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ance which unfortunately was so soon to be interrupted by death. But every one who has ever known Grant Bey will recall what an immediate and ardent interest he took in everything Egyptian. It was he who accompanied and assisted Dr. Piazzi Smyth in making those memorable explorations and measurements of Cheops, which were chronicled in later years in the story of the Great Pyramid. What a treat it was to be led, by so enthusiastic and competent a guide, through that private museum of his, — a *sanctum* which was so often in his thoughts, which his own hands had stocked, and whose growing collection of treasures it was one of his chief delights to study and increase! Well, to him very many to-day owe the inspiration of their first serious attempts to master the mysteries of early Egyptian history; and of him all such will be certain gratefully to think, as they glance over these broad and richly illuminated pages.

AN OLD ADDRESS.

(Continued.)

In speaking as we have done we do not overlook the difficulties that lie in the way of the missionary in Canada. These are considerable, nay such as no one can overcome in his own strength. There is the heart of man which even in the case of the real convert occasions oftentimes no little solicitude to the Christian minister, and which in the case of the unregenerate will not be found to have improved by the change from the old world to the new. This is the prime difficulty, and indicates the kind of work which, through the blessing of God, we expect our missionaries to accomplish. If the unregenerate are not converted, and the converted not sanctified more and more, their work will not be done, their mission will not be fulfilled. True, of themselves they cannot save the soul, but they must be faithful in the use of means and give God no rest till He command the blessing.

The peculiar or characteristic difficulties of the Canadian field arise chiefly out of the worldly and the mixed character of the people. When we say worldly we use the term in the sense in which it is commonly used among us as implying inordinate fondness for money or, as the Americans would say, for dollars. The men who leave this country do so to better their worldly circumstances, and it is not surprising, therefore, to find that even when a good case is made out, they are loath to part with what they have been so anxious and have labored so long and so hard to acquire. Plain, faithful, affectionate Christian dealing with them, however, will do much and in fact is already in process of doing so much in our congregations on the other side the Atlantic, that we expect that ere long all of them who are able of themselves to support a Christian ministry will do so.

The mixed character of the people occasions in some instances still greater uneasiness and perplexity. Men are to be found in the same locality who have come from almost all quarters of the earth or from all denominations of Christendom. A few of these combine and form a congregation. The leading men being seceders they apply to our Church for a minister. A minister is appointed, who finds that he is called to labor among a people consisting of Irishmen, Englishmen, Scotchmen—Highlanders and Lowlanders—and Americans and that some of these are Presbyterians, others Methodist and other Independents. In the circumstances he requires to conjoin the wisdom of the serpent and the harmlessness of the dove. He must especially seek to commend himself as a good minister of Jesus Christ and as one deeply concerned about their spiritual interests, and in proportion as he does he will remove their prejudices, conciliate their esteem and gradually amalgamate the whole into a peaceful and efficient society. Besides the difficulties enumerated there are inconveniences and discomforts which cannot all be named, but which every mission-

ary must lay his account with who goes to a new and imperfectly settled country.

But how great his encouragements. They may be drawn from the past history of the mission. It commenced in 1832 when three ministers—the Rev. Messrs. Proudfoot, Christie and Robertson—crossed the Atlantic. Their destination was Upper Canada, but Mr. Robertson inclined to remain in Montreal in the hope of forming a congregation in that city. He died, however, of cholera only two weeks after his landing. There now remained Messrs. Proudfoot and Christie, who ascended the St. Lawrence and settled, the one amid the woods ten miles above the head of Lake Ontario, and the other seventy miles higher up the country at London, which was at that time a miserable looking village with a population of about 500.

Such was the mission in its commencement. It began with two ministers having congregations, the one of nineteen and the other of forty-one members, sixty in all. Nearly sixteen years have elapsed during which ministers and preachers at intervals have left this for Canada without attracting much attention at the time or exciting great interest in the course of their subsequent labors. How, then, do matters stand at the present moment? Have we the semblance of a Church in the colony. If not, this is just what we might have anticipated from the indifference manifested in regard to the men whom we sent thither and to their proceedings after they had reached the scene of action. Let us see. We have crossed, we shall suppose, the Atlantic and ascended the St. Lawrence to Montreal and on inquiring find that we have a congregation here in point of numbers and character one of the most respectable in the city, and, moreover, we learn that it is one of six congregations which constitute a Presbytery called the Presbytery of Canada East.

These six congregations are situated as follows: Montreal, Madrid in the State of New York, LaChute, New Glasgow, Smith's Falls, Huntingdon; and the names of their respective pastors and date of settlement are: Revs. Wm. Taylor, 1833; J. Morrison, 1840; Andrew Kennedy, 1841; A. Loudon, 1842; Wm. Aitken, 1846; J. R. Dalrymple, 1847. The total membership of these congregations at present is 856, of whom 250 belong to Montreal, and to Madrid 320.

Here, then, where fifteen years ago Mr. Robertson died before he had time to organize a church, we have a flourishing society of 250 members, and, including the Presbytery, six ordained ministers who have gathered around them a membership of 856.

Leaving Montreal we ascend the St. Lawrence and almost immediately find ourselves in Canada West. The sail is delightful, particularly between Brockville and Kingston, a distance of fifty miles, where, gemmed with more than a thousand islets, the river exhibits a style of beauty and majesty altogether its own. We reach Kingston, 189 miles above Montreal without discovering a single station belonging to us. Lake Ontario now bursts on the view; we are borne along on its placid bosom, and at length after a sail of 106 miles from Kingston we land at Port Hope, which lies on the right-hand side of the Lake and where our mission in Upper Canada commences.

Port Hope is a lovely village. It rises from the margin of the Lake, curves gracefully up the side of a gently sloping hill near the summit of which, though invisible till one is close upon it, stands Mr. Cassie's church, a wooden but rather elegant erection. Eight miles in the interior at a place called Perrytown, Mr. Cassie has another station, and fifteen miles beyond Perrytown stands Emily Church amid the woods where the Rev. Mr. Dick has labored since 1842, with much acceptance.

Leaving Port Hope by the main road to Toronto, which runs near the side of the Lake, we pass through the townships of Clarke, Darlington, Whitby, Pickering and Scarboro, in several of which the Rev.

Messrs. Lawrence and Thornton have flourishing stations, and, at length, after a journey of upward of sixty miles, reach Toronto, where the Rev. Mr. Jennings has a congregation of 184 members. If we add the names of Richmond Hill, which is sixteen miles due north from Toronto, Centre Road, Chinguacousy, Gwillimbury, and Alton, we shall have given the names of all the congregations that constitute the Presbytery of Toronto, with their respective pastors and date of settlement, namely: Revs. R. H. Thornton, Whitby, in 1833; William Fraser, Gwillimbury, 1835; J. Cassie, Port Hope, 1835; G. Lawrence, Clarke, 1838; Jennings, Toronto, 1839; J. Dick, Emily, 1842; D. Coutts, Chinguacousy, 1843; W. Scott, Richmond Hill, 1845; Centre Road and Alton and Vaughan vacant. The total membership of these congregations of the Presbytery of Toronto amounts to 1,254.

(To be continued.)

THANKSGIVING.

MR. EDITOR,—One cannot but feel the force of the remarks of your excellent contributor "Knoxonian" in reference to Thanksgiving Day. It is, indeed, getting to be little better than a sham. Is there no remedy? When, in Scotland, the time-honored "Fast-day" became more a public holiday than a preparatory communion service, the "day" was given up to the country, and the Churches appointed preparatory services to suit their convenience. Thanksgiving is a religious act. If it is disparaged by the nation why should not the Churches appoint their own "Thanksgiving Day;" why should the Church wait for the nation to set the example in an act of public worship like this? Should the Church not be the light of the world? If a day could be agreed upon by all the denominations (perhaps a Sabbath early in October) and public thanksgiving made for God's goodness to Church and nation, the Church, at least, would then escape the obloquy of making "Thanksgiving Day" celebration a "sham."—Ps. cvii. 8.

Markdale.

J. S. H.

PRAYERS FOR THE ARMENIANS.

MR. EDITOR,—I note with pleasure the call to prayer for the Armenians. Surely none will refuse to join, but shall we stop there! It is our privilege and duty to plead with God that in some effectual way an end may be put to Turkish atrocities for all time to come. But "for the tens of thousands of helpless households already bereft of their breadwinners, that will require help even to exist through the coming winter," are we only to pray? There is no doubt many Christian Endeavorers have already contributed for their relief, but if all would unite in a special contribution at the meeting the second week in November, what a grand total of substantial aid would result and untold misery relieved, and with what greater confidence we could approach Our Father when we have shown our willingness to be workers together with Him. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and fed;' notwithstanding ye give them not those things which are needful for the body; what doth it profit? Ye see then how that by *works* a man is justified and not by faith only." Even as did Abraham, let us show our faith by our obedience to God, and not mock Him by coming empty-handed, when He holds our failure to do for the least of these as if we passed Him in His need. May the rally-call to prayer be, "Lovest thou Me? feed My sheep, feed My lambs." Thus obeying the command, we shall prove our faith by our works, and the prayer of faith shall rise to heaven as sweet incense from the many thousands who believe God; and that He will grant our petitions.

AN ARMENIAN SYMPATHIZER.

Palham, Ont.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Nov. 15th, 1896. } GOD'S BLESSING UPON SOLOMON. { 1 Kings ix. 1-9.

GOLDEN TEXT.—Prov. x. 22.

MEMORY VERSES.—4, 5.

CATECHISM.—Q. 57-60.

HOME READINGS.—M. 1 Kings ix. 1-9. T. Deut. xxviii. 1-14. W. Deut. xxviii. 58-68. Th. Deut. xxix. 1-13. F. Deut. xxix. 14-29. S. Deut. xxx. 1-20. Sab. Mat. xxv. 31-46.

There is always a danger of prosperity and fame turning a man's head. Everything that Solomon undertook had turned out successfully. The temple was finished, his own palace had been completed, his mercantile ventures had turned out well, while the fame of his wisdom reached to lands very far distant from Israel, and brought messengers bearing rich gifts from these far-off lands, to consult Solomon upon various matters. There was a danger that not only would Solomon be turned aside from God by these successes, but that the very fact of possessing great wealth might encourage habits of selfish expenditure which would prove burdensome to the people. Hence this renewed warning from God. God knows what dangers beset His own, and is ever ready to make their departure from Him difficult. Let us consider *The Promise* and *The Warning*.

I. *The Promise*.—In order to make the appeal of this promise the stronger, God begins this message to Solomon with a reminder of His fidelity. He promised Solomon great things when He appeared to him at Gibeon, and thus far He reminds Solomon, these things have been fulfilled. God had heard Solomon's prayer at the dedication of the temple, had accepted the house as erected to His honor and glory, and now pledges His truth that His eye and His heart shall be there perpetually. God thus declared His desire to preserve His people and His religion as long as they continued faithful to Him. But their fidelity will depend largely upon the faithfulness of Solomon, both to the interests of his people, and to the honor of God. If Solomon is true to God, if He puts loyalty to God and to His commandments as the very foundation principle of his life, as David did, then he shall become the heir of the promise to David, and there shall never fail of his seed one to sit upon David's throne forever. What a splendid prospect for Solomon. He had an opportunity of perpetuating his house and his name by conforming his life to God's law. His posterity might rise up to call him blessed if only he were true to God. In some way the same promise comes to every one. God has revealed Himself as a God whose "mercy is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them." Unfortunately the way our English Bible is divided into verses almost hides the beauty to this covenant promise which God enters into with every one of His believing children to-day, for themselves and their posterity.

II. *The Warning*.—God's promise might be thought of itself sufficient to receive the observance of the prescribed condition. But God will leave no ambiguity upon Solomon's mind. Solomon will not be able to persuade himself that God is too merciful to take account of wrong-doing and mark it against a man to the undoing of his house. Right alongside the promise stands the warning. "If ye turn away and forsake My statutes," runs the warning as given in Chronicles—then ruin to the royal house, ruin to Israel as a nation, ruin and rejection even of the costly temple which had been erected to God's honor, would surely follow. Nay, more; even God's name will be scoffed at and wonder will be expressed at why this destruction has come about. One would have thought that considerations such as these would have caused Solomon to confess humbly his weakness, and to seek strength to keep him true to God. Alas, the future history of Israel shows that with even that wisest of men, selfishness swallowed up every other consideration. Alongside of God's promises to us stand His warnings which will just as surely be carried out through our unfaithfulness, as in Solomon's case. Let us choose, then, the way of God's statutes and walking in this way be brought to honour and preferment eternal, from Him whose truth must ever stand.

Miss Ella Gross, a member of St. Andrew's choir, Lindsay, is a youthful vocalist of much promise. She is pursuing her studies with great success at the Conservatory of Music in this city.