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# THE CANADIAN PRESBYTERIAN

TORONTO: ENGRAVING CO.

Vol. 16.—No. 1.  
Whole No. 777.

Toronto, Wednesday, December 29th, 1886.

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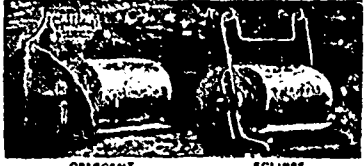
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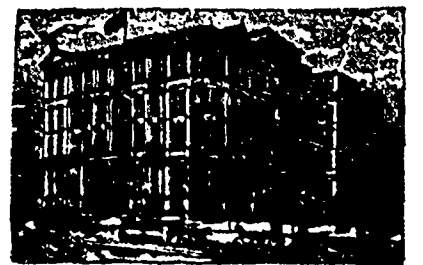
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# THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, DECEMBER 29th, 1886.

No. 1.

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## Notes of the Week.

WOULD it surprise anybody if, asks the *Interior*, at the forthcoming trial of the five accused Andover professors, it should be made to appear that their interpretation of the Andover Creed is as correct and their theology as sound as were those of Professor Park when he held a chair in the seminary undisturbed, and sowed the seeds from which has come the present harvest? But, of course, that would not prove that black is white now, or ought to be called so.

M. PAUL BERT, who went to administer affairs in Tonquin, where he died at his post, was known, while occupying a prominent position in French politics, as a devoted scientist and a pronounced and aggressive Agnostic. It is stated that before his death he had become reconciled to the Roman Catholic Church. A friend of his, however, states that while Paul Bert renounced Agnosticism, he did not become a Roman Catholic. If these statements are reliable, they confirm the fact that unbelief makes life dreary and death miserable.

AT the annual meeting of the Society for the Benefit of Ministers' and Missionaries' Children, recently held in Glasgow, Sir Michael Connal, who presided, said: He had been struck with the number of their young ladies who came forward to study music. In Glasgow they did not know what to do with the overwhelming number of lady musicians, and it would be better if many of them would address themselves to the ordinary work of teaching. Notwithstanding the trade depression, the income for the year had been fully maintained.

DR. SOMERVILLE made an interesting statement at a recent meeting of Glasgow Free Presbytery, regarding his visitation of the Highlands. He has now overtaken about one-half of the work, and has been delighted with his warm reception and the ability of the ministers to interpret his addresses. There is no country in the world, he says, where the people so flock to hear the Gospel, and to attend communion services. He wished, however, that they would more readily accept Christ instead of being scared away by thinking they were unworthy to lay hold of the great salvation. He also desired that young people would make a fearless confession of Christ.

IT is evident that the Roman Catholic authorities in the United States intend that their educational system shall be perfected as fully as possible. The new Catholic university is sure to be established, and a powerful and well-equipped institution it will be,

probably equal in means to any institution in the country. The provision for lower education is also extensive and careful. Archbishop Corrigan not only repeats the direction that every parish shall have its parochial school, but the teachers are to pass a board of examination, and to be proved competent. The pastor must visit and examine all departments of his school at least once a week. Then a diocesan board of visitors is appointed, whose duty it is to visit all schools once or twice a year, and submit to the bishops a full report of their efficiency.

THE Danes have a society quite peculiar to themselves. It is known as "The Maiden Assurance Society." It aims to provide for a class—single women of well-to-do families. It shelters and cares for them, and furnishes them with "pin-money." Its methods are thus described: As soon as a girl-child is born to him the father enrolls her name in a certain association, and pays a certain sum, and thereafter a fixed sum, to the society. When she has reached the age of, we believe, twenty-one, and is not married, she becomes entitled to a fixed income and a suite of apartments in a large building of the association, with gardens and park about it, inhabited by other young or older ladies who have thus become members. If her father dies in her youth, and she desires it, she has shelter in this building, and at a fixed time her own income. When she dies or marries, all this right to income lapses, and the money paid in swells the endowment of the association.

THE work done by the Presbyterian Church in Canada is thus generously recognized by the Glasgow *Christian Leader*.—The Presbyterian Church of the Dominion again favours us with a copy of its Assembly blue book, in which we find one of the fullest and noblest records of work issued by any Christian denomination in the world. The Canadian brethren evidently believe in the very fullest publicity, and neither pains nor expense are spared to secure a complete and minutely accurate account of the operations of the Church, both at home and abroad. The Convener of the Statistical Committee must devote to his section of the work talent and time that would earn for him no small distinction if applied in the secular field. The additions to the membership last year numbered 15,765, fully two-thirds being additions on profession. The rate of increase this year is, we may add, not likely to fall short of the highest rate of previous years, remarkable revivals being reported from many quarters, while the ordinary work of the congregations is everywhere prosecuted with vigour. The Canadian Church now includes forty-one Presbyteries, British Columbia in the west, and Central India in the east, being the latest accessions to the ever-lengthening roll. What will it be a hundred years hence?

THE following action, taken by the Chicago Presbyterian Ministers' Association, has also been concurred in by the other evangelical ministerial bodies of that city. The report of the committee appointed to consider the matter was prepared by Rev. Dr. Herrick Johnson: We, the ministers of the Presbyterian Church of this city and vicinity, view with profound concern the present evils of the liquor traffic. It is a constant menace to the best interests of society and the State. It is the constant and often violent disturber of the good order of our city. It is making fearful waste and ruin of health and morals of thousands of our youth. Among the many startling facts that confront us are the following: 1. There are about 3,700 legally licensed saloons in the city. 2. The number of arrests for drunkenness and disorder is steadily increasing beyond the proportionate increase of the population. 3. The last grand jury of Cook County charged that dives of the lowest order defy the city ordinances by keeping open from dawn till midnight, and from midnight till dawn; that there is a "toleration of dens of iniquity on prominent thoroughfares, under the guise of oyster and ice-cream saloons, but which are licensed to do a dram-shop business"; and

that "to such places may be traced the ultimate ruin of thousands of young girls and unsuspecting females." We believe that every possible legal restraint should be put upon this prolific and infamous source of disorder, vice and crime.

THE alleged summons of Dr. McGlynn, of New York, to Rome is leading to disclosures that he and the Church dignitaries have not been on good terms of late. It leaks out that he is cherishing a spirit of independence not at all pleasing to his ecclesiastical superiors. The Rome correspondent of the New York *Times* cables: The fact seems that the ostensible charge of heterodoxy on the question of property is only a pretext masking a series of long-standing efforts to contrive his downfall. When Bishop Corrigan, of New York, was made archbishop an influential friend here urged the appointment of Dr. McGlynn to a new see or a vacancy in an old one adding to a strong testimonial in his favour a significant hint that the new archbishop might find that Dr. McGlynn's eloquence, independence, striking personality and popularity gave him an uncomfortable and disproportionate prominence in the archdiocese. While this request was under consideration a series of charges and complaints against Dr. McGlynn began from another quarter. It was alleged that he had decidedly anti-Roman sympathies, and, in fact, was the head and front of an Americanized movement inside the Church which was quite out of harmony with the true Catholic spirit. It was urged that to make him a bishop would be sun and water to the seeds of Gallicanism which the Holy See had already noted in America, and which it was the mission of councils like that of Baltimore to destroy. Several American bishops backed this view, not only while visiting Rome, but notably by letter on one occasion when Dr. McGlynn's name was sent up in a tern or list of three candidates for a mitre. In these letters it was stated that if canonical obedience was a measure of merit, Dr. McGlynn was lamentably lacking for he conducted his parish in an undutiful, independent spirit, more resembling the irresponsible attitude of isolated pastors of Protestant sects than a servant of the Church.

THE praiseworthy effort of the ministers of the city, says the Hamilton *Times*, to bring the Gospel within the reach and understanding of non-church goers, by giving it out in a free opera house on Sunday afternoon, was a marked success. The auditorium was completely filled with an attentive audience, which sang Moody and Sankey's Gospel songs with heartiness, under the leadership of the well known baritone singer, Mr. F. W. Wodell. On the platform were seated Revs. S. Lyle, Dr. S. J. Hunter and D. H. Fletcher, and many other clergymen and leading citizens were seated amongst the audience. The members of the Y. M. C. A. were also present, having given up their usual Gospel service for that purpose. The meeting was led by Rev. S. Lyle in a free and winning manner, and there was a happy absence of churchly restraint, the audience being allowed to enter and leave at any time during the service. The starting point of Mr. Lyle's address was: "Look unto Me, and be ye saved, all the ends of the earth," and on these words he delivered a splendid discourse, full of fire and energy, laying down the plan of salvation in the plainest and most simple manner, and bringing it within the understanding of the most uneducated person. He then proceeded to speak upon "growth in grace, sanctification, the pure in heart, without spot or wrinkle," and this was followed by a picture of a Christian's life of peace on earth and his death bed—when death is eaten up, and followed by glorification for ever at God's right hand. During the hour's service, Dr. Hunter and Mr. Fletcher prayed with earnestness that the Almighty would bless the words spoken, and then the meeting was concluded by all singing "Safe in the arms of Jesus." There was no collection, it being announced that all those taking part did so gratuitously. The newspapers advertised the meeting free, and the proprietors of the opera house let the building at the lowest possible charge. The services will be continued each Sabbath afternoon at four o'clock, and they will be led by the various clergymen of all the Protestant churches.

## Our Contributors.

### SOME EXPECTATIONS NOT REALIZED IN 1886.

BY KNOXIAN.

This year will die next Friday night. When its closing hours come a goodly number of people will find that some of the things they expected at the beginning of the year, to occur during the year, have not occurred. Their expectations have not been realized.

Here is a good man who expected to make some money during 1886. When he struck a balance the other day he found that he had barely held his own. The expected addition was not made to his little pile. He feels bad. Brother, don't worry because you did not add anything to your little pile. Thousands of good men in this country have no pile, little or big, to add anything to. Some of these people are almost as good Christians as you are. Possibly, indeed, some of them are better. There are a great many good people even in this money-making country who have no pile. If a man has a comfortable home, and plenty to eat and wear, he is doing fairly well. He should be thankful for a good overcoat this weather, even if it has not twenty dollars' worth of fur on it. So let the man who has barely held his own this year stop complaining, dry up the tears, and wind up the year's transactions in a grateful mood. Perhaps he expected too much. Possibly he got quite as much as he deserved to get.

Here is a brother who expected that this year would bring him a call. For several reasons, quite satisfactory to himself, he wishes a change. No call has come during the year. The brother is disappointed, perhaps a little soured. Brother, don't feel so blue. It may be quite true, as you say, that you were kept out of a good congregation by the ignoble tricks of ecclesiastical wire-pullers. It may be quite true that some men whine sanctimoniously about partyism in politics, and at the same time do dirty tricks in the Church that any politician of average cleanliness would be ashamed of; but these schemes are soon found out, and always come, sooner or later, to an ignoble end. It may be quite true, brother, that ministers occupy prominent places whose abilities are not equal to yours. That will always happen in a Church in which ministers are called, and calls are too often "fixed." Ministers can never be placed according to their merits in a Presbyterian Church as they are in the Methodist Churches. But never mind, brother. Perhaps if you had got a call your position would not be much better than it is. Perhaps a better call than the one you expect may soon come. So cheer up and begin the year with a capital sermon next Sabbath. Throw yourself into your work. Preach better and visit better and study better next year than you have ever done before; and if you really need a new field, it will be pretty sure to come. The best way to get a better congregation is to be conspicuously useful in the one you have.

Here is another brother who is a little depressed because his congregation has not done so well during 1886 as he expected. The membership has not grown so fast as he thinks it should have grown. On the first day of the year he expected that certain persons who seemed interested, perhaps anxious, would be in full communion before the close of the year. They have never moved. Perhaps their cases do not seem so hopeful now as they did a year ago. Their pastor is disappointed, depressed. His most cherished expectations have not been realized. Brother, did you do your best? If you did, worrying will not mend matters. Paul was not always successful. The people were not all converted even by the preaching of your Master. If you have done your best, leave the result in hands stronger than yours. Worrying unfits you for duty, and does no good to the people you worry about. Begin the New Year cheerily, hopefully, prayerfully, and the end of 1887 may see better results.

And here is a congregation disappointed with their new pastor. They expected a great deal from the new man, but their expectations have not been realized. Quite likely they expected far too much. Nearly every congregation does. If they expected the new minister to do impossible things, and are disappointed because he did not do impossible things,

they are to be pitied; that is to say, they are to be pitied because they have no common sense. People without sense are always objects of pity. Whether people are to be pitied even when a new minister does not do possible and reasonable things depends entirely on how they got him. If two or three men in the congregation arranged the call with two or three men outside—probably wire-pulling ministers—and the people allowed themselves to be handed over like so many sheep, they deserve to be disappointed. May the disappointment teach them self-respect and several other things that men should learn, who are privileged with self-government in ecclesiastical affairs. If fair and reasonable expectations are not realized in the case of a new pastor fairly called by the people, perhaps the best plan is to help him for a time, and give him a good chance. Sympathy, help and prayer may make him a first-class man by the end of next year. Try this plan.

And here is a lonely fellow who thought that during 1886 he would be able to make domestic arrangements that would lessen his loneliness. He didn't. She has not seen proper to tell this contributor the reason why, and therefore he is not able to tell others. Cheer up, young man, and you may have better luck next year. Try again. Try often. Keep on trying. By the end of 1887 your expectations may be realized.

There is a remote possibility that somewhere in Canada there may be a young woman who also thought that the end of 1886 might see her in a domestic establishment of her own. No comments. We dare not enter upon a question of that kind further than to say: "May her expectations be realized early in 1887, and may the fee be a good one."

We see a body of stalwart men, ninety strong, respectable-looking men for the most part, but somewhat haggard and depressed. Most of them are hoarse. They are jaded, and do not wish to say much. They are not so fond of the people as they were a few days ago. They do not admire representative institutions now as much as they once did. Gentlemen, you expected to become members of Parliament last Tuesday, but your expectations were not realized. You thought you ought to be elected, but the majority of the electors thought differently. It was just a simple difference of opinion, you know. The real cause of your trouble is that you had not enough of votes to send you to Parliament. You are elected to stay at home. Well, be thankful you have a home to stay in. Many a good man hasn't. Draw consolation from the source that ministers sometimes draw when they don't get a call—assume that the people are not sufficiently educated to appreciate your ability.

Compliments of the season to all readers, and many happy returns.

### A LETTER FROM FATHER CHINQUY.

MR. EDITOR,—The last six months of my evangelistic work from the shores of Lake Huron to the north-east extremities of Cape Breton, in the Maritime Provinces of Canada, are among the most blessed days of my long life. To have been enabled to give 138 public addresses during those six months, without feeling any fatigue, with my seventy-seven years and four months of age, is surely a remarkable thing, for which I cannot sufficiently thank God. But what makes me bless the Lord more than anything else is that I have found almost everywhere in the 130 places I have visited a most remarkable current which is taking the poor slaves of the Pope, almost in spite of themselves, toward the regions of Gospel light and truth. Not less than 300 of them have come to shake hands with me, and to ask me to help them bless God for their having found the truth, and given up the errors of Rome, either in the previous month, or in the very hours of my addressing them.

I would write a most interesting volume, were I to give the history of many of those conversions; but, in order to be brief, I will speak of only one of them. Last year it was my privilege to address the interesting congregation of our emigrated converts in the city of Fall River, Mass. I was invited there by their zealous pastor, the Rev. M. Cote, who is now the superintendent of all the French-Canadian Missions of New England. When there, my merciful God granted me the favour of persuading one of our most ancient and respectable French-Canadian families to give up the errors of Rome, and follow the Gospel. They had a family of three sons and three

daughters, all married, and surrounded by many children. But soon after their conversion they came to tell me how they had been insulted by some of their own children, on account of their change of religious views. I consoled them in the best way I could, asking them to pray day and night, that they would also see the light, and give up their errors.

This year, when coming back from the Maritime Provinces, I was invited by the Rev. Mr. J. Allard, who had taken the place of Mr. Cote, to visit again our dear exiled converts of Fall River; and, to my unspeakable joy, I was told that nearly all their children and grandchildren had accepted the Gospel.

Some of those conversions have such a character of the apostolic days that I consider it my duty to give you some details about them. One of the sons, referred to at the beginning of this letter, was pretty well educated, and more than the rest attached to the Church of Rome, and indignant against his parents for becoming Protestants. He forbade his children to frequent the Protestant Sabbath schools. But this did not prevent grandmother from giving the Gospel Book to his pet son, John, about thirteen years old, and more than once the boy could not resist the winning manners and zeal of Mr. Cote and Mr. Allard, when they invited him to go to their Sabbath school. But John had to conceal his precious Gospel Book; he could not read it except when alone and far from his father's eyes. This went on pretty well for some time, but on an evil or rather a blessed evening his father, suspecting what was going on, squarely said to his boy: "John, I am told that you have a Protestant Gospel Book, and that you read it! Is it so?" The boy answered bravely: "Yes, father, I have the Gospel of Jesus Christ, and I read it every day." Trembling with wrath, the father takes a whip and strikes the defenceless boy without mercy, till he is bruised from head to foot. He stops only when he is tired, and ashamed of his own cruelty.

During this terrible flagellation the martyred boy does not say a word of complaint; but two streams of tears roll on his blanched cheeks. When the torture is over, he raises his head, turns his face to his father, and says, with his pale and trembling lips: "Father, you have just mercilessly beaten me, and bruised my body; but, thanks be to God, you have not changed my mind. These last few months I thought that your religion of Rome was wrong, and my Gospel right, and I believe it now still more firmly, Surely a religion which causes my dear father to beat me, his own son, so cruelly for having read the Gospel of Jesus Christ cannot be the religion of Jesus Christ. Dear papa, you have beaten me to-day to your heart's content, because I read the Gospel of Jesus Christ. But I will not always be a little boy. In a few years more I will be a man! Then, neither you nor anybody else will dare to beat me for that Gospel, which I will keep and read to the end of my life!"

These words fell upon the father as thunderbolts; unable to answer a single word, he withdrew to his private room, where his wife was bathed in tears.

Of course the next night was a sleepless one for the heartbroken parents, and its hours must have been long and dark. However, there were lights, strange, mysterious, beautiful, divine lights around their souls during that night. The marvellous, brave and wise words of their dear John were singing in their ears as if coming from the golden harps of the martyrs who surround the throne of the Lamb in Heaven.

The dawn of the next day was not yet come, when the father, who is a very intelligent and respectable man, said to his wife: "I must confess to you that I exceedingly regret having so cruelly beaten our dear boy. His brave and so wise words have made a very strange impression on me. His courage and wisdom are above the courage and wisdom of such a young boy. Where did he get such a marvellous strength of character? Evidently in his Gospel. That must be a marvellous book; I must read it."

And the next day was spent in reading the Book of Life and Light. Every line came to him as the waters which flow from the fountain of eternal life; he drank them, and they quenched his thirst. They revealed to him the gift of God; he accepted it, and he felt rich and happy in its possession. They led him to Jesus, the Lamb of God, who cleansed his soul with His blood.

Full of joy, he went to his brothers and sisters and his many friends to tell them what Andrew had said

to Peter: "I have found the Messiah, Jesus, the Saviour of the world! Come with me to follow love and bless Him." And to-day, surrounded by those dear relations and friends whom he had brought to the dear Saviour's feet, holding his darling John by the hand, he is among the strongest pillars of our Church in Fall River.

This is only one episode of the great work which the God of the Gospel has entrusted to our noble Canada Presbyterian Church, through the French-Canadian Evangelical Society. I am happy to say that I have collected this summer hundreds of facts as marvellous and interesting as this. The fact is I have never understood so well as this summer the greatness of that work, and the blessings which the good Master has in store for those whom He has called to do it.

If you have no objection to it, I will give your Christian readers some other facts for your next issue. But let me repeat to-day, what I have said many times before our General Assemblies, that though our Canada Presbyterian people must not neglect a single one of the different Schemes of our Church, the evangelization of the French-Canadian people is the greatest, the special, the blessed work, *par excellence*, which the God of the Gospel has entrusted to their hands. The conversion of the French-Canadian people ought to be the work of works of every disciple of Christ who lives in Canada. No sacrifice could ever be considered too great if that work could be once well understood. No trouble, no effort ought to be spared, when the great Captain of our salvation orders us all to go and conquer Canada.

Politically, as well as religiously, the conversion of the French-Canadian people to the Gospel is the noblest, the grandest and the most blessed work ever presented by God Almighty to the children of the heroes who shed their blood on the Plains of Abraham to plant their victorious banner on the citadel of Quebec, the 14th of June, 1759. With the help of God, the conversion of the French-Canadians to the Gospel is a most easy work. It requires only a little more faith, courage, self-denial, Christian liberality and zeal on the part of those who understand that the salvation of a soul is a more glorious work than the conquest of a kingdom. Truly yours in Christ,

C. CHINIQUY.

P.S.—Please allow me to give the renewed assurance of my gratitude to all the venerable Gospel ministers and their congregations for their Christian kindness and sympathies where it was my privilege to work in their midst.—C. C.

St. Anne, Kankakee Co., Ill., December, 1886.

### THE WORKINGMAN'S HOME.

#### NO XII.—THE FAMILY ALTAR AND THE FUTURE HOME

Then kneeling down to Heaven's Eternal King,  
The saint, the father and the husband prays,  
Hope springs exulting on triumphant wing,  
That thus they all shall meet in future days.

—Burns.

If we feel our dependence upon God for all the mercies which we daily enjoy, we will seek in some way to give expression to thankfulness. To forget even a single act of disinterested kindness shown by a fellow creature is not natural to a manly and generous spirit; and it is worse than brute-like to despise the benevolence and bounty of God—or it may be, to wound the very hand that dispenses our blessings. If we believe in the existence of God, and in His overruling providence, we must confess Him our best benefactor and most generous friend—deserving the gratitude, the worship and homage of our hearts. The remarks, true in the case of each individual, apply with equal force to families. The happiness of that home where God is not recognized, and His mercies acknowledged, and where there is no altar erected for His worship, rests on a very insecure basis. There may be outward prosperity, and exemptions from many of the ills of life; but the fear of God—the sweetest ingredient in the cup, of domestic bliss—being wanting, there can be no true peace or satisfaction. The family altar, where the worship is no mere formality, but a heart service, ever remains a green spot among the associations connected with home. There common mercies are acknowledged, common sins confessed, the common salvation appropriated, and common blessings supplicated. God

is realized as near, not as an abstract principle, but as the living God; and the worshippers in the spirit of child-like confidence can say, "Our Father, Who art in Heaven." Heaven is also brought near, not as a vision of fancy, but as a substantial reality; and the humble worshippers, as they kneel together around the family altar, can realize their intimate relationship to the "Elder Brother," and to the one family on earth and in heaven.

In the preceding numbers we have adverted to many things necessary to make home happy. Need we say that all these will fail in accomplishing the desired end unless crowned with the blessing of God? His blessing, which it is our best advantage to possess, is to be found in the way of duty; and realizing its inestimable value we will count it our high privilege, both as individuals and as families, to be permitted to ask it of Him. In this lies the grand secret of personal and family prosperity. It is this that makes "the little that a just man hath better than the riches of many wicked." It is this which brings contentment and awakens gratitude, and enables us to estimate the relative value of all the mercies we receive from the hand of God; and it is this which sheds the sunshine of heavenly peace on the heads and on the homes of the sons and daughters of toil.

We are often reminded that the happiest homes on earth are but temporary and changing. Time and circumstances, or death, scatter and divide their inmates; and years, as they roll on, oftentimes bring home the solemn lesson that "here there is no continuing city, and no fixed place of abode," and that "this is not their rest." Seas may separate parents and children, brothers and sisters; some may have their graves in far distant lands, or in the coral caves of the ocean; and the family circle is broken, never more to be repaired on earth. How important, then, to possess the faith and hope of the Christian, and to be able to "read our titles clear to mansions in the sky"! This faith and hope rise far above the wreck of households and the events of time, anticipating reunion in the future happy home of the blessed in the Father's house on high. The prospect of this meeting cheers the heart under many a painful separation, familiarizes the mind with the realities of the world unseen, gives dignity and solemnity to life, and invests with a weighty importance the associations and influences of home. Dark and dismal are the prospects of those whose hopes stretch not beyond time and the grave. The good things of this life may be bestowed upon them with a lavish hand, and they may seem to "flourish like a green bay tree," but "the Lord knoweth that their day is coming"; and irresistible forebodings of future wrath often trouble their own souls. Frightful ghosts, emerging from the darkness of a near eternity, mar their most cherished enjoyments, banishing happiness from their hearts and from their homes. Even God's own children are frequently troubled with the perplexing thought that those who live with them in the same home on earth, who meet around the same table, or who sleep in the same bed, may never all meet in the same happy home above. When the great census is taken some of their number may be wanting there. While this thought often fills the soul with sadness, it also gives a stimulus to persevering prayer and effort on behalf of those who give no satisfactory evidence of their interest in eternal things. To mourn over some loved one who has died an enemy to his own and his father's God is perhaps the bitterest trial which the Christian can possibly be called to bear. But God never leaves his own to perish in the furnace; for He has promised to give him strength corresponding to his day, enabling him under a trial such as this to say, "It is the Lord, let Him do what seemeth to Him good." He knows that no power in heaven or in hell can separate him from this love of God which is in Christ Jesus, or deprive him of his place in the future happy home. A WORKINGMAN.

### THE PROBATIONER.

MR. EDITOR,—I was, I must say, amused and somewhat irritated at the lack of common sense in the mean little paragraph, signed by "Probationer," in your issue of the 8th inst. This is such a wise "Probationer" when he makes the assertion that the General Assembly amended or rather bungled the law, etc., etc. He is wiser than the whole General Assembly; and this by implication "best man" ap-

plies the classical word "bungled" to the selected experience of the entire "Presbyterian Church." This is certainly rich, to say the least of it. It is not to be expected at the beginning that the Scheme would be faultless, and especially when some dissatisfied persons like "Probationer" endeavour to make it unworkable. It is just as perfect as any new scheme could be; and it is on the whole working splendidly too. Then "Probationer" says the most of our congregations are not in a hurry about selecting a pastor. Why not? Because the applicant is not fit. Every vacant congregation is looking out for a "good man," and when they find him they are in a hurry. But they are in no hurry about those "best men" who would not go on the Scheme approved of by the General Assembly, who dislike honest work, but seek to be elbowed into a fat place, without earning it. I submit that none of our vacant congregations can be humbugged by any "Probationer" going on the chaff-line, and casting dust in their eyes such as this. Who says Dr. Torrance's men are inferior men? Does the Moderator? Does Dr. Caven? Does Dr. McKnight? Does Dr. MacVicar say so; not at all. But now vacant congregations, listen! You are to pass by those grand men—men of weight, of piety, of mighty influence for over a quarter of a century. You are to pass by the whole "General Assembly" and come to the dissatisfied "Probationer." He says so. Of course then, forsooth, it is so. Is not this rich? I know some of those ministers, and I am convinced that they will lose nothing by comparison with scores of strong men in the work. Then, this "Probationer" gives vent to his scorn by referring in "his own" mean way to the Methodist ministers. What kind of certificates were presented? Who wrote these credentials? Eminent men acknowledged in all parts of the Dominion. Who received these men? How did they enter, through a window? No, sir, but through the front door, received by men in the highest positions in the "Presbyterian Church." However, this "Probationer" must stoop to low work, and indirectly throw mud at his superiors. Further, many of these men, I know, are not only versed in metaphysical and theological subjects but in classics, and would lose nothing by standing beside far better men than "Probationer." A little advice now. Remember, whether you go on the Scheme or not, if you keep depreciating better men than yourself, you will by "vacant congregations" be considered among the "worst men." And if you quit meanness, and do honourable and faithful work, eventually you will find your own level. OBSERVER.

THE basis of a union of the Northern and Southern Presbyterian Churches, proposed by the two Synods of Missouri, is becoming more and more popular in the Southern Church. It has, by votes nearly or quite unanimous, been adopted by five or six of the Synods of that Church, and there seems to be no reason to doubt, that, when the question is fairly before them, the remaining Synods will endorse the basis by votes fully as affirmative. We have every reason to believe, says the *Interior*, that not a single Synod of the Northern Church would reject that basis, were the way left open for some satisfactory arrangement of the matter of provincial Synods, as it easily can be by committees of conference. It does seem as if the Great Head of the Church would soon make one these two bands which imaginary lines should no longer divide.

THE *Interior* remarks: A so-called ministers' night, with complimentary tickets, drew but few of our Chicago ministers to an exhibition of dancing girls, in short and gauzy dresses, at the so-called American Opera, a week ago. If our secular papers are to be credited, the Baptist and Episcopal churches only were represented by one member each—the former by a minister who has been a popular exhorter to holy living from pulpit and platform, but whose exhortations will probably be less in demand hereafter. The thirteen others reported as in attendance seem to have been about evenly divided between Jews and Unitarian Gentiles. As a devil's bait to our orthodox preachers of all denominations, the temptation was a dead and pleasant failure—with the two exceptions noted. Not a Presbyterian took in that bait. In vain is the net spread in the sight of a sensible bird.

## Pastor and People.

ALL IS WELL.

Fifty or sixty years ago, in North-of-England hamlets, a night watchman walked the village street, wearing an immense three capped overcoat and carrying a lantern. At intervals he cried the state of the weather and the hour of the night ; winding up with a long-drawn, dolorous cry, "All's well.

Of in my childhood's rosy day,  
When struck the midnight bell,  
As in my cosy cot I lay,  
I heard the village watchman say :  
"A starlight night ! All's well !"

In after time, when hope and fear  
Alternate rose and fell ;  
I longed a holier voice to hear,  
In sweeter tones and accents clear,  
"Fear not, for all is well."

O promise-keeping Friend and Lord !  
Thy love I fain would tell,  
Since first the still small voice I heard  
Speak present peace for hope deferred,  
And whisper : "All is well."

Affliction's rod, corroding care,  
Upon my pathway tell ;  
Responsive to unspoken prayer,  
The word of peace and joy was there,  
"I hold thee, all is well."

And when my time shall come to die,  
And Jordan's waters swell,  
May then an angel watchman cry,  
While waiting loved ones hover nigh :  
"Day dawns, and all is well."

Fenwick.

W. W.

### INTELLECTUAL AND SOCIAL HINDRANCES TO CHRISTIAN WORK.

We must place in the foreground the temper or tone which is frequently produced by science. The factual material utilitarian tendency, the rigid devotion to minute facts, and the consequent temptation to undervalue other aspects and elements ; these are things with which we have all more or less become familiar. What the minister has to contend with in many of his hearers is an uneasy, half-sceptical frame—a feeling as if he were dealing with things scarcely real or very disputable, a sort of looking down on his position as one quite inferior to that of an expounder of the certainties of science—a kind of sympathy with science as a return to reality, and a revolt from authority and dogma and words. Many minds are overawed by the brilliant conquests of science, half-paralyzed, fascinated and disposed to credit anything uttered in its name. We are not to be betrayed by this into an antagonistic or querulous tone. All real knowledge is on our side. It is only hasty deductions, unsupported theories, the substituting of conjecture for fact which we fear. We do not object to the mingling of philosophy with science, provided it is avowed, indeed it seems unavoidable ; but we have ground to quarrel with men who sneer at philosophy, and all the while colour their science with it. It may be true, for example, that science as science cannot recognize miracle. It is out of her sphere. But a science of sciences, philosophy can and must find place for miracle. Let us, however, dwell the more on the great certain facts of man's nature, his wants, hopes and fears, and the moral wonders of Christ, and His redemption, which meet these. The sense of personal identity, which is absolute, of a separate personality—the consciousness of a moral life involved in this, the inseparable consciousness of freedom and responsibility—these are realities to all men, immediate realities, and from them religion springs afresh. Socialistic writers, intent on abolishing religion, in order, as they think, to give man his portion here and now, urge the necessity of destroying the family tie. So long, they say, as human beings grow up under the influence of affection for father and mother, so long will they think of a greater and enduring One, who is father and mother ; and so long as they have family affection they will persist in thinking of a future world, and meeting again when death has broken the tie. They are quite right. They certainly hit the mark. They must first overturn human nature, and root out love, reverence, trust, hope from the heart before they can abolish religion. We have a music which, if we can only make it resound through man's nature, will awaken far and vast echoes, and call up aspiration, yearning passion, that will put to shame all this littleness. Before penitence in its mystery of grief, before the sense of perfection and the infinite, before the need for a home, and the embrace of a father's love, no theories or doubts can keep their place. Let us show where the depth and vastness are, where the urgency, the glory and the beauty are—where the one substance is, and

all other things, however ingenious and useful, will be seen to be superficial and transient. Let us not think to get rid of any difficulty by asserting identity of law in mind and matter, else we shall lead men to ignore the grand distinction, the mystery and glory of spirit, and imperil the whole realm of freedom. While we honour analogy, and press it on occasion as a true and valid argument, let us beware of throwing back moral difficulties in a final way upon the constitution of nature. For there are those who will be sure to tell us that some things in nature can only be intended as contrasts to God's dealings with men ; and others who will boldly maintain that moral difficulties thrown back on the constitution of nature simply prove that there is no moral purpose in nature or that nature is not a reliable moral teacher. Let our great appeal be to the facts of the spirit. Let us strive to awaken men to their true greatness and true dangers. In this we have man's best in every direction to aid us—even his worst aids us. What is faith but the extension over all things of our personal consciousness of the supremacy of the moral element ? We are certain that what claims as of right the supremacy in us claims it everywhere and to the end, and will yet in some form or other gain it. This consciousness, as it has a personal will for its centre in us, fastens itself for this firm conviction on an Eternal Infinite Will.

Happily, whatever may be the case elsewhere, we in this country have to deal with men who, as a whole, are favourable to religion. Prominent sceptics speak of religion with regret, and profess their inability to supply anything, or think of anything, to take its place. Let us make the most of this. It would be inexcusable not to meet men who speak thus in a sympathetic spirit. We should think of them hopefully as men not far from the kingdom of God.

The evolutionary theory can scarcely be ignored. At a time when men who are both conservative in theology and versed in science speak favourably of evolution, it would not become us to express strong disapproval, still less alarm. It appears now to be generally admitted that evolution leaves the argument from design untouched. And certainly it preserves this argument it does much more. It puts it in a position of strength that it never had before by adding the idea of vast periods of time to it. It explains many apparent anomalies and imperfections as stages. It exalts unity in creation to a position it never had—embracing, as it does, all time and all things in one purpose. However far back the beginning is put, and however small the beginning is conceived to be, the necessity for thinking of mind as the origin is apparent. It is only the development of mind and the moral sense that seems in conflict with religion. Many of the most ardent evolutionists feel that they have reached their limit here. Self-consciousness in its absolute indivisibility stands an ultimate fact, equally so does the sense of obligation, and, it may be added, the sense of the absolute and the infinite. All attempts at conceiving the origin of these are found really to pre-suppose and include them. And one thing shines out clear and strong : the moral and spiritual element must have existed in the eternal mind from which the whole process sprang, and must have been intended as the supreme result.

Still, it seems to me, any formal adoption, or recognition, or serious attempt at quadrating evolution with theology would be premature. We should wait for some wider theory that shall embrace all that is true in the present. What seems of almost equal importance is that we should bear in mind that this evolutionary bent or mode of proceeding pervades, more or less, all directions of thought. Its influence permeates history and theology. Doctrines and institutions are developed. Systems are developed. The tendency seems irresistible to mould things after this fashion,—to trace the current along this in preference to any other channel. A man can scarcely belong to his time who does not understand the fascination of it. It meets the craving for unity and progress—a unity blossoming out into variety, and returning into a higher unity. It allies itself with the historical factual tendency, and with the most abstract and speculative. Hegel and Darwin met here ; and the charm is felt by thousands who have scarcely heard the name of Hegel. Such tendencies filter down through the most popular literature. You can trace them easily in poems and novels. What should we do with this tendency ? We should consider it well ; keep in mind that it exists—that it is a potent element in our strange new time ; that it is working in the minds of our hearers, especially the most cultured. Let us avail ourselves of its aid, when we can, in justice to truth ; and let us show as occasion offers that it is far from solving all things.—*Rev. Joseph Leckie, D.D.*

### SPEAKING TRUTH IN LOVE.

It is not uncommon to hear one who has uttered a bitter remark add, as if offering a sufficient excuse, "I am a plain-spoken man, and I speak out exactly what I believe." Upon this habit of frankness many pride themselves, as if its justification were self-evident. To others, however it savours of rudeness,

sometimes even of brutality. There is a certain meanness in trying to clothe a harsh and unlovely action in the garb of virtue. Christ certainly commanded truthfulness. That is beyond dispute. Were the importance of veracity generally disregarded, social chaos also would ensue, and in a very short time. If every one were to speak and act truth, and only the truth, some of the worst evils of our age would be greatly diminished, if not wholly reformed.

But it must not be forgotten that Christ insisted upon kindness as positively as upon truthfulness. To sacrifice the former for the latter is as wicked as to neglect the latter for the sake of the former. But, in point of fact, it is not necessary to sacrifice either on account of the other. They are entirely and always consistent mutually. "By speaking truth in love," as the Apostle expressed it in his letter to the Ephesians, the claims of accuracy and kindness both are honoured. Love shows itself unmistakably in one's tone and manner of speech. It does not tamper with truth. It neither prevaricates nor omits anything which ought in honour to be mentioned. Sometimes it speaks with severity and in rebuke. But the goodwill which is beneath and behind it always is evident. It has no tone of bitterness nor any, even the faintest, accent of Pharisaic exultation.

It always commands respect, therefore, and usually it wins regard also. Mere truthfulness does not necessarily secure either, for its possible harshness is too revolting. But the truth spoken in love always has a certain winsomeness, no matter how reluctantly one listens to it ; and it always is spiritually helpful in recollection, if not in its immediate impression. To speak the truth merely may be to throw away good influence, and to repel others from the standard of life which we desire them to accept. But to speak the truth in love is very likely to win, both for ourselves and for the truth, the respect and affection which are desired.—*Congregationalist.*

### MORE MEDITATION.

In all our life there is need of more of the contemplative. We have not too much activity, but too little thought. People are under the influence of hurry and the ambition to be first in doing, and feel they have no time to sit down calmly and think over what they have done, or what there is to do, much less to give themselves up to reflection for the purpose of the rounding out it will give to their faculties and character. There is a feeling on the part of many that such practice will unfit them for the duties that are current. They believe that if men meditate much they can labour but little. The old medievalism comes up before them, and contemplation suggests cloisters and laziness, and hence indisposition and inability to take part in the struggle of practical duty. It is a natural though an entire mistake. Healthful retirement, instead of destroying enthusiasm, promotes it, and the most deeply earnest men we have in religious and other life are those who have their times of withdrawal, when they think up the problems of their day and sharpen up their faculties to meet them.—*United Presbyterian.*

### PURPOSE IN LIFE.

I speak first of purpose in life ; for you see at once how that will naturally underlie and control all the rest, and that seems to me a matter especially needing emphasis at the present time. More than anything else, perhaps, certainly as much as anything else, that is the fault of to-day,—a lack of purpose, so essential a thing for manhood, for any success, is a resolute and definite purpose, and I am afraid we are not facing life in such a spirit. Sometimes a purpose, no matter how strong and definite, will fail to bear a man to his chosen goal ; for the limitations of natural capacity have to be taken into account, and fortune does have some small part to play. But this much is quite sure, that the future has nothing high or good in store for him who does not resolutely aim at something high and good. No man is ever likely to accomplish any more than he resolutely sets himself to accomplish.

A purpose is the prime condition of success, the eternal never changes condition. Nothing can take its place. The high road to success lies through purpose, and one trouble with us is that we lack purpose, and, lacking that, lack principle, lack backbone, lack grit. Not having a purpose in life, we have no power to take strong hold of some work and do it. The tendency is to drift, to float with the current, to let the stream of life sweep us whither it will. That is the easier way doubtless, and the banks are very beautiful and pleasant as we glide between them ; but our true journey lies the other way, the real treasure mines of life are in the hills near the sources of the river ; and we must row, row hard against the current if we would reach them. Let us row, not float through life ; steer, not drift.

A sacred burden is the life ye bear,  
Look on it, lift it, bear it solemnly,  
Study and walk beneath it steadfastly,  
Fail not for sorrow, falter not for sin,  
But onward, upward till the goal we win.

—*Rev. Stoddard Lane, in Golden Rule.*

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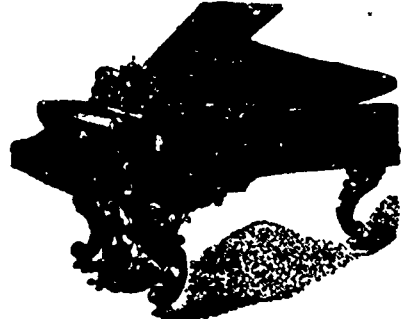
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TORONTO, WEDNESDAY, DECEMBER 29, 1886.

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On another page of this issue we print a list of **BOOK PREMIUMS** which ought to prove gratifying reading to present and prospective subscribers. We shall be pleased to send any subscriber, remitting \$2.00, *THE CANADA PRESBYTERIAN* during the year 1887, and his choice of a book from the list thus printed.

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ONCE more we are at the threshold of a new year. What will it bring? How are we to enter on it? With strong purpose and firm resolve, or shall we be content to float down the stream of time like helpless driftwood? A calm survey of the past cannot fail to convince us that many things have been done by us that ought not to have been done, and many things left undone that urgently claimed accomplishment. True Christians may be humiliated, but not disheartened. Revelation and experience convince them that indifference to right living is culpable in the extreme. They will feel constrained to arise, and press steadily forward with loins girded and lamps burning. They will press toward the mark for the prize of the high calling of God in Christ Jesus, knowing that sufficient grace will be given, that for duty and suffering needed strength will be supplied. In this conviction a happy new year can be entered upon.

ALL Christian people are agreed that it is a part of their religion to do good to others. Sentiment is all right in its place, but, like faith, it is dead, being without fruit. One reason why many who would be earnest in their support of religion are now indifferent is because, without the aid of subtle analysis, they can point to palpable discrepancies between profession and practice. Dr. John Hall, the personification of Christian common sense, wrote the other day:

This column will be read by thousands who, in God's goodness, are well-to-do in the world. Are you doing good? or are you indifferent to the "blackness of darkness" in many a soul about you, to the wail of woe that is so often going up, the inarticulate cry for help that is ringing out from crowds, threatening in their numbers, even if unreasonable in their

pleas? Cannot you do something? The coats and garments Dorcas made seemed of no great account, but they meant something when the weeping wearers showed them, with many a grateful tear, by her dead body. We need to inspire love and trust in these struggling ones by our practical sympathy. The Samaritan in the parable did not make great sacrifices. "Twopence" was not a great deal of money to a business man riding on his way. But he gave personal effort; he gave pity; he gave his ready money; he gave the benefit of his credit; and the Master holds him up as an ideal of a good neighbour.

Is there not a suggestion here by which many might profit? At this season, when new leaves are being turned over, might not a beginning be made in this direction? Good deeds are always orthodox.

IN the theological world not a few were rejoicing that Evangelical Christianity was making signal advances in the universities of Germany. There is, however, at the present time a formidable antagonist springing up in that land of speculative activity. Professor Ritschl, of Gottingen, is the leader of the new movement. The new system is thus described by a recent critic:

The philosophical principles upon which the system is based is not new in the history of thought. Pünger, himself an adherent, calls the school the "Ethical Neo-Kantianism," and no term can better characterize it. It builds on the famous Königsberg philosopher. In the "Critique of Pure Reason," Kant had maintained that all objects of religious knowledge lie outside of the domain of pure reason; consequently, all our fundamental religious conceptions must be sought for elsewhere. These he seeks to supply in his "Critique of Practical Reason," according to which our ethical consciousness demands the ideas of God, freedom and immortality. Accordingly no other proofs for the existence of God or His work around and in us, except the ethical, can be accepted. These theses of Kant give Ritschl the two fundamental thoughts that control his whole system—namely, that from Christian dogmatics all metaphysics must be excluded; and, secondly, that religion and religious knowledge must be based solely upon ethical principles.

The practical teaching of this new German theological school may be gathered from the following:

Such a position on the fundamentals of the philosophy of religion seriously interferes with the leading doctrines of evangelical Protestantism. Is it especially on the subjects of justification and atonement that the clash of armour is heard, and Ritschl's leading dogmatical work is on these subjects. At the head of the system stands the doctrine of sin. Sin is essentially only ignorance, and "therefore not the object of God's wrath. Therefore God in His deep love does not look upon sinners as those who persistently resist, but as erring and mistaken children," according to Ritschl's own words. Only the final refusal of God's grace is punished by Him. Upon this doctrine of sin is based the doctrine of righteousness and reconciliation. Since sin is only lack of knowledge, the chief object of deliverance and salvation is to remove this ignorance, the false fear of the wrath of God. In this case there would be nothing to be pardoned, since that which really can be punished, namely, stubborn resistance, cannot be forgiven, and that which is not punishable does not require any pardon. Dörner's presentation and criticism of Ritschl's doctrine of righteousness fully agrees with this.

**ONE THING IS NEEDFUL.**

THE mightiest force in man is spiritual force. Its proper direction shapes his character and moulds his destiny. To make man what he ought to be, his spiritual life must be renewed, and its impelling motive must be love. This can only be secured by being brought into harmony with the divine purposes and will. In the Gospel of Jesus Christ ample provision has been made for securing man's true relation to God, for the fullest unfolding of His character here, and indefinite advancement in all that is best in the great hereafter.

Religion, therefore, is more than one of the many influences contributing to the improvement of man's condition, and promoting his happiness in this life; it is the essential condition of his well-being. It is more than a superficial polish to give decency and respectability to the outward life. To the nation the Church of Christ has higher functions to discharge than to act merely as a moral police organization. The individual whose religion is confined to nominal profession and the nation whose Christianity consists merely in respectful recognition of certain customary forms have made but little progress in individual attainment or the higher civilization.

The true idea of a perfect human character is impossible of attainment without strong, earnest, vital religion. Christianity raises the whole round of duty out of the region of shifting expediency, and supplies the highest of all motives for its fulfilment, because it rests on the divine command, because it is the will of the Highest and the Holiest in the universe with

Whom we have to do. The conception of life and duty revealed in Christianity tends to quicken and purify all our moral perceptions, gives to conscience an exquisite sensitiveness and tenderness which in turn strengthens the resolve to do right and to shun all that is evil. True religion is the soul deepens personal conviction of divine truth, and the all-embracing motive—love—diffuses a luminous halo of spiritual beauty over the entire character.

It becomes evident that a real grasp of religious truth in the soul of a man will act powerfully on his daily life. He will not be slothful in business, neither will he be constantly watchful that he may overreach his less astute neighbour. In his relations with his fellow-men he will seek to make a practical application of the golden rule, which too many are content only to admire. In his home he will aim not only to appear, but to be faithful in the discharge of the duties and responsibilities that the relationship implies. As a citizen, he will seek as a lover of his country to fulfil his obligations in a spirit of fairness and integrity. In all the relations of this life he will endeavour to do his best to reach the highest and yet the truest standard ever set for men's attainment. "Be ye perfect, even as your Father in heaven is perfect."

The nation is made up of individuals. Legislative enactments cannot make a nation Christian. They can and do restrain vice and crime, but the idea of Christian civilization can only be realized by a truly Christian people. This is the direction in which the Church of Christ is moving; it is the aim of every true follower of Christ to advance this kingdom, and so hasten the coming of the predicted time when the people shall be all righteous.

**THROUGH THE AGES AN INCREASING PURPOSE RUNS.**

"LOCKSLEY HALL" for many years served as a banner under which the progress of the age delighted to march. It appealed to and voiced the aspirations of youth. The fine and majestic swing of its flowing rhythm charmed the ear, as its strong manly sentiments touched the heart of the educated masses of the nineteenth century. It was almost a battle cry for freedom; while picturing the sordid selfishness of privilege and social caste, it predicted the advance of human welfare and the realization of the brotherhood of man. There was also the subtle charm, especially attractive to the mind of youth, which the personal element gives when so gracefully interwoven as was the love-passion in which cousin Amy was concerned. "Locksley Hall" is, and will remain, a typical Tennysonian poem long after the laurel wreath encircles other brows than those of him who has given "In Memoriam" and the "Idyls of the King" to English literature.

And now Baron Tennyson has given to the world "Locksley Hall Sixty Years After." It may be that some on reading it will be disposed to ascribe its reactionary sentiments to the fact that the gift of a peerage has blinded, or, at all events perverted, the vision of the seer. This, however, would be unjust. Alfred Tennyson—we prefer the name by which he was so long and favourably known—is of too manly a mould to be swayed by such considerations. Even the men of deepest conviction and strongest will may be, and no doubt are, perceptibly influenced by the social atmosphere in which they move. But such men are generally true to their convictions, and Tennyson, there is every reason to believe, is such a man. Through a long and honourable life he has looked on time-servers with scorn and unconcealed contempt. Personally, he is as honourable and true a man as ever he was. But the fact remains that there are great changes in his opinions.

It is almost recognized as a general law that it is natural for youth to sympathize with liberalism, but that as men come to have a larger acquaintance with life practically, and feel the pressure of its responsibilities, they necessarily become more conservative. Buckle maintained that all reforms were inaugurated by young men. It is no doubt true that many become timid in their old age. Force and purpose are diminished, and they easily chime in with the unheroic maxim, "rest and be thankful." There are men who to the last remain as progressive and liberal as ever they were in their palmy days; and William E. Gladstone is a fair representative of the class. It is

clear, that Tennyson has gone back on his record. The splendid visions of his prime have faded out, and he has nothing to speak of to put in their place. The great old man stands amid the wrecks of his time in almost helpless bewilderment. He sees the mighty and conflicting forces of the age, and he seems frightened to move. Like a man where traffic-filled streets intersect, he is confused by the noise and onward rush, he knows not in what direction his course lies, he therefore hesitates.

In the new "Locksley Hall," much of the forceful expression and the old ring of his tuneful days remain. Much that the poet says, and says powerfully, of the materialistic and sordid spirit of our time is only too true. Still, few can be induced to believe that Zolaism will find a welcome in the pure Christian homes of Great Britain and America. It can only produce loathing and disgust. If it were to be recognized as a literary force, it certainly would spread a moral pestilence.

Great distrust of the people is expressed in the new "Locksley Hall." They may be so easily misled. Very true, but are the wise men who aspire to mould popular opinion never themselves misled? What is to be said of those leaders of the people who conscientiously do their best—or worst—to inflame the popular mind to forward the devices of designing political tricksters. The people are not so much to be distrusted as are those who, for their own ends, make hollow appeals to the passions and prejudices of the people.

The thought that Christ the God-Man is the hope of humanity does not unhappily find distinct expression in the new poem. The great purposes of God are not accomplished in the course of one man's lifetime. The grand glow which the youthful poet saw in the orient might still be seen by the aged bard on the limpid western sky as his own noble life nears its setting. The fact is that he who in youth sang "We sweep into the younger day," has no need virtually to say now "After me, the deluge." While men may come and men may go, the great purposes of God go on for ever. It is only when faith in God gets obscured that men whose hopes once were high assume the rôle of tearful prophets. The grand old English bard was nearer the truth who in visual gloom sang out :

I bate no jot of heart or hope,  
But steer right onward.

There is much that is tender and beautiful in the new Locksley Hall. It will be read and admired by many who hold that Tennyson is the representative English poet of the Victorian era. We could have wished that "Locksley Hall Sixty Years After" had been more hopeful and inspiring than it turns out to be.

## Books and Magazines:

CANADA OUR HOME. By Rev. R. J. Laidlaw. (Hamilton : A. Lawson & Co.)—The eloquent sermon preached by the popular pastor of St. Paul's before the St. Andrew's Benevolent Society, of Hamilton, has been reproduced in an exceedingly neat pamphlet form.

THE STORY OF OLD WHIDDY ; or, How Little Doris began to make her mark in life. By Zala. (Edinburgh : Oliphant, Anderson & Ferrier.)—This is a handsomely printed and finely illustrated short story for children. A little girl of ten years tells the story, and tells it well.

ANECDOTES ILLUSTRATIVE OF OLD TESTAMENT TEXTS. (New York : A. C. Armstrong & Son) This is a new volume of the handsome and useful Clerical Library Series. The value of appropriate and well told anecdotes in illustrating sacred truth, and imprinting it on the memory, is generally recognized. The present volume presents a number of anecdotes, new and old, which cannot fail to be serviceable to the Christian minister.

WE have received from the Philadelphia Presbyterian Board of Publication, for which James Bain & Son, Toronto, are agents, a copy of the newly issued book of certificates of membership and demission. It contains an important improvement on the old blanks, in the provision made for the insertion of the names of baptized children. Thus, when parents are dismissed to another church, the names of their baptized children who are not themselves communicants are

included in the certificate, and the names of such children appear upon the stub with the names of the parent or parents.

THE CANADIAN SCHOLAR'S HAND-BOOK on the International Lessons for 1887. By Rev. Edwin W. Rice, F.D. (Toronto : James Bain & Son.)—In addition to a clear condensed exposition of the International Lesson, there is much historical information contained in this cheap little hand-book. There are also maps and illustrations, a short historical sketch of Sunday schools, the Shorter Catechism, Ten Commandments and what is commonly called the Apostles' Creed. From the same publishing firm we have also received a copy of Peloubet's "Select Notes." To reiterate a commendation of this invaluable manual would be superfluous.

STANDARD ECLECTIC BIBLE LESSON COMMENTARY FOR 1887. By Isaac Errett, Prof. J. W. McGarvey and J. W. Monser. (Cincinnati, Ohio : Standard Publishing Co.)—In addition to a concise and lucid commentary on the International Series of Lessons, a special feature of this most useful work is the number and excellence of the coloured illustrative maps, which will prove most helpful to Sabbath school teachers and advanced scholars. There is also appended to the work a complete manual of Sabbath school management, prepared by P. H. Duncan, late Sabbath school evangelist of Kentucky. The work only needs to be known to be appreciated.

THE FAIRFAX GIRLS. By Mrs. Nathaniel Conklin. (Philadelphia : Presbyterian Board of Publication ; Toronto : James Bain & Son.)—There were four of these Fairfax girls, True and Carol, cousins and nieces, and Beth and Jean, sisters and aunts. The two young cousins live with the two aunts. The story tells the life of these four women, which is quiet and beautiful. The reader at once becomes deeply interested in each of the plain, homely lives. The book has its many lessons for women, younger and older. Young ladies will be profited by it, as it indicates the value of purpose and of character in life, and suggests ways of usefulness and helpfulness. It is one of Mrs. Conklin's best books, and she has written several excellent ones.

ACROSS THE DESERT. A Life of Moses. By the Rev. S. M. Campbell, D.D. (Philadelphia : Presbyterian Board of Publication ; Toronto : James Bain & Son.)—Though first issued several years since, renewed attention is called to this excellent work, because of its value to Sabbath school teachers and others in the study of the International Lessons of the first six months. Dr. Campbell's work not only tells the story of Moses, as we have it, in the Bible, but reads into this narrative so much about Egypt, and the other countries in which the scenes of the life of Moses were laid, as to make it serve as an admirable commentary on the Scripture record. The book gives not only the biography of Moses, but also tells the story of the children of Israel from the time of bondage till they reached the edge of the Promised Land. We commend this volume especially to teachers and older scholars.

SELECT NOTES. A commentary on the Sunday School Lessons, By Rev. Drs. F. N. and M. A. Peloubet. (Boston : W. A. Wilde & Co. : Toronto : John Young, Bible and Tract Depository.)—"Select Notes" for 1887 includes studies, for the first six months, in Genesis and Exodus, and, for the last six months, in the Gospel of Matthew (both versions side by side). The volume contains four full-page illustrations from photographs, illustrating the lessons ; two coloured maps, *Journeyings of the Patriarchs* and map of  *Palestine in time of Christ*. Also outline map of the *Exodus*. These, with table of Chronology, practical teachings, library references, suggestions to teachers, make a volume more valuable even than any of its predecessors. From the same publishers we have also received Part I. of the Peloubet series for the Older Scholars, International Question Book for 1887, Part II., for Children and Youths, by Rev. F. N. Peloubet, D.D., and Part III., Little Learners' Question Book, by Mary J. Capron.

RECEIVED : QUEEN'S COLLEGE JOURNAL ; DOMINION CHURCH OF ENGLAND TEMPERANCE JOURNAL (Toronto : A. C. Winton) ; THE SANITARIAN (New York : 113 Fulton Street) ; GRAMMAR SCHOOL, a monthly magazine of instructive reading for young people (Boston : The Inter-State Publishing Co.)

## THE MISSIONARY WORLD.

FROM THE NEW HEBRIDES.

The Rev. H. A. Robertson, of Eromanga, has written the following letter, which appears in the *Presbyterian*, published in the Maritime Provinces :

It is now four months since I began this—a long time to have a letter on hand and unfinished. To-day our boat has gone south for food, to enable our people of Dillon's Bay to supply the east side people, who are coming this week to the sacrament, appointed to be observed first Sabbath.

There has been great drought here for three months, which has all but burned up the native plantations, and this is especially felt in this valley, and indeed all over the west and north sides of this island, where there are no swampy lands for taro, and the yam requires dry soil, but rain occasionally, like our wheat and oats and hay at home. Yomot has arrived tonight, and by Friday there will be several hundred strangers in this valley.

Mrs. Robertson, myself and our youngest child are well, but there is much sickness and many deaths among the natives this year again. Our three children, who are attending school in Sydney, were well when we last heard from them.

A trading vessel from Noumea brought up letters from Mr. Ella, Miss Ella and our eldest daughter, written on the 24th of July. Mr. Ella mentioned that our three children were then well, as also Mr. McKenzie's daughter, who is now quite grown up, though only fourteen years of age this month.

### A CRUISE IN THE "DAYSPRING."

When I returned home from the meeting, Mrs. Robertson felt she needed a change, so as the *Dayspring* was going as far as Ambrim, and there were few passengers on board going and fewer returning, we went the short trip, and were only three weeks and a half gone. We had magnificent weather and a most delightful trip, and Mrs. Robertson and our child are feeling much stronger for the change.

We called at Erakor, Hav. Harbor, Nguna, Emai, Tongoa, Epi, and Ambrim, and Messrs. McKenzie, Milne, Fraser and Murray were landed, and Mrs. McKenzie and their four children, and Mr. Fraser's two children. Mrs. McKenzie and her children and Mr. Fraser's children were with Mrs. Robertson while we were at the meeting of Synod in Tanna.

### DEATH IN THE MISSION.

Messrs. Fraser and Murray, as you know, both lost their wives this spring, and Mr. Fraser's youngest child is very weak.

### NEW CHURCHES.

Mr. McKenzie and his young men are putting up an excellent large church ; the frame is up. Mr. McDonald has put a fine large church resembling Dr. Geddie's church at Aneityum. Mr. Milne is erecting the church of the New Hebrides. Certainly it is beautifully built, as he is so particular and an excellent workman. I preached to his people in it when north. Our New Hebridean half-washed, half-clad, natives, don't appear to advantage in such a building.

### HOUSES AND STORES.

Captain D. McLeod (a native of the Breton, Nova Scotia) has built a fine house and store in Havana Harbor on this island, and the French company have a very fine store and house also. They are improving their land, building, etc., with great vigour at present.

### A GLAD SIGHT.

One sight during our trip was at Emai, where we saw over 300 natives who have come out of heathenism within the past two years. What a change since I visited them about five years ago!

Soon after our return, I appointed Daniel Usuo teacher at this station (Dillon's Bay) and he has now been about two years and three months, not only our teacher, but also leading man at this station. He is not unlike Atello in many ways, and when he most appears unlike him is his deficient education ; but though now about forty-five years of age, he is making wonderful improvement in his reading and speaking.

He is the second son of the murderer of John Williams, and must have been about a year old when that sad event took place.

Usuo laid the foundation stone, if you remember, of the Martyrs' Memorial Church of Eromanga, in 1880. He is High Chief of Dillon's Bay.

Tuesday, August 31, 1886.



broken. That a living creature should be deprived of its powers by his means was more than the tender-hearted child could bear, and for a long while he was inconsolable.

In due time the bird had been supplied with a wooden leg through Dolly, by whom it had ever since been carefully tended, but its life, in Humphrey's eyes, was over; and he never passed the cage without a pang. He seldom spoke of it, it was too sore a subject; but his attention to the lame bird had from that day to this never relaxed for an instant.

On the way to the village, Sir Everard questioned him on his progress with his lessons.

Humphrey always gave a capital account of himself; reading, writing, French, everything, according to him, was going on as swimmingly as possible.

Sir Everard's faith in those reports had been rather shaken since the memorable occasion when, relying on Humphrey's confident assertion that he now knew the auxiliary verbs perfectly, he had, with a father's pride, called upon him suddenly to repeat the verb "avoir" to his grandmother. She was a lady of the old school, and a great stickler for early education; and he had been rather nettled by an observation that had dropped from her to the effect that Humphrey was rather backward.

"Indeed, mother," he had answered, "I think few boys of his age know so much of French. He speaks it perfectly, and is well grounded in the grammar."

To prove which Humphrey had been called out of the garden, and, to his father's dismay, had conjugated the first tense of the verb in the following manner:

J'ai                   Nous sommes  
Tu as               Vous etes  
Il a                   Ils sont

Conversation did not flag for a moment as they walked along.

On the subject of history Humphrey not only professed to be, but was, well informed. It gave food to his imagination, and he delighted in it. Sir Everard felt quite brushed up in the early parts of history before they reached the village, and Humphrey himself was so taken up with his subject that he readily agreed to give up his expedition to the shop, so that they might extend their walk by returning home another way.

"We shall pass little lame Tom, anyhow," he said, "and I can give my pennies to him instead."

Lame Tom was a little cripple who sat all day long in a little wooden chair, and was an object of great commiseration to Humphrey. A creature who had never known what it was to walk, run or climb, and had to sit still in a chair from year's end to year's end! How keenly such a condition appealed to the pity of such a nature as Humphrey's!

He gave him his pennies as he passed, and then resumed his conversation with his father.

It was nearly dinner-time when they reached home, and Miles was eagerly waiting for his game of "Spelicans" with Sir Everard. He was, however, never quite happy unless Humphrey was included in his amusements, if he happened to be present; so, after a time, "Spelicans" was changed to "Old Maid," a game of which both boys were particularly fond.

No "lady of a certain age" could have shown more eagerness to get rid of the fatal queen than did the two little brothers, and they played as if their whole future depended upon it.

Great was their delight and exultation when, at the end of the game, they found they had both escaped the fate of single blessedness; and, with great clapping of hands and other demonstrations of triumph, Sir Everard was informed that "he would be an old maid."

(To be continued.)

### WOMEN IN THE SALOON.

Yet, though this institution brutalizes and degrades men, and increases the friction of all progressive effort immensely, the suffering which it entails upon women is heavier and keener. The maternal grief involved is but one phase of the subject. If the saloon wrecks thousands of lives and homes, its victims go to ruin with paralyzed sensibilities; and when they are inflicting most pain upon those who love them they are least capable of realizing the truth. The liquor, whose habitual use dulls all the faculties, extinguishes conscience, shame and self-respect in the course of its destructive work, and the hardened drinker will sacrifice everything to his master passion without scruple or hesitation. But the women who are doomed to bear the heavy burden of relationship to drunkards are indeed to be pitied. The domesticity from which few of them can escape forces upon them perpetual experiences so heart-breaking, so revolting, that their existence is a prolonged tragedy. All the caprice, petulance, unreason, tyranny, brutality, engendered by drink is expended upon them. All the social degradation and mortification of the position falls upon their heads. The living man chained to a corpse is not more terribly situated than the wives and daughters of the saloon's victims. Liquor eliminates all the drunkard's good qualities, reinforces all his worst vices, and, having thus transformed him, sends him home to torture and abuse those whom it is his first duty to cherish and protect. At the sacrifice of her future happiness, the wife may sometimes obtain divorce; very often, however, her inability to support herself compels her to endure her torment, or the reluctance to expose her children to reproach constrains her to bear everything. It is seldom that women are so situated as to be able to resume a celibate life without submitting to serious hardships, and perhaps in a majority of instances they can secure a separation only by facing destitution.

There is no evil which operates so directly and with such disastrous potency against the family as the saloon, in fact. It is the direst enemy of domestic happiness, purity and peace. Even in its mildest manifestations it alienates men from their homes; creates in them habits of selfish indulgence; gives them sensual interests apart; brings into competition with the innocent recreations of the home circle

coarse, vulgar and extravagant amusements. In its more pronounced operations, it stops at no such trifles as the production of mere discomfort, but proceeding without disguise, turns men into wild beasts, and then lets them loose upon their families. What makes it especially shocking is, that we are all acquainted with its truth, yet that we have hitherto tolerated it passively. The horrors to which drink exposes women are worse than those of slavery. The sufferings of the wives and daughters of drinking men are more acute and constant than most men are probably capable of experiencing. We all know this, yet we go on calmly in the old way, as if we either thought women ought to be thus abused, or believed that though the matter was pitiful, no help could be found for it. Much has been written of late years about the alleged quickening of sensibility, the enlargement of humanitarian tendencies, the revolt against cruelty in all its manifestations. Is there not danger of the moral atrophy engendered by self-conceit, where illusions so flattering can co-exist with the actual life we are living? Familiarity with evil must have blinded us alarmingly when we can seriously believe that we have reached a real height of reform; that we have attained a stage of civilization pure enough to be proud of; that there is no special need for concern because of the sins that do most easily beset us.—George Frederic Parsons, in January Atlantic.

FOR THE CANADA PRESBYTERIAN.

### CHANGE.

BY WILLIAM T. TASSIE, TORONTO.

A little up the mount we'll climb,  
To gain, my child, the farthest range,  
A little upward, though no sign  
But tells of endless change.

Death is the spoiler of fair things,  
His steps are dim, his paths are vague,  
His breath goes out through farthest space,  
And lives within the plague,

And floats in mellow seas of air,  
And amorous perfumes of the rose,  
And through the grizzled locks of hair  
Of weary in repose;

In dreary waters seaward bound,  
And sea winds where lone songsters cry,  
And in cold channels underground,  
Where roots of plantain lie,

On tearful pallets dank and low,  
In deep, calm passions of the gay,  
And in glad summers as they go,  
It finds its doleful way.

There is not any wind that blows,  
Nor joyous voice that here doth sing,  
Nor misty shape that seaward goes,  
Nor viewless, shapeless thing;

Nor any sea-storm bursting now,  
Nor strength the whirlwind cannot bend,  
Nor vale, nor sea, nor mountain brow  
But hath at last an end.

Naught is, and naught hath been through space,  
Through bloomless waves beyond all range,  
But the imperial years efface,  
And ever sleepless change.

Naught here abides, and naught is stayed;  
Change breaks the idols it hath reared,  
And there is not that time hath made  
But time itself hath seared.

Yet all shall surely still exist  
Though change shall come to all that is;  
Far planets die, vast forces cease  
And melt in the abyss.

Withal shall nothing be destroyed,  
But live beyond the wreck and storm—  
Heights fade, fields wither, vapours sink,  
And pass to other form.

We stand upon the mountain tops,  
To trace, my child, the footprints here,  
And darkly grope amid the clouds  
That shroud the passing year.

A COURSE of monthly sermons will be preached by well-known ministers of the Church of Scotland in Crown Court Church, London, during the winter months. The first was delivered on the 12th inst., by Rev. W. W. Tulloch, R.D.

DR. MACRAE, at a meeting of Wilton Parish Church, to appoint a committee to select candidates, said, the living being one of the best in Scotland, he hoped a minister would be appointed who ranked among the highest as to reputation, piety and ability.

THE Roman Catholics have opened extensive premises next door to Mr. Fotheringham's church at Tottenham, and the inscription, "The Presbytery," is so placed that it sometimes cause awkward mistakes. The other evening a poor man came to Mr. Fotheringham's prayer meeting for "confession."

DR. CUNNINGHAM CAIRIE, vicar of St. Martin's, Norwich, gave great offence lately to some of the magistrates when, in presenting a clerical memorial against indiscriminate renewal of licenses, he declared that their committee might be correctly called a committee for the suppression of Christianity rather than a licensing committee.

### British and Foreign.

AT the last meeting of the Waldensian Synod four young men were set apart to the ministry.

THE Rev. George Stevenson, late of Pultneytown, died suddenly on Monday in Edinburgh.

THE Rev. Andrew Lees, of the English Presbyterian Church, has resigned his charge at Chatham.

THE Rev. Andrew Russell, M.A., Leslie, has been granted four months' leave of absence to visit Palestine.

AT Neilston it has been agreed to introduce instrumental music, only ten out of a congregation of 870 objecting.

DR. ALISON, Edinburgh, says it has been ascertained that there are 120 Jewish families in Edinburgh, and 500 in Glasgow.

A BRANCH of the Evangelical Alliance has been formed at Glasgow after the delivery of an address by J. A. Arnold, the secretary.

MISS GOODSMAN, of Scone, who is defraying all the cost, amounting to \$15,000, laid the memorial stone of the new church at Scone.

A PIECE of the Temple which Canon Liddon brought with him from Jerusalem has been placed, with a suitable inscription, in the choir of St. Paul's.

AN obelisk of beautiful design is being executed by a Glasgow sculptor to be erected over the grave of the late lamented Mrs. Williamson in China.

THERE are 637 churches in Philadelphia, and they own property valued at \$23,195,726, and pay annually for the ministrations of their pastors \$844,834.

THE call to Mr. W. L. Sime from Smailholm has been unanimously sustained by the Presbytery, and accepted. The objectors have appealed to the Assembly.

MR J. PARKER SMITH, of Jordanhill, lectured to the Students' Literary Society, in Glasgow University, on "King Arthur," at the opening of their session.

AT a meeting in Dingwall resolutions were adopted condemning the assessment of feuars for the new manse, and in favour of disestablishment and disendowment.

THE Rev. A. N. Mackay, who lately came from Torquay to St. George's, Croydon, holds a service every Thursday morning at half-past eleven for devotion and Bible study.

GENERAL NEAL DOW, of Portland, Maine, has paid the \$20,000 for which he was responsible as bondsman of W. E. Gould, the defaulting cashier of the First National Bank.

LAURA BRIDGMAN, the wonderful blind deaf mute, after an extended absence, has returned to the Institute for the Blind at South Boston. She is now nearly fifty-seven years of age.

HALF the crime in England and Wales is directly—and an additional one-fourth indirectly—caused by intemperance, says Rev. J. W. Horseley, late chaplain of Clerkenwell prison.

THREE of the four Lord Provosts of Scotland are office-bearers in the Free Church—Sir Thomas Clark, of Edinburgh, Mr. Henderson, of Devanah, at Aberdeen, and Mr. Martin, of Perth.

IT is proposed to send an ordained minister to Tiberias to join the medical missionary, Dr. Torrance, who went there recently. A considerable bequest has led the committee to ask volunteer supply.

DR. MARSHALL Lang moved a resolution in Glasgow Presbytery to wait on the magistrates regarding the condition of the unemployed, pledging themselves to co-operate in all efforts for their relief.

THE Scottish Presbyterian Union Association is arranging for a course of three lectures, by ministers of the three Churches, on how union can be obtained without compromise of their distinctive principles.

THE Manchester sympathizers with Rev. James MacGhie are endeavouring to procure \$2,500, the half of which has already been subscribed, as a fund to enable him to emigrate with his family on his release from prison.

NOW that Guinness' brewery is worked by English capital, patriotic Irishmen propose that its brew should be boycotted. Baring's profit upon floating the company is said to have reached one round million.

A NATIVE of Jerusalem, Miss L. M. von Finkelstein has engaged to deliver a series of interesting and instructive lectures on Life in the Holy Land, in aid of the funds of the British Society for the Propagation of the Gospel among the Jews.

THE people of Formosa, instructed by the missionary of the Presbyterian Church of England, are now giving practical proof of the value they place upon religion by making arrangements to establish a mission of their own in the Pescadore Islands.

MR. DAVIDSON, the pastor, at a source of West Church, Kilburne, intimated that Mrs. Knox, of Redheugh, had offered \$2,500, and Mr. Knox, of Moorpark, \$1,250, toward building a new church, while the same amount might be expected from the Ferguson bequest.

THERE are now fifty branches in Scotland of the British Woman's Temperance Association, and at the annual convention in Edinburgh, lately, the attendance numbered 300. One member of committee devotes herself to work in prisons; another, to work among cabmen; a third, to medical mission work.

DR. MONRO GIBSON recently proposed to hold a class for his young people at the close of his weekly prayer meeting to study ancient monuments recently recovered and their bearing upon revelation. He did not anticipate a large meeting, but it has proved so interesting that the class might be called a congregation.

## Ministers and Churches.

THE Rev. James D. Ferguson, B.A., was inducted to Windsor Mills, etc., on December 17.

THE Rev. John MacLeod, B.A., has been called by Richmond and Melbourne. Stipend, \$900 and manse.

THE Rev. W. A. Hunter, of St. Andrew's Church, Orangeville, lately preached an excellent discourse on Church Music.

ON the afternoon of Wednesday, Dec. 22, the South Westminster Presbyterian congregation presented the pastor, Rev. E. H. Sawers, with a beautiful cutter and robe, with the heartfelt wish that Mr. Sawers may long be spared to enjoy the comfort of the gift as pastor of that congregation.

THE missionary services in St. Paul's Church, Bowmanville, were of an unusually interesting character. The Rev. Prof. McLaren preached very appropriate discourses. Mr. Neil McPherson also gave an excellent missionary address in the evening. The financial report was very gratifying, and will be given in detail at the annual meeting next month.

AT a meeting of the teachers and workers of William Street Mission in connection with Erskine Church, held lately at the house of the Misses Campbell, Mr. Yellowlees, superintendent of the Sabbath school, and Mr. Nichol, the missionary, were made recipients of addresses expressive of the valuable and self-denying services rendered by them. There were, in addition to the addresses, expressions in still more tangible form, all being suitably acknowledged.

THE "Reign of Dynamism" is the title of a lecture delivered by Dr. MacIntyre, principal of the Ladies' College, Brantford, in that city a few days ago. The lecture is regarded as a very able effort to bring into view the real forces acting on our national life, and producing a material civilization. An effort is made to throw new light on the duty of labour organizations, and the question of Capital and Labour. He will repeat this lecture in Toronto at an early date.

AN interesting event in the history of the Scotch Presbyterian Church, Jersey City, was recently celebrated by the pastor, Rev. David Mitchell, formerly of Belleville, and the congregation. The occasion was the "house heating," or opening of the new manse, which is the gift of Mr. George R. McKenzie to the pastor and his family. The ladies of the church have carpeted it handsomely, and furnished the parlours. A large number of guests gathered in the manse, and much admiration was expressed for the beautiful home of the minister. Mr. Mitchell and his wife and family welcomed all. Music and singing helped to entertain the guests.

THE Rev. Robert B. Smith, of Mulmur and Rosemount, was presented on the 15th inst. with a beautiful and valuable Astrachan coat, and Mrs. Smith was at the same time the recipient of a valuable set of furs. The presentation was made at the manse where a large representation of the congregation had assembled. Mr. James Tate read an address in which the excellent characteristics of Mr. and Mrs. Smith, and their unselfish labours in the Gospel cause, were subjects of kindly reference. To this Mr. Smith gracefully and gratefully replied. The remainder of the evening was spent in listening to the music and addresses, Mr. James Gilmore presiding. Devotional exercises brought a pleasant and profitable social meeting to a close.

AT the annual meeting held recently of the Brampton Presbyterian Young People's Association, the following officers were elected for the ensuing year: Rev. E. D. McLaren, B.D., honorary president; Mr. A. G. Murray, president; Miss M. Pringle, 1st vice-president; Miss Haggert, 2nd vice-president; John McClure, treasurer; W. O. McClure, secretary; Misses A. Kirkwood, K. Kirkwood, A. Robertson, N. McDonald, A. Murray, K. Fleming, N. Irwin, E. Wallace, Mrs. J. O. Hutton, and Messrs. Brown, McLaughlin, Cassils and Ollerhead, committee of management. An "At Home" was given in the lecture room on Monday evening, 13th inst., when an excellent programme was rendered, consisting of an address by Mr. Milligan, of Toronto, solos by Miss Bannister, Mrs. K. Elliott and Mr. Kelly, an instrumental solo by Miss Lyons, a guitar solo by Mr. Kelly, a duet by the Misses Hodgson and a quartette by Misses Wallace and Murray and Messrs. McCandless and Kelly. Refreshments were served during the evening, and a very enjoyable time was spent.

AS an illustration of the growth of Presbyterianism in rural sections of the country, the success attending the labours of the Rev. J. S. Henderson, of Wendigo, in the Presbytery of London, is a case in point. A graduate of Knox College in 1853, Mr. Henderson was called and ordained in his present charge, Oct. 23 of the same year. Bringing to this work a cultured intellect, and warm heart and fervent spirit, the Church felt his power. The old church was soon succeeded by a substantial brick church, a credit to the congregation, and an ornament to the village. With rare tact Mr. Henderson counselled at the same time the erection of a manse. To this his people consented, and a model house for a clergyman's residence is the result. Better still, the people have arisen and subscribed the whole amount, and the debt is a thing of the past. The membership steadily grows. The pastor takes deep interest in his young people, and they reciprocate by interest in the welfare of the Church. Mr. Henderson has the courage of his convictions, and is known as a pronounced prohibitionist throughout the country.

THE Bracebridge *Free Grant Gazette* gives an interesting account of a social and bazaar conducted by the ladies of the Presbyterian Church there recently. It proved to be a decided success. At half past eight o'clock, the pastor, Dr. Clarke, took the chair, and having in a few words of welcome thanked the many friends from sister Churches for their kind attendance, called upon the choir for their opening piece, which was well rendered. This was followed by

the duet, "Peace to Thy Spirit," by the Misses Brown, Killen, Richardson and Clarke. Mr. Thomas, head master of the Bracebridge school, then gave very appreciatively a humorous reading, which was much enjoyed by the audience. The Rev. Mr. Boydell (Church of England) gave a brief, pleasant address, expressive of the friendly feeling so appropriate among the different Churches, especially at this sacred season. The Rev. R. N. Grant, of Orillia, then delivered a forcible and practical address on "What Should I Do for My Church." The proceedings were enlivened by excellent readings and music, finely rendered. Under the pastorate of Dr. Clarke the congregation makes encouraging progress.

THE Brantford Ladies' College closed its first session on Monday, the 20th inst. A most successful concert was given in the college hall under the direction of Professor Garratt, the director of the school of music. The programme presented was of a very high order, and the ease and grace with which it was carried out showed that the college is specially favoured in its piano and vocal talent. The attention given in this college to the art of elocution has ever been worthy of notice, and on the present occasion it more than sustained its reputation in this department. The principal took occasion, during the evening, to say that the college was never in a more prosperous condition, and never on so solid a basis, as that enjoyed at the close of the year 1886. The support which the college is receiving from the best families in our Church and country is a strong guarantee of the confidence our people have in its present management, and of the influence which it is exerting in our country. The next term will open on the 6th of January, 1887, when a large number of new students is expected. We cannot speak too highly of the good work of this institution, and it is more and more deserving of the loyal support of our people.

THE secretary of the Stratford Presbyterian Woman's Foreign Mission Society has received a letter from Rev. Hugh McKay, of Broadview, N. W. T., acknowledging the safe arrival of the goods sent by the society to aid in finishing the mission school of which he has charge. The following are extracts from Mr. McKay's letter: "Now in regard to the contents of the bales, I do not know what to say. I did not expect such a response. Well, it is the gift of a King, and it is like His gifts. The quilts and blankets and towels, etc., etc., all tell that willing hands have been at work, and that many hearts are in sympathy with mission work among the poor Indians of the North West. The many hours which have been spent, the many gifts that have been given, the many silent prayers offered, the care and anxiety of those who took charge, all these we see to-day coming up a sweet sacrifice in the presence of God. To-day our hands are strong, and our hearts are glad, and we 'call upon our soul, and all that is within us, to magnify and bless His holy name.' The bales were well packed, and came safely, no article injured or missing, and all suitable to the purpose for which they were intended; only this, some of the articles were too nice. The work is encouraging many of the Indian children seeking admission to the school. Our great lack now is buildings. It is the day of small things at Round Lake, but a brighter day is dawning upon us, thanks to the kind ladies of our Church."

THE First Presbyterian Church, Port Hope, was filled to overflowing at the Sabbath school anniversary service. The services of the evening were opened by the Rev. Mr. Mitchell reading the Scriptures, and asking a blessing on the Sabbath school work of the congregation. One of the most attractive features of the evening was a concert exercise rendered by seventeen of the young ladies of the school, entitled "The Heavenly City." They were dressed in white, each bearing a shield with a single letter, and so arranged on the platform as to bring out four mottoes in the course of the concert. Their singing, says the *Guide*, Scripture and poetical recitations reflect much credit on themselves and the gentlemen who had the various details of their training in charge. The secretary's report was read by Mr. W. Williamson, the superintendent of the school. There has been a considerable increase in the average attendance of scholars and teachers during the past year. The pastor's Bible class has so increased that it has been necessary to take it out of the church. It now meets in the Presbyterian Hall every Sabbath afternoon. The treasurer's report, read by Mr. James Craik, indicates that the finances of the school are in a flourishing condition: \$54 remains in hand for ordinary purposes, \$70 to be devoted to missions, while a fund amounting to \$365 forms the nucleus of a Sabbath School Building Fund. The amount expended on the school during the past year was \$144, and \$55 over, devoted to missionary purposes. The Rev. H. M. Parsons followed with a powerful address on the Holy Spirit, the power by which Sabbath school teaching is rendered effective. The object of teaching is not to lodge the truth in the head, but to plant it in the heart, and give it control of the life. Now, the Spirit is present with the teachers to make the work effective, to enable the scholars to understand divine truth. Prizes offered by Messrs. Craik and Chisholm were presented to a number of the scholars who had secured them. The infant class was provided for in a similar way by Mrs. Craik. Messrs. Stanley Paterson and J. F. Clark furnished each member of the school and infant class with a bag of candies, which were distributed as they retired. The Sabbath collections were much in advance of anything hitherto secured on such an occasion. The collection at this meeting was devoted to the payment of a balance due on the school organ; it amounted to \$31.53. The services were exceedingly interesting throughout; many will remember Mr. Parsons' visit and clear ringing Gospel utterances.

ON the evening of Thursday, the 16th inst., a very interesting missionary meeting was held under the auspices of the Woman's Foreign Missionary Society and Mission Band in connection with Calvin Church, Pembroke. It was interesting both because of its being the first public annual meeting of these societies, and because of the large part taken in the exercises of the evening by the members of

the two missionary societies named. The basement of the church and rooms were attractively filled up by the ladies, and everything done to make it a success. The attendance was fair, but not so good as such a meeting should have called forth. After devotional exercises the chair was taken by Dr. Dickson. An address was then read by Mrs. Ballantyne, the president of the Woman's Foreign Missionary Society, listened to with marked interest, speaking hopefully of the society's work, and attesting the interest and blessing felt by all regularly attending its meetings, and taking active part in its work. Miss Kennedy, treasurer, reported on the finances, by which it appeared that in ten months \$57.70 had been raised by the society, all in the most quiet way, yet in a spirit of manly consecration. The secretary, Miss Bell, gave in a report as to the number of meetings held, the mode of conducting them and attendance. The Mission Band's secretary, Miss Bay Bell, read a report, reflecting credit upon the society, and in the excellent manner in which it was drawn up and read it was a credit also to its author. It appeared, from the report of the treasurer, Miss Jessie Bell, that about \$60 had been raised by the band during the year. Mrs. F. B. Williams, the president of the Woman's Foreign Missionary Society of the Methodist Church in town, then presented the greetings of their society to that of Calvin Church, and followed them with a most instructive and interesting address, giving some account of the mission fields occupied by the Woman's Society of their Church, and giving cheering accounts of their progress. A missionary reading, "Pitchers and Lamps," was next given by Mrs. W. A. Hunter. Two suitable resolutions bearing upon woman's work for women, were moved, the first by the Rev. T. G. Williams, minister of the Canada Methodist Church, in a speech, admirable both in its spirit toward a sister Church and its work, the societies particularly interested, and for its enthusiastic advocacy of missions. This resolution was seconded by Mr. Andrew Johnson, elder. The next resolution was moved without a speech, the evening being advanced, by the Rev. Mr. Ballantyne, and seconded by Mr. Walter Beatty, another of the elders. In the course of the evening the choir rendered good service by singing suitable missionary hymns, and by leading the audience in singing others all together. The whole meeting, in its spirit and manner of conducting it, was most happy, was greatly enjoyed and well calculated to awaken and deepen interest in this great work. The collection amounted to \$13.

PRESBYTERY OF CHATHAM.—This Presbytery met on the 14th of December. The attendance was good. Mr. Campbell declined the call to West Tilbury and Comber. A new congregation at Strongfield was organized. Mr. Becket submitted an overture to the General Assembly to appoint one or more agents to canvass the members and adherents of the Church for contributions to the Aged and Infirm Ministers' Fund. The Presbytery adopted the overture. The Church at Amherstburg was authorized to sell the old manse. Rev. Neil McDiarmid, Illinois, resigned his pastoral charge. Deputations were appointed to visit the aid-receiving congregations. Next regular meeting of Presbytery was appointed to be held at Chatham, in First Presbyterian Church, on the third Tuesday of March, at ten o'clock a.m.—W. WALKER, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Mount Forest on the 14th December. Mr. McNiven read a carefully-prepared statistical report, which was received and ordered to be printed for distribution. Mr. Baikie was appointed Convener of the Committee on the State of Religion. Mr. Young obtained leave to moderate in a call to Knox Church, Harrison, as soon as the people are prepared. Messrs. Bickell, Stewart and Straith, ministers, and Mr. Thompson, elder, were appointed a Foreign Mission Committee. They were instructed to correspond with Dr. Wardrope in regard to the organization of Woman's Foreign Mission Societies in the Presbytery. The Presbytery unanimously adopted a minute expressing sympathy with the Rev. John Macmillan and family in the affliction with which they have been visited by the death of Mrs. Macmillan. Mr. Baikie, in accordance with notice previously given, moved, which was agreed to, that the ordinary meetings of Presbytery be held in Palmerston in March, in Harrison in July and in Mount Forest in September and December. Mr. Straith gave in the Home Mission report, which was adopted. Mr. Bickell was appointed a member of the Home Mission Committee in the place of Dr. Campbell.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville on the 20th and 21st days of December. Mr. Gallaher was appointed Moderator for the ensuing six months. From the reading of the minutes it appeared that there were three settlements during the quarter—Mr. William Allan at Camden, etc., Mr. J. H. George, B.A., at John Street Church, Belleville, and Mr. A. McAuley, B.A., at Dalhousie, etc. Mr. McAuley was granted three months' leave of absence. Mr. Maclean presented the report of the Home Mission Committee, and intimated that steps had been taken to secure the supply of vacancies during the ensuing quarter, that Mr. McElroy had been appointed to labour at Poland mission field, and that increased liberality would be required on behalf of the Augmentation Fund. The amount for which the Presbytery is assessed for this Fund is \$1,200. Mr. Maclean was authorized to prepare a circular on the subject, to be read to all the congregations within the bounds, so as to secure, if possible, a larger amount than the sum stated, in view of the numerous claims made on the Fund by this Presbytery. Hereafter congregations receiving special services by appointment of Presbytery will be expected to pay the travelling expenses of the parties entrusted therewith. The treasurer of Presbytery was instructed to pay in due season the sum assessed for synodical purposes, namely, \$24. From the report of the Examining Committee it appeared that the following had been certified as entrants into the Divinity Hall of Queen's College: Messrs. O. Bennett, B.A., J. McKinnon, B.A., R. Whiteman, B.A., J. J. Wright, B.A., D. Flemming and J. Potter. Mr. Gracey gave notices of

motion to save the time of the court in re the reading of the minutes. The congregation of St. John's Church, Pittsburgh, was restored to the status of a supplemented charge. In accordance with the recommendation of a committee appointed to consider the matter, it was decided to assess congregations within the bounds at the rate of 15 cents per family on behalf of the Presbytery Fund, and the Clerk was instructed to make a renewed demand on congregations in arrears to said fund. Mr. McQuaig intimated that he had received an appointment from the Assembly's Home Mission Committee to go to British Columbia, and asked the Presbytery to take such steps as they might see fit with a view to his release from his present charge. It was decided to hold an adjourned meeting in Chalmers Church, Kingston, on Tuesday, the 4th day of January ensuing, at three o'clock p.m., for the purpose (*inter alia*) of issuing this matter, the congregation to be cited on the intervening Sabbaths.—THOMAS S. CHAMBERS, *Pres. Clerk*

**PRESBYTERY OF QUEBEC.**—This court met at Sherbrooke on December 14. A call from Richmond and Melbourne congregations in favour of Rev. John MacLeod, B.A., was submitted. The call was unanimous, and was accompanied by a guarantee for stipend for \$900 with manse and glebe, and provisions made for a vacation of four weeks. The call was laid on the table. The Presbytery gave much and serious consideration to the work of French Evangelization within the bounds. The Board of French Evangelization was recommended to establish a mission day school in the city of Quebec, and to appoint a Bible woman or colporteur in the field. A committee, consisting of Drs. Cook, Mathews and Weir, and Messrs. Love, Clark, Tanner, Lee, Pritchard, J. G. Ross and J. H. Clint, was appointed to supervise and carry on French mission work within the bounds; said committee to put itself in communication with the Assembly's Board of French Evangelization. Mr. Charbonnell gave a report of his work in the French field for the last quarter. The report dealt with the present condition and prospects of the work in his extensive district, and contained some interesting instances in which Roman Catholics had received and read the Word of God, with blessed results following. A committee, consisting of Dr. Mathews, Messrs. MacLeod, Charbonnell and Major McMinn, was appointed to protect property in the township of Spaulding. Mr. J. D. Ferguson's induction to Windsor Mills and Lower Windsor was appointed to take place on the 17th inst., Mr. J. R. MacLeod to preside and induct, Mr. Kinnear to preach, Mr. Lee to address the minister, and Mr. Pritchard the people. Dr. Mathews reported having visited Inverness and Kinnear's Mills in the interest of the Augmentation Scheme. Provision was made for the visitation of all the supplemented congregations within the bounds. An interesting report from Metis was read. The Presbytery expressed its gratification with Mr. MacKay's labour there. Mr. Tanner gave notice that he would, at a subsequent meeting, move that application be made to the General Assembly for leave to place Mr. D. Anderson's name on the Presbytery roll. Mr. Johnson was appointed to Kennebec Road district till March. In terms of a recommendation from the Synod's Committee on Sabbath Observance the Presbytery agreed to enjoin ministers within the bounds to preach an annual sermon on the perpetual obligation of the Christian Sabbath. The Presbytery took into consideration the remit on the marriage question sent down to Presbyteries by the last General Assembly and agreed to approve of the same, viz.: that "the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, deceased wife's aunt or deceased wife's niece." The Presbytery adjourned to meet in Morrin College, Quebec, on the third Tuesday of March next, at ten o'clock a.m.—J. R. MACLEOD, *Pres. Clerk*

#### MONTREAL NOTES.

The lectures in the Presbyterian College here closed on Wednesday. Most of the students have left the city, some to visit friends and others to do mission work during the Christmas vacation. The college re-opens on the 4th of January.

On the 16th inst. the Rev. J. D. Ferguson was inducted into the pastoral charge of the congregation of Windsor Mills and Lower Windsor, in the Presbytery of Quebec. The Rev. J. R. MacLeod presided; Mr. Kinnear preached, and Messrs. Lee and Pritchard addressed the minister and people respectively. Mr. Ferguson was, for a considerable time, settled at Kennebec Road. He enters on the duties of his present charge with encouraging prospects of success.

On Sabbath last the Rev. Professor Coussirat administered the ordinance of the Lord's supper at the Pointe-aux-Trembles Mission Schools to a large number of the pupils and teachers. Eight of the pupils made public profession of their faith, and were received into the fellowship of the Church.

With one exception the Chalmers Church Sabbath school is the largest Presbyterian Sabbath school in Montreal. It was instituted twenty five years ago with five teachers and eighteen scholars, and has steadily increased, till it now numbers forty-three teachers and 476 scholars. The twenty-fifth anniversary was held on Thursday last. Tea was served in the lecture room, after which the young people repaired to the church, which was crowded to the doors by the scholars and their friends. The pastor, Rev. G. C. Heine, occupied the chair; addresses were delivered by Mr. Wilson, the superintendent, and the Rev. G. H. Wells, and several hymns, solos and duets were sung, including a cantata, "The Christmas Gift," by twelve little girls. After the children's entertainment ended, a social reunion of the present and former teachers of the school was held in the lecture hall, which was well filled. Interesting addresses, chiefly relating to the founding and early history of the Sabbath school, were given by Rev. Principal MacVicar, Messrs. J. Phimister, P. S. Ross and E. H. Copeland. Both Sabbath school and congregation are greatly in need of increased accommodation, which, it is hoped, may soon be provided,

The congregation of Richmond and Melbourne have called the Rev. Mr. McLeod, of Antwerp, New York State. Mr. McLeod is a graduate of Queen's College, who took charge of the congregation at Antwerp in last spring.

It is seldom that the streets and stores of Montreal present a more animated appearance than they have done for the past week. The Christmas trade has not been so good for several years, and everything indicates increased material prosperity. The number of applicants for relief at many of our charities is less than usual, showing a reduction in the number of unemployed in the city. A "gay season" is predicted this winter. To many this means wasteful extravagance, unhealthy dissipation, if not moral and spiritual shipwreck.

A Christmas service was held in St. Pauls Church on Saturday morning, which was largely attended. The service was conducted by the Rev. Mr. Barclay, who is now recovered. Singing was led by the children of the Sabbath school who have been in training for some time. A short service was also held in St. Matthew's Church, on Saturday morning, chiefly to give the Sabbath school children an opportunity of bringing Christmas cards, etc., to distribute among the children in the charitable institutions of the city, and in some of the more destitute mission districts in the Province. The attendance was large, and the gifts of the young people very numerous.

A Christmas service of song was given in Erskine Church, by the choir, on the evening of Tuesday week. About 600 were present, and the music highly appreciated. The proceeds were applied to the Infants' Home, the Boy's Home and the children's ward in the General Hospital.

The annual New Year gathering of the Presbyterian Sabbath schools of the city takes place in Erskine Church on Saturday morning, 1st January, at ten o'clock. Mr. J. Murray Smith will preside, and addresses will be given by the Rev. Messrs. Cruickshank and Dewey.

On Sabbath last, the 19th inst., a new church was opened for public worship at Heckston, in the Presbytery of Brockville, the Rev. Principal MacVicar preaching in the morning and evening, and the Rev. D. Kellock, of Spencerville, in the afternoon. The attendance at all the services was very large, especially in the evening, when the church was filled to its utmost capacity, and the adjoining Methodist Church was opened to receive those who could not get in to the new building. On Monday evening the church was again crowded to hear a lecture from Principal MacVicar on "Prayer and Science." The new church is a substantial and beautiful stone edifice with accommodation for about 400. It is tastefully finished inside, and in every respect a credit to the district and especially to the Presbyterian congregation there. It is all the more a credit because of the fact that the church is free from debt. Mr. A. W. MacWilliams, student of the Presbyterian College, Montreal, supplied the field last summer, and rendered most efficient service.

Mr. J. McGillivray, B.A. a member of the class that graduates at Knox College, Toronto, next spring, is supplying the pulpit of Melville Church, Cote St. Antoine, during the Christmas vacation. The annual festival of the Sabbath school of the church is to be held on Thursday evening, the 30th inst.

#### OBITUARY.

MR. GEORGE SMITH.

A short time since a good man and a worthy Presbyterian elder finished his course. On the 13th of October Mr. George Smith, for many years an elder of St. James Square Presbyterian Church, Toronto, entered into rest. He was born in Aberdeen, Scotland, on May 15, 1807. His parents were members in St. Nicholas Lane Secession Church, and he was baptized by the first settled pastor of that congregation. He was a regular attendant at the Sabbath school, and his spiritual profiting early became apparent. From being a pupil he became a teacher, also taking an active part in practical Christian work, such as tract distribution, and assisting in conducting prayer meetings.

Mr. Smith enjoyed the great privilege of the Rev. Henry Angus' ministry in St. Nicholas Lane. Mr. Angus was a man of great intellectual ability, moral excellence and spiritual power. Many were deeply impressed under his ministry, Mr. Smith among the number. At an early age he was elected and ordained to the eldership, taking a deep interest in the welfare and progress of the congregation.

Mr. Smith's wife died in November, 1852, and two years afterward he came with his young family to Canada, settling in Toronto, where he engaged in business, which for sixteen years he conducted successfully, when he retired from active work. At the time of his arrival in Toronto what was then known as the Second United Presbyterian Church held its meetings in the Old Mechanics' Institute, then occupying the site on which the Police Court and Fire Hall now stand. Professor Taylor, D.D., ministered to the young congregation. In 1857 Mr. Smith was inducted to the eldership in Gould Street Church, so that at his death he had held this important office in the Christian Church for over fifty years.

Mr. Smith was a man of keen and vigorous intellect. He felt a deep interest in public questions, especially those relating to moral progress. He contributed to their discussion in the public journals of the day, expressing his views with great frankness and at the same time with Christian courtesy. His life was consistent. His daily endeavour was to live up to his Christian profession, and thereby be furnished an example for good to all who came within the range of his influence. His memory will be long and lovingly cherished by all who knew him.

THE self-seeker, echoing popular opinion, is speedily left behind in the world's progress, and soon despised and forgotten. The man of truth and integrity, though for a moment he forfeit popular applause, is sure to command universal respect and to win at last,

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 9, 1887.

SIN AND DEATH.

Gen. iii. 1-6, 17-19.

GOLDEN TEXT.—"By one man sin entered into the world, and death by sin."—Rom. vi. 12.

#### SHORTER CATECHISM.

Question 3.—The supreme authority of Scripture in matters of faith and duty is held as a fundamental doctrine of evangelical religion. Nature and providence reveal God, and illustrate His perfections, but Scripture, in what concerns man most vitally to know, is God's authoritative message. We can disregard it only at our peril. It reveals God to us, and our relation to Him. Relation necessarily implies duty. It is ours to listen and obey. The knowledge of God is an operative knowledge. What we know and believe we are bound to carry out in our daily life. Faith and duty are inseparably linked together.

#### INTRODUCTORY.

Man's first estate was one of innocency, therefore of happiness. He was placed in the garden of Eden, where all was loveliness and beauty. Between nature and man's condition there was harmony; the outward beauty was the reflection of man's inward purity. He was placed under probation. The eating or not eating of the forbidden fruit was a test of his obedience to God. Had man remained true in his obedience to God, he would not have known evil by actual experience, but only by contrast.

I. The Temptation.—Eve was first approached by the tempter. Much speculation has been indulged in as to whether a real or symbolical serpent was the instrument in conveying the temptation to Eve. The one thing agreed upon is that Satan was the real tempter. The essence of the temptation was doubt, the disbelief of God's Word, and then disobedience. Satan is in Scripture fitly called the father of lies. It was through cunning falsehood he deceived our first parents. It is through cunning falsehood he works still. In the Revised Version the deceit of the Evil One is made still more apparent in his method of instilling doubt into the mind of Eve. Temptation in itself is useful in strengthening virtuous resolves. The force of the tempter tends only to render the oak more robust and firmly rooted. It is in yielding to temptation that the danger lies. The right way to deal with temptation is to dismiss it at once. To give the suggestions of the tempter a place in our thoughts is to admit a traitor into the citadel.

The tempter, keen in observing, sees that doubt has been insinuated into the mind of Eve. He grows bolder, and comes out in direct contradiction to what God had said. Is not that his manner still? If we could see Satan in all his hideousness, and understand clearly his purpose, he would fail. He never appears in his own true guise. He always conceals his object, which is ever to make us doubt the truth of God.

II The Fall.—Gazing on the loveliness of the tree of knowledge of good and evil, with the words of Satan lingering in her memory, and the unbelieving thoughts stirred in her mind, she yields to what is no mere figure of speech, but an awful reality—the fatal temptation. It is an invariable law that one who yields to temptation in turn becomes the tempter of others. She took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. The motives that influenced Adam have been frequent subjects of conjecture. On these Scripture is silent, but it records the fact, "and he did eat." He also fell before the awful temptation. The essence of their sin, what brought on them the consciousness of their guilt, was that they had disbelieved God's Word, so clearly made known to them. They had disobeyed Him to whom they owed all. They believed the devil instead.

III. The Results of the Fall.—From the state of holiness in which our first parents were created, they were overwhelmed with a sense of confusion, shame and fear. They lost communion with God. The image of God within them was marred and defaced. The joyous life of Eden had come to a close. Death was now their portion. Death—not merely the gradual decay of bodily life—but moral and spiritual death, which leads to death eternal.

What a striking contrast between the state of innocence and guilt! From the beauty and joy of Eden Adam and Eve were expelled. Into a rude world, on which the curse rested for their sake, they were driven, and the flaming sword guarded the shut gateway of Paradise. Great as was the terrible contrast, it only dimly prefigured that moral plunge they had taken. Joy and hope they still might have, but labour and sorrow, ending in death, was now their portion.

All-pervading is the truth of the statement, "No man liveth unto himself, and no man dieth unto himself." The fall of Adam and Eve involved all their posterity. They were in covenant relation not only for themselves, but for all who came after them; therefore we are involved in the ruin wrought by the fall.

#### PRACTICAL SUGGESTIONS.

All are exposed to temptation. In this present evil world Satan cannot be shut out. Here and now no place is too sacred for him to enter. Christ was tempted of the devil, but Christ foiled the tempter. In His strength, and in that only, can we resist the devil, and he will flee from us.

It is the innocent that Satan delights to assail with temptation. The young and unsuspecting are specially exposed to his wiles. Let them learn of Christ. To Satan's lies oppose God's truth. "Again it is written."

Labour in itself is not a curse, but a blessing. In paradise man had to work, but after the fall labour became burdensome. The Bible commands and blesses industry.

Man's disobedience lost us Eden. Christ's obedience and death on the cross have gained for all who believe in Him an entrance into the paradise of God.

## Our Young Folks.

### GOOD MORNING TO GOD.

"Oh! I am so happy!" the little girl said,  
As she sprang like a lark from the low trundle-bed.  
"Tis morning, bright morning! Good morning, papa!  
Oh, give me one kiss for good morning, mamma!  
Only just look at my pretty canary,  
Chirping his sweet notes, 'Good morning to Mary!'  
The sunshine is peeping straight into my eyes—  
Good morning to you, Mr. Sun, for you rise  
So early to wake up my birdie and me,  
And make us as happy as happy can be!"

"Happy you may be, my dear little girl,"  
And the mother stroked softly a clustering curl.  
"Happy as can be, but think of the One  
Who awakened this morning both you and the sun."  
The little one turned her bright eyes with a nod—  
"Mamma, may I say then 'Good morning' to God!"  
"Yes, little darling one, surely you may,  
As you kneel by your bed every morning to pray."

Mary knelt solemnly down, with her eyes  
Looking up earnestly into the skies;  
And two little hands that were folded together  
Softly she laid in the lap of her mother.  
"Good morning, dear Father in heaven," she said,  
"I thank Thee for watching my snug little bed;  
For taking good care of me all the dark night,  
And waking me up with the beautiful light.  
O keep me from naughtiness all the long day,  
Blest Jesus, who taught little children to pray."

### TENEO ET TENEOR.

The Morris family was sitting around the large open fire in the dining-room one winter evening last December. Harry, aged twelve, was busy with his Latin Reader, while the other children were looking at pictures, and Mrs. Morris was sewing.

"Father," said Harry, looking up from his book, "what does '*tenuit*' mean? I can't find it in my lexicon."

"I don't wonder, my boy; it is the perfect of '*teneo*,' I hold. By and by, I shall have a story to tell about that verb when you shall have finished your studying."

Half an hour later the four children were gathered around Mr. Morris, and he began:

"A number of years ago I was travelling in Europe in company with some gentlemen friends of mine. I think you all have heard me speak of Mr. Eaton. He was one of the party, and if you were to go into his office to-day you would see hanging above his desk the motto, '*Teneo et teneor*.' What does that mean, Harry?"

"I hold and I am held," was the prompt reply.

"Well among other places which we visited was the Strasburg Cathedral. Up and up the tower we went until we reached the platform where travellers usually stop. The view was a grand one, but we were ambitious and wanted to go even higher. So the guide unlocked a door, and we climbed up, up, until we reached the end of the inside staircase. We were up so high that everything below looked like little toys, and we could hardly realize that the people and horses were not mechanical playthings wound and set in motion for our especial benefit.

"But Mr. Eaton was not satisfied; he wanted to go to the top. To do this it was necessary to make the remainder of the ascent on the outside—a very dangerous thing even for one so cool-headed as he. Notwithstanding our warning he stepped out and commenced his hazardous climb.

"Slowly, slowly, farther and farther up he went, until he finally reached the top, more than four hundred feet above the pavement. Unintentionally, he looked downward; a feeling of dizziness came over him, and he began to realize that he could not long keep his balance. Glancing around he saw only the four iron bars which supported the cross at the very top. These were

too far apart; they could not help him. Looking upward so as to keep his eyes from below, he saw an iron ring hanging from the foundation of the cross. So dizzy that he could hardly see to guide himself, he put first one hand, then the other, on that ring and held on. Fortunately the ring was so firmly fixed that it held, too."

"But, papa, how did he get down?" queried Harry.

"Oh, he waited, with his eyes closed, till the dizziness passed away; then he climbed down safely."

Mr. Morris leaned back in his chair and closed his eyes. Then May climbed up on his lap and said—"But, papa, you didn't tell us the moral; most of all your stories have morals."

"And do you like the morals so very much, kitten, that you want one for every story?"

"No—o, papa, I'm afraid it isn't that. But it's so interesting to see it begin in the story, and follow it out, and it's so nice when the moral I find is the same as the one you have."

"And what one did my May find here?"

"I don't know as I can 'spress myself, but I think you meant that we should hold to the Cross, not the one at Strasburg, but the other."

"Yes, May, that is just what I meant. Hold to the Cross of Christ, and be held by it."

### HOME DUTIES FIRST.

A girl of fourteen, who had lately been converted, asked God to show her what she could do for Him, and what was her special work. After praying for some time, the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took charge of the child, and relieved her mother in the work and care of the little one. This was godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the Christian life."

### ONE USE OF BIRTHDAYS.

You know that birthdays are the days that our friends remember, and tell us they do by sending us presents. Now, these presents should always mean this: "I send you this, to tell you how glad I am that you were born. You have made me happier because you live in this world." I wonder if we are all trying to make our friends feel this.

There is a blue-eyed little girl living not a thousand miles from New York who calls her birthdays "worth days." She is so sweet and lovable that every day she lives is a "worth day" to those about her. We can all make our days "worth days" to our friends, each day richer and more happy because we live here, if we try.

There are different ways of celebrating our birthdays, but those that are most to be desired are thanksgiving birthdays. Last winter there was such a pretty birthday celebration not far from Boston that I know you will enjoy hearing about it.

The little girl was twelve years old. She had been receiving presents and birthday letters all day. When night came and the family were all at dinner—a dinner prepared especially to suit this little girl—she came into the dining-room carrying a tray, on which were a number of paper parcels, neatly tied. Each parcel had on it a white card, with the name of some member of the

family and contained a gift. These she gave to each one, to remember her birthday by, she said, and had been purchased by saving her own pocket money. That certainly was a pretty way of keeping a birthday. Giving, you will find, makes you just as happy as receiving, and sometimes more happy. In a small Sunday-school room in New York State there is a pretty money jug standing on the desk. On the Sunday after each teacher's and scholar's birthday they put into the jug a penny for each year they have lived. Johnny, who is five years old, brings five pennies. Johnny's father, who is thirty-eight years old, brings thirty-eight pennies—one for each year. This money goes to the missionary society of the church.

These pennies must be thank-offerings. You might try it in your family. Have a money jug on the dining-room mantel, and use the pennies to buy Christmas presents for some one who would not have any Christmas if you did not remember him. Call the jug, "The Birthday Jug."

### JUST AS I AM!

Some time ago a poor boy came to a city missionary. Holding out a dirty and worn-out bit of paper, he said, "Please, sir, father sent me to get a clean paper like that." Opening it out, the missionary found that it was a page leaflet, containing that beautiful hymn beginning, "Just as I am, without one plea." The missionary asked where he had got it, and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died. She used always to be singing it while she was ill, and she loved it so much that father wanted to get a clean one, and to put it in a frame and hang it up. Won't you give us a clean one, sir?" That simple hymn given to a little girl seems to have been, by God's blessing, the means of bringing her to Christ.

### THE CHILD AND THE DRUNKARD.

The late John B. Gough, in one of his powerful addresses, told the following most touching story:

"I was once playing with a beautiful boy in the city of Norwich, Conn. I was carrying him to and fro on my back, both of us enjoying ourselves exceedingly; for I loved him and I think he loved me. During our play I said to him, 'Harry, will you go with me down to the side of that green bank?' 'Oh, yes,' was his cheerful reply. We went together, and saw a man lying listlessly there, quite drunk, his face upturned to the bright blue sky; the sunbeams that warmed and cheered and illumined us lay upon his porous, greasy face; the pure morning wind kissed his parched lips and passed away poisoned; the very swine in the field looked more noble than he, for they were fulfilling the purposes of their being. As I looked upon the poor degraded wretch, and then upon that child, with his bright brow, his beautiful blue eyes, his rosy cheeks, his pearly teeth and ruby lips, the perfect picture of life, peace and innocence; as I looked upon the man and then upon the child, and felt his little hand convulsively twitching in mine, and saw his little lips grow white, and his eyes dim, gazing upon the poor victim of that terrible curse of our land—strong drink—then did I pray to God to give me an everlasting increasing capacity to hate with a burning hatred any instrumentality that would make such a thing of a being, once as fair as that child."

HAPPY is the man that findeth wisdom.

MAKE God thy last thought at night when thou sleepest, and thy first when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful, and thy labours prosperous.

Sparkles.

It is no sign that stocks are feverish because they absorb water so freely.

SITTING BULL has five wives. They manage to keep his wigwag for him.

Mrs. Sawgtry, Mrs. Bernhardt, and Adelta Patit Revist Toronto.

These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months.

SILENCE may be golden, but it doesn't necessarily make a millionaire of a mute.

WHEN the roast turkey was stuffed with chestnuts, Jones said it was time to ring the dinner-bell?

IT SELDOM FAILS.—J. D. Cameron, of Westlake, Ainslie, Cape Breton, had inflammatory rheumatism which Haggard's Yellow Oil cured after all other treatment had failed.

ANGEROUS character: "Your money or your life!" Author: "Here it is. Bound in calf, one dollar and a half. Written by myself."

HOUSE CLEANING.—The best thing ever produced for this and all kindred purposes is JAMES PYLE'S PEARLINE. It makes the housekeeper do the work more satisfactorily in less than half the usual time without the aid of soap, of anything else, and its great value in the kitchen and laundry is attracting wide-spread attention.

The smallest bonnets ever seen at all are coming into fashion. The prices, however, are still perceptible to the ordinary vision.

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Improve the good opportunities that are offered you and you will receive more money for your labour. Hallett & Co., Portland, Maine, will mail you, free, full information showing how you can make from \$5 to \$25 and upward a day and live at home, wherever you may be located.

It is very difficult for a lady to enter or leave a carriage properly. It requires practice and a carriage. The carriage is the hardest part to acquire.

"FROST BITES" are ugly things; a nose or ear swollen to twice its usual size is no more beautiful than it is comfortable. After trying any "cures" we come back and award a palm to Perry Davis' Pain-Killer, "the reliable," which affords relief quicker than any other thing we know of.

In recalling Mr. Stanley, King Leopold has developed a new use for monarchs. Now let his majesty or some other king send for the other lecturers preying on the American public.

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Dr. H. O. HITCHCOCK, Kalamazoo, Mich., says: "I have used it in many cases of indigestion depending upon nervous exhaustion, with marked benefit. It appears to be a good nerve food."

The word pipergram, when interpreted, means "pipe-organ." "Pipergram" was accidentally coined by the printer who got stuck on the original manuscript of the Methodist Episcopal Church sacred song programme.

DISGUSTED poet (whose manuscript has been rejected). "I don't believe there is a single spark of literary fire in this whole establishment." Editor (gently): "You err, my young friend. That blaze which you now see flickering upon the insignificant of yon stove is produced by burning manuscripts."

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THE HISTORY OF HUNDREDS.—Mr. John Morrison, of St. Anns, N. S., was so seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after physicians had failed.

MEETINGS OF PRESBYTERY.

MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m. WHITBY.—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m. MIRAMICHI.—At Campbellton, on Tuesday, January 18, 1887, at eleven a.m. PARIS.—At Tilsonburg, on January 11, 1887, at half-past twelve p.m. STRATFORD.—On January 11, 1887, at half-past ten a.m. ORANGEVILLE.—At Shelburne, on Tuesday, January 11, at eleven a.m. HURON.—In Seaforth, on Tuesday, January 18, at eleven a.m. REGINA.—At Moosejaw, on the first Tuesday of March, 1887. GUELPH.—In Knox Church, Elora, on Tuesday, January 18, at ten a.m. Conferences on the State of Religion and Temperance on the afternoon and evening of the same day, and on Sabbath Schools on the forenoon of the day following. PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m. LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m. BARRIE.—At Barrie, on Tuesday, January 25, 1887, at eleven a.m. TORONTO.—In the lecture room of St. Andrew's Church, on Tuesday, January 11, at ten a.m. LANARK AND RENFREW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887. CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 20, at ten a.m. QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m. KINGSTON.—An adjourned meeting will be held in Chalmers Church, Kingston, on Tuesday, January 4, at three p.m. Next regular meeting in St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.



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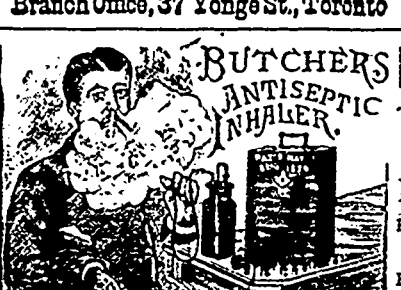
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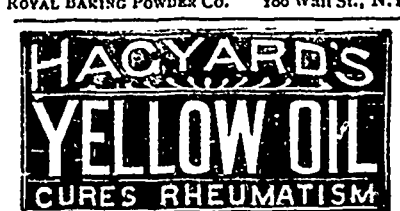
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