

THE MAN OF TOLL.

By Rev. J. A. Koser.

The Sabbath is intended for the common good of man, and is one of the most blessed provisions which a kind and beneficent God has made for our welfare. Christ said of it: "The Sabbath was made for man, and not man for the Sabbath." While this sacred institution is intended for all, there is none to whom it should be more significant than the man of toll. And while it is the duty of all to guard and defend the Sabbath, this should be done by the laboring man with special care and diligence. Should this sacred institution become a thing of the past, he especially is deprived of one of his chief blessings, and one for which there is no substitute. Aside from the opportunity which it affords him of divine worship and spiritual refreshment, if such is his inclination, there are other considerations which render the day invaluable to him. He is indebted to this blessed provision for relaxation from toll, which the very nature with which we are endowed demands of all. Though the labor requiring his attention may not be the most weighty and exhausting, the continuity, day after day, from beginning to end of the year, is such as to cause a drain upon vitality and shorten existence. It is claimed that those who are kept at constant toll are shorter-lived than such as have the opportunity of his relaxation, and that they who observe the Sabbath accomplish more in life than they who devote every day to toll.

The Sabbath gives the laboring man an opportunity with and in behalf of his family, which is most necessary. While he needs the day for his personal benefit, he should have it also for the good of those who sustain the most sacred relation to him in life. It is sad for that home where the head of the household is compelled to be constantly absent, save the hours of slumber, and thus deprived of performing the highest functions of husband and father.

Every encroachment upon the sanctity of the Sabbath is a blow at the rights and privileges of the laboring man; for when the day is wrested from its original intent and purpose, that of a day sacred unto the Lord, it will be lost to him entirely. Hence, there is no man to whom the divine injunction, "Remember the Sabbath to keep it holy," should appeal with more force than the man of toll; for when it is shorn of its sacredness in the minds of men, the day itself will be lost to him, or become one to him of his usual routine, while he is deprived of one of the chief provisions made in his behalf by a loving God. The greed for gain, so manifest in the world, leads corporations and individuals to make encroachments upon the Sabbath to the detriment of the health, happiness and welfare of families and the pleasures, comforts, and moral and religious advantage of those whom they have in their employ. Hence, whatever may be our religious views or inclinations, there is one thing certain that every attempt to deprive the Sabbath of its sacredness is an assault upon the day itself, and consequently upon the privileges, blessings and advantages which it affords the man of toll. It is, therefore, his duty, for his own personal welfare, to guard this day with a jeal-

ous eye. He should oppose all business upon this day, which may lead men to think lightly of the Sabbath and lead to its final overthrow. He should avoid and oppose all amusements upon its sacred hours which, in the public mind, may bring the day down to a level with those which are intended for the discharge of the ordinary functions of life. He should carefully guard against the impression that the day is no better than that of any other; for that which God hath "hallowed" is holy indeed.—Lutheran Observer.

WESTMINSTER CHURCH, HAMILTON.

With numerous greetings of welcome and all due ceremony, Rev. W. L. Williman, the new pastor of Westminster Church, Hamilton, late of Elora, was inducted in the presence of a large number of the members of the Presbytery and a large part of the congregation. The entire ceremony was well carried out, and the welcome that was extended to Mr. Williman after his induction was a most cordial one, expressing the feeling of every member of the congregation.

Rev. W. H. Sedgewick presided, and in addressing the gathering stated that the large number of the members who had turned out was the source of much gratification to the members of the Presbytery, and showed, he thought the amount of good-will they had for their new pastor.

After inducting Mr. Williman according to the rules of the church, the congregation was addressed by Rev. D. K. Drummond, who extended to the new pastor the cordial welcome of the church and individual congratulations of all the members. Mr. Drummond pointed out to the congregation the necessity of doing all in their power to assist their new minister, and not to expect of him things that were absolutely absurd as some people were wont to do. "Do not forget that he is a man like yourselves," he continued, and that he has the passions, the longings, ambitions, sorrows and joys, like all of us have. A minister is a most peculiarly tempted man, on account of being to a certain degree master of his own time. If the people of Hamilton had the option as to whether they would arise to attend their duties in the morning or not, I think that the majority of them would not do so until late, and thus a minister of the Gospel in regard to his time is very much tempted to squander that which belongs to his Master and fellowman. You should have high expectations of your minister, to expect him to be the highest, truest and noblest man, and to possess faith, hope and love, which abide when all else pass away." These high expectations, Mr. Drummond continued, would prove a stimulus to their pastor and would assist him in doing his best to fill his position of trust. All, he thought, should be impressed with the fact that true success was not always the success of the hour, but sometimes efforts were not crowned for years after. The minister, he pointed out, did not only have to consider the present, but also the future, and had to work accordingly. It was for the members of the congregation to show the minister that they expected a message week by week, which would result in the pastor putting forth all his efforts to meet these expectations. The speaker also advised the congregation not to be too slow about speaking kind words to their pastor, as in all his experience, he did not know of one instance in which a minister was spoiled by receiving too many bouquets. They should be, he stated, careful of the words they spoke, to cast away all idle rumors and to act their part as a member of the congregation and a member of the Christian Church.

In addressing the minister, Rev. A. E. Mitchell pointed out to him the responsibility of the new charge that he was undertaking. Taking a verse from the book of St. John, Mr. Mitchell contrasted the life of Peter with that of a minister, stating the necessity of not only preaching, but acting, visiting the houses of the individual

members, and living up to the doctrine that "a house going minister makes a church going people." A minister, he thought, should be the shrine for all nobleness, grace and human unselfishness, an example to every member of his congregation, to be bigger than his sermon. The task of a minister of the Gospel, he stated, was no easy one, but it could be made much lighter by the assistance of a harmonious congregation, who would prove of assistance if he believed that what the world needed to-day was the same as it did two thousand years ago—a Saviour.

Following the service those present shook hands with the newly inducted pastor, after which all adjourned to the basement, where a social hour was spent.

Farewell at Elora.

Last Sunday week in preaching his farewell sermon at Elora, Mr. Williman commended the unity of spirit existing among the religious denominations in Elora, and expressed his appreciation of the many kindnesses he had received since coming to Elora, over three years ago. The singing of the old familiar hymn, "Blest Be the Tie That Binds," brought the service to a close.

On Monday evening the members assembled to bid Rev. Mr. Williman farewell. A very pleasing item of the evening programme was the reading by Mr. T. H. Angell of an address to Rev. Mr. Williman, and the presentation to him of a large and elegantly leather upholstered library chair. Rev. Mr. Williman returned thanks for this unexpected kindness; and spoke of the friendly relations that had always existed between him and his session in Chalmers.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even-numbered section of A Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 36, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is situated. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

DUTIES—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than sixty (60) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself, must notify the agent for the district of such intention.

W. W. CORY.

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.