion, because quantity rather than quality is the standard by which supposed congregational prosperity is judged.

IT has become fashionable in certain quarters to sneer at the preceptors of by-gone days, and ridicule the manner in which they sung certain tunes, if not ridicule the tunes themselves. The correct thing is to imitate, if possible, the high-toned operatic music across the lines. There are two sides on this question, and a noted Baptist divine in Brooklyn has just been showing up the other. He says that some of the hired operatic singers are libertines, who go out and drink in neighbouring saloons during sermon time. He also alleges that some of them play cards behind the organ while the minister is preaching. We have scarcely got this far in Canada yet, but evidence is accumulating that we are travelling in this direction. Good music is a good thing, but most people will admit that music supplied by tipsy card-playing singers with the odour of the saloon about them is hardly a scriptural way of praising God. The most old fashioned preceptor that ever drew through "Coleshill," if a Christian, is a better leader of psalmody, than a beer-swilling blackguard who plays cards during service.

IN an able editorial on Successful Pastorates, the "Interior" says:

"When we talk about popularity only, or measure communion rolls only, or figure up pew rents only, we are far too low down among worldly standards to measure the work of the Spirit. It will not always respond to those tests."

And yet these are the standards too often applied to the work of the Spirit in Canada as well as in the States. A preacher who "draws" is assumed to be doing a great work, though the crowd drawn is little more devotional than the crowd that attends a circus. A large annual addition to the communion roll is considered evidence of progress, though many of the additions could not have been made if regeneration were a term of communion. A full treasury is a good thing, but men may and do pay high pew rents in many churches who are not, and do not themselves profess to be, converted. The "Interior" is right. The application of "worldly standards to measure the work of the Spirit" is having a most disastrous effect in many directions. This business of trying to figure up spiritual results as men add up their accounts is fast reducing the Church to the level of a ordinary business concern. Are there enough of spiritually-minded men to frown it down?"

IT is admitted on all hands that the Episcopal Church of the United States is drawing largely from the Presbyterian. Our friends across the lines are looking about for the cause. Dr. Hopkins, of Auburn, thinks a liturgy would help to keep Presbyterians in their own communion. When the matter is sifted to the bottom, we venture to assert it will be found that want of Presbyterian authority in administering the laws of the Church is one cause why so many of the best of our people leave their denomination. Too many congregations are ruled by one or two men, not unfrequently the least pious men in the congregations. They hold the purse strings, are unscrupulous wire pullers, have social and ledger influence, and trample roughshod over minister, session and everybody else. The Presbytery interferes, but the net results of its action too often is to advise the minister "to make way for the sake of peace." Church order is defied, and the laws of the Church trampled in the mire. A certain class of peace-loving people quietly retire during this exhibition, and unite with the Episcopal Church on the theory that if a Church is to be ruled by one man it is better to have a Christian gentleman rule. A bishop is rarely a callous, purse proud, vulgar tyrant. Who can blame them? People of refined feelings don't care to remain in a church where everything that makes a Church respectable is trampled upon. There is a lesson here for the Presbyterians of Canada. It may seem an easy way out of a difficulty for Presbyteries to ask a minister to allow himself to be driven out of his congregation by a few for the sake of peace; but men who love truth and fair manly dealing despise a Church that cannot put its own laws in force. They leave for one in which order is maintained some may think arbitrarily at times, but still maintained. Peace at the price of trampling the ministry in the mire is a kind of peace that respectable people don't admire.

THE TEMPORALITIES FUND.

AS our readers are aware, the new measure for confirming the action of the unionists in connection with the Temporalities Fund has passed the Private Bills Committee at Ottawa, and is now in a fair way of being successfully carried through Parliament. We cannot believe in any other result than that which we just have indicated. At the same time, we have always thought that there ought to have been a full, frank, brotherly arrangement made with the non-unionists, not only in guaranteeing their share for life to each of those who had a claim on the Fund, but in letting them have *pro rata* their share of the capital as well, so as to form a perpetual endowment according to their numbers if they wished. Nor do we think it would indicate anything but a becoming spirit if such an arrangement of the difficulty should even yet, after all that has come and gone, be proposed, so that there might not be even the appearance of anything like harsh conduct on either side, or anything incompatible with the grand old standard rule, "Whatsoever ye would that men should do to you, do ye even so to them."

FREEDOM OF OPINION AND DISCUSSION.

A MONTREAL correspondent sends us a letter enclosing an extract from the "Witness," of that city, and at the same time commenting in very strong terms upon the conduct of Rev. D. McRae, of St. John, N.B., if that gentleman actually did what the extract represents him as doing, which, however, our correspondent thinks in the last degree unlikely. The following is a copy of the extract referred to.

"The Canada Temperance Act is being voted upon in the city of St. John to-day, after powerful advocacy for and against it. Mr. E. King Dodds, the Ontario Licensed Victuals' orator, has been the campaign speaker for the opponents. The daily press are against the adoption of the Act. The Rev. Donald McRae, who was Moderator of the Presbyterian General Assembly that sat in Montreal, was one of the first speakers against the Act, denouncing it in bitter terms. The Baptists were the only denomination that went as a body heartily into the campaign in favour of the new law. Under all these circumstances, victory is almost hopeless, but should it be achieved, it will be all the more glorious from the formidable opposition overcome. From the time of Caliphatus till now ecclesiastical establishments have often been found at issue with moral movements. It is, however, to be noted that when ministers or ecclesiastical bodies set themselves against a moral movement, it is not always the moral movement that is the most injured. Legal prohibition of the liquor traffic has reduced that traffic in Maine by over nineteen-twentieths of its bulk, and has changed a poor and drunken State into the most prosperous in the Union. It has suddenly reduced crime in Kansas to one-half what it was, and robbed no citizen of anything that was of the least advantage to him, except always that it robbed the tavern-keeper of his profits. Who will dare to deny that it is a moral movement?"

WE are asked to ascertain whether or not the above representation of Dr. McRae's position is a correct one. We have no means of doing this, except by republishing what our correspondent has sent, and leaving it to those most concerned to say whether or not the actual facts will justify the representation given. We scarcely think they will; for while there is considerable diversity of opinion among even Christian men and philanthropists as to the wisdom and policy of seeking to put down the manufacture, sale and use, as beverages, of intoxicating liquors, except by moral suasion, we could scarcely expect at this time of day that any Christian minister would take the stump along with King Dodds and company, in order to be either the advocate or the apologist of the liquor traffic in any or all of its phases. The time surely is past for retailing in this connection the helpless commonplaces that have so long done duty, as they best might, about "moderation," "personal liberty," the "discipline of self-restraint," etc., and we shall therefore not believe, till we cannot do otherwise, that the Montreal "Witness" has correctly represented the position and policy of Dr. McRae in the late contest in St. John.

By the way, we see that the vote in that contest resulted in a tie, and that the Prohibitionists were anxious for a re-count, in order, if possible, to secure a small majority in their favour. We think they had better let well alone, and only redouble their efforts in making converts to the principle, so that by the next time they can, according to law, take the vote, they may have that overwhelming force of public opinion in their favour which is indispensable to any prohibitory law being effectively carried out, even though adopted by a majority. Defeats are often more helpful to a good cause than somewhat undecided victo-

ries; and we have no doubt this will be the case in St. John, as far as the Prohibition movement is concerned, and in many other places as well.

The Total Abstinence movement is already far too strong to be put down by a sneer, or to be retarded by any amount of declamatory commonplace. It is every year arraying more and more on its side the devout, the philanthropic and the patriotic, so that many who but a few years ago were bitterly hostile, are now among its fastest friends and defenders; while not a few who do not even yet see their way clear to being its active supporters, are far too wise and far too self-respecting to allow themselves to be drawn in among its assailants and misrepresenters. The time was when total abstainers in general, and Prohibitionists in particular, had to stand upon the defensive, and show why they were what they were. That time has now almost or altogether gone past, and the non-abstainers and the non-prohibitionists are now those who feel themselves chiefly constrained to show why they are what they are, and why they occupy the position they still hold, but which they feel to be becoming increasingly untenable. When good men become, as they sometimes do, vehement, dogmatic, denunciatory and ill-tempered in "defining their positions," and defending their consistency, it may be taken as sure beyond all reasonable question that they are becoming more than doubtful of the ground they occupy and the arguments they employ. Old Lyman Beecher used to allege that when he had least to say he always "hollered" the most. He is by no means solitary in this.

On the other hand, an earnest, conscientious man is sometimes only in the most vehement stage of opposition immediately before he learns a more excellent way. Thus it is that, though we don't believe Dr. McRae ever took the course attributed to him by the "Witness," yet if he did we should comfort ourselves with the thought that it is long since conscientious but not over-enlightened men "made havoc" of certain communities with which they were in due time only too happy to have themselves identified. Next to the earnest defence of a good cause may often be reckoned the earnest opposition of those who want to do right if they only knew how. In the long run, such will undoubtedly be led into the right path. Not a few of the most earnest advocates of Total Abstinence were not so long ago its bitterest opponents. They thought they did God service by their opposition, but they have learned a more excellent way. They were anxious to do God's will, but did not know how to go about it, and "the Lord led them." Yes, and He will lead many more of those who now feel as these felt to reconsider their ways and to change as others have changed.

GOSPEL WORK.

MESSRS MOODY AND SANKEY IN GLASGOW.

During the second week of the special services in Glasgow the interest has greatly increased, notwithstanding that Mr. Sankey has been confined to his house owing to a severe attack of cold. The whole city is now marked out into ten districts, and it is proposed to hold services in the largest churches in the centres of these districts in the course of the next few weeks. There is a kindly rivalry as to the districts to be chosen, and Mr. Moody, on hearing what one and another proposed, very pleasantly remarked—"All this would be very well if I were going to live here for a few years."

The offices of the Christian Institute, instead of presenting their usual quiet appearance, have looked more like the busy office of a merchant. The distributors of tickets have been at times besieged by persons from country places and others who live in Glasgow. One often heard it said, "No more tickets for the meetings to-morrow, but you can get some now for the day following." The Bible-readings have been listened to by crowded audiences. It was a pleasant thing to see merchants and men of position in the city coming in at the last moments before the hour of commencement to fill the space railed off for them in the St. Andrew's Halls.

The address to women on Sabbath week was heard with the deepest interest. The hall was crowded in every part. "The rich" from the West-end and "the poor" from the East-end "met together;" and the interest with which both classes listened to the evangelist served to remind all that rich and poor about the same capacity for receiving the things of

God. The subject was "The Love of God," and was treated in a way that seemed to touch every heart. The stories of parental love with which the discourse abounded drew tears from many eyes, and the emotion of the speaker, often suppressed with difficulty, made all feel that he yearns with his very soul that men would just believe that God loves them. Without going so far as to say, with Swedenborg, that "God loves the devils in hell," Mr. Moody made it plain that the God who sent his Son loves those whom no one else would be supposed to love.

The same great hall was filled at eight o'clock the same evening with 5,000 of the sterner sex, and under the same address strong men were overcome in the very seats where, two hours before, women bowed their heads and wept. At the noon meeting on Monday many were too late for admission to the crowded hall of the Christian Institute. The large platform was filled with ministers of the various denominations, Mr. Moody presided; Dr. Culross led in prayer. Numerous requests for prayer were read.

Rev. James Wells reported that there was every reason to be thankful for the success that had attended the meetings held nightly in Pollokshields. In the church and vestibule 2,000 had gathered on each occasion. Among these were large numbers who never enter the churches. The inquiry-meetings had been well attended in the hall, and many cases of hopeful conversion might be told. A very large number of persons remained in the church to pray while the anxious were being pointed to Christ.

Mr. Hill, evangelist, gave a short account of the meeting held the previous Thursday evening in Bethany Hall, when 700 were present. Many remained to be spoken with. An earnest worker was heard to say to some whom he was leading to the inquiry-room, "You don't need to despair, for God saved me in a prison cell." Many went away professing to have trusted the Saviour. The pledge was signed by 122 persons.

Rev. Geo. Stewart referred to the cases of four inebriates who had given satisfactory evidence of having undergone the great change. He was visiting in a low part of the city, searching for one of the male members of his congregation, and on climbing a darkened stairway, when near the top, asked a woman who was coming down, "Does David—live here?" "No, sir," she answered, and, putting her hand lightly on his shoulder, said, "But you are a minister, and I am under the power of the drink, and—oh, sir, it is such a pity for I am so clever with my needle, but I've lost my situation." Mr. Stewart said, "I will send my missionary and a friend to see you soon; but is it not remarkable that God has sent me with a special message to you?" The woman said in wonder, "What?" He repeated his question, and said, "Here it is," and so saying put his hand in his pocket and drew out the notes of his sermon which he was on his way to preach from.

He said, "Can you read that?" "Sir," she replied, "you would not ask me that if you knew what a good education I had,"—and there and then, in the dim light, she read twice over the words, "He is able to save to the uttermost," etc. He had happened to print in large letters these words—he knew not why at the time; but the very fact that they were so printed they could be seen even on the darkened stair, made him feel that this was God's special message for her. He had since seen her regularly in the house of God; she told him she could not forget the text; and he believed that, having trusted Christ, she would keep the total abstinence pledge which she had signed.

Mr. Stewart then produced from his pocket a large pocket-book, which he said had been given to him as a token of gratitude by a purse maker and his wife whom drink had brought to such poverty that they were sleeping on straw and sitting on bricks. His missionary had taken great interest in them both; they had abandoned the drink, were never absent from public worship, and were gradually surrounding themselves with the comforts of a real home. Of a fourth inebriate Mr. Stewart said, "The man was crossing the square to see a friend; heard the Evangelistic choir singing; followed them to the hall; was interested in the truth; after many days' anxiety he found peace; and last Sabbath, heartily welcomed by the office-bearers of Trinity Church, he sat down at the Lord's table."

The sailors' missionary asked special prayer for the sailors, and told of meetings when nine one night, and

seventeen another time, fell on their knees and sought mercy from God.

Rev. J. Sloan referred to the audiences in the St. Andrew's Halls. Those anxious were asked to attend the U.P. Church opposite. Over sixty of the men who crowded the building expressed a wish to be prayed for. Some of these came and knelt in front of the platform, and expressed audibly their desire to be the Lord's. They were dealt with personally. Some were heard to say on leaving, "It was a blessed thing I attended this meeting."

Rev. G. L. Carstairs said he could corroborate what Mr. Sloan had said. Dr. Bonar had noted as many as a hundred, and he (Mr. Carstairs) thought that even within the number who expressed anxiety to be saved. It was an earnest of a great harvest. The inquiry-meeting with the women was not less impressive. The area of the church was filled, and when Mr. Moody asked who would accept Jesus, about sixty rose and said, "I will."

Dr. Wallace said that on going home yesterday he overtook a man and his wife who had been at the Lord's table. Three years ago they had attended the free breakfast, and through the Gospel preached to the poor at that time, had been led to give up their ways of drunkenness. During the month of January a free breakfast had been given to 8,636 persons. Dr. Wallace handed Mr. Scott a cheque for £50 from a friend, remarking at the same time that it was wonderful how God provided the large fund for the feeding of the poor on the Lord's day.

OBITUARY.

Mr. Angus McKenzie, a pious and faithful elder for many years in the Presbyterian church, Thamesford, departed this life on the first Sabbath of June, in the seventy-sixth year of his age, after a few days' illness, which he bore with Christian patience and resignation to the will of heaven. The sacrament of the Lord's Supper was dispensed in the congregation on the last Sabbath of May; and although far from being well, he was in the house of God and in his place at the table of the Lord for the last time on earth. Next Sabbath he was called home, to sit at the table above, which shall never be withdrawn. He was a native of Sutherlandshire, Scotland, and he emigrated to this country many years ago. He settled on a farm on the south side of the Governor's Road, some two miles and a half from the village of Thamesford, where he lived to his dying day. He left a wife and five children behind to mourn his loss. Mr. McKenzie was not a man of many words, but was a person of tender heart and feelings, of deep piety, of many prayers, and of sound views of divine truth. He was universally loved and esteemed. To know him was to love and esteem him. It may be said of him without fear of contradiction that he was "an Israelite indeed, in whom there was no guile." His removal has left a blank in the congregation that will not be easily filled. We are confident that our loss is his gain.

PRESBYTERY OF OTTAWA.—An adjourned meeting of the Presbytery of Ottawa was held in North Gower, on January 10th, for the ordination and induction of the Rev. Robert McKibbin into the pastoral charge of North Gower congregation. Rev. Messrs. W. M. McKibbin and T. A. Nelson, from the neighbouring Presbytery of Brockville, were present, and took seats, on invitation, as corresponding members. The Rev. D. M. Gordon preached. The Rev. John Munro, Moderator of Presbytery *pro tempore*, put the usual questions, offered the ordination prayer, and in the name of the Lord Jesus Christ, and by the authority of the Presbytery, inducted Mr. McKibbin into the pastoral charge of the congregation. The Rev. J. White addressed the pastor, and the Rev. F. W. Farries the people. At the close he received a hearty welcome from the people, and from the managers the payment of nine months' salary in advance. There was a large and deeply interested congregation present on the occasion. The proceedings brought the vacancy happily to a close for the congregation, as well as the list of vacancies no less happily to a close for the Presbytery. With the exception of one mission field, the Presbytery of Ottawa now occupies the happy position of having all her congregations supplied with pastors, and all her mission fields with ordained missionaries.—JOSEPH WHITE, *Pres. Clerk*.

REV. D. McDONALD of Creemore, has accepted the call to Carleton Place.

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XXVIII.—FELICITA'S REFUSAL.

Now there was no longer a doubt weighing upon his spirit, Felix longed to tell his mother all. The slight cloud that had arisen of late years between them was so gossamer-like yet, that the faintest breath could drive it away. Though her boy was not the brilliant genius she had secretly and fondly hoped he would prove, he was still dearer to Felicity than aught else on earth, or, indeed, in heaven; and her love for him was deeper than she supposed. On his part, he had never lost that chivalrous tenderness, blended with deferential awe, with which he had regarded her from his early boyhood. His love for Alice was so utterly different from his devotion to her, that he had never compared them, and they had not come into any kind of collision yet.

Felix sought his mother in her library. Felicity was alone, reading in the light of a lamp which shed a strong illumination over her. In his eyes she was incomparably the loveliest woman he had ever seen, not even excepting Alice; and the stately magnificence of her velvet dress, and rich lace, and costly jewels, was utterly different from that of any other woman he knew. For Mrs. Pascal dressed simply, as became the wife of a country rector; and Phebe, in her studio, always wore a blouse or apron of brown Holland, which suited her well, making her homely and domestic in appearance, as she was in nature. Felicity looked like a queen in his eyes.

When she heard his voice speaking to her, having not caught the sound of his step on the soft carpet, Felicity looked up with a smile in her dark eyes. In a day or two her son was about to leave her roof, and her heart felt very soft toward him. She had scarcely realized that he was a man, until she knew that he had decided to have a place and dwelling of his own.

She stretched out both hands to him with a gesture of tenderness peculiar to herself, and shown only to him. It was as if one hand could not link them closely enough; or could not bring them so nearly heart to heart. Felix took them both into his own, and knelt down before her; his young face flushed with eagerness, and his eyes, so like her own, fastened upon hers.

"Your face speaks for you," she said, pressing one of her rare kisses upon it. "What is it my boy has to tell me?" "Oh, mother," he cried, "you will never think I love you less than I have always done? See, I kiss your feet still as I used to do when I was a boy."

He bent his head to caress the little feet, and then laid it on his mother's lap, while she let her white fingers play with his hair.

"Why should you love me less than you have always done?" she asked, in a sweet, languid voice. "Have I ever changed toward you, Felix?"

"No, mother, no," he answered, "but to-night I feel how different I am from what I was but a year or two ago. I am a man now; I was a boy then."

"You will always be a boy to me," she said, with a tender smile.

"Yet, I am as old as my father was when you were married," he replied.

Felicity's face grew white, and she leaned back in her chair with a sudden feeling of faintness. It was years since the boy had spoken of his father; who should he utter his name now? He had raised his head when he felt her move, and her dim and failing eyes saw his face in a mist, looking so like his father when she had known him first, that she shrank from him, with a terror and aversion too deep to be concealed.

"Roland!" she cried.

He did not speak or move, being too bewildered and wonder-struck at his mother's agitation. Felicity hid her face in her white hands, and sat still recovering herself. The pang had been sudden and poignant; it had smitten her so unawares that she had betrayed its anguish. But, she felt in an instant, her boy had no thought of wounding her; and for her own sake, as well as his, she must conquer this painful excitement. There must be no scene to awaken observation or suspicion.

"Mother, forgive me," he exclaimed, "I did not mean to distress you."

"No," she breathed with difficulty, "I am sure of it. Go on, Felix."

"I came to tell you," he said gravely, "that as long as I can remember—at least, as long as we have been in London and known the Pascals—I have loved Alice. Oh, mother, I've thought sometimes you seemed as fond of her as you are of Hilda. You will be glad to have her as your daughter?"

Felicity closed her eyes with a feeling of helpless misery. She could hardly give a thought to Felix and the words he uttered; yet it was those words which brought a flood of hidden memories and fears sweeping over her shrinking soul. It was so long since she had thought much of Roland! She had persuaded herself that as so many years had passed by, bringing to her no hint or token of his existence, he must be dead; and as one dead passes presently out of the active thoughts, busy only with the present, so had her husband passed away from her mind into some dim, hidden cell of memory, with which she had long ceased to trouble herself.

Her husband seemed to stand before her as she had seen him last, a haggard, wayworn, ruined man, beggared and stripped of all that makes life desirable. And this was only six months after he had lost all. What would he be after thirteen years if he was living still?

But if it had appeared to her out of the question to face and bear the ignominy and disgrace he had brought upon her thirteen years ago, how utterly impossible it was now. She could never retrace her steps. To confess the deception she had herself consented to, and taken part in, would be to

pull down with her own hands the fair edifice of her life. The very name she had made for herself, and the broader light in which her fame had placed her, made any repentance impossible. "A city that is set on a hill cannot be hid." Her hill was not as lofty as she had once fancied it would be; but still, she was not on the low and safer level of the plain. She was honourably famous. She could not stain her honour by the acknowledgment of dishonour. The chief question, after all, was whether Roland was alive or dead.

Her colourless face and closed eyes, the expression of unutterable perplexity and anguish in her knitted brows and quivering lips, filled Felix with wonder and grief. He had risen from his kneeling posture at her feet, and now his reverential awe of her yielded to the tender compassion of a man for a weak and suffering woman. He drew her beloved head on to his breast, and held her in a firm and loving grasp.

"I would not grieve or pain you for worlds," he said, falteringly, "nor would Alice. I love you better than myself; as much as I love her. We will talk of it another day, mother."

She pressed close to him, and he felt her arms strained about him, as if she could not hold him near enough to her. It seemed to him as if she was trying to draw him into the very heart of her motherhood; but she knew how deep the gulf was between her and him, and shuddered at her own loneliness.

"It is losing you, my son," she whispered with her quivering lips.

"No, no," he said eagerly; "it is not losing me, but finding another child. Don't take a gloomy view of it, mother. I shall be as happy as my father was with you."

He could not keep himself from thinking of his father, or of speaking of him. He understood more perfectly now what his father's worship of his mother had been; the tenderness of a stronger being toward a weaker one, blended with the chivalrous homage of a generous nature to the one woman chosen to represent all womanhood. There was a keener trouble to him to-night than ever before, in the thought that his mother was a widow.

"Leave me now, Felix," she said, loosening him from her close embrace, and shutting her eyes from the sight of him. "Do not let any one come to me again to-night. I must be alone."

But when she was alone, it was only to let her thoughts whirl round and round in one monotonous circle. If Roland was dead, her secret was safe, and Felix might be happy. If he was not dead, Felix must not marry Alice Pascal. She had not looked forward to this difficulty. There had been an unconscious and vague feeling in her heart that her son loved her too passionately to be easily pleased by any girl; and, almost unawares to herself, she had been in the habit of comparing her own attractions and loveliness with those of the younger women who crossed his path. Yet, there was no personal vanity in the calm conviction she possessed that Felix had never seen a woman more beautiful and fascinating than the mother he had always admired with so much enthusiasm.

She was not jealous of Alice Pascal, she said to herself, and yet her heart was sore when she said it. Why could not Felix remain simply constant to her? He was the only being she had ever really loved; and her love for him was deeper than she had known it to be. Yet, to crush his hopes, to wound him, would be like the bitterness of death to her. If she could but let him marry his Alice, how much easier it would be than throwing obstacles in the way of his happiness; obstacles that would seem but the weak and wilful caprices of a foolish mother.

When the morning came, and Canon Pascal made his appearance, Felicity received him in her library, apparently composed, but grave and almost stern in her manner. They were old friends; but the friendship on his side was warm and genial, while on hers it was cold and reserved. He lost no time in beginning on the subject which had brought him to her.

"My dear Felicity," he said, "Felix tells me he had some talk with you last night. What do you think of our young people?"

"What does Alice say?" she asked.

"Oh, Alice!" he answered, in an amused yet tender tone; "she would be of one mind with Felix. There is something beautiful in the innocent, unworldly love of children like these, who are ready to build a nest under any eaves. Felicity, you do not disapprove of it?"

"I cannot disapprove of Alice," she replied, gloomily; "but I do disapprove of Felix marrying so young. A man should not marry under thirty."

"Thirty!" echoed Canon Pascal; "that would be in seven years. It is a long time; but if they do not object, I should not. I'm in no hurry to lose my daughter. But they will not wait so long."

"Do not let them be engaged yet," she said, in hurried and sad tones. "They may see others whom they would love more. Early marriages and long engagements are both bad. Tell them from me that it is better for them to be free a while longer, till they know themselves and the world better. I would rather Felix and Hilda never married. When I see Phebe so free from all the gnawing cares and anxieties of this life, and so joyous in her freedom, I wish to heaven I could have had a single life like hers."

"Why! Felicity!" he exclaimed, "this is morbid. You have never forgiven God for taking away your husband. You have been keeping a grudge against Him all these years of your widowhood."

"No, no!" she interrupted; "it is not that. They married me too soon—my uncle and Mr. Sefton. I never loved Roland as I ought. Oh! if I had loved him, how different my life would have been, and his!"

Her voice faltered and broke into deep sobs, which cut off all further speech. For a few minutes Canon Pascal endeavoured to reason with her and comfort her, but in vain. At length he quietly went away, and sent Phebe to her. There could be no more discussion of the subject for the present.

CHAPTER XXIX.—TAKING ORDERS.

The darkness that had dwelt so long in the heart of Felicity began now to cast its gloom over the whole household. A sharp attack of illness, which followed immediately upon her great and inexplicable agitation, caused great consternation to her friends, and above all to Felix. The eminent physician who was called in said her brain had been overworked, and she must be kept absolutely free of all worry and anxiety. How easily is this direction given, and how difficult, how impossible in many cases, is it to follow! That any soul, except that of a child, can be freed from all anxiety, is possible only to the soul that knows and trusts God.

All further mention of his love for Alice was out of the question now for Felix. Bitter as silence was, it was imperative; for while his mother's objections and prejudices were not overcome, Canon Pascal would not hear of any closer tie than that which already existed being formed between the young people. He had, however, the comfort of believing that Alice had heard so much of what had passed from her mother, as that she knew he loved her, and had owned his love to her father. There was a subtle change in her manner toward him; she was more silent in his presence, and there was a tremulous tone in her voice at times when she spoke to him, yet she lingered beside him, and listened more closely to all he had to say; and when they left Westminster to return to their country rectory, the tears glistened in her eyes as they had never done before when he bade her good-bye.

"Come and see us as soon as it will not vex your mother, my boy," said Canon Pascal; "you may always think of our home as your own."

The only person who was not perplexed by Felicity's inexplicable conduct and her illness, was Phebe Marlowe, who believed that she knew the cause, and was drawn closer to her in the deepest sympathy and pity. It seemed to Phebe that Felicity was creating the obstacle, which existed chiefly in her fancy; and with her usual frankness and directness she went to Canon Pascal's abode in the Cloisters at Westminster, to tell him simply what she thought.

"I want to ask you," she said, with her clear, honest gaze fastened on his face, "if you know why Mrs. Sefton left Riversborough thirteen years ago?"

"Partly," he answered; "my wife is a Riversdale, you know—Felicity's second or third cousin. There was some painful suspicion attaching to Roland Sefton."

"Yes," answered Phebe, sadly. "Was it not quite cleared up?" asked Canon Pascal. Phebe shook her head.

"We heard," he went on, "that it was believed Roland Sefton's confidential clerk was the actual culprit; and Sefton himself was only guilty of negligence. Mr. Clifford himself told Lord Riversdale that Sefton was gone away on a long holiday, and might not be back for months; and something of the same kind was put forth in a circular issued from the Old Bank. I had one sent to me; for some little business of my wife's was in the hands of the firm. I recollect thinking it was an odd affair, but it passed out of my mind; and the poor fellow's death quite obliterated all accusing thoughts against him."

"That is the scruple in Felicity's mind," said Phebe in a sorrowful tone; "she feels that you ought to know everything before you consent to Alice marrying Felix, and she cannot bring herself to speak of it."

"But how morbid that is," he answered; "as if I did not know Felix, every thought of him and every motion of his soul! His father was a careless, negligent man. He was nothing worse—was he, Phebe?"

"He was the best friend I ever had," she answered earnestly, though her face grew pale and her eyelids drooped. "I owe all I am to him. But it was not Acton who was guilty. It was Felix and Hilda's father."

"And Felicity knew it?" he exclaimed. "She knew nothing about it until I told her," answered Phebe. "Roland Sefton came to me when he was trying to escape out of the country, and my father and I helped him to get away. He told me all; and oh! he was not so much to blame as you might think. But he was guilty of the crime; and if he had been taken he would have been sent to gaol. I would have died then sooner than let him be taken to gaol."

"If I had only known this from the beginning," said Canon Pascal.

"What would you have done?" asked Phebe eagerly. "Would you have refused to take Felix into your home? He has done no wrong. Hilda has done no wrong. There would have been disgrace and shame for them if their father had been sent to gaol; but his death saved them from all danger of that. Nobody would ever speak a word against Roland Sefton now. Yet this is what is preying on Felicity's mind. If she was sure you knew all, and still consented to Felix marrying Alice, she would be at peace again. And I, too, think you ought to know all. But you will not visit the sins of the father upon the son."

"Divine Providence does so," he interrupted; "if the fathers eat sour grapes, the teeth of the sons are set on edge." Phebe, Phebe, that is only too true."

"But Roland's death set the children free from the curse," answered Phebe, weeping. "If he had been taken they would have gone away to some foreign land where they were not known; or even if he had not died, we must have done differently from what we have done. But there is no one now to bring this condemnation against them. Even old Mr. Clifford has more than forgiven Roland; and if possible would have the time back again, that he might act so as to reinstate him in his position. No one in the world bears a grudge against Roland."

"I'm not hard-hearted, God knows," he answered, "but no man likes to give his child to the son of a felon, convicted or unconvicted."

"Then I have done harm by telling you."

"No, no; you have done rightly," he replied, "it was good for me to know the truth. We will let things be for a while. And yet," he added, his grave, stern face softening a little, "if it would be good for Felicity, tell her that

I know all, and that after a battle or two with myself, I am sure to yield. I could not see Alice unhappy; and that led holds her heart in his hands. After all, she, too, must bear her part in the sins of the world."

But though Phebe watched for an opportunity for telling Felicitia what she had done, no chance came. If Felicitia had been reserved before, she inclosed herself in almost unbroken silence now. During her illness she had been on the verge of delirium; and then she had shut her lips with a stern determination, which even her weak and fevered brain could not break. She had once begged Phebe, if she grew really desirous, to dismiss all other attendants, so that no ear but hers might hear her wanderings; but this emergency had not arisen. And since then she had sunk more and more into a stern silence.

Felix had left home, and entered into his lodgings, taking his father's portrait with him. He was not so far from home but that he either visited it, or received visitors from it, almost every day. His mother's illness troubled him; or otherwise the change in his life, his first step in independent manhood, would have been one of great happiness to him. He did not feel any deep misgivings as to Alice, and the blessedness of the future with her; and in the meantime, while he was waiting, there was his work to do.

He had taken orders, not from ambition or any hope of worldly gain—those lay quite apart from the path he had chosen—but from the simple desire of fighting as best he might against the growing vices and miseries of civilization. Step for step with the ever-increasing luxury of the rich he saw marching beside it the gaunt degradation of the poor. The life of refined self-indulgence in the one class was caricatured by loathsome self-indulgence in the other. On one hand he saw, young as he was, something of the languor and weariness of life of those who have nothing to do, and from satiety have little to hope or to fear; and on the other, the ignorance and want which deprived both mind and body of all healthful activity, and in the pressure of utter need left but little scope for hope or fear. He fancied that such civilization sank its victims into deeper depths of misery than those of barbarism.

Before him seemed to lie a huge, weltering mass of slime, a very quagmire of foulness and miasma, in the depths and darkness of which he could dimly discern the innumerable coils of a deadly dragon, breathing forth poison and death into the air, which those beloved of God and himself must breathe, and crushing in its pestilential folds the bodies and souls of immortal men. He was one of the young St. Michaels called by God to give combat to that old serpent called the Devil and Satan, which was deceiving the old world.

(To be continued.)

NORWEGIAN TABLE MANNERS.

Table manners are at a low ebb in Norway. Consistency does not seem to be regarded as a jewel. The same people who bow so very ceremoniously to each other, and express sympathy and interest in the veriest trifles of life, and who dance and grimace fully five minutes at an open door before they can determine which shall enter first, are exceedingly ill-bred during meal time. Their knives wander so far down their throats that one must at least admire their courage, though failing to appreciate its object. In these feasts they rival the professional knife swallows of Bombay. They hold their forks like pens. Even a four-tined fork is not considered too unwieldy to use as a toothpick. All knives are put promiscuously into the butter dish, which indeed is never provided with a separate implement. Also, when spoons are furnished for a public dish, a Norwegian generally prefers using his own. Eggs are sucked from the shell. The people eat most voraciously, displaying the appetites of tigers, and making disagreeable noises with their mouths. They rise and reach across the table for something you could readily pass them, and sometimes a person gets up and walks to the end of the table for some particular dish he fancies. When the plates are changed at the end of a course, the knives and forks are apt to be simply wiped by the waiter upon a towel in full sight, and then complacently returned to you. And yet it was the Scandinavians who won from Voltaire the praise of being the "Frenchmen of the North," on account of their punctilious politeness. Kind-hearted and well-meaning, but rarely somewhat deluded old man.

THE PROMINENCE OF ATHLETICISM IN ENGLAND.

"I care for nothing but hunting, shooting, and fishing," writes an ex-landlord, quite lately, while inquiring through the columns of "The Field" for a cheap residence abroad. You must be an Englishman to understand the exact spirit in which this is written, and the spirit in which it will be taken by the masses. Such a confession in the columns of the public press in any other country would be taken as the apology of some harmless idiot. Not so here, however. Impossible as it may seem, an Englishman will recognise it instantly as having a great deal more of the boastful than the apologetic, and two-thirds of the rising generation, on reading it, will mentally chronicle that unknown curiosity as "a fine fellow."

The sin, in its entirety, however, lies not so much in the fact of a vast number of individuals, whom accident has made independent of occupation as regards their living, devoting themselves with business-like energy to self-indulgence, as in the more than toleration, the semi-admiration, with which the workaday world, in its intervals of labour, from which the workaday world, in its intervals of labour, from which the prime minister to the agricultural labourer, looks on and cheers the barren feasts or the school-boy gambols of grown-up children. Physical superiority, in short, is the fashion in England, and the public will shout louder and longer at excellence in amusements, than they will at excellence in those qualities which help to advance their country, and the cause of civilization, and the good of men.

When we read, in the local paper, that at a public dinner in the town hall Sir John Sabretasch, K.C.B., occupied the

left of the chairman, and Mr. Reginald Redcoat, M.F.H., sat upon his right, no sense of the ridiculous is supposed to strike us in the unconscious but still seemingly apparent equality in importance at which these two siffices are rated. The one marks, perhaps, the successful leader of some campaign in which the honour of the nation and something more has been at stake; the other, the ownership of a pack of hounds, which are as often as not intrusted to the sole charge and management of a hired servant, who in turn, from the mere fact of his being connected with field sports, will be treated as an incomparably more important person than his brother, the thrifty tradesman, and will combine in the highest perfection all those offensive characteristics which so often distinguish the dependents of great establishments.

I think I am not wrong in saying that the title of M.F.H. would be more deeply respected, by one-half of the rising generation of England, than all the other letters indicative of military or intellectual distinction that her Majesty or her institutions could affix to a subject's name. Of course this is very droll,—no contemptuous epithet could be found strong enough to apply to it; but it is nevertheless a part of our social system; it has eaten into our lives and become a part of our traditions—so great is the human material we have to draw upon, so great our wealth, so great the vigour of the middle classes and the working portion of the upper classes. This monomania is powerless to arrest for a moment the stream of our national life and industry. It pervades only that quiet backwater which plays around with bats and balls and fishing-rods and guns, and which, by an odd paradox, calls itself "the world," and by the still stranger force of habit exacts the tribute of admiration and respect, and whenever possible of imitation, from the busy stream that turns the wheel that makes Great Britain what she is.—*Atlantic Monthly.*

LITERATURE FOR BOYS.

The old-fashioned stories which the unhappy boys of the last generation read have been succeeded by the manly and fascinating criminal novel. In the old story-books it was assumed that truthfulness, honesty and obedience to parents were virtues, and that the Christian religion was not wholly devoid of merit. If these views were not directly taught in the juvenile literature of our fathers, at all events they were never directly or indirectly attacked. Boys could learn nothing from their story-books except preposterous platitudes—nothing that was of any practical use, or that tended to develop in them manly and brilliant traits. No such complaint can be made of the dime and half-dime novels of the criminal school, which are now read by all our boys, either openly or secretly. In these delightful stories new forms of profanity and slang are taught in the most effective way. The pleasures of burglary and highway robbery, the manliness of gambling and fighting, and the heroism of successful lying, are set forth in what is regarded by youthful readers as glowing eloquence; while the great truths that all parents are tyrants, that all religious people are hypocrites, and that disobedience to fathers and teachers is obedience to the nobler instincts of juvenile nature, are sedulously taught. Such stories as these develop all that is manly and lawless in our boys, and teach them lessons that cannot fail to be of immense service to them in whatever criminal career they may adopt.

There are a few old-fashioned people who denounce the new juvenile literature in unsparing terms, but that nearly all fathers approve of it is self-evident. They know that their boys are reading novels illustrative of the excellence of crime, but they make no effort to suppress that sort of literature, as they certainly would do did they disapprove of it. Nothing would be simpler than to drive those novels out of existence. All that it would be necessary to do would be to "boycott" the newsdealers who keep them for sale. The truth evidently is that fathers either do not care what their boys read, or that they have no fault to find with "Jack Harkaway" and the "Boy Burglars." It cannot be that respectable gentlemen who dislike crime, profanity and vulgarity, wilfully refuse to know what their boys are reading, or weakly hope that by some happy chance their reading will do them no harm.—*W. L. Aiden, in Harper's Magazine for February.*

THE damage by floods in Mississippi and Arkansas will be very great, the shore between Memphis and Vicksburg on the Mississippi side, and the eastern shore of Arkansas, being more or less submerged. Many families have been driven from their homes, and a number of lives are reported lost.

DURING the winter, Rev. Dr. Somerville, the Scotch evangelist, has had successful meetings in Frankfort, Strasburg, Karlsruhe, Gernsbach and Baden-Baden, in Germany. The Germans have gathered large numbers to hear the truth from him, even though he has had to speak through an interpreter.

It is announced that Rev. L. D. Bevan, pastor of the Brick Presbyterian Church in New York, has received a call to the pulpit of a new Congregational church in Highbury, London. It is not many years since Mr. Bevan left London to take the position which he now holds.

THE Salvation Army has just taken the old Skating Rink at Regent-circus, London, at a rental of £1,000 a year. The building will be seated to hold 3,000 persons; and it will be opened by "an exhibition of trophies" in the shape of a gathering of ex-convicts, thieves, drunkards, roughs, and bad characters of both sexes who have been reclaimed by the Army. None but teetotalers in future may join the Salvation Army.

It is reported—that the Italian Minister of Public Instruction intends to propose to Parliament the reconstruction of the Pantheon in its original form, and that it shall be destined to contain the tombs of kings of Italy, just as the basilica of Superga, in Turin, contains those of the kings of Savoy. In the centre a statue of Victor Emmanuel would be erected, the expense, about five million francs, to be defrayed by an appropriation.

BRITISH AND FOREIGN ITEMS.

MR. SPURGEON'S church has now 5310 members. BRADLAUGH has again been expelled from the House of Commons.

GERMANY and Austria are strengthening their eastern fortresses.

THE new Eddystone Lighthouse was successfully lit for the first time February 3rd.

AUSTRIA is now the only country in Europe where aggressive Gospel work is forbidden.

OF the 150 students in the Freshman Class of Yale College, eighty are professing Christians.

GOUREPORA, India, has been partially destroyed by fire, the damage to property reaching \$600,000.

OF the 344 Unitarian churches in the United States, no fewer than 252 are without pastors or stated pulpit supply.

PRESIDENT WHITE says that he will put an end to hazing at Cornell University, even if he has to expel every class.

A SURVIVOR of the lost steamer "Bahama" was picked up by an incoming vessel, after he had been adrift on a raft for six days.

MR. JOHN B. GOUGH, the lecturer, whose health was much impaired, has almost entirely recovered, and will soon continue his work.

EIGHT persons have been indicted at Vienna for criminal negligence in connection with the Ring Theatre fire. The trial will begin in May.

LIEUTENANT HARBUR and Master Schultze have left St. Petersburg for Irkutsk, on their way to search for the "Jeannette" crew.

PARIS has now ninety-two Sunday schools, with 7,400 scholars, who are taught by 819 teachers. This shows a gain of six schools for the year 1881.

SOME of the American Presbyterians propose changing the Week of Prayer, and the first week in Lent is suggested instead of the first week in the New Year.

The Roman Catholic bishop of Hong Kong says that the Roman Catholic Mission there took 400,000 Chinese children last year to bring up in the faith of their Church.

WIDESPREAD and serious damage and interruption of travel are resulting from the western freshets. The Ohio River at Cincinnati has not been so high since 1847.

PRINCE PRISDANG, a half-brother of the King of Siam, is on his way to America, having been sent by the king to effect treaties with the United States and European nations.

THE Presbyterian churches of Chicago have appointed committees to confer with other churches, "with a view to closing theatres on Sunday and putting a stop to indecent performances."

It is stated that a Unitarian church in one of the Western States of America has decided that hereafter it will celebrate the Lord's Supper by merely exposing bread and wine in the sight of the audience.

THE house of Rev. R. M. Cole, of the American Board at Erzeroum, Turkey, was burned lately, with all his goods, library, and an Estey organ, while he and Mrs. Cole were absent at Nicomedia.

ON the night of Washington's birthday every gambling saloon in Chicago was closed, for the first time in the history of the city. Its police have now demonstrated that all that is wanted is the will.

MRS. ELIZABETH T. WESTON, of Greenfield, N.H., celebrated her 104th birthday, February 15th. She has had over fifty grandchildren, many great-grandchildren, and three great-great-grandchildren.

A PERMANENT apparatus has been laid down outside the North Harbour of Peterhead, on the northern coast of Scotland, for throwing oil on the stormy waves, so as to make the entrance safe in all weathers.

DR. OSWALD DYKES' church in Regent square, London, raised £9,500 during the past year, of which sum only £1,600 was spent on congregational purposes, the remainder being applied to educational, charitable and evangelistic agencies.

THE Egyptian Ministers have decided upon the total abolition of slavery, and to enforce it Kader Pasha has been appointed Governor of Soudan, and a special department will be created at Cairo. Instructions in regard to the slave trade are in preparation.

REV. DR. J. P. NEWMAN, lately called to the Madison Avenue Congregational Church of New York, announced to his people that he should make his pastoral visits in the evening instead of in the afternoon, so that he might find the men at home as well as the women.

SINCE Nonconformists were admitted to compete at the English universities twenty-two years ago, the distinction of Senior Wrangler has fallen to Nonconformists fifteen times, and to Churchmen seven times. The honour falls this year to the son of a Congregational deacon in Bath.

THERE has been a division in the camp of the Salvation Army, and the result is a Hallelujah Army in Ireland, with "General" Gault for its leader. It has a footing in seven or eight towns. Its headquarters are in Ballymena, and it issues a weekly paper.

CHICAGO has a larger Hebrew population than any other city of equal numbers in the world. There are fifteen synagogues in the city, which have an average attendance of over 1,300 each, making in the aggregate about 20,000 Israelites who take part in religious services.

BIRTHDAY envelopes are given to all the congregation, old and young, in the Second Street Presbyterian Church of Troy, N.Y., in the hope that they will be returned with enclosures of money as the birthdays come round. The sums range from 10 cents to \$40, and have aggregated \$500 in two years for the support of a female missionary in Mexico.

BOOKS AND MAGAZINES.

THE ATLANTIC MONTHLY. (Boston. Houghton, Mifflin & Co.)—Well-known writers in poetry and prose are out in force in the March number of the "Atlantic."

THE CENTURY MAGAZINE and **ST. NICHOLAS.** (New York: Century Publishing Co.)—The March issue of these well-known publications will be found, as usual, well fitted for the entertainment, instruction and intellectual training of young and old.

CANADA SCHOOL JOURNAL. (Toronto. W. J. Gage & Co.)—It is stated that the circulation of this very useful teachers' magazine last year was nearly 5,000, and that it is constantly increasing. It ought to have that number of subscribers in this Province alone.

THE HOMILETIC MAGAZINE. (London. Kegan Paul, Trench & Co.; New York: A. D. F. Randolph & Co.)—This magazine, formerly "The Homiletic Quarterly," is now published monthly. Both the homiletic and expository sections in the February number are rich in suggestive matter, and well worthy of attention.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto. C. E. M. Publishing Co.)—Teachers will find the practical work in the February number of the "Educational Monthly" of very great value, and the various articles on live educational topics may well attract the attention even of non-professional readers.

THE ORIENTAL CASKET. (Philadelphia: L. Lum Smith.)—This is a monthly publication of sixteen large pages, in a richly-designed cover. It aims at excellence in literary polish and artistic finish. Among the contents fiction predominates, but there are some well-written scientific and historical papers. The editor is Mr. Emerson Bennett, already known as a story writer.

EMPIRICAL PSYCHOLOGY; or, The Science of Mind from Experience. By Laurens P. Hickok, DD., LL. D. (Boston: Ginn, Heath & Co.)—In this volume we have a revised edition of a class book already in extensive use. Giving a clear, comprehensive, and compact presentation of mental science, it is to the professional student an excellent First Book of Psychology. Non-professional readers also, exposed as they are at present to the arrogant claims and undue self-assertion of physical science, would find a wholesome corrective in the perusal of such works as this.

PAUL MORRIS. By Mary C. Miller. (Philadelphia. Presbyterian Board of Publication; Toronto: N. Ure & Co. Price \$1.25)—This volume is No. 2 of the "Arnold-Family Series," in which solid doctrinal teachings, based on the Shorter Catechism, are combined with interesting information regarding some mission field. In the first volume the field introduced to the reader was China, and in the present one a no less interesting field, that of India, is brought to the front. No 3. of the series (price \$1) is also on our table. Its title is "Uncle Gilbert," and the mission field presented in it is Japan.

A PLAIN TALK ABOUT THE THEATRE. With "Plainer Talks" Appended. By Rev. Herrick Johnson, D.D. (Chicago: F. H. Revell.)—Instead of writing an extended notice of this book, we refer our readers to an editorial on "The Theatre in Chicago," in our issue of the 10th ult. Those who read that article would, no doubt, wish to be possessed of the full text of Dr. Johnson's utterances on the subject, and such a desire is opportunely met by the neat volume now before us. We are glad to see the "Plain Talk" and "Plainer Talks" in a permanent form, and hope the book will have a large sale.

SWISS LETTERS. By Frances Ridley Havergal. (New York: A. D. F. Randolph & Co.)—This is a collection of letters written by the late Miss Havergal to her young relatives in England, while she was in Switzerland. Though from an invalid, they are written in a cheerful spirit, abounding in those little touches of playfulness which are so pleasing when under the control of intellect, good taste and religious principle. The volume also contains several poems composed among the Alps. Those who know Miss Havergal as an author, have in this book something very like an opportunity of making her acquaintance as a woman, and their admiration of her character will not be in any way diminished by its perusal.

MINISTERS AND CHURCHES.

KNOX CHURCH and site, Winnipeg, have been sold for \$126,100.

THE Rev. R. P. McKay, of Scarborough, has declined the call to Cobourg.

A SOCIAL recently held by the Presbyterians of Rousseau added \$50 to the funds of the congregation.

THE Sabbath School children of Knox Church, Beaverton, enjoyed their annual entertainment on the 22nd ult.

THE young men of Knox Church, Ripley, presented the Rev. A. Sutherland with a handsome pony, harness and cutter.

THE Halifax papers announce that the Rev. W. Scott Whittier has accepted the call to Chalmers Church in that city.

THE annual soiree of St. Andrew's Church, Almonte, yielded about \$100, which goes towards replenishing the Sabbath school library.

REV. CHAS. A. TANNER, lately of Sherbrooke, Que., has received a call from the congregation of St. Andrew's Church, Scarborough.

THE Rev. J. G. Stuart, B.A., of Balderson and Drummond, has received six months' leave of absence from the Presbytery on account of ill-health.

MR. JAMES REID, B.A., who is now pursuing his studies in Edinburgh, Scotland, has been called to become assistant pastor to Dr. Wight of Bay City, Michigan.

THE Rev. A. McLean, of Blyth, one day last week received from the post-office a registered letter containing the sum of \$122—a present from the ladies of his congregation.

THE Abingdon congregation held a tea meeting on the 7th of February. Mr. James Asher presided, and addresses were given by Mr. Thomas Shaw, Rev. W. D. Rees, pastor of the congregation, and Rev. J. H. Kennedy, of Tapleystown.

ONE evening in January the Rev. James Cameron, M.A., of Millbrook and Centreville, was surprised by two ladies of the Centreville congregation calling and leaving a valuable fur coat, accompanied by an address expressive of appreciation on the part of that section of his charge.—COM.

THE annual tea-meeting of Widder street Presbyterian church, St. Mary's, took place on the 13th ult. A lecture on "The Pulpit and the Pew," by the Rev. John Smith, of Erskine Church, Toronto, was well received. On the following evening the Sabbath school children enjoyed an entertainment specially provided for them.

AT the annual soiree of the Hanover Presbyterian congregation, Rev. W. S. Ball, of Guelph, gave an address on "The Church and its Responsibilities." Music was furnished by the choir, aided by a very fine organ which had just been presented to the Hanover congregation by the congregation of St. James Square Church, Toronto.

THE Bear Brook manse was the scene of a very large gathering of the members of the Presbyterian church there and their friends, on the evening of the 24th ult. A long and very interesting programme was carried out. The objects of the gathering were, first, to have a pleasant time together, and secondly, to raise a little towards wiping off the debt from the new church. Both objects were accomplished. \$36 was the amount realized.

AT St. Andrew's, Quebec, the annual meeting of the congregation was held on the 15th ult. Encouraging reports were read, and it was agreed unanimously, on motion of the treasurer, Mr. W. Huntington, that the yearly stipend of the minister, the Rev. D. Patterson, M.A., should be increased by \$100; after which the Rev. John Nichols, of Montreal, delivered an eloquent lecture on Dr. Norman McLeod, for which he received a hearty vote of thanks.

AT the last meeting of the Presbytery of Barrie, the Rev. R. Moodie was appointed joint moderator of the Session of the Orillia Presbyterian Church, the state of the Rev. J. Gray's health being such that he intends being away during the summer. His voice, too, fails at times, rendering it impossible for him to speak in public. Our readers will regret to read that Mr. Gray's health is not improved as yet; but it is hoped a season of complete rest will do much to restore it.

FROM the printed annual report of the Erskine Church, Toronto, the receipts from all sources and for all purposes for the year 1881 appear to be \$6,049.33. The amount devoted to missionary and benevolent objects by the congregation and Sabbath school was \$454.50. The principal of the debt incurred by the building of the new church is being reduced at the rate of \$1,000 per annum. In the course of the present year a new library is to be purchased for the Sabbath school at an expense of \$200.

FREE ST. JOHN'S CHURCH, Walkerton, held its annual meeting on the 16th ult. Reports showed that nearly \$1,600 had been raised during the year for congregational purposes, about \$52 for the schemes of the Church, and \$56 for Sabbath school purposes, including missions, with nearly \$20 for the church library. It was heartily resolved that a subscription be taken up in the summer to remove a part of the debt upon the church. It was also agreed in a very kindly way that an addition be made this year to the stipend of the Rev. R. C. Moffat.

SABBATH school anniversary services were held in Caven Church, Bolton, on the 12th ult., when the Rev. D. Camelon, of Vaughan, preached an interesting sermon to the young. On the Monday evening following a tea-meeting was held. The pastor, Rev. P. Nicol, presided, and Rev. A. Gilray, of College street Presbyterian Church, Toronto, delivered a lecture on "Rome and the Catacombs." The scholars presented Mr. Smith, the superintendent, with a beautiful silver pitcher, accompanied by a warm address, to which Mr. Smith made a suitable reply.

THE following figures are from the annual report of St. Matthew's Church, Halifax, Nova Scotia:—Communion roll, 368. Added during the year, 32; removed 25; scholars in Sabbath School 289, teachers 39, contributions to the schemes of the Church, \$1,250. There are about 300 families connected with the congregation. Expenditure in all \$3,894; receipts by voluntary contributions \$2,784; the balance comes from other sources. The session granted over \$200 to the poor; and there is a benevolent society besides. The congregation contributed \$128 for the running expenses of the Sabbath school, and \$100 to enlarge the library. The scholars raised \$200 for missions.

THE annual meeting of the Orillia Presbyterian church was held on the 15th ult., Rev. J. Gray, pastor emeritus, in the chair. The total amount raised by the congregation for all purposes, as shown by the reports, was \$2,920.81. Of this amount \$284.51 was devoted to the schemes of the Church, besides \$289 towards the endowment of Queen's College, \$50 to Knox College Library Fund, and about \$100 to Beggsboro' church. The Sabbath school was described as in a prosperous condition, the number of scholars, including Bible class, being 260, and the number of teachers twenty-five. Steps were taken to erect a suitable building for the infant class in the course of the present year.

THE annual meeting of the Presbyterian congregation at Uxbridge was held on Monday evening, 13th ult. The treasurer, in presenting his report, congratulated the congregation on the prosperous state of the finances. The receipts during the year were \$1,559. Contributed to schemes of Church—Home Missions, \$55; Foreign Missions, \$133; College Fund, \$26; French Evangelization, \$25; Aged and Infirm Ministers' Fund, \$10; Assembly, Synod and Presbytery, \$22. After meeting all liabilities, there was found to be on hand a balance of \$225. Great satisfaction was expressed at the marked increase in the liberality of the congregation, being nearly 100 per cent. since the separation from Larkdale.—COM.

THE following figures are from the printed annual report of Erskine Church, Montreal: Ordinary revenue, \$5,908.34; Building Fund, \$2,340.97; Missionary Society, \$3,373.57; Chalmers Church debt, \$1,455.50; Theological chair, \$495; Ordinary Fund College, \$350; Juvenile Missionary Society, \$335; Rev. J. W. McKenzie Mission, \$220; Dorcas, Ladies' Benevolence, Poor Fund, etc., \$671; total contributions, \$15,149.38. Of this amount \$8,249.31 was for congregational purposes, and \$6,900.07 for missionary and benevolent objects. The above statement does not include subscriptions to the hospitals, the Young Men's Christian Association, the Bible Society, etc., etc. It is strictly confined to money raised in the congregation for congregational purposes, and for the missionary and benevolent schemes of the Presbyterian Church in Canada.

THE manse at Claude was the scene of a very large gathering on Monday evening, the 27th ult. The Sabbath school and its friends in the congregation had assembled to bid goodbye to Mr. John Graham, for the past five years the efficient and beloved superintendent of the school, and who is now leaving the locality. Mr. Graham was presented with an address, accompanied by a handsome walnut secretary and office chair, as well as an enclosure of \$20. Mr. Graham replied to the address in suitable terms. After a few words from Messrs. John Clark, John Smith, Dr. Robinson, M.P.P., David Graham, and the pastor, Rev. R. D. Fraser, an exceedingly pleasant social evening was spent. The school is reported at the close of 1881 as having 155 on the roll, with an average of eighty-two, and twelve teachers and officers; and as having contributed during the year \$37 to the schemes of the Church.

THE annual social reunion of the congregation of Chalmers Church, Richmond, P.Q., took place in the town hall of that village on the 7th ult. A large number of persons were present, not only from the congregation, but also from the other congregations of the place. Refreshments were served between six and eight o'clock p.m., and these hours were spent in most pleasant social intercourse. At eight o'clock the chair was taken by the pastor, the Rev. F. M. Dewey, B.A., who, in a few words, extended a cordial welcome to all present. Vocal and instrumental music by local amateurs formed part of the programme, and was highly appreciated by all. The great attraction of the evening, however, was the presence of the Rev. J. S. Black, of Erskine Church, Montreal. He kindly consented to be present and deliver his lecture on "Crotchets and Fallacies," and for nearly an hour and a half delighted his audience by his humorous eloquence and most successful dealing with many of the crotchets and fallacies of the day. The lecture was of very high merit, and proved most entertaining and profitable to all who had the privilege of hearing it. After passing a most hearty vote of thanks to the lecturer, the meeting was closed with the National Anthem.—COM.

PRESBYTERY OF LANARK AND RENFREW.—The regular quarterly meeting of this Presbytery was held in Zion Church, Carleton Place, on Tuesday and Wednesday, February 28th and March 1st. There was a large attendance. The meeting being constituted, the Rev. Robert Campbell, M.A., of Renfrew, was elected Moderator for the ensuing six months, and took the chair. The following are the principal items of business of public interest: The Home Mission report was given in by the convener, and arrangements made for the Mission fields for the summer months. Very great progress has been made in the consolidation of the Mission work of the Presbytery, and in getting either ministers or ordained missionaries settled in various parts of it. Conveners of missionary deputations reported, and upon the whole the reports were favourable, interest in the missionary meetings being well sustained as a rule, and in a number of cases being on the increase. In the evening reports were presented on Sabbath Schools, the State of Religion and on Temperance, and a brief but interesting conference was held upon the first two subjects, Temperance to be taken up more fully at next meeting. Seven ministerial commissioners and seven elders were appointed to attend the General Assembly. The four ministers appointed from the roll were Rev. Messrs. Mylne, Mackenzie, McKillop and M. H. Scott. Messrs. Crombie, Campbell, and McGillivray were elected by ballot. A number of names were proposed for the Moderatorship, that of the Rev. K. McLennan, of Charlottetown, P. E. Island, finally receiving the majority of votes, who accordingly became the nominee of the Presbytery. A letter and accompanying medical certificate were read from the Rev. Dr. Mann, Pakenham, requesting the Presbytery, on account of a severe illness with which he had been visited, to ask leave from the General Assembly for him to retire from the active duties of the ministry. This request was granted, with the expression of the heartfelt sympathy of the Presbytery for their aged father. A similar letter was read from the Rev. Mr. Stuart, of Balderson, asking leave of absence for three months, on account of ill-health. This was at once granted, with an expression of sympathy with the brother whose work had been so hopefully begun, the Presbytery agreeing to supply his pulpit during his absence. Messrs.

Stewart and Robertson, students, were examined with a view to asking leave of the Synod, should they also pass their College examinations, to take them on trial for license. An interesting and new feature in the meeting on this occasion was the Presbytery dining together at the principal hotel, when a very pleasant social hour was spent in company. There next meeting of the court will be held in the same place, Zion Church, Carleton Place, on Tuesday, May 23d.—COM.

ACKNOWLEDGMENTS.—Professor McLaren begs to acknowledge, on behalf of the Alumni Association, the following sums for the Library Fund of Knox College: "A Friend not an Alumnus," Mono Mills, \$10; Rev. J. M. King, Toronto, \$20, Rev. D. M. Beattie \$10; M. O. Avonton, Ontario, \$5, Rev. Robert Leask, St. Helen's, \$10.

ACKNOWLEDGMENTS.—The following sums were received in December and January last for the benefit of Mr. Sieveright's church, Prince Albert, N.-W. T.: St. Andrew's Church, London, \$79; St. Andrew's Church, Toronto, \$81; Ladies' Association of Melville Church, Fergus, \$20; total, \$180. This amount was forwarded to Professor Hart at Winnipeg, and it is probably by this time in the hands of Mr. Sieveright.—D. J. MACDONNELL.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

March 19, 1882. } POWER OVER DISEASE AND DEATH. } Mark 5: 21-43.

GOLDEN TEXT.—"Be not afraid, only believe." v. 36.

TIME.—Following the events of the last lesson; likely evening of same day, after the return across the lake.

PLACE.—Capernaum.

PARALLEL.—Mat. 9: 18-26; Luke 8: 41-56.

HINTS TO TEACHERS.

Dangers.—You have a lesson of twenty-three verses in the two incidents—each full of instruction, and either of which will more than fill your hour of teaching. While not entirely passing over either, so that you may keep the connection of the narrative, choose which of the miracles shall have special attention, and keep to it. It is better to teach a portion thoroughly, than the whole imperfectly. We notice a tendency in the writers of some "notes" to be wise above what is written, in their comments. Avoid this—keep to your narrative. Avoid also, especially in younger classes, too much critical rendering. We give what we think needful for proper understanding, but even that may be done without in teaching the youngest. Seize leading points; be plain, practical.

Notes and Comments.—Vrs. 21, 22. Matthew places this during conversation with Baptist's disciples (Lesson V) in Matthew's house. "Ruler," chief local Rabbi—Crispus at Corinth—Acts 18: 5. "Jairus:" *Alford* says pronounced *Jairus*; "fell:" not adoration, but homage—a great thing this for such a man to give to Christ. The giving of names and all circumstances—not the act of a fictitious writer—this could doubtless be verified when Mark wrote.

Ver 23 "Besought:" with earnest entreaty, using many words; "little daughter:" a phrase of love—Luke 8: 42; "one only daughter—twelve years of age," "at the point of death:" here was faith, to leave his dying child; "lay thy hands," yet not the faith of the centurion, who believed in Christ's power without His presence.

Ver. 24 "Jesus went." He did not refuse the request of this Jew, nor of the Roman soldier—He rejected none, not even His enemies—Prov. 25: 21; "thronged," a strong word denoting suffocation, stifling.

Vrs. 25-29. "A woman," ceremonially unclean, shut out from synagogue worship; "twelve years," just the time that Jairus' daughter had been the light of his house. Widely separated, they meet at the feet of Jesus. "Had suffered:" Luke, himself a physician, confirms this. She would receive little care, for she was a woman and unclean. See her, sick, friendless—in poverty. She had heard of Jesus too—she cannot if she would tell the long, sad story; so she thinks "if I may touch," she touches and is healed; "in the press," the crowd; "his garment," Matthew says "the hem," Luke "border" "of his garment," same Greek word,—lit. the fringe or tassel which the Jews wore at each corner of their garments—see Numbers 15: 37-41; "if I may"—a real, living faith; although she had a very low idea of Christ's working, she had the superstitious reverence of the Jews for the magic fringe. Christ forgave that for what lay underneath it; then "straightway," immediately, she was healed.

Ver 30 "Jesus—knowing" the healing was by His will, not by any magic in His garment. She thought to get good secretly Christ would show her there must be confession of Him. He knew "who touched"—it was for her He asked.

Ver. 31. "His disciples." Peter was the spokesman Luke 8: 45.

Vrs. 32-34. "Fearing:" his anger and rebuke, for she, unclean, had touched Him, "told Him all," now she makes her public testimony to His power. "Daughter:" the only occasion, so far as we know, when Christ thus addressed

any one, "thy faith:" she had not thought about that, "go in," lit. "into peace," let that be thy portion.

Ver. 35. All this time Jairus stands waiting. "Why troubled?" they knew little of Christ—the idea is that now it is useless. "The master:" lit. the Rabbi, teacher, might have healed the sickness, but they never supposed that He could raise the dead.

Ver 36 "Jesus, not heeding," or as in margin in "over-hearing," so Rev. "Be not afraid," all hope is not gone; "only believe," Luke adds, "and she shall be made whole," as the woman in the miracle Jairus had just witnessed.

Ver. 37. "Suffered no man." Why? likely to prevent the too much missing abroad of the miracle. "John, brother of James," was evidently best known when this gospel was written, probably not many years after his martyrdom.

Ver 38. A picture of oriental mourning, loud, demonstrative, often paid for. Matthew adds, "the minstrels."

Ver. 39. "Not dead:" to Him. He could awake her as easily as they could a sleeper. Sleep is a common image of death, to be awakened by Christ. (John 5: 28)

Ver. 40. "Laughed." Why? (Luke 8: 53.) But our modern unbelievers know better than those who were present. "Put all out." Then there were present only the three members of the family and three disciples with the Master.

Ver. 41. "By the hand." In the other recorded cases of raising the dead, Christ did not touch. "Talitha"—more tender than "Damsel;" we have no exact expressive word. "Arise:" the voice of authority.

Ver. 42. "Straightway:" immediately, no delay; Mark's favourite word again. "Walked:" so that the miracle was placed beyond all doubt. The statement is special to Mark.

Ver. 43. "Charged them:" the time for making known His miracles in this region had not yet come, yet He never forbade that men should know of His doctrine. "To eat:" to strengthen life, and prove that she was no spirit.

What and How to Teach.—Topical analysis: (1) The healing of the woman, 25-34; (2) the raising of the maiden, 22-24; 35-43. There are two remarkable miracles in this lesson. If you teach both, it will be well to point out in what they are alike and in what they differ. In both faith is the mighty impelling power bringing to Jesus. The woman said, "If I may touch but His clothes;" the ruler said, "Come, and she shall live." Neither doubted the power of Christ, nor the will. Both were tried: the woman had difficulty in getting to Jesus; the ruler endured the agony of delay, which, for aught he knew, might be fatal to his hopes, while the conversation following the first miracle took place. This synagogue ruler and this parper woman met together on the common ground of need and helplessness, and together found mercy; so we must teach that Christ, the same "to-day" as in that far back "yesterday," sends no humble, believing suppliant empty away. In both the miracles Jesus rises above the mere ceremonial. Defiled by the touch, and defiled by touching, He never alludes to either; for just as no sin can rest on the crystal surface of heaven, so no defilement could cling to Him.

On the first topic show that, like all other miracles of Jesus, this was one of the reality of which there could be no doubt. She had suffered twelve years; she never doubted the reality of her plague; she had spent all that she had and was nothing better. Show how that through all the miracles there is one idea prominent—faith. If we go to Jesus as a Teacher, He points us to the Sermon on the Mount, and closes all by saying, "Be ye therefore perfect, as your Father which is in heaven is perfect;" but if we go to Him with our sins and sorrows, feeling our need of a Saviour, He will reveal Himself, and to our weakness will say, "Go in peace." What distinguishes this miracle from others performed by Christ is the fact that it was without word or action of His. In one sense it was a stolen miracle. Yet it was with His knowledge and by His permission. So "the kingdom of heaven suffereth violence," etc. (Matt. 11: 12) Show, further, that Christ forgives ignorance where the heart is right. Evidently this woman thought that there was something magical about His clothes. Her faith was superior to her reason, and Christ accepted that.

On the second topic, picture the home into which sickness had come, and where death stood ready to follow; this a public sorrow, the other a secret one; the action of the father, his love for his child so great, and his confidence in the power of Jesus so full, that, Jew, and ruler of the synagogue as he was, he would brave the ridicule and contempt of his neighbours by going for help where he could get it. Apply this, there is One can help now in every time of need. Apply it not only to your scholars, but to yourself. These little ones gathered around you need a Saviour; will you not tell Je us of them and ask Him to save them? Show the *humility* as well as the *earnestness* of Jairus; he "fell at His feet and besought Him greatly." Point out the test of his faith—to stand by, wait, submit, to be told of his daughter's death—and show how, finally, after the trial of delay and the hopelessness of friends, his faith received its reward. The whole story has many lessons. A few are below:

Incidental Lessons.—That, especially in times of suffering or sorrow, we should go to Jesus.

That no difficulties, pride or shame, should keep us away.

That Jesus accepts the faith of even the ignorant and erring.

That when Jesus has blessed us we should confess Him.

That He can delay and yet save.

That Christ twice yielded the point to death (Lazarus), that He might conquer the conqueror.

That sleep and death are one and the same to Him who is Lord of all.

That Christ's miracles of mercy were all complete and perfect.

Main Lessons.—It is Jesus alone who can give healing to our sins and resurrection to our spiritual life. (Chap. 2: 5-10; Luke 7: 47, 48; John 10: 10, Eph. 5: 14; 1 John 5: 12.)

Faith, the link between our emptiness and God's fullness, secures the blessing. (Acts 10: 43; 16: 31; John 20: 31; Gal. 2: 20.)

OUR YOUNG FOLKS.

THE EXPERIENCES OF A TOWN SPARROW.

The Sparrow sat on the chimney top
And wagged his little tail,
He ducked his head and wiped his bill,
Then through the air did sail.

A merry sight it was to see
Him fold his ready wing,
And cock his eye, as who should say,
'Tis pity I can't sing.

For I have much that I would tell
Were gift of story mine;
I light on window sills, and watch
The good folks while they dine.

But I,—my dinner waits for me
On roof and street and square;
No man-servant, no maid-servant,
For me repast prepare.

I always have good appetite,
And eat with relish rare;
Because I very active am,
And love the open air.

'Tis little wonder that I'm wise,
With wandering up and down,
And flying here and flying there,
In all parts of the town.

The sights I see are often sad,
And often they are funny,
But one thing I much wonder at,
The love of men for money.

For me gold coin and silver white,
Were little worth, I know,
And often, I'm inclined to think,
Men value them for show.

And that the happiness they bring,
Lies mostly in the name;
For happiness, to rich and poor,
In measure comes the same.

PROMISING.

"How obliging Ed. Dayton is," said Martin Wells to Will Buchanan one day when they left the school-house together. "He says he will lend me any book he has, and he has so many nice ones. He promised to bring me 'Carlina' to-morrow. I never could finish it, because I didn't get the magazine."

"Oh, yes, he's very good about making promises!" said Will, dryly.

"And he said he'd get me a ticket to the Mercantile, or speak to his father—he's one of the managers. There's some arrangement by which they give tickets to a certain number of boys. Wasn't it kind of him?"

Martin was a stranger in a strange place, with little money to spend, and Ed. Dayton's pleasant words and obliging offers had made a strong impression upon a mind naturally sensitive and grateful.

"Oh, certainly, very kind of him," said Will, who knew pretty well the nature of Ed. Dayton's promises, but would not prejudice a stranger against a school-mate.

"So different from John Fitz Adam," continued Martin, "I wanted to see Atkinson's 'Siberia,' and I knew he had it, and I did venture to ask him to let me take it this week, and all he said was he 'couldn't promise.' It's the first time I ever asked a favour of any one in this school," said Martin proudly.

I guess it will be the last."

"It's not like John to be stingy," said Will—and then the boys parted.

The next morning Ed. Dayton had forgotten to bring 'Carlina,' and then when Martin, two days after, ventured to remind him of his promise, he said that the book was his sister's, and that she didn't like to lend her books.

Seeing the state of the case, Martin said nothing about the library ticket, of which he heard nothing more, to his very great disappointment, for he dearly loved books.

He was going home Friday night, feeling rather tired, home sick and lonesome, when John Fitz Adam came running after him with a book in his hand. "Here's Atkinson," he said, out of breath, "I couldn't promise it the other day, because I didn't know whether father wanted to send it away to grandma or not, and it was lent to my cousins, but it came home last night, so it's at your service, and keep it as long as you like."

"Oh, thank you!" said Martin, brightening, and regretting his hasty judgment of John; "I'm sure you are very good," and then the boys parted, and presently Martin was joined by Ed. Dayton.

"I think Fitz Adam is a regular mean fellow," said Ed. "I just asked him this morning to look out some references for me in some books I know he has at home, and he wouldn't promise to do it, because he said he thought his father wanted him this evening. I'd like to see the time when I couldn't promise to oblige a friend."

"And I'd like to see the time when you'd keep your promise," thought Martin. "It people always keep their promises, they are generally rather careful how they make engagements. It don't cost any one much to promise, who never performs."

"GIRLS, HELP FATHER."

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down her bright crochet-work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you can, Lucy," he said, reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best days, and it does not grow any easier since I have put on spectacles."

Very patiently did the helpful daughter plod through the long lines of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cozily in his easy-chair enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "Thank you, daughter, a thousand times!" took away all sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor every one that would be willing if able," said Mr. Wilber, which last was a sad

truth. How many daughters might be of use to their fathers in this and many other ways who never think of lightening a care or labour! If asked to perform some little service, it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim to gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.

LITTLE BY LITTLE.

If you are gaining a little every day be contented. Are your expenses less than your income, so that, though it be little, you are constantly accumulating and growing richer and richer every day? Be contented; so far as concerns money you are doing well.

Are you gaining knowledge every day? Though it be little by little, the aggregate accumulation, where no day is permitted to pass without adding something to the stock, will be surprising to yourself.

Solomon did not become the wisest man in the world in a minute. Little by little—never omitting to learn something even for a single day—always reading, studying a little between the time of rising in the morning and laying down at night; this is the way to accumulate a full store-house of knowledge.

Finally, are you daily improving in character? Do not be discouraged because it is little by little. The best men fall short of what they would wish to be. It is something, it is much, if you keep good resolutions better to-day than you did yesterday, better this week than you did last, better this year than you did last year. Strive to be perfect, but do not become downhearted as long as you are approaching nearer to the high standard at which you aim.

Little by little, fortunes are accumulated; little by little, knowledge is gained; little by little, character and reputation are achieved.

THE MILL TO THE STREAM.

"I notice," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."

"Certainly," clacked the mill; "what am I for but to grind? and so long as I work what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honour is not in doing fine work, but in performing any that comes as well as I can."

That is just what boys and girls ought to do—do whatever comes in their way as well as possible, and those who act so are sure to get along nicely.

PETER the Great, Emperor of Russia, was one day in a sailing boat, when he became so angry with one of his companions that he seized him with the intention of throwing him overboard. "You may drown me," said his subject, "but your history will tell of it." The reminder was effectual, and the Emperor pardoned the man.

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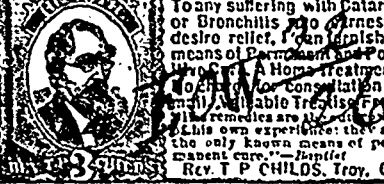
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MEETINGS OF PRESBYTERY

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 4th of April, at eleven a.m. CHATHAM.—At Ridgetown, on the 21st of March, at half-past seven p.m.

WHITBY.—In Ottawa, on the 18th of April, at eleven a.m.

PETERBORO.—In St. Paul's Church, Peterboro, on the 21st of March, at two p.m.

SAGUENAY.—In Knox Church, Mount Forest, on Tuesday, the 14th March, 1882, at eleven a.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, March 21st, 1882, at three p.m.

SARNIA.—In St. Andrew's Church, Sarnia, on the last Tuesday of March, at two p.m. Elders' commissions will be called for at this meeting.

MAITLAND.—At Wingham, on Tuesday, the 21st of March, at one p.m.

BARRIE.—At Barrie, on Tuesday, 21st of March, at eleven a.m.

HEWITT.—In Willis Church, Clinton, on the second Tuesday of March, at ten a.m.

STUART.—In Knox Church, Stratford, on the 14th March, at ten a.m.

GLENGARRY.—A quarterly meeting of the Presbytery of Glengarry will be held at Lancaster on the 14th day of March, at two p.m.

LONDON.—The Presbytery of London will meet in St. Presbyterian Church, London, on the 14th March, at a p.m. Remits of Assembly will be discussed and Elders' Commissions called for.

HAMILTON.—In Central Church, Hamilton, on Tuesday, March 21st, at ten a.m. Session Records should be reviewed.

LAWSON AND REYNOLDS.—In Zion Church, Carleton Place, on Tuesday, May 23rd.

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At the residence of the bride's father on March 1st, by the Rev. S. W. Fisher, brother in law of the bride, Mr. James Douglas, of Turtle Mountain, Manitoba, to Miss Sarah, fifth daughter of Alexander Ingram, of Hay, Ontario.

At the residence of the bride's parents, Midland, on the 2nd inst., by the Rev. David James, Miss Sarah Jane Stothart, to Mr. William Trew, of the township of Hope, Durham county, Ontario.

MEETING OF HOME MISSION COMMITTEE.

The Home Mission Committee, Western District, will meet in St. Andrew's Church, Toronto, on Tuesday, 28th of March, at 11 a.m. Claims for the current six months, ending 1st March should be sent to the Convener or to the Secretary one week before the day of meeting.

W. COCHRANE, D. D., Convener. R. H. WARDEN, Secretary.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in KNOX CHURCH, INGERSOLL, ON

Monday evening, 10th April, at 7 1/2 p.m.

Rolls of Presbyteries changes in the roll since last Meeting of Synod—and all papers or presentations to the Synod, should be in the hands of the Clerk at least one week before the date of the meeting. The Business Committee will meet in the Vestry of Knox Church, in the afternoon at 3 o'clock.

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