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# The Canadian Presbyterian

TORONTO: PUBLISHED BY G. C.

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IT WILL CURE ENTIRELY THE WORST FORMS OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION and UTERINE FALLING and DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

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THAT PAINFUL OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

THESE AMONG US WHO ARE SUFFERING WITH BRONCHITIS, OR WEAKNESS OF THE THROAT, SHOULD NOT DELAY, BUT TAKE ROBINSON'S PHOSPHORIZED EMULSION REGULARLY, ACCORDING TO THE ADVICE OF THEIR PHYSICIAN, OR THE DIRECTIONS ON THE BOTTLE. ALWAYS ASK FOR ROBINSON'S PHOSPHORIZED EMULSION, AND BE SURE YOU GET IT.

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A LITTLE lemon juice in water with no sugar is very efficient in quenching thirst.

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SATIETY panels for the walls, with a velvet bird of rich plumage, applied, are very handsome.

WHEN you hang a piece of meat no not sprinkle salt over it, because salt draws the juice out.

BOIL your cream for coffee, and see if the coffee will not taste better, as well as keep hot longer.

By rubbing with a damp flannel dipped in the best whiting, the brown discoloration may be taken off cups in which custards have been baked.

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POP-OVERS. One egg, one pint milk, one pint flour, not quite half teaspoonful of salt, beat thoroughly. Must be baked in hot oven. Delicious for breakfast.

FAINTING. Place the patient on the back with the head lower than the body, if convenient. Give plenty of air by fanning; dash cold water in the face; smell of hartshorn or camphor. Give ammonia or spirits.

NO HARM IN IT. No harm can come from using Hagar's Pectoral Balsam; as a remedy for throat, bronchial and lung complaints it is always reliable and positively safe.

PICKLES are unhealthy as articles of food and often cause acute dyspepsia. Young ladies addicted to their free use may be assured that they must certainly part with their favourite dainty or bid farewell to good digestion.

SAUCE FOR BOILED FISH. Take two tablespoonfuls of the water which has been used in boiling the fish, and put it in a stew pan, add an onion and a tablespoonful of walnut catsup. Let it stand and simmer for a quarter of an hour.

THE FORCES STRENGTHENED. The vital forces are strengthened and the entire system renovated and built up by the use of Blood Bitters. It acts on the bowels, liver, kidneys and blood.

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SCOTT'S Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES, Will Build up Wasted Systems.

Dr. R. B. PUSEY, Elizabeth, N. J. I have prescribed Scott's Emulsion frequently in the last few years, and take pleasure in commending it as a valuable remedy both for adults and children in wasting conditions.

Loss and Gain.

CHAPTER I.

"I was taken sick a year ago With bilious fever." "My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I could not move! I shrunk!

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CHAPTER II.

"Malden, Mass., Feb. 1, 1880. Gentlemen—I suffered with attacks of sick headache.

Neuralgia, female trouble, for years in the most terrible and excruciating manner. No medicine or doctor could give me relief or cure, until I used Hop Bitters.

"The first bottle Nearly cured me;" "The second made me as well and strong as when a child,

"And I have been so to this day." My husband was an invalid for twenty years with a serious

"Kidney, liver and urinary complaint, Pronounced by Boston's best physicians 'Incurable!'"

Seven bottles of your bitters cured him and I know of the "Lives of eight persons"

In my neighborhood that have been saved by your bitters,

And many more are using them with great benefit.

"They almost Do miracles?" Mrs. E. D. Slack. How to Get Sick: Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know how to get well, which is answered in three words—Take Hop Bitters!

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LIGHT HEALTHY BREAD

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The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread. GROCERS SELL THEM. PREPARED BY THE Price Baking Powder Co., Makers of Dr. Price's Special Flavoring Extracts, Chicago, Ill. St. Louis, Mo.

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## Notes of the Week.

THE appointment of Mr. Thomas Kirkland, M.A., as Principal of Toronto Normal School has given general satisfaction. In every way the appointment is an excellent one. His long connection with the institution has enabled him to acquire most valuable experience; his devotion to his profession, enthusiasm in educational work, and his estimable personal qualities mark his special fitness for the honourable position to which he has been appointed.

"LET truth and error grapple," said John Milton. In his days they did grapple and have been continuing to do so ever since. In these days they are getting to closer quarters than ever. On Sabbath, while all who preach the Gospel are busy sowing the good seed of the Word, the enemy of late has been especially busy sowing tares. Sabbath seems now the principal day on which Anarchists and Socialists seek to disseminate their destructive tenets. The other Sabbath, at a meeting in Chicago, men and women vied with each other in ferocity of expression. Subsequent inquiry brings to light that armed Socialists in that city are said to number 2,000. A prominent Socialist, in an interview, said they are divided into sections and drill in halls, the location of which is changed at each meeting. Within the past year the accessions to the society have been extraordinarily large. Each member owns his outfit, including a rifle, which is kept at home.

HINTS have been thrown out that an agitation favouring a restoration of the temporal power of the Papacy is about to be begun. Why there should be such reluctance to accept the inexorable logic of events is a mystery that Rome has failed to explain. Italy is in no mood to listen to proposals for handing over the former States of the Church to the control of the Vatican. The design rather is to act on Italy by pressure from without. In free America as well as in Spain, the agitation has begun. Those who engage in it can only hope against hope, since it is one that to all appearances is impossible of fulfilment. The founder of the Christian faith said, "My kingdom is not of this world," but the Papacy has always coveted earthly rule. Pius IX. sulked out the last years of his pontificate posing as a prisoner. His course was unimpressive. His successor may favour a popular agitation for the restoration of the temporal power, but the days of hierarchical rule are over.

It is not surprising that the death of Mr. William Johnston, formerly of the Agricultural College, Guelph, has called forth deep and wide-spread expressions of regret. Cut down in the midst of his years and increasing usefulness, the general sorrow is all the more keen since by many, a fatal termination to his illness was unexpected. Impeded as he was by ill-health, Mr. Johnston's indomitable perseverance and the results he achieved are remarkable. This is not the place to speak of Mr. Johnston's political services. In his convictions he was as sincere in this as in all other respects, and from his point of view he intelligently sought to promote the good of the country. He was a zealous Presbyterian and was at one time anxious to devote himself to the work of the ministry. Those who had the privilege of attending the Bible class taught by him will long remember his valuable instructions. Mr. Johnston was distinguished by high moral worth and an almost shrinking modesty.

LAST week the annual meeting of the Toronto Branch of the Evangelical Alliance was held in Sherbourne Street Methodist Church. The President of the Branch, Hon. Oliver Mowat, occupied the chair and delivered a thoughtful and comprehensive address on the origin, progress and work achieved by the Evangelical Alliance. Rev. Messrs S. P. Rose, and G. M. Milligan delivered appropriate and characteristic addresses. The following named gentlemen constitute the Council of the Alliance for the current year: President: Hon. Oliver Mowat; Vice-Presidents, Revs. William Reid, D.D., Principal Castle, H. D. Powis, H. Grasett Baldwin, H. M. Parsons, S. Rose and Principal Wilson, LL.D. Council. Mr. John Macdonald, Mr. John L. Blaikie, Mr. S. H. Blake, Mr. H. E. Clarke, M.P.P., Mr. A. McDonald, Mr. S. C. Duncan Clarke, Mr. W. B. McMurrich, Mr. W. Alexander, and Mr. D. McLean. Secretaries: Rev. Elmore Harris and Mr. J. J. Woodhouse. Treasurer, Mr. J. J. Woodhouse.

WITH commendable enterprise the *Toronto Globe* has arranged for the weekly publication of Mr. Spurgeon's sermons. Some good sermons look rather poorly in type, others appear to best advantage in printed form, but very few of even the most noted preachers of the day could stand the ordeal of *verbatim* reporting for a number of years without intermission. Mr. Spurgeon's sermons have stood this test for many years, and on all sides it is conceded that their freshness and vigour are undiminished. The famous preacher of the Metropolitan Tabernacle addresses the largest congregation in the world. The *Globe* will now enable many Canadians to form a part of his ever-widening circle of readers. The great appreciation of Spurgeon is a healthy sign of the times. He is no screaming sensationalist, but a sound common-sense evangelical preacher whose teaching is solely designed for the glory of God and the good of mankind.

A CIRCULAR, bearing the signatures of Drs. Howard Crosby, C. F. Deems, J. M. Buckley, William Ormiston, William M. Taylor, Marvin R. Vincent and many other well-known names, states that the Hebrew-Christian Work, in New York city, under the care of the Rev. Jacob Freshman, has had now a proving of three years. The wisdom and faithfulness of its conduct are manifest in the increasing interest awakened among the Jews, and the numerous hopeful conversions in the face of domestic and social ostracism. Because Mr. Freshman pursues his work without any denominational connection, it is difficult for him to obtain any pecuniary support. The hiring of halls for worship and instruction, and his own frugal sustentation, do not present very formidable sums, and yet these sums are secured with painful effort. We earnestly call upon our fellow Christians to aid this important and hopeful department of Evangelization. Mr. Freshman has our entire confidence as a devoted minister of the Gospel, and an experienced missionary among the Hebrews.

A FEW days ago the death of the Rev. John Jackson, D.D., Bishop of London, was announced. The deceased prelate was born on the 22nd February, 1811, being a son of Henry Jackson, a merchant of London. He was educated at Reading School under Dr. Vaply, whence he proceeded to Pembroke College, Oxford, where he graduated in 1833, taking first-class honours, and gained the Denyer Theological Prize. From 1836 till 1840 he was Head Master of the Proprietary Grammar School at Islington, and during part of that time Incumbent of St. James', in the parish of Hornsey. He was appointed Rector of St. James', Piccadilly, in 1846, Chaplain to the Queen in 1847, and Canon of Bristol in 1852; was a select preacher before the University of Oxford in 1845, 1850, 1862 and 1866, delivered the Boyle Lectures in London in 1853, and on the death of Dr. Kaye, in that year, was made Bishop of Lincoln. On January 4th, 1869, he was translated to the See of London. Dr. Jackson's contributions to theological literature were few and unimportant.

THE Rev. T. F. Fotheringham, of St. John Church, St. John, N.B. has commenced to issue a congregational monthly, in small folio form, bearing the title of the *Parish Recorder*. In addition to useful congregational intelligence it contains a number of pithy paragraphs and judicious selections. The esteemed pastor of St. John Church is a loyal Presbyterian as the following testifies: The new Augmentation Scheme promises to become as complete a success in the Maritime Provinces, as it has been in the west. The Presbytery of St. John is rapidly coming to the front in its contributions to the fund. Had no special effort been made, that is, had no more been raised this year than last, we would have required \$3,400 to raise the salaries of our underpaid ministers to \$750 and manse. The result of the first appeal last summer, chiefly to those congregations whose ministers did not receive \$750, was that fifteen congregations promised \$1,863. Now we are asking the stronger charges to give \$1,000 more, and already eleven congregations have given \$650, and the deputations have not yet all done their work.

THE *Ottawa Free Press* in a recent article refers to a state of things, which if true, is simply disgraceful. It states that at Sussex, in the County of Kings, N. B., within the past week, three men and one woman were sold for one year by the overseers of the poor, and the crowd is said to have gathered and acted as if at the sale of a cow; but to the credit of the few it must be admitted they protested in strong language against the infamous proceedings. Bernard McCann was knocked down for \$90; Hannah Boles was privately bought in for \$72; and a third, John McLaughlin, was sold at \$64.50; a fourth, Martin Condon, was not offered as advertised. The practice is for the overseers of the poor to pay the sum named as the price of sale to the person whose bid is accepted. The money is supposed to represent the cost of board—the services of the pauper being the bidder's extra compensation. A natural result is to bid low, in order to get the pauper, and then by scrimping his or her food to make as much as possible during the year out of his or her services. The consequence is that insufficient food, and frequently overtaxed work, destroy the very usefulness of the pauper, and tend in a few years to so reduce him in physical strength that death is a mercy.

THE good old times were no better than they should have been. All wisdom did not perish with them. In these enlightened days we have not yet reached perfection. Some of the good things of former times should not be permitted to die out. There is much truth in what the *Boston Journal* says: "The Cotter's Saturday Night" would be an impossible poem in our day and generation. While the father "wales a portion with judicious care," the sons and daughters, sitting under him, would be receiving the pious words according to their own doctrine of private interpretation, or more probably would refuse altogether to listen, preferring to follow unrestrained wherever their own fancy led them. Love, reverence, and many another kindly quality leak out of human nature through the almost imperceptible crevices of selfishness and indifference, which have become such common weaknesses in these crack-brained days of ours. Take the expressions used in speaking of the absent father and mother, common among the larger number of even our carefully brought up young people, and see what lack of refined feeling, of that deep, respectful, almost awful love which the parent of old claimed and received from the child. The stiff formality of "most respected madam," and "ever to be revered sir," with which the Clarissa Harlowes of another time addressed their stubborn and heartless superiors, was stilted and affected like the time itself; but between them and the flippant, careless contempt-of-to-day no one could hesitate long. The respect which prompted the formal phrasing of the olden time was, at least, a respectable quality, while the frivolous indifference, which now makes light of even sacred ties, is a vice beneath contempt.



## Our Contributors.

### BLUE DAYS.

BY KNOXIAN

Most preachers have blue Mondays. On these days they have a feeling of "goneness." They don't know exactly what is the matter with them but feel that they are "all gone." They are unfit for hard work, are likely to be the least bit crusty. They account for the blueness by ascribing it to the labours of the Sabbath. In this they are at least partly mistaken. Blueness on Mondays more frequently arises from overwork on Saturday than from ordinary work on Sabbath. If a preacher rests on Saturday and takes plenty of exercise in the open air on that day, ordinary Sabbath work will be little more than healthy exhalation for him. A preacher who works late on Saturday evenings and goes into his pulpit tired and weary on Sabbath morning must always have very blue Mondays. The manner in which Saturday is spent usually determines the degree of blueness to be endured on Monday.

Blue Saturdays are not unknown to preachers. Busy, overworked preachers see them occasionally; lazy procrastinating preachers see them every week. If on Saturday morning a man knows that he must say something to a congregation twice on Sabbath, and also knows that he has nothing to say, he usually feels blue. The feeling is a perfectly proper and natural one. Unless he has been prevented by Providence from preparing his message he ought to feel ashamed as well as blue. His congregation may feel both ways before Sabbath is over.

There are blue Sabbaths as well as blue Saturdays and blue Mondays. Too many people in this country are likely to look upon any Sabbath in which the congregation is small as a blue Sabbath. It has often been said that our neighbours across the lines judge everything by its size. In their judgment everything big is great. With them big and great are synonymous terms. They have a big country, big cities, big prairies, big rivers, big hotels, and they have learned to judge everything by its bigness. Canadians imitate their example to an extent that few would be willing to admit. Church going people are the greatest sinners in this regard. Almost the only question that many fairly good people ever ask about a meeting is: was it large? If large then all is well. How easy it is for people in this state of mind to jump to the conclusion that a wet Sabbath must be a blue Sabbath. And the good man who conducts the service is very likely to catch the contagion and come to the conclusion that "anything will do for a wet Sabbath." The rich, well-prepared sermon is perhaps laid aside on Sabbath morning and the good man resolves to make "a few remarks," and dismiss the few people who have braved the storm and come to their place of worship. That kind of an effort called "a few remarks" has a marvellous power for drawing itself out. It elongates like a telescope, and perhaps the effort on a wet Sabbath actually measures more by the clock than an ordinary sermon. Measured by homiletical standards it may have been a month long. The people may have thought it never-ending. The day was considered blue at the start and the good man intensified the blueness until he made it almost black. If there is one day more than another on which a wise preacher will do his best it is a Sabbath which promises to be blue. If there is one congregation more than another that deserves the very best a preacher can give, it is the brave handful that face a howling storm. A numerically small congregation may not be small in any other way. It may be large in faith, in hope, in liberality, in good works. Some meetings numerically large are contemptibly small every other way.

One very wet evening some years ago, Kennedy, the king of Scottish song, was advertised to give a concert in Toronto. The night was dark, and the rain came down all the afternoon and evening in a steady pour. It was a cold pitiless pelting November rain. A few people, many of whom had free tickets, went to the hall. As the hour drew near the only question discussed was whether the Kennedy family would sing to such a small house. Prompt to a minute the old gentleman came out in full dress, blithe and cheery as a spring morning, and opened the proceedings with this little speech: "Friends, it is a wet, disagreeable evening outside, but that is no reason

why we should not have an enjoyable evening here. If the night is unpleasant outside, all the more reason why we should enjoy ourselves." Then he went through the programme, sang his best songs, told his best stories in his own inimitable style, and the uniform testimony of those present was that the old gentleman fairly eclipsed himself. There was nothing blue about that meeting "The children of this world," etc.

Great good may be done by preaching to a very small congregation. An Irish minister once preached to a congregation of three at Castlebar. One of the three was converted and became William Arthur, author of the "Tongue of Fire." Dr. Archibald Alexander once preached to two persons and both were converted. Were the days on which this work was done blue because the congregations were numerically small? As a matter of fact it is not the congregation alone that the preacher slights when he puts a few people off with a few remarks and goes home thinking he has had a blue day. He slights his own work and his Master's message. Jenny Lind was once asked why she sang so long and so well to an audience composed of a few ignorant coloured people. Her answer was "I never slight my art." Away with the vulgar idea that a wet Sabbath spent in preaching to a few of God's children is necessarily a blue day, and a day spent in addressing a large number of people must necessarily be a good one. The Master may form a very different estimate of the day's work. Some days are blue to the preacher even when the weather is fine and the church full. He does not know the cause and the blueness is all the more distressing because he does not. As Spurgeon says, the chariot wheels drag heavily. Why they do so one cannot always tell. Perhaps the cause is largely physical. Indigestion, unstrung nerves, worry and want of sleep, have unmanned many a noble preacher at the critical moment and destroyed many a good sermon. One of the surest trials an earnest preacher ever endures is the failure of a sermon on Sabbath that he has spent a long time and a large amount of labour in preparing. And these are just the sermons that often seem to have very little effect. Blue days must occasionally come to the pulpit as well as to every other department of human activity, but there is always one consolation left to the man who has done his best:—the Spirit may bless the bluest day to a congregation.

Hearers have their blue days as well as preachers. Some hearers think every Sabbath a blue day. But there are good earnest souls who really desire to enjoy the service and profit thereby and even to these blue Sabbaths occasionally come. They are not in a good frame of mind. They do not feel as they used to do and they cannot tell the reason why. It is a happy thing when one of God's children can say on Sabbath evening "I have enjoyed the day very much." One reason doubtless why many hearers have blue days is that they do not begin to prepare for Sabbath soon enough. If people work in their stores until midnight on Saturday, and have no good refreshing sleep; if they tumble out of bed at ten o'clock on Sabbath morning, dress hurriedly, pray hurriedly—if they pray at all—take breakfast hurriedly, and hurry to church; how in the name of common sense can they expect to have a good Sabbath?

Drummond in his wonderful book defines a living being as one who is "in correspondence with his environment;" at least he accepts that definition from Spencer. If a hearer is not "in correspondence with his environment" in church he cannot be happy. The environment is chiefly made up of the preacher, and the elders, and the trustees and the precentor or choir, and his fellow worshippers. Drummond would say that if he has no correspondence with any part of the environment said hearer is dead. Well, if he has no correspondence with the greater part of his environment he must at least have blue Sabbaths. The best thing he can do is to put himself in correspondence with his environment and then perhaps the Sabbaths will not be so blue or the hearer either. Want of correspondence with environment in church is a bad thing.

### NOTES OF A WESTERN RAMBLE.—IV.

(FROM OUR OWN CORRESPONDENT.)

STRATFORD.

In the railway jump which the traveller makes from Berlin to Stratford, although the distance is much greater than from Galt to Berlin, there is not such a complete change of nationality. Essentially a Scotch

town, there is nevertheless in Stratford and neighbourhood a considerable Teutonic element, sufficient, at least, to demand the existence of a German newspaper. Stratford gives promise of being a city of considerable importance. It occupies a prominent place as a railway centre.

The Presbyterian body is well represented in the town. The congregation, presided over by Rev. P. Wright, is large and influential. The church occupies a splendid position on the main street, and is a building of great elegance. The interior decorations give evidence of a very decided reaction from the old time, barn-looking buildings which Protestants have dedicated, since the Reformation, to the worship of the Creator of all that is bright and beautiful. If there is a fault in this respect, it is in erring on the other extreme, and in departing from what is chaste and ornate to the florid, where the eye is satiated with gorgeousness. The young people of the congregation have a literary society in connection therewith, and I was glad to have an opportunity of studying how these affairs are conducted in other places. I cannot say that I was very greatly impressed with its usefulness. Beyond some very good solo and duet singing, there was absolutely nothing of an improving nature in the whole programme, and certainly nothing to indicate that the society was a twig from a live Christian tree.

St. Andrew's Church, which overlooks the valley at the west end of the town, is a neat but much less pretentious edifice, and as a remnant of the old establishment, has rather a different class of worshippers. The Rev. E. W. Panton has been labouring here for some time, and his earnest efforts are having a good effect. The week following my visit, he was assisted by Rev. Mr. McIntyre, and I have learned some fifty souls made profession of having found the new life, besides there being a grateful awakening on the part of older members.

But Stratford, too, must be left behind.

### ST. MARY'S,

the stone town, might also be called the last of the hill range along which the Grand Trunk railway makes its way to the boundary line at Point Edward, where it jumps into Uncle Sam's embrace. It stands on either bank of the Valley of the Avon, and is still further divided by a considerable creek. It is one of the most important grain and cattle export stations on the line, and from a business point of view I should judge it to be considerably ahead of its eastern neighbour, although considerably smaller. There is here, too, a very large Scotch element. A few years ago the Presbyterians worshipped harmoniously in one church, but a difference sprung up amongst them, and with true Scotch stubbornness neither party would give in, and so one went out. Perhaps this was only the natural result of vigorous growth, and the offshoot was only hastened by a trivial dispute. Be this as it may, the seceders built a fine new church, called an excellent pastor, and have flourished admirably. The work of describing churches is somewhat monotonous, but suffice it to say that Knox Church, St. Mary's, in point of substantiality, beauty and architectural design is equal to any hitherto mentioned, and, best of all, is clear of debt. Much of this excellent result is due to the energy and liberality of Mrs. Milner Harrison, whose example was worthily followed by others. It is at present vacant, its late pastor, Rev. W. A. Wilson, having gone to India to pursue missionary work on that fertile field. As a proof of the vitality of the original church, however, and that the secession did not harmfully weaken it, there is still a large and influential membership. A new church has been built, which is a landmark for miles around, and under the pastorate of Rev. J. A. Turnbull, a steadily increasing congregation is growing up. I was present at the annual thanksgiving service, and was much pleased with the simple eloquence of the pastor. But I must not linger in the pleasant stone town, and hasten on to that metropolis of the west,

### LONDON.

To begin to say anything about London in a ramble of this description would be to insult its importance, as an established centre of commerce and industry, so I shall confine myself mainly to the churches, in which your readers are most interested, and of them I can only speak briefly. I may premise, however, that at the time of my visit it was severely shaken by one or two commercial failures, and that a general feeling of hard times past and present had a subduing effect upon the community. The city and its suburbs con-

tain no less than five Presbyterian Churches, and from what I was able to see of them, all are well filled. St. Andrew's Church, on Queen's Avenue, is perhaps the largest. The pastor, Rev. J. A. Murray, was seriously indisposed at the time of my visit, and I had not the pleasure of hearing him. At Park Avenue Church, where the venerable Dr. Proudfoot ministers, I was more fortunate, and had the pleasure of listening to one of that gentleman's able expositions of gospel truth in a sermon of much originality of thought and language. The congregation is a "solid" one, if I may be pardoned the term, and the members have an abiding faith in their genial pastor.

The remaining city congregation is that of St. James. It has had rather a checkered history, but under the earnest ministry of Rev. D. McGillivray is becoming a power for good in the city. The building is a faint imitation of Old St. Giles', Edinburgh, and is sometimes designated by the humorously disposed the "pepper castor." It, along with a good manse, is situated on a large lot on Richmond Street, and is a most valuable property. Within the past two years the church was completely gutted, and has been refitted and re-decorated in a manner which leaves it one of the most comfortable and attractive places of worship in the city. The cost of these improvements footed up some \$3,500. It is comparatively free from debt.

#### LONDON SOUTH.

The Presbyterians of the rapidly growing suburb of London South have recently distinguished themselves by setting up a separate establishment, and have built a fine brick church capable of seating nearly 500 persons. It is carpeted and cushioned throughout, and is possessed of a fine large pipe organ. The congregation embraces many wealthy citizens, and though at present there is a debt upon organ and building, with the choice of a shepherd for the flock, it is to be hoped the scattered forces will be gathered together, and substantial moral, and spiritual progress be made. As the nature of the soil rendered a basement room inadvisable, the congregation have with commendable enterprise purchased the frame church formerly used by the Bible Christians, on the opposite corner, and which is being fitted up as a school-room.

#### LONDON EAST.

This suburb is presently suffering from the destruction by fire of the car works, which gave employment to a large number of men. It possesses an independent congregation already well established, the resident clergyman, Rev. Walter M. Roger, M.A., being a most zealous and faithful worker in the cause of his Master. During my visit he was receiving the assistance of Rev. Mr. McIntyre, and a large number were making profession of salvation.

But London and its churches is also left behind, and taking a seat in a London and Port Stanley R. R. coach, I soon find myself in the ambitious little city of

#### ST THOMAS.

Like Stratford, St. Thomas has been indebted for what prosperity it enjoys to its railway connections. As the headquarters of the southern system, the G. W. R. Air Line, and the London and Port Stanley, it may well claim to be a railway centre of some magnitude, and it really presents a lively, bustling appearance, more characteristic of an American city than a sober Canadian community. And this is not so much an imaginary element, for under Vanderbilt's management of the Michigan Central, of which the Southern forms a part, there has been a decided immigration of go-ahead Americans to the city. Physically it does not possess any particularly distinguishing features, and beyond the Haggart & Cochrane manufacturing establishment is largely dependent on the railway workshops. Alma College for young ladies is an important educational institute which is growing in efficiency and strength. There is only one Presbyterian congregation in the city, but that it is a large and wealthy one is evident from the edifice which it possesses. It is a large building of somewhat peculiar construction, and its interior arrangements are of the modern opera house style. I had no opportunity for personal examination of the interior, however, and can only speak from hearsay. While there, that celebrated divine, Dr. Talmage, of Brooklyn, lectured to an audience of about 1,100 people, his subject being "Big Blunders." Those who paid their 50 cents to hear him declared themselves well satisfied with their investment.

At St. Thomas my trip came to an end and as a matter of course so must these notes. I trust they have not been wholly uninteresting to readers of THE PRESBYTERIAN, as making them in some measure familiar with the churches and places visited, thus widening their sympathies with, and knowledge of the work of the denomination in other places. T. A. A.  
*Toronto, December, 1884.*

#### REVIVAL IN STRATFORD.

MR. EDITOR, A wish has been expressed that some statement should be given to the Christian public in regard to the gracious outpouring of the Spirit on Stratford.

In the early part of November, special religious services were simultaneously, but without previous concert, begun in St. Andrew's Church by the Rev. Mr. Panton, and in the Central Methodist Church by the Rev. Mr. Richardson. These were held for two weeks in the churches named, and the pastors were assisted by evangelists devoted to this special work. The Rev. Mr. McIntyre assisted the former, and Rev. Messrs. Crossley and Hunter the latter. These services were so much blessed by God, that it was deemed desirable to unite all the Evangelical churches and hold union meetings. An arrangement was consequently come to whereby such meetings were held every night for upwards of five weeks in one of the churches, in alternate weeks. All the Evangelical ministers joined heartily in the services, and both in the public meetings and in the more private inquiry meetings worked faithfully and earnestly for the conversion of sinners to God, the reclamation of backsliders, and the upbuilding of God's people. In this they were assisted by a noble band of Christian workers, who spared neither time nor labour in striving to advance Christ's Kingdom in our midst.

These services have been attended by large and increasing congregations, and night after night the building in which they were held has been crowded with earnest and attentive seekers after Christ. A prayer meeting was also held every day at 3 p.m., which was attended by large numbers and which was greatly blessed in edifying God's people and in preparing them for the more public services of the evening.

It is not too much to say that never before in the history of Stratford has such spiritual awakening taken place. Young men, young women, middle-aged and old people have been converted from a life of carelessness and sin to a saving knowledge of the truth as it is in Jesus, and have been led to cast themselves in trusting confidence at the foot of the Cross, and to obtain the pardon and the peace that God bestows upon true believers in Christ.

During the whole of the services there has been no undue excitement, but an intense earnestness was manifested by hundreds to have the great question answered "What must I do to be saved?" Hundreds who formerly were out of Christ, having no hope and without God, are now rejoicing in the faith.

A peculiarly gratifying feature is the anxiety exhibited by the new converts, both young and old, to bring others to the Cross, that they might be partakers also of the same precious faith. They seem to be overflowing with the love of God, and are not satisfied till they have told others what great things He has done for their souls, and have brought their friends and companions to a like happy condition. Instances of this can be multiplied almost indefinitely. One will suffice. A young man, who was formerly in the habit of collecting his companions in his office for the purpose of playing cards and other games, has, since his conversion, substituted a prayer meeting.

It is probably too soon to be certain as to the results that will flow from this glorious revival, but indications lead me and others to the conclusion that the effects will be permanent.

It has generated a deeper feeling of brotherly love between the different sections of the Church in Stratford. During the series of meetings there has occurred nothing to mar the harmony that characterized the initiation of the union meetings, and Presbyterians, Methodists, Congregationalists and Baptists have worked together to advance the cause of our common Christianity.

The accessions to the membership of the Churches have been large. At the Communion lately in the Methodist Church, upwards of 100 new members were added to the Communion roll. Knox gained between

fifty and sixty, and St. Andrew's between thirty and forty. The other churches have not held communion services since the commencement of the revival, and consequently, statistics in regard to them are wanting, but I have no doubt the increase in their membership will be proportionally great. A moderate estimate gives the number of converts at between 300 and 400.

This work is the general topic of town talk; the bar and billiard rooms are comparatively deserted, and the strange (at least for Stratford) spectacle was seen of churches crowded with eager and anxious worshippers during the festivities and gaieties of Christmas week.

The closing meeting of the present series was held on Friday, December 26th, in Knox Church, when the spacious edifice auditorium, gallery, platform and aisles was crowded to overflowing with an audience assembled to render thanks and praise to Almighty God for His great goodness in bringing so many out of darkness into His marvellous light. At this meeting as well as at the previous ones, the testimony of the converts was clear and convincing—some narrating the steps by which God had led them to surrender themselves to Christ—others, in broken accents, testifying to their trust in the Lord Jesus and the joy and happiness He had vouchsafed them—and others thanking God that friends, relatives and acquaintances had found peace in believing.

I cannot close without acknowledging the great assistance rendered by the Rev. Messrs. McIntyre, Crossley and Hunter, who, by their impassioned appeals, convincing statements and earnest exhortations set before the people the simple story of the Cross, and were the honoured instruments in the hands of the Spirit of leading many to the Saviour. To His name be the glory!  
M.

*Stratford, Jan., 1885.*

#### CHURCH AND MANSE BUILDING.

The following paper by Rev. J. Sieveright, B.A., ordained missionary, Huntsville, Muskoka, anent Church and Manse Building, was read to the Home Mission Committee at its meeting in October.

Permit me to state the following facts powerfully urging the necessity of a Church and Manse Building Fund for Muskoka, and other districts similarly situated. For one thing the county is dotted with wrecks of Presbyterian Church buildings. At Huntsville, after a year's service by thirteen missionaries and students, on my arrival here, I found a church building dilapidated, unpainted, unpewed, and ill adapted for worship in the severe cold of winter; the remains of a manse, part of which blew down and the remnant unfit for habitation, the church lot ornamented with blackened stumps and covered with boulders and stones. At Allansville, eight miles south, ten years ago there was a small log church, now used as a sheep pen. It was abandoned to begin a better one. Three years ago the framework of a new church was prepared in the woods, where it remained till it was burned. At Brunel, six miles south west, the plank and flooring for a church were obtained nearly two years ago. They were left partly at the saw mill and in different localities. At Cain's Corners eleven miles east, there is a union church used for Presbyterian service in the summer months, so well ventilated that on recently passing it, I was able to see through it from one side to another. On Trading Lake, seventeen miles south east, \$60 have been collected for a union church. The only service ever given has been Presbyterian. At Woodstown, ten miles north west, a church building was begun some years ago. It is still unfinished, propped up to keep it from falling. In the Hooly settlement, eleven miles north, eight years ago a church was partly finished. It was deemed too large. The building was taken down, made smaller, but has never been completed and is unfit for winter use. At Emsdale, eighteen miles north, the shell of a church was erected seven years ago. My knowledge of the whole district is limited but it is only reasonable to suppose that the instances quoted are a fair specimen of the whole. The discouragements from uncompleted churches have in some instances been so great as almost to extinguish our cause. Had there been a Church and Manse Building Fund instead of unfinished structures, discouraging our few earnest people by timely aid these buildings could have been completed, and the result would undoubtedly have been an opportunity to form stronger congregations, a stepping stone to

regular pastorates. That the work is by no means so hopeless as "sometimes pictured" is proved by the progress made in the neighbourhood of Huntsville in a few months. The audience have increased considerably, and some advance made in work that must be done before higher results can be reached. Huntsville people have painted the outside of their church, have sufficient funds to re-floor, seat and paint the interior, levelled the church lot, built a sidewalk and obtained a large portion of the material for the construction of a manse. Allansville people are actively preparing for the erection of a church in spring. Port Sydney possesses a creditable church building. Sheds so necessary in a cold climate are in process of construction. Brunel people intend to cover in a building this fall. The history of that township is probably unique. It has been settled for fourteen years. For eight years it received no supply of preaching. Till recently it had no school; it has no store and no tavern; even at the present moment it possesses no Sabbath school. The population is 650.

For some time previous to my coming here, it was left without any religious service. It was not included in the stations assigned to me. The need seemed so urgent that I have undertaken a fourth service, and now preach four times and drive twenty-eight miles—no easy feat over Muskoka roads. By judicious aid in manse and church building, the whole work can be placed on a more satisfactory footing. The stations are too weak to bear the incubus of debt. Before there is the slightest hope of reaching higher and better things, buildings must be erected in which God may be worshipped with some degree of comfort summer and winter. Aiding the erection of manses and churches in the chief localities, making organization possible, paving the way for regular pastorates, is a practical, feasible way to help on. Christ's cause and increase the power of our scriptural system of government and doctrine. Carrying on the work year after year in summer and then abandoning the field in winter, is only playing at mission work and without a miracle cannot lead to successful results. Nearly one-third of the whole population—I have a somewhat thorough knowledge of four townships—is without church connection. Episcopal and Methodist ministers continue in their fields the whole year. Schools are open, all kinds of business and amusement go on, and there is no good reason why other denominations should reap where we sow the seed, or far worse, allow that busy preacher, the Evil One, in undisputed possession for six months. Grouping say three stations together so as to secure service at each every Sabbath, the introduction of the weekly offering, placing labourers for a longer period over each group, would undoubtedly obtain speedier and better results. It would involve a more generous expenditure at first, it would in the long run pay from a spiritual and even financial point of view. In some townships it is a transition period between lumbering and farming, and as the history of townships in the Ottawa Valley shows a period of depression followed by far better times, when the undivided effort is wholly given to farming. The introduction of railway facilities will destroy the barter system, and make money more plentiful. The country is by no means the wilderness it is often pictured. It is well adapted for pasturage, root crops and coarser grains. A large wealth of lumber remains after the pine is taken away. Immense water powers will doubtless one day be advantageously employed. Nearly a third of the population left for the west. A reaction is setting in, new settlers are coming in to take their places. The present is a favourable season to take advantage of in pushing on Christian work, placing our cause on a more firm foundation than ever before, devising and carrying out measures which, by the blessing of the Spirit, may cause the moral wilderness to blossom as the rose.

#### REVERENCE IN CHURCH.

MR. EDITOR.—Your correspondent "Layman" seems to be much distressed by our irreverence in church. It is very likely that we are not so devout as we ought to be, but the remedy suggested would not much mend the matter. A few words of silent prayer with bowed heads on entering the pews may appear devout, but the practice seems to be somewhat like the devotions of the Pharisees, who love to pray "in the corner of the streets, that they might be seen of men." Christ's direction for secret prayer is to "enter into our closet, and when we have shut the

door, pray to our Father which is in secret." "Layman," however, thinks we should pray in secret where a whole congregation would see our devout conduct. A little bit of silent, though hardly secret, prayer on sitting down in church may somewhat soothe the consciences of those who neglect true secret prayer, and are strangers to communion with God. As I must suppose, "Layman" is a devout man who prays in secret, and with his family every morning and evening in the week, let him now, if he does not so already, which I slightly doubt, see that his mind be in a praying frame on Sabbath morning, diligently maintain that devotional frame as he walks to church, sits in his pew during all the service, and the rest of the day, and he will hardly feel his need of letting people see his reverence for sacred things by bowing his head as he enters. Your correspondent is sometimes painfully shocked by the irreverent conduct of some of our leading ministers when they enter the pulpit, for instead of decently bowing their heads in secret prayer, they "scan the congregation." Might not the pious sensibilities of "Layman" be spared the pain inflicted on them by the supposed levity if he considered that ministers are interested in their audience, and therefore anxious to know who are present and absent. He has a right to scan the congregation, indeed it is at times, his duty to do so. It seems that "Layman's" admiration of that kind of secret prayer that may be observed by the multitude has so absorbed his thoughts that his power of reflection is seriously impaired and his mind considerably narrowed. I suppose that he is a Presbyterian, but I fear that he will bye-and-bye become something else, seeing that he would have us imitate Churches which have not attained to very great purity in doctrine or worship. There are now, as in former days, restless spirits, who, being strangers to spiritual religion, expect much from their own little fancies, I trust "Layman" is not one of these, and that he may see that the public silent prayer that he so much admires may not be so desirable as he supposes.

SENEC.

#### CHURCH SOCIALS, PLAYS AND LOTTERIES.

MR. EDITOR.—I have had sent me a copy of the *Amherstburg Echo*, of the date of December 19th, containing an account of a social held by the "Lady Managers of the Presbyterian Church," in the Town Hall there, on the 11th of December; also a copy of the hand bill announcing the same. Without a single word by way of comment, I send them both *verbatim*, with this remark, that the sooner the Presbytery of Chatham take action in this matter, the better for their own credit and the name of the Church at large.

The Hand Bill is as follows:

##### "SOCIAL."

The Lady Managers of the Presbyterian Church, Amherstburg, will give a *social* in the *Town Hall*, on Thursday evening next, Dec. 11th. Oysters will be served for fifteen cents extra. Cake, coffee, and other refreshments. Good music and various amusements will be provided, and a general good social time may be expected. DURING THE EVENING THE FRASERVILLE LOT WILL BE FINALLY DISPOSED OF. An admission fee of ten cents will be charged at the door.

Amherstburg, December 5th, 1884.

The notice of the entertainment is as follows:

"The entertainment in the Town Hall, Thursday evening of last week, by the lady members of the Presbyterian Church, was attended by about 125 people. The programme consisted of a short speech from Mayor McGee, chairman, a drama (in two acts) entitled "The Postal Card," by Misses Maggie Atkinson, Mary Duncanson and Eliza Dewar, and Thomas Healy; a trio by Misses Atkinson, Duncanson and Gibb, and a duet by Misses Atkinson and Duncanson; also several selections in string music, on the violin, guitar and organ, by J. S. Lushington, L. G. and H. Drouillard and Alfred Maloney. Refreshments, consisting of oysters, cake, coffee, etc., were served early in the evening, after which the Fraserville lot, which was some time ago presented to the church by S. Fraser, was disposed of, Howard Hackett drawing the ballots, and the ninth one, which was found to be 107, and held by Mrs. J. Darragh, of Anderdon, was proclaimed winner. Then followed the guess cake, which was won by Frank B. Scratch, whose guess was nearest to the weight—7 lbs., 5 oz. This concluded the entertainment, and after the band playing "God Save the Queen," the old heads went home and the next hour was taken up by many of the young people in dancing to string music by the above mentioned. At eleven o'clock the company dispersed. The managers of the church tender their sincere thanks to the string band for their able services on the occasion. The lot realized some \$150."

PRESBYTER.

No one can attain to much religious happiness until he knows that he has been the means of good to some suffering soul.

## Mission Notes.

THE Rev. J. L. Potter, at Teheran, Persia, has translated the first part of "Pilgrim's Progress" into the Persian, and an American lady has sent him \$650 to print it. Thus the most useful and interesting of all uninspired books sets out on a new career in a language that never knew its beauty and its worth before.

THE proscriptive foreign policy of the French Government has appeared in the Loyalty Islands, in the Pacific, where the missionaries of the London Missionary Society have been ordained to teach French instead of English, as they wish the natives taught in the Roman Catholic faith. The missionaries firmly decline, saying that they cannot obey the orders of a secular government as to religious matters.

At the Lodianna Mission in India a social entertainment was given, and on the invitations it was written "all sit down to a common meal." There is more in this than first meets the eye. If the law of caste, or class, still governed the intercourse of native Christians they could not all sit down to a common meal. But in the church this law is abolished, and great is the joy of those who have been freed from its bondage.

MISSIONS by the London Missionary Society were commenced in the Samoan Islands, Polynesia in 1836. That society has now on eight of the islands, nine male and seven female missionaries, and 184 native pastors and teachers. These islands, sixteen in number, have a population of 10,000, with 2,124 church-members, and 2,461 children in schools. The people, besides paying the salaries of their teachers, either in money or produce, contributed last year \$1,540 to the London Missionary Society.

THE Rev. J. Annand, of the Canadian Presbyterian Mission in the New Hebrides, writes: All our services are very fairly attended, both on Sabbath and on week days. At the candidates' class there are now eighteen regularly attending. In the beginning of the year we got our church furnished with good substantial settees manufactured from island wood. We have got about a thousand pounds of arrow root nearly ready for shipping, as our annual contribution towards self-support or extending the work in other lands. Over thirty tons of copra were made and sold last year by the Aneitymese people to the traders, also a small quantity of Beche-de-mer was prepared for market. Thus an effort is being made to advance in civilization.

THE *Foreign Missionary* contains an account of the "Second meeting of Presbytery in Syria since the Fourth Century of the Christian Era" says one of its members: The 17th of September was appointed as the time for the meeting of the Sidon Presbytery, to be held at Hasbeiya, a town at the foot of Mount Hermon. A special invitation called me to Beirut to revisit this scene of my labours for over twenty years. The Presbytery convened on Saturday evening. Eleven churches were represented by two missionaries, one native pastor and elders from all the churches except the distant ones of Kanah and Alma. A number of native preachers and teachers were also present, and were invited, as well as myself, to sit as corresponding members. After organization, the opening sermon was preached by the native pastor, Kos Selin, on the work of the Holy Spirit, and a new moderator was chosen.

AN American Southern Baptist Missionary, writes from Shanghai, China, "As you can readily imagine, missionary work everywhere is paralyzed by the war. Several mission chapels have been destroyed at Swatow, and native Christians sorely and wantonly persecuted. At Winchow the mission dwellings and chapels have been burned by the enraged populace. The officials and military make no efforts to quell the violence of the riot till after mission property is destroyed. The missionaries were able to save nothing. They escaped with their lives. At a little distance from the seat of active war much valuable property has been destroyed by mobs, and much suffering inflicted upon unoffending native Christians, in the destruction of their dwellings, in destroying crops, and in stripes without number, and in imprisonment. And all this is connived at, if not instigated by the officials and their subordinates; for when appealed to for aid and protection, they give an evasive answer, or thrust the applicant into the street again. The end of war is not yet. No one can tell when to expect peace, but "all things shall work together for good."



## Pastor and People.

FOR HIS SAKE.

Much has been said and written about the dignity of service and the beauty of honest work, and the expression of such sentiments generally receive from us a cordial assent. Yet it is an open question whether in the practical application of the theory our faith always holds good. It is so easy to accept any given presentation of an idea and believe ourselves fully in accord with it. But to carry out in all its practical bearings the same idea is an entirely different and not always easy matter. Perhaps this is the reason why the majority of people do not succeed in ridding themselves of the impression that work lowers in the social scale those who do it, forgetting that it is rather what one is than what one does, that should determine one's status in society. It might help to remove so false an impression if work was more generally regarded in the light of service, even as Christ himself came not to be ministered unto, but to minister. All work is done for some one or for the sake of some one. This thought is one we pre-eminently associate with religious service and with our Christian work. As Sunday school teachers, as labourers in any field of Christian effort, we rejoice to call our work service for the Master. That is clear and tangible. But somehow we do not readily learn to recognize our every day work as service for him. Even as Christians we seem to forget only too often that each and every act of our daily lives must be done in the service of some one, and if not done in the spirit of Christ and to His glory, must of necessity be in the bondage of Satan. "His servants ye are, to whom ye obey."

Would not all the monotonous routine that is unavoidable in the daily life of so many entirely change its aspect if we regarded it as the service which He has appointed us to do for Him? We know that He has commanded us, "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men," but have we not overlooked the remainder of the verse—"for ye serve the Lord Christ." Indeed, it would seem if we had not fully grasped the force of either the beginning or the end of the command. Have we really recognized it to be not only a privilege but a command, which stands as a broken law so long as we fail to obey it in spirit and in letter? "Whatsoever ye do." Does not that cover the drudgery of every day work as well as the higher duties of life? Does not that include the little insignificant details as well as the greater and more important actions of our lives. It would be well if George Herbert's quaint lines were more frequently in our minds:

"A servant with this clause  
Makes drudgery divine:  
Who sweeps a room as for thy laws,  
Makes that and the action fine."

The command might have been given alone, but our Lord has graciously given us a reason why we should obey it—"For ye serve the Lord Christ." Surely this must bestow a dignity on our work. A servant of the King of kings! Is not this high service? "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Do you ask, How can this be done? Read that story of the Waldenses, entitled "In His Name," by Edward E. Hale. Never was there illustration stronger of the power that name has to lead men to do and suffer for His sake—to do even the lowest and most menial service, and to make even great sacrifices when asked for in His name. Surely might it be said of them, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

Nor is it only that our work may and should be done in His name and for His sake. It derives dignity also from the fact that He has called us to work with Him. "For we are labourers together with God," "as workers together with him," can work or service of any kind be aught but ennobling? Surely only if we fail to accept our commission as workers in the right spirit. Mr. Browning has put it well for us:

"The honest, earnest man must stand and work;  
The woman also, others see she drags  
At once below the dignity of man,  
Accepting serfdom. Free men freely work.  
Whoever fears God fears to sit at ease.  
True, after Adam, work was curse;  
The natural creature labours, sweats and frets.  
But, after Christ, work turns to privilege,  
And henceforth, one with our humanity,  
The Six-Day Worker, working still in us,  
Has called us to work on with him  
In high companionship. So happiest,  
I count that heaven itself is only work  
To a surer issue."

What should hinder, nay, how can we fail—realising what He has done for us—to do all things, both little and great, that daily our hands find to do, in His name and for His sake? "Ourselves your servants for Jesus' sake," said Paul. Let it be our motto also.—*A. E. S. Beach, in Chicago Interior.*

### DIES IRÆ.

Day of wrath! that day dismaying;  
As the seers of old were saying,  
All the world in ashes laying.

What the fear! and what the quaking?  
When the Judge his way is taking,  
Strictest search in all things making.

When the trump, with blast astounding,  
Through the tombs of earth resounding,  
Bids all stand the throne surrounding.

Death and Nature all against are,  
While the dead rise fast and faster,  
Answering to their Judge and Master.

• Forth is brought the record solemn;  
See, o'er writ, in each dread column,  
With man's deeds, the Doomsday Volume.

Now the Sovereign Judge is seated;  
All, long hid, is loud repeated;  
Nought escapes the judgment meted.

Ah! what plea shall I be pleading!  
Who for me be interceding,  
When the just man help is needing?

Oh, thou King of awful splendour,  
Of salvation free the Sender,  
Grace to me, all gracious render.

Jesus, Lord, my plea let this be,  
Mine the woe that brought from bliss Thee;  
On that day, Lord, wilt thou miss me?

Wearily for me thou soughtest.  
On the cross my soul thou boughtest;  
Lose not all for which thou wroughtest!

Vengeance, Lord, then be Thy mission;  
Now, of sin grant free remission  
Ere that day of inquisition.

Low in shame before Thee groaning;  
Blushes deep my sins are owning;  
Hear, O Lord, my suppliant moaning!

Her of old that sinned forgiving,  
And the dying thief receiving,  
Thou, to me too, hope art giving.

In my prayer Thou sin discerning,  
Yet, good Lord, in goodness turning,  
Save me from the endless burning!

'Mid Thy sheep be my place given;  
Far the goats from me be driven;  
Lift, at Thy right hand to heaven.

When the cursed are confounded,  
With devouring flames surrounded,  
With the blest be my name sounded.

Low, I beg, as suppliant bending;  
With crushed heart, my life forth spending;  
Lord, be high me in my ending!

Ah, that day! that day of weeping!  
When in dust no longer sleeping,  
Man to God in guilt is going—  
Lord, be then Thy mercy showing!

—Translation by Rev. Dr. Williams, New York.

### HOW HEARTS ARE WON.

Soul-winning is generally accomplished not by argument, but by testimony. The best minister is a witness-bearer. "Butler's Analogy" is one of the most notable works in defence of revelation, and is evidently calculated to impress the student with the truthfulness of our holy religion; but I should like to know whether there ever was a man, woman, or child truly converted to the Lord Jesus by "Butler's Analogy." I do not think it. Nor do I depreciate the book on that account, for it has other uses which it admirably serves. This however, I am certain of, that a little book like the "Dairyman's Daughter," by Leigh Richmond, which is not worthy for a moment to be compared with "Butler's Analogy," as a display of intellectual power, has led thousands to saving faith in the Lord Jesus. That little biography of a peasant girl, a mere nothing as to thought compared with the wonderful "Analogy," has brought tens of thousands to the Saviour's feet, where the other has brought few, if any. What is the regard? The "Analogy" is a very clear and admirable argument, but the "Dairyman's Daughter" is a witness of what has been seen, and tasted, and handled by one like ourselves. Heads are won by reasoning, but hearts are won by witness bearing. Our lines of things should be like that of David—"I will declare what the Lord hath done for my soul." Paul frequently repeated the story of his own conversion, for he knew of nothing more likely to convince and convert. I do not believe that people will ever be converted by gaudy rhetoric. Poetic expressions are too fine to draw men away from sin to holiness; men do not come to Christ on the back of Pegasus. Argument which appeals only to the intel-

lectual is poor fuel with which to kindle the fire of love to Christ; and even sound instruction will not suffice without personal witness to verify and support it. To convince men of the truth of a statement is one thing, and to convert them is a step higher still. Bear witness to what you know, to what you feel, to the power of Christ to pacify the conscience and to change the life; bear, I say, your witness to Jesus, and you will have done that which God will bless to the opening of the eyes of the spiritually blind.—*Spurgeon.*

### CHURCH MEMBERSHIP.

It is the Christian duty and privilege to profess Christ. It is a duty because Christ commands it; not in so many words, but plainly, nevertheless. We are bidden to "confess His name before men." This does not mean simply to tell our friends, but formally before the world to declare our allegiance to Him. Moreover, the command is coupled with a promise: "If thou shalt believe and confess, thou shalt be saved." "With the mouth confession is made unto salvation." And, again, "Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven."

Every Christian needs the strength which membership gives, and which follows a profession of faith. He needs the support and advice of other Christians. Being known as a Christian he escapes temptations which would otherwise try him. Evil men let him alone and good men encourage him. Being planted in the house of the Lord he grows every day in strength. He is in the way of sanctification; he is in the place where God reveals Himself. A Christian not in the Church is a child without a home. He knows nothing of its protection or of its enjoyments.

Again, church membership is necessary for the successful accomplishment of the work we are to do for Christ. He has chosen us and ordained us, not for spiritual enjoyment alone, but to "good works." Life is a warfare against sin. The Church is God's host. It is under His direction, and in His plan each has his place and duty. The new convert, full of zeal for the cause may believe that more can be done by standing apart, but this is not God's plan. The recruit, in time of war, may think to serve his country independently by conducting his own campaign. In the Church, as in army, there must be organization, and he accomplishes most who falls in with the divine plan, and takes up the duty assigned him.—*Herald and Presbyter.*

### SEASONABLE WORDS.

Ability to speak a word in season to him that is weary is a great gift, one that should be earnestly sought. The wise man said, "A word spoken in due season, how good!" Some words are always unseasonable. Foolish, frivolous, coarse, angry, unsympathising words, are never in season, and hence should be avoided altogether. Serious and wise words are not always in season. It requires some discernment to know when to speak them. When prompted by a loving, sympathising heart, they will rarely be out of season. The occasions for seasonable speaking are so numerous that he who is desirous of doing will rarely find himself constrained to keep silence.

Seasonable words are not confined to the subject of religion. We are to promote the temporal as well as the spiritual interests of men. While the greatest benefit one can confer upon another is to lead him to Christ, yet lesser benefits are not to be neglected. God bestows them every day. Words of encouragement to those struggling with difficulties, words of sympathy to those who are sorrowing, words of advice to those who are in danger are always in season.

It is most desirable to be able to speak a word in season to one who is weary of a sinful life, to the awakened sinner. Such a one is in a critical condition and needs instruction suited to his condition. Failing to receive it, he may fail of salvation.

To speak seasonable words on spiritual subjects requires a deep spiritual experience. A heart in sympathy with Christ will sympathise with men, will rejoice with every innocent joy and sympathise with suffering in every form. Such a one will sympathise with Christ in His desire for the salvation of men, and in His name will strive to speak a word in season to the weary and heavy laden. Earnest prayer should be offered for this gift. More desirable than the eloquence of Demosthenes is the power of speaking a word in season to saint and sinner.—*J. Alden, D.D.*

THE new Free African State on the Congo, protected by civilized Governments, will be the headquarters for mission stations, from whence a wide extent of country can be evangelized. The Congo Mission of the American Baptists, lately accepted from the founders in England, the Congo Mission of the English Baptists, the new missions of Bishop Taylor to be established across the continent—the first missionaries for which are now on their way—are all looking forward to 1885 with anticipations of new successes. We shall watch their work with much interest.



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TORONTO, WEDNESDAY, JANUARY 14, 1885.

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.

IN a somewhat scathing article on the manner in which calls are given to ministers the *Globe* says: The whole thing is generally arranged by cliques and wire-pullers, and the great mass of the people have no more to do with the affair than have those who get their pastors by the good-will of a bishop, the arrangements of a "stationing committee," or the presentation of a lay patron. Sadly true in many cases but just a trifle too sweeping so far as the Presbyterian Church is concerned. Ministers are occasionally, even now, called by the great mass of the people. It must be confessed, however, that too many calls are arranged for by "cliques and wire-pullers," and the means used by these people are often very similar to the means used at ward elections. To such an extent does wire-pulling and caucussing prevail that it would be well to drop the old phrases used at induction services about "getting a minister from the Lord." Such a phrase is mere cant, disgusting cant, when it is well-known that two or three men in the congregation, co-operating with two or three outside, plotted and wire-pulled until they worried or wearied the people into calling their man. It won't make the methods of the ward politician any better to put a thin veil of hypocrisy over them.

THE pastor of a Baptist Church in one of our Ontario villages writes a gloomy letter to the *Canadian Baptist* and gives the following as one of a number of reasons why his congregation dwindles: The indiscreet zeal of some of our ministers has raised barriers between us and the other denominations, so that it is a rare thing for a person of another denomination to be seen at our meetings. This is not by any means the only case in which "indiscreet zeal" has had the same effect. Such zeal may occasionally secure a convert or two for immersion purposes, but it hinders in the end rather than helps. The great majority of the Christian people of any community like to see Christian manliness and honourable dealing. They despise the methods too often adopted by proselytizing Baptist ministers, and those who assist them in such work. Even on the low ground of policy proselytizing does not pay. Roman Catholics may gain by such arts but a Protestant denomination never can in the end. A congregation that does not possess the respect of the right thinking people of the community in which

it is situated dwindles sooner or later. There is nothing that pays in the end for a man or a congregation like fair, honourable dealing. A minister that willingly puts barriers between his congregation and the other congregations around him does not know his business.

MR. FENTON, County Crown Attorney, deserves the thanks of every decent man in Toronto for putting an end to the slugging matches that have recently disgraced the city. And this leads us to say something that has been on our conscience to say a good many times during the past year or two. Than Mr. Fred. Fenton there is no abler or more conscientious or more plucky official in the Province. He attacks every kind of lawlessness and rowdiness with an amount of pluck and follows it with an amount of perseverance that is really refreshing. If his efforts were seconded by all the officials connected with the administration of justice in the city, as they should be, Toronto would be the most law-abiding community in the Dominion. There are officials and officials. It is quite possible for an official to secretly encourage various kinds of lawlessness and yet do nothing that can be made apparent on investigation. Mr. Fenton is one of those who aim at keeping the spirit of the law as well as the letter. He is a terror to the sluggers, gamblers, roughs, and general scalawags of the community. While the law officers of other cities seem to wink at the brutal exhibitions of the sluggers it gives good citizens here no small amount of pleasure to see our indefatigable Crown Attorney take the ruffians by the throat. If these brutal exhibitions are not abolished in Toronto the fault will not be Mr. Fenton's.

THERE was a time in this country when it was unsafe for a minister or session to introduce any kind of change if the thing desired was in use in any other denomination. Hold continuous services and the cry was at once raised by a certain class of people, "You are imitating the Methodists." Change the form of service a little and somebody was sure to shout, "You are becoming like the Episcopalians." If nothing else could be said the old cry, "That is an innovation," was always pressed into the service. The great majority of our people are fast becoming of the opinion that the true policy is to examine everything on its merits. Are we never to adopt a good thing simply, because some other denomination may have used it before us? That would be the very essence of stupidity. The real and only question about any proposed change should be, "Is it a good thing for us?" Just here we might learn a most important practical lesson from our Methodist neighbours. Anybody that ever attended a Methodist conference knows that the one question he hears about every proposal is, "Will it suit our work." And the one question about every man is, "Can he do our work?" Many congregational meetings are being held at this season of the year. The real question about any proposal should be, "Is it a good thing,—and a good thing for us?" Never mind where it comes from. "Is it a good thing for our congregations?" That is the real question.

IT is painfully evident that the base practice of buying and selling votes has not been stamped out. The present law may have lessened the iniquity, but it has not put an end to it. It has almost passed into a proverb that any election can be set aside. This is not true because a good many elections have stood the ordeal, but we fear it is too true that any election in at least one county can be voided. We are strongly of the opinion that the present law has this serious defect—it punishes the wrong party. Why should the whole or the principal part of the punishment come upon the member. He may be a strictly honourable man, he may have tried his best to conduct the election purely, he may have known nothing of the violations of the law for months after they took place, but yet he is put out of his seat and mulcted with heavy costs. Why not punish the man who sells his vote? A creature that sells his franchise for a dollar or a glass of whiskey, is no more fit to have a voice in the government of the country than he is fit to be a Foreign Missionary. He is unworthy of the privileges of a free man. There are as good citizens as he in the penitentiary. If all the so-called electors who might have been caught selling their votes since the new law came into operation had been disfranchised,

the electorate would be fairly pure by this time. We believe the law does provide for the punishment of the buyer. Why in the name of common sense, should the seller escape? Then it might be a good plan to disfranchise a whole constituency where bribery has become general. By all means strike every saleable voter off the list. He is not fit for citizenship.

### ECCENTRIC MISSIONARY AGENCIES.

THE movements of the Salvation Army in various parts of Canada naturally suggest some reflections on this subject. All Christian workers are more or less eccentric. The best of them have a strongly marked individuality which at once arrests attention. This is true of Spurgeon, Moody, Talmage and thousands of men of less note, and it would betray the utmost ignorance, wantonness and folly to attempt to destroy this originality, this naturalness. The monotonous sameness and professorial mannerism cultivated by some ministers greatly aggravate their weakness. If they could rid themselves of conventional tones and methods and of all efforts to be what they are not and persist in being themselves—not rude or vulgar, no, but cultivated and elevated in thought and speech and withal natural, it is surprising how much it would add to their power for good. But this in passing. What of eccentric missionary agents? Are they to be tolerated and encouraged, and what limits should be set to their movements? Some answer, suppress them at once. Well, this opinion has at least the merit of definiteness; and if one were a lover of Romanism or even an admirer of Anglican Episcopacy in its days of intolerance he could easily support this view from the pages of ecclesiastical history. He might easily show that Calvin and all the leading Reformers of the sixteenth century believed in keeping heretics right by sharp civil penalties as well as by clear doctrinal statements. The notion of using the sword for this purpose they carried with them out of Rome. But these days are happily gone, and we have learned a good many things since. It is well for us in this matter of toleration to go back to the teachings of Christ and His apostles. The decision of the Master in a memorable case is truly instructive. When the loving John and his companions reported that they had interdicted one whom they saw casting out devils, but who did not belong to the Apostolic college, Jesus said: "Forbid him not." When Paul found the disorderly Corinthian Church fairly suffering from a plethora of gifts, men and women praying and prophesying and speaking in unknown tongues and creating the utmost confusion, his method of dealing with them was not by total suppression of their activity. No. He rather sought to regulate and utilize these spiritual forces, and enjoined that all things must be done decently and in order and with a view to edification. Here we have a principle which is applicable to Salvationists and others. It will manifestly not do to say that all must be silenced whose methods are widely different from our own or may seem wholly erratic. It is well known to philosophers, doctors and jurists that it is a most risky thing to pronounce one insane. Witness the Lyran case in Montreal, and probably many similar ones exist. According to a certain part of John Locke's philosophy we are all more or less insane. Sanity and insanity are only matters of degree! And as to methods of religious work it is obviously unsafe to be too definite and dogmatic. Methods cannot be the same with all classes in all parts of the world and in all ages. We know that they have changed and are likely to do so in future. And as Presbyterians we should remember the fact that we solemnly declare in our Confession of Faith that we believe in the Holy Catholic Church, and our definition of the Church is sufficiently broad and generous to include branches whose forms of Christian activity cannot be brought within the limits of decent sobriety observed among us. Yet we do not on this account excommunicate them from the fold of Christ and doom them to "outer darkness." We grant that it is quite another thing—and something we are very far from being prepared to do—to homologate all their doings and to incorporate them in our creed and church life. But we may, and we do, tolerate much respecting which we cannot go this length. Besides, to attempt the suppression of what we cannot fully approve often intensifies the evil. Some, for example, openly declare that the Salvation Army should be put down. They allege that this disorderly body of men

and women are simply creating another sect whose aim is gradually to sap the foundations of Church work. Like the Plymouth Brethren they begin in every community with outspoken professions of friendliness to the churches, but when they have gained a strong foothold they show their real intention, withdraw their converts from existing communions and administer baptism and the Lord's Supper among themselves.

This may be all true and we do not defend it, neither do we justify silly extravagances and crooked ways in any connection. The question is, what is the wise course to pursue in relation to the Army and such like people? Mere force of ecclesiastical fulmination will not arrest the follies complained of. It may be in harmony with the past career of the notorious mayor of Montreal to have these people arrested while they are violating no law of the land; but all sensible Christian men will approve of "a more excellent way." We are bound first of all to acknowledge any good they accomplish. If they reform drunkards and blasphemers and wife beaters let us be thankful. But this is not enough. The interests of truth and of soul are most sacred, and we are not justified in merely standing still and being quietly grateful for the good others are doing. We are not fulfilling our vocation as intelligent Christians by even heartily saying Amen when others do our work among the drunken and fallen. Nor does it mend the matter if we do some pious critical grumbling after uttering the Amen. We say that something more vigorous is demanded in the premises. There are grave dangers connected with these [eccentric] agencies which will be more keenly felt by-and-by. Many people may become so enamoured of their noise and show and shallow prattle as to decline to receive anything better. Without imputing motives, we may be sure that the natural weakness and ignorance of many who are hastily thrust forward as public teachers must lead to the propagation of gross error, and this is something far more disturbing and detrimental to the Church of God than the noise of drums and tambourines. Nothing can be clearer from the Pastoral Epistles of the New Testament than that the public teacher in apostolic days was required to be "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." (1 Tim. iii. 6.) We have a positive duty, therefore, to discharge in maintaining this order, and the frank and manly discharge of it, even at the risk of incurring reproach from ardent sentimentalists, is quite compatible with the fair play and toleration to which we have referred. The same apostle who declared that he rejoiced and would rejoice when men "preached Christ even of envy and strife" was most lucid and determined in proving his official vocation as the minister of Christ and in showing the permanence and divinely ordained functions of the ministerial office in the Church for all ages. We cannot, therefore, allow irregular instrumentalities to set aside the ordinance of God. So far as they are the outcome of pride, weakness, love of notoriety, or cunning design to subvert heaven's order they should be firmly resisted by the force of truth. But there are other things to be taken into account in any wise effort to correct what he deems undesirable and wrong. We must not lose sight of the fact that these movements are in some degree a practical protest against the neglect and sluggishness of the Church. The true army of the Lord is composed of His sacramental host enrolled in the different branches of the Church. But are they doing their duty, obeying His marching orders, and fighting His battles in all directions? Must it not be confessed with shame that there are hundreds and thousands enlisted under the banner of the Captain of our Salvation who never move hand or foot to rescue the perishing and destroy the citadels of sin? Are there not whole congregations dying of respectability and do-nothingism? Are there not countless multitudes of eminently respectable people who seem to think that their chief end is to be spiritually fed and nursed, coaxed and pleased by ministers, while sinners of inferior social standing are allowed to perish? Is it surprising then that there should be abnormal developments on the part of some who perhaps feel the promptings of divine power in their souls and are not specially encouraged or guided by those who have the rule over them? Let the thousands of slumbering useless members in the Church be moved to activity and let them under the direction of those set over them in the Lord go down to the haunts of scepticism, sin and wretchedness and convince the world that their

religion is good for something, let them throng our streets and lanes and make them vocal with the Gospel, let them show the same energy in saving the erring and the lost as they display in ordinary business, and very soon there will be little scope for the services of the distinctively eccentric. And after all that the most zealous friends of Salvationists say in their behalf their work is narrow, shallow, and transient. They move in grooves and fail to give any comprehensive view of divine truth, and cannot therefore impart strength and stability to their followers. By odd and irreverent ways they make themselves attractive to a certain class for a time, but they are wholly powerless with the vast majority of people, and are not destined to turn the world upside down. Let the grand army of the Church, so well organized and officered, be baptized with the Holy Ghost and thoroughly set in motion and irregular agencies will speedily become unknown.

THE GOD GIVEN GOSPEL.\*

"THINK not that I came to send peace on the earth. I came not to send peace but a sword." We have just been hearing on all sides the echoes of peace on earth and good will towards men. Both these statements are profoundly true. They do not contradict, they complement each other. The sword of Christianity is of more than earthly temper. It is not fabricated by any of the famous armourers of the past. The weapons of Christian warfare are not carnal but spiritual, mighty through God to the pulling down of strongholds. By its own native force the Gospel comes into direct antagonism with all that is alien to its spirit and purpose. No gigantic evil, however, venerable and intimately associated with national custom and usage but must yield before the advance of Christian truth.

In every age Christianity has had to contend against the forces of unbelief. To this our own age is no exception. The unbelief of our time presents various phases. The blatant demagogue indulges in rant and ribaldry, and the refined agnostic attacks religion with the weapons of science and philosophy. It is an unfounded assumption which takes for granted that the profoundest thought and scholarly accomplishment of the time is hostile to Christianity. Rich and valuable contributions to apologetic literature are being made from day to day. We give a cordial and grateful welcome to Dr. Storrs' able work on "The Divine Origin of Christianity."

Christian men of wealth can render important service to the cause of truth in various ways. A gentleman of the name of Ely, resident in New York founded in 1865 "the Elias P. Ely Lectures on the Evidences of Christianity." To this foundation the present valuable work owes its origin. Canadians are not behind in generosity and liberality, as the varied forms of Christian activity so well demonstrate. To some wealthy Canadian here is a fine opening for the establishment of a similar institution in connection with one or more of our colleges. Such a foundation would give an impetus to sacred learning and be greatly promotive of Christian truth.

Dr. Storrs has long been esteemed as one of the ablest and most effective preachers in the City of Churches. He is thoughtful, cultured and earnest. In all that he does he is painstaking and conscientious. His ordinary sermons are the result of careful preparation. The same fidelity to duty marks every page of this goodly volume. Incessant as are the demands upon his time he has steadfastly resisted the temptation to hurry through with his work. The result is apparent. It is honest work, faithfully accomplished. Hence it possesses permanent value.

This volume is not fabricated from obsolete apologetic works. It deals with the thought of the time. It is not the contentings of a wrathful polemic, but the calm clear reasonings of a sanctified intellect imbued with the love and reverence for Him whose words are spirit and life.

As already hinted the book is composed of a series of ten lectures, delivered before the Union Theological Seminary, New York, and the Lowell Institute, Boston. They have undergone careful revision, and over two hundred pages of valuable illustrative notes have been added. The first lecture is devoted to a careful and comprehensive statement of the external

\*The Divine Origin of Christianity Indicated by its Historical Effects. By Richard S. Storrs, D.D., LL.D. (New York: Anson D. F. Randolph & Co.; Toronto: Williamson & Co.

evidence for Christianity as Divine; the value and limitations of its probative force. The second lecture treats of "The New Conception of God, Introduced by Christianity"; the third, "The New Conception of Man, Introduced by Christianity." The subject discussed in the fourth lecture is, "The New Conception of the Duty of Man toward God in Worship." "The New Conception of Man's Duty to Man in Politics and Society," forms the subject of the fifth lecture, while the sixth deals with the new conception of the duties of nations toward each other. The seventh lecture takes as its subject, "The Effect of Christianity on the Mental Culture of Mankind," and the eighth is devoted to a consideration of "The Effect of Christianity on the Moral Life of Mankind." The ninth lecture discusses "The Effect of Christianity on the World; Hope of Progress," and the concluding lecture is taken up with a comprehensive review of the argument with added suggestions.

From this hasty outline it will be seen that for all candid enquirers who desire to give an intelligent reason for their acceptance of the Christian faith, this book will be most valuable and helpful. To all who are set for the defence of the Gospel in the church, the school and the world, Dr. Storrs' contribution to the Christian evidences will afford delightful and suggestive reading.

Books and Magazines.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: Courier-Journal Building.)—The January number of this magazine is fully up in point of excellence and variety to any of its predecessors. *Electra* affords attractive reading for the family circle.

We congratulate our good neighbour the *Christian Guardian*, on its new form and improved appearance. It has discarded the time-honoured but cumbersome blanket sheet for the modern and convenient folio. It is superfluous to add that our contemporary, in assuming the new shape, loses none of its old-time vigour and influence.

THE NEW YEAR has witnessed a decided advance in educational journalism. The old established monthly the *Canada School Journal*, published by Messrs. Gage & Co., has come out as an attractive weekly, containing much useful information for the teaching profession. We also note the appearance of *The Educational Weekly*, from the press of the *Graph* Publishing Co. It displays effort, energy and ability. Typographically it presents a handsome appearance.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.; Toronto: Hart & Co.)—From the beginning this new literary and artistic publication has deserved a generous support. The present number shows marked improvement in the engravings. It can hold its own with its best and most costly rivals. The frontispiece "A Normandy Milkmaid," is an artistic gem. Mary Mather contributes another paper on "Calvados," which is charmingly illustrated. Rose Kingsley gives the first of a series of articles on "Shakespeare's Country," and H. A. Jones begins a series on "The Dramatic Outlook," all profusely and finely illustrated. In fiction this number is also of excellent quality, as Wilkie Collins, W. E. Norris, and Hugh Conway contribute serial stories.

THE PRESBYTERIAN REVIEW. (New York: The Presbyterian Review Association.)—This high-class, representative theological quarterly is a worthy exponent of the profound thought, Christian culture, scholarship and piety of the Presbyterian Church. It enters with promise on the sixth year of its existence. Some of the best known divines on this and the European Continent are included in its list of contributors. The present number is an excellent one, Dr. Talbot W. Chambers contributes a scholarly and interesting paper on "The Belgic Confession and its Author." "The Scripture Warrant for the Baptism of Infants," by Rev. Henry J. Van Dyke, D.D.; "The Double Function of Music in the Church," by Dr. Leonard Bacon; "Agnosticism," by Professor Watts, D.D., Belfast; "Risks and Responsibilities of Specialism," by Professor Calderwood, LL.D., Edinburgh; and "Thomas Cartwright's Letter to his Sister-in-law to Dissuade her from Brownism," are the principal papers in this issue. In addition to these there are critical and editorial notes, and a most excellent series of brief reviews of all the leading theological and philosophic works recently issued from the English, American and German press.

## Choice Literature.

CAROLA.

BY HESIA STRKFTON.

CHAPTER XXII. UNWORTHY.

The excitement produced by the trial and execution of George Bassett for the murder of one of the Lumleys of Market-Upton was partly dying away in Hazelmount, though events were made the most of there, being few and far between. But the lambing season and the sowing of the spring corn were engrossing a good deal of thought and attention. A new mistress had been appointed to take Carola's place, and school had begun again. Nobody now mentioned Carola's name in the hearing of Mrs. Arnold or Philip, either from forgetfulness or from a feeling that it would give them pain.

A dark shadow had fallen upon the old homestead. There was always a consciousness in Mrs. Arnold and Philip that the other was thinking of Carola; it was no longer possible to them to resume their former happy and free intercourse of thought and feeling. Philip was even more reticent with his mother than with his father. He discovered to his own astonishment that he could not tear out of his heart his love for Carola. He admitted that it was his duty to his house to do so, repeating the time-honoured formula that no stain must rest on the name of any person received into it. He reminded himself that for generations past every man and woman dwelling under the old roof-tree had been worthy of it. But then Carola's sweet face seemed to look at him wistfully, and he could hear her voice saying, "Am I then unworthy? I was where God had placed me. I did not choose my birthplace or my kindred."

He knew her letter word for word. He thought of it as he rode about the fields, or stood in the market-place at Market-Upton; he dreamed of it at night. Never could he pass the field gate where he had first seen her without seeing her again by the inward eye, as he had done then. The places were haunted by her, and the seasons. Words she had uttered—little, trivial words—seemed to spring up like seed which had been sown and forgotten months ago. No woman could ever be to him again what Carola had been.

Mrs. Arnold was not much less troubled. She had yielded grudgingly to Philip's love for Carola, but it had been sufficient to open her eyes to the charm there was in the girl. She understood now how the simplicity of her faith came to exist; she was in something of the same position as the early Christians, whose hearts had not grown dull with the frequent repetitions of the old, old story. It had been possible for Carola to eat her meat with gladness and singleness of heart, praising God, and having favour with all the people. There had been none of the restrictions and limitations and accommodations of modern Christianity for her; she had contracted no habit of religious profession. Christ's teachings had come to her with the freshness and force they had in apostolic days, before there were divisions in the Church, or any grave questions as to their intrinsic meaning. She was in the childhood of the faith, and there was present in her none of that worldliness, which has become so subtly interwoven with modern Christianity that it seems impossible to separate them.

For in her heart of hearts Mrs. Arnold knew, even as Philip knew, that there was no valid objection to urge against his marriage with Carola, except a worldly one. It was only the dread of breaking one of the world's commandments that kept him from her side. They had seen her too long, and knew her too well, to think that any blame attached to her. The girl was pure, not from ignorance, but with the true virtue of one who knows evil and cleaves to good. Mrs. Arnold discovered that she could not pray about this trouble as she had done about others. The will of God was not her desire, if it decreed that Carola should be her son's wife.

But Philip could not restrain his longing to know something more of Carola after a few weeks had passed by. His father had written a few lines to her immediately after receiving her letter, but they had come back to the Grange with "insufficient address" written on the envelope. No other sign of Carola's existence had reached them, and this silence tended to fan Philip's desire to see her once more; perhaps to speak to her; to ask her if there was no help or friendship he could give her; possibly to tell her again how much he loved her, though there could be no hope of their marriage. He might even say to her that if he was himself a stronger man he would not give her up. God had joined them together; it was the world that was putting them asunder.

"Mother, I must run up to London," he said one day early in March.

"To find Carola?" she asked, with a look and tone of bitter disappointment.

"Yes," he answered. "I can bear it no longer. Who knows what trouble she may be in? But don't be afraid. I'm not going to ask her to be my wife, unless indeed we could go together to one of the colonies—"

She interrupted him with a cry of sharp and sudden pain, and clasped his arm between her hands as if she could for cibly restrain him.

"No, no," he said. "I did not think you would let me leave you and the old home. But, oh! mother, she is as good as gold, and I can hardly bear to lose her; and I ought to know what has become of her. Is she living amongst those wretches still? It will be like hell to her, though Carola will be happy in her religion. Well," he added, half shyly, and in a lower tone, "she will be happy in Christ, wherever she may be, and whatever she may be doing."

"And you will only make sure she is happy?" said his mother. "You will do nothing rash?"

"I'll not make myself happy and you unhappy." It was a bitterly cold evening, with a sharp east wind blowing, when Philip turned into the street, where he expected to find Carola. There were fewer people than usual loitering about the pavements; but the spirit-vents were full to overflowing, and through the constantly swinging door he caught glimpses of the haunts of Carola's childhood.

Young girls with feverish faces and wild gestures, laughing and shouting amid the drinking crowd, looked as Carola might have looked. He shrank from the sight with a shudder of recoil and repugnance. Was it possible that a fair flower could spring from such a soil? Yet he could not give up his search for her. He paced the street slowly from end to end, but failed to find the Jewish cobbler's little shop. Then he stopped a haggard, broken down woman, who was slinking along as if she was dogged by terror, and asked her if she knew a man Matthias Levi, or a girl called Carola Fielding.

"Is it Carola?" she said. "To be sure I know Carola; her as was George Bassett's sweetheart. Ay! she lived along with the old Jew shoe-maker. Are you lookin' for them?"

"I want to find their home," he replied. "That's it," she said. "There's where Carola and the old Jew used to live till the folks about here drove 'em away. And he were very good to my little ones, he were. He'd shoe 'em for nothing many and many a time. We've missed him sorely."

She pointed out the two windows with every pane broken and roughly barricaded with deal planks. The shop door was fastened with a padlock, and it was plain enough that nobody had been living there for some time.

"They stole away in the night," said the woman in a cautious undertone, and looking about her as she spoke. "Folks about here were mad against Carola for speakin' against her old sweetheart; and they'd have tore her to pieces almost the day he were hanged. They smashed all the windows in; but hers was at the back, and they didn't hurt her, nor the old Jew, poor man! Only the next day but one a stranger came with a cart and took all their things away, and then we knew as they were clean gone, Matthias and all; and many a poor child'll go bare-foot on the cold stones now, that he'd have put good shoes on. God bless him! I say, though he is only a Jew."

"And does no one know where they are gone?" asked Philip.

"Nobody," she replied. "Bless you! they didn't want any body to know. Why! they'd have murdered her if she'd ha' stopped here. I've known Carola a many years; she was always a spry child, but never did no harm; and she were like an angel to her old grandmother. I wish one o' my girls were like her. And she's quite a lady now; and spoke as humble and pleasant as one of us. She said to me, 'I'm comin' back to live at home again here, and I want to help all of you, and make you as happy as I am myself.' And she told me some beautiful words that Jesus Christ once said, 'Come to me, folks that labour, and are heavy worked, and I will give you rest.' I often sing 'em to myself, and may be Carola could ha' told me how to go to Him."

"That is like my Carol," thought Philip. In the midst of her own sorrow and anguish she had sought to carry comfort and light to those around her. He turned away from the house with all the hope of seeing her again fled. He had not quite resolved upon talking with her, even if he had found her. What good would it do? But she was gone away, no one knew whither. He made inquiries at the police-station, but nothing was definitely known there of Matthias Levi and Carola Fielding. Every police station in the kingdom could be communicated with if he desired; but he did not see what could be gained by the investigation. He had not much to say to Carola. She was not destitute of money, and there was no fear of her failing to find employment wherever she went. Perhaps it was best for them both to lose sight of each other. At any rate it would be best for her; for some day, perhaps, she would meet with and love a better and a stronger man than he felt himself to be.

## CHAPTER XXIII.—TOWARDS THE HOLY CITY.

When the long sweet days of spring came, with their ruffling winds and bright half-opened leaves dancing in the changeful sunshine, and birds singing merrily from earliest dawn to latest dusk, Carola could not help throwing off some of her sadness. She, too, began to sing; and Matthias, as he sat unoccupied at his new bench, or stood bare-headed in the warm sunbeams, heard her as she moved about the house and garden, and the clear words came to his ear, accustomed it to the name he had so long abhorred. But the time to hate was gone by; his mind was growing duller, and this name no longer stirred him to wrath, uttered as it was by Carola's beloved voice. A great calm had fallen upon him; a season of perfect rest, blended a little with a feeling of weakness and weariness. His old life had passed quite away, and like a child he was living from day to day merely satisfied with the sound of her voice and the sight of her face, as a child is contented with his mother's presence.

The neighbours came about them a little now the roads were dryer, talking in their loud slow country accents, which suited the old Jew's dulled hearing. They did not know he was a Jew; he was nothing more than a very old man, too infirm to get about. There was no clergyman living within four miles of them, for their cottage was at the furthest corner of a straggling parish, and too remote for being visited. Now and then Carola went to the small chapel of ease in the nearest hamlet, where a service was held on Sunday afternoon; but she could not often leave her grandfather, as Matthias was supposed to be, and no one missed her if she was absent. There was not very much church-going among the scattered population.

Bye and bye the old man's ebbing strength did not allow him to quit his bed. This feebleness came on so gradually that there was no shock in it, either to Carola or himself. He was very old, and the complete change in his mode of life had hastened the end. But Carola did not think that the end was near; the only other old person she had known was her grandmother, who had been bed-ridden many years, and she looked without dismay on the prospect of tending Matthias for years to come. He was very peaceful and happy, lying tranquilly on his bed, and listening to her with a placid smile as she read aloud the Psalms of David the King, or the writings of the Prophets of his own race. He had never possessed an English Bible, and the fragments

he had learned of them in Hebrew during his school-days and his middle life when he frequented the synagogue, had passed away from his memory. Now he heard them in his own tongue, and his heart grew full of them. It was too late for him to learn them, or to read them to himself, but Carola was always near at hand and willing to read his favourite passages over and over again, filling the old Jew's feeble mind with the music of them, which he hardly understood, but which he would know better by-and-by.

"Oh! if you'd only let me read what I love better still!" said Carola, one day, as she turned over the leaves of her Bible, after reading the words, "He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not."

"Ay! read what you love best, Carola, my dear," he answered, looking fondly at her from under his shaggy gray eye-brows, "if it's good for you it'll be good for me. There's something that has made you better than any daughter of my own people that ever knew. But you mustn't ask me to forsake the Lord God of my fathers."

"No, oh no!" she replied fervently; "is He not the father of us all? Only let me read to you about my Lord."

With eager and tremulous tones she read to him the story of the Lord's death. She had always shrank from reading it aloud, so powerfully did it touch her; and as she went on from verse to verse the sorrow and the mystery of it grew upon her, until when she came to the words, "And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him and mocked him, saying, Hail, King of the Jews," she could control her faltering voice no longer, and falling down on her knees beside the old Jew's bed, she burst into a passion of tears.

"Why, my Carol! my dear!" he cried, stroking her head with his bent fingers, "do you love Him so? It's a hard thing to read that of one you love. You mustn't read any more of that to me."

"Oh, but I must!" she said, looking up at him through her tears. "You'll never know what my Lord is like till you have heard all about Him. But wasn't He 'despised and rejected of men, a man of sorrow and acquainted with grief?' And listen how they crucified Him."

Matthias listened to the end, gazing at Carola's pale and sorrow-stricken face, as she strove to make her tremulous voice clear and steady. When it was finished she closed the book with a deep-drawn sigh; and he shut his eyes, and lay for a few minutes in silent thought.

"I'm too old to remember," he said at last, "but our wise men and rabbis used to say something about all that; and I've known a many Christians, too many Christians; but you are different to them, Carol, and you shall read it over again, if you love it best; and the Lord my God will pardon me if I sin in this matter."

Now Carola was free to read in the New Testament she did so gladly, choosing such passages as she thought least likely to arouse his old prejudices, and putting for the hated name of Jesus Christ the title of "my Lord." It was more grateful to the old Jew's ear, for he seemed to be listening to the history of Carola's Lord, not of the Jewish impostor, whose name for many centuries had been accursed. It sounded to him like a very new and very personal narrative, as if Carola was telling him what she had herself seen and heard her Lord do and say. It was more easy to remember and ponder over in the long sleepless hours of the night than the psalms or prophecies; and many a time when Carola was lost to him in sleep, he thought of her Lord going about healing the sick and giving sight to the blind; even raising the dead to life again and forgiving sin. And this benevolent Lord had always spoken of the Lord God Almighty as the Father in heaven. Could not he, Matthias Levi, call God Father?

These thoughts did not trouble him; they seemed to enfold him as a sort of sweet and tranquil atmosphere, or as a strain of melody not understood, but soothing away distress. There was another and a better Christianity than that which he had known; but he no longer thought of the past with its evil memories. The days and weeks passed peacefully and happily away; and he felt it was very good for him to lie still and be waited on by Carola.

"You'll be very lonely when I'm gone, my dear," he said one evening after she had made his bed and lifted him back into it, almost as if he was a child again.

"Yes, I shall be lonely," she answered, "only my Lord said just before He died, 'I will not leave you comfortless; I will come to you.' When we lose all we find Him."

"Is that in your book?" he asked.

"Yes," she replied; "and just before that He said, 'In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.' He is preparing a place for us, Matthias."

"If there be many mansions," he said feebly, "perhaps He'll let you and me have a little one together, Carol. I used to be afraid you were lost to me for ever."

"Oh, He couldn't let us lose one another!" she answered smiling.

He fell asleep smiling as she had done, and she watched beside him whilst he slept. For at last she knew that the end was very near; and the messenger of death might come at any moment. There was sadness, but no distress in her heart; she was sorrowing as those who sorrow not. His death would leave her altogether alone, but she did not dread that. There must be some place for her in the world; some footpath, however narrow and thorny, along which she could follow Christ. She sat with her eyes fastened on the furrowed face of the dying man, recalling the days when she was a child and he had guarded her from the evil that encircled her. At last he woke again, and met her wistful gaze.

"My Carol," he murmured feebly, "I'd like to make you happy before I go away, but I'm afraid to grieve the Lord my God. If your Lord is the Messiah He will pardon me."

"Oh, yes!" she answered eagerly, "He will pardon you."

He closed his eyes again, and lay still for a time talking to himself in faint undertones. Carola caught a word now



and then, and knew he was murmuring in broken sentences, "And now, oh, man! what doth he require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Once, after a long pause, she heard him whisper, "'Our Father, which art in heaven.' That's a good prayer, Carol." Then he lay silent, dreaming perhaps, for a smile rested on his face; but he woke up with a look of trouble and bewilderment, and spoke in a loud and urgent voice, "There's something I've forgotten," he said; "help me to remember, Carol."

He was struggling to lift himself up, and she raised him in her arms, and laid his white head on her shoulder, speaking to him soothingly, as she would pacify a troubled child. "Turn my face towards Jerusalem," he whispered, "then I shall remember."

She moved him a little on the bed. The sun was setting, and through the window she could see all the long shadows stretching eastward. Then, with her cheek bent down on his wrinkled forehead, she told him he was facing the city of his forefathers, the Holy City.

"I remember," he cried, in a tone of solemn triumph, "'Hear, O Israel; the Lord our God is one Lord!'"

Carola laid him down again on his bed, but he spoke no more. Only, as she knelt by him, with his hand in hers, she felt now and then a little pressure of his fingers, growing feebler each time, until it ceased altogether; and she knew that he was gone.

She buried him in the parish churchyard, and the same service was read over him as over her drunken grandmother. It did not occur to Carola that any other mode of burial should be found; and the clergyman of the district church knew nothing of the dead man's religion and nationality. Again she stood by the open grave as the only mourner, and looked down upon the coffin lying in its lonely bed, and listened to the solemn words, "We commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." "Matthias has seen his Messiah now," she thought, as the tears ran down her pale cheeks. "God is no respecter of persons," she said to herself as she returned alone to her empty cottage, "but in every nation he that feareth Him and worketh righteousness, is accepted with Him."

(To be continued.)

BRAIN DIFFICULTIES.

The obscure diseases of the brain and disorders of the mind furnish material for countless volumes. So momentous are the consequences which follow in the train of whatever affects the material instrument through which the mind operates, and so extraordinary and enigmatical are the various modes by which healthy conditions depart and hidden phases of insanity appear, that the general reader feels almost the same interest in this class of subjects as does the educated physician. We face with comparative equanimity the thoughts of other disorders; we care little for medical discussions concerning their pathology, or symptoms of disorder. Cerebral excitement thrills the finely organized brain, and under the extreme tension caused by the high-pressure of the struggle for existence, for fame and for money, excitement becomes congestion; the brain is over-burdened. The results that follow are seen in every civilized community; brilliant men are smitten down in the full swing of their powers; softening of the brain, paralysis, apoplectic seizure and a multitude of obscure cerebral affections seem each year more common.

But it is said by the best authorities that in most cases the approach of these disorders is slow, insidious, and within the province of cure if taken in time. Organic disintegrations of the delicate nerve vesicles begin to show themselves in debilitated memory. The patient forgets the most trifling as well as the most important things. His mental grasp is fluctuating. Indeed, no test of the condition of the brain is equal to the memory. The vigorous cerebrum acts with unerring skill, reproducing in a thousand forms the events of the past, the infinity of operations that go to make up the life of even a single day. But a flaw in the brain-surface in the impairment of certain classes of impressions. Hence the morbid psychological features of impaired memory, the curious vagaries, the unaccountable eccentricities that are revealed. It is related in medical works that an old soldier having lost brain-matter from an operation, was found to have no knowledge whatever of the numbers five and seven. A school-teacher who had brain fever forgot the letter F. One of the oddest impairments of memory was in the case of a Scotch farmer, early in the century, who had a paralytic fit, and as a result he became unable to recollect proper names or substantives.

The faculties of the brain deserve more universal study. The hidden wand of "unconscious cerebration" has solved many a difficulty for much puzzled students. The healthy brain can select and arrange facts by means of an elimination process going on unconsciously. It is not conscious thought, but it is an operation of the mind by which in secrecy and silence the grain is sifted from the chaff.—*The Hour.*

LOCATION OF THE STARS IN SPACE.

In a lecture recently given at Bolton, the Rev. T. Macereth, as an explanation of the apparently greater aggregation of stars in one part of the heavens than in another part, gave the illustration of the impression made upon a person standing in a forest. That person would think that the trees quite near to him were comparatively few in number, and that they became more dense as they were removed to the edges of the forest. In like manner, where the stars seemed most numerous they were the furthest away from us. The whole sky of both the northern and southern hemispheres was surrounded by a huge band of stars. This band crosses the equator at an angle of from forty to forty-five degrees, and was called the galaxy. Though the stars seemed so packed in the galaxy, yet they were not so in fact; the law of gravitation forbade it. It had been said even of a world

that to affect Neptune it must be within six thousand millions of miles from the sun, but in order that a star might affect our sun or any other star in the ordinary way it must be at least sixteen thousand millions of miles away. This showed that the stars of the galaxy, though seeming to be so packed together, were that distance at least asunder. The bright star, Sirius, from its light power, was at least sixty times the size of our sun, and, adopting the same method of computation, it was not less than one hundred and thirty thousand millions of miles away from us. What, then, was the galaxy? Its thickness has been estimated by Sir William Herschell as eighty times the distance of the nearest fixed star from our sun, or eighty times sixteen thousand millions of miles; its length as two thousand times the distance of the nearest fixed star. As to the number of stars in the galaxy, they had Sir William Herschell's computation that one hour of time was equal to fifteen degrees of the heavens, or sixty fields of the telescope. Where the fewest stars were in the galaxy eighty stars had been counted in the field of the telescope at once, and in the hour, 4,800 would pass before it. At the dense part of the galaxy there were 588 stars in the field at once, and in a quarter of an hour 116,000 passed. The lecturer showed that the whole of the stars were in motion along with our sun, and remarked that the galaxy did not comprehend the whole of the starry heavens. It is quite clear from resolvable nebulae that they were but the ends of galaxies turned towards our system, and, to use a physiological phrase, we saw not their processes or connections with our universe.

A CANADIAN FOLK SONG.

The doors are shut, the windows fast;  
Outside the gust is driving past,  
Outside the shivering ivy clings,  
While on the hob the kettle sings,  
Margery, Margery, make the tea,  
Singeth the kettle merrily.

The streams are hushed up where they flowed,  
The ponds are frozen along the road,  
The cattle are housed in shed and byre,  
While singeth the kettle on the fire,  
Margery, Margery, make the tea,  
Singeth the kettle merrily.

The fisherman on the bay in his boat  
Shivers and buttons up his coat;  
The traveller stops at the tavern door,  
And the kettle answers the chimney's roar,  
Margery, Margery, make the tea,  
Singeth the kettle merrily.

The firelight dances upon the wall,  
Footsteps are heard in the outer hall;  
A kiss and a welcome that fill the room,  
And the kettle sings in the glimmer and gloom,  
Margery, Margery, make the tea,  
Singeth the kettle merrily.

—January Atlantic.

ROYAL COMPANIONSHIP OF GOOD BOOKS.

Nearly all our associations are determined by chance or necessity, and restricted within a narrow circle. We cannot know whom we would, and those whom we know we cannot have at our side when we most need them. All the higher circles of human intelligence are to those beneath only momentarily and partially open. We may by good fortune obtain a glimpse of a great poet and hear the sound of his voice, or put a question to a man of science and be answered good-humouredly. We may intrude ten minutes talk on a Cabinet minister, answered probably with words worse than silence, being deceptive; or snatch once or twice in our lives the privilege of throwing a bouquet in the path of a princess or arresting the kind glance of a queen. And yet these momentary chances we covet, and spend our years and passions and powers in pursuit of little more than these, while meantime there is a society continually open to us of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose, and with thanks if we listen to them. And this society, because it is so numerous and so gentle, and can be kept waiting round us all day long, not to grant audience, but to gain it—kings and statesmen lingering patiently in those plainly-furnished and narrow ante-rooms, our book-case shelves—we make no account of that company, perhaps never listen to a word they would say all day long.

Now books of this kind have been written in all ages by their greatest men—by great leaders, great statesmen, and great thinkers. These are all at your choice and life is short. You have heard as much before, yet have you measured and mapped out this short life and its possibilities? Do you know, if you read this, that you cannot read that—that what you lose to-day you cannot gain to-morrow? Will you go and gossip with your housemaid or your stable-boy, when you may talk with queens and kings, or flatter yourselves that it is with any worthy consciousness of your own claims to respect that you jostle with the common crowd for *entree* here and audience there, when all the while this eternal court is open to you, with its society wide as the world, multitudinous as its days, the chosen and the mighty of every place and time? Into that you may enter always; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be ousted by your own fault; by your aristocracy of companionship there your own inherent aristocracy will be assuredly attested, and the motives with which you strive to take high place in the society of the living, measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the dead.—*Ruskin.*

THINGS were made rather lively in the San Francisco Post Office a week or so ago by the escape of a number of bees from a package which was received in the mail.

British and Foreign.

A BAZAAR recently held in aid of Magee College, London-derry, realised \$10,875.

A FRANCISCAN monastery has been built in connection with the Romish church in Lower Park-road, Peckham, at a cost of \$15,000.

THE "Messiah" was performed in St. Giles' Church, Edinburgh, lately, when a full string orchestra in addition to the organ was employed.

ARCHDEACON JACOBS, of Winchester, died lately in his eighty-second year. He was a canon for fifty years, and archdeacon for twenty-four.

It is said that Bishop Wordsworth has intimated his intention to resign at or before the spring confirmations in consequence of the state of his health.

THE Bishop of Melbourne has ordered prayers to be offered that rabbits may not become mothers, all endeavours to exterminate them having proved fruitless.

A MEMBER of the Edinburgh School Board states that ninety four per cent. of the children that need compulsion to attend school are the children of drunken parents.

LAST year Massachusetts enjoyed almost a total immunity from small-pox, but nine cases, with one death, having been known to occur, which is less than for any year since 1844.

A ROMISH chapel and chapel-house are to be built on the Island of Eriskay, in the sound between Barra and South Uist, on a site granted on a ninety-nine years' lease by Lady Cathcart.

A HUGE lemon was recently picked at Panasoffkee, Fla. It measured twenty-four inches in circumference one way, twenty-two inches the other, and weighed four pounds, thirteen ounces.

AN English publisher has undertaken to issue a work by James Beatty, D.C.L., Q.C., M.P. for West Toronto, in which he endeavours to show that the paying of pastors is unscriptural and traditional.

A WHITE whale killed in the Mediterranean, near St. Tropez, has just been brought to the Museum of the Jardin des Plantes, Paris. It was sixteen feet long, and was cut in pieces and preserved in spirits.

THE Rev. William Haughton, M.A., F.L.S., Preston, Shropshire, has been granted \$500 a year from the civil list in consideration of his distinguished services as a naturalist and his contributions to scientific literature.

SEVENTY-FIVE years ago the first tomatoes grown in the United States were cultivated as a strange and showy horticultural curiosity in a garden in Salem, Mass. Forty-five years ago, or a little more, they began to be used as a vegetable in the season.

ORDERS have been issued by the Washington Navy Department for the United States ships *Lancaster* and *Kearsarge*, of the European Squadron, to cruise along the west coast of Africa for the purpose of protecting American interests in that neighbourhood.

THE wine product of California is increasing faster than the consumption, and though wine, unlike other products, does not deteriorate, but improves with age, says the *Alla California*, the disproportion cannot continue a great many years without exciting serious fears.

IN Kashmir, where there is no vaccination, the mortality from small-pox is frightful. The history of twenty-five families was recently taken, in which it appeared that out of 190 persons born, exactly 100 died of small-pox. All the others, except two children, had had the disease.

THE meeting in the Free Assembly Hall, on the 29th ult., to celebrate Wychiff's quinqucentenary, was addressed by Lord Aberdeen, who presided, Principal Rainy, Drs. Smith, of Kirknewton, Andrew Thomson, and Teape; Revs. Messrs Sturrock, Gregory, Williamson and others.

IN the opinion of a writer in the *Union Medicale*, the people of Paris are so susceptible to panic that in epidemics more persons are made ill by interviewers of the press than are attacked by disease. The writer, by the way, attempted in his article to use an English word—he spelled it interviewages.

STUDENT life in Germany is no longer what it was. In small towns the students are still more or less lords of the situation; but in Berlin, which has now the greatest number of students, they disappear among the multitude, and the select brotherhoods and corps have no longer their claimed pre-eminence.

THE Rev. John G. Paton, who has laboured during the last twenty-seven years in the South Sea Islands, is busily at work in Scottish pulpits prosecuting the purpose which has brought him to Great Britain. He is endeavouring to raise £6,000 to purchase a new mission steamer, and to get additional missionaries.

OFFICIAL returns show a remarkable increase of suicide in France. Five years ago the number per 100,000 inhabitants was seventeen; it is now nineteen. Hanging and drowning are most popular, and next in favour are firearms and charcoal fumes. April, May and June are the favourite months of the Parisian suicide.

A WEDDING arranged to take place in Charlestown, Md., a few days ago, had to be temporarily postponed, owing to the theft of the marriage license. The intended groom had gone to Northeast, three miles from his home, to get the license and buy some wearing apparel. While returning he was attacked, and not only his money was stolen, but also his wedding outfit, which he wore, and the marriage license.

TERRIBLE havoc, both to life and property, has been reported from the recent typhoon in Japan, and especially on the west coast. At a place called Kurashiki, 500 houses were destroyed and 1,500 persons were killed. At Tamashime the sea-walls were carried away, 100 lives lost, and 430 houses blown down; while at Imalari, Matsuyama, and Iyo 151 houses were wrecked, 112 junks sunk, and 170 persons drowned.



## Ministers and Churches.

THE amount of subscription for Knox College Endowment Fund so far as reported is \$171,591. The amount so far paid in is \$72,313.58.

A FRIEND, per Rev. Dr. Cochrane, has sent (for the second time within a few months) one hundred dollars to the Home Mission Fund of our Church.

THE people of Union Point and Silver Plains, on Christmas eve, called at the manse and presented Mr. Douglas, of Morris, with a costly fur coat and a handsome set of furs and a number of other useful articles.

THE Home Mission Committee have appointed the Rev. Thomas G. Thomson, of Brucefield, to Burrard Inlet, British Columbia. This is the third appointment during the year, the others being Mr. McKay to New Westminster and Mr. Fraser to Victoria.

THE Rev. Alexander Urquhart, pastor of Knox Church, Regina, is again able to be around after a brief, but rather severe illness. The bazaar, and Sabbath school entertainment, in connection with the congregation, were a decided success. The congregation is in a most flourishing and satisfactory condition.

THE Presbytery of Glengarry will hold a series of Presbyterian visitations taking up a third of the number of charges in the bounds each year, until all are visited. The first of the series will be held at Glensandfield, on Tuesday the 20th inst, at two o'clock, p.m.; the second at Dalhousie Mills on Wednesday, the 21st inst., at the same hour.

A SOCIAL was held in the Presbyterian Church, Kirkfield, on the evening of January 3rd. At the close of the entertainment, the young people who united with the Church during the past summer, presented their student, Mr. J. M. Gardiner, with an address and a purse containing \$30. Nearly fifty persons made a public profession of their faith in the six months of Mr. Gardiner's labour, and all are still active and consistent members of the Church.

Rev. John Straith, pastor of the Presbyterian congregation, Shelburne, died on Saturday morning. He was fifty-nine years of age and a native of Aberdeenshire, Scotland. He was a graduate of Knox College. His first settlement was in Valette, county of Kent, where he remained for three years. He then removed to Knox Church, Ingersoll, where he laboured for ten years, thence he went to Paisley. Two years ago he took charge of the Presbyterian congregation at Shelburne. He was well-known throughout Ontario, was eloquent in the pulpit, and efficient in pastoral work. He leaves a widow and a large family, most of whom have reached maturity. One daughter of the deceased is the wife of Mr. John Jamison, Presbyterian missionary of the Island of Formosa, China.

THE church at Souris, was opened on the 21st December, the Superintendent of Missions preaching morning and evening. Both services were well attended, a soiree held on Monday evening was well patronized. The collections on Sabbath, and the proceeds of the soiree amounted to about \$120. The church is a neat frame structure 24x36. The subscriptions to the building fund with the aid received from outside sources will clear the building of debt. Valuable aid was given by the Scarborough congregations on the ground that several of their people like Mr. Hall, and Mr. George and others had gone to reside at Souris. It is to be desired that the spirit of aiding pioneers should become general. The missionary in charge at Souris is Mr. J. L. Simpson. He is doing good work and his services are appreciated. Six or seven preaching points constitute the field. The district is one of the best in the North-west for the cultivation of wheat. The low price of that staple this year is much against the congregation. One or two good years and the congregation would be self-sustaining.

At the close of a very successful Christmas entertainment programme of readings, speeches and music for the Presbyterian Sabbath school of Beamsville, on December 30th, the Chairman, Mr. J. B. Osborne, called upon the pastor, Rev. D. C. Macintyre, to give attention for a few moments. He then, in well-chosen words, seasoned with racy humour, spoke of the goose that laid the golden egg, and in behalf of the congregation handed to him a neat, valuable Russia leather pocket-book containing \$55 in gold to cheer him on his way and in his work. The pastor was entirely taken by surprise. He never expected any gift. He responded in very feeling terms, spoke of the unity and harmony that had existed between them since he came among them, which will soon be seven years. He heartily thanked them for the very kind manner in which they had remembered him and Mrs. Macintyre at this Christmas season, and then wished them a happy New Year. This congregation is doing well. During the last six years they have built a handsome manse, improved the surroundings of property, and have freed the church of debt. There is more and more of spiritual life manifested in every department of church work.

THE twenty-fifth anniversary of the West Presbyterian Sabbath School was held in the school-room on Friday evening, the pastor, Rev. R. Wallace, in the chair. After

devotional exercises the pastor introduced Prof. Richardson, who gave a lecture illustrated by about fifty dissolving views, being a tour round the world. The report was then read by the Secretary, Wm. White, which showed that there are now 657 scholars on the roll, being 142 above last year (515), with an average attendance of 406, the highest attendance being 529, the increase of average over 1883 being seven. The Treasurer, Mr. Leaming, then read his report, which showed that \$267 had been raised by the school during the year. West Church Sabbath School supports a pupil at the Pointe aux Trembles mission school, near Montreal. One of the most pleasing features of the exercises of the evening was the distribution of some sixty-seven volumes of prize books to scholars, who attended fifty Sabbaths during the year, and learned correctly forty-eight questions of the Shorter Catechism, being one for each Sabbath, save the four review Sabbaths, when none were required. There are thirty-two teachers and six officers. Altogether the Sunday School is in a very flourishing condition, and is well supplied with a large library, catechisms, and hymn books and illustrated children's papers. A most successful picnic was held during the summer to the banks of the Credit.

SOME time last spring the Presbyterian congregation at Crumlin, finding that the old church, in which they had worshipped for years, was getting too small for their increasing numbers, and was out of keeping with their augmented wealth, determined on erecting a building more suited to their circumstances. The result is a handsome brick edifice with all modern improvements. The design is on the two-story style, the lecture room being on the ground floor, and the auditorium on the second floor is approached from the vestibule by two stairways, one on each side of the main entrance. The choir is placed behind the pulpit, and at the opposite end is a small and very neatly finished gallery. The whole get-up of the building gives the impression of solidity and chasteness, reflecting credit upon the liberality and taste of the congregation. A short time since this fine building was opened for public worship, the dedicatory services being conducted by Rev. J. Allister Murray, of St. Andrew's Church, London, assisted by Rev. James Gordon, of Niagara Falls, at one time the pastor of the Crumlin congregation. Mr. Gordon conducted part of the devotional exercises and offered the dedication prayer. Mr. Murray preached a thoughtful and appropriate discourse from I. Kings viii. 29, "My name shall be there." The sermon was listened to with marked attention by the large audience that filled every part of the building. In the afternoon the service was conducted by Rev. W. H. Butt, of London, who preached an admirable sermon to an overflowing congregation. In the evening Rev. James Gordon, occupied the pulpit to the delight of his many friends in Crumlin, and preached an able sermon to a very large congregation. These services were unexceptionally interesting, solemn and delightful. The arrangements were excellent in every respect and were admirably carried out. A striking and most pleasing part of the services was the fine music, led by the choir, whose renderings indicated cultivation and taste. The Presbyterians of Crumlin recognize the importance of instrumental aid in church music.

GENEVA Church, which is the name of the new Presbyterian Church, Chesley, Ontario was opened for divine worship on Sabbath, 4th inst. Rev. Principal Grant, D.D. preached in the morning to a crowded house from Gen. xxviii. 17. "How dreadful is this place—this is none other but the house of God, and this is the gate of heaven." The sermon was able and eloquent and was listened to with deep attention by the congregation. The church is seated for 500, but it is supposed that there must have been about 800 present. The pastor, Rev. J. Ferguson, B.D., preached in the afternoon from 1 Cor. iii. 16. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" He preached his first sermon as an ordained minister exactly five years before. In the evening the church was still more crowded than in the morning; for while all available room both for sitting and standing was utilized—numbers had to leave being unable to gain admittance. Principal Grant preached with great power and eloquence from Haggai ii. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts." No services were held in the Baptist and Methodist churches in the evening—the pastors and congregations alike joining with the Presbyterians in this service. A tea-meeting was held on Monday evening in the basement of the new church, as a social reunion of the congregation on such an auspicious occasion; after tea was over the people assembled in the church crowding it again to its utmost capacity when Rev. Dr. Cochrane, of Brantford, delivered a lecture on "George Whitefield, the Prince of Preachers." The lecture was edifying, humorous and at times thrilling as the speaker rose to the height of eloquence in describing the effects of the marvellous oratory of Whitefield upon the thousands that were wont to listen to him. Excellent music was furnished by the congregational choir. Next evening the children's tea-meeting took place. After tea the church was again filled with the children of the congregation—their parents and friends to hear recitations and

music by the children who had been specially trained for the purpose. The proceeds of the Sabbath collections and the two tea-meetings amount to about \$400. The church is a handsome Gothic building of white brick lighted with brilliant chandeliers and heated with hot air. The pews are built in arcs of a circle, the radius being sixty-five feet, and the floor slopes gradually upward as it recedes from the platform. The pulpit is small and of very chaste design, being furnished by R. Hay & Co., of Toronto. Altogether the building is one of the finest in the section of country where it stands, and it is to be hoped that the congregation worshipping therein will have greater prosperity now than ever before.

THE annual meeting of the Manitoba College was held recently in the institution building. Rev. Dr. King, principal, presiding, and having on his right and left, Revs. Dr. Bryce, Prof. Hart, D. M. Gordon, C. B. Pitblado, and John Pringle, and Hon. Justice Taylor. The attendance of students and citizens fairly called into requisition the seating capacity of the lecture room. In the course of his address the principal said: The number on our roll at this time is forty-nine. This number will probably receive some additions after New Year, but even as it is, it is in advance of the number in attendance at the same date last year, and the advance is specially marked in the number of pupils who are either undergraduates of the University of Manitoba or contemplating matriculation in June next. The number from this institution who passed successfully the University examinations last spring was twenty-two. This spring more than thirty will present themselves for examination. Our satisfaction in this advance is all the greater that it has taken place at a period of extreme financial depression, by which, as must be known to you all, the attendance on such places of learning is very apt to be diminished. The number of students engaged in the study of Theology is seven; virtually the same as this class of students was last year. Three of our students of Theology completed their course of study last spring and are now engaged in the work of the Church. Two, whose whole collegiate education has been furnished by this institution, will complete their studies in April, and supply, it is believed, a valuable addition to the Church's staff of labourers in this part of the Dominion. Principal King stated that the nucleus of an endowment fund has been formed by contributions of persons in Great Britain and Ireland, amounting to \$7,136. Putting together debt removed and endowment secured, the College is a little over \$19,000 in a better position than it was sixteen months ago. It is not improper to mention, however, Dr. King said, the name of one long and honourably connected with the district, who has proved himself for successive years a liberal supporter of the institution, without whose generous donations indeed, repeated from year to year, it would have been out of my power to make the gratifying statement which I have made to-night. I mean the Hon. Donald A. Smith. I do not intend to make any appeal at this time for special efforts on behalf of the institution by its friends in Winnipeg. The time is not a suitable one for any such appeal. I trust, however, that you will keep us in mind, and that in the event of the return of more prosperous times this institution will not be forgotten by you. It must be obvious to you that if the remainder of the debt is to be removed, it must largely be by local contributions. I cannot return again to the same parties in Toronto and Montreal. One generous friend in Montreal (Mr. Warden King) who has already given \$500 toward the reduction of our debt, has promised \$1,500 more on the condition that the half of the original amount—that is \$21,000—is removed by the end of 1885. This includes, of course, the \$12,000 already raised. Suitable addresses were also delivered by Rev. Dr. Bryce, Rev. C. B. Pitblado, Justice Taylor, and Rev. D. M. Gordon.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on the 16th December. Dr. Fraser, for the committee appointed to visit Peabody and Crawford congregations, reported that the people in both places had approached the question of union in a very cordial spirit, and that a committee had been appointed in Crawford to meet with a similar committee from Peabody to discuss a basis of union. The report was received and thanks tendered the committee. In the event of a union taking place, the Presbytery agreed to recommend that a grant of \$150 be given them from the Augmentation Fund. Mr. Somerville reported that he had received the sum of \$50 from the session of Crescent Street Church, Montreal, toward the manse of Lion's Head congregation. The clerk was instructed to convey the cordial thanks of the Presbytery to the session of Crescent Street Church for their timely gift to this needy field. Committees were appointed to consider the remit on Aged and Infirm Ministers' Fund, and printing. The Presbytery agreed, without committing itself to the reasoning of the report on marriage with deceased wife's sister, to adopt the recommendation of the report. A letter was read from the Principal of Manitoba College. The communication was received. It was agreed that the Home Mission Committee of the Presbytery allocate the sum required for augmentation purposes to the various congregations. Mr.

Currie pressed the resignation of his charge and the congregation were cited to appear at the next meeting of Presbytery. The Home Mission Committee with Messrs. Scott and McAlpine added were appointed to consider the question of supply for our mission fields, and submit a scheme at the next meeting of Presbytery. In the meantime instructions were given to sessions of mission stations and vacant charges to have diligent oversight of them and use every effort to have them supplied with Gospel ordinances. Presbytery adjourned to meet on the 17th March and was closed with prayer.—J. SOMERVILLE, *Pres. Clerk.*

**PRESBYTERY OF MAITLAND.**—This Presbytery met at Lucknow on the 16th of December. Rev. John Ross was appointed Moderator. Mr. D. Cameron reported regarding the vacant and supplemented congregations in the Presbytery. Committees were appointed to visit supplemented congregations, and these under the minimum, as follows: Pine River—Messrs. Murray and D. G. Cameron, ministers with their Presbytery elders. St. Andrew's, Lucknow—Messrs. Leask and Sutherland, ministers with their Presbytery elders. Fordwich and Gorrie—Messrs. Brown and Bickell, ministers with their Presbytery elders. Knox Church, Brussels and Walton—Messrs. Leask, McRae and Law, ministers with their Presbytery elders. Langside—Messrs. Sutherland and McNabb. Messrs. Brown and Hartley read excellent reports on the finances and statistics of the Presbytery. The remits of the General Assembly are to be considered at next meeting. It was agreed that the evening of the meeting of the Presbytery in March be set apart for hearing the report on the State of Religion. The report of the Woman's Foreign Missionary Society of the Presbytery, and addresses on the Missions of the Church. That the congregation worshipping in the church in which the meeting of Presbytery is held be invited to attend, and that a collection be taken up in aid of the Presbyterian Society of the Church's Foreign Mission. At the evening sederunt a conference was held on "The Sabbath." The subject was introduced by Mr. Hutton, elder, followed by other members of the Presbytery. The report of the deputation appointed to visit Molesworth and Trowbridge was given in by Mr. McRae. The deputation was re-appointed, with instructions to endeavour to effect a union and report at next meeting. It was agreed to hold a Sabbath School Convention in Knox Church, Lucknow, on Tuesday, the 24th day of February next, all arrangements to be left with the Sunday School Committee of the Presbytery. The circular regarding the Augmentation of Stipend was considered, and congregations urged to attend to this fund.—R. LEASK, *Pres. Clerk.*

**PRESBYTERY OF SAUGEEN.**—The Presbytery of Saugeen met in the Presbyterian Church, Mount Forest, on the 16th ult. Messrs. Morrison, McLeod and Chisholm were appointed to meet with the congregations of Markdale and Flesherton, and confer with them in regard to their respective claims on Valley Church. The following motion was unanimously agreed to: "Regarding the liquor traffic as the cause of a vast amount of sin and misery and one of the greatest strongholds of Satan, we approve of recent legislation to do away with it, and urge the importance of ministers in their different congregations doing all in their power to assist to pass the Scott Act." Messrs. Campbell and Crozier, ministers, and Mr. Joseph Scott, elder, were appointed to consider if a re-arrangement cannot be made among the stations in Egremont, Proton and Normanby. Messrs. Campbell, Aull and Young were appointed a committee to consider the matter of Presbyterial visitations, and prepare a scheme to submit to Presbytery at its next meeting. A basis of union between the two congregations of Durham was read. Commissioners from both congregations were heard. Mr. Park was also heard expressing his perfect willingness to retire to make way for an harmonious union. The articles in the basis of union were approved of by Presbytery. Mr. Park then tendered his resignation of the pastoral charge of the first congregation, Durham. The resignation was accepted to take effect on the third Sabbath in January. Mr. Straith was appointed to preach in Knox Church, Durham, on the first Sabbath of February and declare the union consummated in terms of the basis. Mr. Straith to act as Moderator of Session, Messrs. Mc Kenzie and Dodds to act as Elders of Session, till others are elected and inducted. Mr. Park is to receive \$1,000 of a retiring allowance. Mr. Campbell tendered his resignation as convener of the Presbytery's Home Mission Committee which was accepted and thanks tendered to him for his many years of efficient service in that capacity. Mr. Straith was appointed convener in his place. Minutes anent the resignation of Messrs. MacMillan and Fraser, were read, adopted and ordered to be forwarded to these brethren. It was agreed that each minister take an early opportunity of bringing the subject of Augmentation before his congregation, explain the importance of the matter and urge liberality.—S. YOUNG, *Pres. Clerk.*

**PRESBYTERY OF SARNIA.**—The Presbytery of Sarnia held its regular quarterly meeting in St. Andrew's Church on the 16th ult. Following are the items of business disposed of: A petition was laid on the table and read from parties around McKay's Church explaining why they had

not appeared at Watford when the question of change of church from McKay's to Aberarder was taken up. Messrs. Finlay Smith, Stoop and George Symington were heard. Mr. Finlay McKinlay was heard on behalf of the petitioners. On motion of Mr. Cuthbertson, seconded by Mr. Thompson, it was agreed that inasmuch as all the necessary steps had been taken in the matter, and this Presbytery had discharged its duty in the interests of all concerned, nevertheless, as it appears that from oversight on the part of the opposition, no steps had been taken to represent their views at Watford, the Presbytery agree to take into consideration their explanation, and proceed to hear parties in the matter. The parties were heard in the above order. It was then agreed, on motion of Mr. Cuthbertson, that the Presbytery having heard parties in the matter of changing the site of the church from McKay's to Aberarder, express their conviction that nothing has been advanced to alter their decision, but rather to confirm the wisdom of their action, and hereby reaffirm their former finding. At the request of the session of Alvinston and Napier, the Presbytery appointed a deputation to visit and confer with certain Gaelic speaking people in the Township of Brooke, belonging to the Presbyterian Church, within the bounds of this Presbytery, anent their relation to this Presbytery and to the congregation of Alvinston, said deputation to consist of Messrs. Currie, Cameron, and D. L. Leitch, Strathroy, with Mr. Johnston, convener. Leave was granted to Camlachie, Adelaide, and Arkona to have calls moderated in, if necessary, before the next ordinary meeting. The following deputations were appointed to visit congregations receiving augmentation supplement: Mandaumin, Mr. Cuthbertson; Forest, Mr. Currie; Point Edward, Mr. McAdam; Arkona and Adelaide, Mr. Cameron. In holding missionary meetings each congregation was directed to make its own arrangements for holding meetings and moderators of vacancies were directed to attend to such vacancies and mission stations. The afternoon sederunt was occupied with the report on the State of Religion, which was given in by Mr. Thompson. It was decided to hold the next meeting of the Presbytery at Strathroy, on the second Tuesday in March; at two o'clock p.m., remits to be considered and elders' commissions received.—G. CUTHBERTSON, *Pres. Clerk.*

**ACKNOWLEDGMENTS.**—Rev. Dr. Reid has received the following contributions for Schemes of the Church, viz.:—Young Friend of Mr. Jamieson's, at Normanby, for Formosa, \$1; Friend, Norval, for French Evangelization, \$1; Member of Union Church, \$1.50 for Foreign Missions; Friend, Vernon, for Foreign Missions, \$5, and for Home Missions, \$5.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 25. } PAUL GOING TO JERUSALEM. { Acts xxi. 1-14.  
1885. }

**GOLDEN TEXT.**—"The will of the Lord be done"—Acts XXI. 14.

**TIME.**—April and May, A.D. 58.

**GEOGRAPHICAL.**—*Cos, or Cos:* a small island forty miles south of Miletus. It is about twenty-five miles long and ten broad. Had a medical school famous on account of being connected with the name of Esculapius.

**Rhodes.**—An island of great beauty, about fifty miles south east of Cos. Its situation at the south west angle of Asia Minor, between the two seas, made it a commercial emporium. Besides commerce they cultivated literature, arts and science, and Roman nobles made it their university, as Athens, formerly. The Colossus was a brazen statue of Apollo, 105 feet high, between the legs of which ships could pass. It was completed 280 B.C. and sixty years after demolished by an earthquake.

**PATARA.**—A seaport town on the river Xanthus. It carried on an extensive trade with Syria, Egypt and Cyprus. Famous for its oracle of Apollo.

**Tyre:** A very ancient city, Josephus says, built 230 years before Solomon's Temple. It was a double city, built partly on an island and partly in the mainland. The circumference of the whole being nineteen miles. It had two harbours, the northern, called the Sidonian, and the southern, the Egyptian. They were partly natural and partly made by prodigious breakwaters, and connected through the city by a canal. Associated with Bible history from David's time. Nebuchadnezzar besieged it for thirteen years after the destruction of Jerusalem. It is uncertain whether it was actually taken, but Alexander the Great took it by building a mole across the strait. He massacred 8,000 of the inhabitants, sold 3,000 into slavery, crucified 3,000 in retaliation for the death of certain Macedonians during the siege. For the haughtiness, pride and luxury of Tyre in her glory, see Ezek. xxvii. Her extensive commercial relations made her overthrow shock the trade of the world from England to India.

Now, Tyre has a population of only 3,000, and her fleet has dwindled to a few fishing boats and in fulfilment of prophecy, fishermen spread their nets on the ruins of ancient palaces.

**Casarea:** On the plains of Sharon, seventy miles from Jerusalem, built by Herod the Great as a harbour for ships. It had at one time a population of 200,000, but is now the most desolate site in Palestine. It has most interesting Scripture associations. There, the door was open to the

Gentiles in the house of Cornelius. Paul and Peter took refuge there from enemies. Paul imprisoned there for two years. The home of Philip the Evangelist. It was there that Herod Agrippa was eaten up of worms.

### EXPLANATORY.

1. *The journey to Tyre.* Noted.

1. The fact that Paul found a ship at Patara ready to sail into Phœnicia would not be called "good luck" by him, but would be recognized as part of the divine arrangement enabling him to pursue his journey.

2. That every step in the journey is worthy of record in an inspired volume. Every step in our lives is recorded in the Book that shall be opened on that day. A comfort to them whose steps are rightly ordered. Malachi iii. 16; Is. xlix.

4. There will be a reward as to Mordecai, when the chronicles were read. It is a warning to the thoughtless. Ps. cxxxix. 2, 3.

11. *Visit at Tyre.*

1. "Finding disciples," or having found the disciples." The apostle wishing to make the best use of his time went to the Church as the base of operations. He did not wait to be asked, but used his opportunity. It is as wrong not to act or speak, when the Spirit impels us, as to insist on being prominent when the Spirit commands silence.

2. "Said to Paul through the Spirit that he should not go to Jerusalem," and yet Paul was constrained by the same Spirit to go to Jerusalem. It may be explained. (1.) As a conditional decree. "If Paul goes to Jerusalem," etc., hence they try to dissuade him. (2.) And no doubt in the true explanation they allowed the Spirit's revelation to be affected by their own personal feelings. And this is an instance explanatory of the text, "The spirits of the prophets are subject to the prophets." Our own constitutional activities are not suspended when the Holy Spirit works. But Paul's clear preception of the mind of the Spirit, owing to the complete surrender of his own will, did not allow him to be mistaken.

3. *The parting.* Paul had many an affecting parting. He was escorted by men, women and children to the shore, where they had a farewell prayer meeting. It was mutual comfort. Paul's sensitive nature could keenly appreciate all such tender sympathy. This is the first time children are mentioned in the Christian Churches. They saw what they would never forget.

111. *At Ptolemais:* A town now of about 10,000 inhabitants, called after Ptolemy, king of Egypt. The ancient Accho, now, Acre. Paul only spent one day here, but who can tell what one day's work may bring forth? That the time was so short made the apostle more energetic. It was probably one of his busiest days. Time is short, be up and doing, for the night cometh.

1v. *Visit at Casarea.*

1. *Home of Philip:* An evangelist bore the same relation to the Church as the modern missionary does. He was one of the seven deacons whose election is recorded in chap. vi. He travelled for a time. Chap. viii. 26, 40, and then probably settled as the pastor of the church at Casarea.

2. "Four daughters virgins who did prophecy." A happy family, such as Paul or any one of Paul's spirit would like to visit.

"Virgins." Nothing said to justify the use of this family reference in favour of the doctrine of the "honour of virginity." If so, the same reference may be used in dishonour of the celibacy of the clergy. *Philip was married.*

"Did prophecy." The fulfilment of prophecy. Joel ii. 28; Acts ii. 17. This extraordinary bestowment does not decide the question whether women ought to take part in public ministrations. It was to women, possessed of such gifts that Paul commended silence in the Church. 1 Cor. xiv. 34. Moreover, we have no information as to what part these women took.

3. *Agabus:* A prophet, whose acquaintance was made in Chap. xi. 28. The gift of prophecy, as in this case, revealed the future, but its principal function was teaching. It was an exalted, authoritative teaching, that was most effective in the conversion of souls.

"Paul's girdle." A symbolical style of teaching much used by the old prophets, and also by Christ when He washed the disciples' feet. See Isaiah walking bare footed for three years, Chap. xx. 3. Jeremiah hating his girdle in a hole in the rock by the Euphrates, Chap. xiii. 4, 5. Zedekiah's horns of iron. 1 Kings xxii. 11, etc. We have the same methods in the sacraments of baptism and the Lord's Supper.

4. *Paul's answer to their importunity:* ver. 13. No danger would cause the hero to swerve from the path of duty. "I set my face like a flint and I know that I shall not be ashamed," said Christ, in contemplating the coming agony. Isa. l. 7. "He set His face steadfastly to go to Jerusalem." Luke xix. 51. "I am a man," said Frederick the Great, "therefore born to sorrow; but to the rigour of destiny I oppose my own constancy, and menaced with shipwreck, I will brave the tempest, and think, and live, and die, as a king." The true spirit, if instead of "his own constancy" he had said, "the faithfulness of God."

"The will of the Lord be done." The Lord's Prayer then in use. An expression often used when there is no alternative possible. But with Paul and those Christians when quickened by Paul's conduct, it was the ruling principle, when it was possible to have their own will. Our prayer should be:

"Control my will from day to day,  
Blend it with Thine, and take away,  
Whatever makes it hard to say,  
Thy will be done."

**Suggestions.**—1. Connection with Gospel work has immortalized these places forgotten in history. Make yourself an enduring name.

2. Practice prayer, silent or audible, when parting with friends.

3. Entertain strangers and let intercourse be profitable.

4. Have courage in opposing difficulties.

5. "Give in" always to the Spirit. "They that are led by the Spirit of God are the sons of God."

Words of the Wise.

KNOWLEDGE is the knowing that we cannot know.—Emerson.

THERE is a sweet joy that comes to us through sorrow.—Spurgeon.

TRUTH is strong and invincible in proportion as it is pure and unadulterated.

"SWIFT kindnesses are best; a long delay in kindness takes the kindness all away.

KINDNESS.—A language which the dumb can speak, and the deaf can understand.—Boece.

"There's no dearth of kindness In this world of ours; Only in our blindness We gather thorns for flowers."

Massey.

THE virtuous action, done for virtue's sake, alone is truly laudable.—Marguerite de Valois.

YES, you may find people ready enough to do the Samaritan without the oil and twopenny.—Sydney Smith.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

THE cheerful man can feast on all God's works, and find a banquet of satisfaction in every object and every event.—Newell.

CHRIST never stays long in the heart of a man who is not humane to brutes, loving to women and children, and forgiving to all.

"FOR art and labour met in truce, For beauty made the bride of use, We thank thee; but, withal, we crave The austere virtues strong to save, The honour proof to place or gold, The manhood never bought nor sold!

EVERY event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of His thought; and the great stream of human history is God's endless revelation of Himself.

"So let my living be, so be my dying So let my name be unlabeled, unknown. Unpraised and unmused, I shall yet be remembered, Yes, but remembered by what I have done."

RUNNING after lost money and after lost love are evidences of the way time and strength that might be made valuable are both lost.

It is a great mistake to suppose that mere knowledge, without religion, elevates and refines men, or can purify society. It is essential, but it is insufficient.

God sometimes washes the eyes of children with tears in order that they may read aright His providence and His commandments.—Theo. L. Cuyler, D.D.

No person should, in justice to his brain and health, work more than eight hours per day. One third to sleep, one third to labour, and one third to study and recreation.

THE BEST YET. The best blood cleanser known to medical science is Burdock Blood Bitters. It purifies the blood of all four humours and gives strength to the weak.

LET us take care how we speak to those who have "fallen on life's field." Help them up, do not heap scorn upon them. We did not see the conflict. We do not know the scars.

IN thirty years' successful experience in the manufacture of 150,000 instruments, the Mason & Hamlin Company have accumulated facilities for manufacture without which they could not produce as good organs as they now make, nor with as great economy. Said an experienced manufacturer in witnessing the operation of a single machine in their factory recently: "One of us with that machine does as much work as ten skilled workmen could do without it, and does it better at that." These accumulated facilities, including experienced and skilled workmen, are the secret of their producing organs which are unquestionably the best, yet can be sold at prices which are little more than those of the poorest. Boston Traveller.

"As a father pitieth his children," Dr. James Alexander declares in his autobiography, that he never took in the power of these words until the night which he spent bending over his dying child, carrying it up and down the sick-chamber, helpless to alleviate its sufferings, until the end came. It brought to his heart a new revelation of the depth and tenderness of Jehovah's pity for "them that fear him."

A HUMAN BAROMETAR.—A man with rheumatism can feel the approach of bad weather in his aching joints. Hayward's Yellow Oil cures rheumatism, aches, pains and injuries.

WHAT IS MALARIA?

A PLAN TO SUCCESSFULLY COMBAT A DISEASE THAT DEFIES ANALYSIS.

The once accepted theory that malaria flourished only in wet, swampy localities, and followed the clearing of large tracts of land, is no longer tenable as the majority of its victims are now numbered among the inhabitants of cities and long established settlements.

But laying aside all questions of theory we come face to face with the vital question, what is malaria? and how is it to be successfully vanquished? To the first enquiry we reply, malaria (bad air) from which the word is derived, explains its character exactly. Bad air taken into the lungs and disseminated through the blood poisons the entire system, and typhoid fever, malarial fever, diphtheria and other dangerous diseases follow. Equally bad effects result from contaminated water, had drainage or continued over-exertion, as they all cause loss of nerve life, the essence of physical well being.

Malarial poison cannot be detected by chemical tests and is only known by its effects upon the system.

One of the worst cases of malaria was that of Mrs. C. F. Boshen, of 67 Fifth St., Troy, N. Y. Her experience, of great value, is given, that others may receive like benefit. She suffered not only from malaria, her complexion being of a saffron hue, but also from enlargement of the liver. Her appetite was ravenous, especially for acids. "One day," says Mrs. Boshen, "my physician asked for a sample of fluid for chemical analysis I was then passing 7 cups a day, which he reported as 'very bad,' and that he could do no more for me, as I had all the indications of bright's disease. I then went to a specialist on Madison Ave., New York, who recommended electricity, saying I had spinal disease. For six months I did not have a natural movement of the bowels. I took in all 125 electrical treatments. I was much bloated, and have weighed as high as 175 pounds. I would have periods of semi-unconsciousness, seeing my friends, but being unable to converse. Racking pains pierced the base of my brain. I became so dizzy that I could not walk across the floor without support. I also to a great extent lost my memory. I then began to use a preparation I had frequently heard of, but confess I had but little faith in."

"At first it made me deathly sick, but after the bile had been eliminated, I began to amend and dismissed my physician. When I commenced the new treatment I weighed 160 pounds. In three months I was down to my natural weight, 140 pounds. I have a good appetite, my liver performs its functions, my complexion is good, and no one would think from my appearance that I had ever been ill. My fluids are normal, my bowels greatly improved. My headaches and all dizziness have disappeared." The case of William Wallace Lounsbury, of 228 Lake St., Chicago, Ill., is another remarkable one. He says: "In addition to being dizzy and having a sallow complexion, my digestion was very poor and I suffered almost continually with severe pains in my bowels. Finally I became too ill to leave my bed and called in an allopath physician of thirty-seven years practice. He prescribed quinine. After being in bed a week without receiving any benefit, and having night sweats which coloured my linen yellow, I concluded to take my wife's advice and try Warner's safe cure. From the first it helped me, and after taking six bottles, with safe pills I was cured entirely of all pain, poor digestion and bloody discharges, a healthy colour took the place of a sallow one, and I felt like a new creature." From the above it will be observed that malaria has no certain localities for its own, but lurks wherever bad air and water predominate. The only sure method to counteract its poisonous effects is to check its first developments.

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Educational.

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The above school will (D. V.) re-assemble on Monday the 14th January, when Boarders are required to present themselves. The success that has attended the School during the past session, arising from the completeness and excellence of its staff, renders it a desirable one as a boarding establishment. Burnham House, Peterboro', December 30th, 1884.

Wm. Tassie, M.A., LL.D., Head Master

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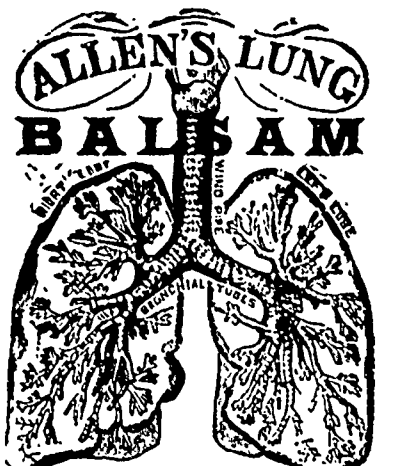
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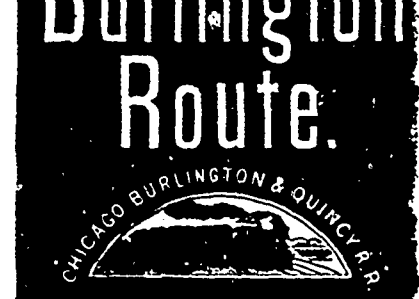
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GUELPH.—In St. Andrew's Church, Berlin, on Tuesday, 20th January, 1885, at ten o'clock a.m. Conferences on the State of Religion, Temperance, and Sabbath Schools will be held (D.V.) on the afternoon and evenings of the same day and on the Wednesday forenoon.  
HURON.—In Blyth, on the third Tuesday of January, 1885, at half-past ten a.m.  
BRUCE.—In St. Paul's Church, Walkerton, on the second Tuesday in March, 1885.  
KINGSTON.—In Cooke's Church, Kingston, on March 16th at three p.m.  
TORONTO.—In the usual place, on Tuesday the 13th of January, at eleven a.m.  
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, March 4th, 1885, at ten o'clock a.m.  
MONTREAL.—In Wingham, on Tuesday the seventeenth of March, at half past one p.m.  
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