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be needed), seven or eight cupfuls of flour,  
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**FRIED POTATOES.**—Peel them and boil in  
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are soft. Beat one egg, and have ready  
some fine cracker crumbs; roll the potato in  
the egg, and then in the cracker, and fry in  
butter until a light brown, turning frequently  
that the colour may be uniform; or the pota-  
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with a biscuit-cutter, grease the top with  
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# THE CANADA PRESBYTERIAN.

VOL 15.

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## Notes of the Week.

CANADIANS will probably have an opportunity of hearing the last evangelist who has achieved distinction. A conference of Toronto ministers has resolved to secure a visit from Rev. Sam Jones. His crisp sayings and direct, yet not unkindly, home thrusts awaken general interest and many who would not be influenced by the same truths spoken by others will listen with eagerness to the quaint utterances of the Southern revivalist.

THE movement against Sunday newspapers in the United States is acquiring strength and force. In Cleveland the ministers of Evangelical Churches have resolved that on Sabbath, 2nd May, the injurious influence of Sunday papers should be explained to the congregations. The Protestant clergyman of Rhode Island, to the number of 182, have signed and published a declaration that the publication of Sunday newspapers is a hindrance to the proper observance of the Sabbath, and calling the attention of all Christians to the detrimental tendencies of their publication and sale.

WELL-TIMED efforts are being made to prevent the sale of intoxicating liquors on the Toronto Island. As this is a pleasant and largely-frequented summer resort, easy of access to the citizens, it is generally felt that the sale of liquor would affect it injuriously. A number of families select the Island as their place of summer residence. Women and children visit it in large numbers; it is therefore very undesirable that the scenes customary at pleasure resorts where liquor is sold should be possible. Urgent representations have been made to the proper commissioners against granting licenses. It is hoped that they will have the courage to forbid the sale of liquor on the Island.

THE *Interior* says: A bill has passed the French Chambers, and will be, if it is not already, a law, expelling priests and nuns from the public schools. A halting provision of the bill is that five years is given in which to effect the change. A distinguished French prelate says that this is because a large majority of the French are atheists. In Paris not over one in ten ever goes to church. But why are the French so largely atheistic? It is because the dominant religion is so utterly corrupt. If moral and intellectual light should break in upon the people of Mexico and the Central and South American states, they, too, would become atheists—unless happily there were enough of enlightened Christians to show to them that Latin Romanism bears no relation to Christianity.

SO strong has been the influence of public opinion that Sir Charles Dilke has discovered that the advice tendered by his friends as to his bearing under recent grave accusations of immorality has had the contrary effect from what he and they expected. The prominent politician has found that serious imputations affecting personal character cannot be ignored. In the House of Commons and socially he has been painfully conscious of an ostracism he did not anticipate. Even yet he will get a fair hearing, and if he can successfully free his name from the vile aspersions with which it has been associated he will be dealt with fairly; but if the charges are proved his public career will come to an inglorious end. The new trial announced will bring this painful case to a close. An

enlightened public opinion is not prepared to tolerate glaring immorality in the high places of trust and influence.

MONTREAL has had to undergo another severe trial. Last summer small-pox spread its wave of desolation over the more densely peopled portions of the city and now the St. Lawrence has submerged a number of the low-lying districts, causing immense damage to property, though, happily no serious accident to life and limb has been reported. It is gratifying to notice that enterprising civic authorities and business men have promptly set about preventing the recurrence of a similar catastrophe. No less encouraging is the alacrity with which generous efforts are made to relieve the most clamant distress occasioned by these disastrous inundations. Human nature in Montreal, however, is the same as everywhere else. Enterprising boatmen and others, taking advantage of the necessities of their fellow-men, made exorbitant demands for their services.

SPEAKING of ethics and religion, President Potter, of Hobart College, in a recent discourse, said: In the faith and in the power of the Holy Spirit may we hope to learn and to preach and to practise a system of ethics which consists not in empty theory, but in the living nobility of a regenerated character. Sophists have wrangled, moralists have disputed over varying systems, but of the truth of one proposition we may feel confident; namely, that any, that every, system of morals, to be consistent, to be logical, to be practical, to be transforming, must be informed by true religion; it must be vitalized by that personal power which finds its source, its sum, its centre in Christ. In theory it will be harmonious with the truth as it is in Jesus. In practice it will conform more and more to the divine pattern of His most holy life. These are sound words, and present a great truth in concise terms, whose meaning is upon the surface.

It is not only becoming, but is also an imperative duty, for all who value the Sabbath as a precious boon to humanity and coming with the divine sanction to guard against attacks on its integrity. It is especially the duty of the Christian ministry to warn the community of the dangers that threaten our privileges. Their influence is moral and therefore most effective. The Toronto Ministerial Association did well to pause when their co-operation was asked in seeking the arrest of railway employes who were engaged in their ordinary employment on the sacred day. Many railway men would be thankful to the Christian Church if it would speak out clearly, emphatically and persistently, and in addition use all legitimate influence to bring about the cessation of all unnecessary labour on that day; but bringing a punitive law down upon the workmen would only aggravate matters and lead to worse evils. Faith worketh by love.

THE American section of the Pan-Presbyterian Council met in New York last week. Representatives from the various Churches composing the alliance were present. Those from the Canadian Church were Principal Caven, Principal MacVicar, Drs. Cochrane, Burns and Mathews. It was resolved, in accordance with the recommendation of the British section of the commission, that the next General Council should be held in London, on the 26th day of June, 1888. A motion was unanimously passed, and instructions given to forward it to the London Committee, recommending that at the next meeting fewer papers should be read, and a much longer time given for discussion than has hitherto been arranged. Further action on the rules of order was deferred until after conferences with the British section. The Executive then adjourned to meet again in New York, on the 29th day of September, 1886, and again on the third Wednesday of April, 1887.

THE Greek Government seems bent, at all hazards, on imperilling the peace of Europe. If, as has been steadily represented, the Powers who agreed to the Berlin Treaty are unanimous in their policy and

sincerely anxious for the prevention of hostilities between Greece and Turkey, the persistency of the Hellenes appears nothing short of infatuation. The impression exists that the agreement of the Powers is ostensible only, not real. Russia is believed in certain quarters to be giving secret encouragement to Greece in the defiant attitude it has for months assumed, and now it is hinted that France is only giving a formal assent to the action of the other signatory Powers. There has been a brush on the Thessalian frontier between Turkish and Greek troops. This exchange of shots may be the beginning of a far-reaching conflict, or events for the present may, under judicious guidance, take a more pacific turn. The present tension cannot continue.

PROFESSOR LEITCH, who occupies the chair of Biblical Criticism in Belfast Presbyterian College, in his address at the close of the session says: To lower the educational standard of the ministry in the present day, when examinations for every other profession are becoming more and more difficult, would be a greater calamity than at first sight appears. One result of it would be that men who are too indolent or too stupid to pass the examinations necessary for other professions would crowd into the ministry of the Church for an easy means of getting a livelihood. What greater calamity could fall on our Church than that its ministry should become a refuge for the indolent and the incapables of every other profession? Such a ministry could not long maintain the respect of an enlightened people; such a ministry could not prove itself efficient in any Church, and least of all in the Presbyterian Church, whose necessities and traditions demand not a half-educated, but a highly-educated ministry.

THE conflict between capital and labour, as exemplified in railway strikes, indicates as yet little approach to a more conciliatory spirit. The disposition on each side seems to be not so much to reach a just, harmonious and fair understanding, but each party seeks to gain a decisive victory. The President of the United States has been in no haste to intervene. He has, however, been reflectively observant of the events during the continuance of this industrial struggle. Last week he sent a message to Congress embodying calm and statesmanlike views as to what the situation requires. He suggests the appointment of a permanent Federal Labour Commission, consisting of three members who should arbitrate between employers and employed. If impartial and competent men could be appointed it would prove satisfactory; but so popular is belief in the corruption of Government officials that it is difficult to be assured of their integrity. The President favours a permissive rather than a compulsory arbitration in labour troubles.

MORE than once, says the *Christian Leader*, we have ventured to express the opinion that the Church in Britain has been neglectful of an incumbent duty in not making a systematic provision for meeting the insidious proselytizing machinery of the Mormons. It is all very well for us to sympathize with the resolute endeavour that is now being made by the American Government, as well as the American Churches, to uproot the vile system which has its headquarters in Salt Lake City; but we must not forget that Europe is the great recruiting ground of the abomination. "We wish very much," writes a minister of the Gospel at Omaha, "that some of the Churches would take up the work of systematic warning of the people in Wales the South of England, Sweden and Denmark. From these countries come nearly all the 'converts.' Lies are freely told to induce these people to come over, and as they are generally intelligent and well-to-do, a warning would save very many of them." Our Omaha friend might even have included the land of John Knox in his list, for it is a deplorable fact that Scotsmen have been, and are being, won over to Mormonism. One of the chief hymn-writers in Salt Lake City was actually a native of the land of Burns, who went forth with his wife and family many years ago from the town of Kilmarnock.

## Our Contributors.

### WHY DON'T YOU PROPOSE?

BY KNOXIAN.

The word propose is not to be used in this paper in the special sense in which young people sometimes use it. Why any given young man does not make a fair manly proposal to a young woman after he has led her to think he is going to do so is a question with which we shall not at the present time wrestle. Perhaps he is afraid. Probably he never meant to do so. Possibly visions of washing-day, house-cleaning, soothing syrup and grocers' bills haunt him. We have no controversy with that young man. We have our own opinion of a young man of that kind. If we did give him an idea he might have no place to put it.

The object of this paper is to put the question, "Why don't you propose?" to those people who are continually grumbling, criticising and fault-finding, but never propose any better way of doing things. They find fault with everything, but never propose anything themselves. They nibble, but they never suggest. These people abound in the State and swarm in the Church. Their work is easy. All they do is find fault with those who are working. Anybody can do that. No intellect is required. The patients in an asylum can criticise its management. Many of them do. No moral qualities are needed. The convicts in the Central Prison criticised the institution somewhat severely a short time ago. No culture is needed. Years ago this contributor saw a man who could not read holding a newspaper wrong side up and passing judgment upon it. He said it was a very poor paper. The business of fault-finding requires no brains, no moral qualities, no culture, and that is the reason so many people can go into it.

Gladstone challenges the admiration of all manly men just now because he has a plan which he sincerely believes will help Ireland. Thousands of good people don't believe in the plan, but they admire the sincerity and pluck of the Grand Old Man. He believes something must be done for Ireland, and he is not afraid to stand up before the world and say what he thinks that something should be. Hartington thinks something ought to be done, but he does not know what. Chamberlain says he has a plan—in his mind. It will never be any other place. Most likely it is not even there. People who think hanging human beings is governing them advocate what they call "heroic measures." In this connection "heroic measures," "coercion" and similar terms simply mean the spilling of human blood, and the terms are generally used by men who think spilling blood is a small matter if the blood is Irish. Gladstone is the only statesman in the Empire who has the courage to propose a plan. He can look down with dignified contempt on his critics and say: "Why don't you propose something?" They won't. They have nothing to propose.

This question—Why don't you propose something yourself?—is one that ought to be put to somebody every day.

The taxes are too high, shouts some man who would probably be quiet if he had a seat at the Council Board. The right thing to say to him is "Why don't you propose some way of making them lower?" Do you know any way of building school houses, paying teachers, repairing streets, making sidewalks, lighting the town, supplying it with water and keeping the peace in it, without paying money? If you do stand up like a little man and explain it. The world is waiting to hear you propose your plan."

Too many colleges in the Presbyterian Church! Some people think not, but we will not argue the matter. Let it be assumed that you are right, if not strikingly original, when you say "Too many colleges." Now give us a sketch of your plan for consolidation. Tell us how many colleges you would have and where you would locate them. Give us details. A plan that does not come down to details is not worth a brass farthing. Supposing ten pastors, five elders, one doctor of divinity, and one theological professor should shout "Too many colleges" at the rate of ninety words per minute, how long would it take them, working ten hours per day, to produce a feasible scheme for consolidation?

Our congregation is very cold; no life, no growth. Sad enough. What do you propose in the way of mending matters? You are just as much responsible for the coldness as anybody else. You are as cold

yourself as anybody else. If you were very warm you might warm up some of the others. Now, what do you propose? Supposing three elders, six male members, four married women, three old maids and one healthy crank were to groan "The Church is cold," at the rate of eighty words per minute, groaning eight hours per day, how long would it take them to groan the Church into a lively condition?

The finances of the congregation are falling behind. Well, what do you suggest? What plan do you propose for increasing the revenue? Something must be done? Let us hear your proposal. Supposing ten desponding men, and six weak brethren, and four men who pay nothing were to complain that the finances are getting behind at the rate of seventy-five words per minute, complaining all the time, how long would it take them to raise the congregational revenue twenty-five per cent.?

This question—Why don't you propose something?—will apply to many of the alleged grievances in connection with the General Assembly. The committees are not properly struck. Well, propose some better way of striking them. The discussions are confined to a few. Well, suggest some feasible way of inducing the many to take part. There is no sort of use in dwelling upon and magnifying grievances without suggesting some way of removing them. Talking about a sore never heals it. Keeping it open all the time makes it worse. What the Church and the world need is not men who can expatiate on the sores, but men who can make some feasible proposals to heal them.

Dr. Chalmers always asked one question about a man proposed for any given work—has he weight? A man who cannot propose a good feasible plan never has any real weight. Lord Palmerston had one test for every proposed colleague—has he resources? If he had no resources— if he could propose nothing in an emergency and do nothing—Palmerston did not want him in his Cabinet. Palmerston was Prime Minister of England for nearly half his lifetime, and no small part of his success lay in the fact that he always chose colleagues, if he could, who had resources. A man who has no resources, who cannot make a feasible proposal, who can do nothing but nibble and find fault, bears about the same relation in Church and State to a solid man of resources that a hornet bears to a good working horse.

### SYNOD NOTES.

The Synod of Hamilton and London has met and adjourned. The business "docket" was small. There were no "burning" questions (at least not very scalding), and so the duties were soon over.

#### THE ARRANGEMENTS

for the reception and entertainment of the members were excellent. All who know Dr. Thompson might be sure that nothing would be wanting in interest and desire to entertain the Synod most respectably; and all who know anything of Mr. Nisbet will readily understand how perfectly these desires would be put into practical effect. The church in Sarnia is a very commodious one, its acoustic properties are very good (a matter of no little importance for Synod or Assembly), and the lecture room could not have been much better than it is if it had been built for the express purpose of accommodating synodical committees. No whisper of dissatisfaction either with the arrangements about the church or with the hospitality of the people of Sarnia was heard, but much was audibly spoken in praise.

#### THE ATTENDANCE

was not as large as we have seen at some meetings. There were a few ministers from the Hamilton Presbytery (none from the city) and two elders. Very few came from Bruce—no elders, I think. Some other Presbyteries were thinly represented. For all that the work of the Synod got on very smoothly and very satisfactorily. There will be no appeals to the General Assembly. Still it was not creditable to many brethren who had promised to attend, and caused provision to be made for their hospitable entertainment, to disappoint. It is to be hoped that they will do better next year when we meet in Chatham.

#### THE SERMON

was preached to a large audience by the retiring Moderator. The subject was the Effusion of the Holy Spirit on the Day of Pentecost. None who know Mr. Robertson, of Chesterfield, will need to be

told of the ability, earnestness, unction and poetic beauty of the discourse. The pity is that so much of it was lost upon the audience from defect in delivery. A new feature in the Synod opening "exercises" was the organ performance during the assembling of the congregation, and the singing of an anthem by the choir before the sermon. We are not sure that every new thing is a good thing.

As we said before, the docket was not a large one. It is a pity, but Synodical powers were enlarged, so as to lighten the work of the Assembly and also to increase the interest of brethren in Synod meetings. Your correspondent humbly thinks that a little more time spent in the discussion of all subjects relating to

#### RELIGION AND MORALITY

would be of great advantage. The reports on State of Religion (by Dr. Thompson—a very excellent one by the way—which came near being ordered to be printed), on Sabbath Schools (by Mr. McAdam, of Strathroy), on Sabbath Observance (read by Mr. Gray), and on Temperance (by Mr. McLean) were all read, except the last, and for the most part disposed of at the evening meeting. Either the talking brethren were absent, or these important subjects should have had more consideration. The Synod stepped in the right direction when it resolved to commit the matter of Sabbath Observance to the State of Religion Committee. It will take another step in the same wise direction when it includes Sabbath Schools and Temperance in the work of the same committee. The reports were all very good and on the whole encouraging. Perhaps the gloomiest one was that on Sabbath Observance. Evidently Mammon has been having the upper hand. Intemperance has been grappled with by the churches and the nation; Sabbath desecration must be faced next and speedily. There must be no nonsense about this any longer. By the way, we think it is hardly fair to Synods and Assemblies that they should be asked, as was this Synod, to endorse and recommend the ventures of any publishing firm, when these have not been first submitted to the court for inspection.

The Synod was greatly under obligation to the London Presbytery for giving it a little work to do that looked like real business in the

#### GLENCOE APPEAL CASE.

This was a complaint of a minority of the Presbytery against a decision to grant the organization of a second congregation in that village. Dr. Proudfoot and Mr. Ball spoke for the appellants, and Messrs. McGillivray and Sutherland for the Presbytery. The discussion was very spirited, and in very good feeling on both sides. Dr. Cochrane made a most eloquent and sensible appeal in favour of upholding the unity of the Church, and against giving any encouragement to making congregational disruption too easy. He made some most flattering allusions to the pastor, Mr. Robbins, as a preacher and Christian gentleman. Evidently the whole Synod was of a similar opinion with the Doctor as to how the appeal should be decided. The motion of Mr. McMullen, who is always on the side of law and order, was unanimously carried.

#### OVERTURES.

The overtures of the Hamilton Presbytery, to regulate the appointment of Moderator of the General Assembly, was received with favour by the Synod. It is to be hoped, if it becomes law, that there will never be any more "electioneering" in that connection. Mr. Ball's overture, to provide annuities for college professors, church agents and others, is to come up in the General Assembly. Dr. Proudfoot's overture on Augmentation was fruitful of a beneficial discussion, but came to grief, as it was the opinion of many in the Synod Mr. Laidlaw's Probationers Scheme ought also to do.

#### FATHER CHINIQUY

was there. "Mr. Chiniquy ees not worth five cents: he ees nopodie." The joke of this last remark, which he made while addressing a large audience on Wednesday evening, was occasioned in the forenoon sederunt. Somebody seeing him in the Synod, where indeed he had sat from the commencement, moved that he be invited to sit and correspond, and also that he be asked to take a seat on the platform. Whereupon it was asked in great amazement by some one whom we shall not name just now: "What! Is Father Chiniquy not a member of the court?" So there was a little debate interjected into the proceedings—not

provided for by the Committee on Bills and Overtures—as to the whereabouts of the standing of Mr. Chiniquy. The Presbytery of Chatham couldn't tell; the Synod couldn't tell. So they thought they would wait till the General Assembly met to see if any of their neighbours could tell. Mr. Chiniquy addressed the Synod. He is always interesting. Many will be glad to hear that the twice-burnt book is in a fair way for resurrection. *Vive la père Chiniquy!*

Next year the Synod will make a new departure by meeting on the last Monday of April instead of on the second Monday as usual. It is to be hoped this change, made largely on account of the weather, will make the visit of the delegates much more pleasant for the hosts and hostesses of Chatham as well as for themselves. We shall see. A. M. O. S.

#### REVIVALS.

The following, upon a subject which is now attracting a great deal of attention, is from Dr. William M. Taylor's "Peter, the Apostle," (Harper Bros., New York), a book we would commend to Sabbath school workers in view of the course of Gospel lessons just entered upon. Referring to the ministry of John the Baptist, he says: We may learn that when Jesus is about to visit a community in His saving power, His coming is generally preceded by loud calls to repentance. It was the special mission of the Baptist to unfold the majesty of the divine law, and call men up to its unerring standard. Thereby they discovered how sinful they had become, and how helpless they were to regenerate themselves. Their attempts at reformation revealed to them their spiritual impotence, and made them ready to welcome that divine Redeemer, whose special gift was the baptism of the Holy Ghost. The law went before the Gospel; for the knowledge of sin must precede the appreciation of salvation; and as it was in the case of the two dispensations, so is it yet in those instances of genuine revival which at intervals have come to nations or to neighbourhoods.

In some form or other John the Baptist comes always to fore herald Christ. Now he takes the form of a Luther, a Latimer, or a Knox, and with scathing eloquence, or plain blunt sense or dauntless courage, he exposes prevalent evils both in Church and State, until men's hearts fail them for fear, and they cry: "What must we do to be saved?" Again, he comes in no human shape, but takes the form of some terrible calamity—a money panic, like that which swept over this city in 1857; an epidemic of cholera or yellow fever or some destructive dispensation of Providence, that throws men out of themselves, and sets them all uncovered and open before the eyes of Him with whom they have to do. I may misread greatly the signs of the times, yet I think I recognize John the Baptist among us now. We cannot take up a respectable newspaper without reading in it some call to repentance. The demand it makes is for honesty, for truth, for righteousness. Its most pungent political articles read like so many variations of John's sermons to the soldiers, to the tax-gatherers, and to the Scribes and Pharisees. Nay, even the political orator is calling upon the occupants of our pulpits to speak plainly to their fellow-men about the duties of every day, that they may become the conservators of the Republic. What does it all mean? It surely means that John the Baptist is abroad, and that he is anew the herald of a coming Christian revival. Let it go on then, for this cry for reformation is an aspiration inspired by God Himself, and is the assurance that regeneration is at hand.

We may learn, in the second place, that when Jesus comes to a place in saving power, His presence is recognized by the descent of the Holy Spirit. John knew that Jesus was the coming deliverer when he saw the Holy Ghost like a dove coming down upon Him, and remaining with Him. Nor was this all. The Saviour Himself was, so far, at least, as His human nature was concerned, prepared for His ministry of service and of sacrifice by the reception of the Spirit. As Neander says: "The quiet flight and the resting dove betokened no sudden seizure of the Spirit, but a uniform unfolding of the life of God; the loftiness, yet the calm repose, of a nature itself divine; the indwelling of the Spirit, so that he could impart it to others, and fill them completely with it, not as a prophet merely, but as a Creator."

Now, as the descent of the Spirit upon the body of Christ was the token that He was the Messiah, so the

sight of His body, the Church, revived by the power and effusion of the Spirit, will be the sign to the world that its wished-for regeneration is to come through its instrumentality. Revival in the Church must precede the regeneration of the world. Men are crying out for a return to uprightness and truth; but they will not acknowledge that this is to be effected through the Church until they behold a revival of these same qualities in professedly Christian people. That which is needed to leaven the nation is not the pseudo principle, which is, alas, too common in the Church, but the real Spirit of Christ living and working in the believer.

I think it would be easy to make it appear that at all times when scepticism has been rampant and morality low outside the Church, there has been little else than a cold, negative orthodoxy within the Church itself. It was so in England just before the Wesleys came forth preaching repentance; and if to-day there is a revival of scepticism, and an increase of iniquity, one cause may be found in the Pharisaism and formality that are so prevalent among those who "profess and call themselves Christians." So if we wish a blessing for the nation, we must cry for a fresh descent of the Holy Ghost upon the Church. Oh, for that baptism of fire, which shall impart to our hearts its own flaming energy, and consume within them every particle of sinful chaff, while it consecrates all their powers to the service of the Lord! Let the Church rise to its highest tidal mark in purity, in prayer, in self-sacrifice and in devotion, and the blessing will overflow the nation too.

When revival is mentioned we who believe ourselves Christians are too apt to think of others, and to look for the appearance of quickening in them. But that is beginning at the wrong end. When Christ Himself went forth to His ministry of salvation, the first thing he did was to open His soul for the reception of the descending Spirit. Pentecost began by the descent of the Holy Ghost on the disciples in the upper room; and if we are to have a revival now, it will come only when you, and I, and all the members of our Churches are willing to be ourselves revived by the acceptance of this burning baptism. Ay, this burning baptism, for it burns wherever it purifies; it brings a discipline as well as imparts an energy; and he who would possess its power must submit himself to its scorching flame. Are you willing, my brother? That is the question which for you lies at the root of all revival.

If we are to have revival, this is what our ministers must preach ("Behold the Lamb") and this is what our people must believe; for the secret of evangelical success is not so much in the qualities of the preacher as in the matter which he preaches. Doubtless Luther was a great man. Yet in his day there were other men as largely dowered with intellectual gifts as he; but none of them performed the work he did, because none of them preached the sacrificial character of the death of Christ as he proclaimed it. Read his "Lectures on the Galatians," and you will find that he sets forth the doctrine of Christ's substitution in the most objective form; and iterates and reiterates the truth, that "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him."

Glance over the sermons of Whitfield and the Wesleys, and you will be struck with the fact that they also insisted on the sacrificial character of the death of Christ. The same thing is seen in all the discourses of Mr. Spurgeon, still more recently in the addresses of Mr. Moody. And is not an induction of particulars like these warrant enough for the inference that in this particular presentation of the cross of Christ lies the secret of its power? It was when Andrew and John heard of Jesus as the Lamb of Sacrifice that they followed Him to His abode, and whenever this aspect of Christ's death is fairly and fully set before men, multitudes yet will be stimulated to become His disciples.

That was a strange confession which an influential Unitarian layman made a few months ago in Liverpool, when, at a meeting of the Domestic Mission of the Church to which he belonged, he said "that though he had little sympathy with the methods they adopted, disliked the bad taste which they evinced, and could not at all agree with the doctrines which they preached, yet he felt bound to confess that Mr. Moody and Mr. Sankey had in one short month effected more among the masses of that town, in the way of reclaiming drunkards and reforming prodigals

than he and those who laboured with him had accomplished in all the years during which they had been at work." Alas! He did not see that the secret of the power of these men was their preaching of Christ and Him crucified, in that very sense which he and those who acted with him had repudiated the doctrine. Let us be assured, therefore, that if we wish revival we must obtain it, not by the ventilation of novelties in religion, but by the rebrightening of the old truth that "Jesus died, the just for the unjust, that He might bring us to God."

#### THAT JOINT COMMITTEE.

MR. EDITOR,—On the proposed union of Methodism and Presbyterianism in certain departments of Home Mission work, whereby Presbyterians in outlying districts, just as good as the average people of any of our congregations, shall be left to be cared for by the Methodist Church—our own Church deliberately making up her mind not to make spiritual provision for them—I have still a few words to say.

Surely it will not be denied that those who have been baptized in our own Church, and accepted as communicants therein, have a claim upon the Church's care. Has the Church not thereby entered into a solemn covenant to take as faithful spiritual care of them as of the very choicest members of our city congregations? I maintain that she has, and that it is the duty of the Presbyterian Church to send them the Gospel, as taught in our standards, as much as it is her duty to send the Gospel to the heathen, unless it be maintained that our own people have less claim upon us than the heathen have. The Church of Christ does not determine success in Foreign Mission work by numbers. If only one convert every ten years were secured by all the denominations combined her duty to the heathen would remain just as binding as ever, and that duty would require her to work as earnestly as she does now. Then why should the smallness of the numbers, or the poverty of the harvest to be reaped in certain Home Mission districts, prevent our Church from trying to supply them with the means of grace?

"We want to economize our resources," it is said. Rubbish! Your very resources would dry up were it not for the fact that the poverty and spiritual destitution of such fields as you intend to abandon keep the fountains of liberality ever flowing. Turn away from these fields, and instead of having more resources you will have less. The very weakness of these outlying places appeals to the sympathy of the people and increases their liberality. Hand over the weakest stations to other bodies, and our appeal for funds will at once be shorn of its strength, and we shall lose the advantages hoped for from this new movement, while retaining all its disadvantages. Does not experience show that mission funds are contributed not in bulk from year to year, like a regular income, so that you may appropriate them as you please, but varying according to the actual needs of the case? Diminish the apparent need by transference of the weakest fields to another body and you necessarily diminish the funds.

Besides, the economy argument sounds somewhat strange with regard to almost the only Scheme of the Church which can boast a respectable balance at the end of the year. If it were applied to some of the other Schemes that fail to make ends meet it would be much more convincing as an argument.

Further, it is natural to expect that if this union takes place our people will begin to catch the new latitudinarian spirit and say: "If Methodists can attend to our weakest stations better than our own Church can, we see no reason why we should pay large sums to support colleges for the training of Presbyterian ministers, during a course of six or seven years, when Methodist ministers can do the work better, and be trained for the work in less time and at much less expense. The Church has already acknowledged that Arminianism is as good as Calvinism, by handing over her weakest children to the care of Arminianism and the true mother always loves her weakest children the best—and as Arminianism costs less than the other we see no necessity to pay for the dearer article. The Church adopted this principle to save money and we adopt it for the same reason. Henceforth we give nothing to Presbyterian colleges." If in the future they act on this principle they will only have learned the lesson which the Church is now preparing to teach them.

Is it not a self-evident principle that our Church should act a mother's part to all her children? She should not leave them exposed to the wild beasts of error, not yet to their apparently gentle progeny, because, wherever the latter are to be found, the parents are not very far off, and history plainly proves that though error be slight and seemingly of little consequence at first, it nevertheless increases rapidly in size and strength and has marvellous powers of reproduction.

Our Church will not on any consideration allow her ministers to preach and teach Arminianism; and yet it is now proposed by this new arrangement to accept Arminian teaching indirectly by deliberately leaving certain of her children entirely under its influence, although she has entered into a covenant in the sacraments to protect and preserve them from such influences, by teaching them the truth, and her ministers and elders in their ordination vows have by solemn obligation further confirmed the terms of this covenant. If it be right to have certain of her children taught Arminianism it is surely right to have all the rest taught it. Hence all this elaborate system of colleges, and this building up of ministers and elders by the "Confession of Faith," crumbles at once to the ground as soon as the principle of compromise is accepted and acted on.

It is our duty, without any compromise, to endeavour to reach all our people with "the truth, the whole truth and nothing but the truth." If we fail, through the illiberality of our people and are not able to reach all, we cannot help it. We shall at least have the satisfaction of having tried to do our duty; but if, on the principle that "the end justifies the means," we propose by this new plan to have self-sustaining congregations or nothing as the result of Home Mission work—thinking thereby to utilize Home Mission funds to better advantage, and to be liberal at the same time, by handing over to error our principles and our people, behold! instead "Ichabod" shall be written on our institutions.

If instead of sending the Gospel as we believe it to all our Home Mission fields our Church arranges for a consideration that others shall teach some of the weakest and least influential of them an Arminian Gospel, this teaching of Arminianism becomes as much her own doing as a man is guilty of a violation of law, when instead of committing the act himself he employs another to do it. In this sense, I maintain the Church will break the ordination vow and ignore the "Confession of Faith."

The aim of the present day is evidently to have outward unity among the denominations at any cost, even though truth and principle have to be trampled over in order to secure it. This is the unity of death, which characterizes Rome. Protestant unity we have hitherto gloried in as being characterized by diversity of outward form, because it is a living unity. The Protestant idea alone has made the individual possible, as a distinct entity. If we begin by sacrificing him as regards his conscience and his ecclesiastical privileges for the sake of outward unity, we are back to the Romish principle again.

Signs of deterioration are beginning to manifest themselves in the Presbyterianism of Scotland the land of orthodoxy, just as long ago they have manifested themselves in the Reformed Church on the Continent. Is it possible that our beloved Presbyterian Church in Canada is also beginning to drag her anchor and to be carried away with the same current of so-called liberality, which has swept away so many churches and individuals from their moorings? One of the links of the anchor cable is being considerably strained even now. That link is the ordination vow of adherence in teaching to the "Confession of Faith." I trust it may not give way. If it do, then we may bid farewell to the glorious old anchor, forged at Westminster from material dug out of the everlasting hills, which has kept us as a Church hitherto true to the truth, when other denominations have been drifting away on the current of Arminianism to the ecclesiastical port of Rome. VERITAS.

#### DISTRIBUTION OF PREACHERS.

MR. EDITOR,—As the matter is now being considered and more than one scheme for the orderly supply of vacancies has been proposed, could you make room in an early issue of your paper for another? There are three parties whose rights, privileges and interests should be conserved by any scheme that may be adopted, namely, the congregation, the Presbytery and ministers without charge. The following appears to me calculated to secure, in an orderly way, the rights and interests of all three and at the same time avoid most of the objections made to other plans that have been proposed and prevent much that is at present very objectionable and vexatious.

When a vacancy occurs the Presbytery shall as soon as possible thereafter appoint a minister without charge to supply it for one year, who shall discharge all the duties of a pastor, and to whom shall be given the same salary as was given to the last pastor, and who shall enjoy all the rights and privileges of a member of the Presbytery. Provided:

1. That the congregation shall have the right to hear any other minister with a view to a call on one Sabbath in each month, on which occasions the minister supplying stately may, if necessary, supply his pulpit, and the congregation shall pay the travelling expenses of both.

2. That the congregation may at any time during the year call the minister appointed to supply, and should they not extend to him a call before the close thereof, then they may call any one of those they may have heard during the year or any other eligible minister.

3. Should no call be given during the year to the minister supplying or at the end thereof to any other, then the Presbytery shall make another appointment of a minister without charge for another year in like manner as for the first and with like rights and privileges, provided the same minister shall be eligible for a second appointment should the congregation so desire.

4. That six months after being licensed, licentiates may be ordained to the office of the ministry, and thereafter shall be eligible for appointment to vacancies as other ministers without charge.

During long vacancies congregations have suffered for lack of pastoral oversight, and the different Schemes of the Church have sometimes suffered loss. Such a plan as the above would prevent these consequences, while at the same time it would secure the right of the congregation of calling whom they think best. They might hear thirteen candidates during the year if they so desired, out of which number they might very well make a choice. Most, if not all, the ministers without charge would have stated employment and something on which to support themselves and their families, and not as now many of them with only partial employment and all of them spending most or a large part of all they receive in travelling from place to place, while some congregations are actually saving money at their expense. Pastors may well afford to do this thing whose salaries are going on all the while. In this, as things now are, they have a great advantage over the poor ministers without charge who have no income except the mere pittance which most vacancies are pleased to give them.

Presbyteries would occupy their proper position and relation to vacancies. They are the proper parties to look after all vacancies within their bounds, and they need no committee of either Synod or Assembly to come between them and ministers to be employed in supplying vacancies. Ministers without charge under such a scheme could apply to them directly for appointments, and the Presbyteries would make such appointments as they deemed most advisable. In many cases, if not in nine out of every ten, their appointee for the year would be called and settled. Much more might be said in favour of such a scheme and some objections to it might be anticipated, but I fear this is already too long. PRESBYTER.

April 15, 1886.

#### "VERITAS."

MR. EDITOR.—It would serve no good purpose were I to reply to "Veritas" long letter of last week (14th). His insinuations as to my orthodoxy and his many perversions of my former article I leave just as he puts them.

When I entered my protest against certain bitter things in his first letter I feared that his communication might do considerable harm at the present juncture, but I have been assured from different quarters that my fears were groundless, thanks to the extravagance of his language.

For example, a few days after my critique appeared I received from a well-known Methodist minister—a representative man in that body—a letter, in which he says: "I congratulate you on the force and pertinence of your reply. I am not surprised at 'Veritas.' No intelligent man will take any offence at such ravings. That is not the utterance of the Presbyterian Church of Canada. I hope that in case similar utterances appear from our side of the Church no notice will be taken by our Church."

Only a few days ago an equally prominent minister of our own Church—a representative man, too, and one whose orthodoxy even "Veritas" would scarcely venture to impugn, however ready he is to impugn mine—expressed himself in the same tenor, and in language equally vigorous. UNITAS.

#### THE MISSIONARY WORLD.

##### "NAMING" OF A HINDU BABY.

I have been thinking that perhaps the young people of your band would like to know about a Hindu baby's, I was going to say, baptism, but that is not correct for a heathen—so will just call it "naming."

They are all familiar, no doubt, with the grave kindly minister, the tiny figure of the baby in its long white robes, and the solemn baptismal service of our own Church.

I'll try to picture for them the Hindu baby.

Come with me to a house in the city. Here we are at the door. There is a pipal tree; at some seasons the people take cotton yarn in their hands and, fastening the end to the tree, they walk round and round, each round of the thread on the tree trunk makes so much *puu* or merit for them. We will go into the house. This porch is a curious looking affair. The roof is of woven plints and is held up by two bamboo poles. At night it is let down, and is the shutter for the front doorway.

If you are tall you must stoop as you enter or your head will suffer. Now, here is the baby. It is only twelve days old and such a tiny, dark morsel of humanity lying on the bed beside its mother, covered up with a lot of cotton for it has no clothes of its own. You see he is a Brahmin baby and will not wear any made-up clothing until this ceremony has been performed.

A number of Brahmins are out in the little courtyard at the back of the house, and a white cow is there too. Now an old Brahmin comes in, the baby is wrapped up in clean cotton and laid on a thing that looks like a dustpan, only it is made of splints like an Indian basket, instead of tin.

The Brahmin carries the baby out on a stick and holds it in front of the cow. The cow sniffs at it, and then the people say the gods have recognized it and the baby is carried back to its mother. After this the Brahmins sit round a fire, read from their sacred books and offer prayers for the safety of the child. When this is done they have a big dinner, baby's father gives them presents and they go away. Next day the lady friends of baby's mother come—baby lies on his mother's lap and the ladies lay their gifts about him—little rings, bracelets, jewels, silver cups, bright coloured jackets and sunny little caps made of bright calico. A nice new cradle has been brought. It is made of round sticks painted in brightest shades of red and green and yellow. It is hung from the ceiling by long iron rods instead of being set up on legs and rockers. Now baby is laid in his new cradle and two women sit down on the floor, one on each side. The one on the right lifts the baby, and hands him under the cradle to the other, who lifts him up on her side of the cradle and lays him down in it. While doing this they call on their god to take the child under his care and make him prosperous. This is done three times; then one of the women stoops down and whispers baby's name into its ear. Then a big dinner and a great deal of talking and baby is left to sleep, all unconscious of the wretched system of idolatry he has been introduced into. I hope that this baby's parents will have learned to know the true God and His Son Jesus long before baby is old enough to learn the idol worship and superstition that is their only religion now.

Indore, March 3, 1886.

E. K. BEATTY.

THE end of the financial year is likely to find the American Presbyterian Board of Home Missions nearly, if not quite, out of debt. This means the raising of nearly \$200,000 more than last year, and that, too, by increase of contributions, and not of legacies. There is strong vitality in Presbyterianism wherever it exists.

THE Rev. John Macintyre, a missionary of the Scottish United Presbyterian Church, in China, has a high opinion of the intelligence of the native women. In a visit to a communicant he saw much of his host's mother, Mrs. Chwang, who is the real head of the household. He writes: "If you home people think that such a woman, of over seventy summers, has seen nothing and is to be addressed otherwise than as possessing superior parts and whole stores of accumulated wisdom, then you are misinformed as to the situation. Female audiences in China are not in the least degree ignorant or a drag upon a speaker, if the speaker has the art to take his audience with him. Woman is clearly made for wisdom, for insight, for high ideals; and old Mrs. Chwang, with the same instruction, will see deeper into the Spirit of Christ than either of her sons."

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### A WONDERFUL HYMN WITH A WONDERFUL HISTORY.

BY REV. DUNCAN MORRISON, M.A.

COME, HOLY SPIRIT, OUR SOULS INSPIRE, OR VENI CREATOR SPIRITUS.

Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire;  
Thou the anointing Spirit art,  
Who dost Thy secret gifts impart.

Thy blessed unction from above  
Is comfort, life, and fire of love;  
Enable with perpetual light  
The dulness of our blinded sight.

Anoint and cheer our soiled face  
With the abundance of Thy grace:  
Keep far our foes, give peace at home,  
Where Thou art guide no ill can come.

Teach us to know the Father, Son,  
And Thee, of Both, to be but One;  
That, through the ages all along,  
This may be our endless song:  
Praise to Thy eternal merit,  
Father, Son, and Holy Spirit.

In presenting my final contribution on the great hymns of the Church it seemed to me that some one bearing on the Holy Spirit should be selected; and in looking over this class of hymns I have no hesitation in giving the first place to the one named. At a very early period we find hymns set to the praise of the Father and the Father alone, to the Son and the Son alone, and it is not wonderful that ere long we should also find hymns to the Holy Spirit and the Holy Spirit alone. For the most part the recognition of the Holy Ghost in their ascriptions of praise on the part of the early Christians is to be found in the doxologies; and it was from the lips of confessors and martyrs who witnessed for God in a dark age, and who drank of the wine of the great mystery—it was from such lips that those strains rose in their most triumphant notes. It was poor Blandina who perished in 177 A.D., at Lyons, that cried out in her last moments: "I believe in the Father, the Son and the Holy Ghost, one God, blessed forever!" Poor girl, she was roasted in a red-hot chair. Her tormentors put her in a net and exposed her to the fury of wild bulls. They whirled her about on instruments of torture till her senses were lost; but in her lucid moments she gave this as her dying testimony: "I believe in the Father."

But the name of the Holy Spirit in the doxology was not enough to satisfy the heart of the Church as it advanced in years, especially amid the fuller lights and richer unfoldings of the Word, and we do not wonder at finding all along the line hymns springing up bearing on the one theme—the praise of the Holy Spirit; but the grandest of them all, as it seems to me, is that which I have selected for our meditation this day:

"COME, HOLY SPIRIT,"

or *Veni Creator*, as it is called. And here, at the outset, let me acknowledge my indebtedness to Mr. Carter, a distinguished hymnologist, for much of my information. Now, who was the author of this hymn? What was its genesis? Under what circumstances did it spring into being? These are questions we cannot answer—questions no one can answer. One thing is clear, the hymn belongs to a far-off age, probably to the times of Charlemagne, and there are some that believe that this great monarch was himself the author. But all is conjecture: there is nothing certain. Like the Nile, which had for ages concealed its source in spite of all the efforts made to solve the mystery—like this has been the history of this wonderful hymn, and like this, too, it has continued to minister to the wants and refresh the hearts of thousands who never raised such questions as those which I have propounded. Not a few of our great hymns have had a very obscure origin and a very feeble history for years a mere thread like a silver line of water from the hills. In his last days Perronet was ministering to a mere handful of worshippers, so few indeed that he could easily have accommodated them all in his own house; but it was in these circumstances he introduced that imperial song that sounds like a bugle blast:

All hail the power of Jesus' name!

So with this great hymn under consideration. A hymn which kings have sung upon their thrones, which countless clergy have used under cathedral arches which many a lonely pilgrim has fed sweetly upon in his wanderings, and which many a quiet heart, living a divine life amid coarse cares and hard duties, has found to be a leaf from the tree of life which is for the healing of the nations.

Do you ask wherein lies its excellency? I answer, look at its contents. Mark what it says of the Spirit. It owns Him Creator and Paraclete; that is, man's maker and man's daily comforter. It calls Him a

living fountain and a fire, and it dwells upon His love and heavenly unction. He is addressed in stately verse as able to give light and courage—as able to drive away every foe, to give us a saving knowledge of the Father and the Son, and that blessed peace that passes all understanding. It is a rich hymn, and its wealth, like ointment poured forth, is fragrant, and must have been all the more fragrant in those early days when such terms were comparatively new and congregations for the first time lifted up their voices in the praise of that good Spirit that leadeth into all truth.

What a history this hymn has had! Who would undertake to write it? It has been sung at the election of many an unworthy Pope, for it became part of the order for the day on such occasions; it has been used by many a humble monk in his cloister, who had learned in spite of surrounding darkness to feed upon its truths, and many a family around the domestic hearth, Roman Catholic in name but Protestant in heart. It has been a light shining in a dark place, ministering to the faith of the Church and witnessing to the personality and continuous presence of the Holy Spirit, when the priest was unfaithful, when the doctrine of the Atonement was obscured and many an obstacle stood in the way to the holiest of all.

One very important aspect of this hymn is that it has become the father of many more, or rather the model after which hundreds of a kindred sort have been fashioned, such as the *Veni Sancti Spiritus* of Robert II. of France, translated by Dr. McGill, one verse of which I must give:

Holy Spirit, God of light,  
Come and on our inner sight  
Pour Thy bright and heavenly ray.

This was written by a king, a king who flourished in the eleventh century, and evidently Robert II. had this hymn in his eye when he penned his version. Already the Church had wandered far away from the divine simplicity, had taken up with the doctrine of the real presence in the Eucharist, had introduced symbolic candles into the chancel and covered the altars with crucifixes—in short, had gone a long way in materializing the great doctrine of the Atonement; but the doctrine of the Trinity still remained as well as the proper divinity of our Lord, together with the doctrine of the Holy Spirit working on the hearts of men, and such hymns as that under consideration did much to preserve these articles of the faith once delivered to the saints.

In the next century we come upon the celebrated hymn of the German Abbess of Hildegard, in which, however, we have little more than an echo of *Veni Creator*. It is a sort of prose poem, beginning with *O Ignis Spiritus Paracliti*, of which we must also give a specimen:

O sweetest taste within the breast! O grace upon us poured,  
That saintly hearts may give again their perfume to the Lord;  
O purest Fountain we can see, clear mirrored in thy streams,  
That God brings home the wanderers, that God the lost redeems.

Once more this same hymn re-appears in Reformation times in the hands of Luther. His thoughts, as we know, were mainly concerned about salvation through Christ and not the Church; but a movement which was to re-establish an unfettered relationship between the soul and God, to keep an open way to the throne of the Eternal for the humblest believer without the leave of prince or prelate, was not likely to escape his notice. Hence his *Chorales*, the very first of which is a fair rendering of the *Veni Creator*. And so on, coming nearer to our own day, we have Bishop Cosin's translation of this same hymn, than which nothing could be finer, and which we have adopted into our hymnal and honoured with the first place there, as it behooved us to do. It is really an admirable translation, and the compilers of the Book of Common Prayer have shown their sense of its value by inserting it in the orders for ordination and consecration. Dryden has also given us a translation, but it has never reached the popularity of Cosin's and never will, and the same may be said of even Charles Wesley's

Come, Holy Spirit, our hearts inspire.

This, too, is certainly a great hymn, and differing in details from the great unknown, though evidently it had been present to Wesley's mind at the time when he sat down to write his version. But apart altogether from the question of intrinsic merit, this hymn of Charles Wesley has caught the heart of Methodism and set it on fire, and, as Carter says, the Methodist that does not know it would be as little worthy of his spiritual heritage as a Scotchman who does not know "The Lord's my Shepherd." The same writer adds that "it has been sung before the sermon, in the Methodist societies the world over for the last century; that it has helped to maintain among them their great faith in the Spirit's power, and we doubt not it has been answered in showers of blessing again and again. We are told that to-day Wesleyans are beginning to dispense with this hymn before the sermon, and therefore we do not wonder to hear that Wesleyanism is not what it has been."

Now go back to the days of Charlemagne and trace

the history of this great hymn through the intervening centuries, forming a sort of staple for scores of other hymns on the Holy Spirit—giving its character and colour to them all—and say whether we have been indulging in exaggeration when we claim that it should be set down as one of the great hymns of the Church. God gave a great blessing to the world on that day when it saw the light, not only for what it is in itself and for what it has done in itself, but in leading so many gifted men to try the same theme and strike the same golden chord. In this respect I may say in both, but chiefly in the latter—it has done much to sustain the faith of the Church in days of darkness, when the priest was chiefly exercised about ceremony, and candles, and crucifixes, penance and indulgence, and discussing such questions as the tenacity of devils and how many of them could dance on the point of a needle, but this hymn, together with the troops that followed it and sprang from it, was a constant ministrant, and doubtless it has proved spirit and life to thousands. In this respect it has been a still small voice often heard above the clang of the war trumpet, the shout of the crusaders, the roar of lions, the crackle of the burning fagots ready to consume the martyr—and always a voice of power even when rising on the clear melody of infant lips or in the faltering accents of old age. In this respect it has been a fire continually burning, now breaking out in one form and now in another, now in that of "Robert the Sage," now in that of the ancient Abbess of Hildegard, now in the Antiphones of the Venerable Bede, and now in the *Chorales* of Luther, but chiefly in the heart of Charles Wesley, to whom the world owes so much, and still more in the heart of the Anglican Bishop to whom we are indebted for the noble translation which forms the first of the list of hymns to the Holy Ghost in our Presbyterian Hymnal. We regret that we are not able to lay our hand on the original of this regal hymn, but the following will give some idea of its rhythm and its form:

Veni Creator Spiritus  
Septemplex tua meritis  
Nos igni tu illumina  
Tum uber semper gratia.

Beata unctio supra  
Nam nobis est letitia  
Quin vita, amor, et lumen  
Opertus nobis et numen.

Inunguent vultus miseros  
Nos clarescentes hilares  
Valere, exigas hostem  
Tum pax; O duc; non metuum.

Doceto nos cognoscere  
Et Patrem, Filium, et Te  
In uno tres per secula  
Ut hoc eterna carmena  
O Pater, Fili, Spiritus,  
Laus tui nobis meritis.

#### NO TIME TO READ.

The woman who "has no time to read" generally has no inclination to do so. The true book lover will make time. I once knew one of these women who never took a book into her hands because they were too busy. She spent days in ruffling, tucking and embroidery, and had no spare time in which to inform herself of the most ordinary topics of the day. I doubt if she knew how some of the most common words were spelled, judging from her pronunciation of them. In speaking of her lace curtains she invariably called them "curtings"; and once we asked her if she intended to remain in the city through the summer, and she replied, "Certingly not; we shall go to the mountings in August." She had very fine taste in the matter of dress, and was called "very stylish"; but if she had spent part of the time in reading and study which she devoted to dress, what a different influence she might have exerted upon her children, as well as upon the society in which she moved. But the mistaken woman thought it of more importance to adorn the person than to improve the mind. Cultivate a habit of reading if you have it not. We all need a little mental food daily. We need it as we need air, sunshine, sleep and food. How refreshing to be able to lose ourselves, even for a short time, in the page before us. Let a volume lie beside your work-basket, and if you have any minutes to spare improve them by a peep at its contents.

#### ADAPTATION TEXTS.

Sensational use of texts is not confined to the "sects." An Episcopal minister in New York City on a recent Sabbath, preaching on the Press, contorted one of the grandest passages to his purpose. His text was: "Day unto day uttereth speech." This is as bad as the Western eccentric on the same theme, who took: "And he sought to see Jesus, but could not for the press," or, as Dr. Talmage, when he preached a Thanksgiving sermon on Machinery, from the text, "And it was said in my hearing, O wheel!"—*Christian Advocate*.

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## EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, APRIL 28, 1886.

AMONG the names of those proposed for the Moderatorship of the General Assembly, mentioned in these columns, that of the Rev. A. D. McDonald, of Seaford, was inadvertently omitted. Mr. McDonald a few years ago was Moderator of the Synod of London and Hamilton, and earned a good degree as presiding officer. Huron Presbytery, of which he is a member, nominated him for the Moderatorship of the General Assembly.

THE General Assembly of the American Presbyterian Church meets in Minneapolis in a few days. The representation has been reduced, but the court still numbers about 550, a body rather too large for deliberative purposes. Presbyteries having thirty-five ministers or less send two commissioners—one minister and one elder; those between thirty-five and sixty, four; those between sixty and eighty-five, six; those eighty-five and one hundred and seven, eight; those over a hundred and eight, ten. Practically this means that most Presbyteries will be represented by just one minister and one elder in the Supreme Court. A member of a Presbytery of thirty-five would get a chance to go once in thirty-five years, provided the members went by rotation. If the representatives were always elected he might never go at all. Some of our ministers occasionally complain because they rarely have a seat in the Supreme Court. How would they like to have a chance to go once in thirty-five years and a very slim chance even then?

THE General Assembly of the Presbyterian Church in New Zealand meets earlier in the year than do the Assemblies of other lands. While Canadian, Scotch, Irish and American Presbyterians are looking forward to the meetings of the Supreme Courts of their respective Churches, the good brethren on the other side of the globe have met, deliberated, resolved and returned to their spheres of labour. The *New Zealand Presbyterian* for March contains an outline of the opening sermon preached by the retiring Moderator, the Rev. Mr. Treadwell, who lays strong emphasis on the necessity of having a thoroughly educated ministry. He also says, speaking of the needs of a new country where a stated ministry is not possible,

I believe that our Church ought to give far more attention to the subject than she has done in the past, that we should encourage as much as possible our young men to take part in our own week-day services, and by and by we might find it possible to avail ourselves of their services in places where there may be a few settlers anxious to retain connection with the Church, but unable to secure the services of a stated minister. I am strongly of opinion that the interest of our Church would be greatly strengthened, if we could secure the services of laymen who would be content with the position of Scripture reader or evangelist—men possessing the gift of speech, and who would be ready to go to whatever district the Church might appoint them.

To the services of Christian pioneers the Presbyterian Church in Canada is in many places deeply indebted for much of the prosperity and the working power she now enjoys.

IN his last report Dr. Beaton, the efficient Superintendent of the Asylum for Idiots in Orillia, calls the

attention of the Government to a matter that should be dealt with at once. There are in the asylum at present thirty-six children of school age, the most of whom the Superintendent thinks could be improved by skilful teaching. Of a hundred and ninety-four applications on file about seventy are for children of school age. When the buildings at present in course of erection are completed and these hundred and ninety-four patients admitted, there will then be in residence over one hundred children of school age, probably ninety of whom could be educated to a greater or less degree. It is clearly the duty of the Government to give these unfortunate children all the training that can be given to them. There should be a training school in the new asylum and a staff of properly qualified teachers. A hundred children would not be allowed to grow up in ignorance in any corner part of the Province. Their parents and guardians would be compelled to provide an education for them. These unfortunates need an education, not less, but more than children that have fully developed faculties. The country is their guardian, and as their guardian should do all that can be done in the way of educating them. It has been shown as clearly as anything can be shown, by the training given in asylums in many of the United States, that the mind of the idiot in most cases can be developed. We are fifty years behind some of the States in this matter. We train our deaf and dumb and blind, and take care of our insane as well as any other people do. Now let the Government complete the good work by establishing a training school in the new asylum at Orillia that will be a credit to Ontario.

WHILST commending the work done in Chicago by Mr. Moody in 1877, and expressing the opinion that some permanent good was done, the *Interior* says:

But we do not forget that a swarm of "lay-evangelists" flew up in the summer air of that revival which were like the flies of Egypt. Such a brood of religious enthusiasts never before appeared in this part of the country. They could be seen in the streets parading with their limp back "bagsters" in their hands at any time of the day, and they spread themselves out over the country, invading towns and churches, and making themselves offensive to the pastors who refused to resign their pulpits and people to them. They ran the usual course of such enthusiasts, into Plymouthism, perfectionism, adventism, higher-life-ism, and every imaginable religious fanaticism. After doing irreparable mischief they subsided, and went back to soliciting life insurance and peddling subscription books.

A goodly number of these people swarmed over here, and did no small amount of harm in several localities. Where are they now? Probably in the insurance or book peddling business. Of one thing we are certain. Few or none of them ever return for any length of time to the places where they laboured. For some reason or another the people rarely wish to see them again. We recall one instance in which one of these so-called evangelists returned within a couple of years to a place in which he and another had made a fearful disturbance, fairly setting the neighbourhood on fire and nearly wrecking a congregation. Though his coming was duly heralded he could not raise a congregation of two dozen. Perhaps the best way to guard against these characters would be to restore the order of evangelists as it existed in the Apostolic Church. There is room for the scriptural evangelist, and he may do good work in many places. The best way to crowd out and keep out the characterless tramp is to put good men in the vacancy.

THERE seems to be a general understanding among our public men that speeches should be shortened. It is alleged that Canadian speeches in Parliament and on the hustings, especially in Parliament, are much longer than speeches delivered by the public men of England. Gladstone expounded the new Irish Constitution in three hours and twenty-five minutes, while some of our parliamentary orators go on for five or six hours. There is not nearly as much in this comparison as at first sight appears. The longest speeches in our Canadian Parliament are made long by the reading of documents. Mr. Blake's famous speech last spring on the North-West Rebellion was drawn out by documents which the honourable gentleman wished to put on the record. So was his speech on Louis Riel of this session. So were most of the other long speeches. Had Gladstone read all the authorities, acts, documents of every kind he referred to, he might be speaking yet. The difference is in the moral standing of the Parliaments, not in their long-windedness. Nobody questions the existence, authenticity or

genuineness of a document if an English member refers to it or quotes from it. English members assume that an English gentleman tells the truth in public. Our public men have so little faith in each other's word that they have to read every line they refer to. Were Mr. Blake to refer to a document and not read it the next man might deny the existence of the document or question the genuineness of the quotation. We use Mr. Blake as an illustration, simply because he gets credit for making the longest speeches. If our representatives at Ottawa had more regard for each other's veracity speeches might be shortened by one-half. What would the world have thought if half-a-dozen members had interrupted Mr. Gladstone and called his veracity in question?

## WOMAN'S FOREIGN MISSIONARY SOCIETY.

WITHIN the Christian Church there are still wonderful undeveloped powers and resources. A striking evidence of this is to be found in the remarkable success that has attended the efforts of the Presbyterian Woman's Foreign Mission Society. Similar associations have been formed in other Churches and they, too, have met with a most encouraging measure of success. The steady and unbroken prosperity that has characterized the society since its formation, as was said by one of the speakers at the Convention held in London last week, is a manifest indication that it has received the divine approval and blessing.

Ten years ago the Woman's Foreign Mission Society was organized, and every year a decided increase in membership and contributions has been reported. From the report submitted by the secretary it appears that the membership is now considerably over 6,000. The Presbyterian societies now number sixteen; there are 190 auxiliaries, and forty-eight mission bands, with a membership of 1,111. The total revenue for the year amounted to \$13,822.45. It was resolved to disburse for Foreign Missions the sum of \$9,700; for school purposes in Trinidad, \$300; and for like purposes in the New Hebrides, \$300.

These figures tell clearly how efficiently the affairs of the society have been conducted, and are a striking testimony to the zeal and tact of all who are engaged in this important branch of church work. The enthusiasm with which it is prosecuted is such that no effort will be spared in seeking to reach still larger results in the immediate future. Time will not be wasted in self-glorifying and eloquent gratulations, but with feelings of profound thankfulness for having been enabled to do so much in the past, the Woman's Foreign Mission Society will draw fresh inspiration from what they have been enabled to achieve in the past, so that they will be nerved for still greater endeavours in the future. They have a mission to fulfil, a great work to accomplish. There is the power in large measure to awaken the Church from the indifference with which too many of its members even yet regard the work of the world's evangelization. They have helped greatly already—by their stated meetings, the communication of missionary intelligence and their fervent prayers—to arouse a growing interest in the cause of missions.

It may be confidently anticipated that the society will relax no effort till a branch is organized in every congregation and mission station throughout the Church, and an association formed in every Presbytery. Effective organization will only enable them to carry forward their proper work more advantageously. As a result of complete organization not only will there be a larger stream of generous contributions to the treasury of missions, but many single-hearted and devoted labourers, both men and women, will be led to dedicate themselves to the work of the Gospel in heathen lands. There is one kind of mission work which women and they alone can with any possibility accomplish. Oriental custom renders it impossible to impart religious truth to women. Women trained as medical missionaries have free access to the homes of their heathen sisters. From the very gratifying results attendant on the comparatively limited efforts already made it appears certain that from the field of effort thus presented mighty results may with confidence be expected. Woman's efforts on behalf of women and for the general advancement of the cause of Christ have long since passed beyond the apologetic stage. The good they have already accomplished claims the respect, the confidence and the support of the entire Church, whose prayers will be that a yet richer blessing may rest on the Woman's Foreign Mission Society.

## THE MISSION TO LUMBERMEN.

AN important though unostentatious form of mission work to lumbermen has been carried on for several years by the Presbyterian Church. In order to make it as efficient as possible it has been entrusted to the care and oversight of the Synod of Montreal and Ottawa, within whose bounds this field of effort chiefly lies. The importance of the work among those engaged in the lumber woods is at once apparent when their peculiar circumstances are taken into account. A large number of the men employed in lumbering shanties come from all parts of the Province of Quebec and others from Eastern Ontario. They are freed from all restraint of home influence. There are the long evenings when time hangs heavily on their hands. Sabbath is not a working day in the lumber camp, neither are its sacred hours devoted exclusively to religious worship. Much miscellaneous work is done on that day. It is almost inevitable that the moral atmosphere of the camp is not of an elevating kind, and those who while at home have been trained to better things receive evil impressions that linger in memory.

The committee having charge of the lumbermen's mission, as they have opportunity, send ministers and catechists to the shanties in winter. The missionaries are provided with religious and instructive literature, which is gratefully received and carefully read by all who receive it. At the recent meeting of the Synod of Montreal and Ottawa it was stated that in many cases the illustrated and other periodicals received had passed from hand to hand and had been carried to distant regions where they continued to be read by many who could not have been reached otherwise.

Another encouraging feature connected with this mission is the kind and cordial welcome accorded the missionaries. They have to undergo arduous and sometimes dangerous journeys in travelling from camp to camp. They have literally to endure hardship as good soldiers of Jesus Christ, yet in few instances indeed do they meet with anything approaching rude treatment from those they visit. The Old, Old Story is generally listened to with respectful interest. The door stands wide open to the missionary, and great good may confidently be expected from his labour of love among this too much neglected class.

Hitherto the work has to a large extent been sustained by members of the congregations in Ottawa, though others have given liberally to its maintenance. Under the judicious management of the Convener, the Rev. Dr. Moore, of Bank Street Church, Ottawa, whose resignation of the office was unanimously regretted, the mission has prospered; but all who spoke in the Synod appeared to be impressed with the conviction that still more vigorous effort on the part of the Synod is required to make the mission what it ought to be.

It was resolved to apply both to the Home Mission Committee and the Board of French Evangelization for grants to aid in extending the operations carried on by the mission to lumbermen, and also to appeal to the congregations within the bounds of the Synod for collections to help forward the work. There is no doubt that financially and in other respects the new Convener, the Rev. W. D. Armstrong, of Ottawa, will be able to present a still more encouraging report to the Synod next year.

At the Synod of Montreal and Ottawa the retiring Moderator, Rev. Neil McNish, LL.D., delivered an able discourse on Presbyterianism. The subject was discussed in an excellent spirit; it was more instructive than polemical. It would only be discharging a very plain duty were the principles of Presbyterianism more frequently brought before our people, not in an aggressive and controversial manner, but for the necessary enlightenment of our young people. An unintelligent Presbyterian ought to be unknown.

THE Vanderbilt family have given jointly the sum of \$250,000 to the College of Physicians and Surgeons for the erection and endowment of a building in New York, to be known as the Vanderbilt Clinic. The institution will supplement the work of the Sloane Maternity Hospital and of the College. The plan of the building includes a free medical dispensary on the first floor, an amphitheatre for clinical purposes on the second floor, and class-rooms above that. The corner-stone of the new college building, to be erected with a part of the \$500,000 given to the College of Physicians and Surgeons by the late William H. Vanderbilt, was laid Saturday last.

## WOMAN'S FOREIGN MISSIONARY SOCIETY.

The tenth annual meeting of the Presbyterian Woman's Missionary Society was held last week in London.

The organization now includes sixteen Presbyterian Societies, 190 Auxiliaries and forty-eight Mission Bands. There are over 5,000 in the Auxiliaries and 1,111 in the Mission Bands. The total contributions this year are \$13,423.55; including \$10,472.62 from the Auxiliaries, \$2,425.92 from the Mission Bands, and \$525.01 from other sources. During the ten years of its existence, the society has contributed \$58,536.12 for missionary work among women and children.

Fully two hundred delegates from all sections of Ontario were provided for by the London ladies, and delegates from the Presbyterian Church in the United States were also present.

Mrs. Ewart, president of the association, occupied the chair. The meeting was opened with devotional exercises. Mrs. Chisholm, for the London ladies, delivered an address of welcome to the delegates and representatives of sister societies in Canada and the States. The address concluded with these words: Christian friends, whose interest in the great work has brought you here, a hearty welcome is accorded you, because of the pleasures afforded by these special opportunities of associating with a number of intelligent Christian people, and because of one heart, one mind, one purpose, inspired by one spirit which binds us together as one soul before God, and as women, for whom we especially work, form so large a part, and to which we sustain such a peculiar and important relation, and as fellow-workers in the body of Christ, we welcome you as members of the Woman's Foreign Missionary Association of the Presbyterian Church, and on the attainment of this its first decade. We welcome you because of the good which will result to this section from the meetings here held.

In response, Mrs. Gibson, of Ottawa, replied gracefully, and in the name of the delegates present thanked the London ladies for such kind courtesy in their reception. As this is woman's work, she said, for woman, on the one hand we are kept humble by ever having kept before us the degradation from which we as women are saved by the Gospel. On the other hand we are exalted by the honour of being co-workers with God. He has given us in this age this special work to do, and this is our great opportunity, and may we not say as Mordecai to Esther, "Who knoweth whether thou art come into the kingdom for such a time as this?" Let us seek, then, to rise to the height of our privileges; let us set before our daughters a noble ambition in life and to thus fulfil our destiny. Mrs. Ewart then delivered the presidential address, in which she traced the encouraging progress of the Gospel in Formosa, Indore and the work in the North West. The first two missionaries were received in Japan in 1859 with such suspicion that they were glad to be employed as English teachers in Government schools, and at the end of ten years could only report ten converts. Twelve years afterward the converts of the different societies numbered 659,811. At this time Japan has ninety-three Christian congregations with over 10,000 members, 109 Sabbath schools, and at least half a million copies of the Bible in circulation. Of thirty churches belonging to the Scottish United Presbyterian Mission, twenty-five are self-supporting, and out of 190 students thirty-five professed their faith in Christ, in Kioto. In Tyre and Sidon, amid scenes our Lord once visited, we have eleven churches and Christian schools with over 500 pupils, and on the western slope of Mount Hermon they have eleven out stations and seven organized churches. Mrs. Baker, missionary from the English Church, reached Judea in 1818, when there was neither church nor convert; now she sees thirty-nine stone churches, 104 school houses and places of prayer, and 20,000 Christians. Hospital work was then referred to, and the necessity for women as medical missionaries to go into the great field of India, where there are 27,000,000 of females of all ages, of whom not one-fourth can read. The mission to Canton has had a wonderful history. Morrison reached there in 1818, and at the end of seven years reported one convert. He laboured for twenty years longer, and could report only ten and no churches; but the ten of forty years ago have become 40,000, besides a large number of adherents, and in the busy streets of Canton fifteen chapels are open daily for the preaching of the Gospel. The president then spoke of the industrial training schools for Indians in the United States, and the Foreign Mission Committee are preparing to try something similar for our own Indians in the North West. We are met here from all parts of Ontario to attest the wonderful way God has blessed our efforts for the past year, and let us try to prove ourselves worthy of the trust God has committed to us.

Miss Oliver, who has graduated in medicine at Queen's University, and who will sail in a few months to India, was then introduced, and spoke cheerily of her prospective work, referring to it as no life of sacrifice, but the work of her heart's desire.

The Nominating Committee was then appointed. Mrs. Stuart, of Uxbridge, and Mrs. Grant, of Hamilton, in place of two absent members. The General Board composed of thirty-six managers in Toronto, all presidents of Auxiliaries and Mission Bands to be Vice-Presidents.

Mrs. Campbell then reported for extra Presbyterian Association Auxiliaries as follows:

Aylmer, Quebec, has fourteen members, and raised \$20 for missions; L. L. L. L., twenty five members, amount raised, \$12.12; Chatsworth, fifteen members, amount raised, \$20; Collingwood sent two boxes to North-West, amount raised, \$43; Dundalk and Johnson report moneys sent to aid mission work; Queenstown and Sarnia report work and contributions; South Russell and Teeswater report similarly. Mission Band work from the various sections was then reported, after which Mrs. McCrae, of Guelph, conducted the devotional exercises. A report on Mission Bands was then presented, and the convention adjourned to lunch provided by the London ladies.

In the afternoon a letter from Mrs. Baraket, Philadelphia, who was unable to be present, was read.

Mrs. Harvie, of Toronto, foreign secretary, then pre-

sented her annual report. She traced the rise and progress of the society, and the fields in which it is specially interested in the North West. In the field chosen, the great Saskatchewan Valley, with an area of more than 200 miles, and 4,000 Indians, the Presbyterian missionaries began their work. Schools were established under lady instructors, and at Prince Albert under Miss Baker, a mission school is doing good work. An industrial department for the special instruction of little girls is now proposed. Mission work in Java and Formosa had been undertaken and successfully carried on by the association. In Central India there are three lady missionary teachers, one medical missionary, and two young lady assistants; Bible women helpers, etc., and the expenses of six schools and the necessary house accommodation are provided; in Formosa, part of the expenses of supporting the girls' schools at Tamsui is borne by the society; in the Canadian North West the salaries of teachers at Mistawasis, Crow stand and Bird's Tail Creek Reserves; the salaries of two lady missionary teachers, and provision is made for the extension of the work. Donations are also made for schools in Trinidad and the New Hebrides.

The Presbyterian societies of Brockville, Chatham, Gleanary, Guelph, Hamilton, Huron, Kingston, Lanark and Renfrew, Lindsay, London, Maitland, Paris, Peterborough, Stratford, Toronto and Whitby were reported by delegates present. Mrs. Campbell's report for the Home work gave the following summary: Membership, life members, ninety three; ordinary members, 5,080; 1,527 are members of the General Society. Number of members in mission band, 1,111; Presbyterian societies, sixteen; auxiliaries, 190; mission bands, forty eight; \$10,472.62 contributed by the auxiliaries, \$2,425.92, contributed by mission bands, \$525.01, revenue from other sources; revenue from all sources, \$13,423.55.

Mrs. MacLennan, of Toronto, presented the financial statement. Expenditures during the year had been \$82,811; total receipts, \$13,822.45; balance, \$12,989.64; \$7,000, however, having been paid in since the books closed.

The disposals of moneys, etc., was the next item of business. To the foreign missions, \$9,700 was appropriated; to Trinidad, \$300 for school purposes; New Hebrides, \$300, for the same purpose; \$2,000 was reserved; \$700.64 remained for incidental and current expenses.

## NOMINATIONS.

The Board of Managers in Toronto are: Mrs. Blaikie, Mrs. Breckenridge, Mrs. Bryce, Mrs. Campbell, Mrs. Cassels, Mrs. Cameron, Mrs. Cowan, Mrs. Clark, Mrs. Ewart, Mrs. Gilray, Mrs. Gunther, Miss Haight, Mrs. Hamilton, Mrs. Harris, Mrs. Harvie, Mrs. Jeffery, Mrs. Kirkland, Mrs. Macdonald, Mrs. MacLennan, Mrs. McLaren, Mrs. McMurchy, Mrs. McCracken, Mrs. McHardy, Mrs. McLauchlin, Mrs. McMurrich, Mrs. Mulligan, Mrs. Mutch, Mrs. Reid, Mrs. Richardson, Mrs. Smellie, Mrs. Smith, Mrs. Telfer, Mrs. Thum, Mrs. Wallace.

On Tuesday evening a well-attended public meeting was held in St. Andrew's Church, at which Rev. Dr. Wardrop, Convener of the Assembly's Foreign Mission Committee, presided. The address of welcome was delivered by the Rev. J. A. Murray, pastor of St. Andrew's Church. Professor McLaren, D.D., delivered an address relating to the origin, progress and successes of the Woman's Foreign Missionary Society.

The Rev. A. B. Mackay, of Montreal, delivered a powerful, impressive and instructive address on the condition of the heathen world, the efforts made for the diffusion of the Gospel and the inadequate means provided for this great work.

On Wednesday the Convention met and disposed of routine business. It was proposed to send a congratulatory memorial to her Majesty the Queen, on the attainment of her jubilee. Mrs. Gordon, of Harrington, delivered an earnest address on mission work. It was decided to hold the next annual meeting in Toronto.

The following officers were then elected: Mrs. Ewart, Toronto, president; Mrs. McLaren, Toronto, first vice-president; Mrs. Macdonnell, Toronto, second vice-president; Mrs. Cameron, Toronto, third vice-president; Mrs. McMurrich, Toronto, fourth vice-president; Mrs. Harvie, foreign secretary; Mrs. Campbell, home secretary; Mrs. MacLennan, treasurer.

After the usual votes of thanks were passed, the most successful annual meeting of the Presbyterian Woman's Foreign Missionary Society adjourned.

NEXT fourth of March will be the fiftieth anniversary of the incorporation of Chicago, when it had but 4,170 inhabitants.

SEVENTEEN of the Yale students of the Yale Theological Seminary have pledged themselves to go out as foreign missionaries.

DR. BEHREND'S Sunday evening sermons upon Socialism and Christianity are attracting immense audiences to the Central Church, Brooklyn.

THE Southern Presbyterians of Kentucky raised \$100,000 in two months to endow Central University. Five individuals contributed \$80,000 of it.

THE Crown Prince and Princess of Austria, Rudolph and Stephanie, will spend the coming summer in Great Britain, largely in the Scottish Highlands.

THE Roman Catholic clergy of Philadelphia are urging the liquor sellers of their faith to close their drinking places on Sunday. The Decrees require this over the country.

A NUMBER of Chinese converts at Foochow have volunteered to go to Corea as missionaries. This is the first instance of a Chinaman leaving his own country to spread Christianity in foreign countries.

THE pauperism of London is a little on the increase; but it is fearful to read that in Paris, with its 2,000,000 inhabitants, there are 200,000 paupers. London at present with its 4,000,000 of people has 100,000 paupers. This means in proportion to the population four French paupers to one English.

## Choice Literature.

### 'MISS GILBERT'S CAREER.

CHAPTER XV.—Continued.

Evening came, but Mr. Buck did not come with it. Again and again did the wife of the proprietor visit the mill, to inquire if anything had been seen or heard of him. The hours of labour closed, and one after another the lights of the village were extinguished, yet no sound of horse's feet upon the bridge brought relief to the anxiously waiting ears in the house of the proprietor. On the following morning, at the break of day, there came a violent rapping at the door of big Joslyn. Arthur heard it, and hearing his own name pronounced, dressed hurriedly, and found awaiting him the anxious face of Mrs. Ruggles.

"Arthur, you must come right up to the house, just as quick as you can," said the breathless woman. "We're afraid something dreadful has happened to Leonora. We haven't seen hide nor hair of neither of 'em yet, and they must have tipped over coming home in the night. Oh! I'm so worried that it seems as if I should die. If Leonora should be brung home a corpse, it would just about finish me off. Oh! I'm so phthisicky!" The poor woman sat down on the door-step, and held her hands against her heart in genuine distress.

Arthur seized his cap, and ran for the house, leaving Mrs. Ruggles to come at her convenience. Arriving at the door of the proprietor, he knocked and was told feebly to "come in." Before him, half-dressed, and looking terribly haggard and miserable, sat Mr. Ruggles. Apprehension and anger struggled for predominance in the expression of his jaundiced features.

"Do you remember where the key of the safe used to be kept?" inquired Mr. Ruggles of Arthur.

"Certainly."

"Do you remember my little tin trunk with a padlock on it?"

"Certainly."

"Open the safe, take out the trunk, lock the safe again, and bring the key to me—quick!"

There was something in this speech so full of suspicious impatience, that Arthur sprang to do the old man's bidding as if it had stung him. He was gone but a minute, when he returned and informed the proprietor that the key was neither in its accustomed place of deposit, nor in the lock of the safe. The veins swelled rigidly and painfully upon the brow of the proprietor, and notwithstanding his feebleness, he rose and walked the room, his lips pressed together, and every muscle of his face as tense as if braced to master a terrific spasm of pain.

"Look for that key again," said Mr. Ruggles fiercely, "and if you cannot find it, get a crowbar and open the safe, if you have to break it in pieces. Don't come back here without the trunk."

Off sprang Arthur again, fully possessed now of the master's impatient spirit. He sought for the key, but he could not find it. At this time, the workmen were beginning to come into the mill. The machinist of the establishment was among them, and Arthur bade him bring his strongest tools and open the safe in the quickest way, even if he should ruin it. It was a difficult task. Bars and chisels and sledges were called into active requisition. The operatives gathered round in wonder to watch the strange movements, and were full of speculations as to their cause. At length an impression was made. The plate was loosened—bolt-heads were knocked off—a huge bar had got a bite at some vulnerable point—hinges were burst, and the contents of the safe were revealed. Bidding a man to keep guard over the contents of the safe, Arthur seized the little trunk in which the manufacturer kept his most important papers, and was about to start upon a run with it to the house, where he was awaited so anxiously, when he discovered that the hasp was broken. A closer examination showed that it had been carefully filed off. He called those around him to witness the fact, and then ran to the house of the proprietor as swiftly as his feet could carry him. The moment he opened the door, old Ruggles yelled, "What have you been doing all this time?"

"Breaking the safe in pieces, as you bade me," replied Arthur, upon whose face the beaded perspiration hung plentifully.

"You didn't look for the key, you hound!" said old Ruggles savagely, fumbling at the same time in his pocket for the key of the trunk.

"I think you'll be able to open that without any key," replied Arthur with bitterness. The old man took hold of the parted hasp, and lifting it, said, "Who did this?"

"I don't know, sir."

"You lie!"

"Half the hands in the mill are witnesses that the trunk was broken when the safe was opened."

"You lie!" growled the old man, hesitating to lift the lid of the trunk, and striving to resist his convictions of the truth by abusing Arthur.

"Mr. Ruggles," said Arthur with such calmness as he could command, "You are in trouble. If you want any help from me, you must treat me like a dog. If others have been untrue to you, it is no reason why you should abuse me."

The old man looked up into Arthur's face vacantly, still hesitating to open the trunk. Finally he lifted the lid, moaning, "Oh! if he has done it!" He took up paper after paper, and file after file, and ran them over and examined them. Then he examined them again, as if unwilling to admit, even to himself, that he had been robbed. At length he leaned back in the chair, and groaned, and wrung his hands in agony. After giving vent to his feelings, his excitement faded, and he said: "Arthur, don't be mad with me. You must stick to me now, and help me through. This villain has poisoned me and robbed me. Now you must take one of the team-horses, and drive to the Littleton Bank, and inquire if a draft of mine for five thousand dollars has been cashed there. If it has, Dan Buck is a robber, and has run away. Find Leonora, and bring her

back. She has plenty of friends in Littleton, and very likely you will meet her on the way home."

These directions were given with comparative calmness, but it was the calmness of weakness—the speaker gasping at every sentence. His excitement had been too much for him, and he leaned back in the chair utterly overcome. Arthur left him with his wife, who, only half-comprehending the state of affairs, was busying herself with arranging the breakfast-table.

Without stopping for breakfast or change of apparel, Arthur harnessed a horse, and drove him to the Littleton Band, a distance of five or six miles, and reached it as the clerk was taking down the shutters. Arthur made his inquiry concerning the draft, and found that the fears of the proprietor were realized. It had been cashed nearly twenty-four hours before, at the moment of opening the bank, and Dan Buck, with the proprietor's daughter, had immediately driven out of the village. Of this latter fact, Arthur took further means of satisfying himself. Dan Buck and Leonora, both, were known to many people in Littleton, and several of the villagers had seen them on their leaving the town. The horse, they testified, had been cruelly driven; but as they knew the young man to be "fast," they had not thought of the matter further. The road by which they left was that leading to the Connecticut River, and as there was no considerable town upon the way, Arthur suspected at once that they had taken the shortest road to the New York stage-lines, and that they were already far on their way to the city.

The young man lost no time, but drove directly back to Hucklebury Run, as rapidly as his clumsy horse could carry him. During his absence, Mr. Ruggles and his wife had made some discoveries. They found that, by some means, Leonora had managed to take away with her her choicest dresses, all her jewellery, and such necessary articles of apparel as it was possible to carry in a small space. The horrible suspicion that she was a participator in the robber's guilt, and had fled with him, had fastened itself upon both father and mother; and bitter were the maledictions which the former visited upon the head of the latter. In his terror he raved like a man insane; and in his anger he cursed his wife for the encouragement she had given not only Dan Buck, but every young man who had visited the house.

Arthur drove to the door, almost as deeply excited as those who awaited his coming. There were but few questions asked. Both the proprietor and his wife showed in their faces the terrible anguish and apprehension that held them in possession. Arthur gave a simple detail of what he had heard—the fact that the draft had been cashed, that both Buck and Leonora left Littleton together on the road leading to the river, and that the horse had been cruelly driven.

The confirmation of the old man's fears was accompanied by demonstrations of feeling the most pitiful that can be conceived. The theft of his money, by the ungrateful hands of his clerk, was a great trial, but it was accompanied by a calamity so much greater that it was lost sight of altogether. That his petted Leonora, his only child, on whom he had lavished all the affection there was in his nature—whose desires had been his law, and whose indulgence his delight—should become either the mistress or the wife of a wretch like Dan Buck was more than he could bear. He wept, he whined, he cursed by turns. He blasphemously called upon God to tell him what he had done that he must be thus forsaken to disgrace and madness. Arthur listened in horror, till he saw that the proprietor's emotions were such as to destroy his power of action, and then he suggested that there should be a pursuit.

The old man rose from his chair, and tottering on his way across the room, came up to Arthur and leaned heavily upon his shoulder. The young man felt awkward under this demonstration of dependence, and still more embarrassed when the weak and half-crazed proprietor put his arms around him, and sobbed and whined in his helpless grief.

"Arthur, I've been hard on you, but you mustn't mind it. You're the best friend I've got in the world," said he, in his whimpering voice. "Do what you can to get Leonora back. Oh! if you'll only bring her back safe, I'll give a thousand dollars; and just as soon as you're twenty-one I'll make you a partner in my business."

Arthur shrank from the embrace of the proprietor as if he had been a snake. He pitied him certainly, but he despised him still. The idea that money, or advancement in business, would be a more powerful motive than simple humanity, or neighbourly kindness, in securing his good offices in the emergency of the hour, disgusted him. He put off the old man's hands, and standing away from him, said: "What I do for you, I do for a man in trouble, Mr. Ruggles. My goodwill is not in the market; keep your offers for other times."

"Well, do what you can, Arthur—do it your own way;" and the proprietor sank into his chair again, with a groan.

Arthur departed, telling the disconsolate pair that he should probably be back at night. Going to his boarding-house, he snatched a hasty meal, and procuring a horse from a neighbour, he mounted him, and rode rapidly off to the nearest stage-line station. It was a ride of twenty miles, and it was mid-afternoon before he reached it. On his way he met Dr. Gilbert, who was out on a professional trip. Making known to him the nature of his errand, and informing him of the condition of Mr. Ruggles, he suggested that on his way home he should call upon him, and do something for his relief.

Arriving at the stage-house, he rode his horse directly into the stable, and saw before him, standing in the stall, the proprietor's horse with which Dan Buck had absconded. Throwing his bridle to the ostler, and giving him directions to feed and groom his horse, he sought in the shed for the familiar waggon, and found it at once. He had little doubt that Dan Buck had left the house, but deemed it a proper precaution, before claiming the horse and the waggon, to make inquiries. At the office he learned that Dan Buck and Miss Ruggles had arrived there the day before, just in time to take the downward stage-coach, and had gone to New York, leaving word to have the horse and waggon taken care of until they should return. The office clerk informed Arthur that the horse had evidently been driven at the top

of his speed, and that he came in wet, trembling and staggering. In fact, the ostler had worked over him half of the night. Arthur informed him of the facts in the case, paid him for the keeping of the horse, and having fully satisfied himself that Dan Buck and Leonora had fled together, turned homeward, driving the lame and jaded horse of the proprietor, and leading the one he had ridden, behind the waggon.

His passage homeward was slow, and he did not reach the Run until nine o'clock. As he drove up to the house, Mrs. Ruggles made her appearance, and came out to the waggon. "Don't make any noise, Arthur," said the woman, "for father has made out to get to sleep. The doctor has been here, and got down a portion of laudlum, and says he musn't be disturbed."

Arthur had left his saddle horse on the way, where he procured it in the morning, and driving on to the barn, he took the harness from the much-abused animal he had reclaimed, and put him in the stable. On his way back, he found Mrs. Ruggles still at the door, with a handkerchief over her head, and in a low tone he imparted to her the particulars of his journey, and its results.

Mrs. Ruggles had her words of penitence to breathe into the ear of the young man, and, further, she had various matters to impart to him in confidence. She had noticed for some time that Dan and Leonora had been "uncommon thick," but she supposed they were going to be married—in fact, she had no doubt of that, as it was. She wasn't, on the whole, inclined to regard the case as hopelessly as her husband did. She had no doubt that they would be back before a great while, and she knew father would forgive Dan Buck, if he would bring back Leonora. She was generous enough to say to Arthur that she did not believe that Dan Buck would make her daughter so good a husband as the young man who stood before her, and was obliging enough to inform him further that she shouldn't cry if there should be a change now.

Arthur marvelled that the mother could be so obtuse as not to comprehend the fact that her daughter was a hopelessly ruined woman, and left her, tired, sick and disgusted, with the promise to call early in the morning.

Morning came, and Arthur was admitted at the proprietor's door. To his surprise, he found Mr. Ruggles up, and dressed for a journey. He was weak and haggard, but the medicine and the sleep had restored to him a measure of strength, and a degree of composure and self-control. The old determination was in his face, and his eye burned fiercely.

He put to Arthur a few questions, and then told him he should follow the fugitives. He had already fed his horse, and he bade Arthur throw the harness upon him, and bring him to the door. When Arthur drove up, he found the proprietor waiting, with his portmanteau at his feet, and then received from him directions concerning the management of affairs in the mill during his absence.

"God only knows where I'm going, or when I shall come back," said the old man, as he feebly mounted the waggon, and drove away without a word of farewell to his wife, or even a passing look at his mill.

(To be continued.)

### THE SMART BOY.

There were two bright little girls off for a holiday with their Western uncle, a big, good-natured man with a diamond breast-pin, and his voluble son, a lad about the age of his little cousins, whom he constantly pestered by his rude and dominating behaviour. The boy was a product which it is the despair of all Europe to produce, and our travellers had great delight in him as an epitome of American "smartness." He led all the conversation, had confident opinions about everything, easily put down his deferential 'papa, and pleased the other passengers by his self-sufficient know-it-all air. To a boy who had travelled in California and seen the Alps it was not to be expected that this humble mountain could afford much entertainment, and he did not attempt to conceal his contempt for it. When the stage reached the Rip Van Winkle House, half-way, the shy school-girls were for indulging a little sentiment over the old legend, but the boy, who concealed his ignorance of the Irving romance until his cousins had prattled the outlines of it, was not to be taken in by any such chaff, and though he was a little staggered by Rip's own cottage, and by the sight of the cave above it which is labelled as the very spot where the vagabond took his long nap, he attempted to bully the attendant and drink-mixer in the hut, and openly flouted his incredulity until the bar-tender showed him a long bunch of Rip's hair, which hung like a scalp on a nail, and the rusty barrel and stock of the musket. The cabin is, indeed, full of old guns, pistols, locks of hair, buttons, cartridge-boxes, bullets, knives, and other undoubted relics of Rip and the Revolution. This cabin, with its facilities for slaking thirst on a hot day which Rip would have appreciated, over a hundred years ago according to information to be obtained on the spot, is really of unknown antiquity, the old boards and timber of which it is constructed having been brought down from the Mountain House some forty years ago.—Charles Dudley Warner, in Harper's Magazine for May.

### THE PREACHER'S TASK.

We should regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life and death whether we hear or refuse; as a man set in charge over many spirits in danger of ruin, with but an hour or two in the seven days to speak to them; but thirty minutes at a time to get at the hearts of a thousand men, when, breathless and weary with the week's labour, they give him this interval of imperfect and languid hearing; but thirty minutes to convince them of all their weakness, to shame them of all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked and none opened; but thirty minutes to raise the dead in!—John Ruskin.

## JAPANESE HOMES.

It is getting to be very embarrassing, this civilization, especially to women. We are accumulating so much, our establishments are becoming so complicated, that daily life is an effort. There are too many "things." Our houses are getting to be museums. A house now is a library, an art gallery, a bric-a-brac shop, a furniture warehouse, a crockery store, combined. It is a great establishment run for the benefit of servants, plumbers, furnacemen, grocers, tinkers. Regarded in one light it is a very interesting place, and in another, it is an eleemosynary institution. We are accustomed to consider it a mark of high civilization; that is to say, the more complicated and over-loaded we make our domestic lives, the more civilized we regard ourselves. Now, perhaps, we are on the wrong track altogether. Perhaps the way to high civilization is toward simplicity and disentanglement, so that the human being will be less a slave to his surroundings and impedimenta, and have more leisure for his own cultivation and enjoyment. Perhaps life on much simpler terms than we now carry it on would be on a really higher plane. We have been looking at some pictures of Japanese dwellings, interiors. How simple they are! how little furniture or ornament! how few "things" to care for and be anxious about! Now the Japanese are a very ancient people. They are people of high breeding, polish, refinement. They are in some respects like the Chinese, who have passed through ages and cycles of experience, worn out about all the philosophies and religions then on, and come out on the other side of everything. They have learned to take things rather easily, not to fret, and to get on without a great many encumbrances that we still wearily carry along. When we look at the Japanese houses and at their comparatively simple life, are we warranted in saying that they are behind us in civilization? May it not be true that they have lived through all our experience, and come down to an *easy modus vivendi*? They may have had their bric-a-brac period, their over-loaded establishmentage, their various measles stages of civilization, before they reached a condition in which life is a comparatively simple affair. This thought must strike any one who sees the present Japanese craze in this country. For, instead of adopting the Japanese simplicity in our dwellings, we are adding the Japanese eccentricities to our other accumulations of odds and ends from all creation, and increasing the incongruity and the complication of our daily life. What a needless being is the housewife in the midst of her treasures! The Drawer has had occasion to speak lately of the recent enthusiasm in this country for the "cultivation of the mind." It has become almost a fashion. Clubs are formed for this express purpose. But what chance is there for it in the increasing anxieties of our more and more involved and overloaded domestic life? Suppose we have clubs—Japanese clubs they might be called—for the simplification of our dwellings and for getting rid of much of our embarrassing *nécessaire*!—*Charles Dudley Warner, in Harper's Magazine for April.*

## INSTANTANEOUS PHOTOGRAPHS.

The friends were standing where the Catskill Hills lay before them in echelon toward the river, the ridges lapping over each other and receding in the distance, a gradation of lines most artistically drawn, still further refined by shades of violet, which always have the effect upon the contemplative mind of either religious exaltation or the kindling of a sentiment which is in the young akin to the emotion of love. While the artist was making some memoranda of these out-looks, and Mr. King was drawing I know not what auguries of hope from these purple heights, a young lady seated upon a rock near by—a young lady just stepping over the borderline of womanhood—had her eyes also fixed upon those dreamy distances, with that look we all know so well, betraying that shy expectancy of life which is unconfessed, that tendency to maidenly reserve which it were cruel to interpret literally. At the moment she is more interesting than the Catskills—the brown hair, the large eyes unconscious of anything but the most natural emotion, the shapely waist just beginning to respond to the call of the future—it is a pity that we shall never see her again, and that she has nothing whatever to do with our journey. She also will have her romance; fate will meet her in the way some day, and set her pure heart wildly beating, and she will know what those purple distances mean. Happiness, tragedy, anguish—who can tell what is in store for her? I cannot but feel profound sadness at meeting her in this casual way and never seeing her again. Who says that the world is not full of romance and pathos and regret as we go our daily way in it? You meet her at a railway station; there is the flutter of a veil, the gleam of a scarlet bird, the lifting of a pair of eyes—she is gone; she is entering a drawing-room, and stops a moment and turns away; she is looking from a window as you pass—it is only a glance out of eternity; she stands for a second upon a rock looking seaward; she passes you at the church door—is that all? It is discovered that instantaneous photographs can be taken. They are taken all the time; some of them are never developed, but I suppose these impressions are all there on the sensitive plate, and that the plate is permanently affected by the impressions. The pity of it is that the world is so full of these undeveloped knowledges of people worth knowing and friendships worth making.—*Charles Dudley Warner, in Harper's Magazine for May.*

## THE INFLUENCE OF THE BIBLE.

The revision of the early Protestant versions of the Bible in different countries and the widespread interest felt in the work among all classes are among the many signs that the Scriptures are not losing their hold upon the minds of men. The study of comparative religion does not operate to weaken, it rather tends to increase, the influence and authority of the Christian Bible. Let any one attempt to read the Koran, and he will rise from the effort with a profounder sense of the depth of power that belongs to the writings of the prophets and apostles. Editions of heathen scriptures and ex-

cerpts from heathen sages, which have been sometimes put forth as rivals of the Bible, bring no very large profit to editors or publishers. The Bible remains a well-spring of spiritual life. The conviction is not likely to be dislodged that within its hallowed pages life and immortality are in truth brought to light. The progress of culture and civilization in the lapse of the ages does not lessen the worth of the treasure which they contain.—*The Century.*

FOR THE CANADA PRESBYTERIAN.

## THE CAPTIVE.

BY MINNIE G. FRASER.

The sultry day was drawing to a close,  
The shadows fell  
On rugged rock and haunted cavern deep  
Where wood elves dwell,  
And the warm sunlight streaming down the steep  
Flooded the dell,  
Where stately firs like lofty spires arose.

And from his toil the tired miner turned,  
And met before  
The meanest hut of all those hovels drear,  
Stood at the door,  
And smoked his pipe, and quaffed the gin and beer,  
That formed their store,  
And watched the setting sun that lower redder burned.

Until the slouching host said, "Lads, here's cheer,  
Now just you hark,  
I've sent away to Frisco for a prize,  
I've got a lark,  
And just to make him sing I've pierced his eyes,  
And tow he's dark,  
But just to hear him lilt, now don't you fear."

With that he hung the warbler at the door,  
Poor shabby bird!  
The men half-logged, then swore and watched the cage  
That softly stirred.  
They said the lark was gray, but scarce from age,  
But they had heard  
Of heads that grief had whitened long before.

Awhile the bird stood still upon its perch,  
Then raised his sightless eyes to heaven's blue,  
And swelled his mottled throat, gave one soft trill,  
Then paused as if to gain a note more true,

And then he sang. Sweet floods of melody  
Floated away upon the mellow air;  
The earth was filled with plaintive harmony,  
It trembled upon the soft breeze everywhere;

The miner dropped his pipe, and stilled his oath,  
It froze unspoken upon his parted lips;  
The sombre pines their swaying murmur ceased  
And straight composed their stately spiral tips.

Captive and blind he sang his song of love  
To Him who made him, in one endless strain;  
He gathered strength till warbling forth he sent  
The echoes bounding over hill and plain.

"His tender mercies are o'er all His works,"  
So rang the song, his glad ethereal hymn,  
And those who hearkened felt a spell divine  
Drop o'er them from above, hard eyes grew dim.

But now the cadence took a lower tone,  
Its pent up anguish made the listener weep;  
In haste he brushed the unaccustomed tear  
From off his fallow, weather-beaten cheek.

Sweet bird, he trilled of all his captive pain,  
Of all the long time joys that now were fled,  
Stopped just a moment, fluttered, tried again,  
Broke his sad heart, lay still, for he was dead!

## PITT'S ESTIMATE OF LORD CHATHAM'S ELOQUENCE.

On May 30, 1777, the Earl of Chatham, though in a state of great weakness, went down to the House of Lords, and made a motion for the cessation of hostilities with America. It was rejected after a long debate by ninety-nine against twenty-eight. His illustrious son, the future Prime Minister of the country, was present, and wrote on the following day to his mother: I cannot help expressing to you how happy beyond description I feel in reflecting that my father was able to exert, in their full vigour, the sentiments and eloquence which have always distinguished him. His first speech took up half an hour, and was full of his usual force and vivacity. He spoke a second time, in answer to Lord Weymouth, to explain the object of his motion, and his intention to follow it by one for the repeal of all the Acts of Parliament which form the system of chastisement. This he did in a glow of eloquence, and with a beauty of expression, animated and striking beyond description.

THREE ladies have just been appointed overseers of the poor in the Bourn Union in Lincolnshire. A local journal highly approves the action, believing that many a village would be all the better off if some of their incompetent male overseers were replaced by an intelligent woman or two.

GLASGOW University has conferred the degree of D.D. on Rev. Wm. Berg, of Falkirk, Andrew Edgar, of Mauchline, John Pagan, M.A., of Bothwell, and David Paton, B.D., Professor of Hebrew in University College, Adelaide, South Australia. Rev. John Cunningham, D.D., Crief, receives the degree of LL.D.

## British and Foreign.

THE Rev. Alex. Cameron, of Ardersier, died in his seventieth year.

THE Yorkshire clergy are signing a petition asking Con-taction not to sanction the revised Bible.

NO fewer than 30,000 young men and women are studying the Scriptures under the Welfare of Youth Scheme.

ANOTHER volume is about to be issued by Dr. Hugh Macmillan, of Greenock. Its title is "The Olive Leaf."

ARCHDEACON FARRAR is expected to address the temperance breakfast in the U. P. Synod week at Edinburgh.

DR. COLIN VALENTINE returns in autumn to his important work in India as head of the Agra U. P. Medical Mission.

PROF. SALMOND gave the valedictory lecture at Aberdeen College; his subject was "Zwingli, the Swiss Reformer."

MR. W. MACKINTOSH, being now the Dean of Faculty, has resigned the Procuratorship of the Established Church of Scotland.

THE churches in Irvine Presbytery have raised during the past year \$48,970, an increase of upwards of \$10,000 on the previous year.

At a recent conference in Germany a son of the celebrated philosopher Hegel, a layman, spoke on the best method of training ministers.

THE Rev. J. C. Lambert, B.D., greatly to the satisfaction of his flock at Stewar-ton, has decided to decline the invitation to Melbourne.

A LANCASHIRE Independent expresses the belief that the modern scorn of rhetoric in the pulpit has been carried too far, and that there are signs of a reaction.

REV. CHARLES WATSON, Largs, receives the degree of D.D. from Glasgow; and W. G. Blackie, Ph.D., Lord Dean of Guild, Glasgow, the eminent publisher, is capped LL.D.

MR. D. L. ERSKINE, who has been for eight years labouring as home missionary to St. Luke's, Edinburgh, has been appointed to Kaffraria by the Free Church Foreign Mission Committee.

LORD ABERDEEN, accompanied by the Countess, has again attended the evening service in Rutland Square Church, Dublin, when Rev. J. S. Hamilton was the preacher.

RENFIELD Church, which is privileged with the ministry of Dr. Marcus Dods, has now 634 members, the largest number since the church was built, and the total sum raised last year was \$13,785.

DR. RANALD MACCALLUM, of Ullapool, a son of the manse and a devoted elder, has died in his fifty-eighth year. He was a strong advocate of temperance and worked earnestly for the good of the people.

DR. RICHARDSON, recommending medical students to adopt total abstinence, says: "By doing so you will be precise in your work; decisive in your work; ready for your work; and enduring in your work."

FOR Stevenston parish, Ayrshire, vacant by the translation of Mr. Graham to Belmont Church, Glasgow, upwards of a hundred applications have been received; the living is one of the best in Irvine Presbytery.

THE two-thirds majority is retained in Mr. McLagan's Local Veto Bill so far as it relates to entire prohibition; but a new clause is inserted by which reduction or stoppage of new licences may be carried out by a simple majority.

DR. W. G. BLAIKIE succeeds Mr. Bannerman, of Perth, as the Cunningham lecturer, and his subject will be "The Scottish Pulpit from the Reformation to the Present Time." Two years will elapse before Dr. Blaikie delivers his lectures.

THE Rev. Dr. Walter C. Smith delivered a remarkably powerful address at the Young Men's Guild Conference in Glasgow recently, which was presided over by Prof. Lindsay and attended by delegates from almost every part of Scotland.

THE income for last year of the U. P. Synodical Schemes, in spite of the extreme depression of trade, shows a total of \$402,845, an increase of \$21,525 as compared with that of the previous year. The debit balance has been reduced from \$54,150 to \$36,810.

A THREE days' conference on Foreign Missions will be held this month, at the Y. M. C. A. in Aldersgate Street; and it is intended that monthly conferences shall follow at some half-dozen central points throughout the metropolis, including Midway and Exeter Hall.

MR. CHARLES PATON, son of the master of Fullerton School, Troon, under call as assistant to a Dundee Church, has also been invited to the principalship of Amoy College, in China, besides being offered an appointment at Huelva, in Spain. The salary at Amoy is £600.

IN Germany the statistics of recent years show that more have come from Catholicism to Protestantism than *vice versa*. In 1882 there came over to the Evangelical Church 1,659, while 213 went over to the Roman. In Austria there went to Protestantism 817, to the Roman Church 410.

BOWLING gave a right hearty welcome to Rev. G. Macaulay at his induction lately; throughout the day flags floated on nearly all the vessels in the harbour. In respect of his important Shakespearean studies, the results of which have been published in *Blackwood*, Mr. Macaulay has been elected an honorary president of the Edinburgh Shakespeare Society.

PROF. DOUGHERTY stated at the close of the session of Magee College, Derry, that one most gratifying feature of the past session had been the development of an unworked spiritual earnestness amongst the students. The progress of the movement had been quiet and steady, and there had been an entire absence of the distracting excitement which might have proved a serious interruption to college work.

## Ministers and Churches.

DR CAMPBELL, of Harriston, has declined the call to St. John's Church, Walkerton.

THE Rev. A. B. Baird, B.D., has been appointed Inspector of Protestant Schools for the Edmonton district.

THE Rev. M. McKenzie, of Rat Portage, has accepted the call extended to him by the Presbyterian congregation of Morden.

THE Rev. W. T. Herridge, B.D., of St. Andrew's Church, Ottawa, delivered an admirable lecture on John Milton.

THE Rev. Joseph Hogg, of Moncton, intends to leave this month for Great Britain, on a much needed vacation of two months.

IN Chalmers Church, Woodstock, the Rev. A. B. Mackay, of Montreal, preached to large congregations on Sabbath last.

RECENTLY, the Rev. D. J. Macdonnell, of Toronto, preached to large audiences in St. John's Church, St. John, New Brunswick.

THE Rev. J. C. Smith preached appropriate sermons in connection with the jubilee services of the Rev. Dr. Smellie, Ferguson last Sabbath.

AT the Communion lately held in St. Andrew's Church, Spring Hill, N. S., 160 members were added to the membership of the Church.

THE Rev. Dr. Archibald, pastor of Knox Church, St. Thomas, writes from Santa Monica, Cal., that he is in good health, is steadily improving, and enjoys a glorious climate.

THE Rev. Marc Ami, pastor of the French Presbyterian Church, Ottawa, has recovered from his recent illness, and is again at work. He has been granted the assistance of Mr. Raymond as a missionary worker.

THE Halifax City Council has voted to purchase Dalhousie College building for a city hall, for the sum of \$25,000 and a block of city property in the south end of the city. Ex-Chief Justice Sir William Young gives \$20,000 toward a new college building.

THE Rev. A. J. McLean, who during last autumn, labored with much acceptance in Prince Edward Island, was on the 22d ult., inducted into the pastoral charge of the congregation at Harvey, N. B. Mr. McLean has been settled under very favourable auspices.

REV. DR. CAMPBELL, of Harriston, has in the interest of the Union movement now in progress declined the call tendered him some time ago by the congregation of St. John's Church, Walkerton. In this decision he has the approval of all friends of Union.

THE ladies of Fort Massey Presbyterian Church, Halifax, intend to send a missionary out to assist Rev. Joseph Annand. It is probable Mr. McRae, at present attending Pine Hill College, will be appointed, he being desirous of entering the foreign mission field.

THE numerous friends of Rev. N. McKay, in Prince Edward Island, will be glad to learn that he is meeting with encouraging success in his new sphere of labour at Chatham, New Brunswick. Since his induction, twenty-seven persons—nearly all on profession of faith—have been added to the fellowship of the Church. The attendance is large and increasing.

AT the Manitoba College closing exercises last Thursday, the Rev. Principal King, owing to serious illness, was unable to be present. The chair was occupied by the Rev. C. B. Pitblado. The home of Dr. King has been visited with severe and protracted affliction. It is matter for thankfulness that he himself is progressing favourably toward recovery.

ON Wednesday, the 7th inst., a call was moderated in at Dorchester and Crumlin, by Rev. Mr. Roger, of London, resulting in favour of Rev. Jas. E. Brown, graduate of Kingston. The call is unanimous and hearty. Mr. Brown is at present supplying St. Thomas, while Dr. Archibald has gone to Southern California on a three months' furlough for his health.

A LARGE and appreciative audience filled Knox Church, Morrisburgh, lately, to listen to the lecture given by Mr. A. C. Hutchison, of Montreal, on "The Cathedrals of Europe." The lecture was illustrated by photographic views thrown upon the rear wall of the church by the aid of the calcium light. Over eighty views were thus shown, the series embracing the principal ecclesiastical structures in England, Scotland and France. A well merited vote of thanks was given to Mr. Hutchison at the close.

THE annual congregational meeting of Knox Church, Cannington, was held on Wednesday evening, the 7th inst. All the reports were favourable. During the year nineteen new names were added to the communion roll, ten being by profession of faith, and six removed, leaving a total membership of seventy-eight. The total amount raised by the congregation during the year was \$1,386; by the Sabbath school, \$134.69; and the Woman's Foreign Mission Society, \$12.70. The amount contributed to the Schemes was \$118.65.

DURING the month of March union evangelistic services of a most deeply interesting nature were held in Peterborough, in which the pastors of the Baptist, Methodist and Presbyterian Churches were assisted by Mr. Schiverca, of New York. This evangelist seems to have been accomplishing a great work for the refreshment of believers, and the conversion of sinners. There was no great excitement, but the work was quiet, deep, and apparently thorough. Mr. Schiverca has now gone to Lindsay, thence he proceeds to Fort Hope, and after that, to Galt.

THE French Protestant Church in Lowell, Mass., of which the Rev. C. E. Amaron—formerly of Three Rivers,

Quebec—is now pastor, was founded in 1877 with seven members. Since then it has received 172 members, nearly all of whom formerly belonged to the Roman Catholic Church. From the time of his settlement—eight months ago—Mr. Amaron has received forty-six new members. Since the beginning of this year, twenty have been added. In the recently organized college there are twenty-four students, ten of whom have joined the Church. Mr. Amaron is engaged in an important and encouraging work.

THE closing services in connection with the forty-fifth session of Queen's College, Kingston, commenced last Sabbath with the baccalaureate sermon, preached in Convocation Hall by Principal Grant. The members of the graduating classes occupied seats in the gallery. Dr. Grant took for his text Philippians iv. 8. He stated that between 300 and 400 students had attended the classes at the College. Of these, twelve, most of them graduates in Arts, will have completed their theological studies. In specially addressing the graduates Principal Grant said that in a few months they would be scattered over the world, some going to the North-West, some to the States, some to Britain, one to India, and others elsewhere, and to them he commended the language of the text. His sermon was an elaborate and eloquent one.

THE annual congregational meeting of the First Presbyterian Church, Victoria, B. C., took place lately. The following facts, gleaned from the reports, will be interesting to many of our readers. Fifty-seven names were added to the communion roll during the year, and thirty-three removed, leaving 164 communicants at present in good standing. The Sabbath school has nineteen teachers, with 222 scholars on the roll, and an average attendance of 160. The school has prospered greatly during the year under the efficient superintendence of Mr. John Meston. There are nine elders and twelve managers. The following is a brief statement of finances: Balance on hand from last year, \$241.52; total receipts during the year, \$3,185.05; total, \$3,426.57. Expenditure for congregational purposes, \$3,134; for missions, \$224.35; balance on hand, \$68.22; total, \$3,426.57.

LAST Friday evening ninety-nine candidates for admission to the membership of St. Paul's Church, says the *Peterborough Review*, were received into the Church. At half past seven o'clock the church was fairly well filled with people, the front seats of the central aisle being reserved for the candidates. After singing and prayer the Rev. E. F. Torrance gave a very interesting Bible reading on "The New Work." At the close of the service the elders of the church were invited to take seats within the communion rail. The Rev. Mr. Torrance then read the names of the candidates while each called by name stood up to receive the communion card from the hand of the Sessional Clerk, Mr. James A. Hall. The congregation were dismissed, the new members remaining. Afterward several more candidates were admitted, the number in all being over one hundred. The pastor addressed the newly admitted members, giving them good advice. He expressed his gladness at the Church having received so great a blessing.

PRESBYTERY OF WHITBY.—This Presbytery met at Oshawa on the 20th inst. There was a large attendance of ministers. Many of the elders were busy at home with the spring work. A considerable portion of the day was occupied with the reports on the State of Religion, Temperance, Sabbath Schools, Missionary meetings, and the Statistics of the Presbytery for 1885-86, all of which were very full and encouraging. The Presbytery has enjoyed a good share of prosperity in all the departments of its work. Messrs. Abraham and McLaren, ministers, and Messrs. Renwick and Henry, elders, were appointed commissioners to the General Assembly by rotation, and Messrs. Leslie and Cameron, ministers, and Messrs. Ormiston and Blakely, elders, by ballot. Messrs. Eastman and Beal were appointed members of the Synod's Committee on Bills and Overtures. A letter was read from Mr. Pringle, of Brampton, requesting the Presbytery not to proceed with his nomination as Moderator of the Synod of Toronto and Kingston for reasons given, the Presbytery, with regret, agreed to comply with Mr. Pringle's request. It was unanimously agreed in reference to the remit on printing the Minutes of the General Assembly that no change be made. The following resolution was also unanimously adopted, viz.: That in view of the fact that the Canada Temperance Act is to come into force throughout the bounds of the Presbytery, on the 1st of May next, the Presbytery desires to express its approval of the principle embodied in the Act, and its conviction that if properly enforced it will do much to lessen the evils arising from intemperance; and would accordingly urge upon the members and adherents of its several congregations the pressing necessity of doing all in their power to secure the thorough enforcement of the Act. And further, the Presbytery recommend that this resolution be read from all its pulpits next Sabbath and thereafter inserted in the local papers. Other business was transacted, but not of public interest, and the Presbytery closed a very profitable meeting at six o'clock p.m., and adjourned to meet in Whitby, on the third Tuesday of July, at half-past ten o'clock a.m.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF PRINCE EDWARD ISLAND.—The Presbytery of Prince Edward Island met in St. James's Hall, Charlottetown, on April 1. The call to Rev. Wm. Grant, from Cow Bay, Cape Breton, was first taken up. In answer to Presbyterian citation, the following commissioners from the congregations of West and Clyde Rivers and Brookfield, appeared, viz.: Captain McMillan, Dougald Bell, Captain Murchison, Hugh McMillan, Angus Beaton and Malcolm McDonald. Rev. James Carruthers represented the Presbytery of Sydney and congregation of Cow Bay. The papers connected with the call were read, and the commissioners on both sides were heard. The call was then put into Mr. Grant's hands, and accepted by him. Mr. Grant's transference to Cape Breton will be deeply felt and regretted by his congregation, who are warmly attached to him and unanimous in their desire that he should remain amongst them as their pastor. The Presby-

tery also, of which he was a most useful member, will greatly miss his presence and his wise counsel in their deliberations. But believing that in his choice he was guided by the Great Head of the Church, all parties concurred in his decision. Mr. Grant's connection with his present congregation is to terminate on and after the 25th inst. Rev. J. G. Cameron was appointed to preach at Mount Stewart, on Tuesday, 13th inst., at eleven o'clock a.m., and moderate in a call to Rev. A. B. McLeod. Rev. Mr. Howie was appointed to preach in Mount Stewart on April 4th, and in New London North, and Summerfield during the remainder of the month. Rev. John Wallace was appointed to preach in Richmond Bay East on the 4th and 11th, and Richmond Bay West, on 18th and 25th of April. The following delegates were chosen to attend the next meeting of the General Assembly, viz.: Rev. A. F. Carr, M.A., Alex. Raulson, R. McLean, E. Gillies, Allan McLean and John McLeod, of Strathalby; and Messrs. Chas. Craig, John Clay, Wm. McDonald, Ambrose Brown, John A. McLane and Hon. Kenneth Henderson, M.D.—J. M. McLEOD, *Pres. Clerk*.

### MONTREAL NOTES.

THE congregation of St. Andrew's Church, Sherbrooke, at a meeting on Monday last, agreed to extend a unanimous call to the Rev. Archibald Lee, of Russelltown. Mr. Lee has done good service in his present charge, and there will be a universal feeling of regret on the part of his people should he be translated to Sherbrooke.

RECENTLY an election of elders took place in Erskine Church. Of those chosen, two have accepted office and will, with others, soon be set apart for this work. The congregation of Knox Church are also adding to the membership of their Kirk Session.

THE American section of the Executive of the Presbyterian Alliance held a meeting in New York on Wednesday last. The Canadian members present were Revs. Dr. Burns, of Halifax; Principal MacVicar, of Montreal; Dr. Mathews, of Quebec; Principal Caven, Toronto; Dr. Cochrane of Brantford, and Mr. James Croil, of Montreal. The appointment of a permanent secretary is left to the next meeting of the Council in London, Dr. Mathews, of Quebec, continuing meanwhile to discharge the duties of the office.

THE all-absorbing topic of conversation here this week has been the flood, which has been the most destructive ever known in Montreal. The water rose higher than ever before, flooding houses and cellars of warehouses and entailing much suffering and loss of property. The greater part of the wholesale business section of the city was affected, several firms each suffering to the extent of from \$15,000 to \$20,000. The water came as far up as Victoria Square and Craig Street. The English newspaper offices were all more or less affected, and had to get their papers printed for several days in other establishments. The Grand Trunk Bonaventure Depot had water fully three feet deep, and in Griffintown and Point St. Charles many of the houses were from six to seven feet in water. For three days upwards of 30,000 of the population of the city received their supplies by means of boats. At night one-half of the city was without gas, and in the other half it was so dim as to be almost useless. Last Sabbath there was no service in several of the Churches because of the flood. St. Mark's, Nazareth Street, St. Matthews and the Forfar Street Mission Churches all suffered. In St. Matthew's Church alone, the homes of 115 families were flooded. All of these suffered considerable loss, and twelve or fifteen families lost their all. The Rev. Messrs. Cruikshank, Nichols and Dr. Smythe were assiduous in their efforts to aid and comfort the families of their respective congregations in trying circumstances in which they were placed. Montreal has been very unfortunate during the past year. What with the small-pox epidemic last summer and fall, and this unprecedented flood, all classes of the community have suffered greatly. It is hoped that the authorities will, without delay, take energetic steps to prevent a recurrence of such scenes as were witnessed during the past week, consequent on the flood.

THE Toronto correspondent of the *Montreal Witness*, in a letter last week, made some uncalled-for disparaging remarks regarding Knox College and the class that has just graduated there. He is replied to by Mr. W. Burns in a brief letter, appended to which is an editorial paragraph designed to correct any wrong impression conveyed by its correspondent. This is not the first time that this same correspondent has written disparagingly of Presbyterian interests, though himself a Presbyterian. It was he who some time ago bemoaned the inefficiency of the Toronto pulpit with its insipid moral essays, etc. The *Witness* has a large circulation among Presbyterians in all sections of the country. Though never a Presbyterian paper, it has exercised, and still continues to exercise, great influence over large numbers of our people. It is to be regretted that its Toronto correspondent should through its columns injure any interest of the Church.

THE meeting of the Synod of Montreal and Ottawa held in Perth last week was as usual attended by a small number of members, only about one-fifth of the whole. The Presbytery of Quebec had only one representative; barely a tithe of the Presbyteries of Montreal and Ottawa were present; and not a few of the members residing adjacent to the place of meeting were absent. Does it not seem as if many regarded the Synod as a fifth wheel which the ecclesiastical chariot could dispense with without great loss?

THE present Church financial year ends on Friday next, the 30th April. The books of the treasurers of the respective Schemes, it is understood, remain open till Monday or Tuesday next, so that there is still an opportunity to delinquent congregations and difatory treasurers to forward contributions. It is affirmed that every year there is a considerable number of congregations that contribute nothing to one or more of the Schemes of the Church. Would it not be well to append a list of these to the printed reports of the several Schemes?

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa met in St. Andrew's Church, Perth, on the evening of Tuesday, 20th inst. Rev. Dr. McNish, the retiring Moderator, preached an able and lucid sermon, liberal in tone, on the polity of Presbyterianism, based on 1 Timothy v. 17. After announcing that it devolved on the Synod to appoint a successor, Dr. McNish expressed his thanks for the honour which had been conferred on him.

On motion of Rev. Robert Campbell, seconded by Dr. Bennett, Rev. Donald J. McL., B.A., of Arnprior, was unanimously elected Moderator for the current synodical year.

The first hour on Wednesday morning was spent in devotional exercises by the Moderator and several of the members of the Synod.

MISSION TO LUMBERMEN.

Dr. Moore, of Ottawa, submitted a report of the Committee on the Mission to Lumbermen. It showed that though the work was beset with special difficulties much good had been accomplished. The details and recommendations of the report led to an interesting discussion in which Messrs. J. A. F. McBayne, James Paterson, G. C. Heine, J. B. Edmondson, Joseph White, Professor Scrimger, and others participated. It was agreed to apply for grants in aid of the funds to the Home Mission Committee and the French Evangelization Board, and to commend the Scheme to the liberality of the congregations.

Dr. Moore presented a request to be allowed to retire from the Conventionship of the committee, which was granted, and the Rev. William D. Armstrong, Ottawa, was unanimously appointed Convener and Treasurer.

SABBATH OBSERVANCE.

The Assembly's remit on Sabbath Observance was then considered. The Rev. Joseph Whyte stated that Sabbath work on railways had largely increased of late, and that advice had been taken as to the best way of diminishing unnecessary Sabbath labour. Messrs. J. B. Edmondson, Dr. Bennett, Robert Bell, and others, discussed the matter, when it was resolved that a standing committee of the Synod be appointed, with Mr. Joseph Whyte, Convener.

SUPPLY OF VACANCIES.

After deliberation, a committee, to advise with similar committees appointed by other Synods to mature a practicable scheme for the distribution of preachers, was appointed, consisting of Messrs. F. M. Dewey, Convener, F. W. Farries, D. Kellock and R. H. Warden.

APPOINTMENT OF NEXT MEETING.

It was unanimously resolved that the Synod of Montreal and Ottawa meet in Knox Church, Montreal, on the third Tuesday of April, 1887, at eight o'clock p.m.

STATE OF RELIGION.

Rev. G. M. Clark, of New Edinburgh, presented a full and exhaustive report of the Committee on the State of Religion, which revealed on the whole a hopeful and encouraging condition of Church life and work.

Regret was expressed that returns from congregations were not so full as could be desired, and that in some cases the duty of sending returns had been neglected altogether. In most instances an increased attendance on and a greater interest in the means of grace and a growing liberality were reported. The report concluded with a recommendation that the General Assembly should prepare a series of questions on the State of Religion for the whole Church, and that Presbyteries be urged to hold conferences and that sessions should enjoin the maintenance of family worship, and that parents be exhorted to train their children in the nurture and admonition of the Lord.

SABBATH SCHOOLS.

In the evening Rev. A. McGillivray, of Williamstown, submitted a brief and concise report of the Sabbath School Committee. Though the returns were incomplete, the statement showed that 145 schools had reported with 13,133 pupils on the roll and 1,430 teachers. The contributions were \$8,793, of which \$4,296 were for missions.

EVENING MEETING.

There was a large attendance at the evening meeting, and special addresses were delivered by the Rev. John Fraser, of Indian Lands, on the best way to interest the Church in Christian work; Rev. Henry J. McDermod on the maintenance of spiritual life; the Moderator, Rev. Donald J. McLean, on the need of the Church for a fresh baptism of the Holy Spirit; and Dr. Jardine, of Brockville, on the importance of the Christian training of the young. Short addresses were also delivered by Rev. Messrs. Campbell, W. J. Dey, James Watson, and G. M. Clark.

On Thursday morning the Rev. W. J. Dey, of Montreal, presented a full and carefully prepared report on

TEMPERANCE.

Sixty-four out of 154 congregations had reported. From these returns it was learned that there had been a perceptible decrease of intemperance wherever the Canada Temperance Act had been adopted within the bounds of the Synod. There was a manifest improvement in the habits and social condition of the people. The various Evangelical Churches had wrought earnestly for the promotion of the temperance cause. Regret was expressed that in some places the Act had not been enforced with sufficient strictness.

After discussion, in which Messrs. G. M. Clark, A. McGillivray, J. A. G. Calder, J. Watson, Robert Bell, Dr. Jardine, John Fraser, H. J. McDiarmid, G. C. Heine, took part, the various recommendations with which the report concluded were adopted, and it was agreed to forward petitions against the proposed wine and beer clauses in the Scott Act, and in favour of the more stringent enforcement of its provisions, to the Dominion and Provincial Legislatures, the former to be entrusted to Senators Scott and Vidal, Messrs. Joseph Jamieson, M.P., Robert Campbell, M.P., Dr. Ferguson, M.P., and Donald MacMaster, M.P.

EDUCATION.

Professor Scrimger submitted the report of the Committee on Protestant Education in the Province of Quebec. It recommended that the qualifications and salaries of teachers should be increased, and that the Bible should be used in all the Protestant Schools. The report was adopted, and the committee re-appointed.

LOTTERIES.

The committee appointed last year to consider the subject of lotteries reported through the Convener, the Rev. Robert Campbell, of Montreal. The anomalous laws of Quebec and Ontario relating to lotteries were cited, and their amendment strongly urged. The report led to a vigorous condemnation of all unworthy methods of raising money for religious purposes.

After the customary votes of thanks to the trustees of St. Andrew's Church, the people of Perth for their generous hospitality, and the railway companies for reduced rates, the Synod was closed with the benediction.

OBITUARY.

MARY RUSSELL.

On the 26th March, Miss Mary Russell, of Glasgow, Scotland, entered unto the rest which remaineth for the people of God. She had been for nearly thirty years actively connected with good works in Montreal. Several of the mission schools were greatly benefited by her services, and she will be much missed by many, who, from her kindly manner, were in the habit of addressing her by the familiar name of Auntie. The following words of a modern poet are most appropriate in her case:

"Who oft times will withdraw, as if by stealth,  
To render good to others unawares—  
Well known to them the haunts of poverty,  
Clothed are the naked, and the hungry fed:  
Oft take they place beside the patient's bed,  
To cheer sad hours, to sooth keen agony.  
These are earth's salt—they labour with a mind,  
Distress relieving, lessening human woe;  
In all their actions earnest, gentle, kind,  
Leaving sweet impress wheresoe'er they go.  
Theirs Heaven's reward: a crown upon each brow."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

May 9, 1886. } SOWING AND REAPING. { John 4: 27-42.

GOLDEN TEXT.—"One soweth and another reapeth."—John iv. 27.

INTRODUCTORY.

Recall the last lesson. The place was of great historic interest. The well from which Jacob drank—property once the inheritance of Joseph—the Mounts Gerizim and Ebal, where Joshua built an altar and formally set up the true religion in the promised land (Josh. viii. 30). That is the place where the conversation took place in which Jesus established the true religion in the heart of an abandoned woman, and spoke words that have ever since, and ever will be, amongst the most precious that fell from His lips.

He lifted her thoughts away from the satisfactions of this life to eternal joys, by creating a sense of need—of moral leprosy. He revealed His own Messiahship, and the broader nature of the new dispensation. In the greater light men would not need the crutches of Jewish ceremonial to enable them to worship God; but would anywhere and everywhere in spirit and truth offer acceptable worship to the God who is a Spirit. The woman was apprehended of the truth, that she could not apprehend it, and fell back on the hope that by and by, when the Messiah came, all would be made plain. That is a prospect in which the Church can still rejoice, for even yet we have only rays of the coming glory.

EXPLANATORY.

I. A Female Missionary. (Verses 28, 29).—The woman, upon the arrival of the disciples, went away, leaving her water-pot behind. Some have said that her reason was that she wanted to accommodate the Saviour and disciples by the use of it. She would, no doubt, be willing to do that if it had occurred to her; but she, probably, was so engrossed with the great matter that occupied her attention, and her desire to publish it, that she could think of nothing else.

All things, etc. A very natural instance of exaggeration. Jesus did not review her whole life, but He told her enough to lead her to believe that He knew all the rest. It is an inference we constantly draw. He did not tell us all about our own natures; but He has told enough to satisfy us that He knows all. So with the revelations of heaven and the future.

The Messiah!—She does not say it but believes it. The very suggestion was exciting to a waiting people. The very possibility of finding Christ should make us put ourselves about.

Come, see.—That is the true method of preaching. Not like the Pharisees, laying burdens on others they would not themselves touch (Matt. xxiii. 4); but saying, like Moses, "Come with us and we will do thee good."  
Her message was accepted and greatly blessed.

II. The Disciples Instructed.—Long before the disciples came back to the well, they could see Jesus in conversation with the woman, owing to its elevated position on a spur of the mountain.

Marvellous. (Ver. 27).—They were astonished at such unrabbinical conduct. To converse with a woman, and especially such a woman, in a public place, was against the current code of propriety.

But Jesus was above ordinary propriety. To save souls is the greatest kindness and breaks through all custom.

What seekest thou?—They would like to ask Him whether He was seeking water, or bread, or to remonstrate with Him on such impropriety. Perhaps it even occurred to them that He might be seeking a soul. But they dared not ask. Here we see the majesty of our Saviour's presence, with whom even His most intimate companions could not indulge familiarity. With what reverence we should approach Him!

Master, eat.—He seemed indifferent to the food of which He stood so much in need, and they venture to ask Him to eat. They could not understand Him, but loved Him nevertheless.

I have meat to eat, etc. (Ver. 32).—In His earnestness to win a soul He forgot the wants of the body. Sometimes Christians have been so filled with the Spirit as to forget the most intense suffering. If we were always animated with holy love and zeal, much that now makes life unhappy would pass unnoticed.

Dulness. (Ver. 33).—They do not understand Him—like the woman (ver. 11), Nicodemus (iii. 4) and the Jews (ii. 20). That dulness did not disappear until after the Pentecostal outpouring. The Spirit brightens all our faculties.

My meat is to do, etc. (Ver. 34).—None but Christ could say this. Whilst many can say, that in many things they seek the will of God, none ever came to that fulness of consecration, that in every part the life was for God. With Him it was uppermost, possessing Him to the exclusion of even the wants of the body—necessary as they were.

He had the whole future in His eye—to do and finish. The prospect to Him was very bright, knowing as He did what the consummation is to be.

Rapid growth. (Ver. 35).—He asks them to look at the fields which would yet require four months before being ready for the harvesters. But not in the spiritual as in the natural world. The seed must get its usual time to ripen; but the spiritual seed often springs up and bears fruit in a very short time. Probably at the same time that they saw the fields they saw the inhabitants of Sychar coming towards them as the result of his conversation with the woman.

There are two kinds of work needed in order to get this harvest.

Sower and Reaper. (Ver. 37).—It is usually understood that certain men are sowers and others reapers; or that often one man is both sowing and reaping. Moses and the Prophets and Apostles and Christian workers in all ages have laboured and other men have reaped the fruits of their labours. Whilst there is truth in that yet, strictly the correct view is that Jesus Himself is the only Sower, and all others are reapers. He sowed Himself as the seed whence eternal life springs, and no soul is ever gathered until Jesus first sows—prepares that soul to be gathered.

The "other men" of ver. 38, will then be taken as another of these expressions of humility so frequent in our Saviour's addresses, in which He speaks indirectly about Himself.

Wages. (Ver. 36).—He that reapeth receiveth wages. He receives the joy of bringing souls unto the kingdom—the affection now, and the rewards of heaven hereafter.

Mutual rejoicing.—There is no room for jealousy in the service of Christ. That souls are saved at all, by whomsoever the Lord may work, should be a cause of rejoicing to all. But by taking Christ as the Sower, our thoughts are carried away in the future when He and all His servants will rejoice forever.

III. Diligence Rewarded. (Ver. 39).—There are two instances.

(1) The woman rewarded.—Many believed on Jesus because of the saying of the woman. Her simple testimony about what Christ did for her brought disciples to Christ. David frequently professes his intention to tell others what God did for his soul. We should not be ashamed to tell the power of grace when we know it. A simple testimony will often accomplish more than eloquent preaching.

(2) Samaritans rewarded. (Ver. 40).—They came and besought Him that He would remain with them. He gave them two days—the most precious gift they ever received. He taught, and on account of His words many more believed. How little after all we know of the words of Jesus! Only an occasional address or conversation recorded in these blessed Gospels. How much unrecorded transpired during these two days! If He thought it best for us He would have preserved them.

If we do, as the Samaritan did, beseech Him, He will come and abide with us and we shall be blessed. If so much can be got by importunity, why so little of it?

PRACTICAL SUGGESTIONS.

1. We can rise above the world's inconveniences.
2. Put your religion into practice.
3. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him (Psa. cxvii. 6).
4. Cultivate joy in the success of others.
5. The blessedness of having Christ abiding with us!

THE memory of Stonewall Jackson will be honoured by a costly monument, the sum required for it being contributed by the States of Virginia and South Carolina in particular.

It is probable that the Marquis of Breadalbane will be the Lord High Commissioner to the General Assembly of the Church of Scotland this year. The Assembly has been summoned to meet on May 20.

THE Rev. Donald McCallum, Waternish, Skye, has been censured by the Presbytery for his action on the Crofter question, and he was also solemnly admonished to be more careful and guarded in his language in the future.

THE Rev. Wm. Patteson, for fifty-seven years minister of Second Church, Bangor, died lately in his eighty-first year. The death is also announced of Rev. Thomas Greer, Anahilt, who likewise had been upward of fifty years in the ministry.

## Our Young Folks.

### WHAT YOU MAY DO.

If it's only a poor little penny,  
If 'tis all you have to give;  
But as pennies make the dollars,  
It may help some cause to live.

A word now and then of comfort,  
They will cost you naught to say,  
But they cheered the weary pilgrim  
And helped him on his way.

If it's only some out-worn garment,  
If it's all you have to spare,  
They will help to clothe the needy—  
The poor are everywhere.

"God loveth a cheerful giver,"  
Though the gift be ever so small;  
But what does He think of His children  
When they never give at all?

### A TALK ABOUT PINS.

"I don't care a pin what she says," cried Eustace Smith to his sister Gertrude, as they stood discussing some event of deep importance in the conservatory.

"Neither do I!" echoed Gertrude.

"What are you smiling at, Aunt Evelyn?" asked the boy curiously, turning quickly round upon a pleasant-faced lady who was trimming the plants with a small pair of scissors, and selecting from amongst their buds a pretty bouquet.

"Smiling at your expression, Eustace," replied his aunt; "it struck me as being funny."

"I've forgotten what it was," said Eustace, half resentfully; "but you can talk to me about it if you like; Gertie and I don't mind listening to you, auntie, because you never bore us."

"Thank you," said Aunt Evelyn, smiling. "I am sure you children could not flatter me more highly. But if you are really willing to listen to me for a little while, I think I could interest you;" and, laying down her scissors and flowers, she led the way to a garden seat, and Eustace lounging in front of her, while Gertie sat close to her with an arm round her waist, Aunt Evelyn began:

"It is a common saying, Eustace, 'I don't care a pin!' but it is always connected in my mind with five points—"

"A pin is always connected with *one* point in mine," laughed Eustace.

"Just so," good humouredly replied his aunt, passing over the interruption; "and these five points perhaps you can remember for the future. First, Eustace, remember that little things are often undervalued. It takes thirty people to make one pin; yet, perhaps because they are cheap and common, or perhaps because they are merely useful, and people prefer the ornamental rather than the useful as a rule, they are but little valued and spoken of contemptuously: 'Not worth a pin!' 'Wouldn't give a pin for it!' 'Don't care a pin!' and so on."

"Aunt, I'm marking off your points on my fingers," said Eustace with mock solemnity, "that's only the thumb—"

"Please go on," said Gertie, always the more thoughtful of the two children.

"Point number two, Eustace's forefinger," answered Aunt Evelyn, "is that when we lose our blessings, we think more of their value. In some emergency, Gertie—a feather blowing out of your hat, a torn sounce, a buttonless glove, how anxiously you search for a pin! 'Has any one got a pin?' goes round the room."

"Yes, indeed," laughed Gertie.

"Gertie speaks feelingly," said Eustace; "she is always bothering for pins, I can tell you."

"You have a Christian home, and Christian parents now, Eustace," said his aunt, "and many, many blessings; but you may never really feel the value of them until you begin your intended

life as a sailor, and learn to long for what you think little of now."

Eustace did not answer this time, and Aunt Evelyn went on:

"Point number three—mark it well, Eustace—is that crooked tempers spoil all our usefulness. What is the good of a crooked pin? It is taken up, causes disappointment and delay, and is thrown aside at once. Useful as the pin is, if crooked, all usefulness is at an end. What about boys and girls, Gertie?"

"Much the same as pins, I fancy," put in Eustace. "I think you are hitting us hard, auntie!"

"Point four is, things should always be kept in their place. A pin between your teeth for example, or stuck in the folds of your dress, may cause injury and pain untold. Many sharp little remarks made by young people in the wrong place cause much suffering; angry speeches given forth, instead of being repressed, rankle and fester in another's heart for ages.

"Then remember, for my fifth remark, that points are to be avoided. You will say I am talking to babies when I caution you always to take a pin up by its head; but I mean you also to remember every one around you is like a pin, and has some peculiarity of disposition, which if not carefully handled by us, may cause us annoyance. Treat people as you would pins, and beware of the points! What do you think of my lecture, Eustace?"

"I don't mind your talks, as I said before, auntie," answered the boy, giving her an affectionate kiss, "and I think I shall never use my favourite expression without thinking of what you have said to-day."

### THOUGHTFUL AND THOUGHTLESS.

Probably no two words in the language of home life have as much significance as the two words thoughtful and thoughtless. They are the keywords to the happiness or unhappiness of the family circle. Children may love their parents, sisters and brothers very dearly, and yet be thoughtless of their comfort. "I never thought of it," is one of the oft-repeated excuses for omission of duty in the home. The thoughtful girl or the thoughtful boy make those about them dwell in sunshine and happiness. Mary Averill is a very thoughtful child. When her mother tells her to do anything, she is careful to do it, because mother wishes it, even if the complying with her mother's wish is irksome to her. When Mary's mother leaves her in charge of the house and goes out, she knows the children will be well taken care of, the fire kept up, and some pleasant surprise be awaiting her when she gets home. Mary's thoughtfulness is always contriving grand surprises for her mother. For instance, she will have the supper all ready when mother comes home, and the numberless little duties that her mother expects to do herself are all done before she gets there. Such thoughtfulness on the part of her little girl makes Mrs. Averill very happy, and she sits down in the rocking-chair to rest while Mary puts the things away. Of course Mary always has papa's slippers ready for him when he comes home, and gets his newspaper or his dressing-gown, without waiting to be asked. Such a child, so thoughtful at home, is found to have the same trait of character in the school and among her playmates.

Annie Arnold is a very bright and pretty girl, but she scarcely ever thinks of anybody's comfort but her own. "Oh, I'm so sorry, but I forgot all about it," is one of her oft-repeated expressions. She loves her mother, but she never charges her mind with the many duties her mother asks her to perform. When Mrs. Arnold comes home there are no pleasant surprises waiting her—only un-

pleasant ones. Her first exclamation is, "Why, Annie, the fire is all out," or "Annie, you have not put those things away that I told you to be sure and have in their places when I came home." "I am so sorry," answers Annie, "but I forgot all about it." The poor, tired mother takes off her things, and prepares to hurry up the supper. Annie of course starts to help her mother, but everything is hindered and behindhand, and the poor mother says, "I ought not to have gone out at all." Annie feels ashamed and really sorry for her thoughtlessness, but it has become such a strong habit with her that she forgets all the resolutions to be thoughtful, and, the very next time any responsibility is placed upon her, she forgets again, and the result is the same.

Somebody has written a beautiful little poem on "The Little Cavalier":

He walks beside his mother,  
And looks up in her face;  
He wears a glow of boyish pride,  
With such a royal grace.  
He proudly waits upon her,  
Would shield her without fear,  
The boy who loves his mother well—  
Her little cavalier!

No boy can be his mother's cavalier unless he is a thoughtful boy. A thoughtless boy doesn't remember to wait upon his mother—his mother waits upon him. Some boys that we have seen love their mothers very dearly, but they will go off to play and leave the coal scuttle empty, or the wood box unfilled, or something else to be done, when they know there is nobody but mother to do it. A noble, manly boy delights to wait upon his mother, and to save her strength, is always watching opportunities to do something for her.

There is no home, no matter how much hired help there is in it, but what there are a great many things the children can do for the comfort of the loved ones there. Anything done for love's sake and by loving hands is so much better appreciated and enjoyed than anything done by hired hands. The thoughtful kindness and consideration of our children fill our hearts with happiness, and thoughtful children are always happy ones. The consciousness of bringing happiness to others makes us happy ourselves.

### AN ENCOURAGING INCIDENT.

Let me relate an encouraging incident that lately occurred in my work. And that you may better appreciate the circumstances, let me recall to your minds the well-known facts that the heathen world is not ready to embrace Christianity the moment that it is preached to it, and that the position of woman in heathen lands is that of an inferior creature. For several days I had been attending a Sudra woman, and when I left the house Saturday evening I knew that the five-days-old babe was hopelessly ill. Hence it was no surprise on Sunday morning to find that the angel of death had been there before me.

The tears of the young mother testified to the genuineness of her sorrow, and I had a strong desire to comfort her. I told her, in broken Tebigu, of the home to which her little one had gone; then I asked permission to read a portion of God's Word. She said that she could not understand the words of the book, and requested me to call her husband. He came in immediately, and when upon questioning him I found that he could read, I had him read the twenty-second chapter of Revelation: after this he explained in simpler words that which he had read.

It was strange to see a heathen husband sitting thus by the cot of his sick wife, reading to her the Scriptures. It was the first and only time I had witnessed such a scene. No less impressive was it to observe the attention, and even reverence, with which the sick woman listened to the words. Since then I have been at the house several times, and have always found them willing to have me speak of the heavenly home.

May this not be another example of the truth of the words "and a little child shall lead them"?

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## WHAT IS CATARRH?

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

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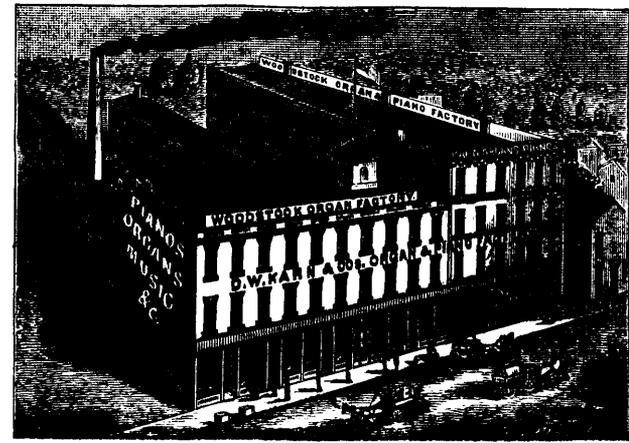
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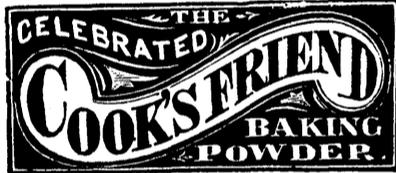
**MEETINGS OF PRESBYTERY.**

**PETERBOROUGH.**—In the First Church, Port Hope, on July 6, at ten a.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.  
**LANARK AND RENFREW.**—In Zion Church, Carleton Place, on Monday, May 24, at seven p.m.  
**PARIS.**—In St. Andrew's Church, Ingersoll, on Tuesday, May 10, at two p.m.  
**LINDSAY.**—Next regular meeting at Cannington, on Tuesday, May 25, at eleven a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.  
**STRATFORD.**—In Knox Church, Stratford, on the second Tuesday of May.  
**CHATHAM.**—At Chatham, on the 13th July.  
**BRUCE.**—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.  
**GUELPH.**—Adjourned meeting in Knox Church, Galt, on Tuesday, May 4, at three p.m. Next regular meeting in Chalmers Church, Guelph, on Tuesday, May 18, at ten a.m.  
**MONTREAL.**—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.  
**QUEBEC.**—In Sherbrooke, on the 6th July, at ten a.m.  
**GLENGARRY.**—At Alexandria, on Tuesday, July 6, at eleven a.m.  
**KINGSTON.**—Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 11, at ten a.m. Quarterly meeting in John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.  
**BARRIE.**—At Barrie, on the last Tuesday of May, at eleven a.m.  
**MAITLAND.**—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.  
**TORONTO.**—In St. James Square Church, Toronto, on Thursday, May 20, at ten a.m.  
**HURON.**—At Londonborough, on the second Tuesday of May, at half-past ten a.m.  
**MIRAMICHI.**—In the hall of St. James Church, Newcastle, on Tuesday, May 25.  
**WHITBY.**—In Whitby, on the third Tuesday of July, at half-past ten a.m.

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 Any, who do not receive their certificates, will at once apply for them to the undersigned.  
 The Opening Sermon will be preached by the Rev. D. J. Macdonnell, B.D.  
 All papers to be laid before Synod will be forwarded on or before the 27th April, 1886, to  
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Power will be asked for in the charter to own, or charter, and run one or more first-class steamboats, which will run to and from Toronto at regular hours daily through the season (Sundays excepted).

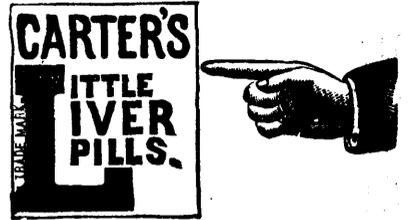
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**HEAD**

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