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TORONTO, CANADA

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Whole No. 628.

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RICE WAFFLES.—Boiled rice, one cup; eggs, three; butter one ounce; sour milk, two cups; salt and soda, one teaspoonful each. Stir the rice to separate the grains well; add the butter creamed, and the eggs frothed; dissolve the soda, stir into the milk; add to the mixture with flour enough to make a batter, rather thick; heat the waffle irons and rub well with butter; fill three-quarters only, and bake carefully.

JUDY PIE.—Chop the meat of a boiled chicken very fine, then cut the liver in thin slices, put a layer of the minced chicken in the bottom of a pudding-dish, then lay the liver over it, then the rest of the chicken should be put in with plenty of salt, pepper and butter. Make a little nice gravy of the chicken broth, pour this over the chicken, over the top put a crust of not too rich paste. Bake a delicate brown.

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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, FEBRUARY 13th, 1884

No. 7.

## NOTES OF THE WEEK.

THE Prohibitionists in the United States are to hold a National Convention at Pittsburgh, Pennsylvania on the 21st May. In the various States those in favour of this radical method of extinguishing the drink traffic are selecting their delegates for this great national convention. Prohibition, though not accepted by all earnest temperance men in the United States, is growing in popular favour, and is destined to secure a constantly increasing support.

WHEN William Ewart Gladstone entered on his seventy-fifth year, a few weeks ago, he was waited on by many deputations who offered their congratulations and presented addresses. Not the least picturesque of these was a deputation of the Indian residents of London, many of them brilliantly attired in native costumes, who presented Mr. Gladstone with a birthday address. The policy of the Government in India was eulogized. A suitable address was made by the British Premier.

THE second Montreal winter carnival in every way surpassed the one held a year ago. A much greater number of visitors were attracted to the magnificent eastern city. The ice palace, the diversified games, and brilliant fêtes were objects of interest to the great crowds that assembled in Montreal. Many distinguished visitors were there. Lord and Lady Lansdowne made a most favourable impression. The great pageant is over and people have resumed the usual course of every-day life and the carnival is now only a remembrance—to many no doubt a very pleasant one.

WHILE the praises of Martin Luther were echoing round the world, in connection with the recent celebration, it is pleasing to see that the claims of John Calvin were not forgotten. So thoughtful and scholarly a divine as Principal Tulloch assigns him rank *par excellence* as the theologian of the Reformation and expresses the object of his mission to raise a coherent front of scriptural dogmatism in opposition to the old ecclesiastical dogmatism, and thereby at once save the principles of the reformation from license and strengthen and consolidate them against Popery—such was Calvin's great work as a theologian.

ANOTHER disaster has befallen the troops at present endeavouring to check the advance of the False Prophet. Reports leave no doubt that the small detachment under command of Baker Pasha has met with a disastrous defeat. It is stated that two-thirds of his contingent were cut down. A large proportion of the Egyptian soldiery displayed abject cowardice. Many of them were badly armed while the allies of El Mahdi were inferior in point of numbers. The latter succeeded in routing the forces led by Baker Pasha and in capturing guns, stores and ammunition. The leader and most of the more conspicuous officers escaped with their lives. There is no immediate prospect of a speedy end of trouble in the Soudan.

ONE by one the men who have been prominent in the movements of the time are passing away. The famous American orator, Wendell Phillips, died last week in his seventy-third year. He was generally regarded as one of the most effective and graceful public speakers in the American Union. His fame was acquired in connection with the movement for the abolition of slavery. He entered on that conflict at a time when the "sum of all the villainies" was not regarded with the popular aversion it is now. With earnestness and ability he advocated emancipation. The cause was greatly advanced by such men as William Lloyd Garrison and Wendell Phillips, the logic of events did the rest. Since the war Mr. Phillips frequently appeared on the public platform, but his occupation was gone. The mind that grasped a great principle seemed unable after its triumph to discriminate between economic truths and mischievous

fallacies. Latterly he was more of a show platform orator than a public teacher.

WHEN called upon to perform that most pleasing of professional duties, the marriage ceremony, the minister ought to see that the strictest requirements of the law are complied with. It may in the circumstances be very prosaic, but it is absolutely necessary to make the celebration of the union contingent on the production of the marriage license. A scamp of a soldier down in Halifax went with a young girl to a Methodist minister to get married. He had no marriage license. The minister very properly demurred, but on being assured that it would be forthcoming on the morrow, he consented to join the ungallant warrior and the lady of his choice in the matrimonial bond. Foolish man! The license was never got. The soldier after a short time turned round on his deluded victim and told her she had no claim upon him, as a marriage without a license was illegal. And the too confiding minister is being sued for \$200, the penalty of celebrating a marriage without a license. The story carries its own moral.

SOCIALISTIC movements are acquiring strength in various European states at the present time. In Russia Nihilism is more than usually active. The Parisian workmen are in a state of deep discontent. Revolutionary gatherings take place from time to time, though as yet they do not appear to occasion uneasiness. They are more symptomatic of unrest than of immediate danger to the stability of the Republic. The mailed hand of German Imperialism is laid heavily on all who advocate anarchic opinions. It is surprising in these days that a journalist should be imprisoned for two years for publishing a congratulatory address to Cardinal Ledochowski on his birthday, but so it is reported. Spain is disturbed; it is thought that the loyalty of the army is not to be depended upon. In Austria the situation is grave. There, it is said, that the condition of affairs resembles that immediately preceding the revolutionary outbreak of 1848. The recent murders and murderous attacks on police officials have increased the alarm. Startling events in European politics may occur at any moment.

ONE of the most interesting and deserving charities in Toronto is the Hospital for Sick Children. In connection with it a practical Christian work has been quietly carried on for the last nine years. It has been gradually extending, and could be still more extended than it is at present. Its good work is limited only by the resources placed at its disposal. It is gratifying to learn that year by year kind friends have come to its aid in increasing numbers. The more the good work done by the unpretending institution is known the more cheerfully will aid be rendered to enable the Hospital for Sick Children to extend its beneficent ministry. The annual meeting was held last week, and from the report submitted it is learned that twelve full cots at \$100 a year, and four half cots at \$50, equal to two more, have been added during the year, and that through the generosity of one of the citizens, who gave \$2,000 for the purpose, a Convalescent hospital had been established on the Island. During last year the total amount received by the hospital reached \$5975 87. At present there were thirty-two children being cared for, and the running expenses amounted to \$250 a month.

AN exchange says that a novel method has been suggested for providing for the poor in the city of Washington. It is to compel by law the poker-players in the more than five hundred gambling houses in that city "to pay ten cents from the pot of every hand played, the same to be paid over to the charitable institutions of the city for the alleviation of the many poor and distressed applicants for charity." A writer in the *Washington Post* thinks that \$2,500 could be raised every night by imposing such a tax. Gambling and whisky-drinking, now on the increase, should wake up Congress to do something for the suppression of vice and the protection of the poor women and

children of that city, whose husbands, brothers and sons are continually dragging them into wretchedness and poverty by their bad habits. A movement against gambling there, it is said, would hit a good many men in high places. So much the more need of action. It cannot be had a moment too soon; and if it should strike big blows at the very roots of card-playing, even "for amusement," it would be a step in the right direction. Whist-playing generally ends in gambling, and gambling in poverty, and poverty in crime or immorality of the worst kind, and too often in suicide.

THE people in British Columbia are as strongly averse to Chinese immigration as are the people in California. The British Columbia Government have forwarded a petition to the Governor-General asking that the Dominion Government bring in a bill to restrict Chinese immigration into that Province. The address sets forth the views of the Provincial Government in a very positive manner. The growing evil of Chinese immigration is referred to, which they say can only be stopped by restrictive legislation. The Chinese population of the Province is placed at 18,000, the majority of whom were brought over by the Canadian Pacific Railway contractors in a state of comparative destitution. They are now thrown out of employment and become a charge on the revenue of the country. The influx of this undesirable class of immigrants, it is represented, works seriously against the Province being settled by a white population, owing to the degrading habits and associations of the Chinamen. A bill has been introduced by the Government, in the Provincial Legislature, making it compulsory for every Chinese person over fourteen years of age to take a license, for which \$100 will have to be paid annually, failing to do which, a fine of \$40 will be imposed. Any one employing a Chinaman who has not a license in his possession will be liable to a fine of \$50.

WEEKLY HEALTH BULLETIN.—The weather report shows that a very great change in the conditions from the previous week has taken place, there having been a long continued period of low barometer, with a temperature above the normal. The extreme cold and high barometer of the previous week will be remembered. Considered with this change a considerable increase in the total number of diseases reported is seen. Of these a large number appear of affections of the respiratory organs. Thus Bronchitis has a total percentage prevalence of 12.5, Influenza 8.4, Pneumonia 4.9, Consumption 4.3, and Tonsillitis over three. Thus practically over 30 per cent. of the diseases reported are of this nature. The two Zymotic diseases, Whooping Cough and Diphtheria, are not even included in this list. Comparing it with the previous week it will at once be seen that there has been a large increase in this class of diseases, apparently consequent upon the changed atmospheric conditions. Anemia is, however, noticed to be much less largely reported than it is in spring and summer months. Neuralgia and Rheumatism are both prominent in the reports for the week. Fevers have notably decreased, although Intermittent is still present in its favourite haunts, notably in District X., north-western shore of Lake Erie. Enteric Fever does not appear amongst the twenty most prevalent diseases. Of the Zymotic diseases of a contagious character, Whooping Cough still holds the most prominent position. In District VIII., north shore of Lake Erie, where lately it has been so prevalent, it has apparently receded, but still remains prevalent in District X. From these it seems to have spread laterally, and has now appeared in both District VII. (north-east shore Lake Erie), and IX., east shore Lake Huron. Measles and Scarlatina are both reported—the latter in considerable amounts—by several correspondents, and malignant types with deaths have occurred. Schools have here and there been closed from its prevalence. Diphtheria, though not reported in large amounts, is still reported as prevalent in malignant form from various localities, whole families being affected with much attendant mortality.

## OUR CONTRIBUTORS.

### THE WALDENSIAN VALLEYS.

LEAVES FROM A TOURIST'S NOTE BOOK.

A former letter contained the opinions of those who had most carefully studied the question, as to the origin of the Waldenses, and the probable date of their arrival in the valleys in which their descendants still reside. This letter, and one or two others which may follow, are intended to give those who are interested in the subject, an idea of the present condition of things in the valleys, and to point out the localities made memorable by deeds of heroism and victories gained by a few hardy mountaineers over whole armies sent by powerful states to exterminate them, or by terrible sufferings heroically borne. If they should be the means of awakening the interest of any Canadians in this remarkable people, or better still, of inducing some to visit the valleys and see and hear for themselves, the object of these few notes will have been attained.

The extent of the whole

#### VAUDOIS TERRITORY

is small, not more than twenty-two miles long by eighteen wide. This little piece of ground to which the latest guide books devote scarcely half-a-dozen lines, forms an irregular triangle in shape, having for its base the mountain chain of the Cottian Alps, which separates France from Italy, and for its sides spurs from the central ridge, which stretch eastward, and converge almost to a point on the plain of Lombardy. It is in the narrow valleys between these projecting spurs, and on their precipitous sides that the poor "Valley-men" live and labour, finding it a difficult task to sustain life on soil that for five or six months of the year is covered deep in snow, and the rest of the time is scorched by an Italian sun. The principal valleys are those of Luserne, Angrogna, Perouse and St. Martin, though there are many other smaller vales, hidden in the recesses of the hills to which attach also, for different reasons, memories that still linger. And as sentinels guarding this sacred spot of earth, stand Monte Viso (12,670 feet) on the south and Mont Genevre (6,200 feet) on the north.

#### THE VALLEY ON LUSERNE,

called also the valley of the Pellice from the stream which waters it, is connected with the city of Turin by a railway which was opened a year ago as far as Torre Pellice, so that access to the valleys in now an easy matter. Torre Pellice, better known by its French name La Tour, is the capital of the valleys. So we shall dwell for a little here, before pursuing our walk up the Pellice, nothing briefly the principal Vaudois institutions which are now to be seen. On our way from the station at the east of the town, the most prominent object which meets our view is the Roman Catholic church with its towers, its presbytery and its schools. And here let me say once for all, that in every parish of the valleys where stands a Vaudois temple, is also in proximity a Roman Catholic church, however small the number of the adherents may be.

#### TORRE PELLICE,

although the capital, is but a small country town, (population 2,370) its streets are narrow, roughly paved, and like most mountain towns, have, at certain hours of the day, streams of water rushing through the centres, which serve the double purpose of cleaning and of cooling them in the summer months. There are two large mills or *fabricques* on the bank of the river which impart a lively air to the place as the workers, of both sexes, leave for their meals; and doubtless the railway will, in time, improve the town, and in many ways benefit the valleys. But the buildings we are in quest of are on the west of the town, and so we hasten on. And first we arrive at the college, a large building erected in 1835, which, in addition to class-rooms, contains a small but valuable library, where may be seen the copy of the celebrated Bible translated and printed at the expense of the Waldensian Church in 1535. There is also a museum containing amongst other things, some records of the times of persecution. As early as 1829, the Rev. Dr. Gilly, of Durham, England, who had twice visited the valleys, and by his published volumes was the first in modern times to create an interest in the Vaudois, supplied the funds for founding a college to promote the study of the classics, and prepare young men for entering on the study of Theology. There are now between seventy and eighty young men attending the

classes here, their studies being directed by six professors. A few of these are fitting themselves for joining the classes of theology open in Florence since 1860.

Nearly opposite to the college is a new building—a High School for girls, which was founded in 1837 by General Beckwith, for the purpose of educating the daughters of such Vaudois as are in better circumstances, to become teachers at mission schools or governesses abroad, or fit to act the part of Christian mothers in their own homes. There are usually about sixty young ladies in attendance, the majority of them from the valleys, but some are English. The exercises are in French and Italian, and these languages are spoken with correctness. Those from a distance are received into different families where board does not cost more than £50 per annum. I found when visiting the parishes that almost all the pastors' wives had been educated here, and afterwards spent some years abroad as governesses. In this way they are all good linguists, and can converse in several languages, English amongst the number. The daughters of a few of them are at present at this school in La Tour. They themselves though refined in manner and cultured, spend lives of hardship and toil, especially in the highland parishes.

Next comes the Vaudois temple on a raised terrace, having on one side the manse, and on the other a row of neat villas in which reside Madame Beckwith, and the professors of the college. These houses were all erected by General Beckwith in 1847, and in summer they look very pretty, each having a garden in front, filled with rose-trees, and a variety of flowers and shrubs. Each, too, has its rustic arbour where, in the heat of the day, the owners can sit and read or receive their friends. In the evening these gardens are literally alive with fire flies, which light them up as if it were day. All through this valley countless myriads of fire-flies flit about in the dark, and when walking your dress gets covered over with light. In front of the church is a large grassy lawn, in which stand some magnificent chestnut trees, and here on Sunday mornings congregate the peasants from the hills around, dressed in their characteristic costumes and converse with each other, until the pastor—Rev. G. P. Pous—issues from the manse in gown and bands, and passes into the church. They all follow, the men going to the right and the women to the left of the main aisle—a custom which is observed in most European countries. The scene reminds one of what was common in former days in the country parts of Scotland and Ireland, and which may still exist in some places. If we were to follow them into the church, we should see a plain building with galleries round three sides and a high pulpit on the other. On either side of the pulpit are benches—one for the elders, and the other for the deacons. There is a reading desk from which the schoolmaster or regent, reads the Scriptures, and conducts the singing. The minister uses a short liturgy, but always preaches without reading or even referring to notes. The morning service, at which about 750 attend, is conducted in French, but the reunions in the evening are in Italian. There are three Sunday schools open in La Tour each Sabbath, and four others in adjoining hamlets. Missionary meetings are held once a month, in which some of the professors take a part.

On quitting the village on our way up the valley we pass the hospital founded in 1826 by Signora Geymet. It stands on high enclosed ground which is neatly laid out and planted. Its expenses are defrayed from a fund collected in different countries; sufficient to provide for 150 patients, about the number admitted in the course of the year. At the head of the institution is a deaconess—Signora Delessert—who is assisted by trained nurses, and everything within and without, indicates cleanliness, comfort, economy and skill.

Higher up on the side of the hill, appears the tower of the old church of Coppiers, and adjoining it, the manse in which resides the Rev. E. Tron, assistant to Mons. Pons. The attendance here is about 200 on Sunday.

Very prominent is

#### THE CASTELUZZO,

a precipitous rock of tragic memory which terminates the lofty Mont Vandalin, and which is far the most remarkable natural object in all the valley. In the face of this mighty cliff and near its base, is the cave in which the Vaudois of Torre Pellice took refuge from

their persecutors at different times. It was also from the summit of this rock that the signal was given in 1665 to begin that general massacre, the horrors of which excited intense feeling in all the Protestant states of Europe, caused Milton to write his heart-stirring sonnet "Avenge O Lord," etc.; induced Oliver Cromwell to send a special ambassador to Piedmont to plead for the oppressed Vaudois, and many brave soldiers from different countries to offer their services to the Waldenses and large sums of money to be contributed from which some benefit continues to be enjoyed to the present time.

Dr. Gilly, after infinite toil, succeeded in reaching, by means of a rope, the mouth of the cave, during one of his visits, but found it nearly closed by fallen rocks, rubbish etc. I had not the courage to make the attempt, though I ascended the hill to within a short distance of the base of the rock. The walk I found to be a toilsome one for all over the face of the mountain are ravines and beds of torrents then dry, which are invisible from below, but which cost an immense amount of extra physical exertion to traverse. I found many solitary hamlets also scattered about, the only inhabitants of the houses being fowl, goats, and a few cattle, the other occupants being employed in cutting grass or collecting berries and other fruits on the sides of the precipices around. I was told that even here in winter, when deep snow compels both man and beast to remain under shelter, schools are open for at least three months. But we must continue our onward course up the valley.

Here, on our left, in the meadows rendered fertile by the irrigating waters of the Pellice, are the hay-makers busy at work, while the river is glittering in the sunshine, as it tumbles from one rocky ledge to another in its downward career. Observe the faces of these men and women; they look resigned and contented indeed, but wear a care-worn and sad expression. They have nothing of the cheerful, bright-hearted appearance of the same class in Britain or Canada. They always return our greetings, however, in the *patois* of the country, and answer any questions we ask, but in a sombre manner. Vines, acacias, mulberry and chestnut trees, stud the valley on both sides, and afford a grateful shade to the cattle in hot summer months. The mulberry, too, supplies food to the silkworm, one of the sources of income to the peasants, while the chestnuts are largely used for food in the valleys, especially when other crops happen to fail. We are now approaching the second village of the valley,

#### VILLARO,

where the Rev. M. Gay is pastor. He is a superior old gentleman, several of whose daughters—refined and well-educated women—I had already met. Every pastor expects visitors to the valleys to call for him, and share his hospitality, and accept him as a guide to the sights of the parish. All this is so heartily done, one has no hesitation in acquiescing in the custom. To refuse would be tantamount to affront. Indeed, in the mountain parishes, the pastor's house, rude though it be, is the only one in which you can find food to eat or a bed to lie on, so it becomes a matter of necessity, not of mere choice, to call at the manse. After passing Villaro, the road is less steep than it was, and the views even grander as

#### BOBBIO

the third and last village in the valley is reached. Here you are enclosed in a regular *cul-de-sac*, with mountains in front, and mountains on either hand; and even in July, many of them are still enfolded in their mantles of snow. It was in this commune that Dr. Revel was long pastor before he was called to the College in Florence, where his son occupies his vacant chair. The Rev. B. Gardiol is now the minister of this parish—a young and vigorous man who thinks nothing of walking ten or twelve miles down to a meeting at Torre Pellice, and the same distance back in the evening. The usual Sabbath attendance at his church is about 300. His manse, which is a large and comfortable one, is shared by a young and cultured wife, from the parish of St. Jean, of which I shall have something to say on a future occasion. After partaking of his hospitality, he will accompany us to the meadow of

#### SIRAND,

up on the face of the mountain, to the right, and famous in Vaudois story, for it was here that Henri Arnaud and his brave band of exiles terminated their long and marvellous march from Switzerland on a Sunday

morning in September, 1689. Here after dislodging the enemy from his fortifications, and placing the white banner of the Waldenses on their revered temple, these heroes entered to return their thanks. Finding the old church too small to hold the worshippers, they adjourned to one of the slopes of the mountain which bore the name above, and there, from a door placed on two rocks as a pulpit, a rousing sermon was preached, and still more rousing hymns sung, such as that beginning:—

"Gloire au Dieu d'Israel, gloire au Dieu de nos peres !  
L'Arche de l'alliance est entree aux saints lieux !  
Après un long exil, ces vastes sanctuaires,  
Ces bois, ces montagnes si cheres,  
Ont revus leurs enfants qui furent nos ateux !" etc.

At the close of the service the band united in a covenant of mutual fidelity with uplifted hands, of which the opening paragraph gives an idea: "God by His Divine grace having happily led us back into the heritage of our forefathers, there to re-establish the pure service of our holy religion, by the completion of the enterprise which the great God of armies has hitherto conducted in our favour; we the pastors, captains and other officers, swear before God, and at the peril of our souls, to observe union and order amongst us, never willingly to separate nor disunite while God shall grant life to us; nor even though we should be so miserable as to be reduced to three or four; never to parley or treat with our enemies of France or Piedmont, without the participation of our whole country of war," etc. Well might their poet say

Vaudois, par ces serments le ciel bénit nos peres !  
Et dans ces lieux sucor est prêt a nous béair !  
Ecrivons-nous aussi, joignant nos mains de freres.  
Aux autels de mon Dieu je veux vivre et mourir !"

It is at Bobbio that the ascent of the

#### COL DE LA CROIX

begins by which you pass into France. The path is by the side of the Pellice which is now but a slender stream. Four hours' climbing bring you to the Bergeris de Pra, a small inn in a hollow, where grow potatoes and grass; and in two hours more you are on the summit of the Col (7,611 feet) from which you have a grand view of the pyramid of Monte Viso, "piercing the dark air as with a wedge." This defile has traditional honour of being that which Hannibal crossed the Alps into Italy, and Julius Cæsar into Gaul. On the way you pass Fort Mirabouc, now dismantled, near the ruins of which once took place a terrible conflict between the Vaudois and their oppressors.

It was by this pass, also that good Felix Neff crossed in 1823 and in 1829 from Val Queyres and Val Fressiniere, his French parishes, to arouse the Waldenses from the spiritual lethargy into which both pastors and people had fallen, though they continued to hold the form of sound words. At his preaching, happily, fresh leaves began to clothe the old stock.

We are now near the source of the Pellice where it steals down from the ice in a silver thread.

"A few steps may bring us to the spot  
Where, happily, crown'd with flowers and green herds  
The mountain-infant to the sun comes forth,  
Like human life from darkness."

The sights of this day offered by nature, make impressions which scarcely ever seem to grow dim. They live on in the mind, "A vision of unfading glory."  
T. H.

Paris, Dec., 1883.

#### VACANT CHARGES.

MR. EDITOR,—A good deal has been said about the length of time that so many of our congregations are vacant. Some suppose that this indicates a lack of ministers to supply the demand. But the fact is that it will be found that these vacancies have been supplied with half a dozen or more of available ministers, and yet they are as far at the last as at the first, in most cases, of being ready to call. Inquiry as to the cause of this condition of things will, in four out of every five cases, reveal the sorrowful fact that the people and office-bearers are split up into factions at enmity one with another, and so bitter are their animosities that they will not act together either for the calling of a minister or for any purpose whatever. Their previous minister has, it may be, left them in a state of confusion and alienation of feeling that is a scandal alike to the ministry and to the Church. The result is that many of the ordinary congregation do not attend church regularly, if at all; that the congregation is reduced sometimes to little more than one half of its reported membership, and that those who do attend are not in a fit state of spirit to give a

fair hearing to the minister sent to supply the pulpit, but allow him to come and go as a profitless shadow.

Great wrong is thus done to probationers. Their labour is vain, their spirits hurt by positive neglect on the part of elders and people. They feel as if they were beating the air—that there is little or no receptivity on the part of the people for the truth which they preach, and little or no regard paid to their being sent as candidates for the vacant charge. Suppose one zealous elder or manager thinks that a minister whom the congregation has heard two or three times would be suitable for the charge and with one or two who agree with him goes round with a list, as the manner is in the country, to ascertain what each will subscribe for the stipend, he finds his own party willing to do their part, but the other party either oppose, or will do nothing and the project falls to the ground. The result is that a spirit of despondency falls upon the church, its young people scatter into other churches or neglect ordinances altogether, and a dead indifference takes possession of those who still cling to the congregation. In such circumstances there will be a protracted vacancy. If at last the faithful few by a great effort succeed in calling a minister, he, poor man, finds to his sorrow that he has not come to a bed of roses unless it be that the flowers and fragrance are gone and the sharp thorns alone remain.

Presbyteries are largely to blame for this state of things. They often know that ministers by indiscretions, bad temper, and unfaithfulness to duty, are the main cause of strife in congregations and yet they allow the evil work to go on till a resignation is necessary and then they ignore the distracted state of the congregation and send the faithless minister away with a flaming presbyterial certificate of faithfulness, zeal, eminence as a scholar and preacher, that simple folks wonder why both people and Presbytery were willing to part with so distinguished a brother.

All this, bad as it is, might be overlooked did the Presbytery even then take cognizance of the divided and distracted state of the vacant charge; but no, it is left to ferment into chronic acidity, to the permanent injury of religion and of the Presbyterian Church. The Presbytery would only be doing its duty did it appoint a solemn fast in such congregations and call its members to humiliation and repentance; and by the faithful preaching of the Word exorcise the spirit of evil that had found a home amongst them. There might then be some hope that probationers sent to them would be received and treated as servants of Christ and that, in due time, some one would be called to assume the permanent office of minister.

It may be true that we have not a sufficient number of ministers at present to supply our mission stations and vacant charges; still, it is also true, that our vacant charges have had abundance of able preachers sent them, and yet they are vacant, and, like the horse leech, their cry is for more. The Presbyteries in such cases should call for and demand a reason for this apathy; and, if found necessary, use their disciplinary powers of admonition and rebuke. If this were done long vacancies would be the exception and not, as at present, the rule. There is no need of new regulations, Presbyteries have ample powers in the premises if they would only use them.  
OBSERVER.

January 30th, 1884.

#### LAWYERS IN CHURCH COURTS.

MR. EDITOR,—I was pleased to read your editorial on the admission of law agents to Church courts. I think all will endorse your judgment that such a practice is not safe. I can easily conceive how a legal practitioner could bamboozle a session of unsophisticated but plous men. Though there is no express statement in our present Rules forbidding the admission of such, I think with you it is implied in the definition of the *Spiritual* Court and Order of Procedure. In the rules of the late C. P. Church is the following: "No law agents or advisers are allowed either in sessions or other courts of the Church; but, as many parties may be ignorant of the forms of judicial procedure, it is incumbent on sessions and Presbyteries to explain these fully and distinctly to them," etc. In Moncrieff's Church Practice, the following occurs: "No law agent or legal adviser is allowed admission as such to a meeting of session, in particular cases a person might, e.g., be permitted to sit beside an accused party as a friend, but not to take any open part in the procedure, unless authorized by the session to

act for the accused on very special grounds." I presume what applies to the Primary Court should certainly apply to the Superior. I hope the next edition of our Book of Rules and Procedure may be more explicit on this and other questions.

Feb. 1st, 1884.

JUSTITIA.

#### EXPENSES OF DELEGATES TO CHURCH COURTS.

MR. EDITOR,—Will you favour congregations with information on their duty as to paying the expenses of their minister as well as representative elder to Presbytery and Synod? I am not aware that they ever dispute their obligation to defray the expenses of their elder, but some have the impression that they have nothing to do with those of their minister. Why the invidious distinction it may be difficult to explain, but so it is. I have been accustomed to hold and teach that all such necessary expenditure should be paid out of the ordinary revenue of the congregation. Those who reside at the seat of Presbytery incur no travelling expenses in attending the court, but it is very different with those who are in rural districts far away, with often a scanty support. If they must draw upon it in order to represent their congregation in the Church court, is it any wonder that the attendance in our Presbyteries is often small, and a few about the city or centre have to do the business in which all should take a part? Will you state for information what is the law, written or unwritten? What is right?  
EQUITY.

Feb. 4th, 1884.

MR. SPURGEON, though not a Presbyterian, has a keen appreciation of its various excellencies. Speaking of the "Westminster Confession" he says that as an exhibition of scriptural truth it "has never been excelled." He adds:—With its seriousness and purity the doctrine of our forefathers still leavens religious society, and we are greatly mistaken if there be not ere long a sickening of men's minds of the modern sillabubs, and a return to the substantial meat of the good old times. Thank God for Scotland; the plague of doubt is not yet so current among her churches as it is south of the Tweed. The land of Knox yet holds to the old faith. God grant that caterpillars which are beginning to eat Scotland's kail may not be multiplied till they eat up every green thing.

NIHILISM having been comparatively quiet for a time, is now in a state of great activity. The real proportions and force of this mysterious and deadly organization cannot well be ascertained. Official supervision of telegrams prevents the real state of affairs being known outside bureaucratic circles, and the Nihilists themselves, with their sympathizers, naturally wish to deepen the impression the mysterious and terrible modes they employ are sure to produce in the popular mind. This modern political terrorism has succeeded in keeping the imperial family and the ruling class in a state of constant danger and alarm. The latest Nihilistic sensation is the reported attempt to poison the members of the imperial household by mixing the bread with strychnine. This attempt, if really made, is execrable. No cause advanced by such means can ever prosper. Liberty established by assassination and treachery can neither be healthy nor genuine.

THE charitable and corrective institutions of New York State are managed by a board appointed by the Government. Their last report contains many interesting statistics from which the following are taken. At the end of last September, according to the appraisal of the managers of the various institutions, the total value of property held for charitable purposes in the State of New York, was \$43,303,478.85, of which about thirty-five and three-quarters millions was real and seven and a half millions personal estate. Their receipts for the year which ended at that date were \$10,772,262.39, and their expenditures \$9,983,037.50. Of the receipts, \$710,753.98 came from the State, \$4,553,729.13 from counties, cities, and towns, and \$1,664,997.58 from private donations. The total number of orphan asylums and homes for the friendless in the State is 184, and the whole number of their inmates during the year was 42,643, as against 46,985 last year. On the first of October, 1883, the number under care was 26,338, or about fifteen hundred more than at the corresponding date of 1882. They comprised 1,715 aged men, 4,098 aged women, 10,955 boys, and 9,570 girls.

## PASTOR AND PEOPLE.

### THE PASTORAL GIMLET.

The following, supposed to be from the pen of Dr. J. H. Vincent, will be read with a curious interest not without profit :

Once a city pastor was absent from home for a week. During his absence the son of a member who lived several miles out of town died. He did not hear of the young man's death until he returned. Then he was taken sick, and 'twas ten or twelve days before he could safely drive out and visit his afflicted parishioner. The first words which greeted his ears were :—

"Well, I thought you had forgotten us."

And then the good woman sat complacently down to be consoled.

That is what I mean by the pastoral gimlet ; and it is astonishing how proficient certain church members become in its use. The delicacy in insinuating, the deftness and grace in twistings, can only have been acquired by assiduous practice. They know where it will go in most easily ; just how many turns to give it before it gets down to the quick.

There are various scientific twists to the gimlet known to adepts and to victims.

There is the sarcastic twist. Hostess enters the parlour and greets the pastor thus :—

"Good morning, Dr. A— ; really the sight of you is refreshing. Have you found out at last where we live ?"

There is the business twist :

"Do you know that you haven't been inside our house for six months ?"

Pastors, as well as mathematicians, are painfully aware that figures can't lie ; so that this twist is a peculiarly effective one, usually transfixing the victim, and reducing him at once to a condition of helplessness.

Then there is the reproachful twist, also very effective ; tremendously so, if the twister can manage to start a "silent tear."

"Really, we began to doubt whether we had any pastor."

And once in a while we were treated to the spiteful twist, in administering which the operator, or more commonly the operatrix, is at no pains to conceal her fell intent, but drives the uncoiled gimlet in with a steady hand, or, in other words, gives the parson quite a shaup "sitting down" on his shortcomings.

The men who wince under this instrument are the conscientious pastors who are forever haunted by the vague sense of work in arrears, and constantly tormented with self-reproach because they do not bring it up. The gimlet is a terrible thing to such an one. He knows the gimlet-houses, as well as the doctor knows where the small-pox is. He braces himself to visit them once or twice a year. He says jocosely to a friend at the gate :—

"I know there is a rud in pickle for me here."

He sits down to his work very much as if he were going to have a tooth filled, meets the twists of the gimlet without betraying his inward writhings, kneels down and prays with the gimlet-twisters, and rises to his feet to meet a parting thrust, as thus :—

"Now that you've found the way here, I hope that we shall see you often."

And as he goes down the steps he looks into his book, and seeing that the next place on his list is also a gimlet-house, he says to himself :—

"Not to-day ; one a day is all I can stand."

You cheerful, sunny, sympathetic souls, God bless you, who perhaps excite the jealousy of your neighbours because the minister "drops in" at your house so much oftener than theirs, does it never occur to you that he comes almost as much for his own sake as for yours, because he knows you always have oil and wine in your casks for the wounds of the gimlet ?

Now, ye gimlet-twisters, ye pastor perforators, lift up your voice and answer. What do you want a pastoral visit for ? Do you want to talk with your pastor about your temptations and trials ? Do you want instruction on some question of Christian experience ? Do you want to discuss some scheme of Christian enterprise ? Not you ! No lawyer is more adroit in turning the conversation the moment it takes any such direction. Let the pastor take up the gimlet in his turn, and probe your heart, and lay bare your poor,

starved, stunted religious life ; let him then tax you rigorously with your absence from prayer-meetings or Sabbath worship, and you will not complain of the scarcity of pastoral visits. The truth is, you do not desire council nor comfort nor Christian communion, but attention. Your pastor's absence wounds your pride. You care little about his doing the work he was especially called to do for you, but you are vexed because he does not concede more for your importance. You are not thirsting for living water, but for the tacit flattery of attention, thus seeking to convert the messenger whom Christ sends with living bread to your home and heart into a minister to your vanity. The people whose hands are idle, whose purses are shut, whose voices are against every enterprise which involves sacrifice and labour, are people who are masters of the gimlet.

### THE ANGEL OF PATIENCE.

Beside the toilsome way  
Lonely and dark, by fruits and flowers unblest,  
Which my worn feet tread sadly, day by day,  
Longing in vain for rest.

An angel softly walks,  
With pale, sweet face, and eyes cast meekly down,  
The while, from withered leaves and flowerless stalks,  
She weaves my fitting crown.

A sweet and patient grace,  
A look of firm endurance, true and tried,  
Of suffering meekly borne, rests on her face,  
So pure, so glorified.

And when my fainting heart  
Desponds, and murmurs at its adverse fate,  
Then quietly the angel's bright lips part,  
Whispering softly, "Wait !"

"Patience !" she sweetly saith :  
"The Father's mercies never come too late,  
Gird thee with patient strength and trusting faith,  
And firm endurance—wait !"

Angel, behold I wait !  
Wearing the thorny crown through all Life's hours,  
Wait till thy hand shall open the eternal gate  
And change the thorns to flowers.

### KNOWLEDGE OF THE LOVE OF CHRIST.

We have been taught by certain modern philosophers that we do not know anything. I fancy our friends are not far off the mark if they speak for themselves, but I demur to their representing us. They tell us that we only know that our senses have been operated upon, and perhaps we may know that certain things do thus operate, but we can hardly be sure of that. One of these philosophers kindly says that religion is a matter of belief, not of knowledge. This is clean in opposition to all the teaching of Scripture. Take your pencil and read through all the Epistles of John, and mark the word "know" ; it is repeated continually ; in fact, it is the key-word of the apostle's letter. He writes perpetually, "We know ; we know ; we know ; we know." Truly, brethren, we know the love of Christ. When Jesus dwells in us, we do not merely believe in His love as a report, but we enjoy as a fact ; we have made its acquaintance ; we have tasted, we have handled, we have experienced this heavenly boon. What a favour ! To know the love of Christ ! Do not forget that this only comes of Christ's dwelling in us, and of our being rooted and grounded in love to Him.

"We cannot be certain of anything," says some one. Well, perhaps you cannot. But the man who has Christ dwelling in him says : "There is one thing I am certain of, and that is the love of Christ to me. I am assured of the loveliness of His character and the affection of His heart ; I perceive that He Himself is love, and I am equally clear, since He has come to live with me, that He loves me, for He would not have lived in my heart at all if He had not loved me. He would not cheer and encourage me ; He would not rebuke and chasten me, as He does, if He did not love me. He gives me every proof of His love, and therefore I am sure of it. I will have no question raised, or, if you raise it, you will kindly understand that I do not raise it, for I have come to this, that I know the love of Christ."

What a blessed knowledge this is ! Talk they of science ? No science can rival the science of Christ crucified. Knowledge ? No knowledge can compare with the knowledge of the love that passeth knowledge. How sweet it is to know love ! Who wants a better subject to exercise his mind upon ? And how

precious is the love of Christ ! The sweetest of all the sweets that life can yield—the source of love, the mirror of love, the model of love, the love which surpasses all love, as the knowledge of it surpasses all knowledge. Who would not be a scholar when the book he reads in is the heart of Christ ? Who would not be a student when the science is Christ crucified, the lesson-book Christ manifested, the tutor Christ glorified, and the prize Christ enthroned in the heart ? Jesus is most dear from every point of view ; but how charming is it to see Him in the light of love, so as "to know the love of Christ !" If the love of Christ is really known in the soul, it is like a precious box of rarest aromatics ; it diffuses itself till it fills our entire being. I do not wonder to find my text saying : "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God ;" for the love of the Lord Jesus is the most filling thing in existence. In Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him, for of His fulness have all ye received, and grace for grace ; how can we be otherwise than filled ?—*Spurgeon*.

### GLADSTONE AND THE BIBLE.

Bishop Wordsworth of St. Andrew's, speaking of the College days of the Premier of England, says : "I doubt whether any man of his standing in the University habitually read the Bible more or knew it better than Gladstone." Who can doubt that to this source is to be traced his spotless character, his firm grasp of truth, and his comprehensive statesmanship ? Had Gambetta sat as an humble learner at the feet of the great Teacher, and learned that all are slaves except those whom the truth makes free, by the consecrated power of his eloquence he might have led his people from the desert of superstition and infidelity in which they are still wandering.

The movement to give systematic instruction from the Holy Scriptures as a text-book, in our colleges, already initiated, should be adopted in all our higher institutions. If we would not develop the intellect at the expense of the moral nature ; if we would not leave the conscience dormant while the understanding and the imagination are stimulated, let us take warning from the Lord Byrons, the Aaron Burrs, and the Voltaires.

This frequent contact of God's truth with the hearts of those who are to be the thought-leaders of the Anglo-Saxon race, is not a trifle lightly to be set aside. In the crisis of their beliefs, when that which was like wax is rapidly becoming like adamant, let it be moulded under the influence that tends to the highest possible beauty and purity.

We are confirmed in these views by remembering what many of our statesmen and others have said in regard to the Bible. From the many who have spoken, hear Webster : "From the time that at my mother's feet, or on my father's knee, I first learned to hsp verses from the sacred writings, they have been my daily study and vigilant contemplation." John Quincy Adams said : "My custom is, to read four or five chapters every morning immediately after rising from my bed." Sir Isaac Newton : "We account the Scriptures of God to be the most sublime philosophy." John Milton : "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."—*Zion's Herald*.

### WHAT A FEW CHRISTIAN WOMEN CAN DO.

The church in West Liberty, Iowa, numbers only seventy members. "Only a few years ago," says the pastor, "it was under the care of the Home Mission Board. But some way, as soon as the church began to take a deep interest in Foreign Missions it became self-sustaining. A lady's missionary society was organized by Miss Rankin three years since ; the members have met once a month for prayer and instruction in the themes set forth for the Missionary Concert. Each lady that is able pays twenty-five cents per month, and in this way the little society raises upward of \$30 per year. However, a new plan was proposed during the summer. It was proposed that the regular work of the society go on as usual, but that in the month of November at their meeting the ladies should hold a thanksgiving service and make a thanksgiving offering. In order that the gifts should be purely personal, each lady set about to earn what she could for

this object. On the first of November this meeting was held. One lady gave eight dollars that she had saved up from self-denials. Another handed in eight dollars which she had earned doing household work which she had been wont to have performed by others. A third gave five dollars earned in giving a half-term of music lessons. A fourth gave a dollar obtained as a premium at a county fair. Thus various amounts were handed in, each donor relating how the amounts had been obtained. When they counted the gifts, to their surprise, the sum was \$44 25. This plan has proved a very successful one to the little society here, and it is their purpose to have a thank-offering each November. Perhaps there are other societies that would like to try the same.—*The Foreign Missionary.*

#### ONE SOURCE OF DOUBT.

A source of doubt lies in the intellectual pride and conceit of the doubter. God designed man to become a truth-seer only by a conscientious and loving nourishment of his moral faculties. If, now, he sets out to use these faculties only as a means of self-display, and of tickling his vanity by winning brilliant applause, he may startle others by his destructive theories, and will finally forfeit his own capacity to discover eternal truth. It was, for example, Hume's boast on one occasion that "he threw out his skeptical speculations only for the entertainment and amusement of the learned and metaphysical world." What a shameless confession this, and how representative in its character! In exactly the same spirit, some scientists of our day seem to engage in skeptical discussions—not for the sake of truth alone, but rather for showing off their own splendid abilities in devising original, yet highly plausible systems, antagonistic to old notions, and especially to Biblical doctrines. The fame of a heretic is absolutely courted, and the *odium theologicum* is their dainty delight. The semblance of a crown of martyrdom on their heads makes their books sell, and gathers enormous lecture fees for their pockets. But this intellectual vanity, this desire to stun the world with novel views, or a novel defence of old heresies, in moral suicide. Hume followed it until, by his own lamentable confession, he became absolutely incapacitated to discern the difference between truth and error; and he concluded at last that "no one opinion was any more probable than any other." Such a dismal end may indeed be reached through philosophic speculations or scientific negations; but the seeing eye will recognize that end as already pre-figured in the intellectual pride of the poor victim at the beginning, just as the oak lies inwrapped in the germ of the acorn. And because a Haeckel forges the iron of science into a dagger with which to stab Christianity, let us not blame the iron, but rather the forger. Haeckel is an atheist plainly, but his science is not. Possessed of the same spirit, he would have converted Biblical criticism had he occupied a theological chair, into a weapon against Jesus and His Church. The love of speculation for its own sake never made a truth-seeker, and much less a truth-finder.—*Christian Union.*

#### CHURCH HOSPITALITY.

How many of the really excellent and earnest Church people who give themselves and their means to the work of Christ ever think of a smile at the church door? Yet that smile given to a stranger, the token and warmth of a Christian greeting, as you enter the door or as you pass out of it to your home, whether in the city or the country, is witness that you give of your sunshine and good nature to others, and that, as far as in you lies, you help to make the house of God attractive and inviting to others. It requires but a little tact in a good man or woman to see who are strangers at church and to contrive to extend to them just the word of greeting that draws heart to heart; and if the Christian brethren who are about returning to their parish homes would only remember this in all congregations, not so one Sunday but until it becomes the instinctive habit of Christian courtesy; it is safe to say that nothing would do more to extend a rector's efforts to increase his audiences, and nothing would do more to draw communicants, whether men or women, more truly into the atmosphere of divine opportunity. There should never be a chilliness or a cloud at the church door. Who will not give the smile or the hand of true sympathy to the new comers and thus help to draw hearts nearer to one another in the places where they go to meet their God.

#### FRIENDSHIP.

Having carefully chosen friends, we should never let them go out of our lives, if we can by any possibility retain them. Friendship is too rare and sacred a treasure lightly to be thrown away.

And yet many people are not careful to retain their friends. Some lose them through inattention, failing to maintain those little amenities, courtesies, and kindnesses which cost so little, and yet are hooks of steel to grapple and hold our friends. Some drop old friends for new ones. Some take offence easily at imagined slights or neglects, and ruthlessly cut the most sacred ties. Some become impatient of little faults, and discard even truest friendships.

Some are incapable of any deep and permanent affection, and fly from friendship to friendship, like birds from bough to bough, but make no nests for their hearts in any.

There are a great many ways of losing friends. But when we have once taken them into our lives we should cherish them as rarest jewels. If slights are given let them be overlooked. If misunderstandings arise let them be quickly set aright.

#### THE BELIEVER'S VICTORY.

A good Scotch brother, who well knew the wiles and the depths of Satan, was showing in his sermon how the adversary sometimes tries to break the hold of the will upon Christ by a long, persistent pressure of temptation upon it. It was as if he had set a siege about the soul to starve it into surrender. He told the following story in illustration:—An old Scotch baron was attacked by his enemy, who encamped before his gates and would allow no provisions to enter them. He continued the siege long enough to have exhausted the supplies within. But there were no signs of capitulation. Weeks and months passed away and yet no surrender. After a long time the besieger was surprised one morning to see a long line of fish, fresh from the sea, hung over the wall, as much as to say, "We can feed you; and surely you cannot starve us out so long as there are fish in the sea; for we have an underground connection with it, and the supply is exhaustless." "So," said the preacher, "Satan may besiege our gates, but he can never compel us to surrender; for our food comes not through the gates, but from above, and through channels invisible to his eye, and the living Bread of Life, which is inexhaustible, is within the gates. No matter how long the siege, we need not fear."

#### AN ENCOURAGING INCIDENT.

A short time ago, on a very cold day, a minister preached a sermon to a very small congregation, and went home feeling that the effort was well nigh a failure. But, as afterwards appeared, a young man who had lived a gay and careless life was present, and was led by the truth to give his heart to the Saviour. He left almost at once for a distant city, but has since been heard from as an active worker for Christ. Nor is this all; a boon companion, disturbed and almost angered at first by the change in his friend, has since become an enquirer after truth. These facts came only by chance, as we speak, to the preacher's knowledge, and might easily have remained unknown to him. It is not unreasonable to suppose that there will be many joyful discoveries of this kind.

"When the work is done, and the workers throng  
To the harvest jubilee."

Let ministers, Sunday school teachers, and all Christian labourers take courage. They may be accomplishing more for Christ and souls than they imagine.—*Watchman.*

#### DOING UNTO THE LEAST.

The sun is not less resplendent for all the light he sheds when he sinks in the golden west, nor the sea, when she roars along the shore, less full for all the showers she gives, nor the rose, the lily, or the jessamine less fragrant for all the odours they fling on the passing breeze, nor the earth leaner, but fatter, for the cattle that tread its pastures and the harvests that are borne from its fields. And even so it will be found, that they who have lived most for others have lived best for themselves. The God Whose glory, not their own, they sought, shall not forget to glorify them, and, rewarding what they did for others as done to Himself, their judge shall say:—"Inasmuch as ye did it to one of the least of them, ye did it unto me."—*Guthrie.*

#### MISSION NOTES.

WHOLE villages of Russian peasantry are now engaging in the enthusiastic study of God's word. They bind themselves to give to it one hour a day. A new religious spirit, as fervent as that which marked the Reformation or the rise of Methodism in England, has been kindled in all directions.—*Missionary News.*

BESIDES her seventy-seven mission stations in the Italian peninsula, Elba, and Sicily, the Waldensian Church has now two representatives in South America: one is far hence among the heathen South Africa, and now Switzerland invites help from the Waldenses for her children in the cantons of Ticino and the Grisons, who are Italian in speech if not in nationality. What a blessed contrast, too, in regard to the inner life of the Waldensian Church, as well as her external opportunities."

A DEPUTATION sent by the Free Church of Scotland to visit the mission churches in Kaffraria in their report relate the following incident: A Kaffir church-opening is a sight worth going far to see. Each gift or subscription is preceded by a speech; and one man, whose whole outfit was not worth 2s. 6d., was on his feet eighteen times, and gave fully £18 worth in cash and kind before he sat down. The applause is deafening, while the excitement is equal to any coloured camp-meeting one could witness in America.

THE Rev. Dr. Fleming Stevenson, of Dublin, has been invited by representatives of the three Presbyterian Churches, in Scotland, to deliver a course of six lectures on missions, in Edinburgh; and he has very kindly complied with the request. The first of these lectures will be delivered on Tuesday, the 31st January. Three of the lectures will be given during the week beginning 19th February. An effort is being made to have the lectures delivered also in Glasgow. At the close of the course of lectures, a joint missionary meeting will be held, in which representatives from the various churches will take part. It is proposed also that a special collection be taken at all the lectures on behalf of missions. The following are the subjects of Lecture: I. The Helplessness and Hopelessness of Heathenism. II. The Mission of the Church of God. III. Missionary Epochs. IV. Missionary Methods. V. The Field, Conquests and Prospects of the Modern Mission. VI. The Great Appeal.

IN his account of a visit to Trinidad, the Rev. Dr. Brown, Paisley, thus refers to our mission work there: We went by invitation to Tuna Puna, the hospitable residence of Mr. Morton, one of the Canadian missionaries to the Coolies or Indian immigrants. He and Mrs. Morton had most kindly invited their fellow-labourers in that mission, all our own brethren, and the representative of the Free Church of Scotland, to meet us at breakfast. It was a pleasant and profitable gathering, and in the informal and friendly intercourse which we enjoyed, we were able to learn much concerning the progress of the work in the three Presbyterian missions, which are so happily associated in harmonious labour. From Tuna Puna we returned to Arouca, where the Presbytery of Trinidad was constituted, and lengthened conference took place. With most commendable wisdom the representatives of the Canadian Church, of the Free Church of Scotland, and of our own Church, have banded themselves together as the Presbyterian Church of Trinidad, and have given their assent to a constitution by which, while reserving their rights and duties in relation to their respective judicatories and boards at home, they bind themselves to submit to the Presbytery in which they sit together. The arrangement has been of the greatest possible advantage to all concerned. It has gained for Presbyterianism a standing in the island which it could not otherwise have had. It has given unity to the efforts of our own Church in behalf of the colonists and Creoles; of the Free Church, which originally, at least, were in behalf of the Portuguese portion of the population; and of the Canadian brethren who labour for the good of the Coolies. The union will be now even more complete since our Foreign Board has, on the recommendation of the deputies, responded to an urgent appeal from the Canadian brethren to take part in the work among the Coolies, and established a station at San Josef, to which Mr. Hendrie, who at the date of our visit was minister of San Fernando, has been appointed; his knowledge of Hindostani pointing him out as one specially fitted to labour among the strangers from the East.



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TORONTO, WEDNESDAY, FEBRUARY 13, 1884.

A WRITER in one of our religious exchanges suggests that manufacturers, railway companies, and other employers of labour might do a great deal towards lessening the drinking customs of society by paying higher wages to abstainers. The suggestion is a good one. In fact there are public positions that no drinking man should be allowed on any account to occupy. A tippler or even very moderate drinker should not be permitted to run a locomotive on our railways for a day. Keeping trains from running into each other seems to give even sober men quite enough to do. Just fancy the safety of eight or ten carloads of people depending on such a circumstance as the number of glasses a railway man happened to take or the state his stomach was in when he took them. Of course it would never do to put men in places of responsibility simply because they were abstainers. The only good thing about some men is that they don't drink. Other things being equal, however, it would be an immense stride in the right direction if railway and steamboat companies, and other large employers of labour gave four or five per cent. more to men who abstain. Some allow no drinking during business hours. The Grand Trunk we believe, strictly forbids drinking during the time train-men are on duty. This is right. But a train man or any other man who causes at night may be very unfit to take charge of human life next morning.

MINISTERS cannot blame people for making very stupid comparisons between preaching and other forms of public speaking as long as they do so themselves. Nothing is more common than to hear ministers say, sometimes not in the best temper, "Oh, they can sit for hours and listen to political speeches, but they can't listen to the Word of God forty minutes." The comparison is most unfair. Would these same people listen to one hundred political speeches a year? No, nor fifty, nor twenty. Very few of them would get ten evenings to hear the best political orator in Canada. There is a vast difference between doing a thing regularly and doing it once or twice in a number of years. The same mistake is made in speaking of concerts and balls. "There is a crowd at the concert to-night and only a few at the prayer meeting." That proves nothing. Hold that concert once a week and in six weeks there would be nobody at it but the performers. We have often heard good people mourn over the fact that there were a hundred couples at a ball and thirty or forty at a prayer-meeting the same evening. That ball probably could not be held ever again. No power on earth could make it live for a year. The biggest fool at it would get tired in half that time. There is nothing that holds men like religious services when reasonably well conducted, and a minister never does a weaker or more foolish thing than when he asserts the contrary.

If Dr Tupper can hold the attention of his auditors for two or three hours while he speaks on the Canadian Pacific Railway, and Mr. Blake for three and a half hours while he discusses the same topic, if Mr. Pardee can make the Local Parliament and galleries listen for two hours while he discusses polit-

ical issues, how is it that ministers often have hard work to hold the attention of a congregation for forty minutes? Well, these gentlemen did *not* hold the attention of their auditors as the attention of people is usually held in church. Some members were reading newspapers, some writing, some talking and some moving about, while these speeches were being delivered. If people could write letters and read the papers and have a friendly chat, a good laugh, and an occasional round of applause in church, a half hour would go past very quickly. But this is not all the difference. Neither Dr. Tupper, nor Mr. Blake, nor Mr. Pardee nor any other man can command the attention of the same people on any political question one hundred times a year. These gentlemen address the same people on each public question but once a year—on many questions but once in two or three years. No fair comparison can be made between the preacher and any other public speaker. No other speaker is expected to address the same audience a thousand or more times in succession at the rate of two or three addresses per week. Just let Dr. Tupper, or Mr. Blake, or Mr. Fraser, or Mr. Pardee capital speakers all of them try a thousand successive speeches on the same audience.

ONE of the things that nobody can understand is why the public men of the great American nation nearly all read their efforts. All the principal speeches in Congress are read. Nearly all the ministers in the Presbyterian and Congregationalist churches read. We noticed the other day that an American lawyer read his address to the jury in a trial for a capital crime. This week we have four or five columns of a report of the opening of a new wing to the Presbyterian College of Chicago. The addresses are all essays, good essays certainly, but entirely lacking in spontaneity, fire, and everything that gives effect. Strange is it not, that the least bashful and most talkative people in the world should always take refuge in a paper when they "make an effort." Englishmen never think of such a thing. John Bright or Gladstone would never dream of reading a speech. There is an immense amount of labour in preparing as Bright and Gladstone prepare for special efforts, and probably the typical American reads because he is too busy and too weak to do anything better. An immense amount of nervous energy is required to prepare and deliver a really good speech or sermon. It is a great thing to feel that when you "have it on paper," your work is done. The orator's work however, is not done when he has his effort on paper. Burke and Chatham, and Pitt, and Fox, and Sheridan thought not, and they are good authorities. We should not be surprised if Canadians, as they gradually diminish in nervous force, and become more like the Americans, should also take to the paper in the pulpit, in parliament, and on the platforms. The tendency is that way now.

## WHO SHOULD PAY FOR REPRESENTATION?

A CORRESPONDENT, "Equity," whose letter appears in another column, desires us to inform congregations of their duty to defray the expenses of their representatives while attending Church courts. The duty is plain enough, but in many cases, the habit of putting the telescope to the blind eye prevails. People will not see it. There is no well defined law in the matter, written or unwritten. In all well regulated and intelligent congregations, it is the practice to defray the expenses of minister and elder when they attend Presbytery, Synod or Assembly. In others not so well regulated, the minister's or the elder's expenses may be paid, but in those where liberality is the exception and not the rule, the congregations do themselves the favour of permitting their representatives to bear all the honour and expense.

"Equity" correctly shows that the burden is heaviest on those least able to bear it. Members of Presbyteries, etc., living remote from the place of meeting, find that regular attendance is not only a tax on their time, but a still heavier impost on the slender resources at their disposal. To a congregation, the sum required would be but trifling, while to a single individual it might occasion great inconvenience. The reason why there is not a more business-like method of dealing justly, not to say liberally, in providing for representatives' expenses, is most probably from want of due consideration. Ministers can and do plead eloquently and effectively for religious, charitable and

even congregational purposes, but delicacy prevents them from urging a claim that could be construed as personal. Thus the matter is overlooked and thus the country minister and others as well continue doing the work of the Church at their own cost.

Congregations as a general thing are liberal in these respects. They only need to have these and such like matters fairly brought before them. It is high time that those who can with effect urge upon congregations their duty in relieving their ministers and representative elders of an unnecessary burden should do so. We once heard an elder say it was right; that elder's expenses should be paid, and he ought even to be reimbursed for the time he lost by attending Church courts, whereas the minister had nothing else to do and as 't was his duty to attend to the business of the church, he could do so at his own cost. That, however, was an exceptional case, and it happened in the long ago. Elders and members have grown in liberality of sentiment and action since then.

Members of township and county councils have their expenses paid. The people's representatives in the Provincial and Dominion Legislatures get both their indemnity and mileage, and some people are uncharitable enough to hint that, in addition to these, "casual advantages" are sometimes obtainable. It is, then, neither fair nor reasonable that in giving a conscientious attendance in the courts of the Church ministers and elders alone should be sent "a warfare on their own charges."

## NO LIQUOR IN GROCERY STORES!

THE question of separating the sale of liquors from that of groceries was promptly submitted to the new city council of Toronto. It was discussed by the civic dignitaries in a somewhat timid fashion. More attention was given to technicalities than to the merits of the proposed reform. Several of the aldermen taxed their ingenuity in finding excuses for shelving the matter for a time rather than by devising measures for the speedy removal of an acknowledged means of temptation and social danger. The Council are empowered to pass a law providing for the separation of the drink traffic from the sale of groceries. The collective civic wisdom did not care to pass such an enactment, neither did they care to meet the proposal with a direct negative.

It is noticeable that there was no attempt to meet the issue squarely. No voice was raised in defence of the existing state of things. By tacit consent it is evident that the reform sought must be conceded at no distant day. This is a plain recognition of the growing strength of the conviction that the facilities for obtaining liquor must be restrained. Our civic rulers not caring to take a decided stand yielded to the proposal for submitting the question to a popular vote, an expedient in which there is more caution than heroism.

The decision of the citizens will be watched with the greatest interest. Its influences will extend far beyond the city limits of Toronto. It will have an important effect on the progress of the temperance cause throughout Ontario. Defeat will to some extent hinder the work in which so many agencies are engaged. Its success would give strength and hope to all who are working earnestly for the salvation of the people from the ravages of intemperance. In any case there will be no relaxation of effort. Those engaged in this laudable work of social reformation are in earnest. There will be no diminution of energy till the great work ends in permanent victory.

All friends of temperance are united in support of the proposed measure for the separation of the liquor and grocery trades. The evils inseparable from their union are confessed. The special danger to women, in permitting liquor to be obtained where groceries are sold, is not imaginary. Experience in Canada and England and wherever else the combination has existed, show only too plainly that the results are most disastrous. Many grocers are on principle determined to have nothing to do with the drink traffic. They are placed at a disadvantage by others enjoying a privilege of which conscientiously they cannot avail themselves. Why should a state of things be continued that unfairly discriminates against a man who seeks to follow the path of duty?

It is tolerably clear that public opinion favours the adoption of the withdrawal of liquor licenses from grocery stores. This however does not in itself imply that there will be no strong opposition. To take

this for granted would be a great mistake. The victory for a moral reform is not achieved when opposition withdraws from the arena of public discussion. There is only a discreet retirement from the open field to take shelter behind fortified walls. The liquor trade of New York city is at present agitating among those engaged in it for a strong political combination to resist every endeavour to seek its restraint. So here the opposition will be mainly an interested one. It is not to be expected that such organized opposition will be feeble or indifferent. Whoever may be apathetic those in the trade will not take the matter tamely. Every effort will be put forth to defeat the measure.

The danger of defeat, however, does not come from the interested supporters of the liquor traffic. What is most to be dreaded is the indifference of the average rate-payer. A matter of party politics would arouse great fervency in many who are lethargic in a question like that to be tested at the polls on the 25th inst. and yet it is one of most vital concern to the well-being of the community. All temperance organizations are, it is gratifying to observe, alive to the importance of active, immediate and unuring work to secure a large majority in favour of a much needed change. The time is short, the work must be wise, direct and ceaseless till the fate of the measure is decided. Christian men of every denomination ought to feel in duty bound to deposit their ballots in favour of this important though limited instalment of civic temperance legislation.

## BOOKS AND MAGAZINES.

**THE SANITARIAN.** A. N. Bell, M.A., M.D., Editor. (New York. 113 Fulton Street.)—Though this magazine is devoted to a special work, it discusses subjects of universal practical value. Many eminent men in the medical profession are among its regular contributors. A great amount of valuable information is given in small compass. The papers on various subjects are not lengthy, but are clear, intelligible and to the point. *The Sanitarian* is fitted to do a good work.

**THE MINNEHAHAN.** (Minneapolis: Cochrane & Dobbyn.)—The January number of *The Minnehahan* gives good evidence that its spirited conductors are bound to make it a success. The opening paper by the Hon. H. H. Young is thoughtful and well written. There is an excellent descriptive paper with several illustrations of the progressive city, Minneapolis. What will specially interest Canadian readers is a short account of Alma College, St. Thomas. Professor Dobbyn does his editorial work well.

**THE PULPIT TREASURY.** J. Sanderson, D.D., Managing Editor. (New York. E. B. Treat.)—The February number of this magazine is in every respect an excellent one. The sermons given in full are by Drs. MacArthur and Day. The discourse by the first named preacher was delivered at the opening of Calvary Baptist Church, New York. Of the young Canadian divine who has risen to an honoured place in the city of New York there is a brief biographical sketch, and a portrait, as well as an engraving of the church of which he is pastor. There are short but suggestive outlines of sermons by Drs. Phillips Brooks, William Landells, H. M. Scudder and others. There is an excellent short paper "A Word to the Pew" by the Rev. James Croil, Montreal. Though specially valuable to the Christian minister this magazine affords helpful reading to all engaged in Christian work, and will be readily welcomed in Christian households. It is thoroughly evangelical and unsectarian.

**THE SOUTHERN PRESBYTERIAN REVIEW.** (Columbia, S. C.: The Presbyterian Publishing House.)—In the cultivation of sacred learning the divines in the Southern States are not behind their brethren elsewhere. *The Southern Presbyterian Review* comes as a welcome visitor. The first article has an interest and a value of its own, being an alphabetical index of the articles that have appeared in the *Review* from the beginning to the present time. The Foreign Mission secretary of the Southern Church contributes an excellent paper on "Presbyterian Polity and Foreign Missions." An anonymous article of great merit on "The Presbyterian Cultus" follows. Other papers deserving special mention are "Christ's Testimony to the Mosaic Authorship of the Pentateuch," by Professor Hemphill, and "Church and State in Their

Reciprocal Relations and Fundamental Contrast," by Professor William E. Boggs, J.D. The clear and concise reviews of Recent Literature, a valuable department in the *Review*, is to be found as usual.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—This new candidate for popular favour continues to fulfil its promises. Great care is evidently bestowed on the engravings with which its pages are enriched. The frontispiece in this the February number, is a fine presentment of D. G. Rossetti's painting in mediæval style "The Loving Cup." The number opens with the first of a series of descriptive papers by the facile author of "John Halifax, Gentleman," entitled "An Unsentimental Journey through Cornwall." It is copiously illustrated with realistic-looking pictures. Another paper of much interest, also illustrated, describes the methods followed at "The Post Office." The poetical contribution is by Augusta Webster, who has chosen "The Campagna" for her subject. Charlotte M. Yonge continues her excellent serial "The Armourer's Apprentices," and Walter Besant gives the first instalment of a story to be continued under the name of "Julia." Grant Allan, a master in his own chosen field, writes on "The Humming Bird's Relatives." Randolph Caldecott supplies characteristic illustrations for a good paper on "The Character of Dogs" by R. L. Stevenson. This first-class magazine is admirably adapted to fill an important place in the current literature of the day.

**THE PRESBYTERIAN REVIEW.** (New York: Anson D. F. Randolph & Co.)—This first-class review affords a fitting field for thorough exhaustive discussion of the principles and doctrines of Presbyterianism by its best and ablest exponents. The first paper in the present issue of the *Review* is by the Rev. Henry J. Van Dyke, D.D., on "The Sacraments and the Children of the Church." The views advocated in the paper are thus summarized: "1. The children of professing Christians are by their birth members of the visible Church. 2. In recognition of their birth-right membership in the Church, all children of professedly believing parents ought to be baptized for the same reason that adults professing faith in Christ ought to be baptized. 3. Every child lawfully baptized, until the contrary is made to appear, is presumed to be grafted into Christ, regenerated, and a true member of the invisible Christ. 4. Baptized children ought to be treated and educated as young Christians, with a view to their being admitted at an early age to participation in the Lord's Supper." Professor Croskey contributes a very able paper on "The Degeneration of Romanism since the Reformation." Dr. R. L. Stanton discusses "Healing through Faith" with much learning and candour. A thoroughly interesting paper by Rev. Maurice G. Hansen follows on "The Mediæval Communists," and President Daniel S. Gregory, D.D., discusses "A New Principal in Education." The usual notes and notices appear as well as the unusually excellent summary of what is most noteworthy in theological and general literature.

RECEIVED.—"Steele, Bros. & Co's Annual Illustrated Seed Catalogue for 1884," Toronto. "J. A. Simmer's Cultivator's Guide for 1884," Toronto. "Vick's Illustrated Monthly Magazine," Rochester. "William Kennie's Seed Catalogue for 1884," Toronto. "Brakes and Steam," "The Two Ships," "The Healing Spring," three excellent little tracts published by the Presbyterian Board, and to be had at James Bain & Son's, Toronto. "The Illustrator of the International Sunday School Lessons," a new cheap monthly magazine for the use of Sunday school teachers and advanced scholars. "The Sidereal Messenger," conducted by William W. Payne, Carleton College, Minnesota.

## GOSPEL WORK IN LONDON.

### NOTES AND INCIDENTS.

#### A POLICEMAN

off duty "tossed up" one Sunday afternoon for Moody in the evening or the theatre on Monday evening. The "toss" fell for Moody, and at the meeting that evening he was led to yield his heart to Christ, and subsequently to confess Him publicly.

Two young men, unable to gain entrance during the address, attended the after-meeting. It so happened that no second address was given, nor any word given from the platform. But as they sat there, conviction of sin laid hold on them, and they both were earnestly seeking Christ in a very short time.

A young man ran into the Wandsworth Hall to escape the rain. He was met by the Spirit of God, convicted of sin, and led to Christ.

#### AN ELDERLY WOMAN,

the wife of a labourer, told the following tale one Monday morning:—

"On Tuesday last I came to hear the preaching, and I heard the choir singing the hymn with the chorus, 'Follow, follow—I will follow Jesus, anywhere, everywhere.' I couldn't get those words out of my mind; they have rung in my ears night and day ever since. I have for years been a great drunkard—oh, such a bad sinner, but those words have just kept me from going near a public house, or tasting a drop of liquor. When I have been half inclined to step in I have remembered 'I will follow Jesus all the way,' and I am just trying to follow him; but I want to get a little more instruction; I want to know if He will forgive all my past sins, I want to know if He will and can bring me from the drink I do so want to follow Him. I have had a good husband. For years he was very patient and gentle with me, though I was so bad. At last I tired him out, and he took to ill treating me, and then to drinking himself. About twelve months ago he knocked me down, and broke my wrist (I observed that her right hand was permanently crippled), and since then he has never struck me, bad as I have been. Yesterday was the happiest Sunday we ever spent in our lives. We kept indoors the whole day, had no beer or drink in the house, and just read and talked together." After much talk and prayer, the poor weeping woman seemed able to trust the Word of the Lord, and to rest assured of His power to keep and bless.

It was a beautiful and touching sight at one meeting to behold a father and his two sons, aged about fifteen and thirteen, together confessing Christ, and taking their stand for Him.

A few seats off might have been seen a tall man,

#### A MECHANIC,

earnest in face, and with the little bit of blue conspicuous on his coat. On asking him what he was seeking, he replied.—"Last Sunday I was here, and was woke up to feel my need of salvation. I have been anxious all the week, and now I want to get this thing settled. But I can't understand how I am to look for Christ—what does it mean?" The address had been on the serpent of brass, and after, in a few brief sentences, showing him the meaning of John iii. 14, that he must first accept by faith God's provision in Jesus as the remedy for his sins, he exclaimed: "Oh, I see it—I see it! It's all as clear as possible. I accept Christ. I am all right now." And jumping off his chair, in the exuberance of his newly-found joy, he gave clear testimony to those around him.

Not far from him sat

#### AN ELDERLY GENTLEMAN,

bowed down with sorrow and trouble, unable to look up and loose his load. His great cry was that he had such heaps of difficulties, that he couldn't feel any light or peace, that he couldn't trust the Lord until he felt more assurance. Patient reiteration on one or two texts at length availed to show him how foolish he was to carry a burden that he might at once throw down at Christ's feet. As he left he said.—"Well I will just trust the Lord about everything, you are quite sure I may venture, and that He won't cast me off if I fail, by and by?" It was most touching, to see him, like a child, beginning to learn the first lesson of faith. —*Night and Day.*

#### AFTER MANY DAYS.

An east end pastor, writing a few weeks ago, says: "During the last visit of the evangelists to East London, amongst others, a stalwart fellow, about thirty years old, a barman in a public-house, was brought to Christ through the Word. He at once secured another situation, and has ever since been a most consecrated and earnest Christian worker. For a long time he has been secretary of the East London Evangelization Society, and has been the means of doing a marvellous work among the lowest and poorest classes of people. His example has been blessedly contagious in many cases too. Recently he has been out among the fishermen on the North Sea, where he has done a good work, and now he is appointed by the Thames Church Mission to their hall at the Tilbury New Docks. Eternity alone will reveal the results of this one man's toil."

## CHOICE LITERATURE.

## ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO.  
BY ANNIE S. SWAN.

## CHAPTER VII.

"My cup runneth over!"

Before eleven o'clock next forenoon, Mrs. Riddell of Ravelaw came in her coach to Windyknowe. Marget showed her gingerly into the dining-room, and went to seek her mistress, who was up-stairs with the bairns.

When Miss Nesbit entered the room, she was much struck with the change in the appearance of the lady of Ravelaw. Her attire was costly, but slovenly and negligent-looking, and the freshness of her beauty was gone. Her face was thin and pallid, and wore a look of discontent and peevishness painful to witness. She rose and bowed slightly to Miss Nesbit, who, for the sake of the Laird of Ravelaw, strove to be kind and courteous to his wife.

"I regret tae see ye lookin' sae ill, Mrs. Riddell," she said gently.

"My health is wretched; my constitution has been utterly ruined by this vile Scotch climate," said Mrs. Riddell languidly.

"I presume you will guess my errand to-day, Miss Nesbit. I have come to see my niece, Mademoiselle Reynaud, and to arrange matters with you regarding her."

Miss Nesbit started. It had never occurred to her that Sandy Riddell's wife could have any claim upon Tibbie's bairn.

"Ye shall see her an' welcome, Mrs. Riddell," she said slowly; "but I hardly ken what ye mean by arrangements wi' me about her."

"Oh! that is like you Scotch; you never see what you don't want to see," said Mrs. Riddell with her unpleasantly sarcastic smile. "I have come, then, to see how often you will desire to have my brother's child brought to see you, for I do not suppose you will come to see her when she is at Ravelaw."

"I fail a' thegither tae understand ye yet, Mrs. Riddell," said Miss Nesbit quietly.

"Now you are absurd. The child ought to have been brought to Ravelaw at once, as I told Sandy. Of course you cannot afford the additional burden of another child on your limited means; besides, she could not have the rearing befitting a Reynaud, so I am quite willing to take her to Ravelaw. She will be a companion to Louis; my poor Marie, like her mother, has so poor health."

Miss Nesbit looked steadily into the face of Mrs. Riddell, and made answer low and clearly:

"Ye ask a thing utterly oot o' the question, Mrs. Riddell. The bairn is mine, left a sacred legacy by my sister. Please God, naething on earth shall part us as long as she needs my care."

Up rose the lady of Ravelaw in a towering passion. "You are a greater fool than I thought you. Woman, are you blind to the advantages she would have at Ravelaw? It—"

"A brawer hoose, finer meat an' claes, she micht hae," interrupted Miss Nesbit passionately, "but I doot she micht come tae as waeftu' an end as her pair unhappy mither. Ye hae brocht enough trouble on my nearest an' dearest already, Mrs. Riddell, an' as sure as I stand here, I'll keep my sister's bairn awa frae ye if it can be done."

In an instant Mrs. Riddell's manner changed, and she resumed her seat.

"May I see the child?" she asked smoothly. Miss Nesbit touched the bell, and desired Marget to bring the little one down-stairs, which she did, and placing her on the threshold of the door, retired very hastily to her own domain. In Mrs. Riddell's presence Marget was more than likely to forget discretion, so judged it best to keep out of the way.

Miss Nesbit held out her hand, and smiled at the slender little thing, who came running to her at once, but kept her eyes fixed on the face of the strange lady.

Mrs. Riddell put back her veil, ungloved her hands, and held them out to the child, saying coaxingly:

"Come, *petite*, come and kiss me!"

But Nettie held back. Then Mrs. Riddell rose, and snatched her almost angrily in her arms.

"She has turned you against Aunt Honoré already, *ma chère*," said she. "Come with me, *petite*, and you will have bon-bons and so many pretty things."

But the child struggled in her arms, and held out beseeching hands to Miss Nesbit, screaming as she had done the night before. Then very deliberately Mrs. Riddell administered a smart slap on the child's bare arm, and set her roughly to the floor.

"Gy little thing, but eva' temper never belonged to a Reynaud. Weel, Miss Nesbit, you have your work before you. Ah! I would not have her now at any cost, she would be a perfect plague in a hoose. Permit me to wish you good-morning. Good-bye, little lady," she said showing her teeth in a little scornful laugh, then she flounced out of the room.

"Is she awy?" asked the child in terrified tones. "I fitted, Auntie, hold me in your arms. Don't let her come in any more."

The memory of that morning never faded from the mind of Nettie Reynaud, and even when she no longer feared her black-browed aunt at Ravelaw, she shrank from and disliked her most thoroughly.

Miss Nesbit drew a long breath of relief when the rolling of Mrs. Riddell's coach wheels drew away to the distance. The bairn herself had scented the matter beyond question, and again her heart was at rest.

Since Tibbie had quitted her roof-reef, Miss Nesbit had not required to work at her loom, but with the daily increasing wants of two children to provide for, she would need to return to her only means of adding to her slender

income. Whatever happened, the revenues of Aldersyde must remain untouched.

She went very quietly about it, not saying anything to Marget knowing what a grief it would be to her. She might have taken trouble by the forelock, and rendered herself unhappy with gloomy thoughts of the future, when there would be education to pay for and innumerable additional expenses; but she took the wiser way, and left the future of her bairns with the God who had never failed her yet.

Grizel Oliphant of Yair had truly washed her hands of the Nesbits, for Janet had never seen her face since the memorable day succeeding Tibbie's flight. She had heard occasionally through the Scotts that she was still the same sour, cankered old woman, and that her bodily strength was failing every day.

Dear Lady Scott, who had indeed proved an abiding friend to Janet Nesbit, came over one day to give her tender sympathy in her new tribulation, and to see the little one who had found a home at Windyknowe. From her Miss Nesbit learned that Grizel Oliphant was even then lying hopelessly ill at Yair, unattended save by her grim serving-woman.

"If ye'll gie me a seat in yer coach, Leddy Scott, I'll jist gang back tae Yair wi' ye an' see the pulr auld body," said Miss Nesbit. "Marget'll mind the bairns brawly for ae night."

"My dear, I'll be more than delighted, and if you could stay with us till Friday, you will see Marjorie. We expect the Earl and her from their Sussex home for a few days before they proceed to the north for the shooting," returned Lady Scott.

"I'll see about it," Miss Nesbit answered, her heart yearning for a sight of Bonnie Marjorie, the blithe bairn she had aye loved.

Great was the consternation of the bairns when they beheld Auntie come down dressed to go away with the lady in her coach. Beyond a quiver of his red lip, Walter made no sign of his grief; but again, Nettie stamped her small feet, and went into a passion of tears and crying.

Miss Nesbit took her up, and carrying her over to the window, took the little doubled-up fists out of the wet eyes, and looked gravely and sternly into her face.

"Netta, you must be quiet and good, or Auntie canna love ye ony mair. If ye mak sic a din, I'll be forced tae punish ye, an' shut ye up awa frae Walter a' thegither."

The child looked into her face in mute amazement. Hitherto she had been accustomed to rule those about her, to have her own way in everything, and did not know the meaning of being punished. But there was no smile on her aunt's face; she had never seen her look so nearly angry before; and in a moment the little will was broken, and Miss Nesbit's firmness had gained the mastery. There was no more screaming or stamping, but a very woful-faced little maiden returned Auntie's kiss, and then climbed up in the window to watch her drive away.

"I'm beginnin' tae hae some inklin' o' a mither's battle, Leddy Scott," said Miss Nesbit with a smile. "I couldna hae believed it was sic an ill thing tae guide bairns."

"It takes a deal of patience, I know," returned Lady Scott. "And you are at a disadvantage, Janet; you have not the enduring mother-love to fall back on."

"I couldna lo'e them muckle wair, tho' they were my ain," returned Miss Nesbit.

Then they fell to talking in earnest about the best way to train children, a subject which was not exhausted when they reached the Brig of Yair. Miss Nesbit was set down at the door of Miss Oliphant's dwelling, and bade Lady Scott jist go home. If she was not well received by her kinswoman, she would walk to Scottrigg after the moon had risen.

Even in her sick-bed, Grizel Oliphant's sharp ears had heard the coach stop at her gate, and despatched her serving-woman Lisbeth to see who it was, before Miss Nesbit had time to knock at the door.

"How's Miss Grizie, Lisbeth?" asked Miss Nesbit. "D'ye think she'll let me see her?"

"Lord only kens, mem," returned Lisbeth, ushering her into the sitting-room. "She's that thrawn, there's nae leevin' wi' her. She'll no dae a thing the doctor bids her, an' whiles she'll no let me open the door till him efter he's come a' the way frae Aldershope tae see her."

"Lisbeth Harden, ye aff-pitten body," cried a shrill, wheezy voice, "how daur ye bide there clashin' tae onybody. Fesh them in whae'er they are, an' dinna staund there masca'in' me thegither."

Without more ado, Miss Nesbit, putting down her gloves and veil, went away into Miss Grizie's bedroom. There was no fire in the place—a whim of the sick woman's—though the doctor had expressly ordered it the autumn air being so keen and chilly.

Although unable to sit without the support of half-a-dozen pillows, Miss Grizie refused to lie down; and there she was, propped up against the head of the bed, with a shawl about her shoulders, and a high, stifly-starched muslin cap on her head. Beneath its full painted border, the face was wofully thin and haggard and yellow, the long thin lips pinched and blue-looking, the bead-like eyes dim and glazed. But the old tender had not abated its sharpness a jot; for when she saw Janet Nesbit enter, she immediately went into a fit of passion.

"Hoo daur ye come here, Janet Nesbit, tae craw ower me wi' yer red cheeks and yer healthy step, when I'm crocht low on a sick-bed?" she screamed. "Get oot o' my sight! If it's my bits o' gear yer efter, or my twa three bawbees I may tell ye ance for a ye'll no get nae o' d; an' I'm no gaun tae dee yet—I winna dee, I say, till I'm ready. I—"

She was obliged to stop through sheer exhaustion; then without ado, Janet Nesbit laid off her bonnet and shawl, and greasy to Lisbeth's amazement went over to the bed, and throwing all the pillows but one out on the floor, very deliberately took the shawl from Miss Grizie's shoulders, and laid her down in her bed. She was too weak to resist, and she believed she felt the rest grateful to her weary body, though she would not have admitted it.

Now, Miss Grizie, ye'll be still, sec. If ye're no gaun

tae dee, ye're 'akin' the surest way tae yer end, attill' up there shiverin' i' the cauld. Lisbeth, licht a spunk o' fire, my wummin; it's fair Greenland in here."

"Ye winna waste my peats, Janet Nesbit; I'm no cauld." Miss Grizie began; but Miss Nesbit took no notice of her. "I want tae ken what's brocht ye here, Janet Nesbit?" she said by and by, though in a quieter voice.

"I cam tae see ye, of coorse. Had I kent ye were ill I wad hae been afore noo. Dinna be feared," she added good humouredly, "I'm no gaun tae bide. I'll jist see the fire set, an' syne I'll be awa up tae Scottrigg."

"Scottrigg, again?" groaned Miss Grizie. "Lord deliver her frae the flesh-pats o' Egypt. Weel, I suppose ye've gotten another bairn home. Ye'd better set up a puir-hoose at aince."

"I'm quite wullint, if the Lord ca's me tae the wark, Miss Grizie," replied Janet cheerily. "Weel, I'll come and bide wi' ye till ye're better, if ye like. I'm a grand nurse, if ye'll but try me."

"Oo ay, ye can get roon some folk; but ye canna get roon me, Janet Nesbit," said Miss Grizie sourly. "I ken it's the bawbees; but ye'll no get them: ye needna build yer houps on that. The Kirk better deserves them than you."

"Let the Kirk get them an' welcome," smiled Miss Nesbit. "Brawly ye ken, Miss Grizie, that bawbees never entered my heid. But ye're jist the auld wife, I see, an' winna take a kindness as it's offered."

"Weel, awa ye gang up tae Scottrigg among yerils and coontesses, an' let auld Grizel Oliphant dee in peace. When she wants you, Janet Nesbit, she'll no forget tae send for ye," said the old woman grimly.

So Miss Nesbit put on her things again, and bidding her farewell, left the house, wondering, with a great pity in her heart, if she should ever look on the unhappy old woman in life again. No sooner was she out of the door than Lisbeth was ordered to carry the blazing peat back to the kitchen fire, which she did, being in great awe of her sharp-tongued mistress.

At Scottrigg, to her surprise and pleasure, Miss Nesbit found the Earl of Driburgh and his fair young wife, they having arrived earlier than they were expected. Warmly she took the blithe bairn to her heart, looking lovingly into the happy eyes, and stroking down the sunny hair which even the dignity of wifehood and great rank could not induce to be smooth and straight on the broad white brow.

Then the Earl came forward to be introduced to the lady of whom he had heard so much; and after one look into his noble, ma' face and true eye, Miss Nesbit spoke to him as a friend, because she said that Marjorie's husband was worthy of her.

A happy evening was spent in that dear home circle, and Miss Nesbit lay down in her bed, thanking God for this sunny spot in her life, and for the blessing of such true friends. Having seen Marjorie, she did not require to stay another day at Scottrigg, much as they desired it; and her heart was at home with her bairns.

"I'm the heid o' a family noo, Marjorie," she said as she tied on her bonnet, "an' hae mony claims on me. When my bairns are awa tae har es o' their ain, I'll come and bide an' help ye to bring up yours."

"All right, Janet; I'll hold you to it," laughed Marjorie, and in after years she claimed and received part fulfilment of Janet's promise. Then Miss Nesbit took her to her heart again, and prayed God to bless an' keep her aye, for she was a gint o' His ane sunshine in a weary world.

Such a welcome awaited Auntie at Windyknowe! It was worth being away to see the look of perfect content on Walter's face, and to hear, too, the more boisterously expressive joy from Nettie.

"She's been a wunnerfu' guid bairn," Marget said. "Never a cheep sin' ye gaud awa."

So with gentle but firm management, Tibbie's passionate little girl might not be so ill to guide after all.

For some days Miss Nesbit heard no more of Miss Grizie's state, Doctor Eliot having ceased to attend her. Drawing very near her end, Grizel Oliphant's heart went out yearningly to Janet Nesbit, whose sweet face and tender womanly ways would have made smooth her last hours; but since she had turned her from the door, she could not humble herself to send for her again. Curious as it may seem, Grizel Oliphant's heart was not dead yet, and it clung with what tenderness it possessed to Janet Nesbit. Even in her frequent fits of anger which Janet's honest tongue had kindled, she had felt drawn towards her, though nobody, least of all Janet herself, could have guessed it. But the old woman died as she had lived, trampling down all softer impulses, and showing to the end the grim exterior which had made her so unpopular all her days.

Her last act was to scold Lisbeth for lighting the fire when she found all other means inadequate to warm the chilled frame of her mistress.

One day, about a week after her return from Scottrigg, Miss Nesbit was surprised by a visit from Mr. Douglas, who brought the news of Miss Oliphant's death the previous morning. He carried with him a document which he silently handed to Miss Nesbit for perusal.

It was the last will and testament of Grizel Oliphant of Birkenhaws, Yair; and after making mention of a legacy to Lisbeth Harden, bequeathed to her well-beloved kinswoman, Janet Hay Nesbit of Windyknowe, the house of Birkenhaws, with all gear and plenishing within its walls; also all moneys pertaining to the said Grizel Oliphant, to be paid without reserve three days after her decease.

"Amounting in all to fully three thousand pounds, Miss Nesbit," supplemented the lawyer when she folded up the document with a strange expression on her face.

"I had nae expectation o' this, Mr. Douglas," she said, "I believe you; but Miss Grizie, in spite of her scant courtesy, entertained for you a very profound affection and respect. She told me the day before she died there was not one in Euanck Vale fit to hold a candle to you."

"Fair Miss Grizie," said Miss Nesbit from the depths of her heart. By and by when the lawyer had gone, she sat down in the window to realize how great a change this bequest would make in her life. Henceforth she need have

no anxiety, no fear concerning the future of herself or her bairns. It was assured.  
 "Auntie," said Walter's earnest voice at her side, "are you vexed about anything?"  
 She turned about and lifted him to her knee, and made answer, more to herself than to him:  
 "My cup runneth over."  
 (To be continued.)

WORDS OF WISDOM ABOUT WORDS.

YOU may tame the wild beast; the conflagration of the American forest will cease when all the timber and dry wood is consumed; but you cannot arrest the progress of that cruel word which you uttered carelessly yesterday or this morning.—F. W. Robertson.

I HATE anything that occupies more space than it is worth. I hate to see a load of handboxes going along the street, and I hate to see a parcel of big words without anything in them.—Hastitt.

WOMAN'S tongue is her sword, which she never lets rust.—Madame Necker.

A WOOL'S heart is in his tongue; but a wise man's tongue is in his heart.—Quarles.

IN the use of the tongue God hath distinguished us from beasts, and by the well or ill using it we are distinguished from one another; and, therefore, though silence be innocent as death, it is rather the state of death than life.—Jeremy Taylor.

SUCH as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections; and such thy life as thy deeds.—Socrates.

SOCRATES SCHOLASTICUS reports the story of one Pambo, a plain, ignorant man, who came to a learned man, and desired him to teach him some psalm or other. He began to read unto him the thirty-ninth Psalm, "I said, I will take heed to my ways, that I sin not with my tongue." Having passed this first verse, Pambo shut the book, and took his leave, saying that he would go learn that point first. When he had absented himself for the space of some months, he was demanded by his reader when he would go forward? He answered that he had not yet learned his old lesson; and he gave the very same answer to one that asked the like question forty-nine years after.—Spencer.

BAD words are as influential as the plague and the pestilence. They have wrought more evil than battle, murder, and sudden death. They creep through the ear into the heart, call up all its bad passions, and tempt it to break God's commandments. A few bad words got into the ear of the mother of mankind; and they led her on to eat the forbidden fruit, and thus to bring death into the world.—Mcgridge.

XANTHUS, expecting some friends to dine with him, ordered his servant Æsop to provide the best things the market could supply. Course after course was served, each consisting of tongues. "Did I not order you," said Xanthus, in a violent passion, "to buy the best victuals the market afforded?" "And have I not obeyed your orders?" said Æsop. "Is there anything better than a tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of the gods?" Xanthus ordered him to go again on the morrow, and buy the worst things he could find. Æsop went, and again he purchased tongues, which were served as before. "What! tongues again?" exclaimed Xanthus. "Most certainly," rejoined Æsop; "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of lawsuits and the source of division and wars, it is the organ of error, of lies, calumny, and blasphemies."

"AVAILABLE" MANUSCRIPTS.

Some months since the Easy Chair endeavoured to soothe the minds of authors who are naturally disappointed by the return of their manuscripts by a plain narration of the facts in a recent case, where the writer was sure that the editor had been caught tripping, and had even returned a paper without reading it. Indeed, there seems to be a wide-spread suspicion that this particular wrong to the author is very common, and manuscripts are often received for examination with dexterous little devices to test the actuality of the examination. This fact enables the Easy Chair to remind poets and other kind contributors that they have not probably found it necessary to read Pollok's "Course of Time" from the first word to the last to determine whether it was a poem to their taste, and to suggest that a few pages of Tupper undoubtedly authorized them to pronounce upon his comparative merit with Milton and Shakespeare. Is it really necessary to read every page in a book to discover that it is not worth reading?

If a manuscript of five hundred pages or less, therefore, be intrusted to the editor for examination, it is not necessary for him to ponder every page in order to reach a satisfactory opinion of its suitability. So if the stitch ingeniously inserted from pages forty to fifty be intact with the manuscript returned, it does not demonstrate that the editor has betrayed his trust. In the instance to which the Easy Chair has alluded the author cited dates and postmarks to prove that the paper had been returned without examination. The author was undoubtedly of that opinion, but a few plain words from the editor were conclusive upon the point that it had been carefully considered, and had been declined for reasons perfectly satisfactory to the editor. To complain that they are satisfactory to him is to complain that he is himself and not another. For it will perhaps occur to every writer who sends a paper for consideration that he sends it because he thinks it to be peculiarly suitable for publication in the Magazine, and consequently, if the judgment of the author should decide, it might be properly assumed that everything which is submitted would be accepted. In that event the

world would not contain the volumes of magazines that must be printed.

But the Easy Chair has never alleged that articles are accepted or declined solely upon their abstract merits. On the contrary, any such judgment is carefully disclaimed, and it is announced plainly that the verdict is rendered solely upon the ground of availability. The Easy Chair is of opinion that the editor would have returned Jonathan Edward's treatise upon the will had it been offered for serial publication in the Magazine, but solely for the reason that he did not think it to be suitable for the Magazine. So if the correspondent's epic, or lyric, or essay, or sketch, or tale, or whatever his offering may have been, was returned, it was not because it was thought not to be meritorious, but because it was not available.—George William Curtis, in Harper's Magazine for February

THE OLD WEAVER.

The weaver sat in the dying light;  
 "At last," he said, "I have finished my piece;  
 The restless shuttle may stay its flight,  
 The clickity-clackity loom may cease,  
 For I am weary in every limb,  
 My hands are cold, and my eyes are dim.

"Long have I sat in the sun and gloom,  
 Weaving the wonderful web of life;  
 Long have I treadled the restless loom,  
 In joy and sorrow, in peace and strife,  
 Throwing the shuttle from day to day,  
 Weaving my life in my piece' always.

"I know not how I will stand the test,  
 For the Master's eye is very clear.  
 The warp was not of the kind that's best,  
 The weft was tangled and rough, I fear;  
 It is marred, no doubt, with many a knot,  
 With many a break that I've forgot.

"But the Master also is very just;  
 He knows I have done the best I could;  
 That the weaver's hand was only dust,  
 The yarn that he worked with not all good;  
 He knows I have toiled from youth to age,  
 And I'm sure he will pay me my full wage

"Some only work with a cotton thread,  
 And sit all day in the weaving-room;  
 Some work with the fleecy wool instead,  
 And some have the richest silk in loom;  
 Wool, cotton, or silk, none need to care,  
 If only the work be good and fair.

"So I sit to-night in the waning light,  
 And my life sinks low with the setting sun.  
 My weary hands and my failing sight  
 Tell me the web of my life is done.  
 Give me, O Master so good and true!  
 My wage—and some better work to do."  
 —Amelia E. Barr.

WAITING.

The day of life is waning fast,  
 And the darkness draweth nigh;  
 I am waiting for the message  
 That will wait my soul on high.

Waiting in the land of Beulah,  
 Watching by the river chill;  
 Dread, yet longing to pass over,  
 When it is my Saviour's will.

Land of Beulah! How delightful!  
 Oft I catch a ray of light,  
 Glimpse of that celestial glory  
 Where the Lord himself's the light.

There, within that golden city,  
 Is my mansion bright and fair;  
 There the robe that Jesus gives me,  
 And the crown that I shall wear.

There the friends who've gone before me  
 I shall see and know and love.  
 Jesus is the Sun, the glory,  
 He is all other friends above.

St. Mary's, Ont.

M. MOSCIP.

CONVULSING A CONGREGATION.

The Rev. Dr. Charles S. Robinson contributes to "Open Letters," in the February Century, a humorous protest against "Artistic Help in Divine Service" as too frequently rendered by church choirs. In part he says: "What is the real purpose of the American Board, or of any one of our churches, in the act of singing in divine service? Is it to render a 'musical thought' adequately, or to give a poetic sentiment fitting expression? Once when I was preaching in a church beside the Hudson River, in May, the busiest month of the fishing season, I gave out the hymn, 'Jesus lover of my soul.' The leader set it to a tune which, for the sake of some man's 'musical thought,' repeated half of the final line, 'When I heard the first verse, I shrank with consternation in frightful prospect of the second, for the movement ran thus: 'Oh, receive—Oh, receive—Oh, receive my soul at last.' That did no harm, it was simply unnecessary. But the next was awful. When I repeat it, it will be supposed a joke, although I am writing in sad earnest of a fact which almost destroyed my service. 'Cover my defenceless head—with the shad—with the shad with the shad-ow of thy wing.' The whole congregation stirred with irrepressible laughter. Must we all be forced to stand this?"

BRITISH AND FOREIGN ITEMS.

ABOUT 1,000 letters and telegrams reached Mr. Gladstone on his last birthday.

TWO members of a party of burglars recently apprehended in London were women, attired as men.

FAILURE to pass a school examination was sufficient cause for the suicide of an overstrained Minnesota student.

ONE of Lord Fitzwilliam's daughters remounted and continued hunting lately after having been dragged in the stirrup.

LORD WALTER CAMPBELL, son of the Duke of Argyll, enjoys the distinction of being the first lord to become a London broker.

DR. ONCKEN, who has been the most prominent Baptist preacher in Germany, is dead. He was in the eighty-fourth year of his age.

BROOKLYN has adopted the system of supplying its school children with free books. \$75,000 worth of books will be received every year.

ACCORDING to recent statistics suicide is greatly increasing in Germany. The *Gegenwart* attributes it to the increase of pessimism.

MR. PLUNKETT, England's new Minister to Japan, is married to a Philadelphia lady. He is a Roman Catholic and brother to the late Earl of Fingal.

THIRTY-THREE thousand deaths occurred from diphtheria in the province of Karkof, in the southern part of European Russia, between the years 1878 and 1882.

A NEW violinist from Prague named Ondrizek is creating a sensation in Vienna. He is said to approach Paganini nearer than any other violinist that has appeared.

ON Christmas eve the chief streets of St. Petersburg were for the first time illuminated by electricity, the brilliant light, according to Russian papers, turning night into day.

COUNT NANSKI, who blew out his brains at Monte Carlo recently, was well known on the boulevards in Paris. He lost a hundred thousand francs at the gaming table in one night.

The ground on which an Iowa man asks for a divorce is that his wife is a drunkard; and the peculiarity of the complaint is its specification that she acquired the habit of intemperance while tending bar in his own saloon.

A MAN in Nebraska City is actively promoting starvation by giving away flour to the poor. He distributes it in sacks, one to every purchaser of 100 drinks at his bar; and, under the circumstances, the winners are bound to be losers.

A SHOEMAKER in Stamford, Con., has occupied the same bench in the same shop for so many years that he has three times worn away the part of the floor where his feet had rested, and puts on a new half sole of leather over the hole every year.

A DUTCH engineer named Von Braam has received a concession from the Portuguese Government to lay a submarine cable from Lisbon to the Azores, and thence to New York and Cuba. He thinks his cable can be made profitable at half a franc a word.

THE Spanish Cortes have just voted the sum of \$180,000 for the purchase of the Duke of Osuna's library. The manuscripts number 2,770 volumes, and the printed books 32,567 volumes, besides 660 separate sheets and a number of prints arranged in series.

AT a recent sale at the Hôtel Drouot, in Paris, some early editions of French classics fetched high prices. La Fontaine's "Contes et Nouvelles en Vers" (1762), 9,005 francs; Moliere's works, in two volumes (1666), 2,560 francs; "Gil Blas," in four volumes (1715-35), 1,000 francs.

THE *Boston Post* says: "Two young doctors were recently comparing notes in the office of a well-known hotel in this city, and one of them was heard to say: 'In a case of that kind you use (a certain drug) and it will have (a certain effect) or it won't, I am not sure which!'"

THE Duke of Abercorn has thirteen titles, each of which represents a separate peerage; the Marquis of Bute has fifteen, the Dukes of Argyll and Buccleugh have each sixteen, the Duke of Hamilton seventeen, and the Duke of Athol, with twenty-three, stands top of the tree.

NO bureau of the Government exceeds in importance the United States Patent Office. From the start it has been self-sustaining, and now has an unexpended balance to its credit of about \$2,500,000. This money is the result of fees paid by inventors to secure the patents which protect their inventions.

ROBERT BUCHANAN, the poet and novelist, is suffering from an attack of gastric fever. His illness has retarded the publication of his new volume of poems, which will contain the finest and most recent work of his pen. It will be entitled "The Great Problem, or, Six Days and a Sabbath."

ALTOGETHER, 1883 was a far better year than the English agriculturalist had known for a long time, the very low price of wheat prevents farmers from experiencing much advantage from it. Large numbers are holding on to their wheat, hoping for a rise (which is very unlikely to come), and have not threshed it.

*L'Impartial*, a journal of Chaux-de-Fonds, says that a quack was lately arrested there in whose possession were found letters from Tourguenieff asking for advice. The poet was in constant consultation with the best doctors, but could not resist the impulse to try medicines which were given to him with a charm attached.

A LARGE panther is said to have been seen during the last two months on White Mountain from near Lucerne to Rocky Gap, Md. So far only one or two sheep have been carried off by him, and he is thought to be subsisting on wild animals. His haunts are in the deepest ravines, and very few of the farmers venture to hunt for the animal.

## MINISTERS AND CHURCHES.

THE anniversary services of St. Andrew's Church, Blyth, were held on Sabbath, 13th January, when able and appropriate sermons were preached by Rev. A. D. McDonald, of Seaforth. The annual tea-meeting was held on the Monday evening following. The proceeds of the whole amounted to over \$220.

THE Rev. Robert Torrance, Guelph, desires us to state that, on the 8th of December last, he mailed a parcel to each Presbytery Clerk containing a blank form for Statistics and Financial Reports of Congregations; and that he would esteem it a favour if informed if in any case it had not reached its destination.

THE Oakville Presbyterian church held their annual meeting on the 30th ult. The session report, the Sabbath school report, and the managers' report were read and adopted. Forty-four members have been added to the church during the year, and thirteen have been removed. The full membership is now 149. The income is a little over \$1,100. They have added to the minister's salary \$200.

THE Missionary Association of Queen's University, Kingston, acknowledge with thanks the following sums: James Murray, Berkley, O., \$21; P. M. Pollock, Plantagenet, \$7; P. F. Langill, Dominion City, Man., \$10; R. C. Murray, Grand Valley, Man., \$21; John Moore, Arthur, \$20; D. McTavish, Murray-Harbour South, \$5; D. McTavish, Murray Harbour North, \$20; John McNiel, Kirkhill, \$6.65; John Hay, Pinkerton, \$5 65; Alex. McAulay, North River, N. S., \$12—R. C. MURRAY Treasurer.

THE annual congregational meeting of St. Andrew's Church, Pickering, was held on the 9th ult. The attendance was good considering the weather. The treasurer's report showed that the year just closed has been the most prosperous one since the union, financially, numerically and spiritually. The surplus for the year 1883, after paying all expenses, including minister's stipend three months in advance, is \$127.67, besides what the managers have (\$1,236) at interest. The Sabbath school and church services are well attended.

ANNIVERSARY services in the Presbyterian church, Innerkip, were held on Sabbath, 20th ult., when Rev. A. Gilray, of Toronto, preached with great acceptance, morning and evening. The annual tea-meeting was held on the following Monday evening, and proved in every respect a successful and enjoyable occasion. The pastor, Rev. Mr. McKinley, filled the chair with tact and efficiency, and very appropriate and able addresses were given by Rev. Mr. Ross, of Ingersoll, and Rev. Mr. Gilray. The Sextette choir from Woodstock furnished music of a very high order. The total proceeds amounted to about \$140.

THE induction of the Rev. R. Pettigrew late of Weston and Woodbridge to the charge of Glenmorris, took place on Tuesday, the 29th ult. There was a large gathering of the members and adherents of the congregation, and also a number of friends from the neighbouring congregations. Mr. Ross, of Ingersoll, preached, Mr. Thompson, of Ayr, presided and addressed the members, and Mr. Robertson, of Chesterfield, the people. In the evening a most successful soiree was held to give a welcome to the minister. The choir of the congregation, under the leadership of Mr. Carswell, supplied suitable and excellent music. Addresses, by ministers of usual power and ability, were delivered by Messrs. Hume (St. George), McLeod and Ballantine (Paris), Morton (Hamilton), Porteous and Robertson.

THE annual social gathering of the congregation of Erskine Church, Montreal, took place on the evening of Thursday, 31st January. Mr. John Millen, president of the board of managers, was in the chair. After a brief but excellent musical programme, the chairman called upon the minister of the church, the Rev. J. S. Black, to address the meeting. In his remarks Mr. Black referred to the many personal favours and kindnesses which he received from his people. Grateful mention was also made of the prosperous condition of the congregation. Nearly \$13,000 have been raised in 1883 for missionary and benevolent objects. Mr. Black in his address drew attention to the fact that in giving the total benevolence of the congregation, they confined themselves to the money raised for strictly denominational purposes. By adding up the amounts given to the various city char-

ities, etc., by members of the congregation, the sum total could be very much increased. After the more formal business was finished, refreshments were provided by the ladies of the church, and a very pleasant evening of social intercourse was enjoyed.

THE annual meeting of St. Paul's Church, Peterborough, was held on Wednesday evening, Jan. 30th, and was well attended by the members and adherents of the church. The reports indicated that some progress had been made during the past year in the different departments of the work of the church. There are connected with the congregation 285 families and 608 communicants. There were raised from pew-rents and Sabbath collections for ordinary revenue \$3,145; while \$600 of pew-rents were due, but not collected. There was raised for missionary and benevolent purposes \$2,058; of which sum \$1,462.22 was for the schemes of the Church; \$400 for the Women's Foreign Mission Society, \$195 for other objects. As the result of a partial canvass of the congregation, \$11,500 was subscribed for the alterations to be made in the church, and of this sum \$2,500 was paid during the year. The estimated cost of the alterations is \$28,000, and it is expected that when the canvass is completed the greater part of the sum will be subscribed. The foundation for the school-room in rear of the church was dug in the autumn and the building is to be commenced early in the spring. When the building is completed, the congregation will have a beautiful and commodious church.

THE Managing Committee of St. Andrew's Church, New Westminster, B.C., beg to report that the financial affairs of the congregation during the year just closed have continued to be prosperous. The committee has been able to carry out some necessary repairs, both to the church building and the fencing of the church property; and also to appropriate a considerable amount towards a much needed increase in the seating accommodation of the church. A reduction having been made in the grant towards salary from the Home Mission Committee, the managers are glad to be able to report that they have felt justified, by the state of the finances, in making good a part of the deficiency thus created. Your committee earnestly recommend that an effort be made to pay, if possible, at least \$1,200 on salary account this year, in order that the amount to be drawn from the Home Mission Committee may be still further reduced. Praying that the great Head of the Church may continue to bless us with prosperity, that His work may thereby be advanced, the managers have now to surrender into your hands the trust with which you have honoured them during the past year. The total receipts were \$1,594.80. The principal payments were—salary of pastor \$1,100; schemes of the Church (Canadian) \$136

THE annual tea-meeting of the St. Andrew's Presbyterian Church, Delaware, was held on the 5th February; and although, the day was anything but agreeable, the evening was much more favourable, and at the hour for serving tea, there was a well-filled house. A noted feature of the occasion was the presence of the popular choir of St. Andrew's Church, London, led by Prof. Freeland, extensively known in the West as a teacher of the science of music. In this department the programme was rich and varied, consisting of solos, duets, quartets and glees together with some rare performances on harmonicas by men. The singing was so much appreciated by the audience that those engaged in it were frequently recalled. The choir was very efficiently filled by Mr. G. D. Glennie, of Caradoc, who was assisted by a staff of good speakers. The addresses were short, pointed and well received. The secretary of the congregation, Mr. Jas. Hay, at the close made a statement that the proceeds of the evening amounted to \$92, which was to go to the ladies' association in aid of re-seating the church, a work which the ladies of the congregation have now on hand, and toward which they have some \$180. The Presbyterians of this section are to be congratulated for their energy and liberality, not only in recently raising their pastor's salary beyond apportionment of Assembly, but in their continued efforts to build up our cause here.

THE annual meeting of the Central Presbyterian Church was held in the Sabbath school room on Monday evening, 28th January, the pastor, Rev. P. McF. McLeod, occupying the chair. Judging from the reports presented at the meeting it is clear that the progress of this congregation during the year 1883

has been very satisfactory. The number of members now on the roll is 404, an increase of thirty-five during the year. The ordinary Sabbath collections amounted to \$5,985 96, and the ordinary expenditure to \$5,809.09, being \$166.04 less than the collections. In addition to those contributions, the sum of \$969 17 was paid in reduction of the debt. The total collections for the various mission schemes of the Church and congregation during the year amount to \$1,369.65. Aggregate collections for the year \$8,324.78, being an average of over \$20 for each member of the congregation. The annual reports of the Board of Managers, the session, the Sabbath School, the Bible Class, the William Street Mission, the Missionary Committee, the Womens' Foreign Mission Society and the Ladies' Aid Society were read and adopted. The following were elected to fill the places of those members of the Board of Managers who retired by rotation:—W. Nicholas Millar, S. B. Windrum, B. Jennings, Andrew Jeffrey, George H. Robinson, Thomas Alison, Kenneth MacLean A. R. Creelman. A strong effort will be made by this congregation to pay off a considerable portion of the debt during the present year and a carefully prepared measure with this object in view was unanimously adopted at the meeting.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 29th January, and was well attended. Session records were examined. A call from Angus, New Lowell and Bonnyton, to the Rev. John Leishman, of Newburgh, etc., in Kingston Presbytery, was sustained, and arrangements made for induction in the event of his accepting the call. A letter was received from the Rev. John Anderson declining the call from the 2nd Innisfil congregation. There were read extract minutes from Lindsay Presbytery, showing that the Presbytery agreed on the 18th December to loose Mr. Cockburn from Uxbridge, and translate him to Barrie, and at a *pro re nata* meeting on the 8th January rescinded the motion and refused to translate. It was agreed to refer to the Synod of Toronto and Kingston the question whether the action of Lindsay Presbytery is in accordance with the practice and laws of the Church or is suitable to be followed as a precedent. The congregations of Barrie and Second Innisfil were instructed to proceed to call again as soon as possible. Their respective moderators were continued with power to moderate in calls when desired. The Presbytery agreed to cordially commend to friends of the Church the efforts of Mr. Hudson, ordained missionary at Parry Sound, in procuring aid towards building of a manse there.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Brucefield on the 15th January. Mr. Turnbull, of Goderich, was appointed moderator for the ensuing six months. The following is the deliverance of Presbytery as to what constitutes a family, to be reported to the Assembly as such:—1. All families in which the heads are members of the congregation. 2. All families in which the majority of the household are members or adherents. 3. When a single member of the family is the only one of the family connected with the congregation, he shall be reported as a single person connected with the congregation, and for purposes of contribution four such single persons shall be considered as equivalent to a family. 4. The number of families within the bounds of a congregation who have no other Church connection and who profess to be Presbyterians and are regularly visited by the pastor though not regular attendants on the means of grace, shall be annually reported to the Assembly. Some changes are made in the standing orders. Mr. Thomson, of Brucefield, reported that he received notice from the clerk to declare the pulpits of Kippen and Hill's Green vacant, but that it was not convenient for him to do so on the day specified, and it was agreed that Mr. Thomson be instructed to declare said pulpits vacant on Sabbath first. Mr. Thomson was also appointed moderator for the session of St. Andrew's Church, Kippen, and Hill's Green. Owing to ill-health, Mr. Thomson, of Rogerville, desired that another should be appointed in his place on the committee of Stipend Augmentation. Mr. Martin, of Exter, was accordingly appointed. The Presbytery agreed to inaugurate a fund for paying the expenses of commissioners to the Assembly, and laid down the following rule for the election of such commissioners, viz., "All commissioners to be elected by rotation except in special cases when it may be in the interests of the Church to depart from this rule." The As-

sembly's remit on the distribution of probationers was approved of simpliciter. Mr. Martin was appointed convener of the committee on Sabbath Observance in place of Mr. Cameron, who left the bounds of the Presbytery. The following minute was adopted respecting the resignation of Mr. Paterson, late of Bayfield: "The Presbytery, in accepting the resignation of Mr. Paterson, hereby place on record their regret at parting with him; their esteem for him as a faithful preacher of the Gospel, and their hope that he may be long spared for further usefulness in the Church." On the report of the committee appointed to prepare a deliverance anent Mr. Cameron's translation, the following minute was adopted: "The Presbytery, in consenting to the translation of Mr. Cameron from the congregations of Kippen and Hill's Green to that of Summerstown, desire to testify to his success as a preacher and pastor; their appreciation of those qualities in him which have endeared him to the flock which he is now leaving, and to his brethren in the Presbytery; their regret at parting with him, and their earnest wish is that he may be long spared to be useful in the Master's vineyard." The Presbytery adjourned to hold its next regular meeting in Clinton, on the second Tuesday of March, at ten a.m.—A. McLEAN, Pres. clerk.

**PRESBYTERY OF GUELPH.**—This Presbytery met in conference on the State of Religion. After devotional exercises the committee on resolutions submitted an interim report on the questions that had engaged the attention of the Presbytery since it began to sit as a conference, which were adopted. In the absence of Mr. Burns a paper prepared by him was read by Mr. Cameron on "Sabbath schools as a means of promoting piety among the young, how to secure that end." There was then read a tabulated statement compiled from the answer that has been sent to questions issued, these questions embracing such as follows.—No. of teachers and other officers. No. on the roll. Average attendance. No. in Bible classes, etc. On motion of Mr. Mullan, seconded by Mr. Archibald Campbell, the thanks of the conference were given to Mr. Torrance for the statement he had prepared. Mr. Angus McKay, introduced the next subject, namely, "The work of superintendents and teachers, how to perform it most successfully." Some interesting discussions followed in which several took part. The Committee on Resolutions completed their report by submitting two resolutions on Sabbath schools. These conferences must have been found interesting by all present, and it is believed will be productive of lasting benefit. Members of Presbytery and Delegates have reason to cherish a grateful recollection of the kindly reception accorded to them, and the hospitable manner in which they were entertained by the Christian friends in Acton. A vote of thanks to this effect was carried heartily and unanimously. Mr. Cameron replied, expressing the satisfaction afforded the people in receiving delegates. The following is a copy of the resolutions adopted at the conference. State of Religion.—1. That this conference would bear its strong and united testimony as to the value and obligation of the religious instruction of children in the family, and would urge that ministers in their pastoral visitations, and ruling elders, in their respective districts, take all proper means to secure its general performance. 2. That this Conference would recognize that family worship is of universal obligation, by Divine authority and appointment—that it has been practised by Godly families under every dispensation of Divine grace—that it should embrace praise, reading the Word, and prayer, but are of opinion that the service should not be so prolonged as to produce weariness. 3. That the prayer-meeting is a most important means of grace, and well calculated to exercise and develop the gifts and graces of believers, but the mode of conducting it must be left to the Christian judgment and wisdom of those in charge. That in the judgment of this conference the evils resulting from intemperance cannot be overstated; that they regard with pleasure the efforts that have been put forth to diminish these, and the measure of success with which they have been attended, and would recommend the use of all Scriptural means for the entire suppression of this form of wickedness. Sabbath Schools.—1. That this conference is deeply impressed with the fact that Sabbath schools are an important and valuable means of promoting piety among the young, and, in order to secure that end, teachers—not to say parents—should be very earnest at the Throne of Grace, praying for the rich outpouring of the Holy Ghost, in connection with the instruction

communicated—that the work should be carried on in the confidence that God will not allow His Word to return to Him—and that personal dealing should be resorted to, and special prayer employed. 2. That superintendents and teachers, in order to perform their work most successfully, should be truly pious themselves, and be making daily progress in Divine grace—be punctual and regular in their attendance—careful in their preparation, and show that their hearts are in their work, and that they are thoroughly interested in the spiritual and eternal well-being of those entrusted to them.

**ACKNOWLEDGMENTS**—Dr. Wardrope acknowledges with thanks the receipt from Mr. Thomas McCrae of \$250 for the erection of a chapel in Formosa. Also from Mr. N. MacPhee, of Dalkeith, Glengarry, of \$40 for mission work in Formosa.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON 8.

Feb. 24, 1884. } **THESSALONIANS AND BEREANS.** } Acts 17  
1-14

**GOLDEN TEXT.**—"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17:11.

**TIME.**—Following the last lesson.—A.D. 52.

**PLACES.**—Thessalonica and Berea, both in Macedonia.

**Notes and Comments.**—Ver. 1. "Amphipolis: a city on the Strymon, about thirty-three miles from Philippi. "Appollonia" (belonging to Appollo) a city in Macedonia, thirty miles from Amphipolis, and about thirty-six from Thessalonica; this latter an important place, a large commercial city now called Saloniki with a population of 70,000. Being a place of trade it had, as usual, attracted the Jews, so we find there "was a synagogue."

Vers. 2, 3. Into this synagogue went Paul, as his "manner," or as Rev. "custom was," he always sought to join in worship on the Sabbath, also to offer the Gospel first to the Jews; each was his custom. "Three Sabbath days reasoned—opening and alleging," etc.: showing that Jesus of Nazareth was the Messiah, and that His death and resurrection was a part of the great plan of God for the salvation of the world. It would appear that the argument was continuous and that there was discussion, which was allowed in the synagogue service. See Matt. 12:10; Luke 4:21; John 6:50,60; read in connection Paul's own account of his "entrance to the Thessalonians, and the character of his labours amongst them. (1 Thess. 2.)

Ver. 4. We have now the result of his three Sabbath's labours "some" of the Jews believed, and these "consorted." "joined themselves, became Christians as we should say, and openly declared it by alliance with Paul and Silas; the Greek verb literally means "they became a heritage," hence a church is called a "heritage," 1 Pet. 5:3. "Devout Greeks: proselytes, with these the success was great, a multitude." The Thessalonian Church was largely Gentile. "Chief women" a noble example, in all ages women have been more religious than men.

Ver. 5. But the Devil is on hand with his tools, these were some unbelieving Jews, who "moved with envy, Rev "jealousy," at the rapidly growing influence of the new faith, gathered the rabble, the scum of the city, men who in every city, ancient or modern, are ready for a riot; they "assaulted the house of Jason," with whom Paul and Silas were staying, "to bring them out," to be tried before the popular assembly, or, as was more likely, to give them mob law, violence and death. Jason has been supposed to be identical with Paul's kinsman: Rom. 16:21, but it is uncertain, the name was not uncommon, and that epistle was written from Corinth.

Vers. 6, 7. Paul and Silas had probably been warned that danger was nigh, and so had left the house of Jason: the mob in their rage and disappointment "dragged Jason and others" before the politarchs. the use of this term as different from the pretors of Philippi, marks the accuracy of Luke; the latter was a Roman colony and its magistrates resembled those of Rome. the former was a "free city" governed by its own rulers, hence the difference. There is an arch in the present city (Salonika), supposed to have been standing in the time of Luke, with the names of seven rulers who bore this title. "Turned the world upside down: true and false, true in the sense as often remarked, that the world is wrong side up and wants turning; false in the civil and political sense in which they would have it understood. Christianity builds up and consolidates all that is good in the world. "Another King:—so the Jews to Pilate: "Saying that He Himself is Christ a King," Luke 23:1—quite true, but like the former charge not in the sense they intended.

Vers. 8, 9. "Trouble the people:" the peaceably disposed portion of the city, doubtless, as in all such cases, the great majority; "and the rulers:" the charge was a grave one, and if any truth in it, and not judged by them, might endanger their relations with Rome, imperil their privileges. "Taken security of Jason and the rest," Rev. "other:" Jason and the brethren became surety for Paul and Silas, probably that no more trouble should arise through their preaching. "Let them go:" in this contrasting favourably with the magistrates at Philippi.

Ver. 10. In accordance with their pledge, or still fearing lawless danger, the brethren sent away Paul and Silas

by night. "Berea:" a city of Macedonia at the foot of Mount Bermus, now known as Kara-Verris, a corruption of its ancient name Pharsa, it is never mentioned by Paul in his epistles, strangely enough. "Into the synagogue:" to face a new danger.

Vers. 11, 12. "These" the Jews. "More noble than those in Thessalonica," "noble:" a word of wide meaning, not here noble by birth, but they were candid, unprejudiced seekers after truth, ready to receive it. There is no inherited nobility like that; they did two things: (1) "received the word," did not turn away from it as did the Jews in many other places; then (2) "searched the Scriptures daily," to which Paul had appealed; like the noble men they were, they did not let prejudice blind their eyes: this was what Paul desired, he would have them examine their Scriptures, assured that this must lead to their acceptance of Jesus as the Messiah, and it did, for "many of them believed," and not only Jews but honourable women Greeks, and of men, as in verse 4.

Ver. 13. See the activity of enmity, the "Jews of Thessalonica" hearing of the preaching of the Word and its success at Berea, hasten "thither also, and stirred up the people," Rev. "stirring up and troubling the multitudes," they could not confute so would silence by mob violence.

Ver. 14. So the brethren immediately "sent away Paul" "to go as it were to the sea," but the Rev. says "to go as far as to the sea, which is probably the correct reading, especially considering Paul's after course, being found at Athens without any intermediate place being named. He could have gone thither by land but it was a much longer journey than by sea. "Silas and Timothy" abode there, as in verse 16 Paul is waiting for them at Athens.

#### HINTS TO TEACHERS.

**Prefatory.**—The central thought of this lesson in a Bible School should be the action of the Berean Jews in searching the Scriptures, whatever other points are interesting and there are several very attractive, let this be prominent.

**Topical Analysis.**—(1) The Gospel in Thessalonica. (vs. 1-19). (2) The Gospel in Berea. (vs. 10-14). In the first topic note the preaching of Paul. It is grand to see these men, having just left Philippi where they had been "shamefully entreated" for preaching Christ, beginning their sojourn and work in Thessalonica with the same theme. This was Paul's custom, and a blessed custom it is, to carry the news of Christ and His salvation wherever we go; too many Christians seem anxious to leave their religion behind them when they leave home, teach from this. a Christian at home, a Christian everywhere, carry Christ on a lip and in life wherever you may go. Note the matter of his preaching, it is the death and resurrection of Jesus, the two great vital facts of the Gospel, and the truths to which the Jewish mind had specially to be brought. A Messiah, exalted, conquering; a King, victorious over all their enemies was the dream of Judaism, but a humble, suffering, dying Messiah, it was hard for them to receive; but it was this Jesus Paul preached, and that he was indeed the Christ, the anointed of God, the long expected Messiah. Further look at his authority, the Scriptures; he would bring forth the old types and the prophecies and show how they all pointed to Jesus, he opened to them the Word which so long had been a sealed book. Show the results. he won converts, these were from Jews, Gentiles, proselytes and heathen, men and women; they were numerous, "a great multitude;" influential, "chief women." wives, likely, of the leading men of the city, united, "they consorted" with Paul and Silas, they had found a new bond of union, a new centre of affection, Him whom these men preached. But there was opposition as there always will be to the preaching of the Word, its root was envy, from the very midst of the Jews, from their synagogues the preachers had drawn some to Jesus; so they would stop the work if possible; to effect this there was an evil alliance, the mob, the dregs of the city were stirred up the city was set in an uproar, the house of Jason attacked and he and certain of the brethren, in the absence of those whom they sought, dragged before the rulers, where falsehood finishes the work; treason and sedition were the charges. So it has ever been, the enemies of religion would prove that its friends are criminals and to be dealt with as such, whereas, all the blessings that have come to men, civil and social, have come through the revelation of God in Christ Jesus.

On the second topic, we may show that the course of events is very similar in Berea to Thessalonica, only that here he found those in the synagogue who were disposed to receive the truth, to search for it, and not with prejudiced minds to reject because it was new to them, differing from what they had been accustomed to. Here were thoughtful men neither receiving nor rejecting without consideration, men too who went to the fountain of truth, the Scriptures, believing those to be the Word of God they wisely looked there for the test of this new preaching, and this they did daily; noble men these, and worthy to have their names embodied in the vocabulary of the Church to all time, as the common name of all Scripture lovers and readers; no wonder that with such a company the converts were numerous, so numerous that when Paul was compelled to leave through the opposition of the Jews from Thessalonica, Silas and Timothy remained for a season to help to gather in the abundant harvest.

**Incidental Truths and Teachings.**—If God's servants go from opposition to opposition and from suffering to suffering, they also go from victory to victory.

Jesus, His cross and resurrection Paul's great theme.

The children of darkness are afraid of the light.

The sinful peace of the world wants disturbing.

Jesus is a King and makes kings of His people, but spiritual and heavenly.

The Bible and the Bible alone, the religion of thoughtful men.

**Main Lessons.**—Jesus Christ and Him crucified the great theme of gospel preaching.—Acts 26: 22-23; 1 Cor. 1: 23; 2: 2; 15: 5; Gal. 3: 1; 6: 14.

The Scriptures should be searched by all seekers after truth.—Isa. 8:20; 34:16; John 5:39; 20:31; 1 Cor. 2: 13.

## OUR YOUNG COLKS.

### THE BIRD IN THE SHUTTER.

The rain upon the old church roof  
Came beating from the west,  
And, just outside, the leafless elms  
Tossed in their wild unrest.

Within, the house was dim and cold,  
And sad the pastor's theme;  
Not one sweet ray of Christian hope  
Let fall a cheering gleam.

He spoke of trouble and of death,  
Of doubt, and woes, and fears,  
While overhead the autumn rain  
Fell like a flood of tears.

Our heads were bowed in sullen grief,  
Our hearts were chilled with pain.  
The light of love seemed quenched forever,  
By bitterness of rain.

Then suddenly a cheerful sound—  
A bird note sweet and clear—  
Rang through the hushed and gloomy house,  
And startled every ear.

There in the shutter, cold and wet,  
And ruffled by the storm,  
A lonely little bird had crept,  
And nestled to get warm.

The storm beat close above its head,  
And shook its slender perch,  
But there it clung, and chirped, and sung,  
Against the old grey church.

The pastor's voice grew soft and sweet,  
His kind eyes filled with tears,  
And, looking up, he spoke of Christ,  
And the eternal years.

He spoke of heaven, our happy home,  
And loved ones gone before;  
Of all the joys that wait the blest,  
On yonder shining shore.

And still the little bird sang on,  
A soft, unconscious strain;  
It only knew that it was warm,  
And sheltered from the rain.

### HAVING SOME FUN.

"Now, boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sledding, snow-balling and fun generally.

"What is it?" asked several at once.

"You shall see," replied Charlie. "Who's got a saw?"

"I have, so have I," replied three of the boys.

"Get them: and you and Fred and Nathan each get an axe, and I will get a shovel. Let us be back in fifteen minutes."

The boys separated to go on their several errands, each wondering of what use saws, axes and shovels could be in the play.

But Charlie was a favourite with all and they fully believed in his promises, and were soon back again for the fun.

"Now," said he, "Widow Bradley has gone to sit up with a sick child. A Man hauled her some wood to-day, and I heard her tell him that unless she could get some one to saw it to-night she would have nothing to make a fire with in the morning. Now, boys, it will be just as easy for us to saw, split and pile up her wood as to make a snow-man on her door-step, and the surprise of the first will be better than that of the last. What say you, boys?"

One or two of the boys objected, and could not see the fun, but the majority went in for it with the inward satisfaction and joy that always results from well-doing.

It did not take long for seven smart, and

healthy boys to split and pile up that load of wood, and shovel a good path from the door-step to woodpile. They felt great pleasure and satisfaction over their fun, and then all went to a neighbouring carpenter's shop, where shavings could be had for carrying away, and each brought an armful; then they went home with light and joyful hearts.

The next morning, when the poor weary widow returned from watching at the sick-bed, and saw what had been done, she was astonished, and tears of gratitude ran down her cheeks. She wondered who had done the kindly deed; and, when afterward told, her fervent invocation, "God bless the boys!" would have richly repaid them could they have heard it.

### DID I GUIDE YOU STRAIGHT?

When General Wolseley was about to undertake his march over the plains of the Nile for his last engagement with Arabi he secured the services of an educated young Scotchman, who was familiar with the course, to guide the movements of his army. Before they took up their march the General said to him:

"Now, I want you to guide me straight; guide me by the star."

During the battle that followed, the young man was mortally wounded. Hearing of this, General Wolseley visited him in his tent. As he entered, the dying soldier raised his eyes and said:

"Didn't I guide you straight, General? Didn't I guide you straight?"

And the General could only acknowledge that he did.

Is this not a most appropriate question for parents, pastors, and teachers to ask as we look upon the souls committed to our trust? By our example have we led our followers only in the paths of safety? In our instructions have we declared the truth, warmly, earnestly, plainly, affectionately? Have our warnings been faithful and tender and loving?

In our exhortations have we plead with them "as dying men with dying men?" In our supplications for them at the throne of grace, have we wrestled for them as did He whose heart's desire and prayer for Israel was that they might be saved? Can it be said of us—

"He watched and wept, He prayed and felt for all,  
As a bird each fond endearment tries  
To tempt its new-fledged offspring to the skies.  
He tried each art, reproved each dull delay,  
Allured to brighter worlds and led the way?"

Can we say, as we will want to say when we look up from our dying beds, "Didn't I guide you straight?"

### A MOTHER SEAL'S LOVE.

During the visit of an excursion party to Anacapa Island, a young seal pup only a few months old was brought away from the island. The little animal was secured by a rope around one of its fins, and tied within a small yawl belonging to the sloop. Shortly before sailing, a large seal was noticed swimming around the sloop, anchored off the cove where the capture was made, uttering loud barks and at times howling piteously. No particular attention was paid to the animal at the time or

to the little captive, which at times barked in response to the old dam's plaint.

The boat sailed away, making for Ventura shore. When off San Buenaventura, a calm in the wind decreased the speed of the boat, when a large seal was noticed near by. On reaching the wharf at Santa Barbara at two o'clock the next morning, a seal was again discovered swimming about the boat. It was not supposed that this was the mother of the captive, or out of pity for its misery the pup would have been thrown overboard. To better secure the pup until daylight, the rope was taken from its fin; and it was tied up in a jute-sack, and let loose upon the deck. Soon after coming to anchor, the seal responded to its mother's invitation by casting itself overboard, all tied up as it was within a sack. It is asserted by the man on deck that the mother seized the sack, and with her sharp teeth tore open the prison of her offspring. This, however, is a mere conjecture. If it did, the little pup was saved; otherwise, it would drown, tied up in the sack. The incident was the more interesting from the fact that the old seal had to follow the sloop at least eighty miles over the ocean in a hopeful endeavour to rescue its young.

### THE BRIDLE ON THE TONGUE.

"How have you prospered to-day, my son?" said Mrs. Stone.

"First-rate, mother; and I think it is because I remembered the verse you gave to Sadie and me this morning. You see, we were playing at blindman's buff, and the boys would peep so as to see us. I was so provoked that I wanted to speak right out sharp, but every time I began I could see that verse real plain, 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city,' and I did not say a word. It was hard work, though, to keep from speaking."

"I do not doubt it, Willie; but I am very glad that my little boy was so brave. I think it often requires more true courage to hold the bridle of the tongue than that of a horse."

"That verse helped me too," said Sadie. "I was hurrying along so as to call on Julia Howard before school, but just as I turned the corner, old Mrs. Lane opened her window and asked me if I would go to Mr. Pinkham's store and get a bundle. I was so disappointed that I wanted to say 'No,' but the verse came into my mind so quick, I said, 'Yes'm,' and ran along."

"You did quite right, my children," said Mrs. Stone, "and have each gained a victory that is better than taking a city."

### A STORY OF A LONDON CHILD.

This little girl had lived in London all her life, and had actually never seen a tree. She was taken into the country with many others not long ago, by a benevolent society, and, when she saw the trees waving with the wind, she clung in frantic terror to her teacher, thinking that they were some species of horrible living monsters about to attack her. Much persuasion was required to induce her to go near them.

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MEETINGS OF PRESBYTERY.

QUEBEC.-In Sherbrooke, on the third Tuesday of March, at ten a.m.

LAWRENCE AND RENFREW.-In Arnprior, on the last Tuesday of February.

KINGSTON.-In St. Andrew's Hall, Kingston, on Monday, 17th March, 1884, at three p.m.

SAULTYER.-In Knox Church, Harrison on the third Tuesday of March, at 2 p.m.

BRUCE.-In Free St. John's Church, Walkerton on the second Tuesday of March, at 2 p.m.

MAITLAND.-In St. Andrew's Church, Lucknow, on the third Tuesday of March, at half-past one, p.m.

LONDON.-On 11th March, at eleven a.m.

OWEN SOUND.-In Division Street Church, Owen Sound, March 18th, at half-past one p.m.

LINDSAY.-At Uxbridge, on the last Tuesday of February, at ten a.m.

STRAITFORD.-In Knox Church, Stratford, on Tuesday, March 11th, at ten o'clock a.m.

WHITBY.-In St. Andrew's Church, Tuesday, 25th March, at eleven a.m.

SARNIA.-Special meeting in St. Andrew's Church, Sarnia, on the first Tuesday of February, at three o'clock p.m.

GUELPH.-In Knox Church, Guelph, the 18th March, at ten o'clock forenoon.

MONTREAL.-In the David Morrice Hall, on the first Tuesday of April, at ten o'clock a.m.

PATERBOROUGH.-In Cobourg, on the 18th March, at ten a.m.

CHATHAM.-At Chatham, on the second Tuesday of March next, in St. Andrew's Church, at eleven a.m.

HERON.-In Clinton, on the second Tuesday of March, at ten a.m.

TORONTO.-Regular meeting on Tuesday, 4th March, at eleven o'clock a.m.

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