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A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded.—It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.—So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

SALESMEN WANTED AT ONCE.

Good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Continental Mfg. Co., Chicago, Ill., or Cincinnati, O.

Household Hints.

For cleaning, polishing and preserving silverware, use Lowe's Polishing Fluid. For sale by all grocers.

CARAMEL FILLING FOR CAKE.—Three cups sugar, one cup of sweet milk, one cup butter. Brown one cup of the sugar on a pie plate, then add to the other ingredients and boil hard until it begins to candy. Flavour with a teaspoonful of vanilla when almost cold, and spread thick between layers of any good cup cake, pouring what remains over the top.

Best cure for colds, coughs, consumption is **Wells' Vegetable Pulmonary Balm.** Cutler, B. & Co., Boston. For a large bottle sent *gratis*.

LEMON PIE.—Two lemons, one pound white sugar, four ounces butter, one pint of cream (milk will do), and nine eggs. Grate the lemons and mix the butter and sugar together; beat the eggs well, the whites to a froth. Mix all the ingredients but the lemon juice; leave until ready to bake. Bake three-quarters of an hour in a moderate oven.

CHILDREN New Campbell's Cathartic Compound, if so pleasant to take, and acts without griping.

CHEESE STICKS.—Make a rich pie paste; roll it out very thin, grate over this English cheese, and sprinkle tiny bits of cayenne pepper over; fold over the paste and roll out again, and put on more cheese as before; when there is enough, and the paste is folded over and rolled out thin, cut it in strips half an inch in width and two fingers in length. Bake to a light brown. Serve hot or cold. They must be crisp.

FOR Chills and sudden Colds, nothing is so good as **Pain-Killer**.

EGG BREAD.—One egg, one tablespoon lard, one tablespoon soda, one teaspoon salt, two teaspoons meal, and three of buttermilk. Bake brown and quickly.

ALLEN'S Lung Balm is warranted to cure the most distressing Cough.

ECONOMICAL PUDDING.—Four cups of flour, one of suet, two of dried cherries, one of dried raspberries, half a cup each of finely-chopped dried apples and peaches, one and a half cups of molasses and two well-beaten eggs. Mix all together, add two teaspoonfuls of baking-powder and mixed spices. Serve with hard sauce.

HAVE you seen the new Perfume, "Lotus of the Nile." It is perfectly lovely.

PUMPKIN PIE.—To one cup of brown sugar and one cup of molasses add the yolks of four eggs, one pint of stewed pumpkin, with a little ginger, cinnamon, cloves and a pint of milk. Mix well and pour in deep pans lined with rich pastry.

Minard's Lumberman's Friend.

COOKIES.—Two cups of sugar, one of butter, one of cold water, two eggs, flour to make soft dough, one teaspoonful each of baking-powder and extract mace. Roll thin.

For Dyspepsia.
Use **Horsford's Acid Phosphate.**

DR. LORENZO WAITE, Pittsfield, Mass.—says "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree, in consequence of nervous prostration and dyspepsia. This patient's stomach was in such an irritable condition that he could not bear liquid or solid food. An accomplished physician of many years experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

DOUGHNUTS.—One cup of sugar two, eggs one cup of light bread dough, half a cup of milk. Mix in flour to roll thin; cut in cakes or fancy shapes, and fry in boiling lard.

Have you ever tried **Imperial Cream Tartar Baking Powder**? So, it is the purest and best, always reliable.

TO KEEP EGGS.—Take one pound of unslaked lime and one pint of common salt to two gallons of soft water. Put your eggs on end, in layers, in any good tight vessel—a jar is good. When as full as you wish, make enough of the brine to completely cover the eggs. If you put the eggs down as gathered each day, add some of the brime so as to keep all completely covered all the while.

DR. WISTAR'S WILD CHERRY BALM.—This Balsamic compound has become a household name at all who suffer, and have been attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy.

DR. HARVEY'S SOUTHERN RED PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.

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CLEVELAND'S SUPERIOR Baking Powder.

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DOES NOT CONTAIN

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ALWAYS MAKES Wholesome Bread, Delicious Pastry.

INGREDIENTS ARE Chemically Pure, Perfectly Combined, Made Public.

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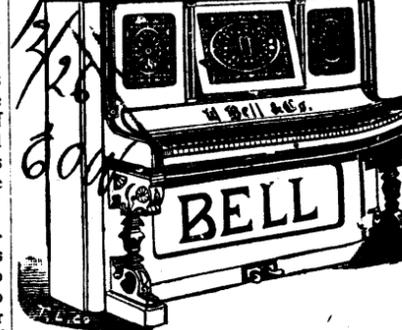


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PIANOS



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Notes of the Week.

A CORRESPONDENT of the *British Weekly* says: A notable feature in the autumn's preaching in London has been the number of sermons dealing with social questions. Since the great strike almost every preacher has had his say on the subject of capital and labour. The tone of most of these sermons has been one of deep sympathy with the struggling poor, although in a few cases it was easy to see that the preacher found it difficult, as Bagshot says, "to make out why people who want dinner don't ring the bell."

THE Conservatory of Music gave the first quarterly concert of the present season in Association Hall last week. The building was filled to its full capacity by an interested audience. The programme was varied and was well adapted to test the qualifications of the pupils, who acquitted themselves in a most satisfactory manner, giving ample evidence of the thoroughness and care with which they are trained by the efficient staff of instructors in that institution.

THE argumentative capacity of the average Scot is thus alluded to by the *Christian Leader*: To the many happy epithets that have been applied to these islands another has been added by that original Original Seceder, Mr. John M. Gordon, solicitor, Stranraer, who in an eloquent address delivered recently to the Good Templars of that town said that we have the "proud pre-eminence among the nations of being the land of the motion and the amendment."

IN the *Young Man* is another valuable paper by Rev. F. B. Meyer on the "Study of the Bible," in which he gives earnest utterance to a much-needed warning. The multiplication of helps for the understanding of the sacred Scriptures is apt to engender excessive reliance on these external aids, and a neglect of the deep spiritual lessons which lie beneath, as the kernel in the shell. "Some shepherd on the Scotch hills, who has had none of our advantages, may be drawing supplies from the depths of Scripture for his inner life, which have never even suggested themselves to our hearts."

THE second of the series of popular concerts was given in the Pavilion last week. The managers, in their endeavour to interest varying degrees of musical taste offered a programme that could not fail to gratify. The Chautauqua Orchestra acquitted themselves with great credit, the selections being from the works of the most distinguished composers. The quartette singing was also a great attraction. As a musical director Mr. Depew cannot fail to win golden opinions both on account of his eminent ability and his modest bearing. This enterprise, in its effort to provide refined enjoyment and advance musical culture, deserves the fullest support and encouragement.

THE Irish Protestant Benevolent Society gave a most enjoyable and successful concert in the Pavilion last week. It was largely attended, and the music, much of it such as directly appealed to the hearts of the Irish people, was of a very high order, and admirably performed. The principal artistes were Mrs. Agnes Thomson, who more than sustained her splendid reputation, and Mrs. Mackelcan, of Hamilton, who is no stranger to a Toronto audience. Her singing was delightful. High praise is also due to the quartette singing by these ladies, associated with Messrs. Schuch and Slocum. The cornet solo by Mr. H. L. Clark, and the effective performances by the Queen's Own Band greatly enhanced the pleasures of the evening.

SIR W. HARCOURT writes correcting a misrepresentation of his speech at Carnarvon: What I said was, "The time had come when the Church in Wales should cease as an establishment." I should be sorry to have it believed that I thought the existence of a Church depended on its establishment or endowment. Parliament will decide whether the Church in Wales shall remain as an establishment. Whether it shall exist will be decided by the conduct of the Church itself. The last, I think, will depend very much on

its abstaining from the fantastic antics performed at the service on the occasion of the Cardiff Conference, against which I am glad to see the Protestant Bishop of Derry, who was made an unwilling accomplice, has raised a necessary protest.

MR. HENRY GEORGE, says the *British Weekly*, has been charged with plagiarism. It is claimed that the leading ideas of Mr. George's "Progress and Poverty" are taken from a Book, "The Theory of Human Progression," by Patrick Edward Dove. There is no doubt that Dove was much in advance of his times, and he has been plagiarised from before. A posthumous volume of divinity lectures, by a Free Church professor, was published some fifteen years ago, and it was discovered that Dove had been largely drawn upon without acknowledgment. He was unquestionably a man of striking originality and force of mind. We can add to the statement of the *British Weekly* that Mr. P. E. Dove succeeded Peter Bayne in the editorship of the *Glasgow Commonwealth*, and farther, that Henry George's land theory found expression before the publication of Mr. Dove's volume in a work on "Christian Sociology," by the Rev. W. Peden Bell, of Midmar—a thoughtful work, but sadly lacking in clearness of expression.

AN influential deputation representing the General Assembly of the Irish Presbyterian Church, recently waited upon the Chief Secretary for Ireland, and urged upon his attention resolutions concerning several educational matters. The one bearing on the proposed endowment of a Roman Catholic university is as follows: That no college should be endowed by the State, the advantages of which are not equally available for all classes of her Majesty's subjects, irrespective of creed; and that the endowment by the State, as a part of the national university system, of a separate college or colleges for Roman Catholics would be inconsistent with sound educational principles, and out of harmony with the mode in which the State has dealt with the Churches in Ireland. It would also involve the principles of concurrent endowment, as the State would be bound in justice and fairness to endow the colleges of other denominations. The interview was private, says the *Belfast Witness*, but we understand that there was a free interchange of opinion between the Chief Secretary and the members of the deputation on the subjects dealt with in the resolutions.

THE *Chicago Interior* has this to say of the educational scheme recently adopted by the General Assembly: The matter of systematic Sabbath school instruction, a distinctively Presbyterian undertaking, is referred to in the letter of a Canadian correspondent this week. We have some further information with regard to it, and it leads us to believe that our Canadian brethren are coming rapidly up to the high standard set by British Presbyterians in respect to the careful training of Sabbath school scholars (and teachers, too) with a view to the upbuilding of the Church itself. In brief, our Church in Canada proposes to test the attainments of, and the instruction received by, the boys and girls in the Bible schools next year, in three directions—biblical, doctrinal and historical. The biblical features of the examinations will cover the regular Sabbath school lessons, with additional details of the life of Christ for senior scholars; the doctrinal, various parts of the Shorter Catechism; the historical, the great facts and results of the Reformation. As to the wisdom of making diplomas, medals and prizes prominent, there may be much said *pro* and *con*. But the Church is clearly right in drawing the Sunday school close to itself and in taking note of its methods and measure of instruction.

THE *Chicago Interior* says:—Irish Presbyterianism, in an organized and firmly united form, is nearing its fiftieth anniversary, and a committee is already engaged in preparing plans for a fitting jubilee. Up to the year 1840, Presbyterians in Ireland were divided into two parties, and it was a common thing for a town to have two Presbyterian churches, one owning ecclesiastical allegiance to the Synod of Ulster, and the other to a secession synod. The union of the two synods, in the formation of the General Assembly of the Presbyterian Church in

Ireland, which occurred in 1840, was the result of a marked growth in evangelical sentiment, and of an intensified love for Christ which found hearty expression in increased love for the brethren. Where formerly there had been friction between the local churches, there sprang up mutual affection; where there had been jealousy, there arose a common zeal in serving a common Lord and Master. Very naturally the united church looks forward to a joyous jubilee next year, when it is proposed to hold a celebration in the same Rosemary Street Church, in Belfast, where union was effected fifty years ago. It will be a joyous occasion, because in the past half century no reason has ever appeared to regret the union; but, on the contrary, harmony in counsel and ever increasing spiritual vigour have been the characteristics of the united Church.

THE arrangements that have been completed, says a Scottish contemporary, for carrying on three weeks' special services in the congregations of the Free and United Presbyterian Churches on the south side of the river at Glasgow are so unusual in character as to deserve prominent notice as a sign of the times. In the last Free Assembly a resolution was unanimously passed in which that venerable body pledged itself to do its utmost to promote local and general co-operation with the United Presbyterian Church. The Free Presbytery of Glasgow, in arranging for two weeks' special services in all the congregations on the South-side in connection with the visit of the Assembly deputies, resolved to approach the South United Presbyterian Presbytery and request their assistance in the conduct of these meetings. The proposal was at once and most heartily accepted, and in order still further to reciprocate the spirit in which they were approached it was mutually resolved that there should be a general interchange of pulpits in the fifty-six or so churches of both denominations at one of the diets of worship on Sabbath, November 17. Still further, it was arranged that special services be held in all the United Presbyterian Churches the week immediately following, and that at these the ministers of the Free Church should give their assistance. This scheme has been entered on so heartily that it cannot fail to have most beneficial results; and it may be regarded as a happy augury of closer and more intimate relations between these two branches of our divided Presbyterianism in the near future.

ACCORDING to official reports, Russia, with the exception of the Province of Finland, in 1888 issued 7,427 publications, the total editions being 23,103,272 copies. Of these, 5,318 publications in 17,395,050 copies were in the Russian language, and 2,109 publications in 5,708,222 copies were in foreign languages. Of the latter, 716 publications in 1,888,631 copies were Polish; 343 publications in 1,004,692 copies were Hebrew; 311 publications in 514,149 copies were German; 217 publications in 707,050 copies were Lettish; and 178 publications in 794,850 copies were Esthuanian. Of the Russian works, 720 in 334,182 copies were of theological and religious contents; 150 works in 545,662 copies were juvenile literature; 60 publications in 64,818 copies were educational; and 46 works in 62,960 copies were philosophical in contents. These literary statistics of Russia, which are probably the first trustworthy data ever published on this point, put Russia in a very favourable light when compared with the activity of other nations in this regard. It surpasses both England and America in this regard, as the former in 1888 reported 6,591 separate publications, including new editions and translations, and the latter only 4,631 works during the same twelve months. An explanation of this phenomenon is probably to be found in the fact that England is not a book-buying but a circulating library nation, and in America the great magazines and monthlies interfere not a little with the production of book publications. Strange to say, Italy, during the same year, reports no less than 10,863 new publications, and quite naturally Germany leads all the rest with the enormous total of exactly 17,000 publications. In recent years the German book market has increased its productions by about 1,000 annually. And then Germany is that one among the leading nations which translates fewest books. Her literary activity is simply phenomenal.

Our Contributors.

A BUSINESS THAT NEVER PAYS.

BY KNOXONIAN.

Canada is a country in which it has hitherto been comparatively easy to make a living and lay up a little for rainy weather. Most of our people who deserve to do well have done fairly well. In fact a good many have succeeded very much better than they deserved. The majority of the men who own our splendid farms owned little more than an acre when they began business. A man who sees his acre growing into a farm, worth from fifty to a hundred dollars an acre, has no right to complain, even if he had to work pretty hard. He was much better working than if he had been idle.

No small part of the cities, towns and villages of Canada are owned by men who began life almost without a dollar. It is a well-known fact that most of men who began with money lost it, and the poor fellows who took off their coats at the bottom of the ladder and began to climb vigorously have, as a rule, succeeded. Just pick out the largest manufacturers and finest stores in any town or city and ask how much money their owners had when they started in business.

A large proportion of our most successful lawyers and doctors were comparatively poor young men a few years ago. They had brains and health, industry and working power, energy and ambition and that was about all. It was enough. They are better off now than if they had begun with more. The young men who began with plenty of money have, as a rule, gone under, some of them in more ways than one.

As a rule honest work of all kinds in Canada has been fairly well rewarded. The man who denies this fact either knows nothing about the country or he basely libels it. Perhaps he belongs to that ignoble gang who cannot engage in political discussion without slandering the land in which they live. Go to, detractor. If you cannot fight a political battle without libelling the land that gives you and your children bread—the land that gave our fathers and mothers a good home when they were crowded out of the land of their birth—the land in which most of us have had much more than we deserve—the land in which many of our best friends and dearest relatives sleep their last sleep—if you cannot fight a clean, square, manly political battle without basely slandering your country, then you are unfit to take part in the politics of a free, patriotic, self-governed people. Ignoble detractor of the country that gives you and your children bread, go to.

There is one line of business, however, that never did pay in Canada. Perhaps, like some other lines, it has been overdone. The competition may have been too keen. There may have been far too many in the business. No one can say that it has not been vigorously pushed. No one can charge the large number working in this line with not being industrious. They are among the most industrious people we have. They begin early in the morning, sometimes before they leave their room, work hard all day, and often near or even after midnight. In the matter of industry they have no peers. Sometimes they work singly, sometimes in pairs, and not unfrequently in groups. Some women work in this line with an amount of perseverance and devotedness that baffles description. There is no power in the English language to describe what an able woman can do in this business when she gets well started.

What is this business in which so many work industriously and in which all the workers fail to make money, or honour, or fame? It is

GRUMBLING.

The grumbler's line never did pay in this country. It never brought a man money, it never gave him influence, it never made him useful and most assuredly it never made him popular or pleasant. It never pays in any shape or form.

Supposing ten able-bodied farmers should meet and grumble industriously for seven days each week how many weeks would it take to raise the price of wheat to a dollar a bushel, working eighteen hours a day?

Supposing fifteen merchants should meet every afternoon to grumble about dull business, how many days would they need to meet in order to make business brisk if they worked five hours at every sitting.

Supposing a woman grumbles industriously about her old bonnet, how many days would it take her to grumble herself into a new one if she begins business at day-light each day and grumbles vigorously until half-past eleven at night?

Supposing a minister has a salary of \$750 a year how long would it take him to raise his income to \$1,000 provided he whined incessantly all week and put two or three vigorous grumbles into his sermon on Sabbath?

Suppose a train is running on slow time how many passengers would be needed to increase the speed from fifteen to thirty miles an hour provided they all grumbled vigorously at the rate of sixty minutes an hour?

Supposing the attendance at a prayer-meeting is small and the atmosphere cold how many "bemoaning and lamenting" brethren would be needed to bring about a revival provided they "bemoaned and lamented" at every meeting.

Many similar problems will occur to everybody. Just work them out and see if the grumbling business ever did pay.

CANADIAN PRESBYTERIAN HISTORY.

BY H. S. McCOLLUM, ST. CATHARINES.

NIAGARA PRESBYTERY OF UPPER CANADA.—*Continued.*

PRESBYTERIAN NARRATIVE.

At a meeting of the Presbytery held at Hamilton, June 10, 1834, the following resolutions were adopted, viz.:

"Resolved, that the Presbytery go into a free conversation on the history of the churches and the state of religion within our bounds; and that A. K. Buell, Edward S. Marsh and Oliver Phelps be a committee to make out a narrative for publication.

"Resolved, that the Presbytery publish a thousand copies of the Narrative, etc.; and that the committee appointed to prepare it superintend its publication."

The work of the committee was completed about the first of August following, the "Narrative" then printed being as follows:

The Presbytery feel much pleasure in being able to present to the churches and congregations under their care the following narrative. In doing it they are forcibly reminded of the faithfulness of God's promise—"The desert shall rejoice and blossom like the rose."

The church in *Gainsborough*, on the Twenty Mile Creek, was organized by the Rev. D. W. Eastman in 1809, consisting of a very small number.

It was blessed with nothing like a special revival until 1821, when there was a small ingathering. In 1826 a goodly number was added to the church. For about four years after this period there were only occasional accessions.

In September, 1831, a protracted meeting was called, the first that was held in this part of the Province of Upper Canada; and truly it was a time of the right hand of the Most High. The spirit of the Lord was poured out in rich effusions, humbling and quickening his people, filling their hearts with comfort and converting sinners to Christ. Between seventy and eighty, we believe, were born into the Kingdom of God, about fifty of whom at once united with the church. In the winter following another protracted meeting was held, not, indeed, so interesting as the first, but with precious results. The number of hopeful converts at this time is not stated, except that seventeen were added to our communion, while some attached themselves to other Christian denominations.

This church now numbers about one hundred and twenty members. From its organization it was under the care of Mr. Eastman for something like twelve years. He left about two years since, during which time it has been supplied by the Rev. Mr. Goodell.

Within its bounds are two Sabbath schools, one of which has continued, summer and winter, without intermission for about six years; and in which between twenty and thirty scholars have been hopefully converted to Christ.

The temperance reformation has begun in this place. A society exists of about one hundred and twenty-five members. With this society most of the churches have united; we are sorry to say not every one. The present state of religion is not so cheering as it has been in seasons past. But while this calls for mourning, we are happy to state that prayer-meetings are yet sustained with some degree of interest, and that a respectful and serious attention is given to the Word preached on the Lord's Day.

The church and society have a good and convenient meeting-house, which was rebuilt and completed in 1831. They have divine service, that is preaching, but once on the Sabbath. Mr. Goodell divides his labours between this congregation and another, six miles distant, in the same township.

The church in *Louth*, on the Fifteen Mile Creek, was organized by the Rev. D. W. Eastman in 1809, comprising about twenty members. From its commencement down to the late war, religion being very low in the country during this time, there were but few accessions. At the beginning of the war Mr. Eastman left, and the church was without supply for a period of between seven and nine years. In 1821-2, when Mr. Eastman returned, there was a little revival, and a small number was added to the church. In 1824-25 a meeting-house was built. For five or six years after this there was only a gradual increase—no special revival until October, 1831. At this time a protracted meeting was held, which was crowned with the signal blessing of God. About thirty made a public profession of their faith in Christ. Since then there have been some seasons of more than ordinary interest, and a gradual accession to the church. The present number of communicants is about eighty. A Sabbath school is maintained here, which is furnished with a good library. A temperance society has of late been organized, which bids fair to succeed and do good. Weekly prayer-meetings are generally well attended. This congregation, like most, if not all, our congregations, has preaching but once on the Sabbath.

The church in *Pelham* was organized in 1828, with twelve or fourteen members, by Mr. Eastman. The next year there was a little accession. Since then to the present time the church has had interesting seasons of revival and ingatherings almost every year. The number of communicants is now about one hundred and twenty. An interesting female prayer-meeting is maintained with other weekly meetings. A Sabbath school of between three and four years' standing, and numbering about sixty scholars, is flourishing and exerting a precious influence. Several hopeful conversions, under God, have grown out of this school, and at this time it exhibits much seriousness. The monthly concert is observed.

The Temperance Society in this place embraces between 150 and 200 members. Since 1830 this Church and Society have built a good meeting-house, now completed and paid for. The present state of religion, though not like a special revival, is, nevertheless, encouraging.

The Church in *Hamilton* was organized Dec., 1831, by Rev. E. S. Marsh, consisting of twenty members. Nothing of very special interest occurred until January following, when the Church had a protracted meeting. The commencement of the meeting was in Barton, three miles out of the village, in what is called the "Mountain." Of the fruits of a most blessed work in this place, about fifty at once made a profession of their faith in Christ on the spot and in the house where the meeting was held. And truly, as many of us remember, it was most delightful and heavenly to see such a company crowding around God's altar. The hoary-headed and the sprightly youths, parents and their children, and whole families together, all seemed in haste to avouch Jehovah to be their triune God in their solemn and joyful attendance upon the ordinances of Christ's house, baptisms and the Lord's supper. It was a season never to be forgotten, and the place was the house of God—it was the gate of heaven. The meeting being thus closed on the mountain was removed into the village. Here it continued not many days, and with considerable abatement of interest. About twenty united with the Church, of the fruits of the meeting after its removal.

From that time this portion of our Zion has had seasons of more than usual interest; and at every communion more or less have been added to the number. The meetings, Sabbath schools and benevolent operations on the mountain and in the village are carried on separately. In both places there are four Sabbath schools, comprising about 260 scholars. This Church was formed on the temperance plan; that is, none are received or retained as members who make, vend or use as a drink ardent spirits.

Eight have been suspended from the privileges of Christ's house, four of these from intemperance.

We are happy, however, in being able to say that comparatively there are but few apostasies, and that converts hold on their way! The monthly concert is observed. In 1832 this Church and Society built a meeting-house which cost \$1,200. At this time the members on the mountain are making proposals to build a parsonage. The number in communion is 160. This Church, in its two parts and with its two congregations, has the labours of but one minister. The state of religion is good on the mountain, but not so good, it is believed, in the village. On the whole we may say that Zion here most evidently has the smiles of her King, with the prospects that her borders will be more and more enlarged.

The Church in *St. Catharines* was organized January 7 1831, by the Rev. A. K. Buell, comprising only eleven members—ten by letter and one on profession. Soon afterwards, and within the space of a few months, the presence of God's spirit was manifested in some few instances of turning unto the Lord. Here and there was found a sinner inquiring the way to Zion. Of the fruits of this gracious visitation about twelve were added to the Church.

Nothing, however, very special occurred until November 1831, during a protracted meeting. This was a season of peculiar interest. It was supposed that between forty and fifty were made the subjects of grace, thirty of whom immediately united with the Church. In November, 1832, another meeting was held, which, though evidently blessed in some good degree, was not as successful as the first. Of those hopefully born into the kingdom at this time, twelve made public profession of their faith in Christ. Since then the Church has enjoyed other seasons of refreshing, and has had her number increased at almost every communion.

Nearly half of the members of this Church live between two and three miles from the village, in a neighbourhood which only three years ago was a moral desert. When our meetings were first set up in this place, only here and there were made any pretensions to piety. To the best of our knowledge the people had never enjoyed stated preaching, and for a long time they had been wholly destitute. But, to their praise, they gladly received the Word almost without delay. Having the Gospel preached to them, they soon began to turn unto the Lord. From that time to the present moment God's Spirit has been with this people by His special and saving operations; that is, Christians have kept their first love and persevered, and sinners more or less have been coming to Christ continually. Thus, within a very short time, the whole moral aspect of this neighbourhood has been changed. The wilderness, under God, has become a fruitful field. The people now maintain weekly prayer meetings, observe the monthly concert, conduct a Sabbath school, and give liberally for the support of the Gospel. Besides, they have obtained subscriptions and have already made a contract for building a meeting-house, which, it is expected, will be finished before the coming winter.

In the village it is believed that the state of religion is not as good as usual. The Sabbath school, which has a good library, and was large and flourishing, languishes at present, and is ready to come to nothing, chiefly, it is supposed, for want of teachers. But while these things are to be lamented, we are glad to say that prayer meetings are sustained, the monthly concert observed, and a serious attention given to the preached Word.

For about three years small contributions have been made for missionary operations, for tracts and to the Bible cause, amounting in the whole to nearly \$100.

A brick meeting-house in the village is nearly finished, 55 x 40 feet, and costing \$4,000. The whole number of communicants is 108. Thirteen have been dismissed and one has died. All, with an exception of two, are members of the Temperance Society, which numbers about 300.

There have been no cases of discipline. The members for the most part give good evidence of piety.

While some no doubt are greatly deficient in true devotedness and Christian labours, it is evident that others are crying in secret for the deliverance of the Lord's people, and every day making advancement in holy living. On the whole, looking at the Church in both places, with the two congregations, it is believed that what God has already done, and what He is still doing, may be viewed as a pledge that He will yet more and more enlarge this portion of his Zion.

Chippawa.—The church in this place was organized in December, 1831, after a protracted meeting, consisting of twelve members. In July 1833, a second meeting was held, of the fruits of which twenty-nine made a public profession of their faith. In 1833 this church enjoyed an interesting season of revival, which commenced in June and continued through the summer. Of the number hopefully converted at this time thirty were added to the Church. The present number of communicants is seventy-one. This people have laboured under much disadvantage on account of not having a convenient place of public worship. They are now, however, about to build a meeting-house which they hope to occupy by next winter. Not much has yet been done for Sabbath Schools, chiefly for the want of teachers.

The temperance cause has begun to command attention, although yet in its infancy, in this place. The state of religion is not now as good as it has been in some seasons. There have been a few cases of discipline, and two suspended. Generally, however, the members walk orderly and maintain in a good degree the Christian character. On the whole, this little Zion, considering her embarrassments, has succeeded beyond the expectations of her best friends, and we think that it promises yet to increase and flourish.

The church at **Drummondville** was organized by Mr. Buell in October, 1831, consisting of eight members. For about six months they enjoyed only occasional preaching. In the spring of 1832 the Rev. Mr. Sessions commenced labouring with them, preaching however only once on the Sabbath. At this time a very mortal sickness prevailed in the village and its vicinity. This, it is believed, together with the faithful exhibition of the truth, was the means under God of bringing some to Christ.

In the following autumn the little church was most deeply bereaved. Few and weak as they were, God was pleased to take away from them by the cholera one of their most efficient members. In May, 1833, a protracted meeting was held. Of the fruits of this interesting season of revival twenty-five were received into the Church. The whole number added in a year, and during Mr. Session's labours, was thirty-two. At present the Church is destitute of stated preaching. They are, however, anxious to obtain a minister, and they expect one soon. Although it is supposed that the present state of religion is not so cheering as usual, still prayer meetings during the week and the worship of God on the Sabbath are maintained. They have a Sabbath school of about sixty scholars. In this place and its vicinity is a very large and flourishing temperance society. While we record with gratitude what God has already done for this little church, we are encouraged to believe that He will yet continue to enlarge her borders.

The Church in **Beech Woods** was organized after a protracted meeting, in May, 1832, comprising sixteen members. In 1833 there was an accession of eight. The present number of communicants is twenty-two. A Sabbath School and weekly prayer meetings are maintained. Recently very successful efforts have been made in the cause of temperance. This Church and people have had but little preaching. For a single year they have had the small supply of one sermon in two weeks, this is all they have had. They are now destitute.

The Church at **Forty Mile Creek** was organized in July, 1832, consisting of about fifteen members. We cannot make perfectly accurate statements in regard to this little portion of our Zion, as it sent no delegate to the last meeting of Presbytery. We know, however, that it is supplied with preaching part of the time, and we believe that a Sabbath school and the weekly prayer meetings are maintained. This Church and society are building a very good brick meeting-house, which is almost completed. Considering how recently this Church was organized, and how few their numbers, we think the prospects are encouraging.

The Church in **Brantford** was organized in August, 1833, consisting of forty-five members, the fruits of a most interesting protracted meeting held at that time. Since then seventeen have been added. The monthly concert is well attended and a Sabbath school of between forty and fifty scholars is in a flourishing condition. This Church and people have been supplied chiefly by Rev. Wm. F. Curry until within a few months past. They have commenced the building of a meeting-house, and though destitute of preaching for the time being yet they expect soon to enjoy the stated ministrations of the Gospel.

The Church at **Dunville** was organized in January, 1834, consisting of eight members—two males and six females—one has since been added. All are members of the temperance society. They have no stated preaching and only here and there a sermon. But even while thus destitute a Sabbath

school is in operation, and prayer meetings during the week and reading meetings are well sustained.

The Church at **Oakville** was organized in April, 1833, consisting of eleven members. They had but very little preaching until December, when Mr. Sessions came to the place. Since then five have united with the Church and more are expecting to unite soon.

The congregation attending worship in this village is large, and for some time more than ordinary seriousness has prevailed generally. Weekly prayer-meetings, with an interesting female prayer-meeting and the monthly concert, are well attended. A Bible-class has lately been organized which promises much. There is also a temperance society in this place. It is in contemplation to build a meeting-house to cost \$2,000 and to be completed at the close of next autumn. The Sabbath school, which is connected with the Methodists, consists of about eighty scholars, and is in a flourishing condition. With God's professing people the state of religion is interesting at the present time. The friends of the Redeemer are much engaged in this service, and are willing to labour and make sacrifices for their Master, and many seem ready to press into the Kingdom.

The Church in **Eramosa** was organized in February, 1834. The origin of this Church is as follows:

Two men converted at a protracted meeting in Hamilton went home and began at once to labour with their families and their friends in the neighbourhood. Though they sought for ministerial help they obtained none until twenty were the hopeful subjects of grace by means of their efforts. In December, 1833, Mr. Sessions preached twice to this people, and in February following organized a church of eighteen members. Previous to this, many not expecting any Presbyterian preaching, had united with the Methodists. Prayer-meetings were crowded and solemn.

In this place, though new, a temperance society is operating successfully, and a Sabbath school is sustained of about thirty scholars.

This Church is not supplied with preaching at all on the Sabbath, and only occasionally in the week.

Besides preaching weekly in a great number of places, Mr. Sessions divides his labours on the Sabbath between five congregations, including but two churches. Two of the congregations mentioned are in Erin. These, being in neighbourhoods contiguous, propose to have a Church organized between them, and to worship in one place that will accommodate both.

In **Esquesing**, also, Mr. Sessions labours occasionally in two neighbourhoods, six miles apart. In all these places of his labours he meets large and waiting congregations. On the whole it is believed that a field is here opened of very great promise. Some females walk seven miles to hear the Gospel preached. The people are calling for protracted meetings. They seem hungry for the bread of life.

There are two or three small churches, belonging to us and other congregations, of which we cannot speak anything definite, except that they have no stated supply of the means of grace. Besides these there are many other places which scarcely any religious denomination pretends to possess, and that enjoy but few of the privileges of the Gospel.

(To be continued.)

FRAGMENTARY NOTES.

POINTS OF INTEREST ON THE PACIFIC COAST.

Having spent the Sunday pleasantly and profitably at Banff, with my friend Mr. Andrew Robertson, of Montreal, together with some others, I left that interesting place on Monday morning, and again had in our party the Dowager Countess of Shrewsbury and Lady Selkirk, Miss E. Ramsay, daughter of Mr. A. G. Ramsay of Hamilton, and others. As the Banff Springs Hotel is a couple of miles from the station, and then when you "get there" find no station, it seems rather rough to find your "left baggage" on the platform and only protected by a cover. The unanimous opinion of the passengers was that the best thing the C.P.R. could do would be to have a place where passengers could sit down, and a room or at least a shed for baggage not required during the stay at the hotel. All the passengers were loud in their complaints regarding this poor provision for their accommodation and convenience. One of our distinguished passengers carried a large satchel which some one suggested should be accommodated with—not a back seat—but an "outside seat;" but No! the reply came, it "will not be put outside, I will keep it on my lap," although it did inconvenience two or three passengers. But what of that—"blood will tell." The train arrived on time and all made a rush for the Pullman, and those who had not secured berths were bowing most politely to the coloured gentleman who had charge of the car.

To many of your readers it would be an insult to describe what not a few of them have seen, and what no doubt many more of them have read with much interest, but the scenery was grand, and as many of our passengers were from the old country they all said that the half had not been told them.

THE GLACIERS.

We stopped here for breakfast, and attracted by the scenery, a number of our passengers stayed off, as this is one of the most interesting points on the whole line. It is the summit of the Selkirks, named after Lord Selkirk whose grandson's widow was a passenger in the train. The hotel is situated high up among the mountains, and although you

would not expect any comforts yet you are surprised to find the highest type of civilization and a hotel which is run on the very best principles.

VICTORIA,

the capital of the province is in Vancouver Island, and is reached by steamer from Vancouver. The citizens of Victoria complain that when establishing the new city of Vancouver, the Vancouverites stole their name. Since my last visit here Victoria has improved very much. Real estate has been selling freely and at satisfactory prices. Small wooden houses have given place to handsome brick blocks, and a large number of private residences have been erected while on every side are to be seen signs of substantial prosperity. There are several large wholesale stores where a large trade is done with the mainland. The churches are all prosperous, and show signs of life and material prosperity. A very imposing edifice is nearing completion, which is being erected by the congregation of St. Andrew's of which the Rev. P. McF. McLeod is pastor. It is expected that the church will be ready for occupation this winter, and although Mr. McLeod has been less than two years settled in the congregation, increased accommodation has been rendered necessary. The church will be a credit, not only to the wealthy and important congregation of St. Andrew's, but to the denomination in general. The First Church, situated on Pandora street is in good shape, the pastor, Rev. Donald Fraser, is doing excellent work. Several alterations and improvements have been made in the interior of the building, but the principal improvement noticeable is the increased attendance at public worship—every seat was occupied. We predict a successful future for Presbyterianism in Victoria. It is also gratifying to find that prosperity is not confined to our own denomination. The Methodists are arranging to build a new church on the same street where their present church stands. The pastor, Rev. J. E. Starr, is a Toronto man, and I understand is to be invited to one of the prominent churches in this city next year.

VANCOUVER,

as is well known, is now the terminus of the C.P.R. and most of the through passengers, no matter how much they have enjoyed the trip and the scenery, are quite ready to bid good-bye to the train officials. Quite a bustling crowd is to be met on the platform, some rushing for the hotels, others enquiring concerning routes for Victoria, Seattle and Tacoma. Between the cities of Vancouver and Victoria there is a vigorous but honest and honourable rivalry; but unlike St. Paul and Minneapolis in Minnesota, they cannot meet or become one in the future seeing that they are separated by the sea, so that each must work out its own destiny. The growth of Vancouver is phenomenal, and should it only grow at half its present ratio in the future, it must become one of the most important cities in the Dominion.

As is the case elsewhere Presbyterianism has taken a strong hold there, and leads the other denominations. In the east end we have the irrepressible Thompson—the pioneer of Presbyterianism in the terminal city. Mr. Thompson and his struggling congregation passed through a baptism of fire when church and manse and minister's sermons were all destroyed by the fiery element, but the man who made the old sermons which fed the flames remained to make others to comfort and console those who had lost their all. But from this rough and unsettled town there emerged a new and beautiful city now boasting 12,000 inhabitants, and which in a short period of time is destined to be one of the most important cities on the continent.

During the summer of 1887 a new Presbyterian Church was organized, and so rapid was the increase that the congregation erected a temporary place of worship and called the Rev. E. D. McLaren of Brampton, one of our most esteemed young ministers to be the pastor of the new but promising church. It soon became evident that the old church was not sufficient to accommodate the growing congregation. They set about erecting a new building on a prominent site, which will be ready for opening this winter. Whatever loss our church may sustain by the removal of Mr. McLaren from the Toronto Presbytery, one thing is clear, the church on the coast will be a decided gainer, as Mr. McLaren will be a worthy representative of a Church that with all her imperfections is destined to be the Church of the millennium.

Several new churches have been erected and others are in course of construction, and if the people of Vancouver are not a God-fearing, religious people, it will not be for the want of churches or ministers.

The Methodists have recently opened a beautiful little church and so have the Baptists. In the former church, of which the Rev. Mr. Robson is pastor, was held a harvest festival, and the Sabbath evening previous the Rev. E. D. McLaren preached to an overflowing congregation, several persons had to go away who could not find standing room. The pastor of this church, Mr. Robson, is brother of the Hon. John Robson, Premier of the province, who is a member and elder of the Presbyterian Church in Victoria and who like many others is a credit to Ontario, having come from Perth in that province.

The press is well represented here, two good daily papers—the *News-Letter*, issued in the morning and the *World* in the evening, the later edited by two worthy knights of the Guild—Mr. MacLagan, formerly of Ontario; and Mr. O'Brien from Bathurst, N. B. Anything they don't know about a newspaper is not worth knowing. K.

Vancouver, Nov., 1889.

Pastor and People.

EDUCATION: NOT SECULAR NOR SECTARIAN BUT RELIGIOUS.

The following is from the able and thoughtful lecture on the above subject, by Principal King, at the opening of the Theological Department of Manitoba College:

The subject of common school education is one which is likely to engage in the near future the public mind in this province to an extent which it has not hitherto done. Important changes are foreshadowed as in contemplation. An attempt is to be made, it appears, to terminate a system which, however accordant with the views of a section of the inhabitants, can never, and especially as it has been wrought, be other than unacceptable to the great majority. The best thanks of the country are due, one need not hesitate to say, to any government which makes an honest endeavour to remedy the existing evils and place the matter of public school education on a more satisfactory basis.

The subject is confessedly one of more than ordinary difficulty, even as it is one of the very last importance. It has not indeed, any very close or obvious connection with the work with which, whether as arts or theological students, we are to be engaged. It is neither a question of philosophy nor of theology, strictly speaking; yet it has claims upon our attention at this moment as one of the colleges of this province, which only a few questions, whether of philosophy or theology, possess. It is at least a live question and may soon become a burning one. The present lecture is given, not as an adequate or exhaustive discussion of the subject, but as a humble aid to its better understanding by the people of this province, with whom, it is to be hoped, its ultimate settlement within the limits of Manitoba will be found to rest.

Numerous questions are raised when we direct our minds to the consideration of this subject. What form should public school education assume; education, that is, the details of which are determined and its cost met in part at least by the State? Should it be restricted to the elementary branches, or should it embrace the higher branches also? Should it be entirely free or only partially so? In particular, should it be purely secular? or should it be at the same time religious, and if religious, in what form is the religious element to find place? What I have to say this evening will have reference to the last only of these questions, which, however, is also by far the most important.

A purely secular system of education: one, that is, in which there should be no attempt to combine religious instruction or religious influence with the teaching of reading, grammar and other such branches, has some strong and obvious recommendations, especially in the present divided state of religious opinion. First, it is in strict accord with what appears to be the modern view of the function of the State. According to this view, it is no part of this function to teach religious truth. That lies wholly within the domain of conscience, a domain which a power wielding the sword may not enter. Civil government, it is claimed, has been instituted for quite other purposes than that of propagating religious opinions, however true and however important. To use its resources for this end is to misuse them, and in doing so even to render a doubtful service to the truth which it has espoused. Again the purely secular system of education escapes numberless difficulties which are apt to arise, when religious teaching is made to form an integral part of the system. There is no longer any question of what kind and amount of Christian instruction should be imparted. There is no more any room for the jealousies of rival denominations, so far as the school system is concerned. No branch of the Church, Protestant or Catholic, can feel that another is getting the advantage of it, when all are treated alike, the religious opinions of all being equally ignored. Within one domain, at least, there is absolute freedom from ecclesiastical quarrels, the bitterest of all quarrels, as our legislators are accustomed to say, with that happy blindness to the character of their own contentions which is so common. Now, even admitting that the statement proceeds on a somewhat exaggerated estimate of the danger to peace and good feeling arising from religious instruction finding a place in the public school, it is an obvious gain to have in its exclusion the door shut against one element of jealousy and discord. It may be added as another advantage, that with religious teaching relegated to the home and to the church, so much more time is left for those secular branches which all admit ought to form the staple of public school instruction, and which in our day have become numerous enough to tax the brain and the time both of teachers and pupils. In the light of such considerations as these, it is not, perhaps, astonishing that a purely secular system of public school instruction should present itself to many persons as the best, or if not the absolutely best, yet the best practicable in a community where such diversities of religious opinion exist as exist among ourselves. Is it the best, then, or even the best practicable? Is it good at all? I do not think so, and it will be my aim in the first part of this lecture to support this opinion in the calmest and most dispassionate manner in my power. First, then, I ask you to notice, that, when the purely secular system of education is supported on the plea that it is no part of the function of the State to teach religious truth, consistency demands the exclusion of all religious ideas from the authorized text books, even to that of the Divine existence, which is not only a religious truth, but the fundamental truth of religion. If there must not be religi-

ous instruction in the public school, if the reading of the Bible even must form no part of the exercises, because the State, which sustains the school, transcends its legitimate and proper sphere, when it undertakes to teach religious truth, then, on the same ground, any literature which expresses religious opinions or appeals to religious sentiments or enforces religious obligations, must be excluded from the books used in the classroom, or these must be purged of the obtrusive if not the obnoxious element, prior to their admission. The principles of morality, if enforced at all by the teacher, must be enforced by considerations altogether distinct from the authority, the character or the will of the Creator. The Ten Commandments, giving the summary of the Divine will in relation to man and the basis for over three thousand years of human morals, cannot be taught. Such are the conclusions which we are compelled by a resistless logic to accept, if we adopt the fundamental principle of secularism, viz., that the State oversteps its proper sphere when it undertakes to teach religious truth, and on that principle argue for the exclusion of the reading of the Bible or any definite religious instruction from the exercises of the public school. And some have not hesitated to accept them in their entirety. France, logical, if anything, has done so. It has not, indeed, adopted the blasphemous atheistic catechisms which have been long current among a certain class of the population, but it has, if I am rightly informed, with an unhappy consistency, entirely removed the name of God and the whole group of ideas connected therewith from the text-books which it puts into the hands of its youth. An Australian colony, too, has not hesitated, in conformity with the secularistic principle, which it has adopted, to excise from a passage of Longfellow the lines expressive of religious sentiment, before giving it a place in the book of lesson. The people of Manitoba, I feel sure, are not prepared for any such a course in the matter of public school education. And in rejecting it—in regarding it with instinctive revulsion—they must be viewed as at the same time repudiating the purely secular view of the State and its functions on which it is based and of which it is the logical outcome.

So far, however, the conclusion is a purely negative one. Religious instruction in the public schools is not ruled out by the character of the State as a civil institution. But even if admissible, is it expedient? Is it requisite? The answer to this question, which is one of the very highest importance, can only come from a consideration of the end contemplated in public school education. What, then, is the aim of the State in instituting and maintaining public schools? There will probably be very general accord on this point. The aim surely is, or at least ought to be, to make good citizens, as far as education can be supposed to make such; citizens who, by their intelligence, their industry, their self-control, their respect for law, will tend to build up a strong and prosperous State; citizens whose instructed minds, whose trained powers, whose steadfast principles will serve to promote the public welfare. This, and neither more nor less, must be the aim of the public school in the view of the State, and as far as supported by it—not more, it overshoots the mark when it seeks to develop the purely spiritual qualities, the graces of a religious life, except as these are subservient to the origination and growth of civic virtues; and not less, it falls as far short of the mark when it is viewed as designed simply to give instruction in reading, arithmetic, and other such branches, and thereby to promote intelligence and to train intellect. The idea of the institution is most defective, so defective as to be virtually misleading, which makes the whole school simply a place for imparting knowledge, or in addition, an intellectual gymnasium. It should be beyond question, that the State, in undertaking the work of education, can only find an aim, at once adequate and consistent, in the preparation of the youth, so far as public education can prepare them, for the parts they have to play in civil life. In a single word, the aim of the public school is to make good citizens, or to train the youth of the State, that they shall become good citizens. But to make good citizens, the school must make good men. Character is at least as requisite as intelligence, virtuous habits as trained intellect, to the proper equipment for life. The prosperity, whether of the individual or of the State, rests on a treacherous basis, which does not rest on integrity and self-control. It is often the precursor of ruin. Against that ruin, learning, whether of the school or of the college, is but a feeble barrier. Nay, learning divorced from morals, disciplined intellect disengaged from the control of virtuous principle may only make that ruin more speedy and more complete, may have no other result than to give us more skilful swindlers, or more expert thieves. In this way, the school instructing the mind and cultivating the intellectual faculties, while disregarding the moral nature, constitutes a real danger and may become a positive injury both to the individual and to society. In any case it must be obvious that the good man is necessary to constitute the good citizen, and the education therefor, which is to promote the society and welfare of the state, must be capable of forming good men—it must at least aim at doing so.

But to make good men there must be moral teaching and moral training; that is, there must be both instruction in the principles of morality, and the effort to see that these principles are acted out by those in attendance on the school. The virtues of truthfulness, purity, gentleness, self-control—the virtues which go to make good men—if in any sense native to the soil of our fallen nature, find much in it to retard their growth. They need to be cultivated. The opposite vices, falsehood, selfishness, angry passion, will show themselves more or less in every school room, and every playground.

They will need to be wisely but firmly repressed. The school, if its aim be to make not simply expert arithmeticians, correct grammarians, but truthful and upright men, pure-minded and gentle women, cannot disregard the workings of the moral nature, as these come out from day to day with it, now on their better side, now on their worse. The better must be fostered and encouraged, the worse checked, and in some cases punished. The conscience must be appealed to. The sense of duty must be cultivated. The habit of obedience must be taught. It is true that the public school is not primarily a school of morality any more than it is primarily a school of religion, but a teacher charged with the oversight of children for five or six hours a day during the most formative period of life may not ignore the moral nature, as it reveals itself every hour in his presence. He must rebuke or punish indolence, falsehood, rudeness, malice, even as he must encourage diligence, truthfulness, purity and gentleness. For him to be indifferent or neutral in the conflict between good and evil, which goes on in the school room and the play-ground as really as in the business mart or in the legislative hall, of which the heart of the youngest child is the seat, as undeniably as that of the busiest adult, is virtually to betray the cause of right; and in mercy at once to the child and society, he must make his sympathy with goodness, with right character and right conduct, clearly and decisively felt. At any rate, if the public school is to be the seed-plot of noble character, of generous virtues, and not simply of scholastic attainments, if it is to furnish society with good citizens, and not simply with smart arithmeticians or possibly with apt criminals, there must be found in it not only methodical instruction and careful intellectual drill, but amid all else, as the occasion offers or requires, moral teaching and moral influence. The presiding genius in every school, a genius which may be often silent, but which should never sleep, ought to be a lofty and generous morality.

But (and this forms the last link in the argument against a purely secular system of education) moral teaching, to be effective in the highest degree, or in any degree near to the highest, must lean on religion and be enforced by its considerations. It is this position especially that the apologist for a purely secular system refuses to accept. It is claimed that it is possible to teach morality, and morality of a high kind, without introducing the religious element in any form. Everything turns here on what is meant by the teaching of morality. If by this is meant simply pointing out in words what is proper and dutiful in human conduct, defining the duties which men owe to each other, then it is possible. The summaries of morals which are found in the agnostic literature of the period, not the less excellent that they are, in good part, borrowed without acknowledgment from the Bible, demonstrate its possibility. But to how little purpose are duties pointed out in the school room, or anywhere else, if there are no considerations presented enforcing their performance, no sanctions of a high and sacred kind to secure them against neglect or violation. The whole end contemplated in the teaching of moral morality is to bring the teaching into practice, to have the precept translated into action. And the main difficulty in the attainment of this end, as every one knows, has always been in connection, not with the rule, but with the motive; it has always been, not to point out the direction in which the life should move, but to cause it to take this direction, in spite of the deflecting force at work. The failure of pagan systems of morality was far more due to defective sanctions than to wrong rules of conduct, and the vice and crime which are found in every Christian country to-day are in only a small degree the result of ignorance of what is right. They are mainly due to sinful dispositions, some of them inherited, to unbridled appetites, and to force of bad example. Now the problem is to find out and to bring into play a motive or a cluster of motives powerful enough, to overcome these forces of evil, and to carry the life in spite of them towards what is good. In the absence of religion, with that sphere closed, where is the public school to find such a motive? Denied access to those which religion supplies, by what considerations is it to enforce obedience to the moral rules which it lays down? There are, of course, considerations of expediency, of self-respect, of the authority of the teacher, and the fear in extreme cases of the rod he wields, to which appeal can be made, but who would expect noble and generous character or action as the result? It is undeniable that the highest and most powerful motives of right conduct lie within the religious sphere. Even if it does not require the idea of God to render the conception of duty intelligible—to ground it—as many think it does, it is certain that the being and character and moral government of God give to the word duty a new force, and invest the whole details of duty with a new sacredness, presenting them as the embodiment of the Creator's will. It is not less certain that added hatefulness and terror gather round falsehood, selfishness, injustice, all that is undutiful and wrong, when it is viewed as the object of his displeasure "in whom we live and move and have our being;" while a whole circle of moral excellencies, patience, meekness, gentleness, considerate regard for others, self-denial, do not so much gain added charms, as they almost come first into distinct sight when they are enjoined in the words and displayed in the life of the Saviour of mankind. There may be a select few—persons of philosophical thought, who can dispense with these sanctions of morality or who think they can; whose observance of duty rests on some other grounds, but to the great bulk of mankind, and very specially to children, they furnish the strongest and most appreciable motives to virtuous action—they are the indispensable supports of

right conduct. To me, therefore, it is as certain as any moral truth can be, that to shut out religion from the public school, and thus to refuse to the teacher the employment of these sanctions, is to render the moral teaching weak and ineffective, and therefore to defeat the very end which alone justifies the State in maintaining the school, the training of good citizens, or, at the very least, to make the attainment of that end far less complete than it might be. Even Huxley says, "My belief is that no human being and that no society composed of human beings ever did or ever will come to much unless their conduct was governed and guided by the love of an ethical idea, viz., religion. Undoubtedly your gutter child may be converted by mere intellectual drill into the 'subtlest of all the beasts of the field,' but we know what has become of the original of that description, and there is no need to increase the number."

The necessity of religious truth to effective moral teaching would be admitted by some, not by all, of the advocates of a purely secular system of education. It would be more or less fully admitted by most of them who are professedly Christian men. But the ground is taken that while the knowledge of religious truth is desirable, even indispensable, it is best, especially in the divided state of opinion on religious questions, that religious instruction should be communicated by the parent and by the Church, and that the school should confine itself to instruction in the secular branches. This is plausible; it is no more. I believe the position to be essentially unsound. For, first, if moral teaching, enforced by religious considerations, is requisite in order to make good, law-abiding citizens, that is, in order to promote the security and the well-being of society, the State ought to be able itself to furnish it, and ought to furnish it in the schools which it maintains. It is not denied for a moment that there is a kind and amount of religious instruction which is more competent to the parent and to the Church, that there are aspects of religious truth, as for example, the nature and the necessity of regeneration, the work of the Holy Spirit, with which perhaps these alone should be expected to deal, but the more general truths of religion, as the existence, the character and the moral government of God—such truths as, we have seen, add to the sanctions of virtue and strengthen the sense of duty—these it must be competent for the State to teach, otherwise it does not possess the means for its own preservation and for the protection of its own well-being. Second, the restriction of the school to purely secular instruction with the relegation of religious instruction and even moral on its religious side, to the home and the Church gives no security that the latter will be supplied at all in many cases. There are not a few parents, even in our favoured land, who are too indifferent to impart moral and religious teaching to their children, not a few whose own character and habits render them quite incapable of effectively doing so. And while the Churches—Protestant and Catholic—are active, there are no doubt many children and young persons not found in attendance on the Sabbath schools with which they have dotted the surface of our vast country. The scattered nature of the settlements renders attendance in these more difficult, and, in any case, the Churches have no authority to enforce it, if the youth are indifferent or indisposed.

Make public education strictly secular, and it can scarcely fail to happen, that in cases not a few the youth of the province will get their arithmetic and grammar from the school, their morals from the street corner or the saloon. That is not a result which any thoughtful and patriotic citizen can contemplate with satisfaction. And lastly on this point, the division of instruction into secular and sacred, with the relegation of the one to the public school and of the other to the home and the Church, which is the ideal of some who should know better, proceeds upon a radical misapprehension of the constitution of man's being, in which the intellectual and moral nature are inseparably intertwined, and in which both parts are constantly operative. It ignores the fact that man is a single and indivisible entity. It is possible to divide the branches of knowledge, but it is not possible to divide the child to whom they are to be taught. Above all it is not possible to keep the moral nature in suspense or inaction, while the intellectual is being dealt with. This is the point on which the whole question before us turns. The opinion of one who has not taken it into account is really worth very little. The child can pass from one branch of secular instruction to another. He can be taught arithmetic this hour, grammar that, and in learning the second he ceases to have anything to do with the first, but in learning the one and the other he continues to be moral; he cannot cease to be this any more than he can cease to breathe and yet live. During the whole six or seven hours daily that he is withdrawn from under the eyes of his parents, who are supposed to be primarily if not exclusively responsible for his moral and religious training (for the two in any effective sense must go together) amid lessons and amid play his moral nature is operative, sometimes very actively operative, the principles and habits of a life time are being formed under the teacher's eye. Has the teacher any responsibility in the premises? Must he not hear the profane word in the playground? Must he not observe the falsehood that is spoken in the class-room? Must he look with indifference on the display of selfish feeling as he might look at a wart on a pupil's hand? Who will say so? The very idea is abhorrent to every right mind. But if he has responsibility for the moral development of his pupil, then there must not be denied to him the most effective instrument, if not for correcting improprieties of conduct, yet for evoking noble and virtuous action, religious truth, the truths of our common Christianity—in other words, the education must not be absolutely secular. The welfare of the child and the welfare of the State alike forbid it.

Our Young Folks.

DON'T CARE.

I know a wicked, idle snake,
A sly and harmful sprite,
Whose head is soft, whose limbs are weak,
Who yet in wrong has might.

Now would you know this demon's name
And shun his hurtful snare
In order to defeat his aim?
I speak it loud: "Don't Care."

He finds his way within the home,
And rules the children there.
The parents' hearts are full of gloom
Because of old "Don't Care."

Just take him by the throat, my boy,
With manly strength and fair,
Lest he in time your soul destroy?
This monster rude, "Don't Care."

And you, my lass, my blooming rose,
I whisper soft, "Beware:
There's none among your many foes
Can harm you like 'Don't Care.'"

I WANT SOMETHING TO DO.

A bright-looking girl came to my door the other day, and I stepped forward to welcome her, saying, as I saw that she was a stranger, "What can I do for you, my child?" She answered, the colour deepening in her cheek, "I want something to do. I thought that you might help me to a position, or at least give me some advice. Mother thought I would better come and see you. You must have influence of some kind."

It is perfectly surprising how this idea that some one has "influence," and that some other one is waiting to be "influenced," prevails among and is accepted by the unthinking. Ignoring my visitor's last observation, and seating her, I preceded, as any motherly woman in my place would have done, in the circumstances, to investigate the applicant's claims for fitness for work of any description.

"What have you learned?" I inquired.

"Nothing in particular. I am just out of the school room."

"Ah! Then you have been graduated, I suppose, and have discovered which line of study suits you best? You have been industrious to finish the course so soon."

She hesitated, her eyelids dropped, then gathering courage she frankly avowed:

"I did not stay to graduate. I hate school and study. I want to work and earn some money."

But by no cross-examination could I find that this aspirant to enter the ranks of the world's bread-winners had taken the slightest trouble to prepare herself for any trade, avocation or profession. She seemed confidently to expect that work of some kind, like golden fruit on a low-hanging bough, was waiting to drop into her hand at a touch; that she had only to make her wishes known, and some light, agreeable, lady-like occupation was sure to present itself. I could see how she would insist on something appropriately described by the final adjective of those three. Nothing demeaning to her ideal of gentility could so much as allure her for a moment. Her honest thought was that she might be an amanuensis, a copyist, a cashier, a teacher of little children, without ever having undergone an apprenticeship in any of these departments of business; and her motive, broadly stated, was not the desire to swell by her work the great sum of the world's work, but to earn a little money for spending on herself, and, possibly, for assisting the people at home.

Now, lest any girl should misunderstand me, let me say here that the wish to earn money is a perfectly laudable and legitimate one, and that money-earning is entirely right and noble, as proper a thing for the girls of the household as for the boys. But no really good work, in any line, is ever done only for the money, or with that as the sole motive of effort and only end in view. We should love the work of our hands for its own sake, because God has given it us to do, and because through it, in some way or other, we are able to benefit our fellow-beings.

A charge to keep I have,
A God to glorify.

says the familiar hymn, going on, in a practical common-sense spirit, with

To serve the present age,
My calling to fulfil,
Oh! may it all my powers engage,
To do the Master's will.

To my girl friends I recommend, whether they have a present desire to earn money or not, whether there is a present need or not for their doing so, the getting ready for the emergency by learning some art or trade thoroughly. Just put the emphasis on "thoroughly," please. The blunder, the fatal defect in the training of many women is that they never learn or acquire anything thoroughly. Half knowing in a world of competition is almost as bad as not knowing at all.

Find out for what work you have a preference, and then learn to do that work perfectly. Put your whole heart in it, without reserve, and do not forget that work means work, not dawdling, nor play. And do not receive the stupid impression that *per se*, one kind of work is more dignified than another. Katie, who is making bread in her mother's kitchen,

or doing housework in the home of a kind employer, if she do the work well, is as honourably engaged as Mary is, who sits in a studio transferring colours to canvas, and seeing pictures grow beneath her brush. All good work, by which I mean honest work, well done, is praiseworthy. It is sketchy, unfinished, seamy or half-hearted work which is a sad disgrace.

Put wholly out of your mind the idea of "influence" in the sense in which my girl friend used it. Such a thing does not exist. The angel Gabriel could not help a person to successful work unless the person's own powers had been trained and disciplined. Ability is gained by patient plodding, not by an inspiration. Training is the imperative demand of the hour. Be willing to consider the time spent in training as a good investment.

BLACK KETTLES.

It was nothing but a black old kettle standing on the stove, but it did the work of a reformer.

"It's a miserable world," complained Patty, "and I'm just fitted for it; everything is dark and disagreeable and horrid and I am, too. O, dear."

Then there was a mournful little wail in Patty's voice as she concluded her statement and turned to go upstairs.

"Patty—Patty Evans!" cried Aunt Lucindy. "For pity's sake, child, you're not going off and leave me now, are you?—all this on my hands, too, and baby cross as X, and your uncle coming crosser—and the boarders! For the land's sake I isn't that kettle—Patty Evans, do hurry and wash it." And Aunt Lucindy tossed her X-baby into the cradle.

"It's forever kettles," cried poor Patty, "kettles! kettles! kettles! And every one just as black I—and they might be pretty and clean I—I've half a mind to try it; and what would Aunt Lucindy say? But she's in a hurry and I can't." And the kettle, outwardly as unpleasant to behold as ever, was placed back again on the stove with an energy that spoke volumes for fourteen-year-old Patty's strength and temper.

But the thought of the novelty that a bright, clean kettle would be, haunted Miss Patty until in her first leisure moment she set herself to try the experiment.

"There!"

There was a world of exultation in Patty's voice as she swung the shining iron round.

"There, why need it always be horrid, when it might be beautiful in its way? Why can't it wear its afternoon dress?—and Patty laughed at her own fancy—"in the mornings, and have a clean face always, I'd like to know? Why—but I'm just like that kettle myself! I—suppose—I'm good for something—just as that was this morning, but it doesn't count for much. I wonder if folks feel 'scrimched up' when they see me mornings, same as I do when I look at the kettle?"

It was a very good question to "wonder" about, I am sure, and Patty found it very interesting, although hardly pleasant; but she was not the girl to drop the subject because of that.

"I wonder if—well—I'm going to be a Christian Endeavour-er in this, too," she said thoughtfully. "I'm going to wear my afternoon smooth hair and whole aprons in the morning, not look 'black as a thunder-cloud' when I'm helping around, and then it won't take so much time to dress up for afternoons. And I'm going to make 'drudgery divine,' as the minister said, for Jesus' sake."

KIND WORDS.

Kind thoughts will lead to kind words. An ounce of praise is worth a pound of blame any day. Yet in many families we hear much more of the latter than we do of the former. I have seen children who could truly say, as one said to me once, when I asked him how he was brought up. "I was not brought up," he said; "I was kicked up." Not only are parents sinful in this regard, but older brothers and sisters are culpable as well. Many a young heart has bled because of the lack of some word of kindly encouragement. There are some of the teachers who can easily remember the longing which they had as little children, for that praise which would have cost very little, but would have gone a great way in helping them bear the burdens of childhood. Kind words are like oil, but harsh words are like sand. The one oils the machinery of life, and makes it run smoothly; while the other causes friction, and may even bring the whole machine to a stand-still. Besides this, kind words are cheap; they cost absolutely nothing. Yet I have seen persons who so seldom used them that their lips moved as reluctantly for a kindly word as a door that has not been opened for years swings on its hinges. "Say so" is a good text from which to preach to such people. If you feel kindly towards any one, say so. You say so if they are worthy of any blame, do you not? Well, then, why not do as well by them when they have deserved an encomium? There is a great difference between flattery and praise. The one is harmful and disgusting; the other is very helpful. Many a son has said kind things about his mother after she was dead, which if said before she died, would have prolonged her life for years. Kind words are tonics better than any doctor can administer. Out with them then, and, as you go, try in this way to bear the burdens of others.

MRS. BENSLEY, the missionary's wife, is teaching young negroes to work Morse instruments that there may be the telegraph along the Congo railway.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, NOVEMBER 20th, 1889.

REVISION has carried in the Presbytery of New York by a vote of sixty-seven to fifteen. It is said that it will carry in the Presbytery of Chicago by a majority about as strong as that in New York, in the Presbytery of Cincinnati by about two to one, and in the St. Louis by a majority not quite so large. Many of the strongest advocates of Revision are among the safest and most conservative ministers of the Church. Now that the question has come, they contend that it is better to do the work now under safe and conservative auspices than to make radical changes later on. So far as one can see at present, Revision will amount to nothing more than a re-statement of two or three sections. It is a gratifying fact in all the discussions that have taken place not one single representative man has suggested a change in doctrine—not one. The Church is sound to the core.

IN a recent address Dr. Dale related the following incident:

There are times when the most buoyant sink into despondency, when a great chilly mist creeps over the soul of those who have the largest happiness in the service of God, and they feel as if all their strength were gone. Not very long ago—if I may venture once more to speak of myself—one of these evil moods was upon me; but as I was passing along one of the streets of Birmingham, a poor but decently dressed woman, laden with parcels, stopped me and said, "God bless you, Dr. Dale!" Her face was unknown to me. I said, "Thank you. What is your name?" "Never mind my name," was the answer, "but if you only knew how you have made me feel hundreds of times, and what a happy home you have given me! God bless you!" she said. The mist broke, the sunlight came I breathed the free air of the mountains of God.

Salutations like this are the highest reward a minister ever gets in this life. Compared with such greetings the compliments of thoughtless admirers, the applause of excited crowds, the honours of college senates, or the highest ecclesiastical offices should be considered of small value by any ambassador of Christ.

WHEREVER you see a head, strike it, said an Irishman, on going into a scrimmage. Whenever you see property, tax it, seems to be the motto of a great many Ontario people at the present time. Well, if that is the right thing to do, and if a majority of the people want it done, we do not believe that any Protestant church in the Province will utter one syllable against it. But let the work be done thoroughly. If the church buildings in Toronto are to be taxed, tax all the public buildings as well. Why tax the churches and allow the new parliament buildings, the lunatic asylum, the Normal School, Upper Canada College, the post office, the custom house, the Collegiate Institute, the Public Schools and the Universities to go free? We say, Tax away, gentlemen, if the people want it so, but don't single out churches and allow other public buildings worth millions to go free. There are eight millions of exempted property in Ottawa—six millions of Government property, and less than two of church property. Is it proposed to tax the two and exempt the six? If there is to be any change, let us have fair play all round.

THE following is the sentence in the sermon recently preached by Dr. Dods, on which a libel will perhaps be based if proceedings are taken:

I do not understand how anyone who thinks that Christ was merely man, and that now He lies in his grave in the "lone Syrian town," can at the same time trust Him to lift us to fellowship with God; and I cannot think that anyone who earnestly strives to live as Christ lived will long retain such an opinion; but reunion to God depends so much more on the conscience and on the heart than on mental enlightenment, that I would hope that the faith, small even as a grain of mustard seed, will yet grow up to a sound and healthy plant.

It was first reported that Dr. Dods had denied that faith in any theory of the atonement is necessary to salvation, and had conceded that one may be a Christian and hold that Christ never rose from the

dead. Our readers may study the foregoing sentence for themselves, and come to their own conclusions as to whether the new professor taught that belief in the resurrection is not necessary to salvation. Most of our readers will conclude, we think, that if he does not exactly say "one who thinks that Christ was merely a man, and that now he lies dead in the lone Syrian town," may be a Christian, he vividly suggests something in that direction. Should a man who trains preachers make such suggestions?

PRESBYTERIANS who remember the feeling created in Woodstock when the Baptists broke faith with the town and decided to establish their University in Toronto, and who have been reading the evidence in the Cobourg case now before the courts, will perhaps conclude that the General Assembly did a wise thing when it refused to pull up any of our theological colleges. It is no easy matter to move a college. In this country all such institutions have been established by the liberality of the people, and every one knows that local considerations induced many to give more liberally than they would have given without those considerations. Others have given for local reasons purely. Moving the institution always gives a painful wrench to these donors. It is a great pity that a church should wrench anybody. No doubt the Methodist Church is willing to deal reasonably with the Cobourg people, but differences of opinion are sure to arise in regard to what is reasonable. Had any of our theological halls been removed the people locally interested might not have started a lawsuit, though one can never be quite sure of even that, but most certainly some of our very best people would have felt hurt, and that itself is a consummation devoutly to be avoided.

THE *British Weekly*, evidently an ardent admirer of Dr. Dods, seems to think it should draw the line at his St. Giles sermon. In a leading article, under the suggestive heading, "Theological Blondinism," after saying all it can fairly say in defence of the sermon, the *Weekly* says:

So much we are bound to say, for we hold, in opposition to Dr. Dods, that the question is unwholesome, that it ought not to be asked, and that it is not the business of Christian teachers to answer it. Blondin proved that it was possible to cross Niagara on a tight rope, but we do not advise people to follow his example. It may be possible to get to heaven on a very slender thread of faith, but why should the experiment be tried? Why should we cultivate a theological Blondinism? The preacher has a word as grandly brief as it is simple and faithful: "Believe on the Lord Jesus Christ, and thou shalt be saved." Those taking hold of Him grow in faith and knowledge. The trust which grasps him must, wherever it is logical, take him as God and Reconciler.

Yes, why should we try to show men how little faith may save them? Our contemporary shows the unwholesomeness of discussing this question by putting another alongside of it, "With how little morality may I be a Christian?"

Suppose the question were put: "With how little morality may I be a Christian?" We feel sure Dr. Dods would say with us, that no answer should be attempted to it—that men should come to Christ, and strive after all the morality they can. Yet problems are suggested by that query at least as difficult as those suggested by his.

Would any minister care to announce as his subject: The minimum of morality with which I may be a Christian?

OUR PUBLIC SCHOOLS.

FEW subjects have received more consideration or evoked keener discussion than that of instruction in the public schools. Prolonged and earnest discussion evidences the fact that education is of vital importance. It is well that such is the case, and if a workable system that could receive full support and approbation of all had not yet been attained, eager investigation is surely clearing the way for one that will not be a target to be shot at steadily and promiscuously. Meanwhile generation after generation of pupils passes through our public schools, but still the angry gusts of passionate controversy sweep around the public schools, and judging from present appearances an educational *modus vivendi* seems about as remote as ever.

Within the proper educational sphere teachers and those specially interested in educational methods meet at stated intervals and freely discuss questions pertaining to instruction and management. No one who values the advance of education would wish that it should be otherwise. By these associations, the frank discussions that take place, and the full and free criticism that finds scope in these assemblages we have a guarantee that educational work will not stagnate. This much can be fairly said of that praiseworthy and ill-requited body, the Canadian teachers, that they are desirous of utilizing all the educational light they can receive from any

quarter. They are an energetic and progressive guild. While outside discussion has to a certain extent on some minds an unsettling effect in relation to education, and though in the best interests of the public schools, and of the community, it might be desirable to reach a larger measure of agreement than has yet been attained, the discussion of questions of vital importance by some of the most thoughtful minds of our time and country are by their carefully-considered utterances preparing the way for a comparatively final adjustment of the vital question of public education.

Of late there have been several important contributions to the discussion. The proposal to abolish Separate Schools in the Province of Manitoba has given occasion to the Bishop of Rupert's Land and Principal King for a full exposition of their opinions, and it is significant that in their utterances there is substantial agreement. It is felt that the religious difficulty is one of the greatest that has to be grappled with, and the one evidently least easy of solution. The greater part of Dr. King's calm, dispassionate and able lecture appears in the present issue, and it deserves a most careful perusal. While stating with the utmost fairness and candour the position of those who see, in a country where religious denominations are so numerous, and their claims somewhat conflicting, as the only practicable solution, the entire secularization of all state education, he nevertheless opposes it with strong and forcible arguments, and pleads for moral training in the public schools, and as such training can only be satisfactory when placed on a religious basis, he makes a suggestion deserving of earnest consideration. In pushing his conception of secular education to its last analysis, however, the illustrations he cites are open to the objection of being extreme. In France, where the reaction from clerical domination in educational matters has been violent and complete, the childish passionateness with which religious ideas have been suppressed, and the mutilation of school books urged by educational authorities, may no doubt serve as a warning, but in common-sense communities, where respect for religion has not been subjected to an undue strain, there is not much fear of a repetition of such irrational vagaries.

The scheme suggested by Dr. King is an admirable one, though it is in the nature of a compromise. Would the representatives of the various Churches agree to it in the first place? Let us suppose that it was adopted, how long after its inception would it be before the ominous mutterings of discontent were heard, and the warring elements of discord again let loose? It is an excellent scheme if only it could be carried out, and judging from past history in Britain and in Canada, it is doubtful if it would meet with general acceptance, or if it did, that it would receive a fair and honest trial. The fact must be faced that the Roman Catholic Church, to speak of no other, would not be content with any scheme in which it had not supreme control. That is what the Roman Church openly avows and is working for in every land. No sooner would a scheme mutually agreed upon by all the Churches be put in operation than the representatives of Rome would recommence the work of agitation. Whatever system of education is adopted that does not harmonize with papal deliverances on the subject is certain of antagonism from the hierarchy. A compromise system will not get quit of this difficulty.

Another somewhat remarkable contribution to the educational discussion has been made by a Mr. Josiah L. Bemis in the columns of the *Globe*. He flies to the extreme of clericalism. Apparently an Anglican layman, Mr. Bemis seems disposed to adopt the pessimism so vehemently expressed recently by Canon Dumoulin, and casts aspersions on our public schools that a fair-minded man would hesitate to endorse. Mr. Bemis is evidently a man of considerable culture and philanthropic instincts; he has the faculty of giving vigorous expression to his views, and that, too, with a clearness that leaves nothing to be desired. He deserves credit at least for the boldness with which he comes out in favour of the establishment of a State Church in Ontario as the only remedy for the godlessness and irreverence of our public schools. The marvel is that a man so intelligent as Mr. Bemis does not see the absurdity of his proposal. Are godliness and reverence the special or exclusive characteristics of the adherents of State Churches in the older lands? If he so imagines he must persistently shut his eyes to the events of the time and to the trend of thought in modern civilization. It would be a pity to pain the sensibilities of so courageous a man as Mr. Bemis, but candour compels the expression that possibly long before he has uttered his last sad wail over this degenerate age, not a few State Churches now existing as State Churches will have been relegated to ancient history.

TAX EXEMPTIONS.

FROM appearances it is evident that exemptions from municipal taxation will soon receive general attention. As yet public opinion is somewhat divided on the question. Some people regard such special favours as right, others are convinced that they are invidious and wrong, while many are indifferent, not having given the matter a serious thought. Special privilege of every kind has its defenders, no matter how antiquated or however indefensible it may seem to all who have no immediate interest in its perpetuation. In all taxation principles are involved. It is the Christian's duty to render to Cæsar the things that are Cæsar's, and it does not seem to comport with good citizenship that one man should with complacency roll his civic burdens over on the shoulders of his fellow-citizens. People are not yet fully alive to the principle, or rather the absence of it, involved in what still survives as the bonus system. It is supposed, no doubt, that a municipality is certain to derive material gain, and secure prosperity from its adoption, the theory being that the promoters of local industries are to be regarded in the light of public benefactors. It is not, however, the general question that calls for remark here, but simply as it affects religious institutions and certain of those connected with them.

The exemption of church property and ministerial incomes is simply a remnant of the connection of Church and State. Those of course who approve of that connection will see nothing amiss in freeing church buildings and clergymen from the full burden of municipal imposts; while those who believe in the separation of Church and State cannot fail to see that singling out religious institutions for special municipal privilege is inconsistent with the principles for which they contend.

Two important bodies that met in Toronto last week devoted special attention to the consideration of this question. Some time ago a movement began in the city of Ottawa with a view to bring the subject of tax exemptions to the attention of the people. Municipal authorities throughout Ontario were corresponded with. These efforts resulted in the holding of a convention in this city, which was well attended. For three days various phases of the subject received earnest consideration, but cordial agreement was not reached. Where so many different opinions were represented, anything like clear and well-defined principles for the equitable levying of municipal taxes failed to emerge. If the discussions of the convention are to afford a criterion, it would seem that opinion on the subject is as yet somewhat crude and ill-digested. It is evident, however, that the more the question is popularly considered, ideas will assume more definiteness and crystallize into principles that will lead to changes more accordant with the liberal tendencies of the age. It is significant, however, that while there were marked differences of opinion as to the abolition of exemptions on all kinds of property now enjoying that privilege, the delegates were unanimous in their decision that the following clause of the Assessment Act should be abolished:

The stipend or salary of any clergyman or minister of religion while in actual connection with any church and doing duty as such clergyman or minister, to the extent of one thousand dollars, and the parsonage, when occupied as such, or unoccupied, and, if there be no parsonage, the dwelling house occupied by him, with the land thereto attached to the extent of two acres, and not exceeding two thousand dollars in value. This sub-section shall not apply to a minister or clergyman whose ordinary business or calling at the time of the assessment is not clerical, though he may do occasional work or duty.

Why the municipal authorities in convention assembled should, without difficulty, have reached this particular conclusion, while on all other phases of the question they experienced much perplexity, is one of the things hard to be understood. It may be that while other interests had representatives present, there were none to say a good word for the ministers. And yet that clause which is operative is not, as it stands, altogether free from objection. It may be true that there are some who are not fairly entitled to take advantage of it who would not hesitate to avail themselves of the opportunity it offers. Yet its incidence would and does fall heavily on some who are least able to bear it. There may be a few, not engaged in the active work of the ministry, whose incomes render aid from exemption superfluous, but what of the larger number, not in pastoral charges, whose meagre incomes are solely or almost altogether derivable from the slender and inadequate resources of a small superannuation fund. By a strict interpretation of the appended clause they are debarred from participation in the benefits that the present mode of assessment extends to their more favoured brethren. Men who have spent the best

years of their life in the active duties of the Christian ministry, and who are deprived by ill-health or the increasing infirmities of age of their former incomes, might at least receive the benefits contemplated by the Act, at least so long as it forms a part of legislation.

The same question also came up for consideration at the Baptist Congress held in this city last week. There the tone of discussion was bracing and manly. On this question the Baptist body have long stood in the forefront. So far have they advanced that among them there is great unanimity of opinion. All special privileges, they contend, should be abolished, and so strong is their opinion that several congregations and ministers are not only advocating a change in the law, but they are voluntarily coming forward to decline exemptions on their property and their incomes. Such practical expressions of opinion cannot fail to strengthen the movement in favour of the abolition of tax exemptions. They show that if the municipal delegates were unanimously in favour of abolishing clerical exemptions, the Baptists are prepared to pass self-denying ordinances, and prove the sincerity of their opinions by beginning with themselves.

Books and Magazines.

BOSTON MUSICAL HERALD. (Boston: Franklin Square.)—This "monthly magazine, devoted to the art universal," will prove eminently helpful to all interested in musical study.

THE CONVERTED CATHOLIC. (New York: James A. O'Connor.)—This interesting monthly gives much valuable information on present-day aspects of the Romish controversy.

THE KINDERGARTEN. (Chicago: Alice B. Stockham & Co.)—All interested in the Kindergarten system will find this excellent monthly magazine interesting and useful.

THE CANADIAN BIBLIOGRAPHER AND LIBRARY RECORD. (Hamilton.)—This is a new and unpretending literary venture, which cannot fail to prove useful to all lovers of books.

SIR MORELL MACKENZIE, the physician to the late Emperor of Germany, has written expressly for the *Youth's Companion* a most valuable article on "The Care of the Voice in Youth." A similar article on "The Care of the Eyes in Youth" has been prepared by the famous oculist, Dr. D. B. St. John Roosa.

CANADA AND THE UNITED STATES COMPARED. By P. N. Facktz. (Toronto: The Toronto News Co.)—This little brochure presents in a telling way important facts bearing on the questions of Commercial Union, Unrestricted Reciprocity and Annexation by a writer who from study and observation is thoroughly competent to give his opinions.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The first instalment of Professor Alexander's inaugural lecture on "The Study of Literature" appears in the current number. Undergraduate continues his account of "A Visit to Two States." Among other noteworthy features are papers on "Language and Linguistic Methods in School," and "Value of School Discipline."

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The accomplished editor, Dr. Withrow, opens the number for November with an excellent descriptive article, handsomely illustrated, on "Florence and the Italian Lakes." Professor F. W. Wallace also supplies a paper, the materials for which he gleaned on the European Continent, "Among the Swiss Clouds and Mountains." Dr. Bleachstock writes on "The Channel Islands," and Dr. Hugh Johnston supplies a very appreciative sketch of the late William Gooderham. The number presents several other attractive features.

By an arrangement with the publishers of the *Emphatic Diaglot*, the Gospel of Luke will be issued separately for the study of the Sunday School Lessons for 1890. To those unfamiliar with the plan of the *Diaglot*, it should be said that it is an interlinear Greek-English New Testament, with an emphatic translation on the same page, and numerous references and notes. It will be found a wonderful aid in the study of the Word, even though one may be unable to read Greek. It will be issued in an inexpensive form by Messrs. Albert & Scott, of Chicago, Illinois.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—With its new departure a marked improvement in this attractive monthly is already discernible. There is greater variety in the range of subjects and more sprightliness in

the methods of treatment. As a frontispiece an engraving of St. Helena's Vision of the Invention of the Cross by Paul Veronese is given. Lewis Morris gives a fine poetical version of "The Seven Sleepers of Ephesus." Mrs. Oliphant, in a rather diffuse manner, tells the story of "Margaret of Scotland." It is followed by a well-told short story, "My Journey to Texas." Benjamin Tillet, whose name became prominent in connection with the recent strike, tells "The Dockers' Story." Descriptive papers of much interest, and finely illustrated are "Cracow," "Bombay" and "St. Michael's." Earl Lytton's "Ring of Amasis" is continued.

THE bound volume of *St. Nicholas* including the issues from November, 1888, to October, 1889, in two parts, makes a very handsome appearance. It contains a rich variety of most interesting reading, and is embellished with about a thousand excellent pictures. Many most desirable qualities are focussed in *The Pansy*, a young folks' magazine, of which Mrs. Alden has been editor for a dozen years. She herself constantly contributes short stories, and keeps two serials running. Poems for reading and recitation and other stories are furnished by favourite writers. Anecdotes, natural history conundrums, hints for keeping little heads and hands busy, brand-new games, "Bible-Band Readings," a "Pansy Society Corner," and a "Baby's Corner," are just a few of its features. It is beautifully illustrated, finely printed, contains forty pages each month, and is really lower in price for the quantity and quality of reading and illustrations furnished than any other magazine in the world. D. Lothrop Company, Boston, are the publishers.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—*The Homiletic Review* for November presents a varied and highly interesting mass of matter in all its departments. Dr. J. B. Thomas leads off with a vigorous paper on "The Kind of Preaching Best Adapted to the Times." Dr. Murray, Dean of Princeton College, writes on "Boswell's Johnson—Hints from It for the Christian Minister." The Egyptological article in this number is highly curious and instructive. C. B. Hulbert, D.D., on "The Law of Marriage," is timely and able, and deserves a careful reading by every preacher. Dr. Pierson's "Gems from Dr. Thomas Guthrie" are rich and suggestive. The sermons, seven in all, are nearly all by our most distinguished preachers, among whom are Storrs, Talmage, Pierson, Dixon and Webber. But the marked feature of the Sermonic Section is a long and powerful sermon to young men by the late Dr. Christlieb, of Bonn, translated for *The Review*. The Prayer-meeting topics are treated with great skill by Dr. Wayland Hoyt, Dr. Chambers, Dr. Howard Crosby, Dr. Tryon Edwards and Prof. Willis J. Beecher make the Exegetical Section extremely valuable; and Dr. Stucken-berg, of Berlin, continues to make the European one of the most valuable features of the *Review*. Then the Miscellaneous and Editorial departments contain a score or more of papers, each and all catering to the wants of our ministers. We know not where they can find so much that is inspiring and helpful in their work as in this live review.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The November number is not a whit behind the numbers which precede it; indeed, the *Review* shows constant growth and improvement. The masterly pen that gave in the August issue "Islam and Christian Missions," gives us here a paper equally interesting and thrilling, entitled "The American Missionary in the Orient." Every missionary society in the land ought to circulate it as a tract by the ten thousand; it would have telling effect. Whoever this unknown writer may be, he shows a wonderful mastery of the subjects he writes upon, and a marvellous power to inform, impress and enthuse. There are several other notable papers in the number, such as "The Great Crisis in Japan," by Dr. Ellinwood; "The Ministry of Money and The Crisis in Cities," by Dr. Pierson; "The Historic Churches of the East," by Prof. Schodde; a grand sketch of "The Student Missionary Uprising;" "A Christian College in Brazil," by Dr. Chamberlain, a highly interesting account of the recent Continental Missionary Conference at Bremen, and a stirring poem by Mrs. Merrill E. Gates. Each of the other seven departments is full of matter equally valuable, embracing Missionary Intelligence, Correspondence, International Department, Monthly Concert, Editorial Notes, Organized Work (reports of societies and many tables of statistics), and The Monthly Bulletin. The influence of such a review, full of rousing thought and burdened with facts bearing on the work of world missions, and scientifically presented, is a mighty power for good in the universal church.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER II.—(Continued).

"There are Huguenot physicians, however, already in the field, who will gladly open to those who knock. I cannot draw back, my father. If I may not follow your calling, I will at least follow in your steps. I would be unworthy to be called your son if I faltered now. The greater the peril, the fewer there will be who will run the risk, and the fewer, the more need." He stopped suddenly at a low sob from Eglantine. The prospect of her separation from those she loved best had been growing on her childish heart until the small cup had overflowed.

"I want my Aunt Monique. Let me go to my Aunt Monique!" she exclaimed in a passion of grief, and breaking from the pastor's arms, fled precipitately from the room.

"Let be. The mother will know how to comfort her," said Godfrey Chevalier. "My son, did you mark no double meaning in what M. Laval said of the dowry he would bestow upon his granddaughter, and the interest he would give you in the business if you would show yourself agreeable to his wishes?"

"It is plain that he likes not the prospect of a hard and perilous life for Eglantine," answered Rene. "I infer we would have little to hope from him in the worldly advantage, if I displease him now. But you know I have never looked to the money, my father."

"That were little, if that were all, though a share of this world's goods would help thee over many a rough place in these troublous times. Look again, Rene. Remember that M. Laval loves his granddaughter better than aught else in the world; that he holds the secret of her parentage; and that his attachment to our Church is only nominal. Remember, that though he has never ventured to claim her openly, it is in his power to do so at any moment, and that you may find it difficult some day to press thy suit with the man you have angered and crossed. M. Laval will not lightly break the promise made to the dead, but he warns you plainly to be careful how you decide."

"You surely do not think he would dare to betray the secret of her birth to the Catholic relatives?"

"Read the letter again."

There was no sound but the crackling of the embers upon the hearth, as the lad, who had all at once grown very pale, obeyed. He did not look up when he had finished, as he had done the first time, and his father laid his hand upon his shoulder.

"Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to build it, lest haply, after he has laid the foundations, he is not able to finish?" Rene, I pray God to give you the desire of your heart, but it is well to ask yourself in the beginning, is there aught dearer to you in the world than Christ, your Lord?"

The youth struggled with himself for a moment more, but it was evidently only to control his emotion. Then he looked up, his face still pale, but his eyes glowing.

"I cannot draw back, but I cannot give her up," he cried. "You have taught me all my life to look upon her as a trust to us from God. What He has given into my care, He will surely give me strength to keep. I might hesitate to ask her to share so hard a lot, if I did not feel that she would be safer with me than with any one else, just because I love and understand her, and will watch over her, as no one else ever would. Let M. Laval do his worst, my father; I will trust God for the future, and go forward and do my duty."

"You are resolved upon that, Rene?"

"At any cost. Whoso loveth houses and lands more than Him is not worthy of Him."

"Then I have not been disappointed in you, my son"; and the Huguenot folded his boy in a close embrace. "Be of good cheer, Rene. It is written: 'Delight thyself in the Lord, and He shall give thee the desires of thine heart.'"

Late that night, as the pastor sat writing at his study table, he became suddenly conscious of two burning eyes watching him through the pane over which he had forgotten to draw the curtain. He rose at once, and went to the window. The moon was already on the wane, but there was still sufficient light to make objects discernible. There was no one without. After watching several minutes, he was about to turn away, thinking he had been the victim of some strange hallucination, when a stealthy shadow, creeping out from under the garden wall, flitted across the road, and disappeared in the opposite wood.

The slouched hat, and short, ragged cloak were those of Armand, the penitent.

CHAPTER III.

IN THE SNARE.

There falls sometimes into Southern Februaries a day of early warmth, when the winds sleep, and the sapphire skies drop violets, and the hillsides open veins of crocus gold. We hear the birds sing in the wood, and become conscious all at once of a yellow down on the tips of the naked elms, and a fine unguent scattered in the air. The fears that lay heavy on our hearts loose their hold with the brooks. Hope mounts in the blood, like the melting sap in the wood.

It was such a morning in the Cevennes a few weeks after the return of the young sieur, La Roche, to his father's chateau. The snows had melted from the hills during the night, and the fine, clear air that smote his cheek as he opened his turret window, brought the bleat of lambs from the opposite slope. The view visible from the latticed casement was one calculated to stir the enthusiasm of a heart less ardent than that of Henri La Roche. The chateau stood on one of the natural terraces of the hills, and just below lay the lovely valley of the Vaunage, the fair Canaan of Southern France, carpeted with verdure. Northward the mighty shoulders of Mounts Mazin and Lozere thrust themselves through melting mantles of mist. Far away to the east, touched by the rising sun, flashed the towers and spires of Nismes, while a turquoise gleam on the edge of the southern horizon told where the fertile meadows of Languedoc met the blue waters of the Mediterranean, two thousand feet below.

With an elastic step and a brighter look than he had worn for many a day, the young sieur entered the stone-paved hall, where his father sat at breakfast.

"There is rare sport upon the hills to-day, Jean tells me. With your good-will, my father, we will have the falcons after breakfast, and go a-hunting. I do but eat my heart out waiting here by the fire for the boon that never comes. Since his majesty cannot trust a Huguenot gentleman to lead his troops against the enemy, I must content myself with smaller game. Jean hath gone to bid Rene Chevalier be ready to accompany us."

Monsieur lifted his fine, impassive face from the pile of letters beside his plate. He was a stately, soldierly-looking old man, and his suit of plain black velvet was devoid of any ornament but a military badge upon the breast. His left sleeve was empty, and a sword hung at his side.

"You will have no cause to complain of the quality of your game another spring," he said, as his white, wrinkled hand selected a paper from those before him, and extended it to Henri. "Our grand monarch hath indeed been slow in granting the prayer of an old servant, who has begrudged neither blood nor treasure for his throne; but Minister Colbert's entreaties, joined to those of our cousin Renau, have carried the day. There is your commission, Henri, to a regiment on the Spanish frontier. I would you might have learned the art of war under my old captain, Turenne—so true a gentleman and so pure a knight. But since that may not be, I am glad you are to carve out your fortune on the bodies of bead-telling Spaniards, not on the stout breasts of fellow-Protestants—Dutchmen though they be."

The young man had seized the paper, and was devouring the contents with watchful eyes.

"His majesty shall never regret placing this confidence in me," he exclaimed proudly. "I have but one regret, my father, that the peace of Nimeguen gives me small opportunity at present to display my loyalty. Minister Colbert will do me another good turn if he ceases his groans over the empty treasury, and permits our king's native love of glory to give his soldiers an occasion to unsheath their swords. The king's enemies are mine, be they they Papist or Protestant."

The father lifted his hand.

"Peace, foolish boy. You know as little of the horrors of carnage as of the heavy burdens which his majesty's glorious wars have laid upon the shoulder of his people and the table of his minister. You will have occasion soon enough, I doubt not, to win your laurels. I wish I were as sure of thy loyalty to the King of kings, Henri, as I am of thy faithfulness to the trust which our earthly sovereign has reposed in thee."

The young man flushed angrily, but unable to bear the keen glance bent upon him, his eyes fell, and he tried to laugh away the rebuke.

"Pon my word, my father, that is a sharp speech from thy lips. What has drawn it down upon my head,—the gay attire with which I scandalized the temple-folk last Sabbath, or the laugh over the top of the pew with that dark-eyed little witch at Madame Chevalier's side? I have atoned for the first with a louis d'or to every old grandsire and grandame I have met this week, and I have submitted to a grave lecture by Madame Chevalier for the second, and promised La Petite a rose-coloured ribbon the next time I go to Nismes to make up to her for the disgrace into which I brought her."

The sieur La Roche looked excessively annoyed. "I wish you would be more thoughtful, Henri. The rose coloured ribbon will please Madame Chevalier hardly more than the laugh in church, or the book of fairy tales you brought the child down from Paris, and for which I hear she often neglects her lessons and better reading. It becomes you to set temptation in the path of one so young, and for whom our good pastor and his wife feel such special anxiety."

Henri shrugged his shoulders with a laugh. "I will not buy the ribbon, of course, if you object," he said carelessly; "but Mistress Eglantine needs no teaching from me to make her love everything that is bright and gay and heroic. Her gentle blood shows itself as much in that as in the set of her small head, or the shape of her little hand. Pastor Chevalier and his wife cannot rub the one out of her any more than the other, and unless what I heard of Madame Cartel in Paris was false, my father, the little maid will have all the ribbons and fairy-tales she wants when she is once under that lady's care."

"Then Godfrey Chevalier and his wife shall be told of it," replied monsieur gravely. "Baptiste," to the old butler, who entered the room, "tell Armand, the new groom, to have my horse at the door after breakfast. I have letters from the capital on which I must consult M. Chevalier."

"Armand is not here this morning, my lord. If you please, I will take the order to Jacques instead."

"Do so, then. But stay," catching sight of something in the wrinkled face; "is there aught wrong with that fellow Armand? You—none of you like him, I know that."

"He had a surly way about him, my lord, but the men had your orders, and they knew it was the pastor who bespoke him the place."

"Then what ails thee to change colour at the mention of his name? Out with it, Baptiste."

The old man went to the door, examined it to make sure it was quite closed, and then came close to his master's chair.

"The fellow asked leave last night to go down to Beaumont to see his mother; but we have sent to the hamlet this morning, and she hath seen nothing of him. One of the maids is sure she saw him talking two days ago with the curé."

Monsieur's usually placid brow darkened.

"Why was I not told of this at once?" he demanded sharply. "Tell Jacques to saddle the horses at once, Baptiste, and then come and let me know if aught has been heard of the fellow." He looked anxiously at his son as the serving-man retired.

"Armand has gone over to Lodève to see his sweetheart, and Marie has an attack of jealousy," laughed Henri, as he took his seat at the table and helped himself to a piece of cold pastry. "I cannot think evil of any one on a day like this, my father. I don't suppose it is anything worse than a stolen holiday."

"I hope not." But Henri La Roche's father pushed away his plate, and the old stag-hound, who knew every tone of her master's voice, rose from her couch upon the hearth-rug, and came and looked anxiously into his face. "They are prejudiced against the groom, and quick to believe evil of him, no doubt, yet I have never wholly trusted the man myself, Henri. Hark! was that the sound of shouting in the hamlet?"

"I noticed nothing, sir."

"Then there must be something wrong with my old ears. I could swear there comes and goes on the breeze a murmur like an angry sea. But I suppose it is only my old heart projecting its fears into the things about me. Ha!"—as Baptiste with a scared face, re-entered the room—"What ails thee, my man? Is there aught wrong in the village?"

"There is a tumult, my lord. Madame Chevalier has sent Jean running back to pray you come and speak a quieting word to them."

The sieur La Roche rose to his feet. "What is the meaning of the uproar, Baptiste, and where is M. Chevalier? Will they not listen to their pastor?"

The old servant burst into tears. "Alas, monsieur! M. Chevalier will not soon be seen in our hills again. The gendarmes surrounded the cottage at daybreak, and arrested him before he could spring from his couch. He is already on his way to prison."

Monsieur covered his face with his hands. "Apprehended!—a . . . by the king's officers! God have mercy on our stricken Church!"

But Henri had leaped from the table, with lightning flashing from under suddenly darkened brows.

"How dared they? The pastor was under my father's protection! What pretext do they make for the indignity? Speak, Jean!" to the valet, who had followed trembling.

"The accusation is heavy enough, my young sieur. They say he has openly defied the king by breaking the last edict, and taking back in his church those who had been converted to the true faith; and that he hath spoken seditious words in the temple, teaching the people to obey their minister rather than the king. Antoine says M. Chevalier would make no resistance after he had read the warrant; only he complained that the charge was political, and that he was not allowed to suffer in the name of the religion. He would, he said, that he were as innocent of any sin against his God as of any disloyalty to his king."

"Whither have they taken him?"

"To the citadel of St. Esprit. The order was from the Intendant of Nismes."

Henri turned to his father, his glance like an unsheathed sword.

"Will you submit quietly to this injustice, sir, or will you give me permission to place myself at the head of the tenantry, and attempt a rescue? We could overtake them by a short cut through the hills."

The words roused M. La Roche from his stupor of grief. Sternly he tapped the military decoration upon his breast.

"Have you just received a commission in the king's army, and do you speak of resisting the king's orders?" he demanded. "Never let me hear such a word from your lips again, my son: We may recognize the hand that deals the blow, but we dare not forget that it wears the mailed gauntlet of France. Baptiste, see if our horses are ready. We will mount at once."

And as the man flew to execute his orders, he went up to his son, who had turned away, flushing scarlet at his reproof. "Thou art the joy of my life, Henri, even when I chide thee," he said tenderly. "Resistance would but seal our friend's doom, and give the strongest possible colouring to the accusations of his enemies. But there are still means that must not be left untried. Take Jean, my son, and ride down at once to Nismes. See M. de Argoussy in my name, and discover if the payment of any fine will secure our pastor's release or lighten his imprisonment. Obtain speech with him also, if possible, and come back and bring us tidings. I will to quiet these poor grief-stricken people, and comfort Madame Chevalier, if possible."

The glance of father and son met.

"You have little hope?" said the latter sadly.

"His enemies seek his life. The charge of sedition proves that."

The young man threw his arm around his father's neck. "You questioned my loyalty to the Reformed faith a few moments since, sir. I am not what I should be, and I fear I have too often grieved you and our dear pastor by my jests at our grave dress and manners, but you shall both see, now that the religion is really endangered, none will hold to it more firmly nor defend it more warmly than I."

"God helping thee," was the grave answer. But monsieur's sad face was illumined by a momentary gleam of joy. How often in the years to come would Henri La Roche remember those words.

He spoke but once more as they descended the broad staircase to the court.

"Armand, the traitor!" he hissed between his set teeth. But the sieur La Roche pointed upwards.

"Vengeance is Mine; I will recompense, saith the Lord," he repeated solemnly.

(To be continued.)

DOES HISTORY REPEAT ITSELF?

Napoleon Bonaparte used to speak of the French as the modern Romans confronted by a new Carthage in perfidious Albion. But nothing is more untrue than the famous saying—invented by one noodle and kept up by thousands of successive noodles—about "history repeating itself." Think honestly for a minute, and you will see that the exact contrary is nearer the truth. Until causes are the same, it is impossible that effects should not differ. Most impossible of all is it to find two nations who, not only in respective but in relative qualities, should resemble two nations of twenty centuries gone by. If, however, we must have an analogy from the past for the characters of the two nations divided by the British Channel, and for their relations to each other, it would be better to compare the English to the Romans and leave the French to represent the Greeks of old. Like the latter, the French are quick, artistic, and apt to preach to and mistrust one another. The English, on the other hand, are slow, practical, bound to the chariot-wheels of experience, each attentive to his own affairs, yet united in time of trouble. The last thing that such a people would do would be to take the ingenious speculations of poets and essayists and writers of fiction too seriously; much less would they be hurried away into hastily making use of such things as prescriptions meant for actual practice. But this is exactly what our volatile neighbours over the water did exactly one hundred years ago. Without political training, and broken up into antipathetic sections of caste and province, they felt that things were going wrong, and because their purveyors of light literature confirmed that feeling, they assumed that whatever these personages suggested was an infallible remedy.—*The National Review.*

QUEBEC'S BURDENS.

BY REV. DUNCAN ANDERSON, M.A.

Go I count my dead, nor ask why grief is mine—
Half-mast each pennant droops, as if it knew
Why floods of tears now scald the pallid cheek,
Or felt the jagged sword that pierc'd my bosom through.

Thro' the dim vista of long parted years,
Rama I I press thine with a sister's hand;
Thou, too, didst weep, nor wouldst thou stop one tear,
While Rachel mourned o'er babes slain by a tyrant's brand.

Gaze from these heights, across earth's noblest stream.
Where countless sails speed o'er its furrowed breast.
But not for me—and argosies pass by,
To yield their wealth of tribute to the golden west.

Their navies poured forth thousands on my shores,
To spend their gold or ploughshares on my soil—
These all now hurry by, as if they saw
But barren fields, where slaves or loathsome lepers toil.

Pass thro' those streets where commerce built her home,
Now calm and still—her maidens count their beads;
The crewlike teeming storehouse crumbles down;
Decay ascends her throne, and broadcast sows her weeds.

Pass thro' those streets, and mark the ashes there,
As if its showers some dire volcano sent—
And as you go, tread softly as you may,
For human dust is there with crumbling ruins blent.

Strong men are sobbing now that nevermore
Shall press those lips that death itself has kissed,
And women wail above the bloody biers
Of stricken ones, whose hands and hearts shall long be miss'd.

Lift that sweet babe from off its mother's breast,
The warm'th that nurs'd its tender life has fled;
And feed those little mouths that "lack their food,"
Who watched this morn o'er them now slumber with the dead.

Great God! and can it be that some may lie
Beneath those walls that form a living tomb;
That strength shall wane, and feebler day by day
Shall strong men grow, till comes at last the mid-night gloom!

Ah! Why should boast or pride thrill lip or heart?
What love we most, the deadliest wound has given—
"Is this not Babylon, that I have built?"
He said—and fell alike from throne and reason driven!

Froud of that noble rock whose form might fling
Defiance back upon a world in arms,
I smil'd to think what foe might breach those heights—
What city's proudest walk could match my Terrace-charms.

Vain thought I for as the avalanche sweeps down,
From Alpine hills to work death's work around,
So fell the idol that I loved so well
And hearts and homes lie crushed beneath the mighty mound.

Had duty called, this hand had armed my sons,
To win or die, as men, on honour's field,
Without one sigh, for Spartan mothers smil'd,
Ev'n while their slain passed homeward on their blood-stained shield.

But oh! how deep the pang, when traitor hearts
Betray the trust that kindred claims bestow—
Well might proud Cæsar seek his mantle's folds,
When friendly Brutus' hand could deal the dagger's blow.

Nay! let no cannon's boom proclaim my grief,
The yawning earth another host might claim;
Soft music's numbers better hide the wail
That tells our children's sorrows, and our country's shame.

We joy to mark the ears of bending grain,
That day by day assume the golden blade,
"Till ripe for harvest," now the gath'ers come,
And in the garner safe the ripen'd sheaves are laid.

But ah! the reaper's hand failed here to wait,
And green and yellow fields alike went down;—
Fair downy cheeks lie pressed on cruel earth,
And side by side with these lies low the hoary crown.

The plumes go by, mid'st peals of fun'ral chimes;
Our sobbing thousands crowd the gloomy streets;—
Still lower droops that flag upon the mast,
And Stadacona now, like Niobe, but weeps.

OPPOSED TO THE FASHIONS.

"Head-dresses," says Clement of Alexandria, "and varieties of head-dresses, and elaborate braidings, and infinite modes of dressing the hair, and costly mirrors, in which they arrange their costume, are characteristic of women who have lost all shame." And if the adornment of the natural body is thus condemned, the endless variety of artificial contrivances employed by the Roman and Greek ladies is necessarily considered abominable. In regard to the hair, Cyprian addresses virgins thus: "Are sincerity and truth preserved when what is sincere is polluted by adulterous colours, and what is true is changed into a lie by the deceitful dyes of medicaments? Your Lord says: 'Thou canst not make one hair black or white,' and you, in order to overcome the word of your Lord, will be more mighty than He, and stain your hair with a daring endeavour, and with profane contempt; with evil presage of the future, make a beginning to yourself already of flame-coloured hair." And he uses equally strong expressions in regard to tinting the eyes. "You cannot see God, since your eyes are not those which God made, but those which the devil has spoiled. You have followed him, you have imitated the red and painted eyes of the serpent. As you are adorned in the fashion of your enemy, with him also you shall burn by-and-by." And he thus sums up the exhortations which he addresses to the virgins: "Let your countenance remain in you incorrupt, your neck unadorned, your figure simple; let not wounds be made in your ears; nor let the precious chain of bracelets and necklaces circle your arms or your neck; let your feet be free from golden bands, your hair stained with no dye, your eyes worthy of beholding God."—*The Contemporary Review.*

THE PAGODA OF THE EMERALD RICE BOWL.

From the entrances facing the plain on a clear day the view must be magnificent; but at the time of our visit the hills on the other side of the plain were shrouded in haze, and we could only see the country for two or three miles beyond the town. The city and villages were hidden by the foliage, and the whole plain as far as we could see looked one great orchard of palm and fruit trees, with here and there a narrow slip of rice plain. Nothing can be more deceptive than travelling through such a country; the great hedges of fruit trees and clumps of handsome bamboos that fringe the fields continually hiding the extent of the cultivation. In the fringes surrounding the fields, and in the beautiful groves that are scattered about lie the houses of the villagers, making it simply impossible without a census to arrive, or even make a near guess, at the population. Seeing one of the Ka-wat, or pagoda slaves, sweeping up some fallen leaves, Dr. Cushing asked him to relate the legend of the pagoda and the origin of its name. In reply he told us that long, long ago, a company of Pee, or spirits, brought five of the bowls which are used for begging by the monks, and offered them at the shrine. These were each of different colours—red, yellow, white, blue, and green, cut out of precious gems, and fitted one within the other—the green or emerald bowl containing the rest. The pagoda is therefore named "The Pagoda of the Emerald Rice Bowl." He further assured us that the right name for Loi Soo Tayp was Loi Soo Tee, its name having originated from a white elephant that ascended the mountain, bearing sacred relics, exclaiming, as he reached the top, "Soo Tee," or "The place ends." The pagoda slaves are looked upon as outcasts by the remainder of the people, and are either the descendants of pagoda slaves or have been dedicated to the service of the pagoda by their master on account of the merit accruing to the deed, or have been so dedicated as a punishment for crimes they have committed. Not even a king dare free a pagoda slave, for if he did so he would, after this life, infallibly have to descend to the bottom of the most fearful hell. They are not only pagoda slaves and outcasts, but their posterity must remain so during the dispensation of Guadama Buddha, embracing a period of five thousand years after his death, which is said to have occurred B.C. 543. Pagoda slaves may not be employed in any other work than keeping the shrine in order, and are obliged to present tithes of all they produce for the use and maintenance of the pagoda and its monks. On our return the journey took only three hours and a half, as the elephants went quickly down the hill and were in a hurry to get home for their evening's feed.—*Blackwood's Magazine.*

MORE than one-half of the church property of Chicago—about \$5,000,000—belongs, it is said, to the Roman Catholics. Their parochial schools are attended by 43,000 children—more than one-half the school population of the city. Their church income is about \$1,000,000. Next to the Catholic are the Methodists, with church property amounting to \$1,250,000. Congregational churches come next, with a property of \$1,125,000. One Congregational church supports more missions than any other single church in the city.—*Christian Union.*

A SAGE'S BRAIN IN A FOOL'S HEAD.

MARVELLOUS TRIUMPH OF MODERN SURGERY.—THE MENTAL MACHINISM OF AN AGED SCIENTIST GIVEN TO A WEAK MINDED YOUTH.

What must be accounted the most remarkable surgical operation ever attempted is related with every appearance of truth by a writer in one of the leading papers of the United States. The brain of a man of science who had come almost to the end of life's span, was transferred to the skull of a young man, who, while endowed with great physical strength, was an imbecile. The operation was a success. But the subsequent developments are enshrouded for the present in a cloud of mystery.

Thousands of people in Canada are changing their brains slowly but surely. It is no surgical operation that is dulling their mental faculties. It is the grinding of their daily tasks, the worry of making a moderate income cover large expenses, and the thousands of sorrows, griefs, and anxieties which are wearing out the brains and nervous system of our best and brightest minds. Call a halt before it is too late. Remove the sleeplessness, headaches, variable appetite, pains in the back, and other nervous symptoms with that wonderful discovery, Paine's Celery Compound. Under the use of this grand nerve restorer, the brain will become clear, natural sleep will refresh tired mind and body, the food will properly build up the wasted muscle, and the nervous system will be vigorous and full of vitality.

This grand restorative cures nervous prostration, sleeplessness, despondency, nervous debility, dyspepsia, headache, neuralgia, paralysis, pains in the side and back, tired feeling, loss of appetite, numbness, St. Vitus' dance, palpitation of the heart and all diseases of the nervous system. Its large sale is well deserved, for it never disappoints the user. Thousands of testimonials from the best people in Canada prove the marvellous efficacy of this scientific health restorer.

I HAVE been greatly pleased with Winnipeg, the capital of Manitoba. It has fine wide streets, and is marked by an air of substantiality and of comfort and content. Though it advanced suddenly with a great rush, followed by a great depression, the spirit of order and good behaviour still prevail. Seldom have I seen a more church-going community. Two Presbyterian congregations to which I preached exceeded a thousand each, and had a very fine appearance; and others share the prosperity.—"B." in the *Scotsman.*

Hints on Art Silk Needle Work.

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page book entitled "Hints on Art Needle Work," just published, handsomely and prettily illustrated with patterns of many new and beautiful articles, also suitable for the decorative work with our Art Wash Silks, now so popular for home fancy work. It also contains a table of shading for flowers and birds, and much information, valuable and instructive, for those who have a taste for Art Needlework. Sent free by mail on receipt of six cents in stamps. Binding Paul & Co., Silk Manufacturers, Montreal.

British and Foreign.

LAST year it is said that \$52,440,650 was spent on drink in Ireland.

PROF. FLINT preached in St. Giles before the members of the Art Congress.

A NATIVE Chinese Church in Manchuria has made the rule that no opium smoker can be a member.

THE full text of Prof. Dods' famous St. Giles discourse has been published and is securing a very large sale.

A WOODEN church costing \$3,000 is to be erected in South Woodside Road, Glasgow, for the German Protestants.

THE Duchess of Rutland sang two songs at a meeting in Clieff in aid of the funds of St. Columba's Young Men's Guild.

PROFESSOR LINDSAY, of Glasgow Free Church College, is safe home from India, but suffers at present from asthma and bronchitis.

BISHOP CROWTHER, the black bishop of West Africa, an excellent biography of whom was recently published, has arrived in England.

THE Bishop of Peterborough advocates the establishment of lay brotherhoods with vows of celibacy, but the vows are not to be life-long.

MR. DAVID DENON, merchant, Invergordon, has given \$7,500 to found bursaries to enable Cromarty boys to attend secondary schools and the university.

THE South-side Free churches of Glasgow Presbytery were visited recently by deputies from the General Assembly representing the committee on religion and morals.

AT the time a Jew is appointed Lord Mayor of London, the authorities in Warsaw threaten severe measures against foreign Jews found in the city without permission.

AN auxiliary council for Scotland has been formed in connection with the China Inland Mission, no small proportion of whose workers are natives of the northern kingdom.

ARCHDEACON JONES, late of Liverpool, is the oldest Anglican clergyman, having attained the patriarchal age of ninety-eight. He was ordained in the year of Waterloo.

MR. JOHN BURNS of Castle Wemyss, chairman of the Cunard Company, has never smoked a pipe, played a game of cards, or received a testimonial in the course of his busy life.

ABERTARFF Presbytery at next meeting will consider and give public expression to their opinions upon the doctrines given forth by Profs. Dods and Bruce in their speeches and writings.

PROFESSOR CALDERWOOD preached at anniversary services in Buccleuch Street Church, Dumfries; the subject of his evening lecture was "The Testimony of Conscience to the Bible."

IN round numbers 10,000 missionaries are sent out by this and other countries to preach the Gospel to a thousand million heathens, which means one missionary to every 100,000.

A CERTAIN northern elder, afraid that his liberality in giving a pound for collection might be overlooked, remarked to the elders at the plate, "Tak' care that wee bit paper disna blaw awa."

THE work of Thomas à Kempis, long a favourite with thoughtful Hindus, is about to be translated into Bengali with parallels from the Gita and other Hindu Scriptures as well as Bible references.

THE Rev. R. A. Squires, of the Church Missionary Society, holds Evangelical services in his own house at Poona, alleging that the practices introduced by the Bishop of Bombay are Romanistic.

THE venerable Dr. J. A. Wylie was one of the speakers at the conference of Protestants in Exeter Hall to protest against the proposed establishment of a system of state-supported sectarian education in Ireland.

MR. S. POLLARD, of the China Inland Mission, writes from Yunnan Fu that his work lies amongst "the wreck of a nation ruined by the English." Seven out of eight of the men in the province are slaves to opium.

THE Rev. Morthoora Nath Bose, who is at present in England, was trained for the Calcutta bar, but became the first missionary of a native Christian society. For sixteen years he has been labouring in East Bengal.

THE University library, Edinburgh, has received a valuable gift of four old Hebrew manuscripts of the books of the Law from Dr. C. Nicholson. One belonged to Shapira, and was probably imitated by him in his forgery.

GEORGE MULLER of Bristol, has been two months at Simla frequently preaching in the native church through an interpreter and holding services in the town hall. In response to a pressing invitation, he next visits Mussooree.

THE London missionary society is advised from Zanzibar that the east coast route is still blocked and that Arabs are attempting to waylay mails from the interior. Jesuit missionaries at Unyanembe are expelled from their duties.

SOME letters from Carlyle to his cousins, the late Rev. Walter Welsh of Auchtertool and his sisters, published in the *Scotsman*, throw a pleasant light on the domestic character of the sage. Carlyle paid several visits to the Auchtertool manse but seems to have left an unpleasant impression on the neighbouring population.

THE *Indian Witness* states that secret believers in Christ are rapidly multiplying. For every convert who openly avows his faith there are hundreds who withhold such declaration for fear of their own households and caste-circles. Thousands are being made ready for public avowal and loyal service when the break shall come.

THE Rev. A. F. Forrest, of Renfield Street Church, Glasgow, gave the first of a fifth series of lectures to young men in his own church. The church was crowded long before the hour of worship. The course of lectures this winter is entitled, "All Sorts of Young Men"; and the first was on "The Choice Young Man" (1 Sam. ix. 2).

DR. MELVILLE, on his removal to Edinburgh to take charge as secretary of the Sustentation Fund, was presented at a social meeting of Free St. Enoch's congregation, Glasgow, with a copy of the new edition of the "Encyclopaedia Britannica" in an oak case, while his wife received a silver afternoon tea-set. Prof. Candlish presented the books.

Ministers and Churches.

THE Rev. D. M. McKenzie, M.A., has been called to Knox Church, Tara.

THE Rev. A. Macdougall, Ph.D., of Calvin Church, St. John, preached his farewell sermon in St. John lately.

THE subscription list in Toronto to the Aged and Infirm Ministers' Fund had reached over \$16,000 on Saturday.

THE Rev. E. Scott gave the people of Park Street Church, Halifax, an interesting account of his travels in the Holy Land.

THE Rev. D. Campbell was ordained and inducted into the pastoral charge of Pinkerton and West Brant on Nov. 5th.

MR. J. J. BELL, of Brockville, gives an excellent account of the Sabbath School Convention recently held in Toronto, in the columns of the *Chicago Interior*.

THE Rev. J. Allister Murray, of St. Andrew's Church, preached the anniversary sermons at the Presbyterian Church, Kintore, on Sabbath week. Rev. Mr. Currie, of Kintore, conducting the services at St. Andrew's.

THE Rev. J. L. Simpson, of the Presbyterian Church, Fort William, has entered upon his work with due earnestness, and seems to be quite popular. The Presbyterians have been fortunate in securing so able a pastor.

MR. AND MRS. MORTON were present lately at a very pleasant social, arranged by the congregation of St. Andrew's, St. John, who also contributed a valuable box of mission goods, with special reference to the Christmas season.

A UNION Thanksgiving service was held in Knox Church, Brussels, on the 7th inst. Rev. S. Sellery preached. John Ross, B.A., who presided, baptized Elmass, daughter of G. B. Howie, of Syria. A collection was taken up for the poor.

THE Rev. Mr. Thomson announced Sabbath week that the following named gentlemen had been elected as elders of Knox Church, Ayr: Messrs. John Welsh, John Mauc, Robert McDonald, Wm. Oliver, John Wallace and Andrew McCrae.

THE Rev. B. Canfield Jones, B.A., of Pennsylvania, in response to a very hearty and unanimous invitation from the First Presbyterian Church, Port Hope, has consented to come, and will probably commence his labours on the first Sabbath in January.

THE Rev. A. B. Winchester, formerly assistant minister of St. Andrew's Church, Winnipeg, and recently missionary in China, arrived in Canada a short time since. Mrs. Winchester has been visiting at her father's, Rev. J. M. Douglas, Moosomin, Manitoba.

DR. MOFFATT preached in St. Andrew's Church, Guelph, Sunday morning week, and to a united congregation in Melville in the evening. Dr. Moffatt gave an interesting address in behalf of the Upper Canada Tract Society in St. Andrew's Church on Monday evening.

THE *Halifax Chronicle* says: The Rev. James Robertson, D.D., gave an address in College Hall, Gerrish Street, last week on the Home Mission work, which the Presbyterian Church in Canada has been carrying on with such gratifying success in Manitoba and the North-West Territories.

MISS BARBER, of Montreal, superintendent of the evangelical work of the W. C. T. U., addressed the central branch of the Union in the Y. M. C. A. parlour, Toronto, last Monday afternoon, Mrs. Lucas in the chair. Miss Barber stated that the work in Montreal was being carried on at a cost of \$400 a month.

A GOOD audience gathered together in Knox Church, Perth, on Wednesday evening week to listen to an address from the Rev. J. W. Gallagher, of Pittsburg, Ont., on the subject, "Why are we Presbyterians?" The Rev. Mr. Ross occupied the chair, and the choir under the leadership of Mr. G. W. Fluker, led the singing.

THE principal public bequests of the will of the late Hon. Alexander Morris are the sum of \$1,000 for Queen's College, to be applied to the founding of a bursary in the Faculty of Divinity, to be known as the Hon. Wm. Morris' Bursary; and \$1,000 to McGill University, Montreal, for founding an exhibition in the Faculty of Law.

AT the congregational meeting of Knox Church, Regina, last week, it was agreed to send a unanimous pastoral call to Rev. D. L. McCrae, of Jamestown, New York. Rev. Mr. McCrae is at present pastor of the First Presbyterian Church, Jamestown, N. Y., and was previously for over six years pastor of the Presbyterian Church, Cobourg.

AT the Presbyterian Church, Orono, Sunday week, the sacrament of the Lord's supper was dispensed, a large number of communicants being present. The sermon delivered by the pastor, Rev. Mr. McKeen, was in every respect a thoroughly impressive one, and was listened to with rapt attention by the large congregation which greeted him.

SPECIAL services in connection with the first anniversary of the congregation of St. John's Presbyterian Church of this city were conducted last Sabbath. Rev. James Smith, M.A., Principal of Amherst College, Maratha Mission, Western India, preached an interesting discourse in the morning and Rev. Dr. Parsons of Knox Church occupied the pulpit in the evening.

A NUMBER of the members of the Morrisburg congregation assembled in Knox Church on Tuesday evening week and gave Mr. Robert Merkle, who intended leaving for California, a "farewell." During the evening Rev. Mr. Cameron, on behalf of the choir, presented him with a handsome gift. Mr. Merkle was an active member of the church and his departure is much regretted.

THE attendance at the Bible Society meeting at Brooklin, says the *Whitby Chronicle*, was very slim. The dense darkness of the night no doubt kept many away who would have liked to have been there. Those present enjoyed a rich treat in the address of the agent, Rev. W. G. Wallace, B.D., of Bloor St. Presbyterian Church, Toronto. He is a forcible and pleasing speaker and it is unfortunate that so few were out to hear him.

THE Montreal Presbytery held a special meeting at Pointe-aux-Trembles on Saturday week, when Mr. Jules J. Bourgoin was ordained to the ministry. The Rev. A. B. Cruchet preached an appropriate sermon, and Prof. Scrimger addressed the newly ordained minister on the importance of his duties. Mr. Bourgoin has been for thirteen years Principal of the Protestant Mission Schools at Pointe-aux-Trembles.

THE Rev. Dr. Robertson's visit to Halifax and Dartmouth has been most welcome. Indeed his whole tour thus far has evoked much interest in the North-West. His visit will be a permanent benefit. Collections have been made, but these are only the first fruits. We trust, says the *Presbyterian Witness*, that our people's beneficence will flow perennially in aid of the weak and destitute stations in the great lone land.

THE Rev. T. F. Fotheringham of the General Assembly Sabbath School Committee writes: Please permit me to announce to our Sabbath School superintendents and others interested, that I have a fresh supply of the "Syllabus and Regulations" of the scheme of Higher Religious Instruction and shall be happy to supply all demands for it. I think every teacher, at least, should have a copy, and every intending candidate. It is sent gratis.

THE pastor of Westminster congregation, Rev. Edward H. Sowers, writes: Having read in last week's *PRESBYTERIAN* the appeal of Mr. Henderson on behalf of the Indian College Building Fund as well as the note from Mr. Wilkie himself, it seems to me a little hard that

the burden of raising the needed funds should be left to our devoted missionary. "Many hands make labour light." It is a privilege for the ministry in Canada to aid in this work. Mr. Wilkie may put down Westminster congregation as good for \$100.

THE Knox College Literary Society met on the evening of the 15th inst. The society seems to be growing in interest. On the above evening, with President Crawford in the chair, the meeting was opened by A. H. Hannahson singing "The Gates of Ivory and Gold," after which followed an intensely interesting debate, subject, "Resolved that the number of Theological schools be diminished." Messrs. Stinson and Tough keenly contested for the affirmative, while the negative was well supported by Messrs. McKettrick and Cooper. The decision of the chair gave victory to the negative.

THE Rev. W. Anderson, M.A., of Oakville, supplied the congregations of Black's Corners and Laurel on the past five Sabbaths with very great acceptance. On the 3rd inst. in Black's Corners the congregation after the benediction by a unanimous vote agreed to ask the Presbytery to appoint him to labour among them for one or two years. Besides being a finished scholar Mr. Anderson is one of the most acceptable and instructive preachers in the Church, and should the people of the above congregation succeed in securing his services we have no doubt he would soon succeed in building up a strong cause in their midst.

A TRA meeting was held in St. Andrew's Presbyterian Church, Caledon, on Friday evening week which was a decided success, both numerically and financially. Speeches were delivered by the Rev. A. Hunter, of Erskine Church, Toronto, and Mr. Madill. Miss Tenie Cranston was present and her singing was much appreciated. The Haines family were advertised to be present, but they did not put in an appearance, and the services of the Hill Bros. of Alton were secured, in their stead, who entertained the meeting in a most satisfactory manner. The Rev. Mr. Craig, of Claude, presided over the meeting with his usual ability.

THE *Barrie Gazette* says: The Rev. J. J. Cochrane and wife, who have been away for some time on a visit to Omaha, returned on the 6th inst. They report a good visit, and Mr. Cochrane gives a good many details of the visit, which are very interesting. The people of the Town Line Presbyterian Church had been busy for a few days previous to their return, in preparing a tea and collecting money for a gift to each of the visitors. A lamp—which was indeed a handsome one—was purchased for Mrs. Cochrane. A beautiful easy chair was also obtained for the gentleman himself.

THE pulpit of Knox Church, Winnipeg, was occupied Sabbath morning week by Rev. D. M. Gordon, formerly pastor of the Church, who arrived from the west on the previous Saturday evening in the course of a tour round the world. The reverend gentleman is the guest of Rev. Prof. Hart. He is on his way to Halifax to resume his pastoral duties. His health appears to be quite restored, and his friends here were much pleased to see him looking so well. Before announcing his text Mr. Gordon took occasion to express the pleasure it gave him to be present in this church again. Just two years ago he had last addressed this congregation. He could not cease to feel the liveliest interest in the welfare of the Church wherein he had received so much kindness, and in Winnipeg and the Province of Manitoba, wherein some of his best years had been spent. He rejoiced in the progress of the congregation under the efficient and faithful ministry of their present pastor.

THE annual meeting of the Brucefield Branch of the Upper Canada Tract Society was held in the Methodist Church recently. The attendance was large, the church being crowded. The meeting was presided over by the Rev. J. H. Simpson, President of the Branch. Choice music was furnished at intervals by Union Church choir under the leadership of Mr. J. B. Jameson, with Miss Maggie Fotheringham at the organ. A very excellent address on "Among the Masses and Fighting the Jesuits" was given by the general secretary, Rev. R. C. Moffat, D.D. The collection, which was liberal, went for the benefit of the society. The amount collected last year was reported by the local treasurer, Geo. Simpson, Esq., as being over \$42. The following officers were then appointed for the current year: Rev. J. H. Simpson, President; Rev. John Hart, Vice-President; Geo. Simpson, Secretary and Treasurer. Messrs. John Ketchen, Geo. Forest and John Dunkin, local board of directors.

THE *Orillia Times* says: The annual meeting of the Presbyterian Ladies' Aid Society was held Thursday night, when a goodly number of ladies and gentlemen of the congregation assembled in the Sabbath school room. Mrs. Wiffen, President, and Dr. Beaton, presided. Dr. Beaton in a speech, well-chosen and pointed, gave a resume of the work undertaken and performed to the satisfaction of all concerned, and then requested the pastor, Rev. R. N. Grant, to give an address—a task which that gentleman is ever ready to perform. He said he was proud of the ladies of his congregation, and their labours for the Master would be rewarded at the right time. Messrs. Forin, Miller, Cooke, Dr. McLean and P. Murray also gave short and pointed addresses. Mrs. Warner, Miss Edith Chase, and Mrs. Alport contributed to the musical part of the programme, and Mrs. McKinnell gave a reading on "Thanksgiving Day," which was enjoyed by all. The gentlemen present thanked the Ladies' Aid for the good work done by them during the past year, in a standing vote. The meeting was then closed with the benediction.

THE Rev. John Anderson, of Nairn, preached anniversary sermons in the Forest Presbyterian Church on Sunday week, morning and evening. His discourses on both occasions were sound and practical expositions of divine truth, and the assemblage at both services was all that the church could contain. On Monday evening the annual Ladies' Aid tea-meeting was held in the town hall. The attendance on this occasion was also very large, and the congregation is to be congratulated upon the success which has attended these anniversary services. Tea was served in the council chamber from six to eight p.m. At eight p.m. the chair was taken in the hall by the Rev. J. Pritchard, when a programme was rendered, consisting of addresses by Rev. H. Currie, B.A., of Thedford; Rev. John Anderson, of Nairn; Rev. Mr. Webb, Rev. A. G. Harris, Rev. J. W. Kelly and Rev. W. Johnson, of Forest; choice music by the choir, solos by Miss McCrobie and R. McGill, recitations by Miss Laing, Master Fred. Brodie and a little daughter of T. Smith, all of which were well received. The proceeds, \$113.56, including the collections of Sunday, will be used to aid in the erection of a new church, which the congregation contemplate building next summer.

THE formal opening of the new manse, Wellport, of which congregation the Rev. T. H. Peatchell is pastor, took place the evening of the 7th inst. About seventy sat down to a sumptuous supper under the auspices of the Ladies Aid. Mr. Mackenzie, a man of fine spirit and the oldest elder, gave a beautiful address complimentary to the pastor's efforts, saying the beautiful building would not be up only for the influence and untiring efforts of Rev. T. H. Peatchell. In making that statement he was voicing the sentiment of all. The beautiful edifice was a credit to the place, to the congregation, to the Presbyterian Church. On behalf of the congregation he presented the pastor with a lovely silk quilt as a slight token of his valuable services. Mr. Peatchell was taken entirely by surprise and made a modest reply. Rev. Mr. Davis, Methodist minister, made an address. Miss Dalrymple and Mr. Oliver Henderson gave two recitations. Dr. Colver sang by request one of his beautiful songs. Mr. Healop, of Smithville, gave a discourse on the Harp and a Thousand Strings. Mrs. Goring and Miss Ulman gave two exquisite instrumental pieces. The property is worth to the Church upwards of \$2,000.

ST. PAUL'S CHURCH, Hamilton, was well filled one evening last week with an audience composed of members of the different branches of the Young People's Christian Endeavour Society in that city. The chair was occupied by R. S. Wallace, President of the Hamilton Young People's Christian Endeavour Organization. Eight city members delivered addresses connected with the work in hand as follows: Rev. W. H. Laird, on the Look-out Committee; Rev. James Murray, on Missionary Work; Rev. Dr. Laidlaw, on Consecration; Rev. W. J. Dey, on the Social Committee; Rev. S. Lyle, B.D., on the Pledge; Rev. Dr. Fletcher, on the Prayer Meeting; Rev. John Morton, on the Society in General; Rev. Dr. Fraser, on the Associate Members. Miss Kraft sang a solo in a most acceptable manner. There will be a grand convention of the Young People's Christian Endeavour Societies of Ontario in Toronto on November 18th and 19th, at which F. E. Clark, of Boston, general grand president and originator of the Young People's Christian Endeavour Organization, will be present. As large a number as possible of the members of the Local Union were urged to attend this convention.

THE Young People's Presbyterian Union of Toronto, held their first meeting of the season on Thursday evening last in the lecture-room of Knox Church. Though the weather was very disagreeable, and there were many outside attractions, the attendance was large, many having to stand. President Gourlay was in the chair, and together with the Vice-President, Dr. Gilbert Gordon, conducted the opening devotional exercises. Secretary Tyrrell then called the roll and read the minutes, nearly all the delegates responding to their names. Some very interesting subjects were brought up for consideration. The officers are working hard to keep up the interest in the Union, and are meeting with great success. The University Glee Club kindly contributed to the enjoyment of the evening by singing some of their popular and pleasing songs. Mr. Hamilton Cassels gave a very fine address on "The Unknown Young People in our Churches," and made it most instructive to those present. Secretary McCulloch of the Y. M. C. A. took up the record topic, "Our Young Friends Outside the Churches" and gave many hints to officers and members. Mr. Gourlay then said that the friends in Knox Church had provided refreshments, and as many would not be returning to the room, he would ask Dr. Parsons to close with prayer. After refreshments had been served the members gradually dispersed, all agreeing that a very pleasant evening had been spent.

THE following communication from Dr. Reid has been received: I subjoin a comparative statement of the receipts for the principal schemes of the Church up to the 14th inst.:

	1888.	1889.	Increase.	Decrease.
Home Mission	\$5,561 75	\$5,297 81	.....	\$266 94
Stipend Augmentation	1,326 05	1,554 92	\$228 87	.....
Foreign Mission	11,824 55	13,973 10	2,148 55	.....
French Evangelization (at Toronto office)	1,028 28	1,334 71	306 45	.....
Widows' and Orphans' Fund	813 45	541 89	.....	271 56
Widows' and Ministers' Rates	987 00	1,003 48	16 48	.....
Aged and Infirm Ministers' Fund, ord. fund	1,178 95	1,261 71	82 73	.....
Aged and Infirm Ministers' Rates	469 50	592 53	123 03	.....
Manitoba College	276 19	285 77	9 58	.....
Assembly Fund	357 40	577 58	220 18	.....

It will be seen that, with two exceptions, there is an increase, more or less. But in order that congregations may see the importance of making early and liberal contributions it may be stated that to meet the claims for Home Missions and Stipend Augmentation for the six months ending October 1, upwards of \$32,000 had to be provided and paid, while the payments for Foreign Missions were upwards of \$33,000.

A SOCIAL gathering of members and friends of Melville Church Brussels, assembled in the basement on Tuesday evening week to celebrate the first decade of the Rev. John Ross' pastorate among them. After partaking of refreshments they repaired to the body of the church where an interesting programme was carried out. Rev. S. Jones occupied the chair. James Mitchell, Duncan McLaughlin and Rev. Mr. Ross were called to the front, where Mr. Mitchell read an address congratulating the pastor on the cordial relations sustained and the measure of prosperity enjoyed during the pastorate of Mr. Ross, and praying for blessing on him and his labours in the future. Mr. McLaughlin presented the pastor with a handsome gold watch for himself and a silver cream and sugar cruet for Mrs. Ross. Mr. Ross was very much taken by surprise, but with his usual aptitude made a very appropriate reply in which he referred to his first coming to Brussels, and briefly reviewed the work of the past ten years. The membership ten years ago was 116; present membership 215; received in membership 240; removal by death and otherwise 141; an increase of nearly 100. He closed his remarks by most heartily thanking them for their very tangible present to himself and Mrs. Ross. A short address was given by the Rev. S. Sellery, B.A., referring to the present state of feeling existing among the different denominations in Brussels. W. M. Sinclair sang "Cast Thy Bread upon the Waters." Miss Hargreaves presiding at the organ. Rev. Messrs. W. T. Cluff, Jones, and G. B. Howie spoke their congratulations on the occasion. Excellent music contributed much to the enjoyment of the meeting.

A SHORT time ago the Rev. A. B. Cruchet commemorated in "L'Eglise du Sauveur" the tenth anniversary of his pastorate there. About 125 members of his congregation and friends sat down to dinner, and for an hour enjoyed themselves in thorough French fashion. At eight o'clock the pastor took the chair. The church was full to the door with members and friends from the neighbouring French churches. Mr. Cruchet reviewed, in an impressive manner, the last ten years of his labours in the congregation. After referring to his early life and studies for the ministry, he stated that during these ten years 136 families—numbering 600 persons—122 communicants and 200 Sabbath school and Bible class scholars had been added to the church; that the congregation had given \$3,000 for all purposes; that he had performed forty-six baptisms, thirty marriages and twenty-five burials; that of the members of his flock four had been ministers, eight students of divinity, three colporteurs, two Bible women, and many teachers, doctors, druggists, veterinary surgeons, etc. He urged with force the necessity of a new church, as the present one had always been one of the greatest obstacles to the progress of the work. During the banquet the congregation had a practical illustration of the truth of the statement, as the floor sank about eight inches under the feet of the banqueters! Mr. Cruchet also stated that during the last ten years he had given 100 public lectures, written 1,000 newspaper articles, and published a volume of sermons. At the close of his speech he was presented by Messrs. Favre and St. Aubin, deacons of the church, with a cheque for \$75. In the course of the evening congratulatory addresses were delivered by Revs. Messrs. Sadler, De Gruchy, Therrien, Ducloux, Morin, Coussirat and Lafleur. Mr. Lariviere was unavoidably absent. Mr. John Herdt, elder of St. John's Church, also delivered an admirable message from his session. Music and recitations completed a very interesting programme. The emotion of hearers and speakers was at times plainly visible and deeply affecting.

THE Bradford *Witness* gives the following account of the dedication of St. John's Presbyterian Church: Sabbath, November 10, will long be remembered by the people of Coulson's Hill and vicinity, as witnessing one of the most successful church dedications in West Gwillimbury. St. John's Presbyterian congregation, realizing the need of more and better accommodation, resolved last spring to raise and renovate the building. It was a large undertaking for a small congregation, but the people had a mind to work, and work they did, and with most satisfactory results—a perfect model of a building in every respect, beautiful to behold and most convenient. The Rev. Dr. MacLaren, Professor of Systematic Theology in Knox College, Toronto, kindly gave his services for the opening of the building for

the worship of God, and two very excellent sermons were preached by the learned divine, which were duly appreciated by all present. In the evening the Rev. Mr. Jolliffe, at considerable inconvenience, drove all the way from Queen'sville to preach, and a most crowded house listened attentively to a very suitable and eloquent sermon. On Monday following a tea-meeting was held in the basement, after which the congregation adjourned to the church, which was crowded to its utmost capacity, when very sweet music and singing were given by the Craigville choir, and addresses delivered by Rev. Messrs. Carswell, Jolliffe, McConnell and McKee. The pastor, the Rev. F. Smith, occupying the chair, stated that the improvements cost \$1,600 and about \$300 were needed by the Building Committee to meet all demands. In a little while, under the financing skill of Mr. Jolliffe, the whole amount was promised, and in all likelihood enough to repair shed, complete the fence, etc. The collections on Sabbath amounted to about \$73, and the proceeds from the tea meeting reached \$100. The sum of \$112 for church furnishing was raised by the ladies placing some 600 names in a quilt, which was on the evening of the tea meeting presented to the pastor's wife, Mrs. F. Smith. Providence favoured the congregation with beautiful weather. There was hearty sympathy shown to the church by other denominations, as well as by the associated denominations of Bradford and the Scotch Settlement. We congratulate the pastor, the building committee and the congregation on bringing to so successful an issue their very worthy undertaking, and we wish for them the greatest spiritual blessing in all their future work.

A CONCERT under the auspices of the Presbyterian Mission of St. Henri in connection with Calvin Presbyterian Church was held in the town hall of St. Henri last week, about seven hundred persons being present. It was stated by an old resident that there never was so large an English audience in that municipality before. Rev. Dr. Smyth occupied the chair, and in his opening remarks spoke of the great progress that the Sunday school had made, beginning with only eighteen scholars, and now having an attendance of seventy-five. He also complimented the officers of the school, especially Mr. W. H. Pickard, the superintendent, very highly. The programme was a capital one, many of the numbers being encored. Amongst those who took part were Misses Edith Reid, Rhind, Jessie Hilliard Rhind, Mrs. Elliott and Messrs. S. Hasley, A. Donaldson, A. J. Pickard, M. Kollmar, Professor J. H. L. Dunne, Barry, R. Eadie, A. McAllister and E. Kollmar. A vote of thanks was passed to Mr. J. Ovorone for his energy in the getting up of the concert.

The following resolution adopted by the Foreign Mission Committee (western division) lament the death of Mrs. Macmurchy, Foreign secretary of the Woman's Foreign Missionary Society has been forwarded for publication: The Committee with profound sorrow record the death of Mrs. Marjory Jardine Macmurchy, suddenly summoned to be with the Lord on August 5, at Youghall, New Brunswick. She was most abundant in her labours for the Master and discharged whatever she undertook with marked fidelity, tact and heartiness. She was greatly useful in her own congregation as president of the Old St. Andrew's Auxiliary to the Woman's Foreign Missionary Society and as teacher of a large and most important Bible class for young women. She was connected with the Woman's Foreign Missionary Society from its inception, and at the time of her death was its Foreign secretary. In this, as in all other positions she was called to fill, she discharged her duties with characteristic efficiency. She possessed qualities rarely found in combination which imparted singular value to her work. Possessed of clear conceptions and strong convictions regarding all things connected with her work, she always associated with these a gentle spirit and constant consideration for the views of others. She walked close to her Lord and "was not, for He took her." Death to her was gain; whilst to us her departure leaves a vacancy in connection with our work which it will be hard to fill. The Committee beg leave to tender their heartfelt sympathy to the bereaved husband and family, and pray that the God of all consolation may comfort and help them in this their day of sorrow.

AMONG the deaths recorded in another column there appears this name of Rev. Dr. Archibald, pastor for some years of the Presbyterian Church in Amherst, Nova Scotia, and afterwards of Knox Church, St. Thomas, Ont., in both of which congregations he was greatly beloved. His health failing him about two years ago, he resigned his charge, and he and Mrs. Archibald removed to Southern California. Last year he passed the winter months at Colorado Springs, but without success, in his attempts to check the progress of the fatal malady which had seized him. Dr. Archibald was a nephew of ex-Governor Sir Adams G. Archibald, of Truro, N.S., where, on Thursday last his remains were interred, Dr. McCulloch and Rev. J. Robbins conducting the funeral services. The Rev. Louis H. Jordan accompanied his sister, Mrs. Archibald, to Truro. The following from the Halifax Presbyterian Witness is added: We record with deep regret the death at Toronto of Rev. Dr. Archibald, one of the most scholarly, accomplished, and earnest young ministers of our Church. Dr. Archibald was a native of Truro, N.S., where his venerable mother still lives. He was a nephew of Sir Adams Archibald. As a student he was remarkably diligent and successful, and was able to prosecute his studies in post graduate courses, and earned "a good degree." He was from the start an instructive and acceptable preacher. He accepted a call to Amherst, N. S., where his labours were successful and full of promise; but failing health compelled him to resign his charge. He accepted a call to St. Thomas, Ontario, and there, too, his labours were highly appreciated. But the promise of health again failed, and he had to proceed to California for a milder and sunnier climate. This summer he spent some days in Halifax. He was evidently very frail, and his hold of life was by no means strong. Indeed for several years past it was a wonder to his friends how well and bravely he worked on in his calling, in spite of evident bodily weakness. He was a man of great courage, tenacity of purpose, and indomitable perseverance. He spent no idle moment when it was at all safe for him to work. Indeed he toiled arduously after any ordinary man in his position would have succumbed. His death is a serious loss to the church of which he was a most loyal son; and his friends in Nova Scotia and in Ontario will deeply feel his removal. The deepest sympathy will be felt for his aged mother, and for his wife, a sister of Rev. L. H. Jordan of Montreal.

PRESBYTERY OF STRATFORD.—A regular meeting of this Presbytery was held on the 13th inst.; several items of routine business being disposed of. The following report from the assessors in re the books of Jas. Brydone, ex-treasurer of Burns Church, Milverton, and his removal from the eldership and his suspension from the membership of the Church was presented. In compliance with the instructions of Presbytery at its last regular meeting, the assessors appointed to confer with the Session of Milverton beg leave to report that the ground on which Mr. Brydone was removed from the eldership and suspended from the membership of the congregation, was his refusal to give any explanation of the various matters relating to the treasurer's book which have been under consideration, although he has been frequently cited by the Session to do so. Further, that the report handed in by the assessors some months ago expressed the facts of the case so far as these are disclosed by the treasurer's book and have been learned by the assessors. A call from the congregation of Marsboro in the Presbytery of Quebec, in favour of Rev. D. Gordon of Harrington, was laid upon the table. It was agreed to hold a special meeting on the third of December, in Knox Church, Stratford, at 10-30 a.m., and cite congregation of Harrington to appear

at said meeting for their interests. Rev. R. Scott was appointed to cite the congregation on the 24th inst. Mr. Chrystal gave a detailed report of the average amounts contributed by the members of the various congregations within the Presbytery. The Presbytery then adjourned to meet in the same place on December 3rd, at 10.30 a.m.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 5th inst., Rev. Walter Amos, Moderator. A petition was read from 61 members and twenty-four adherents of our Church, residing in or around Brockton, praying the Presbytery to organize them as a mission congregation. In support of the prayer of said petition Messrs. R. Rankin, A. Scott, R. Johnstone and J. Lockrie appeared as commissioners and were duly heard. It was moved and agreed, that intimation of this petition be sent to the neighbouring Sessions, with request that they express themselves thereunto to next meeting of Presbytery. And a committee was appointed, Rev. J. A. Grant, Convener, to explore the field, to confer with the parties petitioning, and also to report to next meeting. A petition was read from the congregation of St. Paul's Church, Toronto, praying the Presbytery to appoint one of its number to moderate in a call and a relative paper was read also appointing Messrs. G. E. Dalby, J. J. Lindsay and J. J. Harton to support the prayer of said petition. Said commissioners appeared accordingly and were duly heard, who expressed the hope that with extraneous help they might be able in the meantime to give a stipend of \$1,000. After some discussion it was carried by a large majority to grant the prayer of said petition and at a later stage Rev. A. Gilray was appointed, to conduct the moderation in the call. It was reported by Rev. D. J. Macdonell that he had moderated in a call from St. Mark's Church, Toronto, which was given unanimously in favour of Rev. J. G. Stuart, minister of Balderston, etc., in the Presbytery of Lanark and Renfrew. The call was found to be well signed. A guarantee for stipend was read promising \$1,200 per annum. Messrs. Hodgson, Dale and Joss were heard as commissioners. And thereafter the call was sustained and ordered to be sent, together with relative papers, to the Presbytery of Lanark and Renfrew. Also Rev. J. Carmichael was appointed to appear before said Presbytery and act on behalf of the Presbytery of Toronto in prosecution of the call. Leave was given, as applied for, to the Trustees of Bloor Street Church, Toronto, to borrow further \$20,000 for the building of their new edifice, and to the Trustees of West Church to increase the mortgage on their mission property on Claremont Street from \$2,600 to \$3,100. As Convener of a committee previously appointed to organize as a regular congregation of our Church the people who met for worship in St. George's Hall, Rev. W. Frizzell reported that they had met with eighty-three of them as certified members and eighty-six as adherents, and had given them the status of a regular congregation. It was also reported by the same committee that the congregation so organized had chosen two of their number, formerly in office, to perform the duties of the eldership among them; and the Presbytery appointed an interim Session, with the more immediate end in view of having the elected brethren inducted as elders of said congregation. Application was made through Rev. G. E. Freeman for the organizing of the people of the mission station at Eglinton as a regular congregation; and Mr. Freeman and Mr. J. Gibson were appointed a committee to organize them accordingly. Notice was given by Rev. D. J. Macdonell that he would bring up an overture at next meeting for a revision of the Confession of Faith. It was moved and very cordially resolved to hold a conference on spiritual life in connection with next meeting of Presbytery: the first diet of said conference to be held in St. Andrew's Church, commencing at four p.m., the subject for consideration at that diet to be "Faith, its nature and results," to be introduced by Rev. R. P. Mackay; and the second diet to be held in Erskine Church, commencing at eight o'clock in the evening, the subject for consideration at that diet to be "The prayer meeting," to be introduced by Rev. W. Patterson. Agreeably to application made, authority was given to Rev. Dr. Kellogg to moderate in a call from the congregation of St. John's Church, Toronto, at whatever time they may be ready for the same. It was reported by Rev. G. M. Milligan, that since last meeting of Presbytery he had opened religious services in the church at Chester, that the committee of which he was convener had also met there with certain Presbyterian members and adherents who wished to be formed into a regular congregation, and that they had sent a petition to this meeting, making application to the said effect. The petition was produced and read accordingly; and commissioners were heard in support thereof. It was then moved by Rev. Dr. McLaren, and agreed to, that in view of the fact that the opinion of the neighbouring Sessions has already been obtained, the Presbytery agrees to grant the prayer of the petition, and appoints Messrs. Milligan, Neil, Frizzell and McNab a committee to organize a congregation at Chester. A circular was read from the General Assembly's Finance Committee, assigning \$450 to be raised by this Presbytery for support of the Assembly Fund. And on looking to schedules recently prepared, it was agreeably found that the aggregate contributions to said fund, which the Presbytery had agreed to ask of its congregations, would amount to a little more than the sum asked by the Finance Committee. The Presbytery appointed its next meeting to be held in the usual place on the first Tuesday of December, at ten a.m.—R. MONTGOMERY, Pres. Clerk.

OBITUARY.

THOMAS REIVE.

Mr. Thomas Reive, one of the few remaining pioneer settlers of the County of Simcoe, passed away to his rest on the 13th of October. He was born in Dumfriesshire, Scotland, on the 17th July, 1804, and, therefore, at the time of his decease lacked four days of being eighty-five years and three months of age.

He emigrated to Canada in 1831, taking up his residence for one year in Toronto, then called "Muddy York." His sister, Mrs. John Paterson, came to Canada in the following year, but died a few days after her arrival. In company with his brother-in-law, Mr. Reive took up land in the 5th Concession of the Township of Innisfil, Simcoe County. It was then, "going back into the bush," the roads were rough, narrow, winding, and in many places marked by "blazed trees." With great courage and indomitable energy he began to hew out for himself a home in the forest. Limited resources however, the common lot of all pioneers, obliged him to seek employment once more in Toronto. After seven years there he married Miss Nancy Gilmour of Markham, and returned to his farm, where he remained till his death in October last. He was an unusually strong vigorous man, of whom, like one of old, it might be said, "His eye was not dim, nor his natural force abated," even up to three days before his death. His only affliction was rheumatism which settled in his knees, and which prevented him of late years from going out much. He was an elder in the Presbyterian Church for considerably over thirty years, and was highly respected by all who knew him. His Bible was his constant companion, and when his death came he passed away with the calm and joyful hope of a glorious immortality.

His wife and youngest daughter, the latter a young lady of some twenty years preceded him, and the three sons and two daughters remain. viz., Mr. Robert Reive of the 4th Line, Miss Reive and William remaining on the old homestead, another sister, Annie, the wife of Mr. Thomas Allan, and Mr. Thomas Reive, general merchant, of Markham Village.

Sabbath School Teacher

INTERNATIONAL LESSONS

Dec 1, 1889.

THE TEMPLE DEDICATED.

1 Kings, i 54-63

GOLDEN TEXT.—The Lord is in His holy temple; let all the earth keep silence before Him.—Hab. ii. 20.

SHORTER CATECHISM.

Question 69.—We have a right to the life—1. Of the body, as given and preserved by God, for His glory, our good and the welfare of others. 2. Of the soul, as purchased by Christ and offered as a free gift to us, and through us to others. These are closely connected, for eternal life is proffered to us and by us to our fellows, only while we are in the flesh. Death ends probation, Luke xvi. 22, 31. We are required to preserve our own life and that of others, because—1. Of the importance of life as above stated, Matt. xvi. 26. 2. We were made in the likeness of God, Gen. i. 27, ix. 6. 3. It is God's prerogative to give and take away life, Gen. xxx. 2, Deut. xxxii. 39. 4. Life is the appointed time for the service of God, John ix. 4. We are to preserve it by—1. Attention to the known laws of health as to food, shelter, exercise, rest and remedies, by which our whole nature is developed, kept in full vigour or restored when injured or impaired, Luke xxi. 34; Rom. xiii. 13, Col. iii. 23. 2. Holy living, Col. iii. 12-14, 23-25. 3. Calm dependence upon God in duties, temptations and trials, Matt. vi. 34; 1 Peter v. 7; Heb. xii. 5-13. 4. Peaceable and loving conduct toward men, 1 Cor. xiii. 4, 5; Rom. xiii. 10; Prov. x. 12; Eph. iv. 31. 5. Defence of self and others, without malice, restraining and opposing the violence of others. When really necessary this defence may be even unto death, Exodus xxii. 2. What is true of individuals is true of communities, and therefore under some circumstances war is justifiable. It is so recognized in the Old and New Testaments (see Deut. xxii.; Rom. xiii. 4, Heb. xi. 32-34). 1. "The neglecting or withdrawing the lawful or necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge, all excessive passions, distracting cares; immoderate use of meat, drink, labour and recreation; provoking words; oppressions, quarrelling, striking, wounding, and whatsoever else tends to the destruction of the life of any." (Larger Catechism, Q. 136). 2. The engaging in any occupation, habit or amusement which jeopardizes or shortens life (Matt. ev. 6, 7; Luke xxi. 34; Phil. iii. 18, 19; Ps. lv. 23; Prov. xxiii. 19-35; 2 Sam. xxiii. 17.) 3. Duelling, which, so far from being justifiable, is (a) in intention a deliberate double murder by each party, (b) without cause—the laws of God and man supply a sufficient remedy; (c) no solution of the difficulty, but is merely a trial of nerve and skill. 5. Child-murder, whether before or after birth, by direct or indirect means (Ex. xxi. 22, 23; Acts vii. 19). 6. Suicide, as (a) assuming God's prerogative, (b) deserting appointed work (c) demanding judgment before the time (d) bringing shame, sorrow and loss upon others. Christ shows (in Matt. v. 38-48) that this commandment extends to thoughts, words, feelings, as well as to deeds of violence, and He demands love to enemies and persecutors. See His promised blessing in Matt. v. 9-12.—A. A. Hodge, D.D.

INTRODUCTORY.

The great work looked forward to and prepared for by David was at last completed. The great temple that had taken over seven years to build was so nearly finished that about the time of the Feast of Tabernacles Solomon thought it best to hold the dedication ceremony.

1. The Temple.—The site of the temple was on the summit of Mount Moriah, on the eastern side of Jerusalem, overlooking the valley of Kedron and the Mount of Olives. On this height Abraham had raised the altar for the sacrifice of Isaac, and here also David offered sacrifices for the staying of the plague that had proved so destructive (2 Sam. xxiv. 15-25). The summit had with great labour been levelled off for the foundation of the temple, which, together with its enclosures, covered about twelve acres. The materials employed in the construction of the temple were the best and the costliest that could be got. The stone used—a white lime-stone—was found in the neighbourhood. They were cut and prepared at the quarries, as was all the other material, so that the building of the temple was a noiseless work. The wood employed in the structure was cedar, pine and sandal-wood, much of it richly carved. All was solid and substantial, while the building must have been one of great beauty; there was no pretence work about it. Its decoration was with the most precious of the metals—gold. Gilding was not used, but gold plating, so that for centuries it would remain in undimmed splendour. A large number of men were employed in the preparation of the materials and in construction,—officers, skilled workmen,—many of them supplied by Hiram, King of Tyre, and labourers. They were divided into relays, so that the work would not be oppressive. It is estimated that the entire length of Solomon's temple was 120 feet; its width sixty feet, and its height forty-five feet. It was set apart for the service of Jehovah with impressive ceremonies. Solomon, who had been enabled to carry out his father's purpose, and to complete one of the most important undertakings of his own reign, fittingly consecrates it by prayer. The form and manner of his prayer are given. It was very comprehensive and devout. He knelt, and with outstretched hands invoked the divine presence of Jehovah in His temple and His blessings on Israel.

11. The King's Blessing.—After rising from the dedicatory prayer Solomon stood erect in the presence of the vast assemblage present to witness the impressive ceremonies, and pronounced a blessing upon them. Then he blesses God for giving rest to His people Israel. They had rest from their enemies round about them. All the tribes that had so often harassed them and sometimes discomfited them were now subdued. They could pursue their occupations in peace, and now the Ark of the Covenant had found a resting place. The temple was symbolical of spiritual rest where the worshippers might enjoy the presence and the peace of God. The promises made to Moses had been fulfilled, "there hath not failed one word of all His good promise." As God had been with their fathers, so now the symbol of God's presence in the temple was an assurance that He would be with them. Solomon also expresses the desire that "He may incline our hearts unto Him," a clear recognition of the truth that if we endeavour to obey and serve God we must have His grace to guide us. Thus the king desires God's remembrance and guidance of him and his people that they may rely on the divine protection at all times. Solomon understood the divine purpose sufficiently to know God's dealings with Israel were not exclusively for their sake. The special guidance of God's ancient people was in order that "all the people of the earth may know that the Lord is God, and that there is none else." The closing words of the benediction are words of exhortation just as applicable to us as they were to those whom Solomon addressed. The whole ceremony concluded with great and costly sacrifices. "So the king and all Israel dedicated the house of the Lord."

PRACTICAL SUGGESTIONS.

For the service of God the best materials should be offered.

As the temple was the symbol of God's Church on earth, so He has promised His presence with His worshipping people in all ages.

We should dedicate ourselves to God's service, our bodies and spirits, as temples for His Holy Spirit's indwelling.

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THE MISSIONARY WORLD.

THE McALL MISSION.

The following letter received by the Secretary of the Canadian McAll Auxiliary, giving an account of a visit by Rev. C. Greig, director of the Juvenile Department of the work, to Rochefort, one of the stations supported by Canada, has been kindly forwarded for publication:

Mr. McAll tells me that you would like to have some news about Rochefort. Our agent there, M. Dürrleman, always endeavours to turn to good account the few public holidays appointed by the French law, and to utilize the unwonted leisure of the people for a series of all day meetings. Two years ago I was present at such a gathering at La Rochelle on Whit-Monday, and I retained such a pleasant recollection of it that I asked leave of my colleagues to go down to Rochefort for those of Easter Monday. As my Paris work did not allow of my leaving before midnight I could not be present at the 9 a.m., prayer-meeting, at which some sixty or eighty were present, I was told, and where much close communion with God was enjoyed. This is usually followed by an experience meeting but they put it off till after my arrival, and as my train was three-quarters of an hour late it ultimately was not held at all, meanwhile a general collection was made of all the eatables brought by the different friends and then everyone fell to as though at a gigantic picnic. Puerile though this detail of dining in common may appear to some there is no question but that it promotes a healthy spirit of mutual helpfulness and love, which shows its effects later on in the day. The majority present were of the working class, skilled workmen from the arsenal with their wives or mothers, there were a few sailors, a sprinkling of peasants or peasant proprietors, some shopkeepers and three or four representatives of the old Protestant families of the Saint Orge, conspicuous among the last the worthy archivist of the department, M. Richemond. You perhaps know that our hall at Rochefort is situated at the extremity of the garden of the house where our agent lives and can only be approached by a long passage running right through the house. The inconvenience to which Madame Dürrleman is thus exposed can readily be imagined, but her indefatigable patience and activity produces order and even comfort out of all and she refuses to move unless the mission can get another hall superior to the present one. I found in the little dining-room our agent from the neighbouring town of Saintes, M. Bisson, and after hastily swallowing a cup of delicious black coffee, I passed with him into the hall where the turn had come for the children. Two years ago barely twenty-five children could be gathered on Thursday in our hall (the pastor has asked us to forego opening a Sunday school, thinking erroneously that it would hurt his) and I found our agent in some need of encouragement; now there are some ninety on the books, and though civic amusements and one thing or another lowered the number present this Easter Monday the average attendance is at least sixty. I venture to draw your attention very specially to this fact, not only because I take personally and officially a peculiar interest in children's work, but because this success among the young proves to my mind very distinctly that M. Dürrleman is labouring in the might of the Lord Himself. He has no special gifts as a speaker to children, very few of the adult attendants, a curious fact, have children to send to Sunday school, the hall from its position can offer no attraction to the stray wanderers in the streets, but he so spoke to the hearts of the few children he first got, so prayed for them and so got them to feel that it was God's message he was bringing to them that they went in search of their comrades of their own accord and fetched them to the hall that they too might hear the good news of Salvation. Those present that Monday answered my questions very readily after the first few moments of awkwardness were past, quoted verses of the Bible with a readiness I could not value exactly, not knowing how long the individual child had been under instruction, but which certainly was pleasant to hear and greatly pleased the parents and others who filled the Salle. Several hymns, sung with spirit, and accompanied on the organ by a young lady (a music teacher who voluntarily gave up one of her few holidays to be present at our meetings), separated the addresses, and at the close a distribution of cakes and buns in no way diminished the

satisfaction of the juvenile audience. After a short interval we gathered together again to discuss the subject of conversion, its nature and consequences, introduced by M. de Richemond the Archivist of the Charente Inférieure of whom I have already spoken. A deep impression was produced, some of the remarks made by the visitors being singularly appropriate (our agent told afterwards) to the cases of some over whom he was watching. In the evening yet another meeting, at which many, whom family duties or other hindrances had kept from us till now, eagerly took their place, with an air of relief and of assured expectation very stimulating to the speakers. Among them I was glad to recognize a workman from the Arsenal with whom I had had a good deal of conversation on the occasion of my previous visit. Shortly after his conversion he had met with a severe accident, which threatened to disable him for life, and which his relatives and comrades represented as either a judgment on him for abandoning the old Church, or a proof that there was no God watching over his people. His faith stood the test triumphantly, and his recovery was sufficiently remarkable to bring him into prominence in a way that I feared would be hurtful to his soul's growth. But the Lord had cared for His own, and had granted His spiritual guide such wise caution in dealing with him that I detected nothing of the pretentiousness I feared, only a greater firmness and clearness of conviction. The country contingent had to leave before the close of the réunion d'appel, as the railway companies have not yet begun to run special trains in connection with the McAll meetings, but they left us with such manifest reluctance that we who stayed felt stirred to use to good purpose the privilege accorded to us, and a great seriousness was manifested among all the hearers deepened by some spiritual conversation held as the people slowly dispersed. I was the guest, that night and the following morning, of the leading banker of Rochefort, whose aged mother is visited regularly at her special request by M. Dürrleman. From them I learned what I knew otherwise how highly our devoted agent is esteemed throughout the whole department and how much good his life does even where he cannot reach. But my letter is already too long or I should have sketched for you some of those who owe to him to have found their Saviour;—the engineer out at Saigon, the Jew commercial traveller, the sailor-boy, as full of pranks as a young monkey but sound at heart, who had tried hard for a whole month to throw off Christ and laugh with his comrades, but had ended by weeping, and coming back penitent to the Saviour. But this must suffice at least for the present. Yours in Christ,

CHARLES E. GREIG.

Director of the Juvenile Department of the Work.

WORK IN SHANGHAI—RENOUNCING CONFUCIUS.

"Our work is going on as usual," reports the Rev. W. Muirhead, of Shanghai. "Many are hearing the Word, especially at night in our mission chapel. I am greatly assisted by my old friend Dr. Edkins, who is doing good service, as used to be the case in olden time."

I went into the country for some days a short time ago, and had many opportunities of preaching alike in our stations and in the open air. How much I wish our itinerant work could be resumed, as in former days. Though the number of missionaries is greatly increased, there is still ample scope for this kind of service. Several Chinese have been baptized of late, after giving good evidence of faith in Christ. One is a B.A. of considerable standing, who has been coming and going for several months, and was received in the presence of a large miscellaneous congregation on a Sunday afternoon. It was no small trial to him, but he answered the questions I put to him in a most satisfactory manner. While continuing to be a scholar by profession, he openly renounced the great sage of China as his teacher and guide, and accepted Christ as his Saviour and Lord. These are seasons of great interest, and we have only to pray that they may come about far more frequently."—*London Missionary Chronicle*.

DR. HUNTER ON THE INFLUENCE OF CLIMATE IN LUNG DISEASES.

It is a common delusion among all classes of people to suppose change of climate will cure lung diseases. The rich act on this supposition

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and spend their winters in Florida and Southern California, while the poor deplore their inability to bear the heavy expense, and believe their want of means all that lies between them and health. This is a cruel delusion. There is no climate on the face of the earth which alone would cure them: or where consumption is not common among the native population; or where people do not contract consumption, and die of it just as they do here. There are many places where the air is warmer in winter, and more enjoyable during the broken months of spring. But as the summer warmth did not prevent you from getting consumption in the North, and did not cure it, why upon it the winter warmth of a Southern climate will not do so either. The chief gain by going to a warm climate for the winter is that invalids can take more regular outdoor exercise. This does not cure any disease of the lungs, but it is a help to proper treatment. If you go to Florida or California you will be no better off when you get there than Florida and California people who have lung disease, and, as they contracted it in that climate and die of it there, it is folly for you to believe that you will be cured by that climate.

What is needed, in all Northern countries, for the proper treatment of weak and diseased lungs, is a *Winter Home*, constructed with a large court in the centre, roofed over with glass, thoroughly ventilated, and kept at an even temperature throughout the winter. The court should be large enough to afford an abundance of pure air, with room for exercise. In such a Home, protected from cold, and in an equable temperature, all cases could be treated with greater success. Connected with it there should be rooms for medicated air adapted to the requirements of particular classes of cases, in which patients could spend a certain part of each day. In such a climate as this the air would always bear a heating bath to the lungs, and all the surroundings be conducive to health, while the diet, exercise and habits of patients would be under the immediate eye of the physician, and made to minister to their recovery.

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Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be cured by taking Ayer's Sarsaparilla. I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.—A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

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saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

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Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

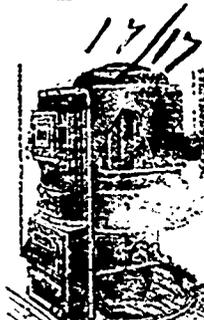
Cured by the use of Ayer's Sarsaparilla. I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored.—Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albermarle, N. C.

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saparilla. It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

MARRIED. At the Leslieville Presbyterian church, Toronto, on Wednesday evening, November 13th by the Rev. Wm. Cleland, assisted by Rev. W. Frizzell.

DIED. Fell asleep in Jesus, at 302 Huron st., Toronto, November 17th, in the 35th year of his age, the Rev. Frederick W. Archibald, Ph.D., of Truro, Nova Scotia.

MEETINGS OF PRESBYTERY.

BARRIE.-At Barrie, Tuesday, 26th November, at 11 a.m.

CHATHAM.-First Church, Chatham, on the second Tuesday of December, at 10 a.m.

GLENGARRY.-At Maxville, on December 10th, at 11 a.m.

KINGSTON.-At Belleville, in St. Andrew's Church, on Tuesday, December 17, at 7:30 p.m.

LINDSAY.-At Woodville, on Tuesday, 26th November, at 11 a.m.

LONDON.-First Presbyterian church, London, Tuesday, 10th December, at 2:30 p.m.

MAITLAND.-At Wingham, Tuesday, Dec. 10, at 11:15 a.m.

MONTREAL.-At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.

SARNIA.-In St. Andrew's Church, Sarnia, on the second Tuesday in December, at 11 p.m.

TORONTO.-St. Andrew's church, 1st Tuesday in December, at 10 a.m.

WHITBY.-At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.

WINNIPEG.-In Knox Church, Winnipeg, on Tuesday, December 10, at 7:30 p.m.

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