

the brightness of the Father's glory, that in Him the human and the divine existed in perfect harmony, that when at such a moment all that was Divine in Him rose through the spiritual law of affinity to the Father on his throne, when for the time He was re-invested with all the glory He had from the beginning with the Father, when His soul exulted in the contemplation of that infinite Love which gave Him to this world, when before his ambitious mind there rose the grand and glorious kingdom of redeemed souls He was to conquer and make His own, when there was presented to His gaze the honor and glory that would be gained from His completed work, when for the time being the spirits of omality could not touch Him, and He was ministered unto by His heavenly legions, we may well conclude it is no exaggerated description which the Evangelist gives when he says, "His face did shine as the sun, and His raiment was white as the light." Was it not this heavenly light that shone in the face of Moses when he came down from the mount, and that made Aaron and all the children of Israel afraid to come unto him? Was not this the holy light that was reflected from Stephen when all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel? But how much more startling and brilliant must it have been with Jesus, when the rays of the Divine Glory fell upon Him from Heaven, and there was on kindled to its highest point of intensity the divine light that was within Him. It was the first view these disciples had of what the Lord was in his divine nature, of the honor and glory which belonged to Him, and of the greatness and majesty that would be His forever after his redeeming work was done. It was a revelation of what the angels and redeemed in heaven were at that moment, of their exalted rank, of their glorified countenances, and it was a foretaste to them of the happy time when they "as the righteous would shine forth as the sun, in the Kingdom of their Father." Some may require the aid of physical light to help them to realize the spectacle of the transfigured Lord; but surely we may conceive it to have been for these disciples a passing glimpse of what Christ is now in the kingdom of glory, seated at the right hand of the majesty on high, surrounded with attending legions of angels, bearing in His hand the sceptre of righteousness, and crowned with the everlasting crown of countless ransomed souls saved by the precious blood of Calvary.

Immediately upon this manifestation of the glory of Christ, "behold there appeared unto him Moses and Elias talking with them." This may be viewed either as an actual occurrence, or as a vision. Considered as merely a vision, the lesson conveyed is appropriate and significant. Indeed, it is the very same lesson that would be taught on the theory of this being a real occurrence. The objection to this being considered only a dream, is that the disciples were now wide awake, having probably been aroused out of sleep by the extraordinary light. We incline rather to the explanation that in this universe of sublime mysteries there are ever near and around us the beings of another world, who might be perceived by us were there given to us an increase of spiritual vision. Samuel after death appeared to Saul the King. Angels visited our earthly scenes during a large portion of O. T. history, and held intercourse with many of God's children. It was no vain boast that Christ could summon to his aid twelve legions of angels, for had they not ushered in His advent by their swelling song, "Glory to God in the highest, and on earth peace and good will amongst men." Angels came and ministered unto Him after the signal triumph he gained over Satan. Were there not bright heavenly messengers watching the holy place where his dead body lay? In the same way Stephen beheld the Lord Jesus when He was being stoned to death, and he cried to him, "Lord Jesus, receive my spirit." And what of Saul when with rage and hatred he pursued his way to Damascus to put to death all who professed to believe on the Lord Jesus Christ, and he suddenly beheld the Lord Jesus looking upon him, and heard a voice, saying, "Saul, Saul, why persecutest thou me?" We prefer, then, the interpretation that Moses and Elijah were really present with Christ in the midst of the scenes of his transfiguration. Had this visitation not occurred, the tableau of Christ attended by Moses and Elijah must be viewed as a grand conception of the human mind. But as we do not its reality, let us now endeavor to point out its purpose. Let us for a moment imagine the group as they appeared to the eyes of the disciples. There is Christ the central figure in a blaze of heavenly light. Here Moses, whose body was spirited away from the idolatrous Israelites, and there Elijah, who tasted not of death, but mounted up to the Heavenly Kingdom on a flaming chariot of light! Moses and Elijah, shining with the light which fell from the Lord's countenance and garments! These are fit companions for the Lord in the midst of His transfiguration glory. Moses, on the one hand, the illustrious lawgiver, in his meekness and wisdom, a striking type of Christ; Moses and Christ in loving council the exponents of John's suggestive commentary, "the law was given by Moses, but grace and truth came by Jesus Christ." Moses, Christ and Elijah in happy converse, an embodiment of what the Lord uttered in his sermon on the mount, "Think not that I am come to destroy the law; I am not come to destroy, but to fulfil." Moses in this group, pointing to Christ, intimates that the law which he declared from God is fulfilled in the Messiah. Elijah, as the worthy representative of all the prophets gives Peter scope to say in his memorable address to Cornelius, "To Him give all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins." For you will notice, my brethren, the important words in the description of St. Luke, "and behold there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he would accomplish at Jerusalem." These words explain the joy and glory of Christ at this moment, as reflected in his face shining and his garment white as light. It was the death which he was to accom-

plish at Jerusalem, which during the past week he had so clearly intimated to his disciples, that was filling his soul with holy excitement and ennobling desire. It was his death, which was the theme of his converse, the death that had been prefigured in the sacrifices made under the appointment of Moses when he was in the flesh. It was that death which had inspired the souls of prophets when they sang as did Isaiah, "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." If the angels desire to look into these things, what more lofty theme could have occupied the attention of Jesus, Moses and Elijah than the death which was to accomplish the deliverance of mankind from sin and guilt. And it is a most suggestive part of this narrative which tells us that after the voice of God was heard saying, "This is my beloved Son," Moses and Elijah disappeared, and left the central figure standing alone in all the conscious dignity and majesty, which had been inspired in him in his manifested glory. The light of the Lawgiver and Prophet merges in the bright shining of the Saviour, and is no longer seen in presence of Him who is the Light of the World; even as the feeble rays of the stars can no longer be discerned when the sun has arisen in his splendor. The grand central truth of the Transfiguration scene may be summed up in these words, "This is Christ, who is far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come."

(To be continued.)

#### In Memoriam.

At Streetsville, on the 31st of July, at the ripe age of seventy-five, there passed away from earth Ephraim Steen, Senr., deeply regretted by a large circle of relatives and friends. The life and character of the deceased were such as to deserve a passing notice. Born in the north of Ireland, when quite a young man he came to this country and began life without a shilling in his pocket. After working for some time as a laborer on the Welland Canal, he took up land in the vicinity of Streetsville, and by patient and careful management, he succeeded in making not only a home for himself, but in settling his sons around him on farms of their own. A few years ago, he left the farm and took up his residence in this village, that he might be near the church and enjoy the ordinances of religion in their fullest extent. He was ordained an Elder in this congregation at its first organization, and faithfully discharged the duties of the office, under successive pastures, till his death. For several years before his decease, he held the office of Deacon, as well as Elder, and by his good sense, judgment and piety, commanded the respect of all. In his younger days he was frequently a representative of the congregation in the church courts, and when unable to discharge this duty, by reason of advancing years, he was none the less useful in the home sphere. Day after day you might find him at the bedside of the sick and dying of every denomination, consoling them by his counsel or commending them to God in prayer. He was a man of deep and earnest piety, blameless life, and a holy walk and conversation. His views on religious questions were liberal, while faithful to the truth, and careful to hold fast the form of sound words, he was less conservative in non-essential matters than men of his age usually are. He was liberal also in his contributions to charitable and religious purposes, giving largely according to his means for the support of religious ordinances, and the various schemes of the church, as well as to every other good cause whose claims were presented to him. In every movement in the church, or in his own locality, calculated to promote the glory of God and the good of men, he took a deep interest, so that every good enterprise in this neighborhood lost a valuable friend when he passed away. He has made some bequests in his will to various religious purposes, which will be available at the decease of his widow, who survives him.

His death was a peculiarly happy one. Indeed to say that it was happy would be to say only half the truth—it was triumphant. With faltering lips and stammering tongue, he praised and blessed continually the God of his salvation. He spoke often of going home, and said that he had a large foretaste of eternal glory. For years past he never seemed to be troubled with a doubt, and in his last moments not a shadow seemed to pass over his mind, but he seemed to be as sure of heaven as if already in it. Those who had the privilege of being present at his death-bed felt constrained to say with the poet:—

"There is no death; what seems so is transition:  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death."

His funeral was one of the largest ever seen in this place. In the funeral services, held in the Presbyterian church, Methodist and Episcopal churches took part. Now that he is gone, he will be very much missed both in this community, and in the church to which he belonged; but he has left behind him the favour of a good name. The influence of his pious, consistent, Christian life will be long and powerfully felt in this community, and by it "he being dead yet speaketh."

J. B.  
Streetsville, Aug. 11th, 1876.

The human soul, in youth, is not a machine of which you can polish the cogs with any kelp or brick-dust near at hand; and having gotten it into working order, and good, empty, and oiled serviceableness, start your immortal locomotive at twenty-four years old or thirty, express from the Strait Gate, on the Narrow Road. The whole period of youth is one essentially of formation, edification, instruction—I use the words with their weight in them—in taking of stores, establishment in vital habits, hopes, and faiths. There is not an hour of it but is trembling with destinies—not a moment of which, once past, the appointed work can never be done again, or the neglected blow struck on the cold iron.

#### Female Missions in India.

The following is from Miss E. A. Blunt, Futtuhgurh, India:—"My sister and I have been going on steadily with our work, and hope our Father has been working with us; without His blessing, we know and feel that no good will come of any efforts. I need hardly say that the one great wish of my life has been realized. May the blessed Master let me live and die in his service! It is a great privilege to fight under the command and banner of such a Captain!

The total number of visits I have paid to schools and zenanas I find to be 801, from January 1 to November 19, 1875. Of these visits about 140 have been to zenanas, where Bible stories have been told and portions of Scripture explained. The remaining 215 have been to schools, Sabbath morning talks, and a weekly Scripture readings. The visits to native women, I think, must include some fifty different families.

My schools number three, and in them thirty-seven children are taught. Of these, thirteen are boys under the age of twelve years; the rest are girls between nine and twelve years. Seven of the older ones can read the New Testament in Hindi; seven, Worth's Scripture History; two, the Hindi Third Book; the remainder are in the second and first books. They are being taught, besides, to write, and sing hymns; the catechism is also repeated by them. Two of these schools have been going on for two and a half years; one has been in existence only a twelvemonth.

We are trying to induce the women we visit to learn to read. They offer so many excuses that it seems doubtful whether we shall succeed. Those of the poorer classes have a good deal of work to get through. They have to sweep their own houses, grind the corn, and cook for their husbands. Many have to gain their own living by doing kind turns for others. The middle classes are better off, and keep a woman to do their work. We do not go to see any of the richest families; that is, not unless we are asked to go. As a rule, they are more bigotted, and really see less of the world than their poorer neighbors. The veiling of the face from a brother-in-law or a father-in-law is a trying piece of business. Sometimes, while talking, one of these will chance to enter the house, and instantly the sheets will be drawn down, and the attention is taken off the subject. The women themselves with one consent want evening visits, because their day's work is then over, and their masters out, either marketing or talking with their friends. Another drawback to our success is the young children in each family—one year and two year old ones. Almost every woman who is called in to see or hear us brings a baby with her. But I must not go on with such talk, lest you should think I am feeling down-hearted and discouraged. No; far from it. Though often weary in the work, I am not weary of it. I could, of course, desire to see some sheaves gathered for Jesus; but He will ripen and bring them to light in His own good time."

The following interesting letter from a native convert who is also a zealous and faithful missionary to her countrywomen is cheering evidence of the fruits of Female Missions in India.

JANKEE, A BIBLE READER. (CORRECT TRANSLATION.)

Brothers and sisters in Christ, hear the account of my simple life—in what manner the Lord led me to take refuge at the feet of Jesus. It is now about ten years since my husband was employed in the service of a *Nauab* (in English, nabob), and was thus constantly going from place to place, attending various courts of justice in the interests of the nabob. In one of these journeys it chanced that he came in possession of a copy of the Gospels. He began to read it, but kept me quite in ignorance of the good news he therein read, upon which he himself was thinking deeply. I only knew that my husband's disposition and manner of life became much changed. I inquired of him the cause of the change which it gave me so much pleasure to observe. He replied, "I have found a book which is none other than the word of the one true God, and in reading my heart has become broken and contrite; the things which once pleased me have lost their charm, and I rather wish to avoid them; my only desire and the full satisfaction of my heart is that I may be found sheltered in my Lord Jesus Christ, apart from whom my soul dwells in darkness and distress."

I understood then nothing of these things, and I began to say, "Why are you thus sad and mournful? Your work is honorable and important; many men bow before you as you pass. God has given you food and clothing in abundance, and you have servants for all your requirements. The world considers those happy and fortunate who possess what you enjoy. Be satisfied with your good estate, and enjoy yourself in all these things." "True," replied my husband, with feeling; "but without the Lord Jesus, that pleasure which abides can never be attained. We enjoy to-day the blessings of earth—to-morrow they take their departure, or we pass away from them." To this I answered, "Well, then, do those things which will secure the happiness unending." Then my husband began to narrate to me the story of the love of God, and I observed that when he was telling me of the Lord Jesus, his heart was affected with such deep grief as these in deep affliction experience, and his eyes were filled with tears. Then my hard heart became like wax. I said at once to him, "Leave all and close with the Lord Jesus. And when the Lord has sent us in love for our souls, why should we remain away from Him, and wander here and there in sorrow and sin?" So we both began to think and speak continually of the Lord Jesus, and since we saw that all our Hindoo worship and service was vain, we ceased to observe the rites of our former religion.

Soon the news spread among our relatives and friends that we were no longer observing the Hindoo religion, and believed in Jesus Christ. They all met together to expostulate with us. "Why," they asked, "have you thus left your ancestral faith and rites, and put this great reproach upon your whole family circle? We have long

considered you the light and honor of our connection, and will you so act that we will become like dead men, and never be able to lift up our heads for shame? We know well that you already possess all that you require, but if there is anything you especially wish or have set your hearts on attaining for which money is required, we could raise some thousands of rupees for you. Let us know what you wish; we are ready to do anything for you that is possible. Only this we beg of you, that you will not become Christians." But, blessed be the Lord who so helped us! the more our friends and relatives pressed us to abide with them, the more our hearts were separated from the things of the world, and the more the fire of Jesus' love burned brightly and steadily in our hearts, until at length we both told them all that we could never rest satisfied away from Jesus, who had given His life for us, and that we were resolved to follow Him at all costs, should our lives be required for sacrifice; yet we could never forsake the Lord, nor consent to remain in our old religion, but that it was our decision to follow Jesus in all things. At length my husband, believing with all his heart in the Lord, was baptized in Futtuhgurh, by the Rev. Mr. Johnson, on the 8th of July, 1865. Then he returned from Futtuhgurh. I gladly accompanied him, and with steadfast heart left my friends and kindred weeping and lamenting for me as I went. With me was my son, aged eight, and my daughter, aged six. Four months later I too was baptized by the same minister, and soon after our two children were baptized by Mr. Kellogg.

On account of our conversion, my husband's employers soon became his enemies, and in their displeasure reduced his salary to a mere fraction of what they had given before. Mr. Johnson then advised that he should relinquish his position, and devote his time to the preaching of the Gospel, and from that time my husband has been constantly engaged in preaching. My work is to oversee zenana schools, of which we have in and about the city of Furruckhabad eleven, and in these are nearly two hundred pupils. There are also about a hundred families which I am allowed to visit, for the purpose of preaching to the women. Some of these are wealthy families of position; others are poor, and lower in the social scale. In all of them I repeat and explain the Word of God. On the Sabbath-days Hindoo women come to my house into a room in which they can hear the preaching in our church, without themselves being observed, and I have much conversation with them there. Each week I am able to visit from twenty to twenty-eight families, and I firmly believe that if our schools and other work continue, I shall yet be permitted with my own eyes to see great things. There are many women among these families in whose hearts the love of Christ has found a lodgment, but for various reasons they are held fast in the meshes of this world's entanglements, like fish in a net. I pray ever to God for them, and I beg you also to pray for them, that those who do love the Lord may find deliverance from this great net of the world, and escape for refuge to Jesus Christ.

Great advantage is gained in our schools, especially because through them we get entrance to the houses of the people, and gain their friendship. The hearts of many women are already won. One of these women, named Ronsalla, has now for two months been living with me. She was baptized by the Rev. Mr. Wyckoff, and I am further instructing her daily in the love of Christ. My husband is now studying in the Theological School of the Synod of India, at Allahabad, and I am at my home in Furruckhabad engaged in my customary work, and from the day when my Lord called me to Himself in mercy and love, I am living in great peace and happiness, and my soul is ever magnifying and praising the Lord."

#### Presbytery of Kingston.

This Presbytery held adjourned meetings on the 3rd and 8th days of August. A satisfactory decision could not be arrived at in regard to Mr. Watt's claim for arrears from the Trenton congregation, owing to a marked discrepancy between the statements made by the respective parties. Permission was given to the congregation to proceed with a call to a minister. Mr. James Cormack compared to undergo his ordination trials. These were heard and sustained. He was ordained and inducted at Harrowsmith into the united charge of Glenvale, Harrowsmith, and Wilton. The attendance on the occasion both of ministers and people was very encouraging, and the exercises interesting and impressive. Mr. Young preached, Mr. Wilson addressed the minister, and Mr. Chambers the people. Mr. Cormack entered on his ministerial work under very promising auspices. The Presbytery granted permission to solicit subscriptions within the bounds to aid in the erection of a church in the village of Morton. This is new ground taken possession of this summer for the first time. The Committee on the augmentation of stipends recommended that a visit be paid to the congregations of Storrington and Pittsburgh on this matter, and a deputation was appointed to attend to the duty. The Clerk was instructed to correspond with the several congregations, and urge them to contribute at once their quota to pay the Home Mission Debt. The Treasurer was authorized to direct the attention of certain congregations to the arrears due the Presbytery fund. There was presented and sustained a call from the congregations of Roslin and Thurlow in favour of Mr. Donald Kelso. The people offer a salary of \$500 with manse. The vacancies in this Presbytery are being rapidly filled up. The first hour of the next meeting is to be spent in special devotional exercises, to which the people are to be invited.—THOMAS S. CHAMBERS, Pres. Clerk.

THINK you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corner of your streets; we are in the midst of judgment—the creatures whom we crush are our judges—the moments we fret away are our judges—the elements that feed us are our judges—as they minister—and the pleasures that deceive us judge as they indulge.

#### Presbytery of Hamilton.

An adjourned meeting of this court was held on the 8th inst., in Central Church, Hamilton. When the induction of Mr. Gordon of Dorchester, into the pastoral care of the congregation at Clifton, was appointed for August the 24th, Thursday; Mr. McBain to preside, Mr. James Frazer to preach, Mr. McNoll to address the pastor, and Mr. Yocumans the people; also a call from West Flamboro to Mr. George Chrystal was reported, sustained and accepted, and the induction was appointed to take place in Flamboro on Tuesday, the 22nd inst.: Mr. Laing to preside, Mr. Clarke to preach, Mr. J. Campbell to address the pastor and Mr. Watts the people. The Moderator was appointed to prescribe subjects for trial to Mr. A. Henderson, student. It was resolved that a sermon on Missions should be preached by the Moderator on the evening of the day in which the Presbytery meets in September. A petition was presented from Port Dalhousie, asking for supply of preaching with a view to settlement, stating that they could raise at least \$400 per annum, and asking a supplement. Supply was granted as requested, and the petition was laid on the table that a committee then appointed could consider this matter and the interests of a new station lately opened in the eastern part of the city of St. Catharines. A call was reported from Knox Church, Hamilton, to Bro. George Milligan of Detroit. It was signed by 278 communicants and 65 adherents. The stipend promised was \$2000. The call was sustained and it was ordered to be transmitted to the Clerk of the Presbytery of Detroit. A report on the best mode of raising the Presbytery's proportion of the Home Mission debt was submitted and steps were taken to facilitate action in the matter by a united effort throughout the bounds.

JOHN LAING, Presbytery Clerk.

#### The Chinese Queue.

This dangling braid of hair is to the Chinaman what his scalp-lock is to the Indian. He is proud of it. He regards it as his national badge of manhood. He would almost as soon lose his life as his queue. But we have a law in San Francisco that prisoners under judgment of a court of final jurisdiction shall have the hair clipped within an inch of the scalp. This, of course, cuts off the queue of the Chinaman, and great is his grief and indignation thereat. They do not object to going to jail, for then they are fed and don't have to work, but to be deprived of their national appendage, this breaks their spirit, and it is hoped that the dread of this will deter them from crime.

It is well known that in the Florida war, after the massacre of Mrs. Montgomery, of Major Dodge's command, our soldiers scalped every Indian that they killed, and that their treating the savages as they treated us did more to subdue them than anything else. They don't mind being killed, but they could not endure the thought of being scalped.

How the Indian custom of wearing the scalp-lock, and their regard for it originated, we know not. But we do know the history of the Chinaman's queue, and it is worth telling for the lesson it teaches. Rev. Justus Doolittle, in his work on China, says: The first Emperor of the present dynasty, who began to reign in 1644, having usurped the dragon throne, determined to make the tressure of Manchuria, his native country, the index and proof of the submission of the Chinese to his authority. He therefore ordered them to shave all their head excepting the crown, and allowing the hair on that part to grow long, and to dress it according to the custom of Manchuria. The Chinese had been accustomed, under native Emperors, to wear long hair over the whole head, and to arrange it in a tuft or coil on the head. As might be expected, the arbitrary command to change from the national custom to the shaven pate and dangling queue was quite unwelcome. The change was gradual, but finally prevailed through the Empire—so gradual that at the commencement of the reign of Kanghah, the second Tartar Emperor, very few at Poochean had adopted the custom of their conquerors. At first those who shaved their heads and conformed to the laws received, it is said, a present of a tael of silver, after a while only half a tael, and then only a tenth of a tael, and afterward only an egg, finally even an egg was not allowed. The law requiring the people to shave their heads and braid the queue was not often rigidly enforced by the penalty of immediate death, but it became very manifest that those who did not conform to the wishes of the dominant dynasty would never become successful in a lawsuit against those who did conform, nor would they succeed at the literary examinations. Government favors, as regards lawsuits and literary examinations, were shown to those who conformed to the regulations of the Government. Some of the proud literati and gentry absolutely refused to conform to

THE DEGRADING AND FOREIGN CUSTOM, and the result was that they had lost not only their long hair, but their heads. It has been facetiously remarked by somebody in regard to this matter that there was more than one example of a man strangled by a hair. At the end of the long reign of Kanghah the change was not completed, but during the reign of his successor the evil of long hair, according to the fashion of the Ming dynasty, completely gave place in this part of the Empire to the shaven pate and braided queue, such as are worn by the chief of the Manchuria dynasty. Ever since, in sections of the Empire loyal to the reigning family, the present fashion of the tonsure and the queue has been accepted by the Chinese as the badge of servitude to the Tartars.

So the queue of which the modern Mongolian is proud is a sign and symbol, not of his manhood, but of his subjection. He probably is ignorant of the origin of the custom, and thinks because it is universal it is honorable. So with many a habit among us.—California Correspondence of the Herald and Presbyter.

PREACH the best to the smallest assembly. Jesus preached to one woman at the well, and got all Samaria out to hear him the next time.