

The Family.

THE CHURCH WALKING WITH THE WORLD.

THE Church and the World walked far apart,
On the changing shore of time;
The World was ringing a giddy song,
And the Church a hymn sublime.
"Come, give us your hand," cried the merry World,
"And walk with me this way,"
But the good Church hid in her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to eternal death,
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tests and pain;
The sky above me is always blue;
No war or toil I know;
The sky above you is always dark;
Your lot is a lot of woe;
My path you see, is a broad fair one,
And my gate is high and wide;
There is room enough for you and me
To travel it side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to suit my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace,
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks;
And robes and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So she built her a costly and beautiful house,
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold,
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folk clad in their shabby suits,
Sat meekly down outside.

The angel of Mercy flew over the Church,
And saw her in her lowly state,
And he said to her, "O Church, be not dismayed,
For I will be with thee in every state."
And some were off at play,
And some were drinking in gay saloons;
So she quietly went her way,
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports,"
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
And walked along with the World,
While millions and millions of precious souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World with a sneer,
"They frighten my children with dreadful tales,
Which I like them not to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to ears polite;
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to Heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to Heaven
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
While the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the Church held tight the strings of her purse
And gracefully lowered her head
And whispered, "I've given too much away,
I'll do, sir, as you have said."
So the poor were turned from her door in scorn
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the World and the sons of the Church
Walked closely hand and hand,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing and naught to do
But to laugh and dance and feast!"
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed
And covered their heads with shame;
And a voice came down through the hush of Heaven,
From Him who sat on the throne,
"I know thy work and how thou hast said,
I am rich; and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore from my presence I cast thee out,
And blot thy name from its place."

PRESBYTERIANISM IN MONTREAL.
ST. GABRIEL CHURCH.

BY REV. ROBERT CAMPBELL.

THERE is divine warrant for marking important events. The children of Israel were enjoined to observe the onflowing of time, and to pause at the end of every forty-ninth year. A hundred years seems a long period, and we call this a venerable church, but it is so only relatively. In the sight of Him whom we reverence as the Ancient of Days, a century is but as a watch in the night; and in what is called the old world a structure only a hundred years of age would have no special reverence paid it. Yet, from the human point of view, especially in this western world, a century counts for much. It seems particularly fitting that we, who worship in this quaint old church, should celebrate the occasion, seeing that it was within these walls the Presbyterian community first found an ecclesiastical home, and around them cluster memories of the most stirring events that have marked the century, so far as Presbyterianism is concerned.

The story of the progress of Presbyterianism from the 12th March, 1786, the day on which the Rev. John Bethune first began a regular service according to the forms and practice of the Church of Scotland, up to the present time, is in reality the story of the advancement of Montreal from a small walled town to the great and beautiful city which it has become, gradually spreading over the whole island. The growth of our cause has kept pace with the growth of the community. This church had a strong hold of the religious, social and public life of Montreal, at least during the first fifty years of its existence. Its founders and early supporters gave it a status of great influence. A century ago, as now, the Scotch merchants constituted a very important section of the population of the city. They ranked with the foremost in enterprise and wealth. They were, indeed, the leaders of society. Many of them were Highland gentlemen of high degree. It is not easy to realize it, but it is nevertheless a fact, that some of those who were present at the organization of that first congregation, in a room on Notre Dame street, on the 12th March, 1786, had as youths been actually engaged in the fight at Culloden, in 1746; and not a few of them were the children or descendants of those brave men who stood by the side of Prince Charlie on that fatal field.

After Canada was acknowledged as a British possession, the brave soldiers who had achieved its conquest, many of them Highlanders, men of the Black Watch and 78th, a Fraser regiment, were offered a home in it, as many of them as chose to remain. A large proportion of them elected to stay in this country, and had lands assigned to them, while not a few of the officers became residents in Montreal and took service with the lately organized North-West Fur Trading Company. These were the men that gathered around Mr. Bethune, who was a Highlander like themselves, so that the commencement of Presbyterianism in this city is linked with the romantic period of Scottish history. Many of them, indeed, belonged to the Episcopal Church; but that fact did not seem to weigh much with them when it came to their minds that they were one of them subscribing to the building fund of the church, and subsequently becoming proprietors of pews in it.

It is something to be able to say that the hardy, adventurous Highlanders, who first explored the far off wilds of the North-West had an intimate connection with this church. Sir Alexander Mackenzie the discoverer of the great northern river that bears his name, sat within these walls Sunday after Sunday for many years. The same is true of Simon Fraser, whose name is associated with the famous Fraser River in British Columbia, and of Thompson, who was the first white man to locate upon the Columbia River and the great tributary, the Fraser, which is called after him. Here also did Pinlay sit, whose name will go down to posterity through its association with that northern stream in British Columbia that flows into the Peace River. Here, too, did the McGillivray find a church home after he had given his name to the McGillivray River, and here was it that Cutbert Grant was baptized, who afterwards became so notorious by his leading the band of North-West company partisans that killed Governor Semple, of the Hudson's Bay Company's service, at the Red River, the exploit which occasioned the first expedition of troops from Canada to the North-West, and subsequently was followed by the famous trial of the culprits in Upper Canada, which made a great stir sixty years ago.

Mr. Bethune was himself a man of a chivalrous spirit, and well merited the attachment and support of his fellow countrymen. Born in the island of Skye, in 1751, and educated at King's College, Aberdeen, he emigrated with some of his kindred to South Carolina, and, being a licentiate of the Church of Scotland, he obtained the chaplaincy of the Royal militia in the Carolinas on the breaking out of the revolutionary war. The royal cause did not succeed, however, and with many other loyalists Mr. Bethune was made a prisoner, and for a time suffered great hardships. In due season an exchange of captives took place, and on regaining his liberty he made his way to the steadfast province of Nova Scotia, and took up his residence in Halifax. He did not long remain idle there. He was largely instrumental in organizing the "Highland Emigrants," a corps made up in part of Gaelic-speaking settlers in Nova Scotia, and of the disbanded soldiers of the old 78th and Montgometry regiments, who had settled along the banks of the St. Lawrence. This fine body of men was mustered in 1775 and regimented in 1778 under the number of the 84th or "Highland Emigrants." Mr. Bethune was appointed chaplain. As was to be expected, these children of the Mist gave a good account of themselves wherever an opportunity offered. They constituted the chief strength of the spirited defence of Quebec against the attack of the American troops under Montgometry, when that gallant general fell on the 31st December, 1775. After the independence of the United States was acknowledged by Great Britain in 1783, the "Highland Emigrants" were disbanded and returned to their peaceful avocations as agriculturists and traders.

THERE are two herbs that grow quickly in our souls in summer weather—security and pride. Humility is a strange flower; it grows best in winter weather, and under stores of affliction.—*Rutherford.*

EDUCATORS IN VICE.

A "FRIEND of the Young" sends these important thoughts to *The United Presbyterian*:
After all that is said about the bad effects of sensational literature upon boys, the press is still teeming with it. What we hear of is very little, and what we see and are able to connect with it is still less, but we cannot but be persuaded that the growing life of the day is being greatly perverted by this influence. The stories, so often repeated, of boys starting off for lives of adventure in the far West, are to be found almost any time in the newspapers, and they all present the same explanation—that the boys had been reading of such things in the romances, and were fired with a wish to imitate them. Those that we hear of are usually such as are rescued, and sent back to their parents and homes. They are, perhaps, wiser for life. But for every one thus saved there are many who go on in their reckless courses, and never meet with the check or restraint that returns them to their native habits.

All such instances show, at least, that children read, and also that they are impressed by what they read according to its character. These are things many people do not take into account. There are good fathers still living who think that because their boys do not like the doughty books on their library shelves—and that have been there for fifty years—they are devoid of taste in that direction. They look upon them as candidates of hopeless ignorance. But the boys would read if they had something interesting to suit their taste and capacity. It is this they should be provided with. Satan is always busy and adroit, and seeing parents do not understand their duty, he recognizes his opportunity, and puts into the hands of the youth what, because it is so unlike anything they ever had before, they read with avidity. It is a wild revel into which an imaginative boy falls when he is admitted to such enjoyment. His dissipation is intense in proportion to its novelty. The stolen waters, also, are sweet. And from homes the most unlikely for such products the boys are graduated, who become the maddest prodigals. The law of heredity seems to be disproven and the old promise, which says that a child will not depart from the way in which he should go if once he is trained up in it, appears to lack fulfilment.

Christian families are often to blame in this matter, and they, along with the rest, have to bear part of the penalty. Some of them have very little in their libraries that the average healthy boy will care to read. They have good books, perhaps, but they are not good for boys. They do for scholars or persons of experience, or for those strong-willed believers who read what they do not like out of sense of duty. But they present no attractions for the youthful spirit, and are even an offence to the taste that craves something so different. If it be objected that experience shows this to be not always true, the reply need only be that we are not to generalize from special cases and establish conclusions upon isolated facts. There is the marvellous youth who reads Owen and Rollin, and the other who, with everything at hand, reads nothing at all. There is still a third one, who reads as he should, and turns out badly; and the fourth, who reads as he should not, and is yet better than the first. But these exceptions all admitted, the general rule is that boys like to read; and that they are injured by what is read.

It does not have far to go to find families where there is nothing but a poor kind of newspaper. It is the country one, perhaps, taken for the sake of its announcements and notices, or a party one, which is read for its information in local politics. There are no first-class journals, nor are there books. It is easy to see that if an imaginative boy of such a home gets his hands on defiling and deforming publications—such as will be sent him if it be known that his home is so pagan a place—he will be one of the worst of sufferers. He is hungry for something, and finds that which is the nearest he knows of to what his boy nature tells him he ought to have. When he begins to show the fruit of his habits, the blame will not be his, but his father's, for he made and kept an opening for the vile story which could easily have been kept away by something better.

THE RELIGIOUS PAPER IN THE FAMILY.
FOR many years the writer has had his attention directed to the influence which the reading of a family has upon its members. He has been a school teacher, and after that a pastor in charge of different churches. There are the same general facts in different congregations. Ignorance and intelligence are contrasts which appear in pastoral intercourse, and suggest the different work to be done in the different families. I have found by long experience that the reading families require far less attention of the pastor than those that don't read. They are far less complaining and fault-finding, for the good reason that they have something to read about and think about and talk about other than the village gossip, or whether the minister visits them less than the family over the way. I have come to regard the introduction of a religious paper into a family as the best thing I could do for it, socially and morally as well as spiritually. And nowhere does a little scattering of good seed show such large results as when some thoughtful member of the church takes the pains to introduce a good religious paper into a family that has not had one before. The present of a religious paper for a year is the best Christmas or New Year's gift that you can make to a family that is without it. The influence of the kind of reading is soon manifest in the home life by the increased refinement of old and young. And the reading family is sure to be more interested in the work of the Church than the non-reading family. There is no material harder to work upon than an ignorant man, who is often obstinate (or, as he is sometimes called, "pig-headed") in proportion to his ignorance.

I know of two farmers in the country who live side by side, who are equally prosperous in worldly things, both out of debt and well-to-do in the world, and both members of the same church, but the two men are of very different value in society. One reads a Sunday sensational newspaper, which he takes because it is cheap, but its influence is to turn him away from everything of a religious character. It is the dime novel for an older class of boys. The other farmer has long had in his family a leading religious newspaper. The value of each of these farmers to the church is as diverse as their reading. The sensational Sunday paper is not an aid to family religion. There is no family altar in that house, and not one of the family—parent or child—is in the Sabbath school. The other home takes its character from its reading. The family altar is never neglected; the children go with

their father and mother to the house of God; they take their places in the Sunday school; and the pastor, as he sits at the communion-table, has before him the beautiful sight of a whole family united as members of the same church.

The way these two men support the gospel shows the same influence. One gives three times as much as the other, and in benevolent contributions to the various Boards of our Church ten times as much! Much of this difference is owing to the different papers that are read in their families.—*A Country Minister in The Evangelist.*

COST OF A CRAZY QUILT.—A certain girl has placed a "crazy quilt" containing 9,000 bits of ribbon. It must have taken at least three minutes sewing to the piece. That would make 27,000 minutes—an hour a day for a year and nearly three months. In that time this foolish girl might have learned a modern language, become an accomplished cook and housekeeper, studied no end of history and science, or have done benevolent and educational work among the ignorant and poor that would have lasted to the eternity.—*Ex.*

NOTES BY "PHILO."
PUBLIC BUSINESS.

THE awarding to the publisher of the *Presbyterian* of the contract for the hymn books was evidently resolved upon by those who could manipulate matters irrespective of the judgment of the committee. If it was not, why was it not done openly and with the consent of the committee? Certainly the manner in which it has been done leaves the impression that there was something to conceal, and therefore that the business was done with a measure of concealment. Far better, if that firm justly claimed the contract because of the lowness of its prices, that this should have been ascertained by the committee openly and fairly. But the first notice the members of the committee receive of so important a matter is through a notice in the *Globe* newspaper—it being manifestly thought by one or two members of the committee that what was satisfactory to them and the publisher should be satisfactory to everybody. It is a question if the award of the contract has been legally given, inasmuch as it has been given without the knowledge and consent of the committee as a whole. The device of adding some business men to the committee was a very weak one. If the committee, as it stood, was not competent, after the experience it has had, to decide which of two contracts was the cheaper, then it is not so intelligent a committee as the Church had imagined. It is to be regretted that the course taken seemed necessary. Above all things anything like favoritism should be avoided in a matter of this kind. The Church desires that its business should be transacted in such a manner as to be quite above suspicion, and when a committee is appointed to do a certain work, it is not competent for individual members of the committee to do that work and ignore the committee altogether.

It is this kind of transaction which brings our courts and our permanent members of Assembly, and other leaders, under very uncompromising criticism. The decision of important questions is not left to the intelligent and disinterested judgment of the Assembly in open court. It is informed of it after it has been done. The principal to be appointed the Assembly is left in idle expectation till it is told who the person is that is to occupy the office. Then no word of exception or objection is allowed. The Assembly is practically told to go home and collect money to pay the new official. Is a college endowment to be sought, the matter is decided on in private; a plausible motion asking the sanction of the Assembly is presented. It is not meant that it should be discussed. The leaders are not accustomed to be opposed or contradicted. And the next stage in the business is the visit of some official or agent to the congregations of the church to gather up all the money that can be laid hold of. The pastors must join in the work or be regarded with disfavour. And so it is with every important matter in the way of legislation. Now, all these important objects may be properly enough sought by the Church. But the complaint is of the stealthy and underhand manner in which they are gone about. Certainly had the questions referring to the colleges been left to be discussed by, and voted upon by the courts of the Church before they were settled, very different results might have been reached.

Before the Augmentation Fund was established the Church spent some years in discussing in her courts the best method of securing the object aimed at, and no doubt this prepared the Church for the entertaining of the question. And the Church would have been still better prepared for it had it been launched in a manner different from what it was, had a hasty verdict upon the question not been snatched from the Assembly. There are some at least in the Church growing tired of this manner of settling great questions; and it is to be hoped that men may yet rise up among us great enough to know their own weakness, great enough to be able to stand corrected and to think of others as highly as of themselves, great enough to put the cause of the Church at large before their own hobby and their own opinion. The great remedy for all that we complain of is to make less of man in the Church and more of Christ. The scheming of wise and good men, however piously intended, is no substitute for Divine guidance. Our Church's difficulty is that we are apt to mistake human machinations and very wise and politic devices for Divine guidings and ordinances, and so we land in places of darkness and confusion.

Our Pastors and Elders are neither ungenerous nor unwise. They are worthy to be trusted with, and competent to settle all the questions God is calling them to settle in the great work that has been given them to do. Let then the public business of the Church be thrown open to discussion in every detail. Let no would-be leaders be permitted to establish themselves in seats of government. Let all the gifts in the Church contribute to her work and a spirit of unity and progress and sympathy will be developed that does not exist now. This day will come when the Eldership both paid and unpaid will take a greater interest in the Church than they do now, when men will support measures with entire independence of judgment, when deference to authority, and position, and large salaries, and looking to man for promotion, are set aside and the work pursued with a single eye to the glory of God. All honour to whom honour is due. But let the question be intelligently settled to whom is honour due and what amount of it, and for what?

—Selected.

* Extract from a Gazette report of Centenary Sermon

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER VIII.—Continued.

"It has been so strange that Hester's intimate friend should be unknown to me—you have been a kind of Mrs. Harris, you know," and Grace laughed.

Miss Denston smiled faintly, and only replied, "Give my love to dear Hester. I know she will be sorry to have been out when I needed her."

There was a peculiar suggestion of appropriation in the tone in which this was said, which impressed Grace with surprise, and a shadow of annoyance, and which she felt could not be warranted. She turned to Philip Denston, who was standing near, and said—

"Will you let me give you some sal-volatile for use to-night?" we have some in the house I know, if you would not mind coming over with me for it."

"Thank you," Denston said. "I will come with you."

The two passed out together into a clear moonlit night. Denston drew a long breath, and looked up at the sky, where the clouds were scudding before the wind.

"This is refreshing," he said. "Yes, the atmosphere of your room is very oppressive," said Grace. "Is it good for your sister? Do you like it? I could scarcely breathe."

He gave a short laugh. "Why, your sister enjoys it, I fancy." "Our tastes are not at all the same," said Grace, emphatically.

"You do seem to differ, certainly." "Do you think women all alike, then, that you seem so surprised?" asked Grace, merrily. "Are they not?"

Grace had knocked, and she now heard steps coming along the passage which were certainly not Kitty's; and being engaged in wondering what could be the meaning of this, she scarcely at the time heard Mr. Denston's dry question, though afterwards it came back to her recollection.

But in order to explain the meaning of this sound which so surprised Grace, we must recount what had happened to Kitty in her absence. For the first quarter of an hour all went well in No. 47, nor deserted by so many of its inmates. Kitty read her book, and thought the time would very quickly pass until Grace's return. She had tried to think of something nice, and rather naughty, to do, such an unsuspected opportunity being rare, but no pleasant mischief had suggested itself; besides which anything which involved an excursion into dark and lonely regions would have been a doubtful joy. At the end of the second quarter of an hour Kitty thought she heard a noise, and she put down her book to listen. Mr. Waterhouse was not stirring; all was silent. Could it be possible he had gone out without being heard? The clock on the stairs seemed to be ticking in a quite extraordinary fashion; it had certainly never made such a noise before. She was not frightened, but she began to feel as if she knew what it would be like to be frightened. She hummed a little bit of a hymn tune, but the sound of her own voice was surprisingly unpleasant, so she stopped. She soon began to feel obliged to persuade herself that she was not frightened, and, when that stage was come, Kitty's nerve was gone. Towards the end of the third quarter of an hour she did hear a noise, real and not imaginary. Mr. Waterhouse had opened his door, and was coming down-stairs; he must be going out. Oh, terror! that could not be allowed! Kitty flew to the door. Yes, there he was, taking his stick from the umbrella stand.

"Oh, please," she cried, with a little pant, "would you mind not going out? I should be so frightened!" There was a very dim light in the passage (for economy's sake) and, for a moment, Waterhouse did not understand the position of affairs.

"Is that Miss Kate?" he asked, coming forward. "What is that you say—that you are frightened?" He actually took both Kitty's hands in his own, and drew her into the parlour.

"Oh! what would Grace say to this?" flashed through Kitty's mind; but at present she was too glad to be comforted to think much of retribution.

"And have they left you all alone in the house?" he continued, looking down at her with kindly amusement, just like the big elder brother that Kitty had always longed to have, and for which longing she had been so often laughed at by her elder sisters.

"Grace and I were left at home to keep house," she replied, looking up, blushing, but frankly; "but Grace has been called out to see some one who is ill, and who lives opposite."

Here Waterhouse nodded, as if he understood all about this some one.

"She will not be long, if you would not mind staying in till she comes. But perhaps you were going out to do something important," Kitty added, timidly.

"Not I," said Waterhouse, with a reassuring smile. "I was only going to post some letters."

He put down his hat and stick, which he had brought in with him, on the table, and said—

"And now, Miss Kate, in return for my protection, how are you going to entertain me?"

"Oh! please," said Kitty, impulsively, "my name is not Kate—nobody calls me Kate, and I don't like it at all."

"Why, what is it then?"

"Kitty," said the little maiden, who had all at once recovered her self-consciousness, and spoke in a shamefaced voice, with downcast eyes.

"May I call you Kitty? That's capital! I am sure we shall be friends," said Waterhouse, seating himself before the fire, and drawing Kitty to a chair, with friendly pressure.

"Oh! what would Grace say when she came to know that Kitty had given the lodger leave to drop the formal 'miss,' and call her by her pet household name? And she had never—no, never!—meant him to stay down here in the parlour. Would Grace find him here? All the comfort of Mr. Waterhouse's presence fled before this terrible thought.

"Won't you play to me?" asked Waterhouse, glancing towards the open piano.

"O, I don't play much," said Kitty, blushing; "it is Hester who plays so well. She teaches me."

"Oh, it is Hester who plays, is it? That is the tall sister, isn't it? And doesn't your sister Grace play?"

"She is not so clever in that, though she is in everything else," replied Kitty, warming up and opening her eyes wide. "Grace can do anything she likes."

"And what does she like to do?" Waterhouse looked a very interested listener, and an interested listener on a favourite topic is inspiring.

"Oh, she likes reading French and German when we can get the books; that is in the clever way, you know; but she likes cooking, and that kind of thing, quite as much, if not more."

"Cooking?"

"Yes, she does all the cooking neatly."

"Does she cook my dinners?"

"Oh, I ought not to have said that," said Kitty, recollecting herself.

"Why not?" asked Waterhouse, but he did not press his question, seeing Kitty's confusion. "But at least you could sing me a hymn," he said. "I am not a great critic—come," and he rose and went to the piano. Kitty followed, feeling that after all there would be less fear of her committing herself there than in conversation. So she found a hymn and began to sing it, and Waterhouse added the bass, and a very mellow pleasant bass it was. When it was finished he said, stretching himself comfortably in his chair—

"Now, this is pleasant; why, you might be my little sister."

Kitty smiled shyly, but she was finding it very pleasant too. Grace said it was not nice to have anything to do with men, but Kitty was beginning to disagree with her. Everything about Mr. Waterhouse was nice—seemed, that is, so strong and easy and kind, with a certain difference from anything she was accustomed to—a difference altogether pleasing. She looked at the muscular vigorous hand which rested on the piano-lid. What a different hand from Hester's long white one, or Grace's tiny brown smooth one, or her own, which was not very pretty at present! There was something quite fascinating for her in watching its movements. But when would Grace come back? And at the very moment, as if in answer to the question, there came a knock at the street door, which could be no other than Grace's. Kitty's heart began to flutter wildly.

"Oh! Grace has come back now; hadn't you better go up-stairs?" desperation lending her the courage to suggest the course.

But the lodger said, "No! why should I?" and gave her a surprised glance, which made poor Kitty feel that she had suggested something rather mean.

"I'll go to the door," continued Mr. Waterhouse; and he strode off before Kitty could regain enough presence of mind to stop him.

When Grace saw who it was that opened the door for her, she exclaimed—

"Oh, Mr. Waterhouse! I am sorry you should have been troubled. Where is Kitty?"

"I have been sitting with her; she was a little timid—Hullo! Why, is it you?" he cried, as Grace's companion came forward into the light.

"Do you live in this part of the world?"

"I live over the way," said Denston.

"Capital! you must come and see me in my rooms up-stairs. Miss Norris, I owe this fellow a grudge, for I kept him waiting four hours for me the other evening, and my conscience still smarted at the remembrance. Can you come up now, Mr. Denston, or are you engaged with Norris?"

Denston explained the circumstances which he had left home, but promised to drop some early evening, and Waterhouse went out to post his letters.

"That is a good-hearted fellow," said Denston, in a kind of abrupt confidential burst.

"Oh, he is too rich," replied Grace, carelessly. "You do not like rich people?"

"I have not had much to do with them," Grace laughed. "I don't think I am sorry."

"That is a strange distaste for a woman."

"I don't think you know much about women, Mr. Denston," Grace replied, in a tone which had a little rebuff in it.

Denston had the sal-volatile now, and he took his leave with thanks and a bow to Grace which included Kitty, who had been looking on very much surprised. Then came Kitty's explanation, which ended piteously.

"Oh, Grace, I could not help it, could I? I could not know he would have come in here."

"No, I suppose not, you little mad-drolle."

Kitty got no further scolding, but Grace shrugged her shoulders and muttered, "The thin edge of the wedge."

CHAPTER X.

A BREACH HEALED.

When Hester came home and heard of what had happened in her absence, she did not say very much: the fact being that she hardly knew whether to be glad or sorry, that the long postponed introduction of her friend to the acquaintance of the family had taken place. It was well that the really inevitable ordeal had been gone through, but she shrank painfully from the lively comments likely to adorn Grace's tale, and the future references to be made by that young mocker, for Hester was not without unacknowledged misgiving that her friend had vulnerable points. But Grace was unusually sober about the matter, and told her story in quite a matter-of-fact way. Possibly, in her heightened colour and apprehensive glance, Hester made evident her sensitiveness, and Grace never used barbed arrows.

"I am glad you have seen Hester's friend," said Mrs. Norris. "I think it is much better for us to know them."

"I am sure they are interesting people," said Grace, "though I saw so little of them, I could be quite sure they were not commonplace."

"Friends," repeated Hester, with emphasis; "and they! I know very little of Miss Denston's brother, and have no wish to know more."

"He has not the most genial of manners, certainly, but I liked his attentiveness to his sister and his evident giving up of his tastes to hers."

Hester smiled. "You do not seem to have read his character very cleverly."

"Then, is it weakness that induces him to sit without remonstrance in that stifling atmosphere, and to stay at home nursing his sister? If so, it is rather pitiable."

Hester paused for a moment before replying, as if dismissing all arguments, "I dislike him." She felt a reluctance to disclose her friend's confidence concerning her brother's conduct and disposition. Whatever impressions Grace had formed of Miss Denston's character, on being brought into personal relations with her, and whether they confirmed or corrected former ones, she was quite silent on the subject. Hester felt grateful to her

for so much reticence, for it would have been painful to her to have Miss Denston discussed in the family, and the feeling gave a fresh impulse to the better understanding which seemed insensibly to have sprung up of late between the two. What that better understanding consisted in, and what had been its origin, it would be hard to say; but when our hearts of a sudden turn with more loving comprehension to those who live at our side, is it generally a definite explanation that does the work? No more than it is a definite quarrel which causes the estrangement. There is a little rift within the lute, and the result is broken music, and the rift comes one knows not how. And so too comes the mending—a glance, a loving touch, or tone, and we are at one again; thus slight and immaterial are the links between spirit and spirit, and yet stronger and more enduring than cable-chain when life's strain comes to test them. Then why should we play with our love as some of us do, humour a slight here, or a jealousy there, until we learn to doubt whether we love at all? Like chaff before the wind does all such flimsy substance fly when the storms of life beat down upon us; then we find that love is founded on a rock. Let us then in fair weather take all the sweet daily comfort of our familiar household love, and mar it by no wanton small misgivings. But in love we need much trust or the love will be a wavering, self-tormenting thing. Hester had little trust, and Grace had much, therefore Hester required many proofs and constant signs of the love that Grace was content to know was there. And the improvement in their relations just now was due to the little awakening Hester had given to Grace's perceptions the day of the discussion concerning Mr. Waterhouse. Grace had felt for long that all was not right with Hester, but Hester herself had taken care that no one should see into her heart. But she had allowed Grace that day a little peep into that closely-shut region, and Grace, though little guessing all that lay therein, sought to atone and comfort by an unwontedly caressing manner.

A day or two after this Sunday evening, she came upon Hester seated alone in the twilight, her hands folded before her, and her face turned to the fire, obviously lost in melancholy reverie. Grace came behind and put her two hands on Hester's shoulders.

"Here is Hester, spinning her cobwebs as usual," she exclaimed, lightly. Hester imprisoned the small brown hands, whose touch was as light and quick as a bird's, in her own large and more reposeful ones.

"And here is Peasblossom, as usual, come to blow them away," she said, smiling.

Grace broke away, and came round to Hester's side and seated herself.

"Before I blow them away, let me know what they were."

Hester sighed—"Only thoughts of nothing in particular."

"But you looked melancholy."

"Did I?"

"You are always melancholy, aren't you, Hester?"

Hester's sensitive ear caught a suggestion of banter in the tone, and she coloured.

"And you, Grace, you are always merry."

"Which is best?"

"I would choose never to feel anything but as you do."

There was a pause. Then Grace said, in a changed tone, "there are few people, I should think, who have nothing to sadden them; but real troubles do not make one melancholy; they are too bad for that; it is only sentimental troubles one likes to dwell on. You are often suffering from *sehnsüchtheit*, Hester, and every one has to dread that weird when young."

Grace spoke in a tone of quiet conviction, and Hester, who was given to feeling that Grace was very young, and that she herself was much beyond her sister in maturity of experience, found herself suddenly impressed, without her will, by a sense that Grace was very far beyond her on the path of life. She had before now experienced this sudden sensation, which was as if a glittering surface were to part and for a moment reveal depths below. When Hester's best feelings were called out she was very generous, and there was something in Grace's manner which did call forth the best in her; in spite of what she might have resented in it as patronage. Her criticism was disarmed. She felt, without reasoning, that she had been unjust to Grace. She leaned forward and rested her two arms on Grace's knee, and looked up into her face with a rush of emotion which she could never have expressed in words. Her usually expressionless face was beautiful, flooded, as it was, by appealing and remorseful affection. She was, at last, turning to Grace to help her against the very disaffection which had been subtly creeping over her feelings towards her. The two looked at each other for some moments, Grace's eyes compelled by the yearning gaze of the other, and though she could not understand all there was in it, she had not a nature which could be unmoved by its magnetic power. Then they kissed each other, and sat silently for a time. Not a word more was said. Two minutes had gone by, in which two girls had kissed each other. That was all that had passed in the outward world, but spiritual experience does not measure itself by the clock.

Philip Denston kept the promise he had made to Waterhouse of coming to see him. The first time Waterhouse was out; the second call was more successful. The clock was striking nine as he was shown into the drawing-room Number 47. He apologized for the lateness of the hour. "I seldom leave work before eight," he said.

Waterhouse stared at him. "And what time do you begin?"

"At nine. I often box the compass from nine to nine." He added, seeing considerable surprise in Waterhouse's face, "That's not in the routine, of course. It includes extra work—copying."

"Copying! Goodness, what drudgery!"

(To be continued.)

"It is HIGH TIME TO AWAKE OUT OF SLEEP."—Not long ago we asked a brother why he did not take part in the prayer-meetings of our church. To which he replied that he was so constituted that he could not do it from sheer nervousness. We were surprised at this, as we knew that he was a man of affairs, and one who had been in the habit of speaking in public, at least in small political gatherings. No doubt the brother was sincere in his statement, but he did not know that he was talking in his sleep at the time. Since then he has aroused out of sleep and now his voice is steady and his words are fitly spoken in the assembly of the saints. We have no doubt the same would be true of hundreds of Christian men if they were fully awake.—Words and Weapons.

Sabbath School Work.

LESSON HELPS.

(Selected from *Leubolt*.)

SECOND QUARTER.

THE WORD MADE FLESH.

LESSON I, April 4th, John 1, 1-18; mem verses 1-5.

GOLDEN TEXT.—"The Word was flesh, and dwelt among us."—John 1, 14.

JOHN THE APOSTLE.—(1) Born at Bethsaida Galilee. (2) His parents were Zebedee and Salome. (3) He was born probably between 1 and 5, the youngest of the apostles. (4) He lives.—His mother was probably the sister of Virgin Mary (compare Matt. xxvii, 56, with xix, 25); hence he was first cousin of Jesus, a more distant cousin of John the Baptist. He a brother James. (5) He was brought up to his father's business of fishing in the sea of Galilee. (6) It is probable that he never married. (7) He was a disciple of John, and one of the earliest most intimate disciples of Jesus. (8) John probably remained in Palestine till after the destruction of Jerusalem; then he went to Ephesus, was fished to the island of Patmos by Nero, returned to Ephesus, A.D. 96-7, and died there about 98, aged 90 to 95. (9) Writings.—The Gospel, A.D. 80 or 90. Three epistles, and the book of Revelation, A.D. 90-96.

THE GOSPEL OF JOHN.—1. Author—John. Language—Greek. 2. Date of writing—A.D. 90. 3. Place of writing—probably Ephesus. Sources—it was probably the record of his preaching about Jesus.

HELPS OVER HARD PLACES.—1. *The Word*: divine Jesus, who became man (v. 14). He called the *Word* because He reveals to us thoughts and feelings of God, as our words reveal our thoughts. *With God*: distinct from God, yet God Himself. 2. *The life was the light of men* by giving spiritual life, He enables us to see spiritual things. Dead things cannot see. As a light person, He teaches, He gives us an example. *Darkness*: of sin and ignorance. *Comprehension* did not receive it and thereby become light. *His own*: especially the Jews. 12. *Sons*: child of God. 13. *Not of blood*: not by natural descent. We are not God's children because our parents are. *of the will of the flesh*: not by our natural will. We cannot make ourselves the children of God. *Nor by the will of man*: nor can others make us so. 14. *Made flesh*: became man. *Flesh* incl. our whole human nature, body and soul. *Gr. God's favour freely given*, and hence the blessing and joyous gifts of that love, especially spiritual gifts. 16. *Grace for grace*: Grace added to grace the mean of further grace; a grace in us responding to each grace in Him. 18. *Seen*: His full brightness, His perfect character plane. They had seen only hints revealed them. *He hath declared Him*: Jesus shows what God is, so that now we have seen more of God.

SUPPLEMENTARY QUESTIONS.—1. What is the glory of Christ.—Grace and truth.—No man hath seen God.

LEARN BY HEART John 1, 1-4, 12-14.

QUESTIONS.

INTRODUCTORY.—Give a brief history of apostle John. What books of the Bible did he write? Tell what you can about the Gospel according to John.

SUBJECT: OUR DIVINE SAVIOUR.

I. WHO HE WAS (vs. 1-3).—Who was the Word? Why is He so called? What proofs do you find in these verses of the divinity of Christ? What else do you learn about Him? What advantages do you have in having a divine Saviour?

If Jesus Christ made the world, can there be conflict between true science and the Bible? I does the fact that He made the world make study of nature more interesting and more helpful?

II. WHAT HE DOES FOR MAN (vs. 4, 9, 14).—What two things Christ does for us are mentioned in v. 4? What kind of life is given by Him (Eph. ii, 1; 1 John v, 11-13)? What is meant by light? Where does the light abide? What meant by darkness? What light did Christ bring to us? For whom is it meant? Who bore witness to this light?

Are there many things we need to know which we could not find out by ourselves? What some of them? How has the gospel been proved to be the light for every man? Is this a proof that it is true?

III. SOME REJECT HIM (vs. 10, 11).—Why do they reject Him? Under what obligation were they to receive Christ? How did they reject Him? Who are meant by "His own"? Under what special obligations were they to Him? (v. 1-4; Deut. xxiii, 1-16.) Is rejecting Christ as well as wicked?

IV. WHAT HE DOES FOR THOSE WHO REJECT HIM (vs. 12-18).—What did He do for those who rejected Him? What are some of the privileges of being children of God? (Rom. viii, 14.) How can we become children of God? What meant by "the Word was made flesh"? (Q. 1) Was He full? What is grace? What have we received from Him? How does Jesus reveal to us? What reasons do you find in this lesson loving and trusting Jesus.

PRACTICAL SUGGESTIONS.

I. God's great love to us in sending a divine Saviour.

II. How great must be the evil and danger sin to require such a Saviour!

III. Since the same Jesus made the world; brought the gospel, they must be in harmony.

IV. Our four great needs—life, light, grace, truth.

V. Sin is not only wicked, but mean.

VI. The great privileges of the children of God—they are heirs of His love, His care, His character, His home.

VII. We become His children by faith in Jesus and regeneration by the Spirit of God.

—What do you think would be the result if every member of the Church increased his subscription to the Missions Scheme by ten cents?

The Presbyterian Review.

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THURSDAY, MARCH 25TH, 1886.

"AN ADMIRABLE PAPER, AND REMARKABLY CHEAP."

In the daily course of business we receive from subscribers their subscriptions many kind words of encouragement to all of whom we are necessarily unable to make individual reply. For all encouraging words we take occasion to state here that we are deeply grateful. To the press of the country also we are indebted for many kindly notices which are all the more acceptable to us in that they are spontaneous. The following from the Orillia Packet of the 12th inst., a newspaper whose commendation we are glad to think we deserve, we may be pardoned for quoting, expressing as it does, the feeling of the press of the country towards us, and defining exactly our own position, and justifying us in seeking to maintain it:

"A near town reader writes: 'In conversation with a brother Presbyterian the other day I learned that he did not take in any church paper, for the reason, as he said, that they are all too dear. \$2 a year does seem high, I must confess, when we get large city weeklies and excellent local papers like the Packet for \$1; but, as I explained to my friend, there is an admirable Presbyterian paper published in Toronto—the PRESBYTERIAN REVIEW—at the same rate, only \$1 a year. Now I shall take it a favour if you will mention this fact in the Packet, as do doubt many Presbyterian readers of your paper will be induced thereby to send for specimen copies, and ultimately to subscribe.' We have much pleasure in complying. The REVIEW is, as our correspondent says, an admirable paper, and remarkably cheap. Specimen copies may be obtained by sending a post-card to PRESBYTERIAN REVIEW, Toronto."

ANOTHER KIND ACT.

The following letter addressed to the Manager speaks for itself. As a bit of good missionary work it deserves special mention and imitation:

1133 DORCHESTER ST., MONTREAL, March 19th, 1886.

DEAR SIR,—I have much pleasure in enclosing five dollars for gratuitous circulation of the PRESBYTERIAN REVIEW, as suggested in a paragraph of this number. Yours very sincerely, A. B. MACKAY.

NEW LIGHT ON THE BIBLE.

LAST Saturday there was delivered in University College, Toronto, the first of a series of lectures that mark an epoch in university studies, and link together in a manner that must be gratifying to all interested in the education of the country the truths of the Christian religion as revealed in the Bible, and historic truth as revealed by science. Dr. McCurdy, the newly appointed Lecturer in Oriental Literature, who has lately delivered, as our readers are aware, the "Stone" lectures with pronounced success at Princeton, has been induced to repeat in a condensed form the most important facts and principles enunciated in the lectures. We had the pleasure of being present at the lecture and were much impressed by the evident interest taken in the subject by the public, as manifested by a representative and most appreciative audience.

The subject of the lecture was the History of Assyria and Babylonia, with an Introduction on the Geography and Ethnology of Old Testament lands. The condensed character of the lecture and the vast array of facts presented pre-

clude the possibility of our giving anything like a full analysis of it. Moreover, even the fullest report would be wanting in one essential feature of the occasion, unless there could be presented at the same time an outline of the large and beautiful historic map specially prepared for the elucidation of the geographical basis of the facts and arguments. We shall therefore content ourselves with calling attention to one or two salient points as indicating the general scope of Dr. McCurdy's discourse.

Although the lecturer took evident pleasure in showing how the inscriptions throw light on many passages of classical history and mythology, yet the audience did not fail to understand that the main value of these monuments consists in their illustration and confirmation of Sacred History and Prophecy.

It was made evident, for example, how many important chronological data have been afforded by the cuneiform records for the supplementing of the confessedly defective traditional chronology. More important still is the clearing up of many obscurities and difficulties in the Old Testament history, due to the fragmentary and purely theoretic character of Old Testament historical composition. For example, the biography of the Father of the Faithful receives its historical background and setting from contemporary inscriptions only lately recovered. The relations between Syria and Israel in the critical times of Ahab and Jehu are set in much fuller and clearer light, Ahab being shown to have been actually an ally of Syria against Assyria, and the arrogant and impetuous Jehu being presented in the light of a fawning suppliant before the Assyrian monarch. The most important epoch in the political history of Assyria, namely, the new policy introduced by Tiglath Pileser II., in 745 B. C., appears as the great determining factor in the whole subsequent history of Israel and Judah. The essence of that policy was the treatment of tributary and subject states; the system of deporting conquered rebels to distant parts of the empire, and colonizing the desolated provinces with the inhabitants of other subjugated districts, explains the fate of Samaria in its fall, and even the character of the Samaritans up to the time of Christ. It explains also the checkered history of Judah from the time of Ahaz to the end of the Babylonian exile. In connection with the fall of Samaria it may be observed the inscriptions fully confirm the fair inference from Biblical statements, that there was no wholesale deportation of the people of Israel, and thus give the death-blow to the Anglo-Israelite theory.

The paramount value of the inscriptions for the elucidation of Prophecy is conspicuously shown in the fulness with which they treat the affairs of Judah and Jerusalem in the days of Hezekiah, Isaiah and Sennacherib. The incidental rays of history meet, as it were, at a focus to set in a vivid light the revelation of Sennacherib, to indicate the supremacy of Jerusalem, and to attest the sacredness and verity of the Prophetic Word. The most important part of Isaiah's earlier prophecies cannot, it is perfectly evident, be at all properly understood without a knowledge of the political relations of Assyria, Babylonia, Palestine and Egypt, to which the inscriptions furnish the key. The prophecies of Ezekiel and Jeremiah with regard to the fortunes of Egypt find their only historical confirmation in the Babylonian records. Perhaps the fullest and most surprising of all the new disclosures of these monuments is the information which they afford respecting the early history of Cyrus, and especially his conquest of Babylonia and the capture of the city of Babylon, events which are narrated by Cyrus himself with circumstantial minuteness. While the old classical legends with regard to this greatest of all the rulers of the East are thus completely disproved, the revelation which is made regarding his origin, his life-work and his character, gives the only true explanation of the striking prophecies of Isaiah concerning him and of his divinely-guided and momentous action in restoring the people of God to their own land and the seat of their ancient worship. Finally, the prophecies respecting the fall of Babylon, which echo on even to the close of the New Testament revelation, receive new significance from the picture which the inscriptions present of Babylon in the days of her glory and her pride, and of the moral causes which led to her unexampled fall.

It was announced that the second lecture, which will be illustrated with the sciopticon, will be delivered on next Saturday at 3 p. m., on the subject: "The Babylonian Civilization, Literature and Religion, with the Biblical Parallels, illustrating chiefly the opening chapter of Genesis." From what the New York press has said of this lecture, we should judge that it presents to all scholars many features of special interest.

CHURCH UNION.

IN view of the recent concerted action at Ottawa of Presbyterians and Methodists in Home Mission work, and the statement of what has been done through Presbyterian union in Japan, Dr. Wardrop's paper, reproduced from The Independent, on union in foreign mission work, will be read with much interest. The story of what has been accomplished in China and Japan has naturally raised the question of union in mission work in the various evangelical churches of the United States and Canada; and the enquiry naturally arises, Why should there be any longer an effort on the part of the Christian Church at work in the Foreign Mission field, to make those to whom they send the Gospel, "Reformed Presbyterians," or "Cumberland Presbyterians," and not simply, Christians

The lack of unity amongst the various organizations at work in the foreign field, and the perpetuation there of the differences and rivalries that mark them at home, are acknowledged to be stumbling blocks to the heathen, and the source of great loss of energy and means to the whole Christian Church.

Everywhere at home the evils deplored by missionaries are seen in an intensified form. Every town and hamlet has its four or five denominations, doing at great expense, and often with unseemly rivalries and jealousies, what could much better be done by one. As Dr. Wardrop's statement, that in places with not more than fifteen hundred or two thousand inhabitants are to be seen an Episcopal, a Methodist, a Congregational, a Baptist, and a Presbyterian church, is certainly true of hundreds of places in Canada, and no doubt is equally true of the United States, it is not much wonder that the profane person and the scoffer should often have occasion to turn into a taunt the words, "See how these Christians love one another." The attitude of the different denominations towards each other in the same town is often most deplorable. There are envyings, jealousies, backbitings, detractions, and everything that tends to destroy the Christian graces. It would often appear as if the natural guides of the people in religion took measures to perpetuate these divisions, and thought it their duty to break down all approaches to comity and union. Hence the strange spectacle is often witnessed of the various sections of the Christian Church becoming more and more widely separated from one another. It is not much wonder then, that good men, without any diminution of loyalty to their own particular church, should enquire if there is not among the various branches of the Christian Church some possible ground of union upon essentials, and that what has been so successfully accomplished amongst the scattered branches of the same denomination should not be aimed at amongst the denominations themselves. The Independent, in commenting on Dr. Wardrop's paper, can see and does see but little difference in the theology of the five or six churches that go to make up the religious population of one of our towns. Nowadays there is not, it is urged, so much enquiry into the basis of denominational belief as once prevailed. Controversial works are but seldom read, and take no hold on the minds of the young. From controversy the pendulum has swung to practical religion, and the influence of the movement is seen everywhere. It is most significant that many leaders of opinion everywhere are seeking to find common standing-ground, where but a few years ago they were looking only for missiles to fling at each other. If the denominations should continue to grow, as Dr. Wardrop asks, is to hinder two or three of the churches from being combined together, and in the Home Mission fields the churches thus united, instead of continuing to be the recipients of aid from mission boards, from becoming not only self-supporting but aiding. Union in the Home Mission field would, it is thought, produce union in the Foreign Mission field, and these being consummated, the Christian Church would move on, conquering the whole world for Christ.

Such is the picture that rises before the minds of men who see in this method a plan for the accomplishment of the Lord's design for His people, "That they may all be one." To the realization of this plan there are of course immense practical obstacles, but to hold this before us as an ideal is certainly desirable, as it would infuse hope and courage into the hearts of those who yearn and labour for the ultimate union of all branches of the Church of Christ. We do not think it at all probable or practicable that a union of all the denominations will take place in the near future, but we can see no reason for not hoping that in time the number of the denominations will be much reduced.

THE LENGTH OF SERMONS.

THE Globe of Saturday has an article on preaching which is worthy of attention. It ventures to assert that there is as much unrest in the churches as in the world, and that radical reforms are as necessary in the one sphere as in the other, but after all only condescends to mention one great cause of dissatisfaction among church-goers, namely, the length of the sermon. Now, we do not know where the writer of that article worships, but we are quite confident he can find no preacher in this city who preaches longer than thirty or forty minutes; and we know further, that the average length of sermons in our day, in any of our evangelical churches, will scarcely touch the half hour. Does it not strike the Globe as a little peculiar that there should be such a demand for short sermons among a people who accept without a murmur such intolerably long speeches as continually fill its columns? If audiences can be found to listen to political harangues for two or three hours, it cannot be from any mental inability that they weary of a half hour's sermon.

The fact is, the difficulty does not lie in the pulpit but in this, that the bulk of the church-going people are not really interested in the subjects discussed. If men only desired a literary treat or a good moral essay, of course they would want it short and sweet; but if they really desired to become citizens of Christ's kingdom, and truly felt their need of the great salvation, they would not measure the sermon by minutes but would listen with such eagerness as would make them utterly oblivious to the flight of time. Suppose the writer of Saturday's article attended church last Sabbath day with the consciousness of having set forth to the world the great cause

of unrest in the churches, what prospect, we venture to ask, was there of his receiving benefit from the sermon? First, we fear he would look at his watch the moment the sermon began, instead of looking into his Bible to see where the text was. Then he would find in the minister's style and slips of grammar and of language the promise of new opportunity of cracking the editorial whip over the head of the poor preacher. Then he would find himself sweetly nodding assent—in his sleep—to the earnest exhortations which brought the sermon to a close, and would wake up to look at the watch again and mark the fact that the sermon had actually occupied forty minutes, a circumstance so shocking as really to be worthy of the strongest protest.

But, seriously, let us ask the Globe is there any other kind of public speech that is so measured in our day as it wishes to measure sermons? Are the lawyers limited in advocating their clients' claims, or the politicians in defending their principles, to a maximum of thirty minutes on pain of wearying their audiences? Is it not the case that the importance of the subject and the gravity of the issues at stake settle the minor question of the length of time to be occupied? Surely the preacher of the Gospel has the right to demand that these same factors should settle the question of the length of the sermon. Dull sermons, however short, will weary the people. We have never known of an audience complaining of the length of a sermon which really interested them. If the Globe wishes to help in settling this question let it grapple with the questions we have raised, and ask for remedies for the carelessness, indifference and pre-occupation of the sermon hearers, and then the other matter will give it little trouble. If even a Globe writer were grappling with the great themes discussed in the pulpit, we question if he could do justice to them in less than from thirty to forty minutes.

DR. JOSEPH COOK, in the prelude "Low Morals in High Places," in a recent Boston Monday lecture, drew special attention to the agency for good in the organization known as "The White Cross League." The founder of this organization, as many of our readers are doubtless aware, is the Bishop of Durham, who has been greatly assisted in their establishment by Ellice Hopkins, Josephine Butler and other well known philanthropic ladies. The object they have in view may be seen from the pledge. "I promise by the help of God: 1. To treat all women with respect, and endeavour to protect them from wrong and degradation. 2. To endeavour to put down all indecent language and coarse jests. 3. To maintain the law of purity as equally binding upon men and women. 4. To endeavour to spread these principles among my companions, and to try and help my younger brothers. 5. To use every possible means to fulfil the command, 'Keep thyself pure.'" There ought to be room for a White Cross League in every public school and high school in the land.

THE United Presbyterian Magazine states that the withdrawal of the Bible as a reading-book from the State schools of Victoria, Australia, has come to be regarded as a calamity, the so-called voluntary system, whereby those children whose parents approve attend at a particular hour for Bible reading, being generally regarded as a failure. There is therefore a growing movement in favour of an amendment of the law so as to restore the Bible to its former place as a class-book in State schools. The League has lately been formed with this object, and the Presbyterian Assembly lately unanimously adopted a motion by the Rev. Dr. Ken, toul in favour of scriptural instruction in the State schools of the colony. In these schools are at least 50,000 children who are not receiving any religious instruction whatever.

THE American Presbyterian Church has suffered a great loss in the death of Rev. Dr. James Eells, Professor in Lane Theological Seminary. Dr. Eells was a native of New York State, a graduate in Arts of Hamilton College, and he received his theological training in Western Reserve and Auburn Theological Seminaries. After pastorates in various parts of the Union he was from 1877 to 1879 a Professor in the San Francisco Theological Seminary. Since 1879 he has been Professor of Homiletics and Pastoral Theology in the same theological seminary. Dr. Eells was Moderator of the General Assembly of 1877.

THE Legislature of Massachusetts has recently passed a law prohibiting the sale of tobacco to minors. We would very much like to see such a law in force here. The use of tobacco in addition to being a pernicious and wasteful habit, as many inveterate smokers admit, is a source of positive injury to the health and development of growing boys. We fear that the smoking habit is on the increase even among young children. The cigarette is not the least temptation to which our boys are exposed.

ALREADY through the daily press many of our readers have learned with deep regret of the death of the venerable Dr. James Ross, ex-Principal, and Professor Emeritus, of Dalhousie College, N. S. On Monday night, 8th inst., while engaged in secret prayer he was struck with paralysis and expired at noon on Monday, the 15th inst. We shall give some particulars of his life and labours next week.

—What do you think would be the result if every member of the Church increased his subscription to the Mission Scheme.

Church News.

PROCEEDINGS of the Napanee Presbyterian concert, \$130. THE annual tea-meeting of the Coulson's Corners Presbyterian church was a most successful affair. THE W. F. M. S. Auxiliary of Cheltenham, Ont., has contributed \$31 to the funds of the Presbyterian society. ANY Sabbath School having a second hand library in good condition to dispose of, may hear of a customer by addressing this office. SUNDRY improvements have recently been made in the Newboro' church building, tending much to increase the comfort of the worshippers. REV. GEO. GRANT, of Simcoe, has been appointed Inspector of Public Schools for the District of Parry Sound, at a yearly salary of \$1,500, with all expenses. THE Huntsville and Allansville congregations at a joint meeting in Huntsville, have extended a unanimous call to Rev. J. Steveright to become their minister. Hitherto he has acted as missionary in charge. A DWELLING is being erected for the Presbyterian mission teacher on the Stoney Plain Indian reserve, 18x24, of hewed logs. The Indians are giving voluntary assistance at getting out logs. It is to be erected near the school house. LOGS are on the ground for a Presbyterian church for Clover Bar settlement. The building will be upon J. Graham's homestead near the Saskatchewan trail and will be 18x24, of hewed logs. It will be built chiefly by volunteer labour and will be completed early in the coming spring. A PRESBYTERIAN church is to be erected at Fort Saskatchewan this spring upon the government reserve, between the barracks and the post office building; size 18x24, hewed logs. The work will be chiefly done by volunteer labour. The logs are being placed on the ground. AT a meeting of the session of St. Andrew's church, Strathroy, on Friday evening last, Mr. and Mrs. Macadam, in memory of their only son, who died some years ago, presented that body with a very beautiful silver communion service, consisting of a flagon, two plates and two goblets. THE envelope collection in St. Paul's church, Bowmanville, last Sabbath, for the Building Fund of the University College, Toronto, V. M. C. A., amounted to \$47.50, which does not include a subscription of \$10 by one of the members of the congregation previously paid in Toronto. REV. J. R. LAIDLAW, Hamilton, is announced to lecture in River St. Church, Paris, 2nd April, on "Our Successors." Two lectures of the course have already been given, "Philosophy of National History" by Rev. Wm. Wylie, and "Visible Music" by Rev. John Thomson, Ayr. THE annual meeting of St. Andrew's church, East Williams, of which the Rev. John Anderson is pastor, was held recently. The reports show the affairs of the congregation to be in a flourishing condition. The contributions to the schemes of the church show an increase of one-third over last year. THE Huron Women's Foreign Mission Association, of Huron, has a membership of 140, and collected \$439.75 during 1885. Mrs. Thomas Fair, of Clinton, was elected President; Mrs. Fletcher, of Thames Road, and Miss McKay, of Goderich, Vice-Presidents; Mrs. Wm. Robb, Seaforth, Treasurer, and Miss J. Anderson, Seaforth, Secretary. AT the annual missionary meeting of the Presbyterian Church, Bradford, the pastor, Rev. J. Bryant, spoke on "Foreign Missions," Rev. J. Cawwell, Bond Head, on "Augmentation," and "The Aged and Infirm Ministers' Fund," and Rev. W. McConnell, Inisfail, on "Home Missions." A subscription list of about \$100 was obtained at the close of the meeting. SIX boxes of boys' and girls' clothing for the Presbyterian mission school on the Stoney Plain have arrived from Winnipeg, the gift of charitably disposed ladies there. The Indian commissioner has donated lumber with which to fit up the school room; also books, sewing necessities, a web of flannel and other articles for the use of the school. The attendance is from seventeen to twenty-five. The children are proving themselves quick to learn. THIS number of families given in the annual report of the Alisa Craig congregation, Rev. J. Rennie, pastor, is 52; number of communicants on roll in Jan. 1886, 150; communicants received during 1885, 75; communicants removed or died during 1885, 25; baptisms—adults 15, children 9, total 24; total receipts, \$846.38; expenditure, \$846.38. There is a flourishing W. F. M. Society, organized in 1884. The number of S. S. scholars on the roll is 135, with an average attendance of 93, number of teachers, 14. WE can boast of one of the oldest and most worthy ministers in the Midland district, viz., Rev. Jno. Ewing, Presbyterian minister, to Mount Pleasant, Lakevale and Omamec congregations, being in charge since 1849, and seldom or ever failing to meet his appointments during those 38 years, although having to drive a distance of 21 miles over a very rough road every Sunday. His preaching is yet acceptable, judging from the large and appreciative congregations which greet him.—Omamec Co., Lindsay Post. THE annual meeting of the Valleyfield Presbyterian church was held on the evening of March 3rd, and was well attended. The report of the year's work was very satisfactory, showing progress in spiritual and temporal affairs under the able and zealous pastorate of the Rev. L. Leitch, whose untiring efforts in the cause of his Master have been blessed with marked success, and with the addition of many members to the church. By a unanimous vote of the meeting it was decided to add \$1.00 to his salary for the following year. AT the last meeting of the Montreal Presbytery, Rev. Jas. McCaul intimated that he had been appointed by the board of French evangelization to spend one year in Britain in the interests of our French work, and that he was strongly disposed to accept of the appointment. After due consideration the presbytery agreed to cite the congregation of Stanley Street church to appear in their own interests before a special meeting of presbytery to be held in the lecture room of Stanley Street church on Tuesday, the 16th inst., at 8 p.m. REV. JAMES BARCLAY, M.A., Pastor of St. Paul's Church, Montreal, preached the anniversary sermons in the Central Presbyterian Church, Hamilton, on Sabbath, the 14th inst. The Spectator says: "Mr. Barclay's discourses were unusually thoughtful, earnest, and eloquent." On the Monday following he lectured on "Savaonarola." The same paper says: "Though the lecture was delivered with but few of the graces of oratory, the chaste beauty of the lecturer's language and the vividness of his descriptions kept the attention of the audience riveted from beginning to end." FROM the report of the Barrie Presbyterian Church, Rev. D. D. McLeod, pastor, we learn that after meeting current expenses of the year, the managers are able to report a surplus of \$233.37. The amount received from envelopes is \$1,934.85, as compared with \$1,763.08 in 1884; increase \$171.77. The open collections were \$377.82, against \$339.66 in 1884; increase \$47.16. Total from envelopes and open collections, \$2,312.67; an increase of \$218.93 on that of 1884, which was \$2,093.74. An effort is to be made to reduce the floating debt which amounts to \$1,600. The amount contributed to the schemes of the church is \$350, making a total of \$3,350. The church is in a prosperous condition.

THIS annual meeting of the Ottawa Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church was held in Knox Church on Tuesday, 9th inst. There was a large attendance. Rev. Dr. Moore occupied the chair. The annual reports presented were of a gratifying character, the financial statement showing the receipts to have been \$511 over the expenses. A mission fund for the young people of the churches had been started and put into very successful operation. During the year a large quantity of warm clothes had been sent to the Indians of the North-West. The election of officers for the ensuing year resulted in the return of the following:—President—Mrs. J. Thornburn; Vice-Presidents—One lady from each city congregation; Recording Secretary—Miss L. Hopkirk; Corresponding Secretary—Miss Harmon; Treasurer—Mrs. Crannell. IN his sermon, delivered at Notre Dame church, on Sunday, the Rev. Father Giband alluded to some "burning" topics, which have been the subject of discussion. He first stated he had received a letter from Cardinal Manning about a forged letter which appeared not long ago in one of the Montreal daily papers, which the country should be ashamed to own, and respectable Englishmen especially. This religious daily tried to misrepresent and slander one of the most honoured Englishmen in England—that is Cardinal Manning; but we cannot expect anything else from it; that is its mission. Not long ago I preached a sermon on the Bible, and our noble MacVicar asserted that I said, "burn the Bible." Well, that is a lie. I said no such thing. I said, "read the Bible," and all my predecessors have said read the Bible, for many hundreds of years back. But I said, "Burn these adulterated and falsified Bibles—King James' and Victoria's edition. And the next will be the Prince of Wales', in the latter one we will see Orangeman and Freemasonry taught." The Rev. Mr. MacVicar says he has studied the Bible for a quarter of a century; it's a pity he did not study the Ten Commandments and put them into practice, then he would be able to tell the truth.—Post, Montreal, March 9. THE W. F. M. S. of the Presbytery of Chatham held its first annual meeting in First Presbyterian church, Chatham, on Tuesday afternoon, March 9th. Half an hour before the meeting, the managers met for business. The following officers were elected for the year: President, Mrs. Walker, Chatham; Vice-Presidents, Mrs. Bruce, Ridgetown, Mrs. Taylor, Bothwell, Mrs. Fisher, Chatham Township; Secretary, Miss Stone, Chatham; Treasurer, Miss McNaughton. A very interesting and profitable meeting was held. After the reports had been read and adopted, Mrs. Forrest and Miss Couits, of Tilbury, read very instructive and enjoyable papers bearing on mission work. A deputation was sent over from the presbytery, approving of the report and assuring the W. F. M. S. of the presbytery's hearty co-operation in the work. In the evening the ladies entertained the ministers and the members of the society to tea at Mrs. McKay's, after which they adjourned to St. Andrew's church, where a public meeting was held, presided over by the Moderator. Excellent addresses were delivered by Rev. Mr. Beckett, of Thamesville, Mr. McRobbie, of Ridgetown, and Mr. Gray, of Windsor. THE Ladies' Aid Society in connection with the Point Edward Presbyterian church held its annual meeting on Thursday, 11th inst., at the residence of Mrs. Wm. Byce. The meeting was opened with prayer by the president, Mrs. Geo. Paton. The usual reports were read, which showed the Aid to be in a flourishing condition. Members on the roll, 30; added during the year, 3; removed by death during the year, 2—Mrs. Leitch, wife of the pastor, and Mrs. J. Weaver. The treasurer's report showed that the Aid had turned out during the year articles, useful and ornamental, to the value of over \$300, which sum was paid into the general treasury of the congregation, the same to be applied to liquidate the debt on the manse. The articles manufactured by the Aid were disposed of quietly and by private sale. OFFICERS for the current year: President, Mrs. Geo. Paton; Vice-President, Mrs. Miller; Sec. and Treas., Mrs. J. McMillan; Valuators, Miss Agnes McIntosh, Mrs. D. Cameron and Mrs. Wm. Steel. Thus the society is successfully launched upon its fifth year of usefulness, with every prospect of success. May the blessing of God attend its efforts to promote the material as well as the spiritual interests of Zion. There is also in connection with the above congregation, a Young People's Christian Association, organized by the pastor, and successfully operated by the young people themselves. Its influence for good is much felt in the town, and valued highly, especially by the congregation which is blessed by such an association, among the young. MEETINGS OF PRESBYTERY. PICTOU.—This presbytery met at New Glasgow on the 2nd inst. It was found that upwards of \$1,400 of the \$1,600 asked from the presbytery had already been realized, with three congregations still to report. The following were elected Commissioners to the Assembly: Messrs. R. Cunningham, Alex. McLean, W. Donald, A. McL. Sinclair and J. R. Munro, ministers; and T. P. Jones, J. D. McGregor, D. Kennedy, John Millar and G. Lawrie, elders. The presbytery held a conference on the State of Religion, which was found in many respects to be most encouraging.—E. A. McCURDY, Clerk. PETERBORO'.—This presbytery met on the 9th inst. There were present sixteen ministers and two elders. Mr. Duncan was appointed Moderator for the next six months. The committee on the care of the church property at Oak Hill were instructed to enquire into the character of the deed of the property and to report at next meeting. The report of the Committee on Home Mission work was adopted, and arrangements made for the supply of the different fields during the summer. There was a lengthened discussion arising out of the Report of the Committee on Augmentation. The report was adopted. Delegates to augmented congregations reported regarding the condition of the charges visited. These reports were transferred to the Committee on Augmentation to prepare a report from them for presentation to the Assembly's Home Mission Committee. Reports were received also as to visits made to self-sustaining congregations. It was resolved, on motion of Mr. Bell, to instruct all delegates who had failed to fulfil their appointments, to enter upon the work assigned them at the earliest opportunity. It was also resolved that the work of visitation in connection with Augmentation be done in future not later than the month of September in each year. In connection with the communication of an overture from the Presbytery of Hamilton, on the mode of the election of Moderator of the General Assembly, it was agreed to recommend that the practice of the Church since the time of Union, which was somewhat disturbed by the action of last year, be reverted to, and that, in future, nomination be made by presbyteries. The following were appointed as delegates to the General Assembly:—Messrs. Sutherland, Cameron, Torrance, Bell, White and Ross, ministers; Messrs. J. Russell, Colbourn; Gabriel Orr, Cold Springs; W. E. Roxburg, Norwood; John Atken, Bobaycon; R. C. Martin, Garden Hill, and R. Tully, Peterborough, elders. Messrs. Cleland, Mitchell, Cameron, ministers; and Messrs. Crisik and Tirdale, elders, were appointed a committee to consider the remaining reports of Assembly and to report to the meeting of presbytery to be held at the time of the meeting of synod in May next. The Committee on the State of Religion, Sabbath Schools and Temperance were invested with presbyterial powers to prepare reports on their respective departments for presentation to the corresponding committee of the synod. Mr. McCrea was authorized to moderate in a call at Brighton as soon as the people are prepared for the step. The presbytery agreed to recommend Mr. Ramble, a Bachelor of Arts, of Victoria College, and a member of the Presbyterian church in Cobourg, to the Home Mission Committee, for work in the mission field. Principal Grant, of Queen's College, was nominated as Moderator of the General Assembly. The congregation

of Dunsford obtained leave to sell their manse property, and apply the proceeds to the enlargement of their church grounds. Messrs. Cameron and Roxburg were appointed as members of the Synod's Committee on Bills and Overtures. Mr. R. M. Knight, after the usual trials and examinations, was, in due form, licensed to preach the gospel.—Wm. BENNETT, Clerk. AT the meeting of the London Presbytery, as reported to the Free Press of the 10th inst., in discussing the recommendations dealing with evangelistic services, Rev. Mr. Murray believed in evangelistic services if they were properly conducted, but the pastor of the church should control the service and be at the helm in everything. Rev. Mr. McMillan was strongly in favour of caution in the matter of evangelistic work. They should guard against confounding excitement with conversions, and trusting the most important thing in life—the welfare of the soul—in the hands of slightly or unworthy people. Rev. Mr. Henderson thought in many instances the revivals had been crowded with people for a while, and then fallen off, and that the last state of that church and people were worse than the first. He characterized some of the attempts at revival services in the country as attempts to bring down the Holy Spirit while the sleighing was good. A faithful ministry with regular services was far more productive of good. These revival services were apt to encourage lividity, and there was too much of that now. It grieved him to have to say these things, but he could not shut his eyes to an evil that was so common in these days. Rev. Mr. Roger deprecated the statements of Mr. Henderson. He did not believe the Presbyterian people were liable to become excited over the Gospel, and he related several instances in his own experience where great good had followed such services. The 6th clause was amended, on motion of Mr. McKinnon, by striking out a recommendation to ministers to deal with the subject from the pulpit. Rev. J. A. Murray read the report of Sunday Schools from 27 centres, that number having reported out of 42 in the bounds of the presbytery. The number of officers and teachers is 367, but the reports as to scholars are vague and unsatisfactory. The total number on the roll is 3,530, the average attendance being 2,457—or seventy-two per cent. Twenty-two schools out of the number reported contributed \$1,837. Of this amount \$874 has been expended on the schools; \$727 on missions, and \$236 on other objects. Only 14 schools have contributed to the great schemes of the church, and the Park Avenue Sunday School takes the first place in this respect with \$328 contributed by an average attendance of 114. St. Andrew's London; Knox, St. Thomas; Hyde Park, Lobo; Caradoc and London East schools have also contributed. The reports contributed are regarded by the committee as satisfactory and cheering. The following recommendations were appended: 1. That this presbytery take action to secure, when practicable, the organization of Sunday Schools wherever the Gospel is preached within its borders. 2. That a careful roll of all the schools be prepared without delay, and that it be an injunction of presbytery that each school in future furnish a report of its operations as often as required by the church. 3. That contributions for the schemes of the church be taken in each school. 4. That arrangements be made for holding a Presbyterian conference at an early date. 5. The adoption of the Sabbath School Class Registry (2) S. S. Record; (3) Quarterly and Annual S. S. Summary Report; (4) S. S. Register and Quarterly Report to be used by the convener of the Presbytery S. S. Committee. Report adopted. BRANDON.—This presbytery met at Brandon on Tuesday, 2nd ult., and in the First Presbyterian church there. There was an attendance of eleven ministers and four elders. Mr. Douglas's report on the induction of Mr. A. McTavish into the pastoral charge of Chater and associate stations was adopted. The overture of the Presbytery of Hamilton anent the election of the Moderator of the General Assembly was adopted simpliciter, and Rev. J. K. Smith, of Galt, Ont., was unanimously chosen as the nominee of presbytery for the Moderatorship of next General Assembly. Mr. Douglas reported anent the moderator in a call at Carberry and Petrel, and that the call was unanimous in favour of Rev. Angus Robertson, of Lethbridge, N.W.T. The clerk read letters from Mr. Robertson declining acceptance of the call on account of the greater need of his labours in the far West. The call was thus set aside, and the sympathy of the court expressed with the congregation in the circumstances. The following commissioners were appointed for the next General Assembly:—Messrs. A. Bell, H. McKellar, J. M. Douglas, James Robertson and John Mowat, ministers; and Messrs. Thomas Lockhart, Hugh Vidal, Sarnia, Ont., elders. Messrs. James Todd and J. M. Douglas were appointed to represent the presbytery on the Synodical Home Mission Committee. A letter was read from the ladies of Knox church, Postage La Prairie, asking the presbytery to take steps towards educating and christianizing the Sioux Indians residing in their locality, and offering to raise \$150 annually as support to further this end. The presbytery instructed the Convener of Committee on Foreign Missions to communicate with the Assembly's Foreign Mission with a view to immediate action being taken in the matter. Messrs. McKellar, Bell, Todd, Sutherland, ministers and W. W. Miller, elder, were appointed a committee to prepare an overture anent Indian mission work in the bounds of the presbytery, and the relation existing between the presbytery and the Assembly's Foreign Mission Committee regarding this department of mission work. Messrs. Robert Lang and James Scott appeared as commissioners for Oak Lake and associate stations, asking that they be formally erected into a congregation with an interim session, and that arrangements be made to enable them to call a minister. Messrs. James Robertson, J. M. Kelly and James Lang were empowered to moderate in a call when the congregation was ready to proceed. It was agreed that the presbytery make application to the Home Mission Committee of the General Assembly for leave to employ Rev. J. McKee as an ordained missionary within the bounds. The want of Roxburg, Soligrib and Birle were considered at length, and Messrs. James Robertson, James Todd and James Duncan were appointed to visit the whole district with a view to a re-arrangement of these stations, and to report at next meeting of presbytery. The greater part of the time of the court was occupied with the Home Mission work in the bounds. There are about one hundred preaching stations in the bounds and are arranged into twenty-two groups or fields of labour. Their wants and interest for the ensuing year were all carefully considered. The presbytery was pleased to notice that in many places there was a manifest improvement in the contributions of the people for gospel ordinances, yet in some others, for apparent reasons, there had been a decrease. To carry on the work in the bounds the presbytery will require not less than \$6,000 this year. The Home Mission Committee was instructed to prepare a statement of the wants of the presbytery for the maintenance of gospel ordinances in the bounds, to be presented to the Synodical Home Mission Committee, as well as a statement anent the number and character of labourers required to undertake the work. It was agreed to overture the General Assembly for leave to take Mr. J. C. Court, catechist, now labouring at Auburn, on trials for license and ordination, and Mr. James Robertson was appointed to support the same. Mr. James Todd gave notice that at next regular meeting he would bring forward an overture requesting the General Assembly to allow the Church in Manitoba and N. W. Territories to fall into line with the other presbyteries of the Church in the East in the conduct of its Home Mission work. The presbytery will hold its next regular meeting in Postage La Prairie on Tuesday, 4th May.—JAMES M. DOUGLAS, Clerk. If your subscription to the PRESBYTERIAN REVIEW has expired, or is about to expire, please renew promptly.

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CHURCH NEWS.

BRITISH AND FOREIGN.

It is reported that the king and queen of Sweden have become teetotalers.

The number of communicants in the Baptist churches of New Jersey is 33,820.

Dr. BERESFORD, the late Primate of Ireland, has left £91,000. He makes no charitable bequests.

The Earl of Harrowby has been elected president of the Bible society in room of Lord Shaftesbury, and Mr. J. Gurney Barclay succeeds Mr. Joseph Hoare as treasurer.

THE ordained Presbyterian ministers, European and American, labouring as missionaries in India at this hour number 200, and there are over 500 native ruling elders.

THE Presbyterians of New South Wales have resolved to celebrate the majority of the Union Church, which falls next year, by raising a fund of £50,000 for church extension.

THE New York Independent would like to know how many Christians in that city who keep carriages support as many missionaries as they have horses in their stables. It fears not one out of a hundred.

The son of the late Mr. H. B. Clafin, New York, in obedience to a verbal request of his father in his last illness, has sent a cheque for \$20,000 to the American Home Missionary Society. This is the second or third payment of this sort he has made in executing the wishes of his father not recorded in his will. Mr. Clafin is making an example that will have effect.

WE have much pleasure in intimating that the late William Arce, Esq., of Huntly Hall, Nairn, has bequeathed a legacy of £10,000 to the United Presbyterian Church, to be applied for the general purposes of said Church in such way and manner as the Synod of the Church, or any committee or person appointed by them, shall apportion and determine. The money is directed to be paid through Dr. Cairns, as Principal of the Theological Hall.

A new religious movement is creating much excitement in Southern Russia. The "Stundists," who are members of a Lutheran body, now call themselves Evangelical Christians, and are making surprising progress among the peasants. In many villages the Orthodox churches remain empty, while the meeting-houses of the Evangelical Christians are crowded. The Holy Synod is very much troubled by the large number of dissenters, who continue to increase in spite of every kind of persecution.

THE Rev. Dr. Alexander M'Leod of Trinity Presbyterian Church, Cloughton, Birkenhead, who was unanimously chosen as the Moderator of the Synod of the Presbyterian Church of England, to be held in London at the end of April next, having been compelled on account of his health to decline the honour conferred upon him, the Rev. Dr. David M'Ewan, of Clapham Rise Presbyterian Church, London, will, we understand, be asked to take Dr. M'Leod's place in the Moderator's chair when the Synod meets.

AN account has recently been published of the fact that a large number of manuscript sermons by Robertson, of Brighton, have been lost. They were mislaid on the platform of a railroad station, and, in spite of diligent search and a reward of some £100, that was offered, they have never been heard of since. It is said that there were enough to fill two volumes. This is an irreparable loss to certain ministers, who have already preached through all the published volumes of Robertson, and having been compelled to look elsewhere, exhibit a marked deterioration of style.

THE late Mr. J. M. McEwan, Glasgow, has left the following legacies:—The Royal Infirmary of Glasgow, £5,000; the Glasgow Western Infirmary, £5,000; the Glasgow Perthshire Charitable Society, £1,000; the Grocer Company of Glasgow, £1,000. Mr. McEwan further directed his trustees to divide a sum of £10,000 among charitable institutions in Glasgow or within thirty miles thereof, which they have now allocated. The residue of his estate, which it is estimated will amount to £25,000 or thereby, to be divided among the schemes and funds of the Free Church of Scotland.

THERE is an estimated grand total in all lands of 11,784 Congregational churches, 10,803 ministers, and 1,204,099 members. In the United States there are a total of 4,170 churches; churches reporting value of houses of worship, 2,515, amount, \$24,607,476; churches reporting parsonages, 1,092, valued at \$2,390,233; churches reporting amount of funds held, 592, with a funded amount of \$1,878,766; churches reporting themselves in debt, 514 with a total indebtedness of \$953,294; churches reporting amount of salary paid pastors, 2,230—total of salaries, \$2,189,631; making an average salary for those pastors of about \$984; churches reporting total parish expenses, 3,033, total expended by them \$4,480,190—an average of a trifle over \$1,447 each.

THE Rev. Hugh Stowell Brown, for thirty-eight years minister of Myrtle Street Baptist Chapel, Liverpool, died on Wednesday at Falkner square, Liverpool, after a short illness, at the age of sixty-two. Born in the Isle of Man in 1823, the son of a Church of England clergyman, in early life he became an engineer, and for some months drove an engine on the London and North-Western Railway. He then studied for the church, but his views on the subject

of the Establishment led him to join the Nonconformist ministry. He was a lecturer of great note and influence amongst the labouring classes for whom his early training had given him keen sympathy, while as a minister he succeeded in maintaining a leading position throughout his career. His style as a preacher was robust and trenchant.

ICELAND was recently visited by a German statistician, and he has furnished interesting data of that land. The Icelanders are all Lutherans. Some French missionaries tried very hard to make converts but without any result. There are one Roman Catholic, one Methodist, four Unitarians, and three Mormons to be found among a population of 72,445 souls (census of 1880). The island is divided into twenty deaneries, with 141 parishes. The head of the clergy is the Bishop at Reykjavik. Of the 299 churches 217 are built of imported timber, 75 of peat or turf, and only seven of stone. The well-known fact is confirmed that the Icelandic Lutherans, poor as they are, possess the true and lasting riches of knowledge to a remarkable degree; and as many of them are settling permanently in our great North-West, they form a very desirable addition to our population.

THEATRICAL performances are now being given on Sunday in nearly all the large cities of the West. They are gradually encroaching on the Sunday law in New York under the disguise of "sacred concerts." The present state of things will not last long. The churches are nearly deserted on Sunday evening. Where do the people go? An estimate of the number of persons who frequent the saloons on Sunday evening will tell the tale. In the saloons on Manhattan Island there are congregated groups of people discussing a free Sunday. While preachers are addressing empty benches on Sunday evening, the saloons are educating a popular sentiment that will break down every guard of Sunday restriction. When the floodgates of this reservoir of iniquity are opened, like pent-up liberty let loose into maddening freedom, a New York Sunday will beggar description.—New York Day Star.

AT its next meeting the London Presbytery will consider the Home Mission remit, dealing with the question of lay preachers. How the London Presbytery will decide is hardly doubtful. The Bristol Presbytery has come to the following conclusions, which will be duly reported to the Synod. First—That there are men within the ministry of the Church possessing special evangelical gifts, and they would recommend the Church to begin her new departure in seeking to gather in the lapsed by employing such persons. Second—That when God in His holy providence raises up special agents for His work, the Church should give them encouragement. Third—That they do not think it desirable to encourage the feeling among the ordinary Christian workers, that ordination stamps the work and the work with special importance. Fourth—That under all circumstances, agencies, such as training classes, that would make workers more efficient, should be encouraged.

LORD HERSHELL, the new occupant of the woodstock, is a son of the late Rev. Ridley H. Hershell, a distinguished Nonconformist minister in the metropolis and a member of the Jewish race. Mr. Hershell was not connected with any of the existing English denominations, but his church was practically an independent one. Dr. Norman Macleod was an intimate friend, made a tour on the continent in his company in the interest of the Jews, and was wont to preach in Mr. Hershell's pulpit during his visits to London. Mr. Hershell's name crops up repeatedly in the biography of the illustrious minister of the Barony and always in a manner which testifies to the spiritual elevation of his character. The Lord Chancellor was, we believe, a devoted teacher in his father's Sunday School, so that in this respect he resembles three at least of his most distinguished predecessors. His lordship is, besides, a fresh example of the high capacity that continues to bring so many Jews to the front in the higher walks of life in all the nations of Europe.

A NOTABLE event happened recently which should constitute a memorable new departure in Church of England history. For the first time the Bishop of London ordained three ladies as deaconesses in St. Michael's church, Paddington. Deaconesses, indeed, have existed, but this ceremony has not taken place before in church; and this gives altogether a new importance to their official status, which has hitherto lacked real recognition. On the present occasion, which was very imposing, the Bishop was assisted by six clergy. In the Established Church such a proceeding will give an authoritative sanction to the appointment of these clerical sisters. They will be as "reverend" as any clergymen; and the "clergy-women" of a church which depends so much on the glamour of imposing ceremonial for its influence will not fail to take a place of enhanced dignity in society. If the Order of Deaconesses can be kept from the Romish proclivities which are the peculiar danger of female clergy, they may be a vast power for good amongst the women and even the men of England.

HANDY TO HAVE. Every household should keep some ready remedy at hand for painful diseases, sudden attacks of inflammation and accidental injuries. Such a remedy is but found in Hagen's Yellow Oil for Internal and External Use. It cures rheumatism, sore throats, neuralgia, lame back, sprains, bruises and burns.

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Presbyterian Review.

THURSDAY, MARCH 25TH, 1886.

REV. MR. BURNS, Agent of Knox College, reports among others a subscription of \$1,000 to the Endowment Fund, from John Charlton, Esq., M.P.

CHARLES STREET Presbyterian church, Toronto, Rev. J. Neil, pastor, has decided to introduce an organ. A committee has been appointed to give effect to the wishes of the congregation.

IN connection with the recent evangelistic service, Eskine church, Toronto, Rev. J. Smith, pastor, ninety-four new members were added to the church on profession of faith.

KNOX COLLEGE closes on Wednesday, April 7th. We understand the Rev. J. M. Milligan, B.A., Toronto, will deliver the closing lecture, subject—"The Mosaic Cosmogony."

THE annual social of the Central Presbyterian church, Toronto, Rev. P. M. F. McLeod pastor, was held on the evening of the 18th inst. After a bountiful and well-served repast provided by the ladies of the congregation, the large audience adjourned to the lecture-room where, the pastor in the chair, timely and stimulating speeches were delivered by the Rev. D. D. McLeod, Barrie, and Rev. R. K. Grant, Orillia. The choir of the church furnished excellent music. Solos were sung by Miss Lawrence and Miss Muldoon, and were well received. Rev. G. M. Milligan, St. Andrew's, and J. M. Cameron, East Presbyterian, Toronto, were also present and joined in the general congratulations on the fitting close to a year of happy and successful congregational work.

ON Thursday evening, the 8th inst., a concert was given in West Presbyterian church, Toronto, Rev. R. Wallace, pastor, by the brass and string bands of "C" Company of regulars under the auspices of the Young People's Association of the church, for the benefit of the organ and furnace funds. A large number of non-commissioned officers and men were present. The commodious lecture-room was crowded to the door. The selections rendered by the band were interspersed by piano solos and song solos by Mr. Sandford Leppard, Miss McGregor, and Miss Mortimer, and also a reading by Mr. George McBeth. During the interval between the parts, the Drill Sergeant put a squad of his men through the barefoot exercise and a soldier gave an exhibition of his skill in calisthenic exercises with clubs. Both of these were admirably executed. The whole entertainment drew forth the warm plaudits of the large audience.

The Home Mission Committee will meet in St. Andrew's Church, Toronto, on Tuesday, March 30th, at 9 a.m. Claims for Mission Stations and Augmented congregations for the past six months, with the names of all Missionaries and Catechists recommended by Presbyteries for Mission work during the summer months, should be sent to the Convener or Secretary, not later than the 23rd of March. Unless this is attended to, the list cannot be completed and printed before the day of meeting.

Ministers, Ordained Missionaries, and Students about to be licensed, who are open to engagement for a term of years in Quebec, Ontario, Manitoba, and British Columbia, should send in their application without delay.

At this meeting the grants to Mission Stations and Augmented congregations will be revised, and the amounts fixed for the ensuing year.

WM. COCHRANE, Convener. Brantford, March 9th, 1886.

The Synod of Hamilton and London will meet within St. Andrew's church, Sarala, on Monday evening, 12th April, at 7.30 p.m. Rolls of Presbyteries and all papers for transmission to Synod, should be sent to the clerk not later than the 5th day of April.

Certificates enabling ministers and elders to travel at reduced rates will be sent in due course; those of the elders enclosed to the ministers of the churches which they represent. Should any member of Synod not receive his certificate a week before the meeting, the same should be made known to the clerk that another may be sent.

The business committee will meet within St. Andrew's church, on Monday, April 12th, at 11 p.m.

WM. COCHRANE, Clerk of Synod. Brantford, March 11th, 1886.

Birth. ANDERSON—At St. Andrew's, Nalms, on the 20th March, the wife of the Rev. John Anderson, of a son.

Marriages. MCGARVIN—M. COVACH—On Friday, March 11th, by the Rev. A. C. Stewart, Mr. Robert McGarvin, to Miss Jessie G., eldest daughter of Wm. McGarvin, Esq., all of Carleton.

DOBSON—DOLSON—At Chincara, on March 17th, by the Rev. J. R. Cochran, B.A., Thomas Dolson, to Elizabeth M., eldest daughter of Stephen Dolson, Esq.

MACKAY—ROBERTS—On Wednesday, the 17th March, at the Presbyterian Church, Collingwood, by the Rev. R. Rodgers, father of the bride, Mr. Edward Mackay, Merchant, Port Arthur, and Miss Ella Rodgers, third daughter of the same.

HENDERSON—COOK—By Rev. W. O. Wallace, B.D., on Wednesday, March 17th, Robt. S. Henderson, to Mary Cook, both of Etobicoke.

ROSS—FERGUSON—At St. Thomas, by Rev. Dr. Archibald, on March 16th, David W. Ross, to Eda E. Fergusson, all of St. Thomas.

Death. LEWIS—On the 17th of March, aged 71 years, Mrs. F. R. Lewis, wife of Rev. Thomas Lewis, of Toronto.

MEETINGS OF PRESBYTERY. BRANTFORD—Harris, on March 20th, at 11 a.m. GUELPH—Guelph, in Chalmers' Church, on May 1st, at 10 a.m. HURON—Londonborough, on May 11th, at 4.30 p.m. LAMBTON—Caledonia, on May 24th, at 11 a.m. LINCOLN AND HURON—Caledonia Place, May 24th, at 7 p.m. PETERBOROUGH—Port Hope, on July 6th, at 10 a.m. PETERBOROUGH—St. Andrew's Church, on May 11th, at 2 p.m. WINDSOR—Windsor, on April 6th, at 11 a.m. ROCK LAKES—Manitou, Wednesday, May 25th, at 7 p.m. TORONTO—Toronto Knox Church, on April 6th, at 10 a.m. WINDSOR—Oshawa, on April 20th, at 10.30 a.m.

JUST AS BAD AS PAINTED. WIDESPREAD COMMOTION CAUSED BY THE TERRIBLE CONFSSION OF A PHYSICIAN.

THE story published in these columns recently, from the Rochester, N.Y., Democrat and Chronicle, created a deal of comment here as it has elsewhere. Apparently it created even more commotion in Rochester, as the following from the same paper shows: Dr. J. B. Henlon, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henlon at his residence on Andrew Street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains, and my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned, or any unusual action or irritation of the water channels, indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?" "Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease, in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?" "Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter, and I think I am helping others to see the facts and their possible danger also."

Mr. Warner, who was visited at his establishment on North St. Paul Street, spoke very earnestly: "It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics, that from '76 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off, and it is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked, and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it?" "A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various facts under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henlon's case?" "Yes, I have both read and heard of it." "It is very wonderful, is it not?" "No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?" "I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both the 'physicians and friends.'"

"You speak of your own experience, what was it?" "A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?" Dr. S. A. Lattimore, one of the analysts of the state board of health.

"Yes, sir." "What did this analysis show you?" "A serious disease of the kidneys." "Did you think Mr. Warner could recover?" "No, sir. I did not think it possible." "Do you know anything about the remedy which cured him?" "I have chemically analyzed it and find it pure and harmless."

Dr. Henlon was cured *five years ago* and is well and attending to his professional duties to-day in this city. The standing of Dr. Henlon, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment

be doubted. Dr. Henlon's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if taken in time.

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