

The passing and returning seasons with their many variations are God's witness to an unbelieving world; also God's rich gift to His own children. Let us then not forget the special obligations under which we rest as the objects of His special fatherly bounty. The God of Providence is the God of our salvation.

God's people in the olden time had their great and joyful feasts to express their sense of obligation to their Maker and Benefactor. They came with abundance of thank-offerings to lay before the Lord. Surely we are not less bound than His ancient people to be grateful to Him, and to give tangible expression to our gratitude.

Let the inquiry of each be, Lord what wilt thou have me to do? How can I help on Thy cause and Kingdom in the world? How can I show my love to Him who loved me and gave Himself for me, and who as the benign Dispenser of all good, has given to us ample means for showing our gratitude to His holy name.

The vast harvest of the moral world is white for the sickle; there is need for labourers to be thrust forth. In our own country, the harvest is white, over-ripe: more labour, more labourers are urgently required. How can you and I hasten the ingathering of the harvest? How shall we return with our burden of golden sheaves at the close of our harvest? Our time is short. Our opportunities are hastening away as an eagle hasteth to the prey. *Now* is our time. Whatever our hands find to do or to give must be done, must be given, with glad alacrity. The Lord of the harvest expects his dues, and grateful hearts are ever ready to avail themselves of every avenue by which they can give expression to their thanks.

As news come to us now of rich material harvests in all lands, how joyful if we could but hear similar tidings of spiritual growth and ripening and ingathering! God has promised; let us plead His faithful word.

DOMINION CONFERENCE.

On the first day of October there assembled in Montreal a Conference of the Branches of the Evangelical Alliance in the Dominion. Delegates were present from four Provinces of the Dominion, and from the United States and Great Britain. From the United States we had four distinguished men, Drs. Hall, Schaff, McCosh and Dabney. From England we had Dr. Donald Fraser, Earl Cavan, Rev. H. Varley, and General Burroughs. From Scotland we had Rev. Dr. Black. It was deeply regretted that the lateness of the season prevented any approach to a fair representation of the "Old Country;" still we were highly favoured. Dr. Fraser is a man of warm heart, vivid imagination, clear head, and ready tongue. Mr. Varley is a very powerful preacher of the gospel. Earl Cavan and General Burroughs are men of prayer and of no mean ability. Dr. Black spoke much and well of the remarkable religious awakening in Scotland.

The themes treated at the Conference were classed as follows: 1. Christian Union, and allied topics; 2. The Church's work and worship, and allied topics; 3. Romanism in its relation to Christianity, and allied topics; 5. Science, Philosophy and Literature in relation to Christianity. Under these heads we were favoured with able papers and addresses. Dr. John Hall spoke of the "Present demands on the Pulpit—unjust and just." He insisted that the grand duty of the ministry is to lead men to be reconciled to God. Dr. Philip Schaff delivered a noble address, showing the doctrinal unity of the Evangelical Churches. Dr. Dabney, of Virginia, read a very thoughtful paper showing that the existence of distinct denominations was not a breach of the Unity of the Catholic Church. Dr. R. F. Burns gave a glowing sketch of the principles and work of the Evangelical Alliance. Dr. Bliss, a venerable Syrian Missionary, gave vivid sketches of God's work in Bible Lands.

Rev. G. M. Grant read a brilliant paper on "The Church of Canada—can such a thing be?" After reviewing the history of the Church and arguing powerfully for

