

highest conception of what public prayer is, who would be thankful for the use of a modified and permissive liturgy as a blessing to themselves, and some security for a more reverent and decorous worship over the length and breadth of the land." This is the language of a Scottish divine. The late Dr. Guthrie, giving a description of a Waldensian Church and its service, says: "In the ceiling was a dove in fresco painting, an emblem of the Holy Spirit, which seemed to be descending in beams of light on the congregation. They have a liturgy, most of the prayers being read. They read the Creed also, and the Ten Commandments. During the reading of the latter the whole congregation stand up to hear God's law—a very impressive spectacle, and a right thing it is. I would like to see the practice introduced among us. In some of the churches they have organs, but notwithstanding these and their liturgy, they are as staunch Presbyterians as we are. While the Waldensians have a liturgy, they have likewise free prayers, and some such midway practice between that followed by the Presbyterian and Episcopalian Churches of our country, I would consider the perfection of a system." So said Dr. Guthrie. As "Layman" says, I think a ventilation of the subject may lead to a more improved service than we at present enjoy. Why should we not have a uniform service in all our Presbyterian Churches? and why should not the directory for public worship contained in our standards be carried out, viz. in beginning each service with prayer? This is done in some cases, but the practice is not general. Why should not our beautiful Hymnal adopted by the Church, be more generally used? Why should not the Lord's Prayer be repeated by the congregation? Why should not the creed be introduced into our service? What could be more impressive than the congregation uttering their belief in its beautiful language? I will close this by again quoting the words of the late Dr. Guthrie, "That some midway practice between the Presbyterian and Episcopalian services would be the perfection of a system" W. T.

THE LATE REV. W. BLAIN, OF TARA.

On the 22nd March, 1886, at Oshawa, the subject of this notice was translated into the bosom of Abraham. His latter end was peace. His sufferings were severe and protracted, and were borne with great patience and resignation. His illness was brought on by his long and arduous labours in the ministry, and he was cut off prematurely from his devotedness to his Master's cause, after labouring for upwards of thirty years in the glorious service of Christ.

He was born at Niagara, Ontario, on the 29th July, 1826. His parents came to Niagara from the North of Ireland in 1824, and, after remaining there for some time, subsequently removed to Streetsville. It was in that place, under the able ministry of the late Rev. W. Rintoul, that Mr. Blain spent his early years. His father was for many years an elder of the Streetsville congregation, and his house was a favourite resting-place for ministers and missionaries. Living under these strong religious influences, Mr. Blain was led to devote himself to the ministry, and began to study for it when twenty years of age, under the Rev. Thomas Wardrope, of Flamboro', father of Dr. Wardrope, of Guelph. It was while with that venerable father that he made a public profession of his faith in Christ, and gave strong and satisfactory evidence of his being born again. He entered Knox College in the autumn of 1846, when an unusually large number of students began their collegiate course. We remember him as a bright, quiet and gentle young man, with a pleasant appearance, and an amiable disposition.

After studying successfully at Knox College for eight years, he graduated in 1854, and was ordained in July of that year over North Cavan and Peterboro'. His charge was somewhat peculiar. After preaching twice in the country, he came to Peterboro', in the evening, and preached for the late Rev. J. Roger, thus enabling the latter to minister to a favourite rural charge in which he felt a deep interest. Soon, however, the growth of Mr. Blain's country charge constrained him to confine his labours to it. There he laboured with success for seventeen years, beloved by his people, and held in high esteem by his co-presbyters at North Cavan. It was while there that, in 1857, he married Mary D., the daughter of the late Archibald Young, of Sarnia. Mr. Young was a well known elder of our Church, who was almost always present

at the meetings of Synod, and evinced a very deep interest in the work of the Church. Mr. Blain's choice of a wife was a happy one—she proved a true and faithful helpmeet, and aided him greatly in his ministerial work. After fifteen years of a happy wedded life, the Lord took her from him to Himself, at Clifford, on the 14th September, 1872.

In 1871 Mr. Blain's health began to be affected by his long and arduous labours, so that he had to resign his charge. Early in 1872 he accepted a call to Clifford. After labouring there for five years, he was translated to the charge of Tara, in the Presbytery of Bruce. His work in that field was very hard and wearying. Deprived of the help and comfort of his earthly partner, and never fully recovered from the shock occasioned by her death, his system gradually gave way under the heavy strain to which it had been subjected for so many years. After struggling with an overtaxed system and a worn-out frame for some time, he at length felt constrained, in October, 1884, to demit his charge, when he had completed a faithful and self-denying ministry of upward of thirty years.

His health continuing very poorly, he removed in 1885 to Oshawa, in order that he might be near a favourite sister and other relatives. The shattered and overworked system continued to grow weaker and weaker, until it could hold together no longer. Though waited on, and all his wants lovingly supplied by his friends and family, yet he gradually became worse and worse, until, on the 22nd March, 1886, his spirit returned to his Father in heaven. During his trying illness he received great comfort from the ministrations of Rev. S. H. Eastman, who evinced a brotherly and deep interest in him, and helped to smooth his dying pillow. His remains were interred in the beautiful Union Cemetery at Oshawa, beside a beloved Christian nephew, who had gone before him a few months previously. He left a family of one son and three daughters, and a wide circle of mourning friends.

Thus tranquilly fell asleep in Jesus last spring another of our home mission martyrs. Though he died in comparative obscurity, yet his record is on high, and above many others would he be welcomed with the words, "Well done, good and faithful servant." He was one of those conscientious and modest ministers, who did not strive or cry, and whose voice was not heard in the streets or Church assemblies. His preaching evinced careful preparation, and was characterized by a quiet power and unction that made itself felt in the heart and conscience. Cheerfully he consecrated his life and talents to the service of his Master, and wore himself out in abundant labours and self-sacrificing efforts to promote His cause. Spending ungrudgingly his little patrimony to eke out his scanty stipend, and labouring night and day for the Lord whom he loved so well, he remained in harness, hard at work for his Saviour, until mind and body gave way under the pressure of spiritual toil.

And now he has gone to his rest, one of the noble band of home mission martyrs, whose sacred remains are found scattered throughout the Dominion, and who have given their substance and their very life's blood to build up our holy Zion in this land.

Distance lends enchantment to the view, and there is thus produced a morbid tendency in a portion of our Church to exalt foreign mission work, at the expense of home. Had our esteemed friend spent his thirty years in the foreign field, his death would have been heralded forth in the columns of the press, and his marvellous labours described by the pen of many a ready writer. But he was only the modest tiller of a humble field in the Presbyterian vineyard of Ontario, and departed from his mission here in comparative obscurity. Had we the powers of description, we could, from our personal experience and observation, give pictures of home missionary life—of noble sacrifices and of self-denying heroism fully equal to any in the foreign field. Between home and foreign work it seems to us that there ought to be perfect equality, and complete harmony; and our Church ought to be so toned up in spirit and whole-souled charity, as to give the same hearty aid and approval to all missionary work, whether carried on amid the burning plains of India, the rugged hills of Formosa, the rough rocks of Muskoka, or the wide-spreading prairies of the North-West.

MR. SPURGEAN'S Tabernacle in London now has a membership of 5,214.

THE SCOTTISH U. P. STUDENTS' MISSIONARY SOCIETY.

MR. EDITOR.—It seems rather strange that so little notice has been taken of one important announcement made at the late meeting of the Home Mission Committee. THE CANADA PRESBYTERIAN says that a letter was read from the U. P. students of Edinburgh intimating that they have decided to give some aid to the North-West mission work. Every session these students, in their capacity as a missionary society, select some Scheme which they think worthy of their aid and the following summer most of them visit congregations of their Church, explaining the Scheme and soliciting subscriptions. During the session of 1881-82 Messrs. Baird and Tibb called their attention to the wants of the Canadian North-West. Next session it was formally proposed to aid this work. Messrs. Thompson, Hensall and Hamilton, Lynedoch, supplied them with information, but it was resolved to work for a Training College connected with the U. P. mission to India. Last session the North-West Scheme was again proposed by some of the students, and they were aided in their efforts by Messrs. Ballantyne, London South, and Ramsay, Londesboro', as well as by a supply of reports sent by the Superintendent of Missions, but it was decided to aid in building and repairing manses in Jamaica, and for this purpose nearly £2,000 have been collected. This session Mr. Robertson prepared a special appeal to them and Mr. A. Hamilton, son of Rev. Mr. Hamilton, of Motherwell, seconded his exertions by his presence and influence. Let us hope that great interest in our work may be aroused by the students, and that they may secure even a larger sum than they last year gave to Jamaica. R. M. D.

MADAME CAUBOU.

MR. EDITOR.—Her husband was at one time a Romish priest. He was received by our Church, and, at length, became pastor of the congregation at St. Hyacinthe, Quebec, in connection with it; after a while he went back to the Church of Rome. Now he is in a monastery in France. He took away all the money he could, so that she is very poor. Accordingly, she applied to the last General Assembly for help. That body has recommended her case to the charitably disposed. Rev. Dr. Reid and Rev. Mr. Warden will receive subscriptions for her benefit.

I would propose a way of dealing with her case which, perhaps, has not occurred to any one else. It is not likely that donations will help her very long. I fear that, by-and-by, they will be like the brook Cherith. Of course the mere fact of her husband having acted as he has does not give her any claim on our Church. But if we have reason to believe that she is a Christian, she deserves our sympathy. Her case is, of course, a very peculiar one. Well, not long ago, one of our ministers died, who, though he never married, paid regularly at the highest rate into the Ministers' Widows' and Orphans' Fund. Now, I cannot see anything at all improper in giving her some benefit from that Fund *on his account*—supposing her to be worthy of help. If her case be a peculiar one, so was his. I knew a minister of our Church, unmarried, who for about thirty years has paid regularly into that Fund. Suppose he, too, should die without "changing his life," how would it be wrong to put, *on his account*, on the list of annuitants some minister's widow whose case should be a deserving but peculiar one? I cannot see how it would. But, to return to Madame Cauboue. How would this arrangement do? Let her have in the meantime for the reason already given, say for five years, the usual allowance to a minister's widow, to be continued after that should there appear good reason for it, but to be stopped during that time on the same condition. Let the Fund have the benefit of any subscriptions for her. In this way a certain amount would be secured for her. PROPOSER.

PROFESSOR MAX MULLER has become defender of the faith of the ancient Hindus. A society has been formed in India, called the "Sanatan Dharmo-Rakshi Sabha," for the preservation of the ancient religion, and the Oxford Professor has been appointed president. The orthodox Brahmin considers it a crime of the deepest dye for a foreigner even to touch the Vedas; but it is a foreigner who has made them accessible to the world, and now receives the homage of Hindus for having done it.