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POTATO SALAD.—Two cups of mashed potato rubbed through a colander; three quarters of a cup of firm white cabbage chopped fine; two tablespoonfuls of cucumber or gherkin pickle, also chopped; yolks of two hard boiled eggs, pounded to powder. Mix all well together.

MOLASSES CAKE.—One cup of butter, one cup of sugar, two cups of molasses, four cups of flour, four eggs, one nutmeg, one teaspoonful of mixed spices, one tablespoonful of ginger, one cup of buttermilk, one dessert-spoonful of soda. Mix as for any other cake and serve hot with sauce.

APPLE PRESERVES.—Pare and core the apples, take a bucket of spring water and a piece of lime the size of a walnut. Let the apples stand in this all night. Next morning take them out, and let soak six hours in clear water. To every pound of apples take one pound of sugar. Make a strong ginger tea, and boil your apples in it till tender. Then take them out, and with this same sugar and tea make a syrup and cook the apples until done. Nice to eat with cream.

THE woman who seeks relief from pain by the free use of alcoholic stimulants and narcotic drugs finds what she seeks only so far as sensibility is destroyed or temporarily suspended. No cure was ever wrought by such means, and the longer they are employed the more hopeless the case becomes. Leave chloral, morphia and belladonna alone, and use Mrs. Pinkham's Vegetable Compound.

TRANSPARENT PUDDING.—Whites and yolks of eight eggs, beaten separately. To the yolks add one and one-half pints of loaf sugar, one-half pound of butter, creamed into the yolks and sugar, and two tablespoonfuls of cinnamon added with the whites. Put the mixture in a tin pan, set it on the stove and stir until it becomes hot throughout. Make a very light pastry, put into pie-pans and cook a little before the mixture is put on them. Then set the puddings in the stove until a light brown.

POTATO BEIGNETS.—Mash a large plateful of mealy potatoes with two ounces of butter and two well beaten eggs. Rub them till no lumps remain, spread the mass out smooth, not quite an inch thick; then cut out with cutters half-moons, round, oval, and three-cornered shapes. Coat them with egg and bread crumbs, and grate cheese over. Fry them a delicate yellow, or put them in the oven to bake a nice pale colour, without drying. Serve them hot, either alone or as a garnish to different dishes.

QUEEN OF PUDDINGS.—Beat together the yolks of four eggs, one teaspoon of brown sugar and grated rind of a lemon; stir this into one pint of grated bread crumbs, and over the whole pour a quart of boiling milk. Put this in a pudding dish and bake a light brown. When quite cold, spread over the pudding a thick layer of currant jelly, plum jelly, raspberry jelly, or something of the kind. Then cover the whole with a meringue made of the whites of the eggs, four tablespoonfuls of white sugar and the juice of the lemon. Set in the stove and bake a light brown; serve cold with cream.

PUDDING.—Beat the yolks of four eggs very light, add three quarters of a pound of sugar, quarter of a pound of butter, the grated rind of one lemon, and the juice of two, and twelve wine glasses of cold water. Let this boil until it begins to thicken perceptibly; it will take from a half to a whole hour, and must be stirred constantly. Line a pudding dish with round sponge cakes, and when the custard is done, pour over them. Make a meringue of the whites of four eggs and half a teaspoon of white sugar and put over the top of the dish. Put it in the stove and let it stay just long enough to brown nicely.

A VALUABLE PATENT.—The most valuable discovery patented in modern times is that of the best blood purifier and liver and kidney regulator known. We refer to Burdock Blood Bitters, which is making so many wonderful cures and bringing the blessed boon of health to so many people.

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My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.—Methodist Clergyman.

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The vigor of youth for the aged and infirm in hop bitters!!!

At the change of life nothing equals Hop Bitters to allay all troubles inol'ent Thereto.

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HAVE YOU

- Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS. The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. Warner's SAFE Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, MARCH 25th, 1885.

No. 13.

SABBATH SCHOOL PAPERS.

THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to \$10.00 per 100 copies for one year; \$5.00 for 50 copies; and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes, the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.

Notes of the Week.

THE Bill passed by the Dominion House of Commons last session declaring seduction a criminal offence was subsequently defeated in the Senate. Mr. Charlton again introduced his Bill this session. Though not approving of all its provisions, the Premier intimated his intention of voting for it. When first introduced this salutary measure encountered much opposition, it is evident that the successive discussions have done good. This time but little was said in opposition. The House of Commons now appears to be convinced that the bill is eminently proper. It is a proof that honourable members, whatever opinions to the contrary may exist, are open to conviction. The action of the Senate will be awaited with curious interest.

THE other week the first of a series of concerts, giving high-class music at popular prices, was held in Shaftesbury Hall. The leading artistes on the occasion were Miss Agnes Huntington, and her sister, an accomplished pianiste, whose solos displayed a finished *technique*, cultivated taste, and striking expression. The singing of Miss Huntington was marked by sweetness, power and brilliancy. Mrs. Agnes Corlett-Thomson was also very effective in her tasteful rendition of several favourite songs, while Mr. J. F. Thomson sang several selections which were much appreciated. The next of the series will be held in the Horticultural Gardens Pavilion on the 10th April, when Miss Clara Louise Kellogg and Miss Huntington will sing a duo from *Mefistofele*.

THE last number of *The Canadian Independent* vouches for the accuracy of the following: A new form of boycotting has appeared in this city, and one which has its lessons. The homes of the members of a well known brewery firm were visited by two ladies in the interest of one of the recognized charitable institutions of Toronto. These ladies were distinctly told that the usual contributions would be withheld in consequence of the part taken by many of the promoters of these institutions in pressing on the Scott Act! The resolve was made, by this firm at least, to contribute no longer to the charitable institutions of the city. As a member of the editor's family was one of the collectors, this matter is not an item of hearsay, and manifests too truly the general spirit of the liquor traffic.

IF after the close of the present session of the Dominion Parliament, Temperance Legislation is not very much improved it will not be for want of repeated effort in that direction. The last reported proposal, if lacking in other merit, certainly can lay some claim to originality of conception. Mr. Bourbeau has introduced a Bill to amend the Scott Act. It is designed to extend the power to grant certificates. At present physicians have that power; but this, in Mr. Bourbeau's estimation, is not sufficient. His Bill proposes to confer this dubious honour on ministers and priests. Some men are unconscious humourists, and the honourable member for Drummond and Athabasca appears to belong to that class. Suppose the Scott Act passed in this city, and suppose Mr. Bourbeau's bill carried, we would nominate Revs. John Smith, or J. M.

Cameron, as proper parties to whom applications for certificates may be made.

WHEN the Children's Book of Praise made its appearance we gave a brief notice of its excellences and predicted its welcome reception into our Sabbath schools, and so well has this been done that the Hymnal Committee report a sale of over 24,000, in little over two months. We are also glad to know that the little book has won its way into many weekly prayer meetings, and evangelistic services where it is rendering good service, and will no doubt be largely used. The Harmonized Edition advertised in our paper with its four-part music, and large type, will commend itself at once to old and young. The Editing and Publishing Committee have done their work well, and have judiciously conserved the Psalm of David which speaks so much of the "Precepts Divine," "The Perfect Law," "The Right Statutes;" and the "Lord's True Command" mingles with the Christian experience of the excellent Hymnal. For Harmonized Edition see advertisement in our pages.

THE other week a zealous Roman Catholic ecclesiastic made an appeal through the press against what he deemed unfair treatment in relation to a little patient in the Home for Sick Children. From the correspondence published it does not appear that his complaint was well founded. All conversant with the management of this admirable institution, are satisfied that nothing unfair or intolerant could be sanctioned. The Roman Catholic Church maintains many strictly denominational benevolent and charitable institutions. In these institutions Protestants would not expect to receive exceptional favours. Were such asked, any one can easily anticipate the answer that would be given. The complaints and demands made on behalf of the Church of Rome as to the management of public institutions, mainly supported by Protestants, are loud and frequent. Occasional glimpses of the modes in which matters are managed where that Church has the ascendancy do not create a favourable impression on the public mind.

THE *Christian Leader* states that the Rev. Dr. Wilson, in his Chalmers Lecture on "The Headship of Christ and the Independence of the Church," said that almost universally worldly potentates had been the enemies of the Church of Christ—had opposed it, and endeavoured to exterminate it in order to make it subservient to their carnal ambition. When the red hand of persecution had been stayed, and the rulers of the world had become the friends and patrons of the Church, the results had not been more favourable to its interests. Their embrace had been about as deadly as their hostility. Of this they had had in their own land a large experience from the time of the Reformation till the present day. The Church of England was the creature of the State, and to a greater extent than any other had no self-government. At the Reformation the king took the place of the Pope, and that servitude remained intact to this day. It was a servitude injurious to both Church and State, and had been a perpetual menace to the liberties of the Scottish Church.

DESPITE the gibes of some realistic journalists the good sense and proper feeling of the community have emphatically condemned the theatrical advertising indecencies with which our public thoroughfares have recently been disgraced. The London Ministerial Association, after full discussion, unanimously passed the following resolution: That this Association, for itself and in behalf of the Christian public, expresses its strong disapproval of the privilege allowed theatrical, circus and other troupes to post bills in public places that are shameful in their indecency, and urge our city authorities to take action for their suppression. That we also denounce in strongest terms those performances in the Opera House and public halls that are libertine in their character and demoralizing in their tendency, and those other performances that tend to glorify the lives of criminals, and we urge the police and other authorities to take action in the

matter. That copies of the above be sent to the Mayor of the city, the County Attorney and the Chief of Police.

THE voting on the Scott Act last Thursday resulted in substantial gains to the temperance cause. Four constituencies voted on the question, and in three of them the Act was adopted. The city of St. Thomas has followed the good example set by Guelph. These instances demonstrate that the feeling favourable to the measure in cities and towns is far stronger than its friends or opponents imagined. The success of the Act in St. Thomas is a substantial victory. In Elgin County the majority in its favour is emphatic, nearly approaching 2,000, while in Lambton it is close on 3,000. These majorities show how strong a hold the temperance sentiment has got in the popular mind. On the same day the Scott Act was submitted to the people in Mississquoi County in the Province of Quebec. The returns show that the Act was defeated by a majority of forty. In this there is nothing very disheartening. Our French-Canadian fellow citizens are very tenacious of old habits and customs, and if there is anything surprising in the defeat in Mississquoi it is the smallness of the majority against the Act.

AN Act of Parliament dealing with material things does not take long to dispose of, one way or another. After full discussion, it is passed or rejected. It is different with Acts involving moral questions. They are not usually so promptly considered as those affecting commercial, trading or railway interests. The widely expressed desire to make existing Sunday laws effective in restraining railway and steamboat excursions has taken a long time to reach a satisfactory conclusion. When the Ontario Government was approached on the subject the question of jurisdiction was raised. Application was then made to the Dominion Government, and after a lapse of time, Mr. Charlton introduced a Bill which was thrown out on its second reading. It was intimated that the matter was within the scope of Provincial legislation. Mr. Wood, during the present session, submitted a Bill making the necessary provision for carrying out the existing enactment respecting Sunday excursions. The measure was strenuously opposed by the Hon. C. F. Fraser, who had fully mastered the stock arguments in favour of a lax observance of the sacred day. The Hon. Oliver Mowat made a most effective speech in favour of the Bill, which passed without a division. Mr. Wood who introduced the measure is a respected elder in the Presbyterian Church.

A CASE now before the Court of Appeal in Montreal shows how relentless and intolerant Romanism can be even in the sacred domain of home life. In connection with a request for a writ of *habeas corpus* the following facts were stated by the lady in whose behalf the application was made. She says she is an Englishwoman and emigrated to New York in 1871. The following year she married her present husband, being then seventeen years of age. She is a Protestant and he is a Spaniard and a Catholic, and their married life has, in consequence, been a very unhappy one. Her husband did everything in his power to force her to abjure the Protestant faith and become a Catholic, but the woman refused, and matters grew worse. In March, 1884, he managed during his wife's absence to carry off their children, two boys, seven and nine years of age, and a baby girl. The woman traced her children to Toledo and subsequently to Montreal, and instituted proceedings against her husband. He stated that his wife was wealthy, while the woman swore she was destitute. In divorce proceedings, instituted previously in New York, the wife was awarded \$20 per week as temporary alimony and \$250 attorney's fees. No part of this was paid and a judgment is now pending against the husband for the full amount. Before the Court here, application was made to have the little girl, on account of her years, entrusted to the mother, while the other two could be left in care of a regularly appointed person in Montreal or vicinity.

Our Contributors.

CHARGES AGAINST DR. PAUL.

BY KNOXIAN.

The Presbytery of Jerusalem met within the Temple to investigate certain charges that had been preferred against Dr. Paul by members of the different congregations and mission stations to which he had ministered. There was a large attendance of members and of the general public, and much interest was manifested in the proceedings. The court having been duly constituted and the minutes of the previous meeting read, the Moderator requested the parties who had made the charges to proceed.

Mr. Advanced Thought first addressed the Court. He said he had no personal feeling in the matter, and believed Dr. Paul to be an earnest and good man according to his light. His teaching, however, was entirely behind the age and not at all adapted to the tastes of modern society. His notions were accordingly antiquated, and his doctrine utterly repulsive to people of refined taste. He instanced such doctrines as Total Depravity, Foreordination, Divine Sovereignty, and Future Punishment doctrines on which Dr. Paul often wrote and spoke. Such teaching, he alleged, was in antagonism to the aesthetic taste of the age, was not suited to the genius of modern institutions, and was detrimental to the interests of our congregations and mission stations. These doctrines might suit Scotchmen or Irish Covenanters, but they could never be popular in this free country. Teaching of this kind would never evoke the liberality of the people. How could they expect men to pay liberally if constantly reminded that they were totally depraved and on the way to Hell? The thing was absurd. What they wanted was men of liberal ideas who would preach popular doctrine and please the people. He had another serious objection to Dr. Paul—his teaching on practical duty was as antiquated and unpopular as his doctrinal points. In a letter to some parties in Ephesus, a copy of which he now produced, Dr. Paul had said, "Wives, submit yourselves to your own husbands." Such teaching was not in accordance with the trend of modern ideas, and was repulsive to a growing class of our young ladies. It was all the more unfortunate, because the Methodists have just struck the word *obey* out of their marriage ritual, thus making their Church more popular with people of advanced ideas. In the same letter, Dr. Paul had said, "Children, obey your parents." Such teaching repelled the young people. It was too old-fashioned for the rising generation. They wanted a style of teaching that would give liberty to the young people, or they might join the Salvation Army. He would give one more instance—one that he considered an utter outrage on modern ideas. Near the close of a long letter to the Hebrews, Dr. Paul actually went so far as to tell his fellow countrymen to obey ecclesiastical rule. He would quote the exact words: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." Such teaching was simply monstrous. It might have done for the Dark Ages, but it did not suit modern civilization, especially in America. He confidently hoped the Presbytery would remove Dr. Paul.

Mr. Worldly-Wise-Man next addressed the Court in support of the charges. He said his chief objection to Dr. Paul was that he did not display tact in dealing with the higher classes. He had no faculty for bringing in the genteel families. He would give an instance of what he meant. On a recent occasion, Dr. Paul had been called upon to speak before Felix and Drusilla and several of the first families of Caesarea. Instead of conciliating these distinguished people as a prudent man would have done, Dr. Paul selected the very topics on which he knew Felix and Drusilla and several of the first families were most sensitive. He pursued the same course before Agrippa and Festus. He confidently believed no member of Presbytery would have pursued such an insane course. A great opportunity had been lost. Had these distinguished people been dealt with in a conciliatory way they might have been induced to endow a chair in the Temple for one of the High Priests. He could give many other instances of Dr. Paul's want of tact, but he thought enough had been shown to prove that the Doctor should be removed. His influence with the higher classes was gone.

Mr. Skinfint said his objection to Dr. Paul was that he had introduced the envelope system. In a letter to the Church at Corinth he told the members to lay by a certain amount of money on the first day of the week. That was the introduction of the envelope system—the thin end of the wedge, so to speak. The system was bad. It destroyed the moral effect of paying in a lump sum. It gave carnally-minded managers an opportunity to divide one's subscription by fifty-two and say how much it amounts to per Sabbath. Prudent, conservative people were opposed to these carnal innovations. By introducing this system Dr. Paul had lost his influence, and he hoped the Presbytery would remove him or ask him to resign.

Mr. Fault-finder said he had many things to urge against Dr. Paul, but he would try to be brief. One serious fault was that he did not divide his time fairly among the stations. He had stayed three years in Ephesus, and only a few months or days in some of the other stations. Then he was more familiar with the elders of the Ephesian Church than with the office-bearers in some of the other congregations. This was wrong. He was partial to the Gaius family and stayed whole days with them, and did not visit some of the others. He associated with Dr. Luke and Aristarchus and Apollos and several other favourites, and slighted Diotrophes and Demas. He had several other very serious objections to urge against Dr. Paul. He did not visit and make himself as sociable as he should have done. He spent whole weeks in writing letters to people in Ephesus, Colosse, Philippi, Corinth, and other places when he should have been visiting round among the people. Had he spent less time on these letters and given more attention to tea-meetings and socials and the sewing circle, the Church would be in a different position to-day. Many of the sewing circles had gone down for want of somebody to read to the members. There were many other things he might urge but he thought he had made it sufficiently clear that the Doctor's influence was gone.

Mr. Legal Remedy said Dr. Paul was not sound on Prohibition. He does not support the Scott Act as he should do. Other ministers had gone on the platform and wrestled manfully with King Dodds for \$5 a night, while Dodds got perhaps \$50; but Dr. Paul refused to meet Dodds at any figure. Other ministers spoke at Scott Act meetings on Sunday, but Dr. Paul refused to do so. His notions about the Sabbath were Puritanical. He went so far as to tell Timothy to use wine as a medicine, and any man who could do that is not fit for the pulpit in this country. In all his writings he had not said one word against the use of tobacco and snuff, evils that must be put down immediately by law. The very fact that Dr. Paul went around preaching and holding prayer meetings when he should have been canvassing for the Scott Act showed what kind of a man he was. The speaker wound up by declaring with great vehemence that if Dr. Paul was not at once removed he and all his relations would leave the Church.

Mr. Frigid Propriety next spoke. His chief objection to Dr. Paul was that he was too enthusiastic, indeed, he might say fanatical. On one occasion he conducted himself in such a manner as to make Festus say he was mad. He preached so long at Troas that a young man who went asleep, fell out of the window and broke his neck. He displayed too much feeling at Athens. He should have been calm and dignified before these learned Athenian people. Repose was the proper attitude before philosophers. On many occasions the Doctor had been moved to tears and had displayed an amount of emotion that was undignified. He quoted from Phelps on the "Art of Preaching" to show that such displays of feeling were unprofessional and undignified. He might give many more instances of Dr. Paul's fanaticism; but, as the dinner hour was near and these proceedings should not be allowed to interfere with the comfort of members of the Court in dining, he would forbear. He hoped the Presbytery would remove Dr. Paul and allow them to call a minister that had no fanaticism. The Presbytery then adjourned.

Moral. Complaints can be made against any minister—even against an Apostle.

THE closing exercises of the Presbyterian College, Montreal, take place in Convocation Hall on Wednesday evening, at eight o'clock. The address to the graduates will be given by Rev. J. Barclay, M.A.

THE regular quarterly meeting of the Presbytery of Montreal will be held on Tuesday next, 31st inst., in the David Morrice Hall, when the Commissioners to the General Assembly will be appointed.

LIMITS OF THE DIVINE OMNIPOTENCE.

BY REV. PRINCIPAL M'KNIGHT, D.D.

Our theme is not an idle paradox. What is unlimited in one direction may be limited in another. No limit, in space or time, can be assigned to the creative power of God, and the power which can create can change or destroy. Yet there may be realms from which omnipotence is excluded, partly by the nature of God himself. Limits of the one class may be designated physical; those of the other, moral.

I. Limits arising from the nature of the things proposed to be done. 1. The sphere of power is in the worldly entities, not in that of abstractions, or of truth. It is not for omnipotence to make two and two equal to five, or to make the sum of the angles of a rectilinear triangle more or less than two right angles. If it is true that Brutus killed Cæsar, omnipotence cannot make it otherwise than true. In short, the attribute that has to do with truth or falsehood on all subjects and in all forms is not omnipotence but omniscience. 2. Even within the field of entities we cannot help recognizing certain limits, arising from the unapproachable perfections of the divine nature. Thus God cannot annihilate Himself. He cannot divest Himself of His essential attributes. The Infinite cannot make His own nature finite; nor can He make a finite being infinite. Such inability does no dishonour to His omnipotence.

II. Limitations arising from the perfection of His moral character. He cannot be tempted with evil. He cannot look on iniquity. He cannot deny Himself. Such limitations raise no question about mere physical power. To him is as easy as to speak the truth. But God is true. The exercise of His power is limited by the moral perfection of His nature.

III. Limitations self-imposed by the will of God. The continuous existence of the material world implies continuous self-limitation. Every experiment in physical science, molar, molecular, or atomic, affords verification of the hypothesis that the ultimate particles of matter undergo no change in their essential properties, or to express the same thing in theological language—that the preserving power of God acts with perfect uniformity in maintaining the exact forces with which he has endowed each atom of matter. A stone which weighed a pound yesterday is not found to weigh ten pounds to-day. What is oxygen to-day will not be found changed into hydrogen or carbon to-morrow. So far as mere power is concerned, transmutation or annihilation is as easy as creation. But in the inorganic world we find no trace of either. Every law in nature is practical self-limitation in the Author of Nature. Organic nature has additional laws, giving evidence of further self-limitation. Thus the egg of a fowl is never found to produce a snake or a quadruped. But the region of self-limitation in which we have the deepest interest is where the divine power comes into contact with human freedom and responsibility. God deals with men as moral beings; He respects their autonomy as free agents; His government of them is a moral government; He may influence them in a thousand ways. He is not limited to the presentation of motives through speech or other channels of communication between man and man with which we are familiar. He may act on the grey matter of the brain, its cells and filaments so as to excite certain thoughts and feelings, and deaden others. He may act directly on the spirit without using the nervous system as an instrument. We cannot define or describe the modes of influencing the heart and will of man that are open to Him. But there must be a limit beyond which He could not go without overbearing and crushing man's free personality, so that the resulting choice or volition, if it deserved the name, would not be man's free act. The king's heart is in the hand of the Lord, as the river of water; He turneth it whithersoever He will. The gardener closes one rill with his foot, and opens the channel for another; he makes the irrigating streamlet flow wherever he pleases, but he does not reverse the properties of water or the law of gravitation. He does not make the water in his open trench run uphill. So God influences the king's heart, but without destroying his freedom as a moral agent. It is the prerogative of a free agent to be the "first cause," so to speak of his own actions—their proper originator. Reasons may be presented to him for acting in this way or in that, and round these reasons an attractive fascination may be thrown; but the decision must be strictly and properly his own. Isaiah's vineyard song presents an instructive picture

of the way in which God deals with moral agents. He selected a very fruitful hill, fenced His vineyard, stoned it, planted it, provided tower and wine press. "What could have been done more to My vineyard, that I have not done in it?" The limit of the owner's power and skill has been reached, and the result is failure. That the will of God does set limits to His action is clear enough. Every promise that He makes to man binds the hands of His omnipotence, for thenceforth His truth is committed to its fulfilment. He limits Himself to the lines of a settled plan, as we have already shown, in the ordinary course of nature. "If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth," etc. (Jer. xxxiii. 25) That He deals with men as free agents, and not as mere sentient automata, is equally obvious. It is attested by all experience, and by all history of the past. Evidence of it is supplied by every command, invitation, promise, threat. So far as we can tell, things might have been otherwise. Men might have lived a life of conscious existence as mere lotus-eaters, without possessing any originative power of choice or will. But God has willed that we be men, not oysters or ascidians. Over and above the obedience of mechanical necessity exhibited in the course of nature, He chooses to have a willing people in the day of His power. As in the natural world He refrains from destroying the special properties of each atom, so in the moral world He refrains from destroying the autonomy of will.

This power of personal decision stands, like a railway switch, at the partings of the ways, to good on one hand, to evil on the other.

And the view we take of it, in relation to the grace of God, stands also at the parting of the ways—the point of divergence—of the two great Evangelical theologies. Calvinist and Arminian agree that in regeneration no violence is offered to the will of man—or, as we have put it, that God refrains from crushing man's free personality. They also agree that intelligent hearers of the Gospel possess all the power to choose or to refuse that is necessary in order to establish responsibility. And they further agree that in regeneration divine grace is operative, and that if it were withheld the man would not choose but refuse—so that conversion is due in every case to the operation of the Spirit of God. When they come to measure grace by foot-pounds, and discuss how much is given to this man and how little to that other, they differ. But an unsophisticated Christian might be excused for thinking that the three principles on which they are agreed constitute a fair working theory of the subject; and that men who agree so far might agree to differ respecting more minute details. If the Evangelical Churches are to be re-united, as we hope they may, it will not be by Calvinists becoming pronounced Arminians, or Arminians becoming pronounced Calvinists; but by both parties recognizing the insufficiency of the metaphysico-theological points on which they differ as grounds for maintaining longer a separation between brethren.

EASTERN ONTARIO.

In writing to a paper published in Toronto, it is to be presumed that not a word is to be said against the big Federation, *alias* Consolidation, University Scheme. This much may be said, however: your correspondent is very glad that Queen's is not going to Toronto. He may be somewhat selfish in feeling so, and of course it is out of the question that a Toronto man could be actuated by selfishness. Everybody there has at heart the interests of Higher Education—that and nothing else. That being granted, we may pass on to another subject.

The congregation of St. Andrew's Church, Kingston, has made out a unanimous call in favour of Rev. S. R. Jordan, of Halifax. The call will no doubt be sent forward this week, as a special meeting of Presbytery is summoned to consider it. It is now the larger part of two years since the pulpit became vacant by the removal of Dr. Smith, to St. John, N.B. Attempts were made at various times to fill the vacancy but without success so far. Whether the present effort will be successful remains to be seen. There will be more than the call from St. Andrew's, Kingston, to be considered by Mr. Jordan. The city of Montreal wants him, and his own people in Halifax are loath to let him go. Hence it would be premature to congratulate the friends of St. Andrew's Church, Kingston, just yet. We hope to be able to congratulate them ere long.

What is to be done with our vacancies now? Are there no probationers? The present writer knows of a fair vacancy, and the prospect of getting a likely candidate is so far very meagre. It is a self-sustain-

ing charge, not far from the city of Kingston, and is composed of well-to-do farmers for the most part. Where one of the churches is, there is a pleasantly situated small village with post office and other conveniences. There is a considerable amount of work needed, but not more than is done in dozens of charges in Canada. Letters have been written to officials of the Home Mission Board, asking for information as to preachers available for settlement, and the replies have not been encouraging. Within the bounds of the Presbytery of Kingston alone, some eight or ten ordained ministers could be settled, together with a host of students. One ordained missionary was appointed to a district in the northern part of the county of Hastings at the beginning of the year, and it was hoped that another would have been appointed north of Kingston, on the Pembroke Railway, at the same time. The negotiations in the latter case fell through in the meantime, not through the fault of the Presbytery, for the Presbytery was most anxious to have a man placed there. Besides the Home Mission fields, there are at least seven vacant congregations in the Presbytery at the present moment.

The Rev. J. Fraser Campbell visited Kingston a short time ago. Some months since he was here and addressed a united meeting of the three congregations in Chalmers Church. In the late visit he addressed the prayer meeting of Cooke's Church on the Wednesday evening and preached in the Church on the following Sabbath morning. He also while in Kingston spoke to the Ladies Foreign Missionary Society. In all his utterances he was much appreciated. I believe he also had a conference with the students. There is quite an interest in missions among the students. It is understood that if the Foreign Mission Board wants men there are men ready to respond. The lack at present it appears is not that of men, but of means. Let the people show that they are ready to give support and the men can be had.

TAX EXEMPTIONS.

MR. EDITOR,—The article on "Tax Exemptions," in a recent issue, must have been read with no little amazement. Anything so jejune and logically lame it has not been mine to peruse since the early days of what was called the Voluntary Controversy, when certain professors of religion that fed at the stall of the State propounded the same, or similar, puerilities by way of apology for Church establishments that have done dishonour to the Saviour, 'amage to His Church, and inflicted wrong on society. For the last thirty or forty years, intelligent men, though belonging to State-supported Churches, have from self-respect, if from no higher motive, abstained from casting dust in the eyes of the community by advancing such baseless arguments as abound in the article you have printed on "Tax Exemptions." The subject is far-reaching and of vital importance. The writer succeeds in confounding things that differ as markedly as mind and matter. He commingles civil and sacred things, and gets woefully befogged in consequence. Under the indefinite and hackneyed phrase, "co-ordinate powers," he jumbles up Church and State so as to lose sight of the plain and prominent landmarks which Scripture and reason have erected to indicate their boundaries. Your correspondent would do well to rid the marches ere he again writes on Tax Exemptions. Surely, he does not need to be told that civil government has only to do with man's relations to his fellow man, but not with man's relations to God. Religion is entirely between man and his Maker, with which no earthly power may righteously intermeddle. The pages of history are blurred by tales of wrong and bloodshed, the result of interference on the part of civil governments with man's relations to his God. God's associated people, called the Church, constitute a Kingdom that is not of this world, though in the world. Of this Kingdom Jesus is sole Ruler. Neither He nor His inspired Apostles gave the remotest hint that civil governments should interfere with or contribute to the support of the Church. On the contrary, both uttered words which, if rightly interpreted, forbid all dalliance of earthly governments with the Christian Church. Jesus says: "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Paul says: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." No intelligent Christian needs to be told that God is not honoured by any service that is the result of compulsion. All acceptable service must be rendered "willingly, with the heart." But the behests of civil governments are backed by

the baton and the sword; hence, all moneys pertaining to them are raised by compulsion; and being thus tainted they are utterly unfit to be laid on God's altar. And, moreover, moneys raised by civil governments are solely for civil purposes, and if given to the Church (a purely sacred institution), are unquestionably moneys *misappropriated*. Can God be honoured thereby? No, verily! Yet some Christian men in their blindness have, times untold, insulted and provoked Him by such offerings. Civil governments favour the Church most when they let her alone. She has suffered more from their smiles and pretended favours than from their darkest and deadliest frowns. In view of the history of the Church, I ask if it be not a fact that her spirituality and Christly character diminish in proportion to the favours conferred on her and the control exercised over her by the civil power? Has not the Church in sundry lands become a loathsome corpse in the merciless embrace of the civil government? And yet there are Christian men that seek for her such deadly embrace! Exempting from taxation churches, manses, glebes, etc., is equivalent to paying the churches and their ministers so much money—money misappropriated, because collected for other purposes, and collected by means which the laws of Zion's King will not permit in raising the revenue of His kingdom. To accept of exemption from taxation for churches and manses is to sanction a principle and a practice which, if carried to their logical result, would leave the Church entirely dependent on the State for support. If it be right and safe to accept a small favour, can it be wrong to accept a greater? The Church of Christ has far more cause to dread the favours of earthly powers than the Trojans had to dread the gifts of the Grecians.

It is very pitiable to hear Christian men say that the civil Government cannot honour or own God except by doling out largesses to the Church. If civil rulers are real Christians, they will own and honour God by enacting laws in perfect accord with the principles of eternal justice as gathered by them from God's written Word; and also by administering these laws with absolute impartiality, neither favouring men on account of their religion, nor injuring them because they have no religion. Christian rulers own and honour God as just stewards do, viz. by seeing to it that the goods and the gold committed to their charge are faithfully cared for and applied to none but legitimate objects. They will not give gifts either to God or to men of what does not belong to them. But these same Christian rulers will, as Christians and members of Christ's Church, give of their own willingly, yea, gladly and liberally, "as the Lord hath prospered them," for the maintenance and extension of the cause of their dear Redeemer. Their gifts are not extorted by earthly power, but are given joyfully in obedience to the delightful promptings of love and gratitude to Him that bought them at the cost of His blood. Such, and none else, are the gifts that God the Saviour accepts. SENEX.

THOSE SOCIALS.

MR. EDITOR,—In your issue of the 18th February, a communication appears from "Equity," on church socials, plays, etc. I trust we shall hear from "Equity" again on the same subject. I can assure him that the professing Christian people of Amherstburg are by no means singular in the introduction of dancing, but as they have been noticed in the columns of THE PRESBYTERIAN, let us hope they will be noticed by their own Presbytery, and by the General Assembly as well.

I notice in the *Free Grant Gazette* of February 20, that a neck-tie social, under the auspices of the ladies of the Presbyterian church, Bracebridge, will be held on the 3rd of March. Very likely, a quiet set and the Lancers will finish up the evening, as has been the case before; but even if they do not dance, a neck-tie social is a greater abomination even than a dance, to bring money into a church treasury. For twenty-five cents, a man moving in respectable circles, but of questionable morality, by picking a neck-tie of a certain colour, can match himself with your daughter, or even your wife, for that evening. What shall be said of such introductions as these? What can be expected of them? and yet such things are done by professedly Christian people, nominally, to help the church funds; really, that the pious sinners may have a real nice time in worldly pleasure and amusement, thinly disguised under the name of religious activity.

Our Church must soon speak with authority on such practices, or Ichabod will be written on our Church Courts as well as on individual churches. Let our rules prevail for the great sinners, as well as for the small sinners, in this matter. H. K. *Magawawan, Feb. 25, 1885.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

TO MISSION BAND WORKERS.

BY C. C. A. F., ST. ELMO.

It is right that you all should have a clear understanding of what reason there is for the work you have undertaken, and be able to give an intelligent answer to any questions that may be put to you on the subject. Well, you know that the last command given by our Lord just before His ascension to the right hand of the Father—"Go ye to all the world and preach the Gospel to every creature"—was altogether new and placed the Church in a different attitude to the world from what it was under the old economy, for the Jews were not required to go forth to the surrounding nations to exhibit the truth to them. They were enjoined by God not to mingle with them at all. It was their peculiar privilege to have the oracles of God entrusted to their keeping, by them to be retained in purity. But on the Christian Church has been bestowed the more glorious privilege of opening the treasure-house of a Saviour's love and mercy to a lost world, and of prolonging the angelic song from age to age: "Glory to God in the highest, peace on earth, good will towards men." So we see that the last words of the Lord Jesus have a very emphatic and a very solemn significance, and all who profess to follow Jesus ought to know in what form the injunction rests on them.

Some go forth to distant lands to preach and to teach; but what of those who remain at home, is there nothing for them to do? Surely there is a great work, a labour of love and of earnest self-denial. In this department of Christian duty, in loving obedience to our Divine Master, we may with heart and hand do much to make and to save of our means to help in sending the tidings of salvation and immortality to the benighted and perishing sons and daughters of heathendom. And in order efficiently to carry on the work of missions in which the Church is so extensively engaged now, God's people have organized themselves into societies, so as to use their energies in united and systematic effort.

Newly formed Bands must aim at obtaining all the missionary information possible. Thus, to awaken an intelligent interest in the work and the people, it is the method of some to take one country at a time and learn about it—its wants from a Christian point of view, the difficulties of missionaries, and the obstacles they have to surmount. You will find that there are many more people in the world than you had any idea of, or can form any conception of, and that their condition is deplorable, degraded, and Godless. Perhaps you will think that all you can do towards helping in so mighty a cause will be useless. But that is not so; we are all to endeavour to do what we can, however little it may seem, and the blessing is of God. It is God's way to bring about great events by weak instrumentalities, for He hath chosen the weak things of the world to confound the things that are mighty.

Let us be earnest in prayer to God for His guidance and blessing. You that are more mature in years and in knowledge kindly instruct the little lambs, and help to lead their tender hearts to Jesus, who so lovingly invited little children to Him and blessed them. They too can show their obedience to this great and wonderful Friend, who will not pass by any act of love, but will graciously accept of the least.

It is infinitely better, dear young friends, to give yourselves to the Lord in early youth, and to spend and be spent in His service than to live for the vanities of a fleeting world. But let us remember that He is not honoured by an effervescent emotionalism which is too often mingled with frivolity, and is the result of inadequate views of the purity and majesty of Him with whom we have to do. What is needed is a true sense of our guilt and sin, and a lowly spirit of obedience and trustful dependence, and an earnest endeavour to follow Him, who glorified the Father on earth and who is now at the right hand of the majesty in the heavens.

PATRIOTISM.

There is no deeper and purer natural feeling than patriotism in the human heart. How it glorifies the meanest land in the eyes of its inhabitants, leading the Ethiopian to imagine that God Himself made His sandy deserts, whilst only the angels were employed in forming the rest of the world. The Norwegian is thus proud of his rocky hills, having inscribed on his six dollars. "Spirit, loyalty, and truth, and whatsoever is honourable, let the world learn among the rocks of Norway." The Swiss home sickness is proverbial, and we all know how the German sings of his fatherland. But nowhere is the feeling stronger than in Scotland—wherever a Scotchman wanders, "his heart untravelled fondly turns to home." But, when religion itself fans the patriotic fire, it burns with an unquenchable splendour. How thrilling are the words of that old Psalm: "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning!"

In these remarks I do not forget that "in Christ there is neither Jew nor Greek," and that there is "one body and one Spirit, even as we are called in one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." It is at once not only granted but affirmed that where the supernatural element of divine grace is wanting, there is nothing in mere flesh and blood of quickening influence, of saving or regenerating power. Christianity has now taken possession of the gates of every people, and the ambassador's message is everywhere—"Whosoever will, let him come." Nevertheless the same sunshine that ministers a common light and heat to all things is manifested in varied colours by the different objects on which it falls. Thus, here the light is yellow on this Autumn wheatfield, and there it is green and brown on those forest leaves, and whilst it is white and blue on that cloud-streaked summer sky, and crested billowy sea, it is pink and purple on yon heathery hills. Even so the same religious faith that brings a common salvation develops peculiar results in individual souls and national histories. There is one glory of Paul, and another glory of Barnabas, and yet another glory of John. There is also one glory of the German, and another of the Swiss, and another of the Swedish Reformation. In like manner, Irish, Scottish, and English religious life and character have their special features. May the best units all unite to make illustrious this "Canada of ours!" But this will not be accomplished by each extinguishing, but by each conserving its own peculiar glory. Perish all indeed of mere national antipathy and prejudice, but there are precious memories of God's leadings in Providence which it were treason against the Highest not to cherish and hand down to remotest posterity.—*Rev. James Ballantyne.*

FOR THE CANADA PRESBYTERIAN.

RACHEL WEeping FOR HER CHILDREN.

BY C. C. A. F., ST. ELMO.

And did'st thou weep disconsolate,
A woman loved and fair,
When o'er thy slaughtered children rose
A cry of wild despair?

For by a ruthless tyrant's sword
Thy innocents were slain;
They died for One who lived
That He might die for them again.

And Rachel, dost thou still bewail
Thy children left to roam
On friendless shores with way worn feet
In vain to seek a home?

O, land where rears grand Lebanon,
His snowy summits high,
And Sharon spreads her flowery plain
Beneath an orient sky!

Where rich Damascus hides her vine
In shade of royal palms;
And from Moriah's holy shrine,
Once rose the choir of psalms.

The sun has set on Olivet;
The twilight gathers o'er,
And from its silent, shadowy haunts
The circling night-hawks soar.

And deeper still the darkness falls
On Kedron's lonely stream,
Whose waves now under willows glide,
And now in moonlight gleam.

Wilt thou not yield thy sons again
Benignly as of yore,
The oil and honey of the rock,
A joyous harvest store?

O'er them a glorious Kinsman wept
Beneath thy solemn sky;
A great heart once was rent in twain—
Messiah stooped to die.

O, that for them may yet revive
The scene of wondrous greeting,
When "I am Joseph" drew from all
A burst of joy and weeping!

THE RENEWED MIND.

We are all dead in trespasses and sins, and He renews us. A contemporary of Bunyan's says that sin has many doors; grace can enter by only one. Sin may get in through the senses, when more open sin, as envy or malice, would have no power. Sensual sin possesses us, undermining the walls, steaming and drenching the soul from below with its hellish fumes, till mind becomes drunk with sin and sinful desire. There is something kindred between the sensual and sin, but there is something kindred between the mind and salvation. We are not so blind as to be sacramentalists, believing that the little child may be purified by sprinkling of water, or that we may be regenerated by the mere partaking of the communion wine. No; grace must enter by the mind. There is a

humility about her, but also a dignity, she first takes possession of the mind, then of the affections, and lastly of the senses. That is why Paul says, "Be ye renewed in the spirit of your mind;" for, he says, you will be metamorphosed, like Christ on the mountain, from within outwards, as the sunshine of His soul shone through His body and transfigured it.

"The renewal comes every day," so preached a Puritan divine two hundred years ago; we are not purified once for all. David, old and grey-haired, cried to God to renew a right spirit within him; and Paul says, "For this cause I faint not," as he stands before us, having faced many deaths, with stripes on the one shoulder and stone-marks on the other. Read the best of books, give your minds fair play, sit under an edifying minister, and allow grace to grow in your hearts.—*Rev. Dr. Whyte.*

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think that Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of a depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in a man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—*John Hall.*

HOPE AND FEAR.

There is a class of very highly refined people in these modern days who tell us that neither hope of heaven nor fear of hell should influence us in our life on the earth, but that we should do right because it is right, and shun wrong because it is wrong. Paul was not so transcendental. He was influenced by the realities of the after-world. Of course the great motive was the constraining love of Christ, but he was not ashamed to say that he lived right always because he knew he would be raised up from the grave, to stand before Christ's judgment seat, there to be judged. We are in danger in these days of losing the mighty influence, as a motive of life, of the powers of the world to come. We like to talk about heaven and its blessedness, but we should first make sure that we are going there, and we should never forget that there is another place which has no blessedness.—*Westminster Teacher.*

ALL SEEN AT LAST.

It is not too much to think that when God shall have made up all His jewels, and the number of the elect shall be complete, He will make it a part of their happiness to look back from the height of heaven upon all their winding track and to see that every step has been ordered in infinite love, that their sorest trials have been merciful; that their freest choices have been links in God's chain of purpose, that their very sins have been overruled for good. And if this shall appear amazing in the history of an individual, how shall it shine resplendent in the nations of them that are saved, when ten thousand times ten thousand intermingling and entangled lives shall visibly accord with one infinite plan and centre in one sovereign purpose! The great end of Creation and Providence and Grace is God's own glory.—*Rev. F. W. Alexander, D.D.*

EARLY PRAYER.

A young man in professional life, who devoted his evening hours to work in the lowest part of London, used daily to rescue from sleep two or three of the early morning hours for prayer and communion, and study of the Scriptures. He recommended the practice to others, and enforced his recommendation by the saying of Newton: "If the sack be filled at once with wheat there will be no room for chaff." "I fill my sack as early and as full as I can at the footstool of the Lord, or the devil would get in a bushel of chaff before breakfast."—*The Watchman.*

THE whole drift of the Bible is in favour of prompt trust in Christ, prompt confession of Christ, and prompt obedience to His every call of duty.

THE day is coming when it will be a greater honour to have written the twenty-third Psalm, than to have been the author of Shakespeare; to have led one sinner to Christ, than to have commanded a navy; to have subdued one sinful habit than to have taken a city.

Our Young Folks.

EVENING PRAYER.

Jesus, watch o'er me to-night,
Keep me safe till morning light;
May no harm come near Thy child;
Watch me, Jesus, meek and mild.

Thanks, O God I to Thee I give,
I will serve Thee while I live:
Thou art kind and good to me,
I will follow only Thee.

Wash me, Jesus, from all sin,
Make me clean and pure within;
Give me strength, good Lord, I pray,
Thee in all things to obey.
Jesus, watch o'er me to-night—
Thou who art my life and light;
I will close mine eyes in sleep,
Thy are safe whom Thou dost keep.

NO USE IN BEING IN A HURRY.

One pleasant summer's evening, a score of years ago, the boys in a certain country neighbourhood, as their custom was, were playing ball on the green in front of the Brickyard district school-house.

As the twilight deepened an aged man, with long gray hair falling over his shoulders, walked briskly past, nodding a cheerful "good evening, lads," as he turned into a footpath that led across the fields to another school-house near the Broad-brook.

"Good evening, sir!" "Good evening, Uncle Eben!" responded all the bright-faced young fellows, with cordial respect, and, when he was out of earshot, Zi Morris said:

"He's bound for the Broad-brook prayer-meeting."

"And he has been at work all day in the brickyard, and is as tired as can be," said Sid Miller. "Just to think of his footing it away over there and back again."

"He's a real Christian," put in Sammy Bishop, hitting the ball, dropping the bat, and running while the words were leaving his lips. As he stood on the first bound awaiting his chance, he added bravely: "I mean to be a Christian some time; and when I am, I hope I shall be just such a one as Uncle Eben. He never shirks any of his duties. He goes to all the meetings and prays and sings as if he enjoyed it. He talks to us boys as though he loved us, and loved the Gospel he was recommending, and somehow he makes a fellow feel as if the religion he is so full of is a good thing to have."

"I suppose we all mean to be Christians some time," said Ned Morrill, walking along slowly and thoughtfully to pick up the bat, "but there's no need of being in a hurry about it. I say, boys, it is too dark to play any longer! Remember, Sammy, it is our inns to-morrow night," and the game broke up.

The next night the same little company were assembled after supper in the brickyard, just beyond the school-house green, engaged good-naturedly throwing bits of brick at each other, calling out as the missile left their hand:

"Dodge it, Zi! Dodge it, Sammy! Dodge it, Ned!"

The dodging was usually successful, but at last a bit hit Sammy upon the temple. As he put up his hand some of the boys thought he turned pale, but there was no scratch or bruise visible, and the boys laughed when he said, cheerfully and pleasantly:

"I guess I won't play any more," and jumping over the fence, walked slowly across the fields to his home, a few rods away.

His mother noticed that his face was very pale as he entered the back-door, passed through the kitchen, where she was folding clothes for the morrow's ironing, and on upstairs to his room.

After an interval of a few minutes she followed, finding him lying across his bed insensible. All her efforts to rouse him were unavailing, and in a few minutes he ceased to breathe. The physicians said, on examination, that the shock of the blow burst a blood-vessel, and his brain was drowned.

Only four days later and the neighbourhood boys were gathered in the twilight, after the funeral, lying quietly and sadly on the turf beside the schoolhouse. They were talking in subdued tones of their dead companion and friend.

"Do you remember," half whispered Ned Morrill, "how, the other night, when Uncle Eben went by, he said he meant to be a Christian some time, and he hoped he should be just such a one as Uncle Eben?"

"Yes; oh, yes," assented the boys.

"Well, I wanted to say that we all ought to be Christians, and to propose going across to the prayer meeting with Uncle Eb, and taking a stand then and there; but I was too cowardly to follow my convictions of duty, and said instead, 'There is no hurry!' Had I proposed going to the prayer meeting, Sammy would have been the one to take the lead. Why did I not do so? Oh, I cannot bear it, that I should have been permitted to utter those fatal words, 'There is time enough! O, if I could only take them back!' and the strong lad rolled on the grass in agony of spirit, while his companions sobbed audibly in grief and sympathy.

That hour of regret was never forgotten by those boys. They soon after in a prayer meeting led by Uncle Eben declared their determination to join forces with the army of the Lord. They are now all working Christians, one, at least, is a minister of the gospel, and that early experience has made itself felt in all their lives. Their motto is not, "There is time enough," but "*Now is the accepted time; now is the day of salvation,* for in such an hour as ye think not the Son of man cometh."

DAISY'S GIFT.

Daisy Allen, although fourteen years old, had not yet learned the lesson that little ones should learn, at least as early as they learn their A B C's, if not before, and that is to think of others. Being an only child, she had things pretty much her own way at home, and such a thing as denying herself for others never entered her thoughtless head. The cool days brought a visitor to her home—an aunt whom she had never seen before, and to whom she was strangely drawn.

"I am going to the Y. Street Hospital this morning; will you go with me, Daisy?" asked her aunt one cold day.

"Yes, ma'am, if you would like to have me, but I have never been to such a place," answered Daisy, desiring to please her aunt, and yet caring nothing about going to "such a horrid place as a hospital."

"This is the ward of the incurables," said the matron, showing them into a large, narrow room, on each side of which were many little cots, each holding a suffering, pale-faced occupant.

Daisy looked about with wondering eyes, into which tears rushed, almost blinding her. She wiped them away, restraining herself with great effort. She had expected to be disgusted, but instead she was deeply touched.

"The poor, dear little children!" she said mentally, as one and another sweet, pathetic face

was raised to hers; "and they never, never, will get well. What can I do for them?"

They were approaching a cot on which a particularly beautiful child lay, her eyes partly closed, and moans issuing from her half-open lips. The matron was talking in a low tone of voice to her aunt. She listened and heard: "She was brought in to-day, fatally injured by her own father. Her head is bruised, and her foot and her right arm are broken, and have just been set. The facts are these. Her father, when sober, fairly idolized this child, and, though very poor, he bought her a doll, which pleased her greatly. She dropped asleep with it in her arms, only to awaken and find it gone. Her father had come home drunk, and had carried off the doll to exchange it for liquor. When he again returned she was sitting up in bed crying for her doll. He was so angry that he threw some blocks of wood at her, and this is the result—the child will soon die."

Daisy could not keep the tears back any longer. Had the dreadful liquor put out that sweet little life? Oh! it was too cruel, too cruel. She knelt down by the child's cot, and pressed her lips to the little hands lying there. One hand—the well one—moved, and then rested on Daisy's neck, and the child, still unconscious, opened her eyes and asked piteously, "Is you my sweet dollie come back to me?"

"O auntie!" said Daisy, when they were in the street again, "I do so long to brighten the last hours of that precious little sufferer. I have a dollar left of my monthly allowance; could I buy her a doll? Don't you think that she would know that she had a doll within her one little well arm if we should put it there?"

"Yes, dear, I believe she would."

The doll was bought—such a pretty one; a fair, waxen-faced beauty, with real hair, and with eyes that would open and shut. It was daintily dressed by Daisy, and was then put within the sick child's well arm. She did not arouse for some hours, and then, half awake and half asleep, she pressed the doll close to her. Soon after she fully aroused, and her first glance rested upon the beautiful gift. A look of great joy illumined the little face as she said rapturously, "Mamma said I would have a doll if I wanted one when I got to heaven. Am I in heaven now?"

No one spoke—no one could—but tears ran down the faces of all who heard the sick child's question and saw her great joy. It seemed for days afterward that the child was in heaven—in thought, at least. She was unutterably happy. She seemed almost to forget her pain in her joy at possessing so beautiful a doll. When the pain became intense she hugged her doll vehemently, and when she was relieved for a little while smiles would overspread the dear little face, and as she pressed her loved doll yet closer she would whisper lovingly, "You helped me bear it, didn't you, dearie?"

One morning word was brought to Daisy that the little one had died with the doll clasped close to her breast. It was Thanksgiving morning, and, although Daisy felt so sad that her tears fell fast, she fell upon her knees and breathed this prayer of thanks: "O Lord! I am so glad that I have fed this one 'little lamb' of Thine, and I'll try never to forget again to keep one under my care while I live."

At the close of a long summer day, a little boy who had been playing very constantly, said: "Mother, I am so tired, and it says in the Bible, 'There shall be no night in heaven.' What shall I do when I am tired?"

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CORRESPONDENTS in various parts of the country inform us that, notwithstanding former distinct disclaimers, it is still being industriously represented that THE CANADA PRESBYTERIAN is expected to amalgamate. Once more we say with all plainness and emphasis, such assertions are without the shadow of a foundation. This journal is old enough and strong enough to go alone.

THE Public Health Bill now before the Local Legislature seems to us a wise and timely measure. It provides that in cases of formidable epidemics and serious outbreaks of contagious diseases the Provincial Board of Health shall have power to appoint health officers when the municipal councils refuse to do so. However honourable gentlemen may theorize about the relative powers of local Boards of Health and the powers of the Provincial Board, we are strongly of the opinion that in case of a serious outbreak of, say small-pox, the average municipal council will only be too glad to have assistance from the Provincial institution. An outbreak of small-pox creates a panic in any rural district and completely paralyzes the people. Many of the people flee from the district and many of those who remain are unwilling to take any risks in helping the sufferers. We could state some facts in regard to one of these panics in a Western County that would perhaps astonish the honourable gentlemen who contended that township Boards are quite able to deal with small-pox. The fact is the Board is as likely as not to take a panic itself, and if it does not leave the locality is very likely to keep at a judicious distance from the virus. It is a good thing at such times to have the Provincial Board to fall back upon. The local Board will be very likely to think so, and the patients are certain to have that opinion. Help is none too plentiful when small-pox is in the family.

SCOTT Act victories are becoming almost monotonous. The majorities continually increase, that of Lambton being about three thousand; while Elgin, in proportion to its population, is well up. It is utterly useless to deny the fact that the people of Ontario want to rid this Province of whiskey. Call it a "wave" or "fanaticism," or any name you please, the fact remains that the vast majority of the ratepayers of Ontario desire that there shall be no liquor traffic in Ontario. It is mere foolishness to say that the Dominion Alliance, or any other body of men, by superior organization or by their eloquence produce these results. There are not many men of commanding influence in the Ontario Branch of the Alliance. Of these few the majority perhaps never set a foot in Elgin and Lambton. As regards organization it is fairly good in some counties, we suppose, and not so good in others. It is not any better in any county than the organization at a well-managed political election. Organization or no organization, the people come out in hundreds and vote for the Act. Probably a majority of those who are not total abstainers vote for the Act because they desire to have the temptation removed from their families. They do not want the boys to be tempted to drink. The real question now is: Shall the will of the people become law? Behind this lies another question of a radical kind: Are the people of Canada capable of self-government? We incline to think they are?

THE New York *Evangelist* thinks that—in appointing Foreign Ministers, Consuls and other officials for the foreign service—President Cleveland should select men whose example will not counteract the influence of American Foreign Missionaries. Our contemporary says:

To be specific, we can see no good reason why those churches and societies among us that have spent so much money and labour to advance morality, education, and religion at the Hawaiian Islands should not be consulted and gratified in so far forth as to insure a representative of exemplary life there, one who should exert a wholesome influence upon the susceptible court and native population of Honolulu. It is not right, nor does it accord with our best and controlling American sentiment, that a work such as our American missionaries have wrought there the last fifty years should be in any wise undone or disparaged by those who undertake to represent us at Honolulu.

The point is well taken; the request reasonable. American citizens who support civil government at home and pay the salaries of foreign officials, and who at the same time contribute large sums for the support of Foreign Missions have a perfect right to ask that officials sent abroad shall be men who, at least, shall not hinder their missionary efforts. And the same is true of Great Britain. It is notorious that Foreign Missionaries often find the example and probably even the official acts of their own countrymen the greatest obstacles they have to contend against. Under a Premier like Gladstone there should be no such difficulty. But then a petty official on the other side of the globe is a long way from the centre of authority.

THE Bill for the Prevention of Sabbath excursions passed its second reading in the Local Legislature after a short debate by a large majority. Indeed, no serious opposition was given to it. The Bill will, in all probability, have passed its third reading before this paragraph is in print. It is especially gratifying to know that the Local Parliament is thoroughly sound on the Sabbath question. We have no doubt that every member who supported the Bill fairly represented the opinions of the best part of his constituency without regard to party lines. The argument that such legislation bears hard on the working classes will not hold water. The Bill is really more in the interest of working men than of any other class. Sabbath excursions by rail or boat make a certain number of working men work seven days in the week. They deprive working men of their needed rest. Nor do they afford rest to the excursionists. Many a reader of THE PRESBYTERIAN will bear us out that the hardest day's work he ever put in was on a crowded excursion train. Who that ever saw a crowd come off an excursion train would say that they looked as if they had enjoyed a day's rest? Everybody knows that the contrary is the case. We congratulate Mr. Mowat, Dr. McLaughlin, Hon. Mr. Young, and Mr. Metcalfe on the stand they took in favour of a Sabbath of rest. And this is as good a place as any other to say that the suggestion we made the other week in regard to publishing Mr. Charlton's speech has been carried out. A copy has, we understand, been sent to every minister in the church. A second reading enables us to say that, from the standpoint from which Mr. Charlton discussed the question, it is the ablest vindication of the Sabbath ever laid before the Canadian public.

A MODERN SCOTS WORTHY.*

IT is not chiefly from our Canadian manse that the ministry of the Presbyterian Church is recruited. Several worthy representatives of the training and piety of ministerial homes are now faithfully and efficiently discharging the duties of the sacred office, and not a few are engaged in preparatory study for the ministry who have received in the quiet country manse the impulse for self-consecration to this one of the noblest callings to which a young man may devote himself. Many ask why so few, comparatively, of the sons of the manse enter the ministry of the Church. To give an adequate answer would be somewhat difficult. The same reluctance does not characterize the inmates of Scottish manse. In the three branches of the Presbyterian Church there, successive generations have had worthy representatives in the sacred calling of preaching the Gospel. Dr. Begg devoted himself to the life-work in which his father had been engaged.

* MEMOIRS OF JAMES BEGG, D.D. By Thomas Smith, D.D. Including Autobiographical Chapters, by Dr. Begg. In two volumes. Vol. I. (Edinburgh: James Gemmill; Toronto: D. & W. Sutherland.)

Others besides his accomplished and sympathetic biographer regret that the autobiographic fragment is so brief. It may be open to the criticism that it is diffuse; it is, nevertheless, most interesting reading. Dr. Begg was a keen observer, and possessed graphic descriptive faculty. His insight was keen, and what he has written concerning his early days conveys vivid pictures of men and their environments that modern days do not reproduce. They belong to what in the nature of things will soon be the vanished past.

The stalwart upholder of Free Church principles was descended from a line of sturdy Lanarkshire yeomen in whom the fervour of the Covenanting spirit survived. His father, having studied for the ministry, was settled in the parish of New Monkland. His mother, named Mary Mathie, was a native of Greenock. One of her brothers was a partner in the marine interest out of which the famous Cunard Steam Shipping Company arose. James Begg was born in the parish manse, New Monkland, on the 31st October, 1808. He received his education at the parish school, taught by Rev. Mr. Watt, who bore an excellent reputation both as a man and a teacher. From the parish school James Begg at an early age entered the Arts classes at Glasgow University, where he had as fellow-students Julius Wood, Robert S. Candlish, and other distinguished men who were his life-long friends and co-labourers.

In his sixteenth year he entered the Glasgow College Divinity Hall, where he studied theology under Dr. Stevenson MacGill, who exerted no little influence for good on the minds of his students. But he came under the power of a more attractive influence. The greatest Scottish theological teacher of the time was gathering around him crowds of ardent and devoted youths. The lectures of Dr. Chalmers had shed a new lustre on the University of Edinburgh. Thither young Begg went to take his last session in divinity.

The theological course of Dr. Chalmers was extremely well worth attending, not only for the eloquence and power with which he expounded theological truths, and the deep interest which he took in all his students, but the immense impulse he gave to all who were capable of receiving it. The enthusiastic and unflagging action of the mind of Dr. Chalmers was something marvellous, and it was a most wholesome action to which to subject the minds of students. Immense good resulted from his class.

James Begg was licensed as a preacher of the Gospel by the Presbytery of Hamilton on the 10th of June, 1829. After preaching a few times in Edinburgh he was appointed to assist the Rev. Dr. Bannerman, of North Leith. He was afterwards ordained as the first minister of the New Church at Maxwelltown, Dumfries, where he tells us incidentally, he made the acquaintance of Jean Armour, the widow of the poet Burns. In this, his first charge, he devoted himself earnestly to the work of the ministry, discharging his various duties with commendable zeal. At the close of the same year, 1830, however, he was translated to Lady Glenorchy's Church, Edinburgh, where he remained for a year only. He was then called to the important charge of the Middle Church, Paisley. In his new sphere of labour his influence began to be felt. In 1832 he was appointed a commissioner to the General Assembly. It was his first appearance there, but it was a memorable meeting. The movement that issued eleven years later in the Disruption had taken definite shape. An important debate on Patronage took place. The young minister entered the arena and delivered a powerful speech, which, having been preserved in pamphlet form, is by his biographer reproduced in the present volume.

The autobiography, much to our regret, ends with Mr. Begg's settlement in Paisley. His vivid recollections of the Disruption times and subsequent stirring events, of the many noble men who have passed away with whom he was so intimately associated will be read with avidity. If Dr. Begg's own narrative is open to the objection of being diffuse, Dr. Smith's continuation might be characterized by a captious critic as profuse. He writes clearly and concisely, but the narrative moves slowly, being rather burdened with reflections naturally enough suggested by the theme.

Dr. Smith fitly ends the first of the two volumes with Dr. Begg's exodus from the manse at Liberton and his first service in Nicholson Street Secession Church. The account of the long and active career of the great ecclesiastical leader is reserved for the second volume. It will be looked for with eagerness. The reader will be impatient to follow Dr. Begg in his philanthropic crusade against the social evils that he saw so clearly

undermining the moral and spiritual life of the Scottish people. He was an earnest advocate of temperance, and his powerful appeals helped to give the death-blow to the iniquitous bothy system. In some parts of Scotland, farm labourers lived in crowded lofts, generally over the stables. They were uncared for and unattended. Such a mode of life was found to be destructive of all moral feeling and self-respect.

Another subject of interest will be the explanation of the attitude he subsequently assumed on the question of Union between the Free and United Presbyterian Churches. When the movement began he was its zealous advocate, but as the negotiations proceeded he became dissatisfied, for what reason is not yet publicly known. From being the enthusiastic champion of the proposed Union he was the most determined and influential opponent it encountered. It may be assumed that had he maintained the position taken by him at the commencement of the movement it would, years ago, have been consummated. It was felt by the leaders in both churches that to urge the matter further with Dr. Begg and his respectable body of adherents resolutely opposed to it, Union could only be secured at too great a price—another division.

Dr. Begg had a keen sense of humour. He says: "It may be taken as an axiom, that there can be no thoroughly great man without some sense of the ridiculous, for every thing has a ludicrous side, and a man cannot see all the sides of any truth, unless he see this among the rest." Many racy illustrations of this are given in the autobiography. Describing the excellencies and eccentricities of Rev. Mr. Brewer, Dr. Begg gives the following:

Curious cases were sometimes brought before him. I remember his telling of one woman who came to complain that her husband did not give her enough to eat, and in proof of this she brought the actual porridge that was to serve for her breakfast, and did this more than once. Whereupon Mr. Bower at length exclaimed, "If ye bring them any more I'll sup them." He at the same time thought that she ought to manifest more respect to her husband, and reminded her of Sarah, who "honoured her husband, calling him lord," upon which the woman exclaimed, with the utmost scorn and disdain, "John Tampon my lord, bonny my lord!" Mr. Brewer disliked very much new and ranting tunes, and preaching on one occasion in a church where the preacher was alleged to be fond of novelties, he lent over the pulpit after giving out the Psalm, and giving him a smart rap with the Psalm-book on his head, said, "Now, come, gie us nane o' your liltis."

As with most students, James Begg was somewhat of a hero-worshipper, though not an indiscriminate one. The following is his description of the "Wonderful Man of Annandale":

During the same period I had an opportunity of hearing in all his glory the late Edward Irving. I had heard of him at a previous period in the days of his comparative obscurity, when he was assistant to Dr. Chalmers in Glasgow; but now all the world had heard of his immense popularity in London. That popularity had been rather increased than otherwise by certain novelties of doctrine and practice which he was alleged to have introduced into his congregation. He had come down to attend the General Assembly; and as he was a man of immense physical power and extraordinary zeal and energy, he had resolved to preach every morning at six o'clock. These sermons began in St. Andrew's Church; but, as it was completely mobbed, they were transferred to the West Kirk, which contains about three thousand people. Being anxious to hear this celebrated man, I was up every morning with the lark, and walked from Millbank, Canaan, into Edinburgh in time to secure admission to the church with the first of the crowd. Every corner of the immense building was crammed long before the commencement of worship. As soon as the hour struck, an unusually tall figure was seen emerging from the vestry, and making his way through the crowded aisles, towering above the people, head and shoulders, like Saul. His hair was parted in front, and his beautifully chiselled face was somewhat marred by a remarkable squint in one of his dark, expressive eyes. But otherwise he was very fine-looking. When he reached the pulpit, he solemnly opened the Psalm-book, bent back its boards, turned up his cuffs and wristbands, and proceeded to read the psalm with a powerful and sonorous, but thoroughly modulated voice, which rivalled the deep bass of the finest organ. I often thought it was worth my whole journey to town even at that early hour, to hear the way in which he rolled out the Forty-fifth Psalm, apparently one of his greatest favourites—

"O, Thou that art the mighty One,
Thy sword gird on Thy thigh."

I remember once, in the course of his sermon, his not only saying, but repeating, as if he relished its sweet rhythm, with marvellous intonation, "Her Nazarites were purer than snow; they were whiter than milk. They were more ruddy in body than rubies; their polishing was of sapphire." Although there was not much in the discourse that one could take away, yet it was admirably delivered, and excited an immense interest. Although it was not unusual to have it prolonged for more than two hours, yet this was done without any of the people indicating a disposition to move. In connection with this visit, Mr. Irving exhorted a table at St. George's, at which I was present, and this exercise

was equally peculiar. It was a grand spiritual soliloquy, lasting for nearly an hour. It was said at that time by good authority that in private intercourse affectionate attempts were sometimes made by the older and more experienced ministers to wean him from his peculiarities. It was all in vain. A friend told me that he was present at a private party where Mr. Irving was strolling through the room, and soliloquising in his usual marvellous way. Dr. Gordon, with his solemn manner and keen logic, endeavoured to arrest the progress of his discourse and bring him to the point. Mr. Irving suddenly turned round, stretched out his brawny arms, and exclaimed: "Gordon, you can argue, but you're but a child at discourse." Irving, I believe, was a truly good man, although in some respects sadly mistaken. No one can read his diary, as given by Mrs. Oliphant, without being persuaded of this, and also of his great kindness of heart. No one can read his sermons without seeing that he was a man of the most elevated spirit, and that few Scotchmen have ever existed who had so high and exalted a conception of all that is greatest and most glorious in our native land. How he would have scorned the idea of accommodating truth to circumstances, and with what indignant reproof did he denounce the idea that there could be any true education which was not saturated and pervaded by the truths of religion. No man ever wrote more nobly of the Book of Psalms, and I know from the testimony of Dr. Black of the Barony, who attended him on his death bed, that he died an humble, self-renouncing and hopeful Christian.

Readers will pardon one more extract, more particularly as the worthy depicted in it has an honourable place in the annals of Presbyterianism both in Scotland and in Canada:

Dr. Burns was a man of extraordinary knowledge and versatility. St. George's was erected in lieu of what was called the Low Church, which is still standing under the name of the Old Low, and which was too small to contain Dr. Burns' congregation. The new building, however, whilst containing more accommodation, was not anything like so well planned as the older churches. The old churches were square and easily preached in, the Low Church itself being in the form of what was called a Greek Cross, namely, three aisles and an area—a very common form of building amongst the Presbyterians both in Scotland, and in the North of Ireland. As the result, mainly I believe, of the faulty construction of St. George's it was not quite filled during the ministry of Dr. Burns, although he had a large, influential and deeply attached congregation. He was a peculiar man in some respects, although possessed of great talents and a marvellous memory for facts. But he was not always prudent or judicious, though from his strong personal Christianity, his sheer good-nature and integrity of character, he made few enemies. . . . When he gave evidence before the Patronage Committee of the House of Commons, he brought out a large quantity of rare and curious information, delivered with great fluency and fervour. When one of the English officials was asked what was going on in the Committee, "Oh," he replied, "there's a Scotch parson there giving evidence with a forty-horse power." Even to the last, when bent down with the weight of upwards of eighty years, he addressed the Free Assembly with great vigour shortly before his death, it was remarkable to observe how the old spirit and peculiarity of the excellent man remained. He stretched himself up as he warmed in his discourse, and his address to the Assembly, with the old fluency and fervour, seemed very much like the letting on of a mill race. A rather unfortunate but characteristic incident, illustrative of the Doctor's character and kind Vicar of Wakefield simplicity, occurred soon after I went to Paisley. The Doctor had finished his admirable edition of Woodrow's History, interspersed with very valuable notes. He was graciously allowed to present a copy of it to the King, William IV. Delighted with his interview on the occasion, and being swift of pen as well as of tongue, he immediately wrote in the fulness of his heart a true and particular account of what had taken place to "dearest Janet," his truly excellent wife, at Paisley, setting forth in the most characteristic style, and in all the confidence of privacy, the "crack," as he called it, which he had had with his Majesty. Mrs. Burns was naturally anxious that the honour which had thus been bestowed upon her husband should be known in the place, and she called at one of the newspaper offices with a view to having a paragraph inserted on the subject. With the same view she took the Doctor's letter and in her innocent simplicity showed it to the editor. What motives may have swayed him we know not; it might have been a dull season in the world of news, and he may have thought the chance too good to be missed. Whatever it was, the simple fact, apart from speculation, is that the actual document appeared bodily in the Paisley paper the next morning. It was a very characteristic and most interesting document; it was read with the greatest avidity by the people, and it flew over the country from paper to paper with a rapidity that defied all attempts to overtake or check its flight, in those days when telegraphs had not been invented. Everybody said it was too bad, and yet the letter was certainly very interesting and characteristic. . . . The peculiarities of Dr. Burns were, however, well understood by his friends, and were only slight drawbacks to a character of rare excellence, and to talents of peculiar energy and power. He was the great father of Colonial Missions and devoted the best of his energies to the promotion of that noble object. He was a most active parish minister, and had a very strong hold of his congregation. He was a most zealous Church reformer, and was always ready to advocate every scriptural method by which the purity and efficiency of the Church might be promoted. He was an earnest advocate of social improvement, wrote intelligently and ably on the Poor Laws, and on other important social questions, and he died at last only recently full of years and honour. "He rests from his labours, and his works do follow him."

Dr. Begg was a powerful and popular orator. He had the faculty of moving the masses by the strong and hearty eloquence with which he was largely en-

dowed. Like all true orators he had the twin gifts of humour and pathos. Whether he always succeeded in convincing his audiences may be doubted; he seldom failed to move and thrill his hearers.

He was earnest and evangelical in his preaching, and never made this, the great work of his life, a secondary matter. If ever the words Liberal-Conservative had a definite significance, they certainly describe Dr. Begg. He was most tenacious in his adhesion to old forms and modes. In this his conscientiousness was never questioned. In his antagonism to modern modes he has left no equal, and therefore, in the strict sense, no successor. For many years to come his character and great services to the cause of truth and righteousness will command admiration, and his memory will be gratefully and lovingly cherished.

LETTER FROM DR. MACKAY, HONG KONG.

The Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, has received the following letter from Rev. Dr. Mackay, now in Hong Kong:

MY DEAR BROTHER,—Latest from Formosa—I have a letter from Mr. A. Frater, H.B.M. Consul at Tamsui, dated January 17th. He received my communications, including particularly instructions for A'Hoia. All quiet since I left. All the preachers have been sent from the East coast, lest there should be a sudden outbreak if the French land.

Inventories of all the chapels there have been taken and the Mandarins have been held responsible. The Imperial Commissioner promises to pay for all damages done to chapels, etc. Two men have been beheaded for taking part in the destruction of the Sintiam chapel. Mandarins are afraid of a rebellion if they seize and punish all concerned. One convert, a young man at Kelung, was killed by handling an unexploded shell. One student on the East Coast died.

As I have stated repeatedly, I did not come to Hong Kong to stay. My attempt to get back through the French Admiral has so far failed. I am grieved down to the bottom of this poor heart for the dear people amongst whom I laboured so long. Mark well, no mission work could be done if I were now there. My instructions to A'Hoia and the converts have been received and are being carried out. The Consul deserves all praise for carrying out my wishes. Never will I forget him. It is possible that, if amongst the converts, I might involve them, as Mandarins are only too ready to suspect converts of secretly assisting the French. Five non-converts were suspected and beheaded at Tamsui. At any rate, as no mission work could be done, and as I can't get back, and as through the Consul I can hear and send instructions, and as Tait & Co. pay the preachers, it is a great relief. I confess being grieved beyond measure, but you must not suppose for one moment, discouraged. From experience I don't know what that means, and when the door will be opened again with preachers, students, etc., and all, all by the mighty power of Jehovah Jesus, I will unfurl the blood-stained banner over wrecked chapels, amongst a scattered people, and in the midst of the powers of darkness, be they French or Chinese, "So help me God." The three preachers who came over with me to Amoy are here now, and the two students who came along are here studying.—Ever yours sincerely,
G. L. MACKAY.

Hong Kong, Feb. 9, 1885.

OBITUARY.

MRS. GEORGE MACKAY.

At her late residence, East Zorra, on Monday, 9th inst., Hellen, relict of the late George Mackay, aged eighty-four years.

Thus, in a good old age, has passed away the mother of Dr. G. L. Mackay. The Church and the world are her debtors. She was a native of Dornoch, Scotland, and along with her husband came to this country in 1830. The usual trials of early settlers were theirs, and bravely were these encountered and overcome. Mr. Mackay, the husband, died on the 10th March, 1884. Thus, just a year, all but one day, separated them in death. They were a happy and affectionate couple. Of them it might well be said: "Lovely and pleasant in their lives, and in their death they were not divided." Mrs. Mackay possessed a good knowledge of her Bible; and when reading a chapter, or having it read to her, she would comment at length upon the various truths it contained. The promises were indeed meat and drink to her soul. "I'm going home, I'm going home," she repeatedly said, shortly before her death; and when her pastor read to her the words of the fortieth Psalm, "Yes," she said, "I'm waiting for Him." She often spoke about her son "George," and excused herself for some manifestation of grief on the occasion of parting with him for the last time, by observing to the writer, in Gaelic: "The spirit indeed is willing but the flesh is weak." Much of the enthusiasm of the great missionary he inherited from his mother, and his early training he owed almost entirely to her. "Work done for God, it dieth not." She has entered into her reward.
W. A. M.

As will be seen from an advertisement in another column, the closing exercises of the present Session of Knox College take place on Wednesday next, April 1.

MR. SHEARER begs to acknowledge the receipt of a large case of clothing from Mr. Allan Douglas, and a parcel from John Durie & Son, Ottawa, for the Upper Gatineau Indians.

ACKNOWLEDGMENTS.—Dr. Reid has received the following: Friend of Missions, Innisfil, for Home Missions, \$5, and French Evangelization, \$5; Mooretown, for Home Missions, \$18.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER V. (Continued)—THE FORD.

Josephine could only hear the news about Benedicte by going down to the fountain in the village. She went, therefore, early the next morning. A group of young girls were already clattering around their full pitchers.

"Ah, the solitary! Ah, Josephine, come here, quick!" cried one of them. "Have you heard the news? Have you heard the news? No, you don't know anything; you don't see anything but the owls and rats in the old tower. Listen, then: Scolastique was tipped over yesterday in the ford; they all saw the little girl fall into the water. There were three of them, that's certain—yes, they saw her fall into the water, whirl about and sink. But here is the miracle: guess if you can where the father found her. But you're too simple; you'll never guess if I don't tell you. It was on the grass at the foot of a willow tree. It was on two nice piles of stones on the bank of the stream that they found her lying, her clothes all in order, and waking up as if from sleep. Ah! the fairies are not always wicked."

"Was she hurt anywhere?" asked Josephine as quietly as she could.

"Who, the little girl? No, but she will die just the same. She is feverish; she doesn't know anything any more; she cries out and talks all the time."

Josephine leaned against the edge of the fountain; she did not know what to say, and felt herself growing pale.

"Is it really true?" she said softly.

"Why, yes. But you act as if you were dreaming. Still, it is the truth. People needn't say that they don't believe in fairies. I believe in them."

Each girl took her pitcher and went her way.

Josephine was the last to go. "What shall I do? Leonora will help me," thought the young girl, as she took the path that led to Leonora's house. The old woman was sitting on the ground, her elbows on her knees, her head drawn down into her shoulders like a sick bird.

"Leonora, are you asleep?"

"No, but I am getting old; I have lived too long," said the beggar, with a deep sigh.

"Leonora, you are the only person in the world who can help me."

"Leonora help you?" said the old woman, half rising, and she looked at Josephine with her great astonished eyes.

"What do you mean?"

"My heart is anxious, Leonora. James Tristan's little daughter is so sick they are afraid she will die. I love her, but I cannot go near her. If you would go to their house you could see her, you could look at her for me; and that would do my heart good."

Leonora thought a moment: "You have done as much for me. I will go, my child, to please you; I will go to Scolastique's house."

"Oh, Leonora, they do not tell the truth when they say that you are crazy. Go at once; I will wait for you up there. Above all, say nothing and forget nothing."

Leonora smiled with an air which seemed to say, "I know more than all the rest of them."

In vain Josephine waited all day. It was twilight when Leonora came back. The soup was already boiling over the fire, the savoury odour filled the hut.

"That smells good," said the crazy woman, smiling at the kettle.

"Oh, Leonora, you have forgotten everything," said Josephine in despair.

"That smells very good," insisted the old woman.

"Take it, eat it; perhaps then you can remember." Taking a bowl, she filled it with soup and gave it to Leonora, who took it without saying a word.

"Scolastique will no longer drive that grey horse so proudly," said the crazy woman, when there was no soup left in her bowl. "It is her fault that they were upset. 'Pride goes before a fall'; that's sure."

"Was she hurt?"

"Scolastique hurt? Never; evil weeds grow apace."

"You must have seen at the end of the room a little wooden bed, and stretched out upon it a little pale girl?"

"Yes, but in a dream; alas! it was a dream. I spent the night with my child; I had her in my arms. Oh, how happy I was! I could have wished never to wake. But she is dead! she is dead!"

"That was a long time ago, Leonora."

"Ah! that's what they all say," said the old woman with a sudden burst of anger. "A long time! Does a long time keep the heart from bleeding, the dead from being under the ground and Leonora from crying? 'Forget,' they tell me every day, 'Forget'; and they think I am crazy because I remember. It is they who are crazy; they have no memory, they who go like sheep to the pasture, never looking backward."

"You saw, I'm sure, a pretty child with golden curls," said Josephine.

"No, before her hair was long, before she could walk, I laid her in the grave. There where she sleeps the grass grows greener for my tears—yes, the grass grows greener."

"For mercy's sake, Leonora, tell me what did you see in Tristan's house?"

"I saw a quantity of linen, enough to cover a whole prairie."

"Yes," said Josephine.

"And they took some to cover over a little girl who was in a bed at the end of the room. They have laid on all sides. It was because Scolastique's meadows joined his own that James married her, but the poor man has had time enough to repent; a whole life is long enough. His first wife was young and very sweet; she had light hair like the little girl's."

"Alas! will she die?"

"She had a graceful, slender form, almost like yours."

She died before the child had opened her eyes. She lies near your mother in the graveyard. To get the better of Scolastique a man must beat her, do you see? But James doesn't want to; he is a peaceful man. Besides, he is too young; she is older than him. Tell me, which makes a more unhappy home—a man who drinks, or a quarrelsome woman?"

Josephine thought that Leonora would never speak of her dear little girl. Anxious and disappointed, she began to cry.

"What is the matter, dear? What troubles you? What is it?" asked the old woman in a caressing tone.

"It is you, you yourself, Leonora; you promised me to look at poor little Benedicte. I am waiting to know whether she is living or dead, and yet for a whole hour I have listened to your foolish words."

Leonora looked as confused as a child whose fault has been discovered, and said softly, "Yes, I did see her with my own eyes, but not very near; I was beside the fireplace. I looked at her a long time. I can see the past as well as today."

"You were beside the fireplace in James Tristan's house, Leonora?"

"Yes, I saw him, the poor man, sitting by the bed, his head bowed, his arms falling at his side. People passed by, each one giving some advice, but he paid no attention."

"Lay her down," said one, "or she will hurt her head."

"Give her what she wants; that is the way to save her," said another. All this time Scolastique was eating bread and cheese as if nothing had happened. Dennis could not rest, but went from the little bed to the window; he drew his hand over his eyes as he looked out. He is a good servant; he would make a man rich, his real name is Dennis, but people call him 'Silver Arm,' because he works so hard that he makes gold and silver come from the furrows. He was Tristan's father's servant, and he made himself Scolastique's so that he could stay with his master and the little girl, whom he loves as the apple of his eye. She started up in her bed and shuddered as she cried, 'Father, I am afraid; I hear the water roaring; and she stretched out her arms to James as if she were drowning. Then suddenly she became calm, and said to some one, I don't know who, 'How sweet your voice is! Speak again; it's so long since I've heard you! You promised me some flowers.' Then, 'How the water roars! Father, I'm afraid; save me!' Then she began to scream, and struggled in her father's arms, more frightfully than a bird in the hands of a child. Her stepmother says that she cannot live more than three days, she is so sick and weak. While she sat there eating, Scolastique looked across at me; during the whole time she never gave me even a small piece of bread."

"I saw her ill-will and started to go; she said, 'You want to roast, then, since you sit thus, planted in front of my logs? Give the place to the dogs, who haven't room to stretch themselves.' The fireplace is wide, you know—a bench at the right, a niche at the left. There was nothing inside but the kettle and me, with two great dogs, who had been sleeping for an hour, all curled up. I hardly touched them. I rose from the stone bench, and, looking so closely at Scolastique that her hard eye dropped before mine, I said, 'Scolastique Tristan, your dogs have hearts less hard than yours. Without growling they have let me enjoy the heat from your fire. Be not afraid that I shall trouble you longer. It is the last time you shall see me here—yes, the last. But woe, woe to the hearth from which the poor are driven!'—'You are a witch! Be quiet; leave the house,' said Scolastique, rising full of anger."

"You have come to cast a spell over us; yes, I see it is for that that you are here. If the child dies everybody will know that it is on account of your evil eye."—'Would you be sorry if she did, Scolastique Tristan?' I said in a very low voice as I passed near her. Then she turned on me a look more full of poison than a viper's sting. But I laughed at her anger. What can anybody take from the poor Leonora? She has nothing. Ah, little Josephine, why do you not laugh?"

"Leonora, you make me sick at heart."

"If any one shuts her house against me," said the crazy woman, without noticing, "I go to another. When I see the smoke coming from the chimney I rap, and they tell me to come in. In the summer I go and sit beside the hedges at the side of the road. There I am at home; and with these words Leonora went out."

It was indeed true that Josephine was sick at heart. From that time she thought of Benedicte in her agony calling for her hat-ent her day and night.

The next morning she went down to wander about the village in search of news. She learned that during three hours the fever did not change. After that Josephine could hear nothing more, but every time the clock struck the poor girl trembled lest the bell should toll for the dead.

CHAPTER VI.—THE FAIRY.

How passed the hours beneath Tristan's roof? Into the large room, grown so still, people no longer go. James walks quietly in Benedicte's corner; Dennis tries to soften his loud voice; even Scolastique makes less noise. The child has grown calm—so calm that her father is afraid. She no longer talks wildly, but murmurs something that no one can understand. Always the same complaint, the same wish that no one can satisfy. She is calling somebody, but who is it? No one can tell. One day Dennis was alone in the room, leaning sadly against the window. Benedicte gently clapped her little hands; she called him in this way since she was too weak to raise her voice. He came at once, and bent his white head down to the child's mouth, for he was a little deaf:

"I am here, sweet lamb, are you thirsty?"

"Dennis, is it really true that you love me very much?" she asked in her low, caressing voice.

"Darling, I love you so much that I would give my life twice over for you."

"I know it; that makes me happy. Now I am going to ask you to do something for me; if you do it I will get well."

"Darling, I will give you anything you ask; I will do anything you wish to make you well. Only speak, dear."

The child paused, tired out. "Listen," she said with an effort. "Take the key to the closet from behind the salt-box; open the chest and take out my red scarf, my new silk scarf; do you understand, Dennis?"

"Yes, my darling, but what shall I do with it?"

"You must take the scarf in one hand, and in the other a staff and a whole loaf of bread, and then you must go to look everywhere for the good girl who saved me?"

The poor man dropped his head in his hands, thought a moment, and then said, "That was what I was afraid of. A fairy has cast a spell over her; she has lost her reason."

"Listen," said the child. "You will know her by this, that her voice is sweeter than any one else's; her house is in the bright sunshine, and flowers are growing up around it. When you find her you must say, 'The little girl whom you love, whom you saved, is sick; if you do not come to comfort her she will die.' You must show her the silk scarf; I had it around my neck when I was drowning, and when I came out of the river, when she held me in her lap; she will know it. Go, good Dennis, I am tired now;" and the little head fell back on the pillow.

"What will my master say? Where is my poor master? Must it be Dennis who is to pierce his heart with this thorn?" This was the old servant's first thought. He went all over the house looking for his master. When he could not find him anywhere else, he climbed into the hayloft, where he found him sitting on the hay and weeping bitterly.

"I have looked everywhere for you, my good master," said the faithful servant.

"Let me stay here—let me stay, that I may not see my child die."

"Master, her body is all right; it is her mind that is wandering. I believe, truly, that a fairy has bewitched her, she talks so strangely. She has lost her reason."

"Don't speak of her; my heart is broken. My only joy, the only being I love in this world, is dying. My soul is bound up in the child's soul. What shall I do without her? Leave me here that I may not see her die."

"Tristan! servants! where are you all?" cried Scolastique's shrill voice from below. Soon the stairs creaked under her steps. Dennis had slipped down into the stable by the ladder above the mangers before his mistress came up.

"What are you doing there?" said she, shaking her husband by the sleeve. "I have found you at last;" and she grew more angry as she spoke. "Is it like a man to give up thus? And so much to do!—the seed to be sown and the waggon to be mended! Get up, or I shall despise you."

The husband raised his head and turned toward his wife a look of silent anger, which for a moment silenced her.

She answered in a tone which she tried to make gentle: "Husband, do you want my advice? I will advise you for your good, to encourage you, because for the last week you have been good for nothing. People have tried several herbs for the child, but you haven't yet called the doctor. If doctors know how to treat a horse, it must be that medicine could help a child. It isn't because I've ever had a doctor; I never tasted a drop of medicine in my life. But for your own peace of mind I advise you to call the doctor, and do just as he says. Then, come what may, you cannot blame yourself."

James was very pale; he rose and said, "I am losing my senses, I am so troubled—yes, I am losing my senses. I forgot even what I ought to do to save her."

A few minutes later he mounted his horse and galloped toward the doctor's house. The labourers, when they heard him pass, looked up from their ploughshares and said, "Is James Tristan crazy, that he is riding so fast?"

After she had eaten dinner, Scolastique arranged the room with more than usual care; she spread over the oak table a fine white linen cloth with red border and white fringe. Above this she placed the half of a new loaf, a bottle of good wine and a piece of honeycomb through whose broken cells flowed the golden liquid. Then she put over her own broad shoulders a bright silk scarf with large figures, on her head a high cap, and about her neck a heavy gold chain; then, her hands on her hips, she looked at herself in the mirror. "Without boasting I do look well—very well for my age," said she, with an admiring glance. Then she closed over the discreet mirror the shutter which usually hid it, took her knitting, and drawing a chair near to Benedicte's little couch, she sat down, like the best of mothers, by the bedside of her sick child to wait for the doctor.

The little blind girl, turning uneasily, dreamed and cried out every moment, "Will she never come? Where is she?"

From time to time Scolastique answered shortly, "I am here."

Then the little one would again turn to the wall and remain quiet for several minutes. Nothing was to be heard in the silent room but the clicking of Dame Scolastique's needles, the crackling of the wood on the hearth and from time to time the yawning of one of the hunting-dogs which lay sleeping beside the fire.

At last Scolastique's quick ear caught the distant step of two horses. Giving a last look to her clothes and to the room, she opened the door for her visitor. The doctor, for it was he, entered, followed by James. He bowed politely but briefly to the lady, and with a hurried step went to the alcove where the little Benedicte was lying.

"Draw back those curtains. That is good," said he, when a ray of light fell on the child's head.

"Who is there?" said the little one feebly. "It is not she, no;" and with a gentle sigh the sick girl turned her face again to the wall.

"It is a man who has come to make you well, my little friend," said the doctor kindly. The child seemed to pay no attention. "Come, let me have a look at you; that's it. Now tell me where do you feel bad?" Benedicte did not answer; without resisting, she let him touch her, and did not even try to draw her thin hand away from between the doctor's fingers. "I do not think there is any internal injury," said the doctor at last, "but there's a high fever and she is very weak."

"Something is wrong there, sir," said James, sorrowfully pointing to the child's head.

The doctor looked closely at her. The closed eyes could tell nothing, but her brow contracted as the thoughts passed through the mind of the little girl. On her face he saw an almost painful expression. After thinking a long time, the doctor took James to the window and said to him: "I cannot order medicine for a disease. I do not understand. It is not medicine your child needs."

"You think, then, that she will die. Oh, sir, will you not try to do something for her?" said the father despairingly. James had a tender, sensitive nature. Wounded to the quick by Scolastique, he had given all his love to his child. Without that little face, so pale and sweet, by the fireside, his home would have seemed desolate as the grave. It was for the child that he worked to gain wealth. While Benedicte lived he had an end in life; without her he could not endure it.

(To be continued.)

TRYING MOMENTS.

It was now one of the most magnificent sights we ever gazed on, though we never wish to be in similar circumstances, or to see quite the like again. The moon above was breaking in full glory every few minutes through the densest and blackest storm clouds, which were here and there riven by the blast; the sea beneath was literally one mass of white foam boiling and hissing beneath the gale. For a few seconds, when the *Bacchante* first broached to, it was doubtful what would happen, but the old ship came to the wind and lay to of her own accord. Having gone into the cabin under the poop just before she broached to, we experienced a curious sensation of grinding beneath the screw-well and counter and by the rudder chains. It might be compared to a somewhat similar sensation felt when a boat's bottom touches rock or sand and grinds over them, and bumps for a few seconds. We knew, of course, it could not be thus with us, but suspected it was caused by the wrench the rudder then suffered. Owing to the strain there had been on the upper deck wheel (which had during the day several times nearly taken charge, in spite of the dozen men that manned it), the main deck steering gear had also been connected that evening, and was being used at the time of the accident, in addition to the upper deck gear.

As the ship refused to pay off, there was nothing for it but to let her remain as she was lying-to. It was then conjectured that something had happened to the rudder, as with the helm put hard a-starboard no appreciable difference was observed. It was not, however, till the next morning that we realized our position of being practically rudderless on the open sea. The order to get up steam was given soon after 11 p.m., and three hours afterwards the steam was ready; but the screw could not be lowered or connected till the morning of the 13th, owing to the ship knocking about so much. At 5 a.m., when the screw was worked twenty to twenty-five revolutions, the ship would not go off the wind or answer her helm. Then we began to suspect what had taken place. There was nothing to be done but still to continue to lie-to under close reefed fore and main top-sails, foresail, and fore staysail, her head being south east and by south. She lay to very well. The gale continued, and there was of course still a very heavy sea, but she proved herself a good sea boat, and shipped comparatively but little water. The lower deck was, however, all afloat through the seas washing up through the scuppers, and they had one or two down the hatches into the ward-room.—*H.M.S. Bacchante at the Antipodes*, by Princes Edward and George of Wales.

WHY HAS MORMONISM GROWN?

Mormonism is adapted to the intellectual capacities of the masses, the multitude of the ignorant and poor, the wretched, the pariahs of society. To these are offered just what they are sure always to hunger for, bold assumption and boundless assertion, great show of authority, these helping to certitude in faith; salvation by forms, by the legerdemain of rite, the hocus-pocus of initiating and anointing; literal interpretation of the Scriptures, and profuse quotations of texts, and specially such as are set in the poetical and obscure diction of the prophets. The same minds delight in prodigies. *Quod ignotum, pro mirifico*. The more mysterious the more true. The secrecy, too, of the endowments has a charm, and as well the offices and titles which each one may possess. Of such gewgaws and tinsel this church has unlimited store. And who is not flattered by the assurance that he is of the few wise and blessed of the race, that the many outside his coterie are foolish and doomed? No doubt, also, by setting the standard of morality so lamentably low, and offering salvation to the worst on such easy terms as external obedience and service, thousands have been captured and held. The promise, too, of land is a lure to many.—*Bibliotheca Sacra*.

THE SCOT ABROAD.

In the *English Illustrated Magazine* Princes Edward and George of Wales contribute an account of their cruise in *H.M.S. Bacchante*. In the March number the following occurs: The Scotch are the best and most successful of emigrants. Half the most prominent among the statesmen of the Canadian Confederation, of Victoria and Queensland are born Scots, and all the great merchants of India are of the same nation. Whether it is that the Scotch emigrants are for the most part men of better education than those of other nations, or whether the Scotchman owes his uniform success in every climate to his perseverance or his shrewdness, the fact remains that wherever abroad you come across a Scotchman you invariably find him prosperous and respected in calculating contentment; and with a strong-handed, open-hearted hospitality that no words can render adequate thanks for. To come in contact only with such colonists is morally health-giving.

SNOWDROPS.

I hear a whispering,
A sound of music sweet,
A tread of fairy feet,
A promise of the spring!

And there are drops of snow—
Shy, tender, pure and sweet,
Here nodding at my feet;
And so I surely know

That spring is coming fast,
That soon the sun will shine
And glad this heart of mine
With summer sweets at last.

So pure, so sweet, so brave!
I wonder do they grow,
These precious drops of snow,
On that beloved grave?

Lord, with a grateful heart
I thank Thee that they give
Such joy to those who live
Near to great nature's heart.

Oh, to be pure as they!
Oh, to be brave and strong,
To battle with the wrong
More nobly day by day!

Lord, lead us ever on,
Oh, guide us by Thy hand
Up to that better land
Where Thine and ours have gone!

—Annie S. Swan, in *Christian Leader*.

RELICS IN THE MIDDLE AGES.

The first book of travels ever printed was Bernhard de Breydenbach's account of the trans-marine pilgrimage to Jerusalem. The common statement is that the fashion of going to the Holy Land from England died out about the time of Henry V. But this must have obtained currency in ignorance of Caxton's guide-book. There must at least have been a revival of the fashion in the last quarter of the fifteenth century, for Caxton was not the man to print and publish information for pilgrims when few customers were to be had for the little book. It is true that Sir Richard Torkyngton, parson of Mulbarton, in Norfolk, who made the pilgrimage as late as 1517, travelled as far as Venice alone, but in his voyage back from Jaffa, he mentions that there were five English priests in the same galley, besides other Englishmen, including a London "pewterer" who died by the way. And a little earlier, in 1506, Sir Richard Gyllforde's party encountered several Englishmen in the course of their pilgrimage.

All along the route, at the various churches and monasteries where they halted, there were many curious relics to excite the wonder and devotion of the travellers. Torkyngton and Gyllforde's chaplain describe some of these wonders in identical language, probably repeating the stereotyped words of the cicerone. Thus at Lyons "ther ys a Cuppe of an Emerawde stone, wherof ower Savyr, Crist drank at hys Mawndy." At Milan, "ovyr the hyc Auler in the Koff or toppre of the Churche ys a synce of a sterr of golde, and in the mydys of the sterr ys on of the naylts that ower Savyr Crist was crucified with. Ther brenne lampes abowth it that ye may se it p'f'ghtly." At Padua among other relics is "the Tong of Seynt Antony yett fayer and fressh with which tong he convertyd myche peple to the ffeythe of Crist." At Padua also in a Franciscan Abbey "we see the flynger of Seynt Luke that he wrote the holy gospel with." At Rhodes in the Church of St. John lay "the flynger of Seynt John that he shewyd ower Savyr whanne he seyde *Ecce Agnus Dei!*"—*English Illustrated Magazine*.

AN OLD NEW ENGLAND TAVERN.

Midway between the two extremities, on the eastern shore of the lake, is a valley between two hills, which come down to the very edge of the lake, leaving only room enough for a road between their base and the water. This valley, half a mile in width, has been long settled, and here for a century or more has stood the old Anchor Tavern. A famous place it was so long as its sign swung at the side of the road: famous for its landlord, portly, paternal, whose welcome to a guest that looked worthy of the attention was like that of a parent to a returning prodigal, and whose parting words were almost as good as a marriage benediction; famous for its landlady, ample in person, motherly, seeing to the whole household with her own eyes, mistress of all culinary secrets that Northern kitchens are most proud of; famous also for its ancient servant, as city people would call her,—help, as she was called in the tavern and would have called herself,—the unchanging, seemingly immortal Miranda, who cared for the guests as if she were their nursing mother, and pressed the favourite delicacies on their attention as a connoisseur calls the wandering eyes of an amateur to the beauties of a picture. Who that has been at the old Anchor Tavern forgets Miranda's

"A little of this fricassee?—it is v-er-y nice;" or "Some of these cakes? You will find them v-er-y good."

Nor would it be just to memory to forget that other notable and noted member of the household,—the unsleeping, un-resting, omnipresent Pushee, ready for everybody and everything, everywhere within the limits of the establishment at all hours of the day and night. He fed, nobody could say when or where. There were rumours of a "bunk," in which he lay down with his clothes on, but he seemed to be always wide awake, and at the service of as many guests at once as if there had been half-a-dozen of him.—*Oliver Wendell Holmes in March Atlantic*.

British and Foreign.

A SERIES of mission information meetings in connection with the United Presbyterian Church has been held at Leith.

PROFESSOR HENRY DRUMMOND lectured at the Glasgow Athenaeum lately, his subject being, "A Holiday with a Hammer."

THE incomes of Baron Mayer Karl and Willy de Rothschild, have been respectively rated for taxation, at Frankfurt, at \$1,140,000 and \$1,190,000.

A TOTAL abstinence society has just been formed in the University College of Wales. The principal and some of the professors have headed the movement.

ABOUT 1,000 volumes from the library of the late Rev. Dr. A. S. Patterson have been presented by his nephew, Mr. R. J. B. Patterson, to the Glasgow Y.M.C.A.

A SUM of \$35,000 has been promised for the building of an English church at Monaco, but the Bishop of Gibraltar refused to promote the undertaking, the Archbishop of Canterbury approves.

IN a Scotch divorce case which recently came before the Court of Session, the couple had been married for thirty-five years, and the wife (who was the petitioner), was the mother of fifteen children.

MR. ALEXANDER MACKENZIE, F.S.A., Inverness, has received so much encouragement in starting his proposed weekly journal that it may be looked for in May or June. The name selected is *The Scottish Highlander*.

ARCHBISHOP PLUNKET, presiding at the annual meeting in Dublin of the Prison Gate Mission, advocated its claims on the ground that it furnished to the various Churches a common ground for harmonious and effective work.

THE Bank of France is said to possess an ingeniously arranged photographic studio concealed in a gallery behind its cashier, so that at a signal the portrait of a suspected customer may be instantly taken without his knowledge.

A LONDON firm of pencil makers manufactures its shavings and sawdust into an article which they call the "Dust of Lebanon." It is sprinkled on the fire to remove the unpleasant smell of cooking noticeable in a room after a meal.

DR. BELLETT, the Provost of Trinity College, in ready compliance with the invitation of the Presbyterian Association in Dublin, took the chair at a lecture given in that city on the Obelisks of Egypt by Dr. Hugh Macmillan, of Greenock.

ACCORDING to the *Bulletin of the Society of Naturalists* of Moscow, the hitherto unaccountable destruction of pine forests is caused by the ravages of a species of mushroom which takes growth on the surface of the wood and afterwards penetrates and destroys the tree.

A PROMINENT hat manufacturer says the average Pennsylvania's size is six seven eighths; the average New Yorker seven, and the Western and New England heads average from seven one-fourth to seven three-eighths. He thinks the size of a head is increased by excitement.

THAT accomplished Celtic scholar, Mr. Cameron of Brodie has the fourth part of his *Celtic Review* nearly ready for publication. Its contents include notes on Gaelic grammar by the editor, and a translation by Principal Shairp of the Gaelic song, "MacGregor o' Ruaro."

THE day at Greenwich Observatory formerly began at noon, but now counts from midnight, thus agreeing with the civil day. The twenty-four hour system has been in operation for many years in Greenwich, and the public clock outside the Observatory is divided after that plan.

THE Rev. Henry Barrett, who retired thirteen years ago from the vicarage of Pelton, has died at Durham from a fall on his staircase. He began life at the bar, and for twelve years was on the staff of a daily newspaper, but was ordained in 1840, and for many years worked laboriously in the ministry.

DURING the last three months Morningside U.P. congregation, Edinburgh, has contributed \$29,000 to defray the debt on their church, and on a recent Sabbath the pastor, Dr. Mair, intimated that Mr. Robert Richardson had handed him the remaining \$5,000 in memory of his deceased sisters who were members of the church.

THE Duke of Cambridge lately told a body of recruits that they were now going to Gibraltar, where they would have an opportunity of gaining health and strength. But a doctor writes to the *Medical Times* to inform the Duke that the death rate among soldiers in the United Kingdom is 6.94 per 1,000. In Gibraltar it is 10.31.

THE Newcastle monthly meeting of the Society of Friends has sent a memorial to the Prime Minister protesting against "this war of invasion in which we are now engaged as unjustifiable in its institution and wicked in its continuance." The memorial adds that, however the war may end, it can only bring disgrace and dishonour upon the Christian name.

THE libel against Dr. A. Stewart Muir, it is said, contains four counts. He is charged with doctrinal error, with worshipping in a way condemned by Scripture and the Confession, with following divisive courses, and with irreverent conduct and language. He has written to his congregation saying that he never intends preaching again in their church.

At a recent meeting of the English literature class in Glasgow University, the annual dinner was under consideration. A proposal was made that it be held on teetotal principles; and a motion to this effect was carried by a majority of twenty-one votes. This new departure is a significant indication of the advance of temperance among students.

THE *Lyon Medical* says that Professor Malgaigne is much dreading by students on account of his irony at examinations. One day he was discussing some obscure points in a student's thesis, and the candidate replied almost at random. "Now, sir," exclaimed the irate examiner, "can you tell me what to create means?" "Create?" stammered the youth; "it means to make something out of nothing." "That's good, sir," said Malgaigne; "we will now make you a doctor."

Ministers and Churches.

SPECIAL services are being held in St. John Presbyterian Church, St. John, N. B.

THE Presbyterians of Exeter are preparing to erect a comfortable and commodious manse.

REV. P. FLEMING, of Warsaw and Dummer, has been called by the congregations of Laskey and West King.

THE Rev. John A. Morrison, late of Sault Ste. Marie, has been called to the united charge of Guthrie and Knox Churches, Oro.

DURING the last week the Rev. Dr. Moffat of Walkerton, has given special lectures to the Mechanics Institutes in Cheltenham, Stouffville, Columbus and Waterdown.

THE Presbyterian congregation of Newburgh have purchased the M. E. Stone Church on Main street, and intend making sundry repairs and improvements in the spring.

THE Rev. Mungo Fraser, M.A., St. Thomas, recently lectured in Chalmers Church, Guelph, on "Alone and Altogether."

THE Presbyterians at Fort Qu'Appelle have resolved to proceed with the erection of a substantial and suitable stone manse.

MEMBERS and adherents of the congregation at Lochaber Bay lately waited on their pastor, the Rev. William Caven, and presented him with valuable and seasonable gifts.

A PLEASANT social was recently held at Port Perry manse. The Rev. James McMechan is meeting with much encouragement in his new field of labour.

THE Rev. D. McNaughton, M.A., recently delivered an instructive lecture in Johnson Presbyterian Church on "The Philosophy and Power of Music."

THE Kildonan Mutual Improvement Society lately made the presentation of a sum of money and a kindly address to the Rev. John Pringle, B.A., who in suitable terms expressed his thanks to the donors.

ANNIVERSARY services were held at Meaford lately. The sermons were preached by Rev. Dr. Cochrane, of Brantford. On the following evening he delivered a most interesting lecture on "Across the Rockies," to a large audience.

ANNIVERSARY sermons in connection with the Central Presbyterian Church, Hamilton, were preached by Rev. S. M. Hamilton, D.D., of the Scotch Church, New York, on Sabbath week. On the following evening Dr. Hamilton delivered a lecture, effectively illustrated by the choir, on "The Story of Christian Hymnology."

A SUCCESSFUL soiree was recently held in connection with the Presbyterian Church at Onondaga. The Rev. C. Stringfellow occupied the chair. The speakers were Revs. D. McGillivray, J. Black, Caledonia; Dr. Beattie, Brantford; A. Grant, Oneida, N. Richards; and J. Porteous. Excellent music contributed to the evening's enjoyment.

THE annual missionary sermons were preached in Cobourg Presbyterian Church recently. Rev. James Ballantyne, a former pastor, who lately took leave of his congregation in Paris, in order to accept the call of the Church to a mission field in Jamaica, preached in the morning, and the evening service was conducted by Rev. Dr. Beattie, of Brantford.

AN interesting and successful soiree, commemorative of the new church opening, was held last week by the First Presbyterian congregation, Brantford. The pastor, Rev. Dr. Beattie, presided. Appropriate addresses were delivered by Revs. D. M. Beattie, of Oxford, A. L. Gee, Dr. Cochrane, W. J. Maxwell, and Dr. William Nichol. Choice music added to the attractions of the evening.

IN connection with Springville Presbyterian Church, of which Rev. William Bennett is pastor, a flourishing mutual and self-improving society was some time since organized, in connection with which a number of meetings has been held. The Rev. Mr. Cleland, of Port Hope, lectured under their auspices on Anglo-Israel. In connection with the same congregation a Ladies' Aid Society has been formed, and is now doing excellent work.

A NORTH-WEST exchange says. The Rev. Mr. McWilliam has set, in his unostentatious manner, a noble example to others. With Mr. R. J. Pritchard as interpreter, he went all through the Sioux camps and afforded relief, for the moment, to many of these starving creatures, to whose need we called attention a short time ago—hoping that some relief might be afforded by the Government. These Indians not being treaty Indians, we presume, are not entitled to official aid.

THE Rev. Charles Fletcher, a well-known resident of Goderich, Ont., died there on the 9th inst. He was a native of Guthrie, Fife hire, and was ordained in 1842. He had resided in Canada since 1843, and ministered at Chippawa, Goderich, and elsewhere. In 1850 his health broke down, and he retired from the active work of the ministry. For a short time he was in business as a book-seller in Toronto, but in 1858 became Town-Treasurer of Goderich, a position he retained for twenty years. Mr. Fletcher took an active interest in temperance work, and was much respected.

A BASKET social was held on the 11th inst., in the Orange Hall, Bethany, Ont., in connection with the Presbyterian Church, which has for its pastor the Rev. William Bennett. After devotional exercises were conducted, the chairman was appointed, and the literary part of the programme was begun, which consisted of vocal and instrumental music and speeches, in the midst of which an intermission was given to do justice to the ample provision made by the ladies. Notwithstanding the inclemency of the weather, snow storm and blocked roads, there was a fair attendance, and from a financial point of view it was successful. The committee has decided to give twenty-five-dollars of the proceeds for the augmentation of minister's stipend, which is a credit to that congregation.

AT the last meeting of Knox College Metaphysical and Literary Society, the following committee was elected for the session of 1885-6: President, J. Mackay, B.A.; 1st Vice President, W. Farquharson, B.A.; 2nd Vice President, S. S. Craig; Critic, J. McGillivray, B.A.; Recording Secretary, D. G. McQueen, B.A.; Corresponding Secretary, A. McD. Haig, B.A.; Treasurer, D. McKenzie; Secretary of Committee, A. U. Campbell, B.A.; Curator, W. A. Bradley; Councillors D. S. McPherson, B.A.; T. Logie, J. McMillan; Staff of Knox College Monthly Editors, J. L. Campbell, B.A.; R. Haddow, B.A.; R. C. Tibb, B.A.; T. M. Hardie, B.A.; C. W. Gordon, B.A.; A. J. McLeod; Business Manager, R. J. M. Glassford; Treasurer, C. A. Webster.

THE Parish Recorder, St. John, N. B., says: Dr. McGregor, the treasurer of the Eastern Section of the Presbyterian Church in Canada, has received about \$8,000 for the Supplementary or Augmentation Fund since May 1st, 1884. \$4,000 more, however, require to be raised within the next three months, and it is most desirable that the whole amount should be in the treasury by the end of March. Seventy six congregations have realized in full the amounts which have been allotted to them and have forwarded the same to the treasurer, and quite a number more have made partial payments on their allotments. The Presbytery of Pictou has completed its work, having realized about \$1,950, or \$200 more than the Synod requested. The Presbytery of Truro has realized nearly \$1,000 of its allotment of \$1,200, and the Presbytery of Halifax about \$2,600 of its allotment of \$2,700. Other Presbyteries are also pressing forward with the work.

ABOUT three years ago the ladies of the Presbyterian Church, Point Edward, formed themselves into an association for the purpose of raising funds for the Schemes of the Church. Since that time they have been working arduously for the cause, and have supplied a goodly sum towards that end. The annual meeting of the association was held on the 20th ult., when the yearly report was presented by the President, which speaks for itself as follows: Meetings held during the year, twenty-five, resulting in the neat sum of \$70.27. The work consisted of aprons, quilts, and other fancy articles. Besides this, the result of a social netted \$65.70, and a subscription taken up amounted to \$30, bringing the total to \$169.97. The expenses during the year for goods, etc., were \$15.08, leaving a total of \$154.89. The proceeds were handed over to the treasurer of the congregation, to help in defraying the expenses of building the new manse. The ladies are to be congratulated on the results of their labours. They are ready for the work before them during the ensuing year.

"SCRIBE" writes to say: The returns on Statistics and Finance are required to be sent to Presbytery Clerks by the 3rd of April, and that it would be well for such officials, as well as for all parties, if the time specified were faithfully attended to. But the fact is annoying and undeniable, that some ministers and treasurers are very tardy in sending on their returns, and therefore I beg, through your paper, to entreat all concerned to come to time in this matter. There are twenty items to be reported in Statistics, and the same number in Finance. Well, if Presbytery Clerks are to be accurate in engrossing all these as reported to them (where the congregations may number as many as fifty, sixty-nine, seventy-four, seventy-eight, or eighty-nine), and if all the forty columns are to be accurately added up, and sent in in time to the General Assembly's Convener on Statistics, it is clear to any one that the returns should be sent to the Presbytery Clerks without delay, not later than the 3rd of April next.

THE second series of Sabbath School Institutes for the City of Toronto, under the auspices of the Sabbath School Association of Canada, will be conducted by the General Secretary, Rev. John McEwen. The earnest co-operation of pastors and superintendents to secure the attendance of their teachers is solicited, and the subjects to be presented will be found of immediate and valuable help. The programme is as follows:—Monday—"Some of the Common Mistakes in Sabbath School Government;" "Some of the Common Mistakes in Sabbath School Teaching;" Tuesday—"The Classified Contents of the Teacher's Text Book;" "The Divine Continuity of the Contents of the Text Book;" Wednesday—"The Sabbath School Teacher;" "The Conditions and Means of the Teacher's Efficiency;" Thursday—"How to Secure the Co-operation of the Scholars in Teaching a Lesson." The meetings are being held in the West-End Presbyterian Church, Denison Avenue, March 23rd to 26th, inclusive, and the Methodist Church, corner of Spadina Avenue and College Street, has been secured for meetings from March 30th to April 2nd.

THE Rev. Mr. Warden, agent of the Presbyterian Church, Montreal, having some little time ago announced his intention of retiring from this position, an effort is being made to induce him to reconsider this decision. For this purpose an address had been prepared, signed by a large number of prominent citizens of Montreal and the surrounding district connected with the Presbyterian and other Churches, and was presented at the semi-annual meeting of the Board of French Evangelization, held in the Presbyterian College, on Thursday, the 19th inst. The address recognizes the special fitness and ability of Mr. Warden for the discharge of the duties pertaining to the office he had so long and admirably filled, the fidelity and self-denial manifested, and earnestly urging him to withdraw his resignation. Mr. Warden acknowledged the address in suitable terms, expressing his appreciation of the assurance of confidence which it contained. In consideration of the weight of names attached to it, he consented to take the matter into further consideration, and promised to announce his decision at an early date. We trust that the powerful persuasions of his fellow-citizens will induce Mr. Warden to remain at the post he so admirably fills.

AT the annual meeting of the Hamilton Presbyterian Society of the Woman's Foreign Missionary Society recently held in the school-room of the MacNab Street Presbyterian

Church, the report of the Secretary, Mrs. James Steele, of Dundas, showed a measure of progress in the number of those interested in the work, though the number of auxiliaries had not increased. The membership increased 117 in the five bands with one to hear from, and 196 in the auxiliaries with one to hear from. The contributions increased \$137. A new band, Formosa Helpers, had been formed in Knox Church. The auxiliaries at Dundas, Burlington, Carlisle, Ancaster, Dufferin and Caledonia were visited and St. Catharines and Waterdown will be visited in the spring. It is expected that an auxiliary will be established in West Flamboro'. The Treasurer's report was presented by Miss James. It showed the total receipts to have been \$1,092.41, and the expenses \$8.04, leaving \$1,083.37 to be sent to the Central Board. Mrs. Somerville read a paper on the necessity and beneficial effect of women's missionary work. An interesting paper was also contributed by Mrs. Johnson, describing her experience in the Choctaw Indian nation, where her husband was for a time Principal of the Spencer Academy, a training school for Indian boys. After a hymn was sung the meeting adjourned.

THE Woman's Foreign Mission Society of the Presbytery of London recently held its annual meeting in St. Andrew's Church. In the morning a business session was held, and in the afternoon Mrs. Fraser Campbell, of the Indore Mission, India, addressed the meeting on the life and work there. Mrs. Rogers, President, filled the chair, and other officers occupied seats on the platform. The following officers were re-elected for the year ensuing: President, Mrs. Rogers; First Vice-President, Mrs. Ball; Second Vice-President, Mrs. Murray; and the Presidents of auxiliary societies were also elected Vice-Presidents; Corresponding Secretary, Mrs. Chisholm; Recording Secretary, Mrs. Ball; Treasurer, Mrs. Thompson. The public meeting in St. Andrew's Church was well attended, and was presided over by Rev. J. A. Murray. The Rev. J. Fraser Campbell, of Mhow, India, addressed the meeting, giving interesting details concerning the state and prospects of Mission work in Central India. The Rev. W. S. Ball read the annual report, in which it was stated that they had succeeded in establishing five new auxiliaries, named St. Thomas, Port Stanley, Thamesford, North Westminster and Ailsa Craig. The Treasurer's report showed a total contribution of \$335.79; expenditure, \$17.45; and a balance on hand of eighty cents. After a brief address by Mr. Ball, the meeting closed with the doxology and benediction.

WHILE a number of congregations have adopted the practice of issuing an annual report in printed form there are still many who refrain from doing so. In the pastor's greeting introducing the second printed report of St. Andrew's Church, Halifax, gratitude is expressed for the stimulus to greater activity in well-doing such a report has been. At the annual meeting recently held it was cordially agreed to increase the stipend of the pastor, Rev. Louis H. Jordan, by \$400. The various congregational organizations show a vigorous and healthy life, and in almost every instance an encouraging increase. The net addition of members was twenty-three. The attendance both at Sabbath and week day services is reported as gratifying, especially the increasing interest taken by young men in the services and work of the Church. In connection with the Sabbath school 115 are reported as in attendance. Sixteen from the Sabbath school have been added to the membership of the Church during the year. One excellent feature of congregational work is the Ladies' Visiting Association, whose members undertake the "systematic visitation of the City Hospital, Poores' Asylum, and the homes of any adherents of the congregation who may be in sickness or distress, and by whom such visits would be welcomed." Compared with the two previous years the Congregational revenue shows a marked increase. Last year it reached the sum of \$4,322.44. Contributions for the Mission Schemes of the Church have been liberal.

THE following report of the Presbyterian Women's Foreign Missionary Society was presented by the President, Mrs. C. C. A. Fraser, to the Presbytery of Glengarry. The Presbyterian Women's Foreign Missionary Society of Glengarry, obtained on September 18, 1883, the formal recognition of the Presbytery. It now numbers fifteen Auxiliaries, eight of which have been organized since its formation. The money raised by these Auxiliaries during the past year and received by the Treasurer of the Presbyterian Society for transmission to Toronto amounts to \$855. This shows a marked improvement on the practical results of the Society's work during the preceding year ending Monday, February 29, 1884, as the amount raised during that period was \$537.37. The Society, anxious for the diffusion of information regarding missionary work among the young, has formed Mission Bands, which now number six; and by whom is contributed \$82 of the total sent to Toronto. Nor is the financial result of the Society's work to be regarded as the sole benefit accruing from this organization. Much information regarding mission work in all lands is sought and given, and we hope that the increase of liberality is not the fruit of zeal without knowledge. Mr. Matheson moved that the report of the Women's Foreign Missionary Society be received; that the Presbytery express much satisfaction with the good work done, hearty sympathy with the Society in its efforts for the cause of Christ, and good wishes for the future efficiency and prosperity of such a valuable auxiliary in the work of the Lord. Also, that the clerk be instructed to send an extract of this minute to the President of the Society. The motion was carried unanimously.

THE last lecture of the present course on Questions of the Day, under the auspices of the Montreal Presbyterian College, was delivered in the David Morrice Hall, by the Rev. Dr. Burns, of Halifax, N. S., on "The Resurrection of Christ." The Rev. Principal MacVicar occupied the chair, and there was a large attendance. The lecturer, after narrating the facts connected with the death and burial of Christ, referred to the various theories that had been advanced regarding this momentous event. One of the strongest evidences of the fact of the Resurrection was afforded by a fair examination of St. Paul's four great epistles, the two to the Church of Corinth, and those to the

Romans and Galatians. The numerous allusions therein to the Resurrection of Christ were cited, all the stronger because undisguised, introduced not to prove it, but rather taking it for granted as the well established basis of the Church's creed and conduct. The re-constructed Church rested on a recognition of this great fact, and apostolic argument and appeals were founded upon it. The connection of the great fact of the Resurrection with certain doctrines was shown, such as the Divine origin of the Holy Scriptures, the character of Christ, His work as Atoner and Advocate and the practical influence of the Resurrection. In the establishment of this, the greatest miracle of Scripture, was included the truth of all the rest. It was, in fact, the pillar and ground of the truth. Were it possible for any infidel Samson, with eye of reason and conscience put out, to grasp this main pillar in the temple of faith and make it totter to its fall, the whole would come down with a crash, involving friends and foes alike in the ruin.

PRESBYTERY OF STRATFORD.—A regular meeting of this Presbytery was held in Knox Church, Stratford, on the 11th inst. There was a good attendance of members. Notice was given that the Presbytery of Glengarry would apply to the General Assembly for leave to receive Rev. D. McLean, B.D., a licentiate of the Congregational Church in the United States, as a minister of this Church. A report was read regarding the appointment of Commissioners to the General Assembly, and Moderators of Presbytery, as follows: That appointments should be made according to the date of induction into this Presbytery, and the starting point shall be the year 1882 as regards Commissioners to the Assembly, and 1880 as regards Moderator of Presbytery. The remit on the Aged and Infirm Ministers' Fund was taken up. The fourth recommendation was disapproved and the fifth approved. The following were appointed Commissioners to the Assembly: Messrs. Tully, Penman, and Henderson, by rotation, and Messrs. Hamilton, Wright, and Boyd, by ballot. Elders: Messrs. Chalmers, Boyers, Dunn, McMaster, D. Stewart, and J. Hamilton. Reports were received from the committees appointed to visit Millbank, Crosshill and Wellesley, and Granton and Lucan, and it was agreed that the following amounts be asked as the supplements to these congregations: Millbank, \$50; Crosshill and Wellesley, \$60, both these for the year; and Granton and Lucan, \$100, for the next six months. A letter from the Convener of the Aged and Infirm Ministers' Fund was read, when it was agreed that the different congregations be corresponded with, and an effort be made to increase the contributions to that fund. The Presbytery then adjourned to meet in Knox Church, Stratford, on the second Tuesday of May, at ten o'clock a.m.—A. F. TULLY, Pres. Clerk.

MONTREAL NOTES.

(FROM OUR OWN CORRESPONDENT.)

THE annual examination of the Pointe aux Trembles schools took place on Wednesday, and was largely attended. The Rev. Principal MacVicar presided. Among the ministers present were Revs. Dr. Burns, of Halifax; F. W. Archibald, of Truro; C. A. Tanner, of Scarborough; Prof. Scrimger, G. C. Heine, R. H. Warden, A. Cruchet, J. Patterson, J. J. Casey, R. P. Ducloux, etc. The pupils were examined in the customary English and French branches, grammar, geography, etc., and the more advanced in geometry, Latin, etc. The answers were most satisfactory. In Scripture history and in the doctrines of the Bible they were examined by several of the ministers present, and acquitted themselves exceedingly well, showing a very thorough knowledge of God's Word. Addresses were delivered by Dr. Burns, Messrs. Warden, Archibald, Tanner and the Chairman, and a resolution adopted, on motion of Mr. J. Foster, expressive of confidence in the teachers and hearty appreciation of their devotion to their work. The attendance this session is 122. The boys conduct a prayer meeting among themselves, and a very manifest work of grace has been going on in the schools, chiefly among the girls, most of whom have been under deep religious conviction and many of them are now rejoicing in Christ as their personal Saviour. The Church has reason to thank God for these schools and for the class of teachers there. The institution is supported largely by means of scholarships from Sabbath schools and private individuals. These cost \$50 each and all who contribute a scholarship have a pupil assigned them, concerning whose progress they receive reports from time to time. In no department of the Church's work is money better spent, and it is hoped that the \$200 still required this session will soon be forthcoming.

THE half-yearly meeting of the Board of French Evangelization was held in this city on Thursday. The present state of every one of the fields and mission schools was considered at length, and reports with full statistics were submitted by the eight or nine Presbyteries in whose bounds the work is carried on. These show considerable progress during the year, and perhaps at no former period was the work in a more satisfactory position. In the bounds of the Presbytery of Montreal alone, where there are eighteen distinct fields and nine mission schools, the additions to the membership during the year, as reported by the Presbytery, are upwards of one hundred. Student and other missionaries were appointed to the several Presbyteries for the summer, and it was resolved to recommend the General Assembly to authorize the Board to appoint a travelling missionary to visit regularly the several missions, dispense ordinances, etc. In connection with the proposed resignation of the Chairman and Secretary, an address was presented by the missionaries of the Board, expressive of their deep regret at the step contemplated, and urging these gentlemen to reconsider their decision. There was also presented by Prof. Scrimger an address to Mr. Warden, earnestly requesting him to reconsider his resolution to withdraw from the several positions held by him in the Church. This address, which was most artistically designed and beautifully framed, was signed by some 200 of the ministers and best known laymen of Montreal, including men of all denominations. In reply, Mr. Warden stated that although his plans were made to withdraw from the work, and to spend some time with his family in

Europe, yet in view of so strong an expression of opinion from gentlemen so prominent in the city and the church, he would re-open the question and give an answer in a short time. The Chairman also, while thanking the missionaries and others for their address, did not see his way clear to withdraw the intimation of his resignation. This whole matter was remitted to the Executive, to take such action as may be necessary in the circumstances prior to the meeting of the General Assembly.

WE were favoured with a visit this week from Mrs. Harvie, of Toronto, secretary of the Women's Foreign Missionary Society. She addressed a public meeting in Erskine Church on Thursday evening, presided over by Mr. Croil, and also a largely attended meeting of ladies on Friday afternoon in the same church. She won all hearts by her earnest, simple, touching addresses, and her visit will doubtless be productive of good, especially in connection with the Montreal Presbyterian Women's Missionary Society, under whose auspices the meetings were held. On Thursday evening the attendance at Mrs. Harvie's meeting was somewhat affected by a union anniversary meeting of the French Churches, which was addressed by representatives of these churches, and by Rev. Dr. Potts. The speech of Rev. C. A. Doudiet was one of great power. He spoke of the spirit which ought to actuate those engaged in the French work, and those who were its supporters. There are few ministers in the city, of any denomination, who are more acceptable on the platform or in the pulpit than the minister of St. John's French Presbyterian Church.

THE Rev. J. Hally, of Ste. Therese, purposes spending a few months in Scotland and Germany this summer, visiting old friends.

ANNIVERSARY sermons were preached on Sabbath last in St. Andrew's Church, Huntingdon, by the Rev. Principal MacVicar, D.D. The services were largely attended, especially in the evening, when the church was filled to overflowing, some of the other Protestant congregations giving up their services to allow their people to attend. The Rev. J. B. Muir, the pastor of St. Andrew's Church, is expected to return from Britain about the end of next month.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 5, 1885. } **PAUL'S VOYAGE.** { Acts xxvii. 1, 2, 14-26.
GOLDEN TEXT.—"I believe God, that it shall be even as was told me."—Acts xvii. 25.
TIME.—Autumn, A.D. 60.

EXPLANATORY.

This voyage is in many ways interesting. At first sight it seems as if God were unnecessarily severe in His treatment of Paul; every step is hedged in with difficulties by land and by sea—even the elements appear to have conspired against him. But when we think of these tribulations as the dark background, manifesting more clearly the power and consolations of the Gospel of Christ, we rejoice that such an illustration is recorded—a beacon to all the ages.

I. **They embark, vers. 1, 2.** Prisoners often went by land, but a ship for Adramyttium being in the harbour of Casarea, they decided to sail into Italy. Adramyttium is a port of Mysia, not far from Troas, and this ship was probably engaged in the coasting trade.

Julius. Paul and other prisoners were committed to a Centurion of the *Augustan band*, which may have been the same as the Italian band of which Cornelius was a Centurion, ch. 10. He was a man in some degree kindred in spirit to Cornelius, judging from his treatment of Paul, both at Sidon, where he permitted him to visit his friends, ver. 3, and afterwards, as shall be seen in the wreck, saved his life.

We launched. Luke and Aristarchus (vers. 19, 29) are Paul's companions on the journey, but not prisoners.

The lesson, for brevity's sake, passes over a large portion of the journey. But it would be unfortunate if every point that is connected with such a voyage were not impressed upon the memory so as to perfect the picture.

They then called at Sidon, where Paul was courteously treated by the centurion. The last point visited by Paul on this coast has this pleasant association: When they left Sidon, the direct course to Adramyttium would be about the same as that taken by Paul, when he sailed from Patara to Tyre on the road to Jerusalem. But the contrary winds made them sail along the coast, to the east and north of Cyprus ("under Cyprus," that is, in lee of Cyprus), and then west along the coast of Cilicia and Pamphylia, to Myra in Lycia. This course gave them smoother water and the advantage of a western current along the south coast.

Myra was an important port at which many ships called; and, therefore, it was no surprise that there was found there an Alexandrian ship laden with wheat, destined for Rome. The intention may have been to go from Adramyttium by land, but they accept this as a better and more expeditious way. When they passed the south-west corner of Asia Minor, and lost the protection of the land, they met the full force of wind and wave, and with difficulty came to the island Cnidus. They could have wintered there, but they changed their course and sailed south, and passing *Salmona*, the eastern point of Crete, turned west along the southern coasts to *Fair Havens*. This was not a commodious harbour to winter in, and they desired to get to *Phoenice*, which was much better. Paul admonished them to remain where they were. He said there would be damage both to life and property if they went to sea again. But the harbour of Phoenice was not far away, and very much more comfortable, and the master of the ship said there was no danger—especially as the wind changed to the south, the very direction that would help them along, and the Centurion listened to him in preference to Paul.

II. **The perils of the deep, ver. 14.** If they had been as well acquainted with the Mediterranean as sailors are now, this south wind would have been a warning—being almost

always the precursor of stormy weather. They had not long left Fair Havens, when they came to a part of the coast that suddenly turns to the north, and they were again exposed to the north and west just as when they left the south-west of Asia Minor. The south wind changed into a violent north-east gale called *Eurolydon*. This may have been the name used by the sailors for the *Euraquilo*, by which it is better known (Latin, *curis*, south-east wind, and *aquilo*, north or north-east wind). They lost control of the ship, could not face the storm, and had to let her scud before the gale. *Clauda*. Being a north-east wind, the ship was driven in a south-west direction which brought them to the little island *Clauda*, in lee of which they found a little respite. If it were possible, they would gladly winter here, but there was no such accommodation. Fair Havens would not be despised now. Such is the effect of storms in life. It makes us ashamed of former ingratitude.

But they found enough shelter to put themselves in a better condition.

(1) *They hoisted the boat into the ship.* When they left Fair Havens the boat was towed behind, expecting a short and pleasant trip to Phoenice. They hoisted it with great difficulty.

(2) *Undergirding the ship.* They passed strong cables around the hull, making them as tight as possible on deck, in order to keep the timbers together. That was a very common practice until recent times. Ships that had only one mast were very much more strained, than when with two or three masts, the pressure of the wind being distributed. Probably, this ship was leaking already.

(3) *Strake sail or lowered the gear.* If they allowed themselves to go before the wind, as they were going, they would have been inevitably wrecked on the *Syrts*, the shoals on the coast of Africa. They therefore changed their course by taking down the large sail, putting up the small storm sail, and facing the north, or as near the wind as they could go. Thus, the wind struck the right side of the ship, which drifted her in a direction between south-west, where the wind was driving her, and north toward which the sail was set. That would be west, or slightly north-west.

(4) *Lighten the ship, vers. 19, 20.* The storm continued unabated, and the leaking ship must be lightened to be saved. They began to throw overboard whatever could be best spared and was most accessible.

III. **Triumph of Faith, vers. 20-26.** Many days passed. They must have felt long and weary. It is necessary to let the imagination dwell upon the misery of the scene; the sleeplessness, cold, fasting, anxiety, in order to see the majesty of Paul's faith. It reminds us of the greater majesty of Jesus when He stood up and rebuked the waves and there was a calm. Paul was not allowed to do that, but he was enabled to exhibit the power and glory of faith in the midst of peril and suffering.

Sun nor stars appeared, and therefore they were unable to tell where they were. The compass was then unknown. How soon they might be dashed on some rocky coast none could tell. All hope of safety was gone.

Paul stood forth. "In evening time it shall be light." He begins by reminding them of their former neglect of his counsel, not tauntingly he would not add to the great burden of distress but in order to induce them to listen to what he was now about to say.

Be of good cheer. Even in that desolate condition, cheerfulness was possible if they would accept the assurance that their lives were safe. What will people not do or accept in exchange for their lives? "All that a man hath will he give for his life." How infinitely more emphatic the thought is when we think of eternal life being in danger. To the dying man, in any conceivable distress—eternal hope is *good cheer*.

The Angel of God. Paul gives them this assurance on the very best evidence. An angel appeared unto him during the night, and told him not to be afraid, for all lives should be saved; but that the ship should be wrecked upon a certain island.

IV. **Source of Paul's Strength.**—1. *Prayer.* "God hath given thee all that sail with thee." No doubt Paul was, during the storm, praying without ceasing, not only for himself but also for all on board. The prayer is answered, all are to be safe. How ungrateful some of them were shall afterwards be seen. Christian workers are not always to expect a recognition of their services in this life, but "the crowning day is coming."

2. *Service.* "God whose I am and whom I serve." What services the apostle rendered have been in part seen in the past record. Here is the blossom of such a life.

3. *Promise.* Paul had been assured before this that he must stand before Caesar, and the promises of God are sure. Let it be noted that all these assurances given to Paul in no degree interfered with his diligence in prayer. Paul acted as if all depended on himself, and prayed as if all depended on God.

Practical Suggestions.

1. Paul, like Christ, numbered with the transgressors, ver. 1.
2. Paul's delicate health needed Luke's attention. Did ever such a physician have such a patient?
3. Several Centurions interesting characters, Luke vii. 1.
4. When we are sailing on calm waters, we should be ever in readiness for a storm. "In such an hour as ye think not," ver. 14.
5. When we are in a storm, there are two things we need to do: (1) fortify ourselves by putting on the whole armour of God. (2) cast away any encumbering weight, ver. 17, 18.
6. The Christian can have hope in the dark, when neither sun nor star appears. The Star of Jacob, the Sun of Righteousness, never sets, ver. 21.
7. The superiority of men over their fellows, is in character, and not in surroundings, ver. 24. God's people are highly valued in time of trouble.

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I WILL be content of no pawn of heaven but Christ Himself; for Christ, possessed by faith here, is young heaven and glory in the bud.—S. Rutherford.

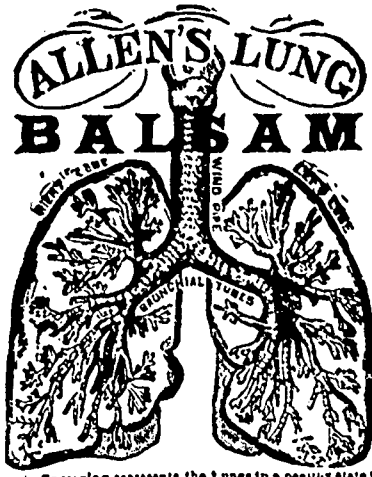
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PRESBYTERIAN CHURCH IN CANADA, (Western Section).

Woman's Foreign Missionary Society. The ninth annual meeting of this Society will be held in the city of Ottawa on Tuesday and Wednesday, 14th and 15th April, in St. Andrew's Church. The ladies will meet on Tuesday at 10 a.m., and 2.30 p.m., on Wednesday at 2.30 p.m. The Board of Management will meet on Wednesday, at 10 a.m. A Public Reception will be held on the evening of Tuesday. Dr. Wardrop, Dr. MacLaren, Principal Grant and Rev. W. F. Henzke are expected to be present, and deliver addresses. Certificates to travel at reduced rates can be procured from the Home Secretary, 194 Richmond Street, West, Toronto. Toronto, 25th March, 1885.

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The session of Knox College will close on Wednesday, 1st April. The Board of Management will meet at 1.30 p.m.; the Logic exercises and conferring of degrees will take place in the Hall at 3 p.m., and in the evening, at 8 o'clock, there will be a public meeting in Old St. Andrew's Church, Jarvis Street, when addresses will be delivered by Rev. Dr. Gregg, Rev. Mr. Parsons, and also by two of the students. Friends of the Institution are invited to be present at the College at 3, and at Old St. Andrew's at 8.

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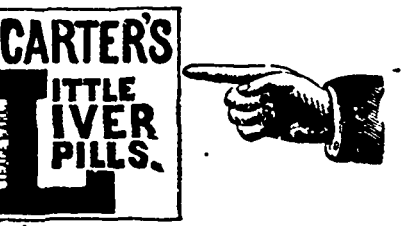
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