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5 JORDAN STREET, TORONTO.

Notes of the Week.

SPAIN has been stricken by recurring earthquakes, and Switzerland and Italy in the neighbourhood of the Alps have suffered from avalanches. Whole villages in Piedmont have been crushed beneath masses of descending snow and ice. Several hundred lives have been lost, many wounded, and a number of those who escaped with their lives lost all they possessed and are in most destitute circumstances.

IT has been decided at Cambridge no longer to confer the degree of D D upon bishops as such. In future bishops will only receive the doctor's degree at Cambridge on giving evidence of having published theological works of value, or of being otherwise exceptionally proficient as theological scholars; and this degree will rather represent theological learning than ecclesiastical rank. An exception has been made in favour of bishops in England. The bishop in Central Africa was the last under the old system.

IT is noticeable that the crime of forgery is on the increase. At the Assizes in Toronto last week there were several cases tried in which forgery and embezzlement were the crimes charged. In several of the cases testimony to excellence of previous good character was offered. It is sad to see those who have had early advantages, and enjoyed the confidence of their friends and employers, abuse the trust reposed in them. Is there not too much reason to deplore the light and flippant way in which dishonesty is regarded by many who profess better things. Has there not been a great deal too much expressed and implied laudation of a dishonest trick, provided it savoured of that universally admired virtue termed "smartness."

AT the re-opening of the Normal School last week, the Minister of Education, the Hon. G. W. Ross, presided. Mr. Kirkland, the lately appointed principal, delivered his inaugural address. It was both thoughtful and practical. Many excellent hints were given to the students, not the least valuable being the importance of mental science, as a means of intellectual discipline, and the importance of religious knowledge as a means of spiritual and moral culture. "It is at least doubtful," said Mr. Kirkland, "whether the mere acquisition of secular knowledge has any tendency to mitigate the vicious elements of human nature, further than to change the direction and type of crime." These are wholesome words and their correctness is amply borne out by observation and experience.

IN the *Monthly Notes* of the Y. M. C. A., of New South Wales, the editor says it is a great mistake to imagine, as many people in Britain do, that if a young man is dissipated he will be reformed by being sent to Australia. "A more fatal error was never cherished. The temptations of these southern cities are bad enough in themselves, but away from the restraint of home and friends a young man yields to them sooner than under ordinary circumstances, and few indeed are the cases of reformation brought about in this way." The same holds true in Canada and everywhere else. If a young man desires to rise from his dead self to better things he must determine to have done with dissipation wherever he may be. It is not so much change of scene that is required as change of heart.

GUELPH is the first city in Ontario to adopt the Scott Act. Its friends and opponents have been active for weeks in preparing for the issue. It is a much easier matter to carry the Act in a rural constituency than in a city or town. The supporters of the liquor trade can more easily combine their forces and secure a greater measure of support than is possible in a county. A number of the Guelph ministers took an active part in support of the Scott Act, preaching on the subject of temperance, and speaking at meetings in favour of the Scott Act. They have their reward in seeing the triumph of the principles for which they so earnestly contended. The people of the Royal City evidently took a keen interest in the question, the vote on the Scott Act being the largest ever polled there. The majority in its favour was 169.

THE following series of Sabbath afternoon lectures, for the second term, on Questions of the Day, in connection with the Presbyterian College, Montreal, will be delivered in the David Morrice Hall. Roman Ruins as Witnesses to the New Testament, Sir J. W. Dawson, C.M.G., LL.D., etc., Principal of McGill College; Natural Religion Insufficient, Rev. N. MacNish, B.D., LL.D., Christian and Current Socialism, Rev. J. Awde, B. A.; Science and the first Article of the Apostles Creed, Prof. Alex. Johnson, LL.D., McGill College; The Demonology of Scripture, Rev. J. McCaul, B.A.; Critical Theories of the Life of Christ, Rev. E. F. Torrance, M.A.; The Trilogy of a Famous Philosopher, Rev. A. B. Mackay; Anti-Semitism its Causes and Cure, Hon. Judge Torrance, M.A., B.C.L.; The Resurrection of Christ, Rev. R. F. Burns, D.D.

THE *Christian Leader* says that the committee on Dr. A. S. Muir's case made a preliminary report to Edinburgh Presbytery last week. After detailing the questions put to Dr. Muir and his answers, they said: "Apart from all questions of doctrinal error, it appeared to them that there was so much of what was unbecoming and foolish in the sayings and doings of Dr. Muir while dealing with sacred things in the pulpit and elsewhere as to amount to a very grave offence." A long address was delivered by Dr. Muir, which he had previously advertised as "Pleadings With My Mother the Church." His answers were characterized by Macaulay as those of a Romanist. Dr. Muir specially pleaded for the use of "the crucifix," and said he "felt his conscience burdened in having the responsibility of the Presbytery on his shoulders." The committee are to report fully to next meeting when the case is to be disposed of. On Christmas Day Dr. Muir preached twice to small audiences in St. Andrew's Episcopal Church, Glasgow, and so, he says, commemorated "the glorious birth of the Son of Mary."

PHILANTHROPY is more than a pleasant pastime for good-hearted people. It can stand the test of these matter-of-fact times. It pays. In discussing the twenty-fifth annual report of the New York Children's Aid Society, the *Sun* shows that the operations of this and kindred societies have done much to diminish the criminal population. This report of the Children's Aid Society is therefore justified in attributing the remarkable decrease in crime during the last quarter of a century largely, if not chiefly, to charitable and reformatory efforts among the boys and girls of the city. These children have been taken out of the streets and either sent to homes in the country or watched over in the many institutions for their benefit which have been established here by private charity during that time. The work of that sort done by this particular society is only a small part of the whole, and yet it has been very great. In its lodging houses over 250,000 boys and girls have been sheltered and partly fed and instructed, and in its industrial schools more than 200,000 girls have been taught, during the last thirty years. Since 1853 the society has also sent to homes outside of the city 74,179 boys and girls.

AFTER a trying desert march, the British force under General Stewart encountered a large number of

the Mahdi's followers near Abuklea. The disparity of numbers was great. The force under the banner of the False Prophet is said to have numbered from eight to ten thousand, while General Stewart's command did not exceed fifteen hundred men. The result, however, showed that the contest was not such an unequal one after all. It was the obsolete contending with the modern style of warfare, force against science, the primitive spear and target against the last invented weapons. It was the conflict of nomads against thoroughly disciplined and well officered soldiers. It was the fitful enthusiasm of a superstitious people against the invincible perseverance and courage of the Anglo-Saxon. A large number of the Mahdi's followers were among the killed and wounded. Considering the numerical odds against them, the British loss as reported is remarkably small, though officers of distinction were among the killed. The dashing soldier, Col. Burnaby, who undertook the venturesome ride to Khiva, and who described it so graphically, is numbered among the slain.

A SHORT time since Canon Liddon made a reference to a pointed rebuke to profanity by Sir Robert Peel. The London correspondent of the *Liverpool Mercury*, referring to the incident, says it occurred at the table, of a son of a peer, now himself a member of the House of Lords. There was a young man present whose ribaldry reached a height which nowadays would not for an instant be tolerated under any respectable roof. Sir Robert rose and left the room. He did not ring the bell and call his carriage, for it was too early in the evening for his carriage to be there; he left the room. His host, rising and following him into the hall, asked him if he were ill. "No," replied Sir Robert, "but I cannot sit any longer and hear that young man's conversation." "Come back and I will stop him," said the host. "No," rejoined Sir Robert, decidedly, "I cannot sit in an atmosphere polluted by that young man's presence." And he departed in an ordinary cab. Though that young man was a rising politician on the same side of politics with himself, though he had many parts and attained great weight, Peel never associated him in any of his governments. His neglect made a bitter enemy of him, and he was pursued by him to the end of his days. That young man was Mr. Benjamin Disraeli.

IN an able lecture on "Assyrian Monuments and their Relation to the Bible," delivered at the last regular monthly meeting of the Montreal Presbyterian Sabbath School Association, at which Mr. James Croil presided, the Rev. George H. Wells said: Among things which had been found in the palace of Sennacherib were the remains of a tile library, which it was supposed contained at that time—some 500 or 600 years before the Christian era—about 10,000 volumes, and among these were works of history and scientific research. On several of these tiles was recorded the history of the flood very similar to that given in the Book of Genesis. These remains testified to the authenticity of the Bible in many ways, and the lecturer illustrated this by quoting passages of Scripture. An instance of the convincing character of the proof thus given was to be found in the passage of the Old Testament which referred to King Hezekiah sending to King Sennacherib thirty talents of gold and 300 talents of silver. Now, among the ruins of the palace of Sennacherib had been found inscriptions which gave a detailed history of the life of that monarch, and among others was a reference to the fact of Hezekiah giving these very thirty talents of gold and 300 talents of silver to Sennacherib, the difference in the silver being probably explained by the 500 talents being corn and the remaining 300 talents of silver plate, on which the corn was carried. The history of the taking of Samaria and the carrying away of the Israelites into captivity was also written upon these stones, written, too, by men who probably never had any interest in the Hebrews. All this, he remarked in conclusion, led us to believe that in the Bible there was the greatest possible accuracy after all.

Our Contributors.

FIELDS OF LABOUR.

BY KNOXIAN.

Some difficulties are common to all fields of labour. Sin is sin, whether you have to fight against it in the metropolitan city, in the prosperous town, in the worn-out, decaying village, in the quiet country district, among the rocks of Manitoba, or on the broad prairies of the North-West. It may take on different forms in different places but it is always sin. The great adversary is essentially the same in British Columbia as in Quebec, in Toronto as in Tamsui. The power by which we are enabled to work for Christ is always and everywhere the same. The same power that helps our missionaries in India to labour, that helps our labourers in China to wait, nerves the arm of the pioneer who works amidst the blizzards of the North-west and cheers the heart of the city missionary in Toronto or Montreal. The aid is always and everywhere equally potent, and comes from the same divine source. The conditions of success are essentially the same in all fields. There can be no permanent success in any field without earnest, persistent, consecrated work. An idler or trifler may make a splurge for a short time and while he is "starring" may seem to eclipse his plodding neighbours, but the result always shows that nothing but faithful earnest toil can tell in the end. Sin is common to all fields, grace helps in all and there is no permanent success to any without honest persevering work. And yet it goes without saying that some fields are much more difficult than others.

Spurgeon's brother—not a very complimentary title for a really able man—made this remark to the students of Knox College in an after-dinner address some years ago: "Gentlemen, you will soon enter upon the real work of the ministry, and I have no doubt each one of you will have the most difficult field of labour in the Church." There was something more than humour in that observation. There are blue days when every minister is liable to think his own field of labour the most difficult. Of the seven hundred ministers in the Presbyterian Church in Canada it is pretty hard to say who has the most difficult field. Perhaps the minister has the most difficult field who has no field at all. His field is the world, in a sense that neither Arnot nor Bruce nor any other commentator ever found in that part of the parable. The probationer's field is wide enough, but like the fields in the North-West it is somewhat cold, and blizzards are more plentiful than bonanzas. Any minister that drives ten or fifteen or probably twenty miles on Sabbath over all kinds of roads in all kinds of weather and preaches three times has a difficult field. To compare his evening service with that of a man who may have spent most of the Sabbath afternoon in resting himself is a piece of thoughtless injustice. Put a stylish city or town minister over that route every Sabbath for a year and by the end of the year his style would be gone—perhaps he would be pretty well gone himself. A dead village with half a dozen churches is always a difficult field unless one's congregation is mainly composed of solid people from the country. A rural district in which the people are taking Horace Greeley's advice and going west is a trying field. Long ago congregations in the eastern part of Ontario suffered by the loss of people who moved to the western part, and now congregations in the West suffer by removals to the still farther West. British Columbia is the only place safe from that kind of trouble. A locality that has been burnt over a dozen times by bogus revivals is one of the most difficult and hopeless of fields. Condensation is a good thing in sermons, but when people have learned to condense twelve months' praying into one month they do not make a good congregation. The most discouraging creature in human form is a man who has "got religion" half a dozen times and lost it every time. He knows his religion was a sham and he concludes that all religion is of the same kind. A community mainly composed of people of that character is not so hopeful a field of labour as Tamsui even with the French cannon thundering at its gates. Any field of labour in which a minister has little or no help is a hard one. It is utterly impossible to attain success without good men to aid in spiritual work, and good business men to attend to secular matters in a business way.

Speaking from a merely human standpoint the

easiest fields are those in which the population is constantly increasing. There is something stimulating to both minister and congregation in the influx of new people. Next to the grace of God, nothing heals old congregational sores so fast as new blood. A growing population makes an easy field; a declining population is always a hard one. Hence the man who barely holds a congregation together in a community that is constantly falling off in its numbers and correspondingly declining in spirit may be doing much better work than one who adds hundreds to his communion roll where the population is going up by thousands and the people are crowding in upon him. One lesson that Christian people need very much to learn—ministers perhaps more than others—is to judge every worker by his opportunities. The tendency to worship success of a statistical kind is just as strong in the Church as in the world. Few men have enough grace and common sense to believe that a ragged missionary plodding across the prairies in Manitoba may be doing quite as good work as a fashionable preacher in Montreal or New York.

IMPRESSIONS FROM A STUDY OF WICLIF'S CAREER.

BY THE REV. PROFESSOR M'LAREN, D.D.

There are few men who have done such a work as John Wiclif, "Morning Star of the Reformation," of whose early career so little is certainly known. The date of his birth and the college in which he studied are still matters in dispute, and his family is almost a blank. All we can say is that he was born probably about the year 1320, and that he studied most likely at Balliol College, Oxford, of which he afterwards became Master. The fact that he seems to have sprung from a family which at no period of its history appears to have shown any leaning towards the views embraced by its most distinguished scion, may, in part account for the obscurity which rests upon his early life. His student career can only be guessed at from the fact that in due time he was recognized as the foremost man in his university for varied learning and mental power; and stood unsurpassed among the eminent men of the century which he adorned. And even at a later period when the position to which he had risen made him an object of keen interest to others, it is not easy to trace the steps which led him gradually to adopt his distinctive views, or even in some instances to determine definitely the precise shade of opinion which he embraced. It is certainly not creditable to the scholarship, or to the Protestantism of England that five centuries have passed since his death, and we are still without a complete edition of his works, large portions of which are still buried in manuscript form in the libraries of Europe. Until such an edition of his works is accessible, it will always be necessary to speak of certain points with a measure of reserve. But the labours of recent English writers, the publication of a portion of Wiclif's Latin works, and the painstaking researches of Lechler, have cast much light upon the life and sentiments of the Evangelical Doctor, and have made it possible to speak on many topics with greater confidence.

A cursory study of what is now known of Wiclif has made certain impressions upon me which may be suitably recalled on this occasion.

1. No one can familiarize himself with Wiclif without being impressed with the fact that he was a man of great power. As we examine his life and his works the conviction grows upon us that it is no ordinary personality with which we have been brought into contact. He stands out before us as a man of rare gifts, high character, and strong resolve. The imperial intellect, indomitable energy and lofty aims which characterize John Wiclif would have made him a man of power in any age. He had not the strong social and emotional nature which, a century and a-half later, gave to Martin Luther such a sway over the masses of his countrymen. But in clear, penetrating intellect, and ability to grasp successfully divine truth, we need not hesitate to rank him in every way the peer of the German Reformer. Dr. Hanna remarks, "That the whole circle of questions concerning the canon of Scripture, the authority of Scripture, and the right of private interpretation of Scripture, with which the later controversies of the Reformation have made us so familiar, received their first treatment in this country at Wiclif's hands. In conducting this fundamental controversy, Wiclif had to lay all the

foundations with his own unaided hand. And it is no small praise to render to his work to say, it was even as he laid them, line for line, and stone for stone, that they were relaid by the master builders of the Reformation." (Wiclif and the Huguenots, p. 116.) The Oxford doctor and the Wittemberg monk had each the gifts which fitted him for his predestined work. To Wiclif it was given to sow the seed and to Luther to reap the harvest. There are diversities of gifts but the same Lord. The high personal character of Wiclif was no small element in the power which he exerted. When we remember the manner in which Romish writers have sought to vilify nearly all the Reformers, it is something to discover that they have scarcely made a serious attempt to malign the character of Wiclif. Indeed, some of the most striking testimonies to his unblemished reputation and commanding powers, have come from his bitter enemies. (Ibid. Burrows, p. 31, 34.) It is evident, however, that his power was not due merely to intellectual ability and pure morality, his heart was manifestly touched by the power of divine grace. There are no records by which we can trace the stages of his spiritual life, but if a tree can be known by its fruit, we cannot fail to recognize John Wiclif as, in the highest sense, and in growing measure, a man of God. He was early led to study the Scriptures, and as he fed upon the truth, he gathered spiritual strength for his work. Such a life as he led could have been sustained only by a deep conviction of the truth, a firm trust in God, and an earnest love to Christ, and a burning desire for the salvation of men.

We find combined in him what is seen only in few great men, the keen intellect of the most acute schoolman, the practical sagacity of the modern Anglo-Saxon, and an unsurpassed power for work. It was a combination that would have made his influence felt in any age or country.

2. It is evident that Wiclif was also specially prepared for his work. He had not only natural endowments of a high order, but the training which he underwent did much to fit him for the niche which he was designed to fill. While we cannot profess an unqualified admiration for the scholastic philosophy, it was, in the hands of a man like Wiclif, very far from the empty thing it is sometimes represented. One thing is certain, no one in that age could expect to be a leader in the learned world who was not thoroughly master of it. In this department Wiclif was pre-eminent. As a scholastic and dialectician he was unsurpassed in the century. His thinking ran naturally in the same grooves as the best trained intellects of his age. His careful study of the foundations of all governments civil and ecclesiastical, and his intimate acquaintance with canon law gave him a special aptitude for dealing with the class of questions which then agitated the nation, and which first called him forth as an antagonist to the claims of the Papacy. Wiclif evidently drank in the patriotic spirit of the nation, and his hearty sympathy with the people in their aspirations, was itself an important preparation for his work. The brilliant military triumphs of Edward III. and the Black Prince, made Englishmen conscious of their strength, and kindled their patriotic feelings into a flame. It was under these influences that Wiclif grew up to manhood, and in after life he never allowed the patriot to be sunk in the mere ecclesiastic. And no one can fail to see in his early and intimate acquaintance with the Holy Scriptures and the solemn religious impressions made upon his heart by the ravages of the terrible pestilence which in his day desolated the world, vitally important elements in his training for his great work.

3. Another impression equally distinct which is made by a study of the Reformer's career is that the world was prepared for his work. Great men usually express as well as modify the sentiments of the age in which they live. A leader of men must consciously or unconsciously be largely a follower. He must drink in the spirit of the age he is to guide. If he is too far in advance of his generation, he lacks the points of contact with his fellows necessary to make his words understood and felt. It is evident that the nation and the age were prepared when Wiclif appeared on the stage.

The Crusades had shortly before run their course, but not without doing much to quicken the mental activity of Europe. In their original design they proved a failure. The holy places remained in the hands of the infidel. But the purpose of God in them proved no failure. They were a grand agency in

awakening the western nations from their mental lethargy, and preparing them to welcome new ideas.

At the commencement of the fourteenth century religion was at a very low ebb. The Papal Court was sunk in sensuality, and disgraced with the rankst simony, and corruption spread from the centre to the circumference of the Church. The harvest of sin seemed ripe for the sickle of God's judgments. It was at this juncture that the terrible pestilence, known as the Black Death in Germany, broke upon the world. From China it passed, preceded everywhere by terrible convulsions of nature, through Asia and Africa and reached Europe in 1348, and a year later it fell upon England. The accounts which have reached us of its ravages are quite appalling. It is computed that 25,000,000 victims marked its course in Europe, and that throughout the world one third of the human race perished. In some cases the living were scarcely sufficient to bury the dead. This terrible visitation was a powerful means of awakening Europe. It has been well remarked of it. "It was the fiery ploughing of Europe for future harvests. It smote the nations dumb with amazement, deepened the spiritual life of serious and earnest thinkers, and roused them to a new activity and diligence in saving souls. Of its influence upon the religious mind of England especially, we have the clearest tokens. The corruptions of the Papal Church became more and more offensive and intolerable. The voice of God was heard, in His terrible judgments, summoning the people to repentance and reformation." It is evident from Wiclif's writings that the lesson was not lost on him. His spiritual life was deepened, and he was stirred up to new activity in Christian work.

During this century the Papacy was greatly weakened in Europe, and especially in England by what has been styled the *Babylonish Captivity*. In 1505, about fifteen years before Wiclif was born, the Pope-dome was removed from Rome to Avignon, and for some seventy years, or until 1376, the Popes continued to reside in France, and were very largely the creatures of the French king. It was not in the nature of things possible for the conquerors of Cressy and Poitiers to retain a very profound reverence for a pontiff whom they knew to be dependent on a hostile power which they had so signally humbled.

And scarcely had this arrangement, so disastrous to the Papacy, come to an end, by the return of the Pope in 1376 to Rome, than it was followed by a scandal far more staggering to the faith and devotion of Latin Christendom. In 1378, the Great Schism began, and for thirty-seven years astonished Christendom witnessed the spectacle of two lines of popes reigning, one at Rome and the other at Avignon, engaged in the Christian work of anathematizing each other. And when the Council of Pisa endeavoured to depose two of these worthies, and put another in their place, it only succeeded in giving three equally infallible popes to the Church of Rome. Wiclif lived six years after the Great Schism began, and it is evident that his reforming views which had been maturing slowly before, made rapid progress from that time. He saw Pope and anti-pope denouncing each other as pretenders; and calling down on each other's head the vengeance of Heaven. Under such effective teaching his views developed. He soon discovered that the Pope is Antichrist. He seems to have concluded that the rival popes had formed, upon the whole, a very correct estimate of each other; they were both pretenders, "apostles and limbs of the devil, and not members of the body of Christ." In 1378, he advanced so far as to write, "Now is the head of Antichrist cloven in twain, and one priest contendeth against the other." English works, vol. iii., p. 242. And the spectacle which made such an impression on Wiclif was not lost upon Europe. It could not but shake the faith of earnest and thoughtful men. Nor could we fail to recognize God's hand in preparing the Papacy when it might otherwise have struck down the Reformer, and also in raising up defenders for him in England, first in the Duke of Lancaster and afterwards in the Queen. The hand of God prepared the way for him.

4. Another impression which a study of Wiclif's career makes, is that he was a thorough going Reformer. We do not claim that even during the closing years of his life he had abjured all the errors of Romanism; but the errors retained were so modified by the truths with which they were associated that their pernicious influence was largely neutralized.

1. At the foundation of his doctrinal system lay his *view of the Holy Scriptures*. Here he stood on distinctly Protestant ground. The Scriptures were to him the only rule of faith and practice. The Apocryphal books he esteemed and quoted as useful human productions, but he did not regard them as given by inspiration of God. What they taught must be tested by the standard of the canonical books. The right of all men to interpret the Scriptures for themselves was firmly held, and yet the need of the Holy Spirit's illumination to guide the interpreter of Scripture was distinctly recognized. The teachings of the Fathers and the traditions of the Church had to be tried by the infallible authority of God's Word. The position which he assigned the Scriptures in his doctrinal system, influenced his conduct very powerfully. It was because he held this view of the authority of Scripture, and of the right of men to search them, that he translated the Scriptures into the English language. It was the same idea, doubtless, which led him to employ a class of itinerant preachers, whose chief function it was to unfold to the people the precious truths taught in the Scriptures. Where it is believed that grace flows to men chiefly or wholly through the sacraments, the Scriptures will be undervalued, and preaching will fall into decay. But where salvation is viewed as coming to us through the Holy Scriptures and the preaching of the Gospel, which set forth the object of faith, necessarily stand in the first place among the outward means of salvation. Here Wiclif parted company with sacramentarianism and sacerdotalism, and planted himself theoretically and practically, on the very ground where afterwards stood the Reformers.

2. In reference to the *plan of salvation*, Wiclif was purely Augustinian in his views. He maintained with great decision the doctrine of a predestination, of a chosen number of the human race to salvation. He did not hesitate to trace back all saving good in man to God's eternal purpose of love. But at the same time asserted for the human will a subordinate, but real freedom, which he regarded as essential to moral responsibility. He here departs from the teaching of Bradwardine for whom he cherished a profound respect. He could not admit with him that in the act of sin there obtains a necessity which excludes freedom of choice. On this whole question, while we may be allowed to doubt whether Wiclif was very successful in his attempt to reconcile God's all comprehending purpose and human freedom, or even to question whether it is necessary to make such an attempt, it cannot be denied that, making allowance for varying phraseology, his views were substantially those afterwards unfolded by the divines of the Reformed Churches.

3. Wiclif's *doctrine of the Church* was intimately connected with his view of election or predestination. With him the Church in its true idea is not a visible society made up of all sorts of men who profess the true faith, enjoy the communion of the sacraments and are subjected to legitimate pastors, but "the communion of the predestinated," or the society of believers, two modes of defining the Church which in the end will be found to coincide. This Church he regarded as falling at present into three divisions, viz., the Church triumphant in Heaven, the Church militant upon earth, and the Church of the *sleepers* in Purgatory. For Purgatory was not discarded from his theology, although the traffic to which it gave rise was discountenanced. He distinguished practically as all Protestants do between the Church *visible* and the Church *invisible*. In the former, the ungodly and hypocrites may find a place; but in the latter are found only the true people of God, "the body of Christ." In one of his sermons, he declares that "there are two flocks in the militant Church, the flock of Christ and the manifold flocks of Antichrist." Lechler, p. 327. It is almost impossible to over-estimate the importance and far-reaching consequences of this conception of the Church.

4. In reference to the *Constitution and government of the Church*, Wiclif's views were not less radical. He imposed upon the laity the duty of reprimanding an unfaithful and immoral clergy, and withholding from them the temporalities of the Church. The authority of the Pope which at one period of his career he respected, he learned before the close of his career to reject utterly. Having discovered that the Pope is Antichrist, it is no marvel that he came to regard him as a functionary who was quite unnecessary in the Church of God. Nor did he very

highly esteem a hierarchy. He held that the Apostolic Church recognized exclusively the distinction between Presbyters and deacons, and with Jerome, he maintained that the Presbyter and the Bishop were in the primitive Church identical.

5. No portion of Wiclif's writings brought him into more bitter antagonism with the Church of Rome or made a deeper impression upon the people than the views which he set forth on the *Lord's Supper*. The doctrine of transubstantiation, developed by Paschasius Radbert, in the ninth century, had been made a dogma of the Romish Church by the fourth Lateran Council in 1215, and came to be regarded as one of the most essential elements of the Romish faith. How early Wiclif's confidence in this dogma was shaken, it is now impossible to determine, but there was evidently a growth in the clearness of his views. In 1381, he published at Oxford twelve theses in which he openly declared war against this mediæval heresy which so contradicts the senses and insults the reason of mankind. Sometimes he assailed it from the philosophic side by showing the absurdity of "accidents without a subject," and sometimes by an appeal to a true exegesis of the Word of God. What Wiclif rejected is easily enough seen, but what he positively held in reference to the Supper is not so evident. Professor Montagu Burrows says that Wiclif's stand-point is neither Lutheranism, Calvinism, nor Zwinglianism." He adds, "It neither denies the presence nor explains the mode." We are afraid that this statement does not imply a very correct idea of the sentiments of the Genevan Reformer, who certainly did not deny Christ's presence in the Supper, nor explain the mode any further than Wiclif. To suppose that Wiclif not only rejected the doctrine of transubstantiation, but thought out for himself from Scripture a view of the efficacy of the Supper which is, at bottom, distinct from any of the three views which were developed at the era of the Reformation, is to ascribe to him a measure of originality for which there would need to be decisive evidence. But while we admit that his language, which may not have come down to us with entire accuracy, is at all times rather confused on this topic, yet, in the main, it appears to us in entire harmony with the views subsequently set forth by Calvin.

These are some of the more important doctrinal positions assumed by Wiclif, but they are by no means the only points upon which he differed from Rome, and manifested the spirit of a thorough-going Reformer. He rejected the distinction between the mortal and venial sins. And if he did not absolutely interdict praying to the saints, he discouraged it. Milman says, "He swept away one by one, almost all the tenets of mediæval Latin Christianity, pardons, indulgences, excommunications, absolutions, pilgrimages; he condemned images, at least of the persons of the Trinity," etc. And while we cannot claim that he ever grasped fully the doctrine of justification by faith alone, he did not reject it. There even appears in his writings approximations to it. His advance certainly in that line with the principles he had embraced, it needed but time, and further teaching of God to bring him out into the full light of the Reformation.

PRESBYTERIANISM.

BY REV. R. WALLACE.

One of the strongest proofs of Presbyterianism being the primitive polity of the Christian Church is the mode of ordination of the officers of that Church. Ordination is a solemn designation of a person to an ecclesiastical office. Every prominent office-bearer in the Christian Church was thus solemnly set apart to his office. Thus the deacons were set apart, Acts vi. 6. And so although Paul's call was extraordinary, yet God honoured His own ordinance by requiring that he should be set apart by the laying on of the hands of the Presbytery of Antioch (Acts xiii. 1-3.) In like manner Timothy was ordained by the laying on of the hands of the Presbytery (1 Tim. iv. 14.; v. 22.) These words are decisive as to the parties with whom the power of ordination ordinarily lay. The great stronghold of the Prelatists is in the right to ordain ascribed to Timothy and Titus. They were both evangelists, and it was under that character the one was left at Ephesus the other at Crete, according to the testimony of the early Church. Dr. Whitby and Eusebius tell us what were the duties of evan-

gologists, namely, travelling and preaching and appointing other ordinary office-bearers for the churches they formed. The chief authority under Christ rested with the Apostles and all offices centered in them. They had a right, therefore, to appoint all the other office bearers of the churches since the entire organization of the Church was committed to them by Christ. The primitive evangelists were simply deputies of the Apostles, Matt. xxviii. 18, 20, etc., and possessed a delegated power from them to appoint officers for the churches. But there is internal evidence to show that Timothy was not bishop of Ephesus (1 Tim. iii. 2; 2 Tim. iv. 9, 11, 13), for Paul call him to hasten to wait for him at Rome as he had for years attended on him. In the case of Titus i. 5, the word rendered ordain signifies to appoint, and in the same word used Acts vi. 5, with respect to the choosing of the deacons to preside at the appointment of elders when chosen by the people, is probably the idea. Bishop Stillington makes it to "appoint by suffrage." The learned Archbishop Ussher says that Presbyters alone ordained bishops, that is they were ordained by the Presbytery as Paul says Timothy was. Archbishop Whatley also admits the same; and Whitby and also the Fathers generally state that it was as evangelists that Timothy and Titus appointed office-bearers for the churches they gathered. If they did ordain these office-bearers, they did so by Apostolic authority; but that authority was not transmitted to single persons, but to the Presbytery, as is evident from the cases cited. If the Apostles were on earth, or evangelists showing credentials to exercise their delegated authority, they would still have a right to ordain. As for the Apostolic succession it is a mere figment of the imagination, and the succession they do claim is utterly worthless. They got it through Rome, and then several of the links are wanting; besides, the first link for it is certain that Peter never was Bishop of Rome. Some of the links were rotten; Alexander VI., Borgia, was an infamous character. There were three popes at one time, and one of the popes was a woman. We have the true succession through Knox and Calvin and Luther, that is a ministry orderly appointed and holding and preaching the great fundamental truths of the Word. Bishop Hoadley, one of their most learned writers, laid little stress on the Apostolic succession; and the leading Evangelical divines of the Church of England reject it as unscriptural. It is spiritual qualifications alone that give succession. This must be judged by the Presbytery and the people. The keys given to Peter were the ministry of the Word and ordinances, and the exercise of discipline in the Church. Those who can open and apply the Scriptures to the heart and conscience have the keys. The Church of Rome has not the keys, for she does not open the Scriptures to the people. A title to be a minister of Christ is from the Saviour. The recognition of that title belongs to the Presbytery and then to the people. When a Church is corrupt and refuses ordination to those who have both the inward and the outward call it is for the people to set apart godly and properly trained pastors for themselves, as was done at the Reformation in several instances. (Dr. C. Hodge.) 7. Again, the Presbyterian system of Church government is at once Scriptural, reasonable and most favourable to the securing of good order and justice to all. We have one court above another, from the Session to the General Assembly. First the Session, the primary court, composed of the pastor and several of the elders chosen by the people of each congregation as their trusted representatives. This court, usually composed of the wisest and ablest men in each church is charged with the general oversight of that congregation, with the administration of divine ordinances, and with maintaining the proper discipline of the Church, according to the rules laid down by the General Assembly in the code. It is much better that members should be received by men of experience and prudence than be left to the whole membership or to one man. The minister of the Church of England is obliged to administer baptism to every man's child, be he drunkard or what he may, and even to declare that child regenerated, though the parents neither know nor care what that means. They must also administer the Lord's Supper to every comer whatever his character, whereas none are permitted to come to that sacred ordinance in the Presbyterian Church—where ministers are faithful to their vows—but those who have made a credible profession of their faith in Christ and love to Him. The Episcopal Church of England is tied

down by a formal routine and the ministers are unable to make any important reform, or set aside the greatest absurdity without the consent of the civil government, and are thus liable to be overrun with the grossest errors, even with scepticism, as in the case of Bishop Colenso, and the author of Essays and Reviews, without power to remove such persons from the fellowship of the Church as Christ has commanded (Matt. xviii. 16, 17; Rom. xvi. 17; 1 Cor. v. 7. 11; 2 Thess. iii. 6. 14.) As a general rule the interests of every church member are safe in the hands of a session; but if any member believes that he has not been justly treated he has the right of appeal from the decision of the Session to the Presbytery and if need be from the Presbytery to the Synod or even to the highest spiritual court, the General Assembly. Now as human nature exists the interests of any church member must be safer, and the ends of justice far more likely to be secured in the hands of a Presbytery, composed as it is of many grave ministers and elders who can have no ends to serve but to secure justice to all, than in the hands of any one person be he even as excellent as the present Bishop of the Episcopal Church of Toronto. And when a case is carried to the higher courts, Synod and General Assembly we can hardly conceive of such a thing as ample justice not being secured. I have had nearly forty years experience of attending our Presbyterian Church Courts, and that long experience has only deepened in my mind a profound respect for and confidence in the admirable working of our noble Scriptural system of Presbyterianism, and my profound conviction that under its broad shield the interests of every individual are safe. Of course we are sometimes pestered with cranks or conceited factious persons wasting the precious time of our higher courts with appeals that should have been settled in the lower courts or never have had an existence; but that is one of the things inevitable to all free and representative governments in Church or State. Better such assurance, however, than that injustice should be done to any one.

Tertullian informs us that the early Christian Church used no prayer-book, the learned Capellus says that liturgies were introduced when the Church became incorporated with the State for simple and unlearned ministers on account of their sloth and ignorance, etc. Free prayer keeps man depending on the Holy Spirit, and it can be better adapted to the varying state of the Church and individuals. In the Church of England burial service the minister must thank God for receiving unto Himself one whom he believes to be in the place of woe. This is very dangerous in its influence. The Church of England has taken for her model the fourth century when Episcopacy was full blown, though even then Prelacy was not by any means so complete in its parts or so absolute in its claims as at present. Presbyterians have taken the Apostolic Church as their model in government, doctrine and discipline and they desire to bring the modern Church of Christ into harmony in these respects with the Church which Christ and His Apostles established in the world. The Presbyterian Church is free and unfettered in all her proceedings, able at any time to cast off all abuses that may have crept into the Church as witness the casting out of Arminianism from the Presbyterian Church of Ireland and the great growth and prosperity of that Church as the result, and a vigorous missionary spirit following the union of its different sections there and in other lands. In Rom. xvi. 16, Paul says, "the Churches of Christ salute you." From this it is evident that no one Church can claim to be the Church of Christ exclusively, nor has any Church the right to arrogate to itself the title of *the Church*, or to speak of its members and adherents as "Churchmen," and of others as "dissenters." The description of a Christian Church in the Scriptural sense is given by the Apostle Paul in 1 Cor. i. 2, "Unto the Church of God which is at Corinth to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." Presbyterianism has been owned of God as a Church in a peculiar manner, and their ministry has been greatly blessed during many ages and in many lands to the conversion of many souls, and to the maintaining of good order and discipline in the Church of Christ, and to a higher degree of training and culture of both young and old than in some other branches of the Christian Church. Our ministers are also as learned and pious as those of any denomination. In deed, as a general rule they have a higher degree of intellectual culture than those of almost any other Church.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE WORK OF AN ENDLESS LIFE.

BY THE REV. WM. COCHRANE, D.D., BRANTFORD.

The words which suggest the title of this brief meditation are these (found in Psalm cxvii.): "I shall not die, but live, and declare the works of the Lord; the Lord hath chastened me sore; but He hath not given me over unto death."

Martin Luther had these words written upon his study wall. Of the entire composition he said: "This is my psalm, my chosen psalm. I love them all; I love all holy Scripture, which is my consolation and my life. But this psalm is nearest my heart, and I have a peculiar right to call it mine. It has saved me from many a pressing danger, from which nor emperor, nor kings, nor sages, nor saints could have saved me. It is my friend; dearer to me than all the honours and powers of the earth." With the exposition of this his most jewel, his defence, and his treasure, Dehitzsch tells us, he occupied himself in the solitude of his Patmos.

The writer of this psalm, whoever he was, was brought very low. He believed himself dying. He goes back to, and lives over again, the prominent scenes of his life. "A good man enlarges the term of his own existence—he lives the preceding years over again in pleasing recollection." He magnifies the omnipotent grace, that had driven back his enemies, and rendered him victorious over all the calamities of life, and then says: "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore; but he hath not given me over unto death." How he was assured we know not. Possibly by some divine intimation, like that of Hezekiah's, he was certified of prolonged existence. Henceforth his life is to be consecrated to the work of praise and publishing what God had done for him.

"I will declare"—recount, he says, "the works of the Lord." He has made new discoveries in grace. He has stood upon the boundaries of both worlds. He has had such ravishing views of things unseen, and specially of the wondrous love of God, that he yearns to tell them to his fellow-men. The works of the Lord, while belonging to the sphere of a general providence, had all a special reference to himself. The smiting of his foes, and the valiant acts of Jehovah were for his deliverance, and hence he adds: "I will praise Thee; for Thou hast heard me, and art become my salvation."

Everything that happens has for its ultimate end not only the general good of humanity, but the individual well-being of God's saints. The sphere of the general and special providence is interlaced. We cannot often see it to be so, amid the complications of existence, but it is so nevertheless. "All things work together for good to them that love God."

"All God's angels come to us disguised sorrow and sickness, poverty and death, one after another, lift their frowning masks, and we behold the seraph's face beneath, all radiant with the glory and the calm of having looked upon the front of God."

Thus there may be seeming conflict, but real harmony. The same traces of design seen in nature characterize all the intricate details of God's government. Every sickness, trial, pain and disappointment, directly advances the highest interests of the child of God, and furnishes him with fresh themes of gratitude and adoration, and thus he sings:

I praise Thee while my days go on;
I love Thee while my days go on,
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank thee while my days go on.

Persons suddenly brought near to death have a singularly vivid and accurate recollection of the past events of life. Infancy and boyhood seem but as yesterday. Dangers and deliverances all come back with an intensity of impression and a fullness of detail that is inexplicable. There is nothing so well adapted as a conscious nearness to eternity to give a true estimate of life's value and purpose. Dr. Chalmers rising from a long illness, contemplated from the confines of eternity his past life as a feverish dream, the fruitless chasing after a shadow. Blinded by the fascination of things seen and temporal, he had neglected the things unseen and eternal. He had left undischarged the highest duties of human life, and he had despised that faith which can alone lend enduring value to its labours and shed the light of a satisfying hope around its close. How empty, says his biographer, had all these bygone years been of God! But when the great change came he lived as one who was in training for eternity, and invited sinners to accept eternal life with a sincerity of conviction and concentration of forces, that to idle spectators looked like insanity.

There are often given in such hours of physical weakness, deeper insights of the mysteries of life and the overwhelming realities that lie beyond, than is possible in ordinary health. It does not always follow that the mind suffers the exhaustion of the material powers. The flame often burns brightest before ex-

piring. The eyes become supernaturally radiant before losing forever upon this world. So the mind frequently possesses a power and directness of vision altogether exceptional. Like men standing upon lofty peaks, with magnifying glass in hand, when far-off objects are resolved and stand apart in all their grandeur and significance; so in hours preceding dissolution, inscrutable mysteries are solved, and perplexing problems more clearly understood than at any former period of the life. As the sun dispels vapours, so does the coming glory of the New Jerusalem banish doubt and establish faith. "There are times," says the late President Garfield, "in the history of men when they stand so near the veil that separates mortals from the immortals, time from eternity, and men from God, that they can almost hear the beatings and feel the pulsations of the heart of the infinite."

Certain circumstances also are more favourable than others for observing the works of the Lord. Seclusion, abstraction and concentration of soul are requisite. The astronomer seizes eagerly the midnight hour, when undisturbed, he may discover some new planet that has so far escaped his gaze. The chemist seeks the stillness of his laboratory for new experiments in the elements of matter. And so in studying, however cursorily, the material manifestations of Jehovah, we need to seclude ourselves from the busy throng. Communion with nature in her grander and wilder moods must be sought in the forest shade, by the rocky shore, in the murmuring of the ocean, in deep ravines and pathless defiles, where above the lightning leaps madly from peak to peak, and the echoes of the thunder-peal die away amid the infinite immensities of far-off worlds. The man who only sees nature in her quieter, gentler aspects has but a partial knowledge of the wisdom and majesty of the Divine Being. "He is glorious in holiness—fearful in praises, ever doing wonders."

Retirement and solitude are still more necessary for observing the sterner and loftier moral altitudes of Jehovah. If nature has two aspects, the lovelier and the severer, so has providence, and the little that we can in this present existence know of the latter is to be learned, not in the common round of duties, but in the secret recesses of the Almighty's pavilion, where for a time the cloud shuts us in from all that is human, and where like Moses we speak face to face with God, apart from our fellow men. "I will turn aside and see this great sight, why the bush is not burned," said Moses in the desert of Midian. But greater wonders than the burning bush are daily seen in God's dealings with His children. Cast into the crucible, the gold is melted and refined, but not destroyed. Exposed to the furnace blast, one like unto the Son of man stands near them, so that no harm overtakes them. Rocked in the cradle of affliction, they enjoy a peace of mind that makes them victorious over physical pain and mortal fear. But the works of God are not confined to the grand and the terrible, either in providence or grace. The marvels of the microscope rival the revelations of the telescope. A single drop of water is evidence of creative power and wisdom as much as the shining host of the stellar world. Every man is a miniature world within himself. In his individual preservation there is displayed as matchless skill and care as in the fixed orbits of the planets and the control of the universe.

Now after such an experience—when a man has been brought to the very threshold of the spiritual world—he cannot come back to active life without new and higher aims. No matter how useful he has been, how zealous his labours, and how decided his piety, he longs to publish with thanksgiving the works of the Lord.

Some who may read these lines have, like the Psalmist, been restored to health from apparent death-beds. They were very near the eternal world. Physicians doubted and friends feared. But their work was not done. The shadow went back upon the sun-dial and they gradually were restored to consciousness and health. To declare the works of the Lord and what He has done for their soul is now their unspeakable delight. But dying saints can use such language more truly than the living. One of the martyrs of Covenanting days went to the scaffold singing:

I shall not die, but live, and shall
The works of God discover;
The Lord hath me chastised sore,
But not to death given over.

Over the grave of a materialist, lately deceased in England, an inscription has recently been placed: "I was not, and was conceived; I lived and did a little work; I am not, and grieve not!" Such an epitaph is appropriate for the lowest of the brute creation. If such a sentiment be true, then man is only "a poor animal with the faculty of thinking a little—quite uselessly—for the thoughts will be frozen like the corpses when the world cools." It is a dreary destiny that such a tomb proclaims. If ever it became a general faith it would lead to universal suicide. But such is not the fact if the Bible and human consciousness speak the truth. The grave imprisons no faculty and destroys no power. The man who lived yesterday is alive to-day, though vanquished from mortal vision. The going out of the poor tabernacle of clay does not affect the man who changes his abode.

And what is the body at best but the temporary dwelling place of the immortal spirit?

The flowers that lately bloomed in the garden are seemingly dead. The choicest flowers were the first to droop, and the most gorgeous beds are now but miniature grave-yards. But from these dead flowers there shall spring up more numerous and more beautiful plants when the spring breezes kiss the earth. Through death they live, and by death comes everlasting life. It doth not yet appear what we shall be. If a silk loom were stopped when only a few ragged threads were formed, and before the beautiful design was reached, it would resemble the life of man upon the earth, compared with its perfected development in heaven. Such is true of saints whose lives have been prolonged to four-score years and ten, and prolific in noble deeds and grand achievements. How much more so of those who have been called up higher before the full powers of a sanctified manhood have been reached! Said Dr. Palmer, of New Orleans, a few years ago, when standing over the remains of his beloved friend, Stuart Robinson, of Louisville: "We cannot but break our hearts over the graves which hide these precious forms from our sight, but think of their blessed communion which they enjoy with the saints in glory. Have you never tried to imagine the first half hour in heaven when the first burst of surprise is over, and we are led up through the hierarchy of the skies, through the ranks of angels and of seraphim, and join the mighty company of the redeemed as they gather in that inner circle around the throne? Myriads of voices swell the eternal anthem, but every note gives the record of the experience here below. Each saint sweeps his fingers across the chords of his own harp, and utters in song what he himself learned on earth of the riches of divine grace, his own struggles with indwelling sin, his own conflicts with outward temptations, his own victory and triumph over evil, his own sense of the sanctifying power of the Holy Ghost. As the separate notes combine in the general harmony of music, so these diversified histories are joined in harmonious accord into the anthems of praise, to Him who hath redeemed them with His own precious blood and made them priests unto God in His temple forever."

It is natural that we should seek to live until the utmost limit of human existence has been reached. There is moreover much that is pleasing and attractive in a mellowed old age, waiting for the call to go up higher. Sometimes the sun seems to hang for a time in the horizon before it sets. The day is done; its fierce rays are over, and it hangs redder than gold in the west, making everything look unspeakably beautiful. And so some saints seem to live up to and beyond the allotted age of humanity, that men may see how beautiful they are! But with the great majority it is otherwise. God takes them long before the age of four score years. Nor is old age desirable. Most men get through with all they can do when the three score years and ten are reached. The saddest of all sights is an old age without the comforts of religion, when amid blasted hopes and unfulfilled prophecies, the heart seems to say in the language of *Macbeth*:

I have lived long enough; my way of life
Is fallen into the sere, the yellow leaf,
And that which should accompany old age,
As honour, love, obedience, troops of friends—
I must not look to have; but in their stead
Curses, not loud, but deep; mouth honour
Which the poor heart would fain deny
But dare not.

Better far to live up to the very moment of death in the full play of all the powers; ready to stay but more willing to go; and then in a moment leap the narrow dividing stream that separates this mortal life from immortality!

And now let me ask those, who like the inspired writer of this psalm, have been brought back from the gates of death, what is the record of your prolonged existence? O men and women destined for immortality and saved by precious blood, make life more real and earnest. Make existence worthy of remembrance by deeds of noble daring. Let your religion be visible, and your lips open, to speak the praises of your Saviour King. Grace cannot be hid under a bushel. A good man cannot conceal his influence. The modest violet is betrayed by its perfume, and the star is discovered by its light. Nay, more than this, death does not end our relations to our fellow-men. Being dead, we may still speak and act with ever-increasing power for good. The righteous are held in everlasting remembrance. Bernard Burke in his volume entitled, "The Vicissitudes of Families," gives a touching fact concerning the ancient Finnerne family. In search of their pedigree, he went also to the old family mansion in Derbyshire, but not so much as a stone could be found. He entered the old church and graveyard, but found no record there. He sought among the villagers for traditions of this once famous house, but the one answer that came from all was: "We have no Finnernes here." One very old peasant, however, added: "We have Finnerne flowers here." And pointing to a bank of beautiful flowers that grew wild upon the ruins of a terrace wall he said: "There are Finnerne flowers, brought by Sir Geoffrey from the Holy Land, and do what we will they will never die." Many centuries before, Sir Geoffrey had

transplanted fragrant flowers from the sacred soil of Palestine, and there they remained, a monument of beauty to his love for the land where Jesus trod. In them his words and deeds of heroism continued to live, and although these flowers had met with all kinds of neglect and ill-treatment, the peasant's words were true, "Do what we will they will never die." "We have no Finnernes here," shows how completely the law of mortality wipes out "all flesh;" but in the additional words: "We have Finnerne flowers here," the lesson is taught us that unselfish and godlike deeds live on when nothing of ourselves remain. Nor are great and shining virtues needed to embalm our names in the memory of our fellows. Little nameless acts of love and kindness are equally imperishable. Thus:

To live in hearts we leave behind
Is not to die.

Over the venerable Charles Dillon's grave at Brompton there has recently been placed a white memorial stone. It bears the last lines of Wills' poetic play, "Bolivar":

"Methought I heard God's angel call the muster-roll,
Lord, I am here!"

I like the martial ring of the words, indicating as they do the readiness and preparedness of the Christian soldier for promotion; not to die, but to live, and declare the works of the Lord. Be this our last thought on earth.

So live that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death;
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch,
About him, and lies down to pleasant dreams.

HOW TO WIN.

The success of the Church of Christ in accomplishing the deliverance of men everywhere from falsehood, and leading them to a saving and purifying trust in Christ, will be attained chiefly through the power of simple filial faith in the Bible as the infallible word of our Heavenly Father. No one is as likely to put forth earnest efforts for the rescue of souls as he or she who has this simple and unquestioning faith. No one, whatever else he may have of power, or money, or knowledge, or social influence, is qualified for the work of redemption if he have not this simple faith.

Souls are not and never will be saved by the endeavours of the higher criticism. We maintain that in this great business the higher criticism is of no importance one way or another. The research of the critics has not affected in the slightest degree a single one of the truths, the doctrines, which distinguish the Bible. Those doctrines are to no extent dependent upon the work of Biblical critics. The word of God is the sword of the Spirit, and is such often in spite of all the opposition, ridicule, and contempt human learning can bring against it. These words are not used from an under-valuation of education, research, and learning, but only to state a fact proved over and over again in the history of the Church. Souls are won by the word of God, presented by those who in simple faith accept it as the one, all-important, supreme, and infallible word of God.

Souls are not won by theological speculations, by declaring the conclusions of human consciousness, but by the word of God declared by faith. The words of man's wisdom are powerless to win the depraved soul of man away from his sins, its false confidence, its pride and self-righteousness, to the acceptance of the pardon and life offered in Jesus Christ. Simple faith is honoured by God, is attended with the enlightening and renewing influence of the Holy Spirit, and is successful in winning souls to a like faith in Jesus Christ and the Scriptures which testify of Him, and which more and more conform the soul to the life of Christ. Nothing but simple faith will do this.

Simple faith in the Bible always has and always will achieve the rescue and conversion and salvation of souls. It is irresistible and almighty, and is the only principle in this world that is so. The power of God is in it. It partakes of the divine nature, is indestructible, invincible, and irresistible. The result it wins affords proof of the authenticity, the genuineness, the inspiration of the Scriptures, before which nearly all other proof becomes insignificant. Men and women without learning, without station, without money, despised, vilified, ridiculed, persecuted, have overcome the opposition of all antagonists, built up and extended the Church of God out of living stones by their simple faith in the word of God. Such men and women are doing this now, and receiving miracles of grace as the reward of their faith.—*Occident*.

A CHICAGO lady, lately deceased, has bequeathed \$395,000 to relatives, \$400,000 for the foundation of a home for incurables, \$10,000 to the Old People's Home in Chicago, \$10,000 to the American Sunday School Union, \$10,000 to Lake Forest University, \$10,000 to the mission school of the Second Presbyterian Church of Chicago, and \$10,000 to the Presbyterian Board of Home Missions.

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TORONTO, WEDNESDAY, JANUARY 28, 1883.

WE club THE CANADA PRESBYTERIAN and *Rural Canadian* at \$2 per annum. Already a large number of our readers interested in agricultural affairs have signified their desire to have the *Rural Canadian* along with THE PRESBYTERIAN; and we are still willing to enter the names of thousands of subscribers for both papers. This low clubbing offer places an excellent family paper and a first class farm journal within the reach of every one at a merely nominal price. Please mention this offer to your neighbours.

THE amount spent on litigation in Ontario must be something enormous. Besides the assizes, chancery sittings, County and Division courts, held regularly in each county, three or four courts or divisions of the same court, are in full blast at Osgoode Hall all the year round, except during the long vacation. Courts for the trial of disputed elections are held as often as the judges can get breathing time to hold them. The amount spent on this kind of litigation alone since '82 would probably enow a college. Let no one say that this legal war is carried on solely by "men of the world." Many of the litigants are Christians who either go to law of their own motion or are forced into it by some one else. The best of men are at times compelled to resort to the courts to maintain their rights or defend themselves against impositions. It may and sometimes does become a Christian duty to use a legal tribunal for the purpose of unravelling complicated affairs. All this is true; but still we are of the opinion that the volume of law business done in Ontario is out of all proportion to our population, and the amount of business done by the people. The Dominion cannot afford to appoint a sufficient number of judges to meet the increasing wants of the people in Ontario and Quebec. This is a strange fact, but fact it is. Some of those men who work up the statistics on liquor and tobacco should try and form an estimate of how much we spend annually on litigation.

THIS is the season when people of kindred tastes and common interests meet, discuss, and try to settle something. Within the last few weeks Farmers Institutes have been held in different parts of the Province and lively and intelligent discussions have taken place, mainly under the guidance of professors of the Agricultural College and other specialists. Such meetings are highly beneficial. A good conference

on any subject is an educator. The coming together of active minds stored with special knowledge on any topic can scarcely fail to produce good results. We have long been of the opinion that more might be accomplished by the Church in this way than has yet been accomplished. A certain number of ministers and others sneer more or less openly at such meetings, a number more treat them with coldness, and of those who attend a few bore them. If all the parties interested, say in a Presbytery, would agree in trying to make a conference on Christian work and kindred topics a means of grace, and honestly try to help each other, we believe a vast amount of good would be the result. If a large number who should be present remain away, a number come who have no faith in such meetings and would just as soon see them fail, and a number more speak on every question and say nothing, in a very tedious way, of course the meeting will be a failure. A poor conference is the most doleful of all meetings.

ASSISTANT BISHOP POTTER, of New York, recently administered vows of celibacy to two young Episcopal clergymen who are engaging in work as city missionaries in that city. The affair created no small amount of interest and called forth a letter of gentle but firm remonstrance from the Senior Bishop. Bishop Potter writes explaining the nature of the vows taken by the young men, and showing wherein they differ from the vows taken by Romish priests. These young gentlemen do not propose to live ascetic lives to make them holier, they remain single mainly to save the expenses of housekeeping. They also consider that they can work their special fields better if they have no family cares. And further, the vows are not perpetual. They simply occupy the same position as scores of other young ministers who do not intend to get married until they occupy a position in which they can keep their wives in a reasonable degree of comfort. Merely that and nothing more. Then what is all the fuss about? Why could not the young men have gone on with their work and remained single without taking vows before the Bishop or any one else? Were the vows necessary to keep the young ladies from making proposals to them? If any man thinks he can serve the Lord better by remaining single by all means let him do so, but why should he advertise the matter?

A CORRESPONDENT asks the *Interior* the following question:

Have any one of your readers known of a great outpouring of the Holy spirit directly pointing to read sermons as a starting point? Is it not a fact of history, and every man's experience and observation who has watched the progress of events, that no great results have ever been accomplished by the preaching of those who depended on their manuscript?

As one of the readers of the *Interior* we rise to say that it is not a fact of history that no great results have ever been accomplished by preachers who used their manuscripts. The greatest results ever made upon men since Apostolic times were produced by Dr. Chalmers, who could not preach without his manuscript. A good deal of this talk about manuscript is useless. There is no one best way of preaching. The way a man can preach best is the best way for him. It is a very good thing for a minister to be able to preach in a variety of ways. Mr. Macdonnell, of this city, we understand, preaches sometimes from a manuscript, sometimes from full notes, and occasionally without any notes at all. Most effective ministers can preach in two or three ways. The real question about a sermon is not how it has been prepared or how delivered. The real question is—what good has it done? The sermon that does the most good is the best sermon. What difference does it make to anybody how the preacher puts it together? That is his own business. What difference does it make whether he had an inch or two of paper before him if souls were converted and God's people edified? These questions about "modes" are getting monotonous.

THERE is no fact more apparent than that a large majority of the people of Ontario are determined to rid the Province of the liquor traffic. The man who does not see this at the present moment is incapable of seeing anything. Even supposing we assume that the present agitation for the Scott Act is a "mere wave" another of greater momentum will follow it should it die away. The people have made up their

minds to banish liquor from Ontario and banished it must and shall be, so far as legislation can secure the banishment. The merits or demerits of the Scott Act have really very little to do with the matter now, except in so far as passing the Act shows how public opinion has formed and is rapidly forming. The main thing, the best thing about the whole business, is that the people want the liquor traffic stopped. The reason why the Scott Act carries is because the people think it is more likely to bring about the stoppage than anything else within their reach. It is the best thing they have and they use it. It was alleged not long ago that very few people except farmers were in favour of the Act. Were such the case we don't know many better arguments in its favour than that the farmers of Ontario were desirous of passing the law; but such is not the case. It has had majorities in many towns and was carried in the City of Guelph last week by a fair majority. In point of intelligence, business enterprise, moral tone, and everything that goes to make a good community, Guelph has no superior in the Dominion. Would it not be as well for all respectable anti-Scott men to bow to the will of the people and let us have prohibition.

THE DOMINION ALLIANCE.

BOTH divisions of this influential association held simultaneous meetings last week, the Quebec Branch meeting in Montreal, and the representatives of the Ontario section assembling in Toronto. Earnest temperance reformers made it a point of duty to be present, and the various churches of the Province were well represented. Distinguished members of the press and the bar were the respective presidents. In Montreal, Mr. J. K. Douglass, of the *Witness*, was elected to preside, and the Hon. S. H. Blake was appointed chairman of the Ontario branch. The temperance cause has made rapid and solid gains throughout the Dominion. Of this substantial evidence is afforded by the popular verdict rendered wherever the Scott Act has been submitted. During 1882 the Act was voted upon in twenty-three counties, in nineteen of which it was carried, in most cases by large majorities. Another evidence of its popularity and efficiency is to be found in the fact that a vote for its repeal was taken in six counties, in every one of which the Act was sustained by increased majorities.

In Ontario the progress of the Temperance sentiment as indicated by the adoption of the Scott Act is most remarkable, but relatively in the Province of Quebec the progress is no less striking. Their ideas of moral reform germinate more slowly than in the Maritime and Western Provinces. Among our French Canadian follow subjects the temperance cause during the last year has made rapid and substantial progress. In one county, that of Arthabasca, the Scott Act passed by a large majority, and only the other week the County of Brome recorded a good majority in its favour. Many of the Roman Catholic priests have given public expression to their approval of the Act, and now the higher dignitaries are favouring it, and some of them have promised their active co-operation. The proposal to print 20,000 copies in French of the Scott Act for general distribution has received the sanction of Archbishop Taschereau. From the most encouraging assurances, the friends in the sister province hope for great things during the present year.

There is no doubt that in the Province of Ontario the cause of temperance will achieve additional victories in almost if not in all the constituencies to whom the opportunity of voting on the Scott Act will be afforded. The favourable results following its adoption have been marked. Criminal offences have diminished, there has been an observable increase in social and domestic comfort. Churches are better attended, and many, when temptations were presented to them, were the victims of intemperance, are now living honest, reputable and self-respecting lives.

Several excellent papers were read before the Ontario Branch, notably those by Dr. Geikie and Mr. W. H. Howland. The former read an elaborate paper on "Alcohol as a Cure of Disease." The argument advanced by many good men that the use of lighter alcoholic beverages, such as beer and wine would help to lessen the desire for stronger stimulants received a rude shock from the reasons adduced by Mr. Howland in his address on "Beers and Light Wines." These papers have very properly been recommended by the Conference for publication.

The general opinion seemed to be that in the interest of temperance legislation it was wise for the present to concentrate effort on the adoption and defence of the Scott Act. A resolution introduced favouring prohibition to the extent that the question be submitted to the people at the next general election met with little favour. The leaders of the temperance agitation very wisely do not seek for legislation in advance of public opinion. Neither do they care to lag behind. The Scott Act has been a powerful factor in the education of the public mind. The discussion it has occasioned has led thousands to consider the question who otherwise would have scarcely given it a thought. Popular discussion has helped forward the cause immensely. Its opponents have discovered the weakness of their position and show no eagerness to enter the arena of public debate. Their trust is now in more occult agencies. The work in which the Dominion Alliance is engaged is a great and blessed one. It will grow in magnitude until it ends in the removal of what has everywhere proved itself a personal, social and national curse.

A REGULAR GOSPEL CALL

THEORY and practice do not always accord. In some cases the theory may be symmetrically complete, but altogether impracticable. There are instances of theories being so defective that common sense at once counsels their rejection. One of the distinctive principles of Presbyterian polity is that the people have the free and uncontrolled choice of who shall minister to them in sacred things. This has been claimed as an inalienable right. Whenever and wherever Presbyterianism has shown its fullest spiritual vitality, the free choice of the ministry by the people has had the freest exercise. When popular rights were encroached upon it was in a period of spiritual decadence.

The exercise of patronage has ever been repugnant to Presbyterian congregations. It is responsible for disruptions that have taken place in the Presbyterian body. Its removal has paved the way for the unions that have taken place, and the still larger unions yet to be effected, to which so many in the various churches look with hope.

The question is still asked, is the Presbyterian Church as it now exists free from all the evils of patronage? It is an admitted evil, and has there been sufficient effort to purge the Church of the old leaven? The present condition of the Presbyterian Church in Canada is, to say the least, anomalous. A probationer's scheme, based on the principle of equal fairness to candidates and congregations was in existence from 1861 till last year. It was directed by one of the most methodical and impartial ministers in the Church, but it was subjected to severe strains and wrenches all the time until it fell into a state of utter collapse, and the committee to whom a consideration of the subject was entrusted recommended to last Assembly that the report lie on the table. At the present moment the Church has no plan whatever for the distribution of preachers.

The old scheme had defects of a practical kind. Preachers were often sent long distances, entailing on them great sacrifices. Out of the slender pittance received they had to pay heavy travelling expenses. Some of them could not help becoming involuntary mendicant friars. Then congregations, especially in cities and towns, were not always satisfied with the supply allotted them. They remonstrated, and they were allowed, with the concurrence of the Presbytery, to make their own appointments. Another difficulty arose from the fact that ministers in settled charges, desirous of change, were anxious to obtain a hearing in eligible vacancies. All this led to correspondence, negotiation and compromise, and so the scheme fell into ruin. Now congregations and candidates are a law unto themselves. The result is anything but satisfactory. There are mutterings of patronising and intrigue. It cannot be otherwise as matters are. Cases of candidates canvassing personally for votes have been mentioned. Such a state of things happily is rare. Now, it is obvious that the methods of the ward politician ought to find no place in the affairs of the Christian Church, least of all should they be tolerated in connection with the settlement of Christian pastors. A ministry that begins in manoeuvring to get a call does not bring with it the assurances of spiritual fruitfulness. The Church of the present has to guard against an insidious patronage, both clerical and lay.

THE STRATFORD REVIVAL

MR. EDITOR,—In publishing accounts of revival services there is danger of grieving the Holy Spirit by ministering, perhaps unconsciously, to our own carnal pride. I had, therefore, no intention of saying anything publicly on what I believe to have been a very manifest work of grace in this town. But since your correspondent, "M," has, in your last issue, furnished your readers with a statement which, though excellent in many respects, is a little one-sided and partial, I desire to add a few sentences by way of supplement rather than by way of correction.

1. Special Gospel services had been held in connection with Knox Church for five evenings in the week, since the beginning of September, or nearly two months prior to the date correctly assigned by "M" to the commencement of special-meetings in the Central Methodist Church and St. Andrew's.

2. The union meetings were brought about solely at the suggestion and largely by the influence of those pastors whose names your correspondent has omitted to mention.

3. Though the special services in each of the churches named were, even before union, more or less blessed to the spiritual quickening of the people; yet it was not until after union meetings had been commenced that the fuller and richer blessing was experienced by any of them.

Your correspondent has certainly not overstated the good features of the work; and with him, I believe, the results will be blessed and permanent. The number uniting with my own church on profession of faith, largely but not wholly as a result of this movement is not short of one hundred the sixty kindly referred to by your correspondent being those who united at a communion held while the special services were still in progress.

P. WRIGHT.

Stratford, Jan. 15th, 1885.

MR. EDITOR.—Your correspondent "M" writes regarding the "Revival in Stratford" and gives a report which historically is incorrect, and figures that are far below the official returns. At our last meeting of Presbytery on the 13th inst., reports on the state of religion from our sessions were read. Those from St. Andrew's and Knox Churches, Stratford, showed that owing to the recent revival thirty-four persons had been received into membership by St. Andrew's Session and 100 by Knox. These are the official returns made to the Presbytery. As Clerk of the Presbytery I feel bound to publish this fact. "M" desires it and it is thought to be for the good of the Church I can give a history of that revival and show when the "special religious services" began and where.

A. F. TULLY, Pres. Clerk.

The Manse, Mitchell, Jan. 15th, 1885.

A SIMPLE RECEIPT FOR AIDING THE AGED AND INFIRM MINISTERS' FUND.

1. Let every minister, without exception, pay up his rate quarterly, half yearly, or annually, as to him may seem best.
2. Let every minister explain the object and state of the Fund to his people at least once a year.
3. Let every member and adherent give their contributions in such manner as they may deem best, but let every one give SOMETHING at least once a year.

Dr. Chalmers, about the best church finances in Scotland, always maintained that many small contributions regularly paid were preferable to large gifts oftentimes looked for in vain.

Wishing increased prosperity to this poorly supported but very worthy Scheme, and the blessing of the Good Master Himself, I am yours,

A MEMBER OF THE COMMITTEE DURING THE LAST FIVE YEARS.

WHERE IS THE CIRCULAR?

MR. EDITOR,—In the Minutes of last General Assembly (page 34), in the resolution adopting the Report on Temperance, I find the following clause: "Instruct the committee . . . to issue their circular to Sessions not later than the 1st of December." Nothing has yet been heard of that circular. The cause of Presbyterian Conferences on Temperance is approaching, and Presbyteries will have nothing before them on which to base their reports to synods; will the convenor of the Assembly's Committee please wake up and do his duty? A MEMBER OF COMMITTEE.

OBITUARY:

JOHN S. STEELE.

A good man and a just, an intelligent Presbyterian and an exemplary Christian has recently passed away. Mr. John S. Steele, of Oshawa, had been ill for some time, but no serious danger was apprehended, even by his nearest friends, until a very short time before his demise, and the announcement of his death was as unexpected as it was painful.

Mr. Steele was born in Colborne, Northumberland Co., in 1836. There, and at Grafton, he spent his early years. In 1850 the family removed to Port Hope, where the subject of this article began life for himself by embarking in a newspaper enterprise. Finding, however, that journalism disagreed with his health, he abandoned it, and took a position in the Bank of Montreal, at Bowmanville, where he remained until that branch closed. About three years afterwards after acting as book-keeper for a copper-mining company on Lake Superior, he was offered a situation in the Joseph Hall Manufacturing Co. which he accepted about the year 1866. He remained in that position until 1869, when he and his brother, Mr. R. C. Steele, established the firm, Steele Bros. in Oshawa. Since the close of 1883, the firm have devoted their whole attention to the seed trade in Toronto, where a branch was established some years ago. Mr. Steele took an active interest in public affairs. He was a staunch temperance man, and in every social and moral reform was always in the front rank. But it is only those who have become intimately associated with Mr. Steele, in his Christian life and work, who can fully appreciate the merits of a character which, in an entirely exceptional degree, manifested the "graces of the Spirit," and made him as universally beloved as well as respected. For eighteen years an elder in the Presbyterian Church, and for many years the devoted superintendent of its Sabbath school, his services to the church have been invaluable. But his religion was no narrow sectarianism. He was thoroughly Catholic in his sentiments a Christian first, a Presbyterian afterwards taking a deep interest in every enterprise calculated to promote the highest good of men. Like his Master he "went about doing good," and was never so happy as when ministering to the happiness of others. As might be expected from such a life, the end was peace and his death a "falling asleep."

Although the day was somewhat unfavourable, his funeral was very largely attended, the stores were closed, and the Town Council attended in a body; also a delegation from the Sons of Temperance. But perhaps the most noticeable feature of the procession was the Sabbath school all of whom, from the infant class upward, seemed to feel that they had lost a true friend.

Appropriate memorial services, conducted by Rev. S. H. Eastman, were held on the Sabbath following Mr. Steele's death.

GEORGE SMITH.

On the morning of December 9th, at a quarter past three, a.m., from his residence at Sandford, George Smith was called to his rest. Those who ministered to him during the trying period of his illness—although bereft of a kind and genial husband, a good and loving father, and a faithful friend were not left comfortless. His last days were so full of the joy and peace of one who is clearly conscious that the arms of an ever-present Saviour are underneath him for support, that truly it might be said by those who were permitted to be with him, "It is good for us to be here." Our faith was strengthened by that sight, and doubts dispelled. His overflowing joy and peace in Christ greatly comforted those who watched over him. Experiences gained at that bedside will not soon be forgotten. Mr. Smith's life, which closed with his sixty-fifth year was not mis-spent. For over a quarter of a century he served the State honourably and faithfully, and for a much longer period the Church. He became identified with the Presbyterian Church in his native Aberdeenshire, Scotland, about fifty years ago. After coming to Canada in the year 1843, he settled in the Township of Scott, where for over thirty years he served in the eldership in St. Andrew's congregation. He was still in connection with the above congregation at the time of his death. Two weeks previous to his death he worshipped in St. Andrew's for the last time. His cheerful presence is greatly missed in the family circle he left; in the congregation and session of St. Andrew's, and also in the Presbytery of Lindsay, but all are comforted to know that if he left a vacant place in the Church militant, he fills a place in the Church triumphant.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following anonymous contributions, viz.: For Home Missions, Friends in Sherbrooke, in 1883, per F. W. J., \$2; per Rev. J. F. C., Friday, Pre. Oct, \$5; M. A. L., Lachue, \$5; Some Little Boys, Montreal, St. Joseph Street Sabbath School, 75 cts.; Friend B., Montreal, \$1; W. Miller, Lachute, \$100.

THE new Presbyterian Church, Crumlin, was opened for public worship on Sabbath week, the Rev. Messrs. J. Gordon, of Niagara Falls, and J. A. Murray, of London, officiating.

Choice Literature.

CAROLA.

BY HESHA STREFION.

CHAPTER XXV.—A NEW LANDLORD.

The cloud that settled on the Grange at Hazelmount when Carola left it still brooded over it. Philip Arnold had grown gloomy and almost morose; the boyish tenderness of his manner toward his mother had passed into reserve, and he no longer came in from the farm or the market with a budget of cheery gossip to tell her. He continued always dutiful and gentle to her, with a restrained affection; but there was not the open confidence of former days between them. He could not speak of the subject closest to his heart. They never mentioned Carola, though they were always thinking of her, and this silence made it difficult to speak freely on any other subject.

They were drifting apart; yet who was to blame? Mrs. Arnold could fully justify herself—for what mother could consent to let her son marry a girl springing up from the very dregs of the people? The innate and hereditary vice had passed over Carola wondrously; but who could say it might not come out in her children, and their old duty to come to open and flagrant shame in the next generation? Besides all this, Carola's own name was branded. All the country had heard or read of that terrible trial of Lumley's murder, in which she had been forced to disclose the degradation of her girlhood. It was possible for a human being to enter into the kingdom of heaven and yet be unfit to be received into a family like theirs. Mrs. Arnold did not put it to herself in so many words, but there was a dim consciousness that this was the real view of the case. Philip ought to feel that it was a sin to pine after the impossible, and he herself must shake off this dead weight, under which her soul seemed to cleave unto the dust, and be no longer able to lift itself up into such communion with God as it had once enjoyed.

But some months after Philip's vain visit to London in half-hearted search after Carola, an event took place at Hazelmount which was altogether unexpected. Mrs. Stewart, the absentee owner of Hazelmount Park, died abroad, leaving Hazelmount to her nephew, Captain Bentley, who was an utter stranger to them all. The Hall had been shut up for several years, and Mr. Arnold, as agent of the estate, had held a position of unusual authority and influence. But now the new landlord came down immediately after his aunt's death and took formal possession, remaining at the Hall, while he quickly filled with a retinue of servants from London, and very soon afterwards he announced to Mr. Arnold his intention of making one of his own people the agent for the estate.

"He's a man with a stubborn will of his own," said Mr. Arnold musingly after he had told his wife of this fresh arrangement, "and it will lead him into difficulties that he doesn't foresee. He has served all his tenants with a notice to quit, even me; and there are some that will leave their farms on his hands, and he will have to take a lower rent for them, and may get a set of poor men that will starve the ground. He's as good a set of tenants as any in the country, and his rents are high. Why can't he let well alone?"

"We could never quit our farm," replied Mrs. Arnold.

"Oh, no, no!" he said with a hearty laugh; "it's a mere matter of form. It's only a step towards taking a fresh valuation, and our farm is worth double what it was thirty years ago. But he'll give me nothing to compensate for the time and toil and money I've put into the soil."

"We can afford it?" she asked anxiously.

"Oh, ay!" he answered. "I don't say we can't double rent; but there are tenants that won't, and it will make a difference to the country-side if we get a lot of new neighbours. And it will make it heavier bye-and-bye for Philip; and who knows what Philip's son may have to pay by the time it comes into his hands?"

"You are looking far ahead," said Philip with a sad smile.

"No further than my grandfather looked," he continued; "if old families like ours don't look ahead they must go to the wall sooner or later. It seems to me when I come across an Arnold in the parish registers three hundred years back, that he must have had some thought of me when he was alive. Ay, and the old fruit-trees in the orchard and the filbert hedge in the garden were planted by men who knew they were planting them for us, not for themselves. I've grafted many a tree myself, thinking of my grandchildren and their children, God bless them! And I hope you will do the same, Philip, and hand on the old unblemished name; for 'a good name is better than great riches.' I've only one great joy in store for me now, and that's to see your son laid in the old cradle you were rocked in, and me before you. I never knew a joy like that when I saw your little head lying there."

There was great commotion throughout the whole neighbourhood. Those tenants who thought themselves over-rented prepared to quit their farms; but Mr. Arnold did not take much thought of the insecurity of his own position. He could not believe in it being insecure. He was ready to pay a double rent, if it came to that. And when the rent day came he went down to the inn at the nearest village, where he had been used to receive the rents for Mrs. Stewart, and paid his own to Captain Bentley's new agent.

"You are prepared to give up possession of the Grange next Christmas, Mr. Arnold?" said the agent in a business like tone.

"Give up the Grange!" he repeated.

"The Grange, to be sure," said the agent.

"Give it up?" he asked in a puzzled tone.

"Yes," answered the agent curtly: "Captain Bentley has another tenant to put in."

"It's a mistake," said Mr. Arnold, in a voice which he forced to be steady; "we've been at the Grange these three hundred years; all the country knows it. I am ready to pay

any rent Captain Bentley pleases, and there is not a better farmer in the country, though I say it myself."

"You are a tenant farmer?" said the agent.

"To be sure," he replied.

"Then your landlord chooses to do what he likes with his own," he continued, "and he has promised the Grange to an old friend of his, who has been of service to him many a time. He has promised it to me. You will give up possession at Christmas."

"I cannot!" exclaimed Mr. Arnold; "it would kill me. I must see Captain Bentley myself."

"You can see him, of course," replied the agent, "but it will make no difference."

The old farmer turned away, and walked steadily out of the room, and through the assembly of smaller tenants in the adjoining hall, but he could see none of their familiar faces clearly for the mist that was in his eyes. He called sharply to the hostler to bring his horse, and when his old friends asked him if he was not going to stay for the rent-day dinner, at which he had always presided, he made no answer. He did not hear that any one spoke to him. In a stupor of bewilderment he rode slowly homewards, up the steep roads that climbed to the top of Hazelmount. Leave Hazelmount! He could see himself a little lad running at his father's side along the road, and he could see Philip a little lad running at his side. There had never been a time when there had not been an Arnold and his son. He checked his horse at the gate of one of his large fields, and looked across it till the tears filled his eyes. It did not seem to him that it was he who had sown the corn springing up in those furrows, so much as those forefathers of his. How many seed-times and harvests had found them there! He could almost see a band of shadowy men passing through the fields, each one carrying on the work of the one who had gone before him; so long a line of good men and true, and he was to be the last of them! This was a worse thing to befall them than if Philip had married Carola.

For there was this bitterness in his grief, no one would feel as he did. His wife had not always dwelt in Hazelmount; and once Philip had spoken of a wish to emigrate, if by that means he could marry Carola. The lad loved her better than his forefathers and their old home.

At last he roused himself and went on, turning into the great kitchen when he reached the house, and sitting down, pallid and trembling, in the old chimney-corner. His bedimmed eyes roamed round the place. There was not a crack in the quarried floor, or a rafter in the roof that was not familiar to him. Up yonder, swung to the central beam, hung the old oak cradle, with "God bless thee" carved on the head of it, in which he had hoped to see Philip watching his sleeping son, as he had himself watched Philip in his babyhood. The heavy, well-scoured table at which his workmen ate and drank; the settle where they sat warmly on winter nights; the wide old chimney with a huge fire always roaring in the grate; these things were dearer to him than he knew. He could not leave them.

Mrs. Arnold's indignation and incredulity partly reassured him. It was ridiculous, she urged, that a mere upstart like Captain Bentley could uproot an old family like theirs. The whole country would rise up against such injustice and tyranny, and the force of public resentment would bring him to reason. He would not like to be sent to Coventry by all his fellow land-owners. It could never be that the Arnolds of Hazelmount should be turned off their farm as if they were poverty stricken, unthrifty, or unskillful farmers.

But it was not long before they discovered that Captain Bentley was resolved to have his own way, if it set the whole country against him. The neighbouring gentry and the clergy took up the matter warmly, and representations were made, by the most influential persons in the county, to the new comer at Hazelmount of the cruelty and injustice of driving so old a family from their ancient birthplace. Captain Bentley replied that he was not a sentimental man, and he should take his stand on his legal rights. The farm was his, and the Arnolds must go.

The blow fell scarcely less heavily on the village than on the farmstead. The people, too, belonged to the soil; if they quitted it, it would be like uprooting their very lives, yet how could they live and work under a new master? Even the children, from the first dawn of their memory, had been accustomed to toddle up to the farm-house kitchen for their wages, receiving a penny or two from the hand of either the master or the mistress, and learning to feel that the were born their servants. Old men and women could talk of little else but of by-gone Arnolds, who were lying peacefully at rest amid generations of by-gone labourers in the parish churchyard. What would become of them when their old master had gone away, and a new man ruled in his stead? Hazelmount would be scarcely like a home to them, though their own cottages remained. But who could tell how long these humble homes would be left untouched by change? Mr. Arnold's successor was already known, and disliked. He would probably bring labourers and servants of his own choice; and they, also, would be turned adrift to seek new dwelling-places on strange lands.

CHAPTER XXVI.—THE OLD MASTER.

"Father, there is no hope," said Philip, after seeing the lord lieutenant of the county, who had made the question a matter of personal favour from Captain Bentley, and had been refused; "we shall have to go."

"Yes," answered the old farmer, with bowed head and in a broken voice.

"Where would you like to go best?" asked Philip.

"I've no care for anything," he replied. "It's no use thinking of an old stump of a tree like me. Go where you like Philip, and carry me with you for the little time I shall live."

"I do not wish to be a tenant farmer again," said Philip, "and there's no land to be bought in England. If you could but make up your mind with me, now we must quit Hazelmount, to go and buy a place for ourselves in America. No landlord could turn us out again. Let us make another Hazelmount, altogether our own. There are places as

fertile as this, and as beautiful as this. You shall found a family instead of being the last of one."

"You mean to marry, then?" said Mr. Arnold, whilst his mother listened anxiously for Philip's answer. She could find him a wife to go out with him—a daughter-in-law after her own heart—if he would but make up his mind to marry.

"Yes," said Philip, "if I can find Carola. Don't think I have ever forgotten her. But you will not be afraid of any body knowing her history there; and there will be no old house for her happiness and mine to be sacrificed to. Mother, if I cannot marry Carola I will never marry. She is the only woman I have ever loved, or can love; there is nothing in herself that you can find fault with. Father, you would be glad to see Carol my wife?"

"Ay, my lad!" he answered, "as glad as I could be about and thing; but nothing will gladden me again."

"Mother?" said Philip in a pleading voice.

"If it must be, it must be," she replied with tears in her eyes; "but, oh, Philip, you might have done so much better! Still, if we leave England it will not signify so much; and she was a good girl, I own."

It was a grudging consent; yet Philip expected nothing more. His own trouble at leaving Hazelmount had been deep and poignant, but this hope had been lying secretly at the root of it, and now his spirits rose again. The prospect before him brightened—to be himself a landowner, to build a new house altogether his own, and to see a family growing up around him, free and independent of landlords, was a future better in his eyes than the carrying on of the name of Arnold of Hazelmount. But there was very much to be done. At Christmas they must quit the old place, and no arrangements had yet been made. He must start for America immediately to find a suitable spot for founding their new home; and Carola must be traced, and her consent won. It was not altogether a fresh plan to him, and he had already provided himself with some important information concerning lands in the United States, but he had scarcely hoped to get his parents to agree upon leaving England. Now there was no time to be lost.

The news soon spread through Hazelmount, and all the villagers came up to the great kitchen to ask if it was true, and to talk the matter over with their masters. The last harvest was ready to be gathered in, but he, the last Arnold, would be absent. It seemed impossible that it could be true. The gathering under the old rafted roof was a mournful one; the men looked downcast and sullen, and all the women were weeping. The oldest among them, Jack Windbank's father, an aged man, over eighty years of age, stood in their midst, leaning on a strong and rugged thorn-stick, with his white head shaken and palsied, and with a tear or two slowly stealing down his furrowed face. But he was first to speak, in a slow laboured utterance, whilst all the young folks kept a profound silence.

"Maister," he said, "we've been talkin' over this thing among oursens; and it's a deadly bitter shame. The land's yours and ours more than hisn that has never done a day's work for it, or on it. There's never been a time, may be from the creation, when there wasn't Arnolds o' Hazelmount; ay I and Windbanks, and Foxes, and Cartwrights, and the whole lot on us; and there never were a Bentley afore, and he can turn us out wi' a word. I conna' say, 'God bless him!'"

"No, no!" cried all the men, "it's the contrary o' that."

"But they dunna' want to turn we labourers out," continued the old man; "no, no; there's work as we can do, and we know the lie o' the land, and all about the crops it'll bear best; and they'll keep we on a bit to serve their turn. But a new maister 'udn't suit us; and what we've got to say, me and all the men, ay! and all the women, too, if Arnolds o' Hazelmount go, we go. Choose all as are any good to yo', Maister, they're ready to pack up and go away with you. Maister Philip says as he'll make a new Hazelmount in Ameriky; but there couldn't be no real Hazelmount w'out Windbanks, and Foxes, and Cartwrights, and the rest of us."

Mr. Arnold had buried his face in his hands as if he could not look at his old work-people; but Philip answered the palsied old man.

"But, Richard," he said kindly, "it would never do for you to try to go so far away from home."

"Ay, ay," he interrupted, "I'm too far on i' years, but never yo think on me, Maister Philip. It conna' be long afore I find my lodgin' in the grave; and I'll just wait about here till the time comes. And if Captain Bentley drives me away from Hazelmount, any how, there's the workhouse, and they're bound to find me shelter there. But my son Jack and his wife and family's ready to go w' yo'. And we're all o' one mind. Yo' conna' make a real Hazelmount w'out us; but, Lord love yo' if we Windbanks, and Foxes, and Cartwrights, and the rest on us go along with yo', the old maister 'll soon feel himself at home out yonder."

Old Richard Windbank came to a sudden pause, for the sound of his master's heavy sobs broke in upon his speech. For some moments there was no other sound to be heard, but when Mrs. Arnold laid her arm fondly on her husband's bowed neck there burst a storm of weeping and lamenting such as Hazelmount had never known before. There had been sorrow and grief caused by the death of many an Arnold, but, however well-beloved these had been, there had always been an Arnold to fill the vacant place. But this calamity was about to depopulate the village; half the homes would be forsaken forever, and the ancient circle of neighbourhood and friendship was about to be broken up. Those who went away must leave many a friend behind them, and those who stayed must lose more than half of what made life happy for them. It was an undreamed of, an unmeasured catastrophe.

"You must not decide, any of you," said Philip, after a while, in a faltering voice; "not until I am in America. I am going there at once to seek a place, and I'll send you word faithfully what your chances will be, and, then, if you will come with us, why, it will make it like a real home to us, my father and mother and me, and we will do our best for you all, and I shall never be forgotten that you left England for our sakes. But leave us now, for my father cannot speak a word to you

Slowly the people took their departure, shaking their heads sadly as they spoke of their old master.

"He's breakin' his heart," said old Richard Windbank, "and naught as we can do 'ill mend it. Mark my words, he wunna live to quit Hazelmount; and we'll lay him wi' his forefathers. But Maister Phillip, he's got all his wits about him, and a high spirit he has."

So Phillip went his way just before the ingathering of the harvest began, but he could not start for America until he had made some inquiries after Carola. He had always reckoned upon being able to find her through the address given at the Bank of England when she applied for the interest of her money in the Consols, and he made application through a solicitor in London for this address. But the reply was that no dividend had been claimed for the last year and a half, and that the old address of Matthias Levi still stood on the books. There was no time for him to pursue his search personally; and with a heavy heart, and with his hopes cast down, Phillip set out in quest of a new Hazelmount on the other side of the Atlantic; for what would a new home be to him, even if it was absolutely his own land, if Carola did not share it?

(To be continued.)

DR. JOHNSON.

I have just lost my dear and honoured contemporar, of the last century. A hundred years ago this day, December 13, 1784, died the admirable and ever to be remembered Dr. Samuel Johnson. The year 1709 was made ponderous and illustrious in English biography by his birth. My own humble advent to the world of protoplasm was in the year 1809 of the present century. Summer was just ending when those four letters, "son h." were written under the date of my birth, August 29th. Autumn had just begun when my great pre contemporary entered this un-Christian universe and was made a member of the Christian church on the same day, for he was born and baptized on the 18th of September.

Thus there was established a close bond of relationship between the great English scholar and writer and myself. Year by year, and almost month by month, my life has kept pace in this century with his life in the last century. I had only to open my Boswell at any time, and I knew just what Johnson at my age, twenty or fifty or seventy, was thinking and doing; what were his feelings at life; what changes the years had wrought in his body, his mind, his feelings his companionships, his reputation. It was for me a kind of union between two instruments, both playing that old familiar air, "Life,"—one a bassoon, if you will, and the other an oaten pipe, if you care to find an image for it, but still keeping pace with each other until the players both grew old and grey. At last the thinner thread of sound is heard by itself, and its deep accompaniment rolls out its thunder no more.

I feel lonely now that my great companion and friend of so many years has left me. I felt more intimately acquainted with him than I do with many of my living friends. I can hardly remember when I did not know him. I can see him in his great bushy wig, exactly like that of the Rev. Dr. Samuel Cooper (who died in December, 1783) as Copley painted him,—he hangs there on my wall, over the revolving book-case. His ample coat, too, with its broad flaps and many buttons and generous cuffs, and beneath it the long, still more copiously buttoned waistcoat, arching in front of the fine crescentic, almost semi-lunar Falstaffian prominence, involving no less than a dozen of the above-mentioned buttons, and the strong legs with their sturdy calves, fitting columns of support to the massive body and solid, capacious brain enthroned over it. I can hear him with his heavy tread as he comes into the Club, and a gap is widened to make room for his portly figure. "A fine day," says Sir Joshua. "Sir," he answers, "it seems propitious, but the atmosphere is humid and the skies are nebulous," at which the great painter smiles, shifts his trumpet, and takes a pinch of snuff.

Dear old massive, deep-voiced dogmatist and hypochondriac of the eighteenth century, how one would like to sit at some ghostly Club, between you and the bony, "mighty-mouthed," harsh-toned teragant and dyspeptic of the nineteenth! The growl of the English mastiff and the snarl of the Scotch terrier would make a duet which would enliven the shore, of Lethe. I wish I could find our "spiritualist's" paper in the Port folio, in which the two are brought together, but I hardly know what I shall find when it is opened.

Yes, my life is a little less precious to me since I have lost that dear old friend; and when the funeral train moves to Westminster Abbey next Saturday—for I feel as it this were 1784, and not 1884—I seem to find myself following the hearse, one of the silent mourners.—*Oliver Wendell Holmes in February Atlantic.*

CANADA AS A WINTER RESORT.

From an illustrated article by W. George Beers, in the February Century, we quote the following: "How shall I hope to describe what has been done to make Canada as a winter resort better known to all the world? The first snow-fall is an intoxicant. Boys go snow-mad. Montreal has a temporary insanity. The houses are prepared for the visit of King North Wind, and Canadians are the only people in the world who know how to keep warm outdoors as well as indoors. The streets are gay with life and laughter, and everybody seems determined to make the most of the great carnival. Business goes to the dogs. There is a mighty march of tourists and townspeople cranking over the crisp snow, and a constant jingle of sleigh-bells. If you go to any of the toboggan slides, you will witness a sight that thrills the onlooker as well as the tobogganist. The natural hills were formerly the only resort; but some one introduced the Russian idea of erecting a high wooden structure, up one side of which you drag your toboggan, and down at other sides of which you fly like a rocket. These artificial slides are the most popular, as they are easier of ascent, and can be made so as to avoid *cahots*, or bumps.

"Within the last few years a score of regular toboggan clubs have been organized. Everybody has gone crazy on the subject, and men, women and children revel in the dashing flight. The hills are lit by torches stuck in the snow on each side of the track, and huge bonfires are kept burning, around which gather picturesque groups. Perhaps of all sports of the carnival this is the most generally enjoyed by visitors. Some of the slides are very steep and look dangerous, and the sensation of rushing down the hill on the thin strip of basswood is one never to be forgotten.

"How did you like it?" asked a Canadian girl of an American visitor, whom she had steered down the steepest slide.

"Oh! I wouldn't have missed it for a hundred dollars!" "You'll try it again, won't you?" "Not for a thousand dollars!"

THE SPARROWS FALL.

Wild rocked the leafy dell,
On east's wind's cruel crest,
The trembling fledgling fell
From out the shelter'd nest.
Flutter'd to earth, one spasm,—dead;
Ah, who can bind that broken thread?

Wild swept the storms of life,
Was heard no passing knell;
Yet midst fierce passion's strife,
One human fledgling fell.
Fell to earth's dust, to grovel there
In stain and soil, and dull despair.

Fell from a dream of bliss,
A hope of rapture blest,
The sweetness of youth's kiss,
The shelter of a nest.
No one to care, to warn, to call,
Save He who notes the sparrow's fall.

The drooping eyes looked up,
Was comfort in that thought,
Was sweetness in the cup,
With bitter evil fraught.
"God knows," she groaned, "God knoweth well.
How wild that storm wherein I fell.

He heard the chill wind blow,
He sent the storm and snow,
The bitter pain, the woe,
He careth for each one;
His ear is opened, let me call
On Him who marks the sparrow's fall."

THE LAST CHARGE AT SHILOH.

From General Grant's illustrated account of the Battle of Shiloh in the February Century we quote the following: "This day everything was favourable to the Federal side. We now had become the attacking party. The enemy was driven back all day, as we had been the day before, until finally he beat a precipitate retreat. The last point held by him was near the road from the landing to Corinth, on the left of Sherman and right of McClernand. About three o'clock, being near that point, and seeing that the enemy was giving way everywhere else I gathered up a couple of regiments, or parts of regiments, from troops near by, formed them in line of battle and marched them forward, going in front myself to prevent premature or long-range firing. At this point there was a clearing between us and the enemy favourable for charging, although exposed. I knew the enemy were ready to break, and only wanted a little encouragement from us to go quickly and join their friends who had started earlier. After marching to within musket-range, I stopped and let the troops pass. The command *Charge*, was given, and was executed with loud cheers, and with a run, when the last of the enemy broke."

Among the bequests made in the will of a bachelor who died in Spotswood, N. J., recently, was one giving \$500 to a church, provided that annually, on the anniversary of his death, the bell be tolled, and the same number of strokes struck as he had attained years. The residue of his estate he bequeathed to another church on condition that the family burial plot be kept in good order.

A GENTLEMAN in Albany, who broke a rule of the Associated Charities by giving alms on the streets tells the following anecdote: A poor woman, with a child, met him and said: "Oh, sir, you are rich and happy, and I should be perfectly happy if I could only have \$5 for the children at home." The gentleman said, "Well, if \$5 can make any human being perfectly happy, here it is." The woman, seizing it, replied: "Oh, I wish I had said ten!"

THERE seems at present to be a fitful revival in several places of the brutal and degrading practice of prize-fighting. It is remarkable that the law should be so powerless to prevent such disgusting and demoralizing exhibitions. Why a sympathizing crowd of spectators can always be brought together to assist at these contests, and the guardians of public order and decency should remain in profound ignorance until the affair is over, is one of those mysteries that bewilder the average citizen. They who hint that certain police officials have a sneaking fondness for these brutal sports may be uncharitable, but certain it is that the police force is strangely apathetic to these outrages on civilization—the beastly prize-fight.

British and Foreign.

ARCHDEACON NORRIS of Bristol is to succeed Dr. Law as Dean of Gloucester.

As long ago as 1710 London had a one cent evening paper—the *Evening Post*.

THE Rev. Dargent Bell, vicar of Eling, Southampton, dropped down dead after assisting at a Christmas service.

CANON SUMNER, vicar of Old Arlesford, has been appointed archdeacon of Winchester in room of the late Dr. Jacobs.

The old moss found more than a foot thick in various parts of Sweden proves an excellent material for paper making.

At Leipsic a musical critic has been sentenced to five days' imprisonment for describing the leader of an orchestra as a "violin scraper."

As Marquis of Rodrigo, the Duke of Wellington, sent \$500 to the Spanish earthquake victims fund. A charity bull fight is to take place in Madrid.

THE revision of the Gaelic New Testament has been completed by the S.P.C.K. The Duke of Argyll has been re-elected president of the society.

THE Rev. William MacGill, D.D., has presented the college at Belfast with \$2,000 to found a bursary for the culture and promotion of pulpit eloquence.

THERE are now 330 Romish priests and 305 chapels in Scotland, being an increase of ninety-nine of the former and seventy seven of the latter during the last ten years.

PROF. GIVEN, Magee College, Londonderry, was choked by a piece of meat while at luncheon lately. His wife extricated it promptly but he died immediately afterwards.

A VERY large congregation assembled at Dingwall to welcome Mr. Macaskill as the successor of the late Dr. Kennedy. His settlement has been exceedingly cordial and enthusiastic.

IT is to the munificent liberality of Mr. James Stevenson that the Glasgow Free Church College is indebted for the endowment of the natural history chair occupied by Prof. Drummond.

An expert base ball player tried to catch a ball thrown from the top of the Washington Monument, but was unable to hold it. So great was its velocity that it dented the ground like a cannon ball.

THE Italian Government will propose to the Chambers to issue bonds, in twelve series, for twelve years, for \$20,000,000, bearing interest at 5 per cent. for improving the sanitary plight of Naples.

A TEXAS County Judge recently delivered a farewell address which excited the admiration of all his friends until some officious person discovered that Washington had delivered the same address many years ago.

WHILE during the entire month of November, 1790, but 113 persons from outside entered through the twelve gates of the Prussian capital, the number of strangers now arriving per month reaches an average of upward of 30,000.

ROCKY Mountain squirrels, which are considerably larger than the ordinary American squirrel, with rich golden brown fur and silver-gray heads are in demand for shipment to England, where they are valued at \$50 per pair.

At a meeting in Edinburgh recently considerable progress was made towards the formation of a society to promote mutual understanding and friendly co-operation among the Presbyterian churches in Scotland with a view to ultimate union.

ON Mr. Gladstone's recommendation, the Queen has granted \$500 out of the royal bounty fund to Mrs. Williams of Llandudno, widow of the Rev. John Williams, Baptist minister, who translated the Scriptures into modern Welsh. Mrs. Williams is ninety years of age.

THE largest staff of office-bearers connected with any congregation is that of St. George's, Edinburgh, of which Dr. Alex. White is pastor. There are forty-six elders and forty-two deacons; so that, with the moderator, the deacons' court contains eighty-nine members.

THE Rev. Drs. W. B. Robertson, Irvine, James Black, and Logan Aikman, Glasgow, conducted, lately at St. Ninian's, Stirling, special services in connection with the jubilee of Dr. Frew. On Monday the venerable minister was presented with a silver salver and a check for \$6,000.

PRINCESS BEATRICE gets the prize husband for looks. Prince Henry is undeniably handsome. The marriage is to take place early in May. It is not to be an elaborate ceremony of show and state, but will be celebrated as quietly as possible in the private chapel at Windsor Castle.

A PIANOFORTE railroad car is being built in Birmingham England, for the London and North-western Railway, and the London Queen explains that "appliances will be provided by which the sound of the carriage wheels will be deadened so as to preserve the harmony of the music."

STOCKMEN in Oregon have lost heavily by recent snows and severe cold. Three men near the Dalles have lost 3,600 sheep and 800 head of cattle, and at last accounts the animals were still dying by the hundred. In Josephine and Umatilla counties also cattle and sheep by the thousand have perished.

THERE are at present in Scotland seven travelling Mormon elders from Utah. At a conference in Glasgow on Sunday it was reported that there are 471 latter-day saints in Scotland. During the past six months forty-two have been baptized, thirty have emigrated, and eighteen have been excommunicated.

AMONG the legacies of the late Miss Baxter of Ellangowan are the following: theological hall, \$10,000; London Missionary Society, \$25,000; other missionary societies, upwards of \$39,000; Panmure Street Church, Dundee, \$1,500; Dundee infirmary, \$25,000; other local benevolent institutions, \$6,000; in all \$106,500. Her estate is estimated at \$1,500,000.

Ministers and Churches.

THE young ladies of the Stewart Section of the Kenyon congregation recently visited the manse and presented Mrs. MacLennan with a handsome china tea set.

THE sacrament of the Lord's Supper was dispensed some Sabbaths ago, in St. John's Church, Almonte, Rev. J. B. Edmondson, pastor, when thirty-five new communicants were added to the church.

ALL communications with reference to vacant congregations and Home Mission work within the bounds of the Presbytery of Quebec should be addressed to the Rev. F. M. Dewey, Richmond, Quebec.

AN interesting meeting commemorative of the quinquenary of John Wycliffe's death was held in St. Matthew's Church, Halifax, at which the Rev. Dr. R. F. Burns delivered a stirring and eloquent address on the life and work of the English precursor of the Reformation.

THE handsome new Presbyterian Church at Uxbridge is nearing completion. The opening services are announced to be held on Sabbath, February 1st. The Rev. Dr. Cochrane, of Brantford, is to preach morning and evening, and the Rev. R. P. Mackay, M.A., of Parkdale, in the afternoon. On the following evening Dr. Cochrane is announced to deliver his famous lecture on "Whitfield the Prince of Preachers."

THE *Grazenhurst Banner* says: On the evening of the 10th a few of the ladies of the Presbyterian Church called at the manse and in the name of the congregation presented Mrs. Dawson with a very valuable set of furs, etc., (worth about \$70) as a slight token of their appreciation of her long and arduous services, so freely given, as organist and leader of the Psalmody of the church.

THE Rev. T. S. Chambers was inducted into the charge of St. Andrew's Church, Wolfe Island, on the 13th of January. Dr. Williamson presided. Mr. Robertson preached, and Mr. Houston addressed both pastor and people. A reception meeting was held in the evening, which was the source of great satisfaction and encouragement. After tea the proceedings were rendered pleasant and profitable by music and addresses.

THE Rev. H. Knox, Presbyterian missionary to Maganettawan, Muskoka, acknowledges, with thanks, the receipt of \$20 from the Ladies' Aid Society of Melville Church, Fergus per Miss Smellie, Secretary; also an abundant supply of books and Sunday School papers, together with a box of nick-nacks, voted by the children of the Sabbath School of St. Andrew's Church, Guelph, and forwarded by Mr. D. McCrae, superintendent.

THE annual meeting of Melville Church, Brussels, was held last week. The reports showed that twenty-six members had been received into the Church during last year, and ten dismissed, the present membership being 159. The receipts for congregational purposes were \$1,353, while the contributions to the Schemes of the Church, including \$54 paid to the Endowment Fund, amounted to \$344, making a total for all purposes of \$1,697.

THE examiners of the Illinois University, Bloomington City, have awarded the degree of M.A. to the Rev. David Kellock, B.A., of Spencerville, for his excellent attainments in Metaphysics and Moral Philosophy. The proficiency of the rev. candidate has been ascertained through a series of comprehensive examinations and the contribution of a valuable thesis upon a philosophical subject. Mr. Kellock received his arts education in Scotland, and is a theological graduate of Queen's College, Kingston.

THE Rev. H. A. Robertson, Presbyterian missionary of Eromanga, South Sea Islands, arrived in Montreal lately with his wife and five children, on their way from Nova Scotia to their distant field of labour. They proposed resting for a few days at the house of the Rev. R. H. Warden, ere leaving Montreal for San Francisco. Their many friends will learn with deep sorrow that they have been unable to leave, owing to the serious illness of Mrs. Robertson, who is suffering from a severe attack of pleurisy. Recent communications state that she is recovering.

THE annual meeting of Geneva Church, Chesley, was held on the 15th inst., the pastor, Rev. J. Ferguson, B.D., in the chair. The report of the Sabbath School showed an increase of nine over any previous year. The Treasurer of the congregation reported a considerable balance on hand after meeting all expenses, the pastor's salary having been raised last year from \$800 and manse to \$1,000 and manse. The number of members added to the roll during 1884 was sixty-six—twenty-three names were removed, making a net increase of forty-three. The membership now, after careful revision of the roll, numbers 253, as against 110 five years ago.

THE annual meeting of Knox Church, Kincardine, was held on the 6th inst. The various reports were of a very satisfactory kind. The Treasurer's report showed a balance on hand of \$414. This congregation raised for all purposes over \$20,000 within the last five years. The following item from the Kincardine Reporter will be of interest: The

financial statement was very gratifying, the balance on hand being \$414. The meeting decided unanimously to add \$100 to the stipend of Rev. Mr. Murray, the esteemed pastor of the church, which will make it \$1,300 with freemanse. Mr. Murray is very popular with all classes. We like him very much ourselves.

THE annual business meeting of the Presbyterian congregation in Weston was held on Wednesday evening, January 21st. Tea was provided by the ladies of the congregation. After justice had been done to the good things, the pastor, Rev. W. Reid, took the chair. Satisfactory reports were read and adopted, from the Treasurer of the congregation, the Sunday School, and the Building Fund, all of which showed balances on the right side. The meeting was a very harmonious one. After the transaction of the usual routine business, discussions followed on the introduction of the organ and hymnal, and ultimately resolutions were passed by large majorities favourable to both. The prospects of Weston congregation at present are bright.

THE reports submitted at the annual congregational meeting of St. Andrew's Church, Whitby, tell of probably the most prosperous year in the history of the congregation. It is only some six years since, when this church, like so many others, was carrying a considerable debt. 1884 closed with every obligation paid, and a balance in the treasurer's hands of \$139. The receipts of the year for current purposes were \$1,698.25, and the total amount received from all sources \$2,800. The mortgage of \$1,000 on the church property, to liquidate which a special fund was opened two years since, was paid in full during the year, and the "discharge" presented to the congregation Monday evening. For the past year the managing board were as follows: J. S. Robertson, chairman; James Brown, secretary; C. F. Stewart, treasurer, and J. B. Dow, R. H. Jamieson, and Simon Fraser, the two latter retire by rotation this year and their places are filled by A. G. Henderson and David Wilson.

THE annual business meeting of the Women's Foreign Missionary Society, of the Presbytery of Kingston, was held on Wednesday, January 7. The annual reports were read and presented much that was encouraging in increased interest, both in the central society and in several auxiliaries. One cause of this was the departure of Miss Beatty, a member of the society, as a medical missionary to Indore. A considerable sum had been sent in July toward her salary for the first year, and a large balance remained in the treasurer's hands, though all the auxiliaries had not yet sent in their remittances, so that the exact amount raised altogether could not be ascertained. Boxes of clothing and other useful articles had been made up for Eromanga and Trinidad, to which the auxiliaries of Gananoque, Amherst Island and Deseronto had contributed. A fuller outline of the report will be given when the usual public meeting occurs in March. The office-bearers and committee were re-elected, with a few alterations in the latter.

THE Sabbath school anniversary services of the First Presbyterian Church, Port Hope, were conducted with great acceptance by the Rev. P. McF. McLeod, of the Central Presbyterian Church, Toronto. His morning sermon was a powerful appeal to parents to discharge the duty that God has laid upon them as regards the religious instruction and training of their children. He emphasized the fact that the responsibility rests primarily on parents and that it cannot be delegated to the Sabbath school or any other agency, however valuable an auxiliary. His sermon in the evening was addressed to young men. He set before them the three children in Babylon as an example of fidelity, to conviction and to God, in a position in which they were sorely tempted to compromise their convictions. On Sabbath afternoon and Monday evening he addressed himself specially to the scholars of the Sabbath school. Mr. McLeod is very successful in speaking to children. The services were well attended, particularly that on Monday evening, when the superintendent and treasurer gave in their reports and the prizes were distributed by the pastor. The programme on Monday evening consisted largely of singing by the scholars who acquitted themselves creditably.

THE Christmas entertainment in connection with the Sunday School, Broadview, N. W. T., was a grand success, notwithstanding the fact that the thermometer indicated thirty degrees below zero. The manse, which was beautifully decorated, was crowded with young and old, many being obliged to stand. The first part was a Scripture concert exercise, showing the predictions concerning the coming of the Messiah, and their wonderful fulfilment in the birth of Christ. It was so arranged that every scholar on the roll—twenty-three—took part. The singing of Sunday-School hymns, readings, and recitations, by the children, completed the programme. Just at the close Santa Claus came bringing his sleigh in which was a tree, grown especially for the occasion, and bearing all manner of fruit. In the general distribution, the children and teachers were all remembered; and the minister and his wife were not forgotten, each of them receiving many tokens of affection from the children, among which were a purse for Mr. Livingston and a very handsome crest for Mrs. Livingston. In January, 1884, a communion roll was formed with four names.

There are now twenty-three names on the roll, eight of these uniting on profession of their faith in Christ. During the year two were dismissed by certificate. Both the Sunday School and congregation are in a very hopeful condition.

ON Sabbath, the 11th inst., the Sacrament of the Lord's Supper was dispensed to the congregation of Parkhill and it was indeed a day that will long be remembered by both pastor and people. There were thirty-two additions to the communion roll, six by certificate and twenty-six by profession of faith, the most of them young persons, although there were some far advanced in life. Only eight months ago the Rev. John S. Lochead, M.A., was inducted as pastor, and there have been forty-nine additions to the membership, seventeen being added at the communion season in July. The interest taken in spiritual things has been very encouraging to pastor and people and it is to be hoped that what has been accomplished is only an earnest of what is in store for them. At the congregational meeting which was held on Wednesday, the 14th inst., it was resolved to add \$100 to the pastor's salary. Such evidences of the harmony and sympathy of the people with their pastor are very cheering and much good will no doubt result. The Ladies' Aid Society which was formed just a year ago has been very successful. The ladies have raised by their exertions \$215, which is intended to assist in building a new church, which is urgently needed, as the one in which they now worship is too small for the congregation, every seat being occupied. The congregation will no doubt soon enter upon this work.

THE annual meeting of the Daly Street congregation, Ottawa, was held last week. The pastor, Rev. W. D. Armstrong, M.A., occupied the chair. After devotional exercises, reports of the different branches of church work were read. The reports were of a very satisfactory nature. Mr. John Hunter gave in a report on behalf of the temporal committee and with it Alderman Whellans submitted the treasurer's statement. From this it appeared that the congregation begins the new year in a favourable financial condition. The amount raised for church purposes during the year was \$3,063.49. The contributions to mission schemes amounted to \$414.39. To the building fund was contributed \$506. The assistance rendered by the Ladies' Aid Association was thankfully acknowledged. The report of the Sabbath Schools was read by Dr. Thorburn, showing that a large amount of faithful work had been done both in the church and in the mission school. The pastor stated that twenty-one members had been added to the congregation during the year and that the work of the church had proceeded in the usual harmonious manner. The election of the various officers of the church for the ensuing year was then made, after which several matters of interest were proposed and discussed. Among these was a proposition to change the name of the church to that of St. Paul's, which was agreed upon.

AT the late meeting of the Hamilton Presbytery, the Rev. Dr. James adhered to his resignation of the pastorate of Knox Church in that city. The remarks made in intimating his decision were deeply impressive: As I stated, he said, at last meeting of Presbytery, held two months ago, this question of resignation had been a debatable one in my own mind and in my family circle for over two years, so that it was no hasty decision caused by present or special trouble in the congregation. Dr. James also remarked that in such a crisis we get down to the foundations; and I feel that there was "need-be" which we know not now, but which is full-known to the Master; and I am constrained to express the clear conviction that the Lord meant it all for good, and will yet so order it to His own glory. Such a change of pastorate and eight years' sowing of the good seed will not be lost in His great harvest field. Our sowing at best is in faith and hope, it may be in tears; but the blessed fruitage shall come; and no doubt large numbers of that congregation—both those now belonging to it and those who have passed away, will with the unworthy sower rejoice together at the great harvest home. At the close of Dr. James' statement, by which the members of the Court were evidently much touched, the Moderator spoke in feeling terms regarding the peculiar and unusual circumstance of a minister of the standing of Dr. James feeling called upon to resign the charge of a church of the standing of Knox Church, and the church consenting to the resignation. After expressing in the kindest terms the high esteem in which the Presbytery holds Dr. James, the Moderator asked the Court to proceed to the consideration of the matter before them. Revs. D. H. Fletcher, Dr. Thompson, T. Goldsmith, George Burson, Dr. Cochrane, J. Gordon, J. Porteous and others, spoke in the most kindly and earnest manner of the ministerial standing, pulpit ability, pastoral fidelity and well known worth of Dr. James.

PRESBYTERY OF QUEBEC.—The Presbytery of Quebec met in Sherbrooke on the 13th inst. Leave to moderate in a call was given to the congregation of Danville. Dr. Lamont, of Florence, having accepted the call extended to him by the congregation of Hampden, his induction was appointed to take place on the 27th inst. Mr. Charbonnel gave a very interesting and encouraging report of his work

amongst the French Canadians of the Megantic and St. Francis districts. Mr. J. R. McLeod presented the claims of the Augmentation Fund, and steps were taken to have all the aid-receiving congregations dealt with in the interests of the Fund. Mr. F. M. Dewey, was appointed convener of the Presbytery's Home Mission Committee for the current year. The Presbytery adjourned to meet in Morrin College, Quebec, on the 17th March, at half-past seven o'clock, p.m. F. M. DEWEY.—*Pres. Clerk.*

PRESBYTERY OF LONDON.—This Presbytery met in the First Presbyterian Church, London, on the 9th of December. There was a large representation of ministers and elders. The following is a summary of the chief items of business. The union between the two congregations of St. Andrew's Church and Knox Church, Glencoe, was consummated, the same to take effect on the first Sabbath of January. Mr. Milloy's application for leave to moderate in a call at Wardsville and Newbury, was granted. Messrs. Murray, Ball and Fraser were appointed delegates to meet with and address the Woman's Foreign Mission Society, at its annual meeting on the evening of the second Tuesday of March. The remit on "Marriage with a deceased wife's sister," was considered. After some discussion, in which several members took part, the following motion by Mr. McKinnon, viz.: "The Presbytery having considered the report anent marriage with a deceased wife's sister, remitted by the General Assembly, resolve as follows: First, Approve of finding No. 1, respecting the permanent obligation of the Mosaic law of incest. Second, Disapprove of finding No. 2, respecting the proposition, 'A man may not marry any of his wife's kindred nearer in blood than he may of his own.' Third, Reject the recommendation respecting discipline," was carried over an amendment by Mr. McDonald, to the effect that the Presbytery decline to express any opinion on the question raised. The Rev. Mr. Campbell, of India, being present, addressed the Presbytery on his work in that country. On motion of Mr. Ball, a vote of thanks was tendered to Mr. Campbell for his address, and the Presbytery pledged its sympathy and support, and promised a cordial welcome to Mr. Campbell in the event of his visiting any of our congregations. The resignation of Rev. A. H. Kippen, on account of ill health, laid on the table of the Presbytery, was accepted, and Mr. Rennie was appointed to declare the pulpit of Dorchester and Crumlin vacant next Sabbath. The Presbytery expressed its warm sympathy with Mr. Kippen in his present circumstances, and a suitable minute in reference to his removal was at a subsequent stage of the proceedings unanimously adopted. Mr. Rennie gave in the financial report on the Presbytery's fund for the year. The report was adopted. Mr. McKinnon was empowered to moderate in a call at Glencoe. Mr. I. Currie gave in a report in connection with the correction of certain minutes of New Glasgow Session, which was approved. A conference on the State of Religion was held at the evening sederunt. Mr. Ball opened the discussion by a warm and suitable address on the mode of conducting a prayer meeting, giving useful and stirring hints of special practical value. Several members of the Presbytery took part in the discussion. The burden of the addresses was that careful mental and spiritual preparation on the part of the pastor is necessary in order to elicit and maintain interest in our prayer meetings. It was likewise agreed that in future the Presbytery will elect its clerical representatives to the General Assembly from the roll of Presbytery, provision being made that any special member of Presbytery may be sent, when circumstances require, by open election. A change was also made anent the election of the lay representation, calculated to secure a more general range in the election. Messrs. Ball, A. Henderson, Roger, and Samuel Fraser were appointed a Committee on the Remit of Assembly anent Aged and Infirm Ministers' Fund, and report at the next meeting in March. Commissioners were appointed to visit aid-receiving congregations, in the interests of the Augmentation Scheme. The Presbytery adjourned to meet again on the second Tuesday of March, at 7:30 p.m.—*GEORGE SUTHERLAND, Pres. Clerk.*

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in St. Paul's on the 13th January. There were seventeen ministers and ten elders present. The resignation of Mr. Clark, of Lakefield, laid on the table at last meeting was first considered. Representatives from Lakefield and North Smith were present to bear testimony to their high appreciation of Mr. Clark as a man and minister. The Session were unanimous in favour of retaining Mr. Clark. The deliverance of the Session was to the following effect: We, the members of the Session of Lakefield congregation, having heard that the moderator, the Rev. N. Clark, had at last meeting of Presbytery tendered the resignation of his pastoral charge, desire to place on record our deep sense of sorrow at the prospect of separation, our high appreciation of him as a Christian gentleman, a sincere and faithful expositor of the Word and a pastor that needeth not to be ashamed. And we would most humbly pray the Reverend, the Presbytery of Peterborough, to use their kind offices so as to retain him as our pastor; and the Session as a whole constitute itself a delegation to the said Presbytery. Mr. Clark still adhering to his resignation, the following resolution was unanimously adopted on motion of Mr. Jamieson: That

the Presbytery consider it for the best interests of the Church that Mr. Clark retain his present charge and advise him to reconsider his resignation. At the evening sederunt Mr. Clark announced his decision to adhere to his resignation. It was thereupon unanimously agreed to accept of the resignation, to take effect on the last Sabbath of March. Messrs. Carmichael, Bell and Cameron were appointed a committee to draw up a minute expressive of the respect entertained for Mr. Clark by each of its members. Liberty was granted to Mr. Thompson to moderate in a call so soon as the people are prepared for action at Campbellsford. Messrs. Cleland, Bell Mitchell, Torrance and Bennett were appointed to take the necessary steps to bring the claims of the Augmentation Scheme before all the congregations of the Presbytery. Mr. Cleland gave notice of his intention to move at next meeting that at each ordination or induction in the Presbytery there shall be an exposition of the principles of the Presbyterian Church as part of the services. Mr. McCrae gave notice that at a future meeting he will call attention to the irregularities connected with the giving of certificates to students. Mr. Torrance presented the claims of the Manitoba College. The remit on the subject of marriage with a deceased wife's sister was disposed of in the following terms: Moved by Mr. McCrae, seconded by Mr. Fleming, and resolved, that the Presbytery having considered the report of the committee of the General Assembly on the marriage with the sister of a deceased wife, approve of the conclusions of the committee and their practical recommendations. The remit on the Aged and Infirm Ministers' Fund was approved of in all its regulations. The consideration of the remit on printing was deferred until next meeting. The name of the Rev. W. White, inadvertently dropped from the roll of Presbytery, was ordered to be restored thereto. The next meeting of Presbytery was appointed to be held in the First Church, Port Hope, on Tuesday, the 17th of March, at ten o'clock a.m. In the evening the Women's Foreign Missionary Society, of the Presbytery of Peterborough, met with the Presbytery. The report of the Society was read by Mr. Bennett, clerk of the Presbytery. The report showed the existence of nine auxiliaries and three mission bands, including a membership of 340 as compared with 310 last year. The contributions amounted to \$798 81, as against \$533 68 last year. Stirring addresses on the subject of Foreign Missions were delivered by the Rev. J. W. Mitchell, of First Church, Port Hope, and the Rev. W. H. Jamieson, of Garden Hill. On the motion of Mr. Clark the Presbytery agreed to express its gratitude to God for the success achieved by the Women's Society during the past year.—*WILLIAM BENNETT, Pres. Clerk.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb 8. }
1885. }

PAUL ASSAILED.

{ Acts xxi.
27-40.

GOLDEN TEXT.—"I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."—Acts xxi. 13.

TIME.—May A.D. 58.

INTRODUCTORY REVIEW.—1. What Islands did Paul pass between Troas and Tyre? 2. How do you explain the apparent inconsistency between the revelations made to Paul and the prophets at Tyre? 3. What makes Caesarea of so much Biblical interest? 4. Answer the charge of duplicity preferred against Paul's policy in being at charges for the Nazarenes. 5. Sketch the observances of the Nazarene.

INCIDENTAL TOPICS.—*Temple area.* A general understanding of this famous area can be easily comprehended by the children, and to understand this lesson that must be done. Imagine yourself entering by an eastern gate into the large enclosure. There are running along the whole length, on the north east and west sides, two rows of white marble pillars, and on the south four rows. These colonnades are covered by a costly cedar roof, and the floor of different coloured stone. Under these colonnades and in the open air, the money changers sat expelled by Christ. That is the *Outer or Gentile Court.*

Now stand at the eastern gate where you entered and you see before you a succession of terraces, you ascend a flight of fourteen steps, the first terrace, and you are in the *Women's Court*, beyond which women are not allowed to go. But any Gentile who would venture up these steps did so at the risk of his life. On the low wall that ran around the *Women's Court* were small obelisks, on which were written in Greek and Latin the warnings to Gentiles not to defile by their presence this sacred place, if they did so, they must die. This is the middle wall of partition to which Paul referred in the Epistle to the Ephesians that was broken down. It was in the south east corner of this Court the chambers were where the Nazarenes performed their vows, i.e., to your left hand as you stand beholding, and the great gate of Corinthian brass that separates these two courts is the one referred to in the lesson. Then look on, through the *Women's Court*, to the second terrace, reached by a second flight of fifteen steps, which leads into the *Court of Israel*, and that joins in the same level, the *Court of the Priests*, separated by a low partition. In that court was the altar, and all appliances for offering sacrifices.

Then from that, the priests entered the Holy Place, where was the altar of incense, the golden candlestick and the tables of shew bread, and then beyond that the high priest entered into the holy of holies once a year.

2. Tower of Antonia.—In the north west corner of the area, connected with the temple by cloisters, on the roof of which soldiers walked from their barracks, and descended

by stairs to the pavement. It was from the top of this stair that Paul addressed the mob. That soldiers were necessary in such a place was owing to the turbulent spirit of the Jews, naturally excitable and fanatical, especially so then, on account of their hatred for their Roman rulers. The tower was so high that sentinels could see the whole temple area, and at the first sign of disturbance, the military were called out.

EXPLANATORY.

1. Paul's arrest.—It was necessary that seven days should transpire between the completion of the Nazarete vow, and the offering of sacrifices, and shaving of the head, by which they were released from their vow. Five of these days had past, and Paul was consorting with these four paupers, waiting for the opportunity of giving proof of his loyalty, by being at charges for them. Many years have passed since Paul was a familiar figure to all about the temple. His long absence and the effects of time and hardship, caused him to be unknown and unnoticed until some Jews from Ephesus spied him in the crowd. They little thought to see him here, who had opposed them so successfully in Asia. It is too good to be true, this is their chance, like tigers they leap upon their prey—"lay hands on him and cry out 'Men of Israel, help.'"

CHARGES.

1. "Teaches against the people" i.e. degrading them to the level of Gentiles and saying that they cannot be saved as Jews, but by faith in Christ.

2. "Against the law." They probably misunderstood, and would willingly misrepresent Paul's position. It was explained in last lesson that Paul objected to the law only when it was regarded as the way of salvation. He tolerated it when regarded as a thing indifferent or a means to faith in Christ.

3. "Against this place." The Temple he taught must pass away.

4. "Polluted this holy place." They saw him on the street with Trophimus and took it for granted that one who appeared to them to be so much opposed to the Temple, would do as many of the enemies of the Jews did in the past, try to pollute it. What a large proportion of the accusations in the world are simply "things taken for granted."

A Panic.—It soon spread throughout the city, and there was a rush. They would have killed him instantly but that it would have polluted the temple to shed blood in the women's court. They drag him down the steps into the Gentile Court, and the Levites shut the great brazen doors immediately, lest anything should occur to defile that holy place. Sir W. Scott tells of a number of murderers who had their victim bound, but would not commit the crime until the clock struck twelve, lest they should break the Sabbath. Awful ignorance! Yes, and just as awful is the misapprehension of many who cherish that hatred which is murder, and yet are sticklers for trifling forms and ceremonies in the Church.

11 Rescue. Somebody, perhaps one of Paul's companions, hastens to the Tower for help. Before he arrived the sentinel sees that there is something wrong, troops are on the spot instantly and Paul taken in charge and bound with two chains, each arm to a soldier.

The murderers at the sight of troops stand back, alarmed at the consequences of their illegal conduct. They try to explain but in the confusion, the Chief Captain, Claudius Lysias, could make nothing of them—like the mob at Ephesus, many did not know what they were there for.

In the mean time the officer found an explanation for himself. These were very troublesome times. Many assassins in Jerusalem. An Egyptian impostor, professing to be the Messiah gathered a large number of followers. Led 4,000 of them to the top of Olivet, promising that he would allow them to see the walls of Jerusalem tumble down by his miraculous power and they could enter over the ruins.

Felix pursued him, scattered his followers, having slain many and taken others prisoners, but the Egyptian himself escaped. This was only a few weeks ago. It occurred to Lysias, that this is the same fellow back again, causing more trouble, and he orders him into the castle.

As Paul is led away, the enemy, lest he should yet escape, press upon the soldiers, so that they had to carry him up the stair. The mad cry, years before, raised against the Master, is now raised against the servant, "Away with him." "The servant is not greater than his master; if they have persecuted me, they will persecute you."

111. Paul's request.—At the top of the stair, Paul asks the Captain for permission to speak to him. Having made the request in polite Greek, the Captain is astonished—his theory about the Egyptian is upset. "You are not that low ruffian Egyptian then, are you?" "No, I am a Jew of Tarsus, a citizen of no mean city," answered Paul, "and I beseech you to allow me to speak unto the people."

The coolness of the request is remarkable. In his upset condition, with dishevelled hair and probably torn garments and bleeding face, we would expect a request to get out of sight as soon as possible. Instead he is prepared and coolly and collectedly to give an address. It can only be explained by the fact, that the one idea of reconciling the Jews and helping in the Master's work could not be destroyed. It is so burned into his soul, that he has a message to proclaim, that the rudest treatment does not efface the impression. How like the Saviour, on the cross, publishing salvation!

Evidently the tone and dignity of the speaker made a favourable impression on the officer, and he at once conceded the request. Paul's arms are released, he faces the crowd, beckons with his hand, obtains silence, and begins to speak as coolly and respectfully as if the occasion were of his own choice.

Suggestions.—1. The readiness with which hatred can manufacture arguments. v. 28.

2. They who see least of the church are often most bigoted in its defence. v. 27.

3. How sad when the world must come to make peace in the church which teaches the Gospel of Peace v. 31

4. The persecutor usually the coward. v. 32.

5. "He that believeth shall not make haste." Ie. xxviii. 16.

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