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TORONTO, ONTARIO, CANADA.

Vol. 17.—No. 45.
Whole No. 873.

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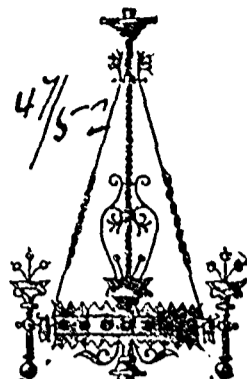
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PASTE FOR FIRES.—Mix one quart of loose flour with two heaping teaspoonful of baking powder; rub in half a pound of butter, wet it with cold water; work as little as possible after the water is in; roll it out. Use less shortening if you choose.

FRIED CHICKEN.—Fry half an onion chopped fine in a little butter till quite brown. Roll a piece of butter the size of an egg in flour, add to the onion, and in this fry the breast, legs and side bones of the chicken to a delicate brown. Take them out and keep hot in the oven while you add to the sauce in the pan a few mushrooms finely cut up, and salt and pepper to taste; simmer slowly; pour over chicken and serve.

MEAT SCALLOP.—Take cracker crumbs, macaroni, cold meat, the gravy of the meat or soup stock. Boil the macaroni until soft and put a little cold water on it to prevent it from sticking together. Cover the bottom of a deep dish with the crumbs, then a layer of meat cut in small pieces, seasoned with salt and pepper, a layer of macaroni, a layer of crumbs and meat, and so on until the dish is filled, having the crumbs come last. Pour over all the gravy and bake one hour.

CLAM SCALLOPS.—Chop fifty clams fine, and drain off in a colander all the liquid that will come away. Mix this in a bowl with a cupful of crushed cracker, half a cupful of milk, two beaten eggs, a tablespoonful of melted butter half a tablespoonful of salt, a pinch of mace and the same of cayenne pepper. Beat into this the chopped clams, and fill with the mixture clam shells or the silver or stone china shell-shaped dishes sold for this purpose. Bake to a light brown in a quick oven and serve in the shells. Send around sliced lemon with them.

SILVER CAKE.—Whites of eight eggs, whipped to a froth, three-quarters of a pound of white granulated sugar, half a pound of butter. Add the sugar and butter to the eggs and beat to a cream. Add half a cup of sweet cream, set the flour in the oven until hot, then sift thoroughly to remove all lumps. Add the flour one cup at a time until it is stiff enough. As some eggs are larger than others, the same amount will no always answer. Last add four teaspoonful of baking powder and flavour to taste. By adding half a cup of red sugar you will have a handsome cake.

CHOCOLATE PIE.—Take four tablespoonful of grated chocolate, one pint of boiling water; let it simmer for a few minutes, then take the yolks of two eggs, two tablespoonful of corn starch, six tablespoonful of sugar. Stir this mixture together and boil until thick, like boiled custard (and, by the way, cook it in the same way, by setting the dish in boiling water, and so avoid all danger of burning). Make a crust as for lemon pie, bake it and then put in the cooked chocolate. Beat the whites of two eggs to a stiff froth, beating in a tablespoonful of pulverized sugar; put this on top of the pie and set it in the oven to brown. Serve cold. It is not at all difficult to make, and ought to be a perfect success.

GRAHAM GEMS.—One quart composed of two-thirds graham and one-third wheat flour, half a teaspoonful of salt and a dessertspoonful of sugar. Sift these together, removing the bran, and add one pint of soured milk, into which you have beaten one teaspoonful of soda dissolved in a little hot water, and bake in iron gem pans which have been previously heated and greased. I put mine on the front of the stove to heat before I begin mixing the batter. This makes two dozen gems. They are very nice for breakfast or for supper, and any that are left over to get cold are made as good as new by steaming. If the milk is very thick, a little more may be required, as the batter should be just thin enough to "snap" like cake dough.

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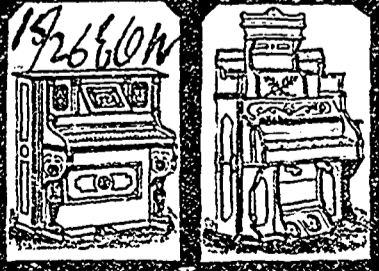
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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, OCTOBER 31st, 1888.

No. 45.

Notes of the Week.

THE Rev. D. O. Mears, D.D., desiring to know how fully the Catholic Churches of Rome were attended, started out one morning, and between the hours of half past nine and half-past twelve visited seven of the principal churches in the Eternal City. He found the average attendance to be 167, the largest being 257 (including visitors), and the smallest seventy-three.

MR. JOHN SINCLAIR, M.P., formerly a Free Church minister, in a speech recently delivered at Ayr, said no scheme of Local Government could have a better model than the constitution of the Presbyterian Church, which had for its base Kirk Session and passed up in regular gradation to the Presbytery, Synod and General Assembly. The Government measure lately passed failed by leaving out both the Session and Assembly.

THE *Christian Leader* says: Leone Levi was one of Italy's best gifts to Britain. He gave two-thirds of his time to the work of a Christian, philanthropic, or an economic nature. He left behind him an autobiography which has been printed for private circulation; but it is of a somewhat meagre character. The excessive modesty of the man prevented him from giving a history which would have been most valuable to his successors.

A HUNGARIAN very recently applied to be naturalized at the Court of Common Pleas, in Philadelphia. The court officer asked him if he swore or affirmed, and he replied that he did neither. He was asked if he believed in a God, he answered that he did not believe in a deity of any kind. The judge then promptly told him that he could not be naturalized, as he could not take an oath of allegiance, and added: We do not want any more infidels in this country. There are enough in it as it is.

LAST week the Toronto Presbyterian Council held a meeting at which the question of the diaconate was pretty fully discussed. Most of those who took part in the proceedings seemed to favour the idea that the management of the temporal affairs of congregations by deacons instead of managers was preferable because use in their estimation it was more Scriptural. Principal Caven, whose Biblical scholarship and whose personal modesty cannot be lightly questioned, was not quite so dogmatic as some of the other speakers.

THE Rev. James Johnston, secretary of the London Missionary Conference, has published a summary of Roman Catholic missions, drawn from a Catholic authority, the *Missiones Catholicae* for 1886. The summary gives a total of 2,742,961 adherents in the various quarters of the globe, nearly half the number being reported for India; 7,561 churches and chapels, 2,822 European missionaries, 752 native missionaries, and 4,504 elementary schools, with 110,742 scholars. For Africa and its islands only 210,000 adherents are reported, with 200 churches and chapels and 417 European missionaries.

THE Toronto Presbyterian Young People's Association, formed a year ago, held their first meeting for the season in the lecture room of Erskine Church. Mr R. S. Gourlay, presided. Most of the congregational associations in the city were represented. It was agreed to commence the publication of a monthly paper in the interest of the young people. Rev Dr. McTavish, of Central Church, read an excellent practical paper, in which he urged the training and utilizing of young people for Christian work. The Association is one well fitted to do good work and is worthy the confidence and encouragement of the Churches in the city.

THE *Philadelphia Presbyterian* says: The Romish Church is the Bourbon which never learns anything.

Experience is an interdicted doctrine. The meddling with the public schools in Boston was not an incident but a purpose to be pursued, and so it appears in the most unhealthy place in this country for this kind of aggressiveness, in Pittsburg, and in its most offensive form, where the Irish element, both Romish and Protestant, is most determined, and where memories of oppressions across the sea are fresh and irritating. The best thing the Romish priesthood can do in this free country is to let the public schools alone, and keep themselves out of them, and not to forget that enraged Protestantism in this country is a dangerous enemy.

THE Archbishop of Cologne has issued a pastoral letter to the faithful defining their duty in the coming elections for members of the Landtag. The letter says they must vote for candidates who are ready to defend the rights of the Church. The clergy are ordered to take an active part in the contests, using their utmost influence to elect men who are resolved to give to God whatever is God's due. The wrath of the Clericals falls upon Cardinal Galimberti, the Papal Nuncio at Vienna, who is accused of having been duped by Prince Bismarck in the negotiations and arrangements for the Emperor William's reception in Rome. The Bishop of Munster and the Bishop of Treves have issued pastorals similar to that of the Archbishop of Cologne.

BEFORE a large audience in the Academy of Music, New York, lately, Mrs. Margaret Fox Kane, one of the sisters who introduced "spirit rappings" many years ago, declared that spiritualism was a fraud, and showed to a committee of physicians how it was that she produced rappings, either loud or faint, by movements of the joint of the big toe. Her sister, Mrs. Catherine Fox Jenkins, occupied a stage box, and it was announced that she joined in Mrs. Kane's confession. Dr. Cassius M. Richmond, who has for many years investigated the seances of alleged mediums, performed the slate-writing feat and many other puzzling tricks in a very clever way; and, after thoroughly mystifying the audience, explained the simple methods by which the illusions were produced.

A BRITISH contemporary says: Hardly a week passes without giving evidence in one form or another of the spread of Roman Catholicism in Scotland. Apart from the significant fact that where Episcopacy is most favoured it is in the ritualistic form, it is impossible to overlook the active propaganda being carried on in all parts of the country by Romanists. By means of the munificent gifts of the Marquis of Bute and others, new churches are rising in all parts of the land, and those already in existence gather large congregations. Among the crowds of visitors who gaze eagerly every day at the Jacobite relics in the Glasgow Exhibition are numerous Roman Catholic priests, and these appear to derive considerable satisfaction from the deep interest manifested in the mementos of the last movement Scotland made in their favour.

THE *Christian World* says: In Greenock there lives a minister who has not received any salary for several years past, simply because he refuses to sign the form of receipt favoured by the Town Council. The members of that body maintain that they are only under an obligation to pay the minister of the Mid Parish Church \$600 yearly, together with any balance derived from the seat rents; but Rev. D. S. Peters contends that, apart from seat-rents, he should get from the Council an income commensurate with his position as minister of the leading Established Church in Greenock. It is because the form of receipt ignores Mr. Peters' claim that the salary is in the bank instead of in Mr. Peters' pocket. In an age when most men contrive to enjoy their principles and their income at the same time, it is refreshing to meet with a case in which the former are enjoyed in the absence of the latter.

THE *Chicago Interior* says: The formation of the Synod of Brazil and of the United Church of Christ

in Japan, was in part the application of a principle afterward laid down by the Presbyterian Alliance-Action went before advice. That advice, bearing the unanimous approval of the council, was that mission churches should be encouraged to become independent of home churches, first self-supporting and then self-governing. When a church has proved its capacity and willingness to keep itself in funds and to manage its own affairs, it is on the very threshold of a wider stage of usefulness. The next thing in order is for its hands to be held out in aid of some less prosperous body of believers. We see the same sequence of events in home mission enterprises. Put a frontier church on its feet, and very soon you will find it trying to steady the steps and strengthen the hopes of some other organization of the faithful. This law of spiritual growth holds true in the case of an individual soul, a local society or a national Synod.

HERE is a story for which a regular correspondent of the *British Weekly* says he can vouch as absolutely true: A leading Presbyterian from Melbourne recently visited this country. On his voyage to England he became familiar with some young officers who were crossing in the same steamer, and spoke frankly to them as a religious man. The officers took his admonitions in good part, seeing that they had to do with a person of sterling honesty. He informed them that one great object he had in view in visiting Europe was to see the Alhambra, and observed with surprise that on every fresh announcement of this cherished purpose his companions involuntarily betrayed great surprise. At last one of them frankly took him to task. "How is it," said he, "that you, as a religious man, a professing Christian, should have such a desire to visit the Alhambra?" Explanations ensued, and it was found that the Presbyterian had purposed a tour to Spain. Thus the misunderstanding arose.

ON certain occasions, it is proclaimed that the Pope does not interfere in politics, but he seems never to miss an opportunity of denouncing the Italian government and putting in a good word for the restoration of the temporal power. To the Neapolitan pilgrims who last week paid their respects to him, the Pope, it is reported, condemned the Italian Government and stated that the hatred of all foes of the Papal See was concentrated in Rome. The Pope said: "In this city they do not hesitate to confirm by new insults, even on solemn occasions, the usurpation and violence which are within the remembrance of the whole world, degrading Rome to the simple position of the capital of the Kingdom, while God predestined it to be the See of the Vicar of Christ and it shall ever remain the capital of the Catholic world." In concluding, the Pope expressed perfect faith in the triumph of his cause. It is probable that his hope is as baseless as his claim, where is the authority in Scripture, or out of it, for the assumption that "God predestined Rome to be the See of the Vicar of Christ?"

WHAT to do with inefficient ministers still forms a subject for discussion in Scottish Church courts. The following are some of the sentiments expressed: Mr. A. Strachan, of Montrose, thinks it would be well to have two classes of ministers, the most attractive and ablest preachers filling the pulpits, while another sphere of labour should be found for those whose gifts and qualifications are of another order. Mr. Strachan also purposes to relieve congregations of ministers who have ceased to attract and edify them. Falkirk U. P. Presbytery has agreed to support the overture giving increased powers to Presbyteries to deal with inefficient ministers. Arbroath Presbytery unanimously disapprove the overture, at the same time suggesting that the present rule be modified so as to secure prompt attention to the case of any congregation whose condition is unsatisfactory in order to remedy the same if necessary by loosing the minister from his charge. In no case, however, is a Presbytery to counterance measures tending to sacrifice a reputable minister to the unreasonable feeling of his Session, or of a party in the congregation.

Our Contributors.

SOME CAUSES THAT PRODUCE PESSIMISTS.

BY KNOXIAN.

If, as the Honourable Minister of Education thinks, Canadians are the most pessimistic people on the face of the earth, it may be well to inquire into the causes that make so many of us pessimists. A pessimist is not a lovely character. A nation of pessimists would be of little use to the human family. If we cannot do anything better than grow pessimists perhaps it might be as well to give the country back to the Indians.

Some of the causes that produce pessimists are physical. Almost any man is a pessimist when his liver is torpid. When that organ goes on strike everything looks blue. The world and the Church seem going to destruction. It takes a very sensible and discriminating man to distinguish between the torpidity of his liver and the universal destruction which he thinks is going on around him. The man who cannot make this distinction is always a pessimist.

Some unfortunate men were trained to be pessimists. Their fathers were greatly given to growling and spent their evenings in talking about the blue side of everything and the bad side of everybody. The boys soon acquired the habit and a most abominable habit it is. A boy that grows up in a pessimistic atmosphere is almost certain to become a chronic pessimist.

There can be no doubt that extreme party politics makes pessimists. The party in power is always optimistic; the party in opposition is pretty sure to be more or less pessimistic. The "ins" are always optimists; the "outs" are often pessimists. Things look rosy when you have power and the public purse; they look blue when your party is out in the cold. The Tories are optimists now in the Dominion politics. From '73 to '78 many of them were howling pessimists. They said Mackenzie and the Grits were ruining the country. According to their story Canada was about done. They got into office and Canada turned in one night into one of the most prosperous countries in the world. A good many Liberals are pessimists at the present time. They think that Canada is in a bad way. They say our debt is large and our people are not prospering as they should do. If the Liberal party got into power these pessimistic Grits would very likely turn optimists in one night. There is nothing that turns a political pessimist of either party into an optimist so suddenly as giving him a good office.

The Liberals are optimists in Ontario politics. They say Ontario is a well governed, prosperous little country, with a good Premier and big surplus. In Provincial politics the Tories are the pessimists. They, or at least some of them, are supposed to believe that Ontario is a badly-governed, priest-ridden, over-taxed Province with no surplus at all. Just how the Dominion can be in such a prosperous condition while its largest Province is in such a bad way is a conundrum that people may wrestle with who are fond of conundrums.

The *Mail* is the champion pessimist of Canada. From '73 to '78 it told the people every day that Canada was going to the dogs for the want of the N. P. Now it tells them several times a day that the N. P. is utterly ruining the country.

Is it not possible to carry on party warfare without making the people pessimists? Certainly it is. Cannot political questions be discussed on the platform and in the press without teaching Young Canada that his native country is the poorest place on this footstool? Why not? George Brown was in Opposition nearly all his life, but he was no pessimist. He was a bright, hopeful, courageous, cheery man. He said Canada was such a good country, that even the Tories could not ruin it. Alexander Mackenzie never was, and is not now, a pessimist. When he wants to rub it in well he usually says that the natural resources of this country are so great, and the people so enterprising and industrious that even Sir John and his colleagues cannot destroy Canada. These two great leaders could and always did carry on the hottest kind of political warfare without saying a disparaging word about the country whose servants they are. Why cannot all others do the same?

Business as well as party politics makes some people pessimists. A considerable number of people are here for business reasons purely. They came to make or invest money, not because they had any liking for Canada. They fail to make money, or lose what they brought for investment. Of course these people have no love for the country, and often speak disparagingly of everything Canadian. The same class is found in all colonies.

Men badly beaten in the battle of life are nearly always pessimists. A preacher with two or three good calls in his pocket is always an optimist. He thinks the Church is in a fine condition and the good work going on. A preacher who cannot get a call or even a good "hearing" is very likely to be a pessimist. A lawyer with a bag full of briefs is an optimist; a lawyer with an empty bag is apt to be a pessimist. A doctor who has no patients is generally a pessimist; a doctor with a practice worth \$5,000 a year thinks this is a fine country. A candidate for a public position who has a majority of four or five hundred goes home thinking that Canada is one of the best countries in the world; the other fellow goes home and tells his wife to pack up, that Canada is not a country fit to live in.

There is one very mean kind of pessimist—we mean the man who thinks that running down this country proves that he is an aristocrat. This pessimist cannot by any effort of the imagination connect himself with a lord, or duke, or anybody of that kind. So he places himself in the peerage by fawning on everything English and disparaging everything Canadian.

Then there is the prophetic pessimist, who always predicts dire calamities. He knows no more about the future than anybody else, but he predicts coming judgments with great confidence.

The didn't-I-tell-you-so pessimist is a rare gem. When he hears of a calamity that has come upon any one, he always says, Didn't I tell you he would not end well?

Is it possible for a chronic pessimist to be a Christian? It certainly is not possible for him to be a useful one.

CLERICAL GLEANINGS.

BY REV. JAMES HASTIE, CORNWALL.

THE PASTORESS.

This Gleaning has to do with the pastoreess, better known as the minister's wife. Let it be printed in boldest type, and read with wide-open eyes that the minister's wife is not the wife or servant of the parish. She belongs to her husband and family, and to no corporate body or association. The parish has no more right to levy a tax on her time, or to dictate her mode of dress, style of living, or manner of life, than that of the lawyer's or the doctor's wife.

Yet, for their pastor's sake as well as their own, the people will feel a deep interest in his selection of a companion. No one, however wanting in spirituality, would recommend to him a mere woman of fashion, whose heart is absorbed in the trimming of a dress or the colour of a bow. With such a one he might well enough take a promenade, sing a song, or play a game of croquet; but all agree that she is totally unsuited to be his partner in the sober work of life. Even irreligious people admit that a minister's wife should, like her husband, be identified in her sympathies with the kingdom which is not of this world. And the more intelligent she is, the more thorough her education, the better fitted will she be to enter into his work, and to stimulate him intellectually and morally.

It is fortunate if she proves his counterpart, his complement, as the beautiful Anglo-Saxon term helpmeet signifies. All the better should her temperament differ from his, provided the differences, like certain discords in music, tend to greater harmony. A reserved man needs a wife who is frank and social; an impulsive man, one who is calm and judicious. It is particularly fortunate for the parish if the pastor's wife has the power of adapting herself to the temperament and needs of her husband.

Nevertheless, to expect her to do work according to parish rules, or to walk in the exact footsteps of her predecessor, is contrary to all reason. It is her undoubted right to act out her own particular nature, to do good in her own way. Some women have not merely a natural timidity, but also a constitutional reserve in expressing their religious emotions. This

gives them a peculiar shrinking from many of those things expected of a minister's wife.

Taking part in a prayer meeting is extremely painful, while assuming its direction is sometimes positive torture. They may be earnest Christians, but they cannot pray in the presence of others without an amount of struggling and suffering of which many have little conception. They deserve sympathy rather than censure, for Christ has nowhere enjoined the specific duty that is often exacted. Yet in these cases, uncharitable remarks are often made. Said a good sister to a minister's wife once whom she had reproved for not speaking in a public prayer meeting: "Sifting the matter to the bottom, it was all pride that prevented." Another minister's wife of this class was laboured with by one of the "brethren," who affirmed that women had a burden on their heart if they did not speak; to whom she replied that she sometimes had a greater one, if she did speak. Of course no one will understand me as in the least underrating the value or influence of female prayer meetings.

Let all who can freely mingle their hearts together, and rejoice in the privilege. Such meetings are often an important help to the minister, and a great moral power in the Church. But some there are who can plead the cause of a lost world more fervently and unrestrainedly in their own closets. Do not pronounce them unfaithful or indifferent; the incense that goes up from hidden censers is not less acceptable to the Lord.

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

On the other hand there are women who could preside at a large meeting with entire equanimity, and who have a great facility in expressing their thought and feelings.

Let all such be congratulated, but do not rebuke those who are not equal to such occasions. The difference between the two classes is often one of mere constitutional temperament.

There are soldiers of the cross who can fight bravely in the forefront of the battle, marching onward to the sound of trumpets and with flying banners. And there are others, equally loyal, who shrink from the open field. Their conflicts are in the solitary wilderness, and their victories are registered only in the Lamb's book of life. Let us do all honour to the former class; but let us not be unjust to the other, who though in a more private way may accomplish not less for their Master. To Him they are equally dear, and they shall wear at last as bright a crown.

Thus while legally the minister's wife owes the parishioners nothing beyond that owed by the doctor's wife, the lawyer's wife, or the mayor's wife, seeing they pay nothing for her services, nor has she entered into any compact with them to work; yet from another point of view she owes them a great deal, and will find her highest pleasure in meeting her obligations. From sympathy with her husband in his ministerial work—the noblest ever given man to do—and from the vantage ground she occupies socially, she owes his people all such labours as she can give consistently with those home duties which are always paramount. She owes them exactly what every other Christian woman in the parish owes them—the influences of her character and example, in favour of all that is good and true—plus any special facilities she may possess to do good arising from her position her experience, or her education.

But how much parish work she can do outside of her home, and what that work shall be, can be determined better by herself than by all other bodies combined; therefore critics should be few and far between who would make the minister's wife the target of ungrateful and unkind remark.

COUNSELS TO YOUNG MEN.

Dr. Thain Davidson, of London England, is deeply interested in the welfare of young men. He delivers a special discourse to them once a month. The following is one of his latest addresses:

Multitudes stand for years upon the verge of the Christian life, knowing it to be the only happy one, and urged by an uneasy conscience to go forward; and yet they still hold back. You are perfectly satisfied that the one thing above all others to make you

happy is to be at peace with God ; but you are still deterred from taking the grand and decisive step. And the thing that is hindering many of you is the same that proved a stumbling block to those persons in Corinth to whom St. Paul addressed the words of our text. In that godless and voluptuous city there were some who were seeking after God. Impressed by the teaching of the great apostle, they were quite disposed to come out from the world and attach themselves to the Christian Church. But then they began to think within themselves, "Ah ! no man can remain pure in a place like this ; amid so many bewitching temptations it were simply impossible to live as a disciple of Christ, and keep one's garment unspotted by the flesh." So some of the well-disposed young men of Corinth thought. They said, "It's no use trying to live the Christian life here. It can't be done. We are tempted as no other men are. We are tempted above that we are able, and we see no way of escape." Paul knew that they spoke in this way, and he wrote to tell them it was an entire mistake.

He says, you are altogether wrong. Your case is not so exceptional as you imagine. "There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able," etc.

I believe some of you have just the same notion that these Corinthians had. You think it is almost hopeless to grapple with the temptations that assail you. You say London is quite as trying to one's principles as ever Corinth was. Perhaps so ; yet we know that, even in gay, dissolute Corinth, there was a noble band who remained proof against contamination.

Now, it seems to me that the difficulty that blocks your way, and keeps you back from religious decision takes a threefold form, and that each of the three points is answered in our text.

First, you say, "Ah ! none are tempted as I am. My case is altogether peculiar ; I stand alone. No one has to contend with the special temptations that combine to assail me." To this the Apostle replies with a direct negative, "There hath no temptation taken you, but such as is common to man."

But, secondly, you may urge, "Well, it is just possible that others are tempted precisely as I am, but that is poor consolation. They are better able to resist. I am powerless in the presence of the enemy. I am tempted beyond my strength." To this the Apostle rejoins, "You are mistaken again. God is faithful, who will not suffer you to be tempted above that you are able."

Once more you object, "But I am surrounded, I am hemmed in with temptations, so that, in fleeing from one, I am confronted with another. I can find no way of extrication." St. Paul meets you here also, and assures you, in God's name, that "He will with every temptation also make a way of escape, that you may be able to bear it."

So, you see, there are three elements of comfort for you, my brethren, amid the temptations which beset you, and which throw so much shadow over your inner life : (1) They are shared by others as well as yourselves ; (2) they are proportioned to your strength ; and (3) there is always a way of escape.

I am much deceived if this is not just the message which some of you need to-night. May God help me to present it in a way that will interest and profit you !

Let me remind you at the outset, not only that this world is a place of probation, of trial, but that our greatest happiness meanwhile does not consist in being free from temptation, but in obtaining the mastery over it. St. James does not say, "Blessed is the man that escapeth," but that "endureth temptation" ; that is, that meets and conquers it. Though it is trying to be tempted, it is, in a sense, worse to be without temptation. Not to be tempted at all, may prove the greatest temptation out of hell. The devil's war is far better than the devil's peace.

They who are least troubled by Satan, give least trouble to Satan.

Every temptation is an opportunity of getting nearer to God ; and, as it has been observed of our neighbours in the Netherlands, that, whereas other nations are made poorer by war, they have always grown richer by it, so says Gurnall, the Christian thrives better in his times of war than in his times of peace.

But, let us take up briefly the three points in our text.

I. "There hath no temptation taken you, but such as is common to men."

Some of you have recently been among the hills. In the Highlands of Scotland or Wales you have breathed the mountain air, some two or three thousand feet above the level of the sea ; and have seen nature in her wild grandeur and beauty. I dare say you have been struck with this singular optical illusion which I confess myself unable to explain, that, whilst the peak on which you were standing was surrounded by hills considerably more lofty, you seemed to be perched upon the highest summit, whilst the others appear to lie beneath you.

Now, there is something analogous to this in our moral experience.

(To be concluded.)

THE CONSTITUTIONAL ELDER.

MR. EDITOR,—A recent issue contains a remarkable production on the above subject over the signature of T. F. Fotheringham. He states that the basis of Union may be considered as our Church's charter, as the basis of Union is founded upon the Westminster Standards. And from these he endeavours to make it appear that our elders have no spiritual jurisdiction in the Church more than any private member, that they have no right to be called by the title "Elder." He contends that the pastor or minister alone is the only Scriptural elder in the Church. And also that our Church officers are, "pastor, doctor, elder and deacon."

He has not for any of these assertions attempted to give us any Scriptural proof. Now, I, being an old-fashioned Scriptural Presbyterian, in the habit of bringing everything to and testing it by the Word of God, can find no proof there to sustain these broad assertions. I have even doubts if there are proofs in the subordinate standards of the Church to sustain them. But even if there were, the appeal must be to the Word of God. Will our friend give us chapter and verse from the Scriptures that will sustain these assertions. I find that whenever the apostles or early preachers of the Word gathered together a number of believers and formed them into a Church they always ordained over them for their instruction and government elders, not one elder, but a board of elders. And these were each required to possess the requisite qualifications for the proper discharge of all the different departments of the work. They were to be "apt to teach" as well as to rule over the Church, of which the Holy Ghost had made them overseers. I fail to find a single instance of a Church established under the sole control of one man.

Will Mr. Fotheringham explain to us wherein consists the likeness of the Church he has portrayed, where the spiritual offices of the Church are all centred in one man, to the Apostolic Church, who were taught and governed by a number of overseers possessed of equal power and authority ? If the present elders are not prototypes of the New Testament elders, will he give us some Scriptural precept or example for the institution of this board of laymen, whom he recognises as office-bearers in the Church.

If our present eldership have no Scriptural authority for performing any spiritual duties in the Churches—the temporal duties being the work of the deacons—what duties are left for these men to perform ?

He also states "Doctor" to be an office in the Christian Church. Please give Scriptural authority for the office. Proofs from the Mosaic Church will not pass current. I will for the present pause and wait for proofs. EQUITY.

Aurora, October, 1888.

CHRISTIAN AND TEMPERANCE WORK AMONG RAILWAY MEN.

MR. EDITOR,—Everyone who travels by rail should become acquainted with this great movement going on among railway men. Nearly seven years ago special work among this large and important class of men was begun in England by means of evangelistic and temperance efforts, the circulation of pure literature, the establishment of libraries and coffee rooms at the larger centres, and the establishment of a convalescent home for those injured by accident. There are now 264 mission stations in the United Kingdom, reaching not less than 80,000

to 90,000 men. Of these, who indulged in evils of various kinds, and gave no heed to the many calls of God to turn from their sins, thousands have at last heard the message of the Gospel. Their own hearts have been made glad, their homes have been made happy, and the world around them is having the benefit of their changed lives.

The railway man's greatest enemy is drink. The facilities are many and the doors ever open to the means of gratifying this appetite, and although the rules of all companies are very strict, those who will indulge can always find ways of doing so. Undoubtedly more men lose their situations through this vice than anything else. It requires great courage for a man who is with his mates all day long to change his course and give it up, but many have done it, and are free men. "In fact, of those who have been actually and savingly influenced by the mission, ninety per cent. are total abstainers from the intoxicating drinks."

Even before the Young Men's Christian Association was heard of on this continent, the officers of the Passumpsic Railway Company had established a library for the use of their men at St. Johnsbury, Vt., in 1850. Since then many similar libraries have been organized, including one in Montreal in 1854 by the contractors of the Victoria Bridge. Of these a few survive, but the majority of them are dead. These were good in their way, but there was no aggressive reformatory force about them, and, unaided by any social or other influence, they were not sufficient to draw men away from evil resorts.

At Cleveland, Ohio, in April, 1872, there was a union formed of this plan of reading rooms and libraries for railway men with the active work of the Young Men's Christian Association. Gradually, but steadily and surely, the plans of organization and methods of the Association were introduced, and the rooms of the railway branch became social headquarters for railway men. Through the moral, social and religious influences there met with, the man became a better man, a better citizen, a more intelligent faithful and loyal servant of the corporation. Such results in various places have led railway managers to say, "It pays spiritually, it pays morally, and it pays financially," and to emphasize this testimony by largely-increased appropriations.

There are at present in the United States and Canada seventy-three Railway Young Men's Christian Associations, and fifteen other points where special work is done among railway men, having a membership of about 14,000, with fifty-eight libraries containing over 35,000 volumes, employing over eighty secretaries and other paid assistants. To assist in meeting the enormous expense of carrying on this work among the 1,200,000 men on the 150,000 miles of railway in these countries, the railway companies contribute over \$70,000 annually.

At many points the Associations own their own buildings, and at others the railway companies provide accommodation. Although there has been a railway branch at Toronto during the past twelve years, we have at present no building adapted to the work. The new Association building is too far removed from the lines of railway to be of service in this direction. In order to carry on this work successfully it is necessary that we have a building for the purpose, and the committee in charge is now negotiating with the G. T. R. Company for a site at East Toronto for the purpose of erecting a building, having such accommodation as may be required.

In order to reach outlying points where there are no Young Men's Christian Associations, we purpose securing a correspondent at each point who will take special interest in this work, distribute whatever literature we can send him, etc. Permit me to ask your readers to help us in this undertaking by sending to us their magazines and other periodicals when they have read them, that we may send them out along the line. Subscriptions toward the building fund will be thankfully received by Mr. Elias Rogers, No. 20 King Street, West.

This movement among railway men must commend itself to stock-holders in these companies, shippers, the travelling public generally and all who in any way make use of the great railway lines of this country, because of the immense advantages that come from the clear heads and steady nerves of engine-drivers, conductors, switchmen, operators and others in whose hands life and property are intrusted.

THOMAS RATCLIFFE, R. R. Secretary.

Pastor and People.

LIGHTS TEACHINGS.

The light is ever silent.

It calls up voices over sea and earth
And fills the glowing air with harmonies—
The lark's gay chant, the note of forest-dove,
The lamb's quick bleat and the bee's earnest hum,
The sea bird's winged wail upon the wave;
It wakes the voice of childhood, soft and clear,
The city's noisy rush, the village-stir,
And the world's mighty murmur that had sunk
For a short hour to sleep upon the down
That darkness spreads for wearied limbs and eyes;
But still it sounds not, speaks not, whispers not;
Not one faint throb of its vast pulse is heard
By creature ear. How silent is the light!
Even when of old it wakened Memnon's lyre,
It breathed no music of its own, and still,
When at sweet sunrise on its golden wings
It brings the melodies of God to man,
It scatters them in silence o'er the earth.

The light is ever silent—

Most silent of all heavenly silences,
Not even the darkness stiller, nor so still.
Too swift for sound or speech, it rushes on,
Right through the yielding skies, a massive flood
Of multitudinous beams, an endless sea,
That flows, but ebbs not, breaking on the shore
Of this dark earth with never ceasing wave,
Yet in its swiftest flow or fullest spring-tide
Giving less sound than does one falling blossom
Which the May breeze lays lightly on the sward.

Such let my life be here—

Not marked by noise, but by success alone,
Not known by bustle, but by useful deeds,
Quiet and gentle, clear and fair as light,
Yet full of its all-penetrating power,
Its silent but resistless influence,
Wasting no needless sound, but ever working
Hour after hour, upon a needy world.

—Dr. H. Bonar.

THE ELDER BROTHER.

"Who is this elder son?" The question was once asked in an assembly of ministers at Elberfeldt, and Dr. Krummacher made answer: "I know him very well; I met him only yesterday." "Who is he?" they asked eagerly; and he replied solemnly, "Myself." He then explained that on the previous day, hearing that a very gracious visitation of God's goodness had been received by a very ill-conditioned man, he had felt not a little envy and irritation. That was the true reading of the story, and it is capable of manifold application. It fits the case of the scribes and Pharisees, to whom it was first addressed and who sneered at Christ for His reception of sinners. It fits the Jews in the Saviour's day, and even in the early Church, who looked askance at the Gentiles, and complained because unto them also the Gospel had been preached. It fits the disciples at Jerusalem, who, immediately after Paul's conversion, were "afraid of him, and believed not that he was a disciple."

The appropriateness of this explanation was very much impressed on my own mind in a manner which I can never forget. Some nineteen years ago I preached to my congregation in Liverpool, one Lord's Day morning, from this addition to the parable of the Prodigal Son, and gave the same interpretation of it as I have now presented to you. As I was leaving the church for my home, I was requested to visit a dying man whom I had seen frequently before, but who was just then apparently about to pass within the veil. He had been for many years a careless and irreligious man; but as I spoke to him from time to time I marked that a great change had come over him. I had conversed earnestly and faithfully with him of Jesus and His salvation, and he had turned a sincere penitent to his Father, and was, as I sincerely believe, accepted by Him. When I entered his room that morning I found him in a great happiness, rejoicing in the near prospect of being with his Lord, and apparently perfectly happy. I talked with him a little on the things of the kingdom, and after prayer I took my leave. His brother-in-law followed me down stairs, and said: "I can not understand this at all. Here I have been serving Christ these twenty years, and I have never experienced the joy he expressed; and yet he has not been a Christian, if he be really one, for more than a few weeks." Immediately I recognized the elder brother, and I stayed long enough to show him just how he looked by the light of this parable. The result was that he saw he was in error, and was delivered from his envy.

The pastor of age and excellence, who is mourning over the apparent fruitlessness of his labours, and is tempted to ask why God makes a young brother in the neighbourhood, of little experience, instrumental in bringing multitudes to Christ, while he has no such results from his ministration; the Sabbath school teacher who throws up his work in wounded self-love because another, who has no such qualifications as he possesses, seems to be much more successful than he; the labourer in any department of beneficence, who, because he thinks that more is made of some one else than himself, gives way to personal pique, and withdraws altogether from the enterprises; the over-sensitive, conceited man who is always taking offence where none is meant, and is so continually anxious for the due recognition of his dignity that he manages to exclude himself from every society with which he is connected, may all look here, and in the elder brother each will see himself.

But let not even these imagine that they are beyond God's acceptance. The father came out, and entreated the elder brother to go in to the feast, and so God is still appealing to the envious. The door is open to them if they will but enter; and when they consent to do so in a spirit of sons and not of servants, in humility and not in self-conceit, in love and not as hirelings, then they too will rejoice, and the festival, instead of aggravating them into misery, will be felt by them to be an appropriate expression of their gladness. *William M. Taylor, D.D.*

A HINDRANCE TO CHRISTIAN PROGRESS.

Want of entering heartily into the work of the Master is the hindrance meant to be emphasized here. Every convert ought to make it a point to take up some special work for the Master immediately after conversion; study what God has fitted him to do in the kingdom, and then be willing to do that very thing, no matter what it is. Instead of this, what is, alas! but too often the case? Our churches are full of members who settle down into as comfortable a position as possible, complacently looking on, and selfishly absorbing whatever good may chance to come from the services. Not a hand is stretched for him in loving fellowship and encouragement to friends, or neighbours, or pastor; not a step taken on a mission of love to invite any stranger or indifferent ones to Christ and His Church; not a tear is wiped by them from weeping eyes, weeping perhaps because of want of sympathy and brotherly love; not a heart-ache eased; not a soul specially blest. Is there occasion to wonder that such church members not only do not grow in grace, but positively fall away from grace?

No human being ever was called into the kingdom of Christ simply to receive blessings and not give forth any benefit to the world, never. The true Christian ought to live like the sun:

Forever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squandereth on summits cold,
His wealth on the homes of want and sorrow,
To withhold his largeness of previous light
Is to bury himself in eternal night;
To give is to live.

Christ did not come to constitute His Church a place where nothing but refined selfishness is to be cultivated; for people to come together an hour or two a week and listen to good music, and a well-written essay on some abstract question. Christ did not shed His own heart's blood for any such purpose. But it was that those whom He graciously called into His kingdom might go forth and lift up the fallen, help the suffering, comfort the mourner, and people heaven with redeemed souls.

Dear reader, have you ever asked yourself: "Why was I brought into the kingdom?" Was Esther called into the Persian kingdom simply that she should grace the throne? Did Joseph meet preferment in Egypt simply that he might fill an exalted position? Do you really believe that there was nothing more contemplated in your conversion and being led into the Church, than that you might go to heaven? Do you really believe, deep down in your soul, that absolutely all you were converted for, was that you might have the satisfaction and peace to know that you will be saved? What a narrow conception this is, indeed, of your calling and election! And the reason why so many are not more staunch in the faith, more worthy members of the Church, is simply because they have no higher, holier, nobler,

more God-glorifying idea of their calling in the Church.

Let me suggest to any young convert whose eye may chance to read these lines; think of something you are fit for in the Kingdom: try to do something every day, every week, every year, for the Master. This will be a strength to you in your Christian life, and a safeguard from falling away from your first love.—*Rev. A. Pfanstiel.*

OUR THOUGHTS.

Did you ever think what sort of a world it would make if all your feelings and thoughts took form around you? Just suppose that your thoughts which flit about so actively from one attractive subject to another, should be seen as birds and insects flying here and there around you. Let us think whether sweet birds and lovely butterflies would delight our eyes, or whether we should be stung and bitten by a swarm of noxious flies. Bright, cheerful thoughts they must be which would become good birds and insects. Thoughts of delight in lovely things around us, and of gratitude for such gifts; thoughts which love to linger around the sweet plans which are blossoming into useful work; thoughts which delight to sport in the sunshine of love and kindly cheerfulness, never turning to any event but to see some hopeful sign, some cause for gratitude, never turning to another person but to think kindly of him and to wish him well. But are there also thoughts less kind, which sting and bite, and do their best to kill the happiness of others, which would surround us with stinging wasps and biting insects? Are there complaining thoughts, and thoughts which are not true, loving to disparage others and to accuse them? Such will add themselves to the buzzing, stinging swarm. And are there thoughts which delight to linger around forbidden pleasures, trying to make what is wrong seem allowable? These, too, will increase the swarm of vile insects which gather about dead and unclean objects. Do you wish to live in such a hateful swarm? Then drive away the foul and unkind thoughts. Keep your thoughts busy with what is pure and sweet and useful. Compel them to think kindly and truly, and to find out ways of doing good. Compel them to see the bright side of events as they pass, and to rise to the Lord in gratitude. Then if this change should take place, you would be delighted by the sweet-songed birds and lovely insects which fly among the sparkling flowers. Next time let us think of the change very like this which does take place with all the other world.—*New Church Messenger.*

THINGS UNLIKE A CHRISTIAN.

It is not like a Christian to come into church on the Lord's Day after the service has commenced, and sit down as though you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied in pulling on your gloves and arranging your dress, whilst the last acts of worship are being offered.

It is not like a Christian to wander from your own Church and to choose to meet with a strange congregation, when the members of your own Church are assembled for worship.

It is not like a Christian to absent yourself from the prayer meeting, when a little sacrifice would enable you to attend.

It is not like a Christian to subscribe only one dollar for missions, while you can afford to subscribe ten.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God has prospered us.

It is very unlike a Christian to absent yourself from church when a special collection is to be taken up.

It is very unlike a Christian to go out of your Church when the Supper of the Lord is to be observed.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity of joining in the good work.

It is not like a Christian to be a self-seeker, or to overlook the rule that whether we eat or drink, or whatever we do, we are to do all for the glory of God.

Our Young Folks.

THE CHILDREN'S HYMN.

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From our earliest breathing
To our latest year,
Every sound we utter
Meets our Father's ear.

Through our earthly journey,
Wheresoe'er we go,
Every thought and feeling
Doth our Father know.

Let us, then, be careful,
That our looks shall be
Brave and kind, and cheerful,
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow
To our dear Lord's breast.

Help us, O our Father!
Hear our earnest plea;
Teach Thy little children
How to live for Thee!

GOLDEN GRAIN BIBLE READINGS.

BY REV. J. A. R. DICKSON, B.D., GALT.

THE GODLY MAN'S HOPE.

1. Its Sources.—The grace of God, 1 Thess. ii. 16.
The power of the Holy Ghost, Rom. xv. 13.
Christ's resurrection from the dead, 1 Peter i. 3.
The promise of God, Acts xxvi. 6.
Experience, Rom. v. 4.
2. Its Object.—Christ, 1 Tim. i. 1; Col. i. 27.
Salvation, 1 Thess. v. 8.
Eternal life, Titus i. 2.
Appearing of Christ, Titus ii. 13.
God, 1 Peter i. 21; Psa. xxxix. 7.
3. Its Exercise.—I will hope continually and praise God, Psa. lxxi. 14.
4. Its Effects.—Rejoice in hope, Rom. v. 2.
Happy is he whose hope is in the Lord, Psa. cxlvi. 5.
Every one having this hope purifies himself, 1 John iii. 3.
Assurance, Heb. vi. 11.
Patience, 1 Thess. i. 3.
Waiting, Gal. v. 5.

HOW OLD MUST I BE?

We commend the following story to those who do not believe in children being brought to a saving knowledge of Christ when young.

"Mother," said a little child, "how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall," and she kissed her mother. "But you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again. "But tell me what I want to know;" and she climbed into her mother's lap, and put her arms about her neck.

The mother asked again, "How old will you be before you can do what I want you to?"

Then the child whispered, half guessing what her dear mother meant, "I can now, without growing any older."

Then the mother said, "You can be a Christian now my darling, without waiting to be older. All you have to do is to love and trust, and try to please One who says, 'Let the little ones come unto me. Don't you want to begin now?'"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be His.

OF THE CHOICE OF FRIENDS.

Many young men are scarcely conscious of the immense influence which their associates exercise over their characters, their habits, and their lives. Here and there a lad of strong will and well-marked individuality will exert ascendancy over others, while no reflex influence by them over him is apparent. But such natures are exceptional, and persons of this character rarely form close friendships. Young men, taking them generally, are swayed by their intimate friends just as their own influence reacts upon others. "Every friend," says Jean Paul, "is to the other a sun and sun-flower also—he attracts and follows."

This subtle and almost imperceptible influence is either elevating or degrading in its effects. No man stands still; he is forever either rising higher, or sinking lower. In your nature, and mine, and every man's, there is a perpetual motion, either upward toward heaven, or downward toward hell. It is a true proverb that you may know a man by the company he keeps; it is equally true of most of us that we are what the company we keep makes us. A good friend helps one to climb to the higher levels and purer atmospheres, just as a bad friend drags one down the steep and slippery paths of vulgarity and vice.

Let your friend be a man of education and intelligence. With such an one you will not be confined to the mere gossip and small talk of a narrow and uninformed circle, but will have no lack of topics of the better sort; and "as iron sharpeneth iron," so his wits and yours will gain in keenness. I would not have one of those insufferable young prigs, who, posing for general admiration, parade their solemn anxiety to improve their mind. A hearty laugh, a merry jest, a droll story—all these are perfectly consistent with a well-stored mind and a cultivated intelligence.

Your friend should be frank and honest with you, even in telling you unpalatable truths; and as your adversity will test your friend's loyalty, so his frankness will test your forbearance. "Thou mayest be sure," says Sir Walter Raleigh, "that he that will in private tell thee of thy faults is thy friend; for he adventures thy dislike, and doth hazard thy hatred." You remember the wrath of the Archbishop of Grenada, when Gil Blas, in obedience to a special injunction, warned him that his sermons began to lack force. Home truths are bitter to the palate, even when spoken in love; but they are a wholesome tonic and should be swallowed without a wry face. Do on your part remember the words of Solon: "Chide a friend in private, and praise him in public."

IN THE CHURCH PORCH.

Numbers of richly dressed, warmly clad people were thronging up the steps into church. It was a cold day, and the people were glad to get out of the cold, sloppy streets. Among the crowd was a poor woman, with worn face and sad eyes; her little boy, who held her hand fast, looked half-starved, and his bare feet shivered on the cold stones.

"Shall we go in, mother?" he whispered.

"No, dear, no; there will be no room for us. 'To the poor the Gospel is preached,' so the Word said that we read this morning; but there's no room for such as us in here. We'll sit in the porch a bit."

By and by the service commenced, and the verger came to shut the door. He seemed almost inclined to order the poor woman and her boy to go outside; but something in her face must have touched him, for he only passed on and shut the outer door, leaving them free to listen.

A young girl with her father sat in a cushioned pew where they could just see the porch; they looked as if they had everything this girl could give, and the contrast between them and the poor woman was striking. The girl seemed to feel it, for she was so absorbed in watching them that she missed the first part of the service. Then her attention was recalled by hearing the words the clergyman was reading: "If there be among you a poor man of one of thy brethren within any of the gates, thou shalt not harden thine heart, nor shut thine hand from thy poor brother, but thou shalt open thine hand wide unto him. For the poor shall never cease out of the land."

"Dear me," thought the girl, "I never knew that was a command before: we must help that poor woman." And all through the service she watched

the pale face and the well-behaved little boy, who watched the minister so eagerly with his large dark eyes.

Before the service was quite over she whispered to her father, and the moment the last "amen" sounded, she slipped out of her pew and went up to the poor woman and put her card into her hand, saying, "Come to that address in half an hour and you shall have some dinner."

Poor Mrs. Foster looked up gratefully, and the little boy whispered, "Isn't she beautiful?"

They went to the address given, and when Miss Leigh found out that the woman had a sick husband who had not left his bed for some weeks, she filled a basket with good things, and gave Mrs. Foster a jug of hot soap for dinner, telling her to call next day and they would try what could be done to find her some work. The poor woman went away with deep thankfulness, and Miss Leigh was very happy all day, for she felt she had tried in some measure to carry out one of God's commands, and she resolved to search God's Word more to find out what He would really have her to do in all things, for she realized fully that "in keeping of them there is great reward."

CAN'T AND TRY.

"Can't do it" sticks in the mud; but "Try" soon drags the wagon out of the rut. The fox said, "Try," and he got away from the hounds when they almost snapped at him. The bees said, "Try," and turned flowers into honey. The squirrel said, "Try," and he went to the top of the beech-tree. The snow drop said, "Try," and bloomed in the cold snows of winter. The sun said "Try," and spring soon threw Jack Frost out of the saddle. The young lark said, "Try," and he found that his new wings took him over hedges and ditches, and up where his father was singing. The old ox said, "Try," and ploughed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plough, no field too wet for Try to drain, no hole too big for Try to mend.

MAKE HASTE.

Some years ago, when travelling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

"We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not all relish the thought of being kept all night outside the walls. We were just in time; no more. We entered, and the gate closed behind us. "The door was shut" (Matt. xxv. 10).

The lesson we learned was, "Make haste!"—a lesson which some of us never forgot. So near being shut out of the earthly Jerusalem! What if we were to be not almost, but altogether, shut out of the Heavenly City!

TWO RULERS.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend who was advising him to study God's word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler."

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TORONTO, WEDNESDAY, OCTOBER, 31st, 1888.

DR. GRAHAM TAYLOR, the new Professor of Pastoral Theology in Hartford Theological Seminary, retains his pastorate and proposes to teach the students to do actual work in the slums of the city and elsewhere. He thinks that a theological college should be a place for the practice as well as the study of theology. His theory is that students are not to dwell in "the conventional classic shades, dim religious light and misty atmosphere of antique books, but are to get into living contact with the world of to-day; and thus they are to adjust the power of old and changeless truth to the new, varying, and diverse needs of men." To the students of any Presbyterian College in Canada there is nothing new in this theory. They adjust the power of old and changeless truth to the diverse needs of the Home Mission field in summer and to the still more diverse needs of the city missions in winter. Not a few ministers think our students get altogether too much "a jasting" to do during their college days. It is not a little singular that these wise men of Hartford are beginning a kind of work which some of our wise men think should be stopped or, at least, lessened.

THE *Globe* report of the Christian Conference held last week in Montreal says

Dr. Hall, of New York, deprecated indulgence in gloomy forebodings, and maintained that never had the Christian religion made such gigantic strides as during the last few years. There was no reason for discouragement, and their meetings ought to stimulate to further efforts rather than depress them upon the failures of the past.

Than Dr. John Hall no one is better able to judge of the progress that is being made by the Christian religion in these years. He stands on the highest point of observation on this continent, and is possessed of an amount of penetration, judgment, and sound sense given to few. When he says "that never had the Christian religion made such gigantic strides as during the last few years," we may rest assured that he states the facts of the case. Dr. Hall's reference to Conferences was timely. A Conference or Convention that does not stimulate had better not be held. There is no use in calling people together to groan. That can be done at home. Past failures may as well be buried unless they can in some way be utilized for future success. This age may have some difficulties that are peculiarly its own. What age was without some such difficulties? Anyway, Providence has assigned us our work in this age and it is for us to do it as best we can.

THERE is a good deal of blunt honesty in many modern newspaper reports of speeches. The day for praising any kind of a speech delivered by a prominent man is nappily over. This is the way in which some of the pressmen describe the manner of the Attorney-General in opening the case against Parnell:

He spoke in his worst form, prosing along in a dreary monotone, without the least display of rhetoric. There was an utter absence of points in his statements, and his exposition of the *Times*' case was a generally disconnected one.

Assuming this to be true, it was the right thing to say if anything at all need be said about the manner in which the leader of the English Bar did his work. Better say "he passed along in a dreary monotone" than say he delivered a speech that rivalled the best efforts of Erskine, Sheridan or Fox. This is not a bad place to drop a hint about reporting sermons. If

a sermon is really "suitable," say so, but if nobody who heard it thought it suitable to the occasion, perhaps it might be as well to leave the word out. If it was "solemn and impressive" by all means tell the world of the fact, but "solemn and impressive" or "suitable" should never be put in as mere padding. The number of sermons described as "eloquent and impressive" is quite large. The description is correct if the sermons are of that character. As a rule it is as well under ordinary circumstances not to deal in too many qualifying words.

THERE is something painfully suggestive in the eagerness with which the daily press works up a Church scandal. Is anybody innocent enough to suppose that newspaper men have any special love for that kind of work? The supposition is sheer, undiluted nonsense. The reporters sent out to attend a meeting like that held on Bloor Street one evening last week, from which they were shut out, would just as soon go to the City Council, or to a political meeting or a public dinner or something of that kind. Quite likely some of them would much rather go to a theatre, and some would perhaps prefer to write up a religious meeting of some kind. Writing up the "Church scandal" is to them purely a matter of business. Nor do publishers care for that kind of matter more than other of equal interest to the public. The theory that newspapers have a special liking for ecclesiastical scandal is pure nonsense. Why then are half a dozen reporters found trying to get into every room where there is a Church "row" of some kind going on? Simply because a large number of their readers want to hear about the "row" next morning. That is the real and only reason. If the people were equally anxious to hear what is said at a prayer meeting the press men would be at the prayer meeting. If nobody wanted to hear anything about the scandal little or nothing would be said about it. The demand creates the supply. Is it not humiliating that the demand should be so vigorous in this Christian country?

IN this age of newspaper enterprise an unfortunate man, charged with an offence against civil or ecclesiastical law, usually has three trials. First of all the reporters of the daily press try to get at the facts, and hear what the accused man and the accuser have to say. Then the facts and statements are laid before the public, and the man is tried by public opinion. When these two trials are over, along comes the assize, or ecclesiastical court, and tries the case. By that time the case is generally "old," and the public have lost all interest in it. Trial by newspaper is fast; trial by judicial tribunals is usually slow. There is no use quarrelling with this phase of modern society. The reporter is here and he cannot be ignored. Some people consider him an unmitigated nuisance, others regard him as a useful member of society. Whether he is the one, or the other, or something between, is not a question that need be discussed. He is here, and no doubt here to stay. If he is an honest, candid, fair young man, willing and able to sift facts and set both sides of a case honestly and fully before the public, he can never do much harm, and may do much good. Ninety-nine times out of a hundred it will be found that the reporter of a decent newspaper gives a fairer account of a church "difficulty" than many of those personally concerned in the difficulty. If journals never employed reporters that can be "got at," the present range for publicity would never do any harm. The best of all ways is for churches to keep out of those difficulties that the reporter is always in search of. The young man is seldom on hand except when there is a "row" of some kind going on.

VICTORIA INDUSTRIAL SCHOOL.

FEELINGS of humanity dictate that care and kindly interest should be taken to promote the welfare of the poor and neglected. Christian duty has a still higher sanction for considering the case of those ready to perish. Modern Christianity has done much to mitigate human misery and suffering, and many Christian men and women are toiling systematically and unostentatiously to bring the light of Christ's truth and the helpfulness it teaches, to brighten and cheer the darkened lives of old and young, whose lot has not been cast in pleasant places and whose heritage is anything but goodly. There are hundreds of humble city missionaries, and Bible women going their daily and nightly

rounds intent only on their beneficent work, unknown beyond their own circles, but beloved for their work's sake by most of those they seek to benefit. The same spirit of charity animates and impels many volunteer workers to take an active part in the work of protecting the exposed and raising the fallen. Such devoted and self-denying effort affords a practical evidence to the unbelieving that the religion of Jesus Christ is not only a power for good, but that the inspiration to such work and the results it achieves is from above. When John's disciples came to Jesus asking if He was the expected one, His answer was that they should return and tell the imprisoned Baptist of the gracious works that were being accomplished. The results of a practical Christianity are still among the best arguments for the divinity of its origin.

The same thing can be seen in the benevolent institutions that are characteristic of our time. Wherever there is human misery and suffering, Christianity cannot look on with indifference. If that misery is directly traceable to sinful propensities, it seeks to devise remedial measures. Those that are specially exposed to criminal courses are deserving of care and kindly training. In this direction beginnings have been made, but only beginnings. The field is so vast and the means hitherto provided are utterly inadequate to overtake much. The experiments made demonstrate beyond possibility of cavil that the rescue and training of the young, whose condition and circumstances would, to a certainty, draft them into the ranks of those who live by crime, is one of the most promising in the range of philanthropy. The Victoria Industrial School at Mimico, opened not quite two years since, has already accomplished a work that surpasses the most sanguine expectations formed at the time of its commencement.

The annual meeting was held on the afternoon of Saturday last, at which Mr. W. H. Howland presided. What those present saw and heard was of the most pleasing and encouraging character. There might be regrets, but these were not occasioned by any hints of failure or misgiving, they could only be that facilities for extension were not a hundredfold what they are. The present resources of the institution are taxed to the utmost, while numerous applicants must be reluctantly refused admission, solely because there is no more accommodation for their reception. The present buildings are filled to their utmost capacity. A new and finely adapted cottage is nearly ready for occupation, and will soon be filled. The first sod for the foundation of another cottage was turned on Saturday afternoon by Charles Dudley Warner, of literary fame, who delivered a thoughtful and sensible speech in harmony with the occasion.

At present there are between fifty and sixty boys in the school, and there are many indications that they enjoy the opportunities afforded them. They are dressed in neat and tidy uniforms, and were put through their drill, to which they take kindly, by Superintendent W. J. Hendry, in a manner that was pleasing to onlookers. They marched with precision to the strains of a band composed of the more musically gifted of their own members, and it was intimated that the same generous citizen who had provided them with instruments had also furnished them with the means of organizing a string band. Their time is judiciously divided between work, school and recreation. The principal work about the place is done by the boys, their labours on the farm, in the garden and in the workshops having been productive last year to about \$2,284 in value. The boys appear robust and healthy. No serious illness, with the exception of an accident, has been reported during the year. The fact, however, was emphasized in the medical report that in case any contagious disease showed itself among the boys there was no proper provision for isolating the sick. A hospital in connection with the institution is one of its urgent needs.

The Victoria Industrial School is not exclusively a Toronto institution. It asks not where a boy is from; all it is concerned about is, is he such as it is designed for, and is there room to receive him? There are several boys from different counties in Ontario.

The school has not been in existence for a time sufficient to test its practical work on anything like an extended scale, but, as far as at present ascertainable, results are most encouraging. From the few that have gone from it on probation, satisfactory accounts have come. Everything has been done by the admirably-adapted and efficient superintendent to educate the moral sense of the boys, honour, truthfulness and

manliness being constantly inculcated, with hopeful results. As an instance it was stated that though facilities for escape were easy, not one had attempted to desert. They were taken to see the Industrial Exhibition, and were permitted to roam at will. When the appointed hour for their assembling had come, they were there promptly, not one missing. Religious instruction receives a prominent place in their training. They attend church regularly on Sabbath, and have a Sunday school of their own where, like children all over the world, they study the International series of Lessons.

That such a work of practical and applied Christianity deserves the most hearty and cordial support and extension is a self-evident truth. Its admirable system needs only to be seen and examined to secure the kindly interest of all whose hearts beat with human sympathy. The doors of the institution are open to welcome all who desire to visit it. Such visits are encouraging to teachers and scholars, and they will certainly do the visitors good. The Victoria Industrial School has evidently a successful and most useful career before it.

ALLIANCE MEETINGS IN MONTREAL.

As was anticipated the Evangelical Alliance meeting at Montreal last week has proved a gratifying success. The papers read were for the most part able and thoughtful, and the discussions to which they gave rise were conducted in an excellent spirit while they elicited many valuable and suggestive hints. The meetings themselves were obviously both instructive and enjoyable, and the impressions made on all who were privileged to be present will doubtless give an impulse that will be felt in the winter's work. One good result of the Conference is the formation of the Dominion Evangelical Alliance, which will certainly be productive of great good, tending to bring into closer harmony and fellowship the various branches of the Evangelical Church in Canada, and consolidating religious effort for the moral and spiritual well-being of the people.

One of the principal subjects discussed at the Conference was existing unbelief. The discussion was introduced in general and eloquent terms by Dr. Macrae, of St. John, N.B., who presided at the session at which the topic came up for consideration. Dr. Barwash's paper on "Current Infidelity," was broad and sympathetic in its treatment. The old time dogmatism and vague denunciation of unbelief is now found to be entirely unsuitable and ineffective. It convinces nobody and only rouses resentment. The advocates of Christian truth can listen calmly to what the unbeliever has to say for the unhappy position he has assumed, and deal with all professed seekers of the truth in the spirit which the Gospel teaches. In certain cases that may fail, but in the main it is more likely to win the confidence of the unbeliever than indiscriminate railing, which can only drive him away in confirmed unbelief and hatred. As one intimately acquainted with ingenuous youth in the most important period of their moral and intellectual development, Dr. Barwash knows the enthusiastic ardour with which all systems and institutions are subjected to criticism; how, if the student is to emerge into the clear sunlight of faith beyond, he must pass through the chilling region of doubt and negation. The reader of the paper was able to state that out of the 400 students he knew of only about fifty who had become confirmed in scepticism.

Dr. VanDyke, of New York, likewise presented a most valuable paper on the same subject. Like the former, it was marked by a most excellent and becoming spirit. He drew a striking contrast between the truculent and rabid tone of the atheism current in the early part of the century and the cultured agnosticism of the present time, as illustrated in the cases of Shelley and Matthew Arnold and the novelist who wrote under the *nom de plume* of George Eliot. In the discussion that followed, valuable thoughts were thrown out by Professor Thoms, of Massachusetts, Dr. Wardrope, of Guelph, Dr. Potts, of Toronto, Dr. John Hall, of New York, Dr. Hole, of Halifax, and Dr. Anthiffe, of Montreal. Dr. Hall especially spoke in a hopeful tone of the rapid and marked progress of Christianity in recent years and Rev. Dyson Hague, of Brockville, emphasized the importance of Christian teachers exemplifying in their work the spirit and power of practical Christianity. He gave it as his opinion that ministers lived too much of their

time in their studies, and spent too little in visiting the slums. There is no doubt something in this view of the case worth thinking about. It is, however, a suggestion that is not universally applicable. Ministers, as other men, are not all exactly alike nor all fitted for the same work in precisely the same way. There are excellent men in the Christian ministry to whom it would be superfluous and an unjustifiable waste of time to pore over in their studies the massive and extensive apologetic literature and the masterpieces of scientific investigation that laborious and profound scholars have provided. Neither by special training nor aptitude are they fitted to grapple with the philosophic side of unbelief. If, however, these men have broad and deep sympathies with their fellow-men under all conditions, they may be admirably fitted for work in those apparently inseparable accompaniments of our advanced civilization and its palatial mansions—the "slums." Men who can do that particular kind of work, and it is most important in these days, are by no means too numerous. They can do incalculable good to their suffering and sin-stricken kind, and by their life and work afford such convincing arguments for the divine origin of Christ's Gospel, that the most elaborate and subtle arguments of Agnosticism fall to the ground spent and harmless. On the other hand there are men with vigorous grasp of mind and kindly sympathies who are so constituted that in the abodes of the poor and wretched they would be very much out of place. They do not, and somehow cannot, come into living touch with the despised and neglected. Though far from meaning it, some of the best intentioned and kindest of men only widen the gulph that separates them from their less favoured brethren. Some are admirably fitted for dealing with the intellectual side of apologetic Christianity, and in pursuing their studies they are rendering the best service to the cause of truth in their power. It is idle to lay down a hard and fast law to which all are expected to conform. In the Christian Church there are diversities of gifts but the one Spirit, that works effectively by means of these diversities. In an army in the field there are the various branches of service, each fitted for its own particular work, but all combining to gain the victory. In "the sacramental host of God's elect," there are diverse agencies, and different methods of working, but all are labouring for the accomplishment of the one grand purpose that the will of God may be done on earth as it is done in heaven.

The tendency of the whole discussion on unbelief in the Alliance was to impress more deeply on the mind than ever that a living and practical Christianity is the best and most convincing argument that the Gospel is still the wisdom and the power of God for salvation, and that its principles fairly carried out are invincible.

Books and Magazines.

THE KINDERGARTEN. (Chicago: Alice B. Stockham & Co.)—This useful publication is fulfilling its claims to give the mothers of young children methods of amusement combined with instruction. "Nursery Occupations" and "Typical Lessons" in the October issue give practical hints that alone would pay the price of subscription.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The *Homiletic* for October presents in its Review Section several noteworthy articles by some of our most distinguished writers. Dr. Herrick Johnson's paper on "Apologetics in the Pulpit" is masterly. Professor Murray descants on "Wordsworth's Poetry" in a most charming way. An able and timely paper on "The Public School System and the Ministry" is by Dr. John Bascom. Secretary Round discusses, in a strong, sensible light, "On the Care of the Body." Professor W. C. Wilkinson gives a ringing and stinging criticism on Goethe's "Faust." Dr. C. S. Robinson closes his series of remarkable papers on the Creation, his final topic being, "Was Adam Created by Process of Evolution?" The sermons, eight in number, are by such preachers as Dr. Stryker, Dr. Ormiston, Dr. Storrs, Dr. Thomas Hill, Dr. Braislin and others. The Exegetical, Homiletical and Study Table departments are of the usual interest. The Prayer Meeting Service is richly instructive, and all the other features of the *Homiletic* present the usual variety and fulness.

THE MISSIONARY WORLD.

FIRM CONVICTION.

The *Sentinel-Review* of Woodstock has the following extracts from a letter recently received from Dr. G. L. Mackay, of Formosa; We are not afraid of the evolutionist or atheist. I preach Jesus in my study room often by his works. We must be "fishers," you know, and put on the right bait. Yes, I wish to know the very latest philosophical views, especially about Christianity. Through rocks and mountains, through oceans and islets, through earth and heaven, I can trace God, my God; and back through historic pages can see Jesus and Him crucified. Were it not so I would pack up and leave this trying clime and unceasing toil for fairer lands. But never, for Jesus who was dead is alive for ever more. O glorious truth when fully realized. He gave me fifty churches, 2,650 who profess His name, and fifty-one who proclaim His glad tidings. I have given five solid months' teaching of the Bible to preachers and students. My dear friend, I want to tell you this: I know that my God is.

OUR MISSION IN THE PUNJAB.

Much has been said and written of late on the marvellous success of modern missions. Those who have followed the course of missionary effort in Africa, China, Japan, Burmah, and the Islands of the Sea, testify to the fact that not even in apostolic times were larger numbers gathered into the Christian Church than have been converted to the faith in these fields of mission enterprise during recent years. In contemplating this fact, so full of encouragement, there is a risk, however, that we overlook the special success which has attended the labours of our own missionaries. I am anxious therefore to ask the members of the Church not to rest satisfied with the general progress of mission work throughout the world, but to realize the wonderful success which has of late years attended the labours of the men she has sent into the mission field; and in doing so, I shall confine my remarks to the Punjab Mission. Not because there has not been great success and marked progress in the other departments of our mission work, but because the Punjab Mission is at this moment in a peculiar position, and demands at present very special attention.

The Punjab is one of the largest and most important of the provinces of our Indian Empire. It is larger than Germany—considerably larger than France—containing nearly 220,000 square miles, with a population which may be roughly stated at 23,000,000, of whom 32,500 are Christians, 112,000 Sikhs, 7,128,000 Hindus, and 10,500,000 Mohammedans.

In this vast territory the Church of Scotland has four mission stations—Sialkot, Gujrat, Chamba and Wazirabad. And her mission staff consists of three ordained European missionaries, the Rev. Messrs. Youngson, Walker and Paterson; a medical missionary, Dr. Hutchison; three ordained native pastors, the Rev. Sohan Lal, Rev. Nathu Mal and Rev. Tahal Sing, and a large number of catechists, teachers and assistants.

Mr. Youngson and those associated with him have for a long time been itinerating the country, preaching in the numerous centres of their operations, and distributing tracts to those who are willing to accept them. Thus Mr. Youngson writes: "There are at least ten centres in my district (Sialkot), each of which is surrounded by a large number of villages. Phuklian alone is the centre of seventy-two villages." Such work evidently, from its very nature, involves an enormous amount of labour. But the success which has attended it is marvellous. In 1886 Mr. Youngson reported the enrolment of 443 converts. Last year 649 were added to the Church. At the end of 1886 the number of Christians in the mission was 618. At the end of 1887 it had risen to 1,253—787 adults and 466 children. And Mr. Youngson writes that 1888 promises to be also an eventful year. Why should it not? When God is so plainly with us, and when we have men doing God's work who are so manifestly imbued with a true missionary spirit, why should we not expect even greater things than these? We have become so accustomed to look for small things—to be content with one or two conversions—that such success as God has granted to His servants in the Punjab Mission almost staggers us. Why should we not look for a continuance—even an increase—of this great influx into the Church of Christ? If such success is not continued to us, it is not that we are straitened in God, but that we are straitened in ourselves.—*Church of Scotland Home and Foreign Mission Record.*

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER I.—Continued.

"And you've done weel out there yourself, sir."
 "And was it land ye were on?"
 "Oh, man! it's the land I would like."
 "And is the colt as bad as folk have whiles said? and he heat in summer?"
 "And would there be a chance for the laddies out there? Would they be made welcome if they were to pack their kists and go?"

Mr. Hadden answered all questions kindly and fully, making no such rosy picture of life in America as some wandering lecturers on the subject had been doing of late through all the country side. Yes, there was good land, and there was plenty of it, and in some places it was cheap. A man could get good land and time to pay it in, and when it was paid for it belonged to him and his forever. Yes, of course they would have taxes to pay and roads to keep up, and all that. And they would have to work, hard at first, and they would always have to work if they were to succeed. They would be welcome there, no fear of that. No well-doing lad from Auld Scotland but would find work and friends, and a home of his own after a while, in that free country. Would they like it? Scotch folk mostly liked it. One that would do well at home would be able to do far better for himself out there. And some who had failed to do anything at home, had succeeded there. It was not a country where gold grew on the trees, as some would like; but no man need be afraid to go there if he had a will to work—and so on for a long time; and so close grew the crowd and so eager the questioning, there was some danger that the solemnity of the occasion might be forgotten in the growing interest, for more people were coming in by twos and threes, and not one of them all but was glad of a word with the minister's son.

In the meantime the minister was standing beside the dead master of the house, with his hand resting on the bowed head of poor Allison Bain. She had lifted her face once, when the first sound of his kind voice had reached her ear—a face weary and worn, and utterly woebegone. But kind as voice and words were, they had no power to reach her in the darkness and solitariness of that hour. Her face was laid down upon the coffin-lid, and she took no heed of all that was going on around her.

Now and then a friend or neighbour came and stood a while looking at the closed coffin and the motionless figure of the desolate girl, but not a word was spoken in the room, till the minister rose and said:

"The time is come."
 Then there was a movement in the house, and those who were without came toward the door. Two or three kinsmen of the dead man drew near and stood ready "to lift the body." At the head, where the son of the house should have been, Allison still sat mute and motionless, with her face nuzzled on her arms, which rested upon the coffin. There was a minute's silence, so deep that the ticking of the clock seemed to smite with pain upon the ear. The minister prayed, and then he touched the bowed head and said gently:

"Allison Bain, the time has come."
 The girl rose and, still leaning on the coffin-lid, turned herself to the waiting people. There was a dazed look in her eyes, and her face was so white and drawn—so little like the face of "bonny Allie Bain"—that a sudden stir of wonder, and pain, and sympathy went through the throng. Her lip quivered a little as she met their sorrowful looks, and the minister hoped that the tears, which had been so long kept back, might come now to ease her heavy heart, and he laid his hand on hers to lead her away. Then a voice said:

"This is my place," and Brownrig's hand was laid upon the coffin where Allison's head had lain.
 At the sound of his voice a change passed over the girl's face. It grew hard and stern; but she did not, by the slightest movement of eye or lip, acknowledge the man's presence or his intent.

"Now," said she, with a glance at those who were waiting. And with her face bowed down, but with a firm step, she "carried her father's head" out of the house which was "to know him no more." In breathless silence the friends and neighbours fell into their places, and she stood white and tearless gazing after them till the last of the long train had disappeared around the mill, then she went slowly toward the house. At the door she stopped and turned as if she were going away again. But she did not. When her aunt—her mother's sister—put her hand on her shoulder, saying softly, "Allie, my woman," she paused and put her arms round the old woman's neck and burst into bitter weeping. But only for a little while. Her aunt would fain have spoken words to her which she knew must be said soon! but when she tried to do so, Allie held up her hand in entreaty.

"Wait, auntie. Wait a wee while—for oh! I am so spent and weary."
 "Yes, my dearie; yes, I keen weel, and you shall rest—but not there—surely not there!"
 For Allie had opened the door of the room where her father died and where his coffin had stood, where her mother had also suffered and died. She would not turn back. "She was tired and must rest a while and there was nowhere else." And already, before she had ceased speaking, her head was on the pillow, and she had turned her face to the wall.

In the early morning of the next day the minister's son, the returned wanderer, stood leaning over the wall which separated the manse garden from the kirkyard. He was looking at the spot where the grass waved green over the

graves of his mother and his two brothers who slept beside her. As he stood, a hand touched his, and Allison Bain's sorrowful eyes looked down upon him. Looked down, because the many generations of the dead had filled up the place, and the wall which was high on the side of the garden was low on the side of the kirkyard.

"The minister is not up yet?" she asked without a pause.
 "Was he overweared? I had something to say to him, but I might say it to you, if you will hear me?"
 "My father will be up soon, and he will see you almost immediately if you will come into the manse and wait a little while."

"Yes, I could wait. But he is an old man and it might spare him trouble—afterwards—not to know that I passed this way. Are ye Mr. Alex who once took our Willie out of the hole in the moss?"

"Yes; I mind poor Willie well. Poor laddie."
 "Poor laddie ye may well say," said Allison, and the colour came to her pale face, and her eyes shone as she added eagerly: "You will be in Aberdeen—will you go to see Willie? I canna go to see him, because—one might think o' looking for me there. You are a good man, I have always heard, and he needs some one to speak a kind word to him, and I sore misdoubt that he's in ill company yonder."

"I am going to see him soon. My father was speaking about him yesterday. I shall certainly go."
 "And you'll be kind to him. I'm sure," said Allison, wistfully. "He is not bad, though that has been said. He is only foolish and not wicked, as they tried to make him out. And ye'll surely go?"

"That I will. Even if you hadn't asked me, I would have gone. And, afterwards, if he has a mind to cross the sea, he shall have a fair chance to begin a new life over there. I will be his friend. He shall be like a young brother to me."

Allison uttered a glad cry and covered her face with her hands.

"I mauna greet. But oh! you have lightened my heavy heart."

"I only wish you could come with him," said Mr. Hadden sadly. "It would be well for you both."
 "But I cannot—for a while—because I am going to lose myself, and if I were with Willie I would be found again. But you will tell him that I will aye have him in my heart—and sometime I will come to him, maybe. I'll aye have that hope before me."

"But, Allison—where are you going?—I hope—"
 "I must tell no one where I am going. Somebody might ask you about me, and it is better that you should not ken even if I could tell you. Even Willie mustna ken—for a while."

There was time for no more words. A little bowed old woman with a great mutch on her head, and a faded plaid upon her shoulders, came creeping through among the graves.

"Allie, my woman," she whisper, "ye'll need to lose no time. I have seen the factor riding round the hill by the ither road. He lookit unco angry-like, and his big dog was wi' him. Lie laith for a while till he's weel by, and then tak aff ye're hose and shoon and slip into the burn and gae doon beyond the steppin'-stones till ye git in to the hallow and ye'll bide safe in my bit hoosie till the first sough be past."

Allison took a bundle of papers from beneath her shawl. "They are for the minister. It is about the keepin' o' the place till Willie comes home," said she.

But the little old woman interposed:
 "You mauna gie them to me. The minister mauna hae nae questions to answer about them, but just to say that auld Janet Mair gie'd them to him, and he can send the factor to me."

She took the papers and put them in her pocket and went her way. Allison looked after her for a moment, then drew nearer to the wall.

"Sir," said she in a whisper, "I have something to give your father. He will ken best what to do with it. I had something to say to him, but maybe it is as well to say nothing. And what could I say? Tell him not to think ill of me for what I must do."

"Allison," said Mr. Hadden gravely, "my father loves you dearly. It would break his heart to think of harm coming to you. I am afraid for you, Allison."

"Can anything worse come to me than has come already? Tell him I will aye try to be good. And he will tell my mother, if he goes first where she has gone—"
 Her voice failed her.

"Have you friends anywhere to whom you can go?"
 "I'll go to Willie some time, if you take him home with you. Only it must be a long, long time first, for—he will keep his eye on Willie, and he would find me. And Willie himself mustna ken where I am, for if he came to me he might be followed. I must just lose myself for a while, for if he—hat man—were to find me—"

Her colour had come back, and her eyes shone with feverish brightness. What could he say to her? He tore a leaf from his note book, and wrote his name and his American address upon it.

"Come to me and you shall have a safe home with my wife and children. Come now, or when you feel that you can come safely, though it be ten years hence. You shall have a welcome and a home."

She gave him her hand, and thanked him, and prayed God to bless him, and then she turned to do as Janet Mair had bidden her. But first she knelt down beside the new-made grave, and, at the sight, Alexander Hadden bared and bowed his head. When he raised it again she had gone.

When the minister opened the parcel which Allison Bain had sent him, he found folded within it her marriage lines and a plain gold ring.

CHAPTER II.

"Martinmas dowie did wind up the year."

The little town of Nethermuir stands in the shire of "bonnie Aberdeen," though not in the part of it which has

been celebrated in song and story for beauty or for grandeur. But in summer time the "gowany braes" which lie nearest to it, and the "heather braes" into which they gradually change as they rise higher in the distance, have a certain beauty of their own. So, have the clear brown burns which water its narrow fields, and the belts of wood which are planted here and there on the hill-sides.

In summer time, even the little town itself, as it was fifty years ago and more, might be called a pretty place, at least the lanes about it were pretty. There were many lanes about it, some of them shaded by tall firs or spreading beeches, others shut in by grassy dikes which inclosed the long, narrow "kail yards" running back from the clusters of dwellings which fronted the narrow streets. There were tall labourums here and there, and larch and rowan trees, and hedges of hawthorn or elder, everywhere, some of them shutting in gardens full of such fruits and flowers as flourish in the north.

Yes, in summer the place might have been called a pretty place; but under low, leaden skies, when the reaches of sodden grass-land and rain-bleached stubble had to relieve their gray dreariness only a new ploughed brown ridge, or the long turnip fields, green still under the rain and sleet of the last November days, even the hills were not beautiful, and the place itself had a look of unspeakable dreariness.

On such a day the Rev. Robert Hume was leading his horse down the slope which looks on the town from the south, and though his eyes had the faculty of seeing something cheerful even in dismal things, he acknowledged that, to eyes looking on for the first time, the place might seem a little dreary.

It did not look dreary to him, as he came into one of the two long streets, which, crossing each other at right angles, made the town. Though he bowed his high head to meet the bitter wind, and plashed through the muddy pools which the rain had left in the hollows here and there, he was glad at heart to see the place, and to be at home; and he smiled to himself as he came in sight of the corner, beyond which lay the house which held his treasures.

All the town seemed like home to him. As he went slowly on, he had a thought to give to many dwellers on the street. Was "auld Maggie's thatch holding out the wet?" And surely there was danger that the water of that pool might find its way in beneath "Cripple Sandy's" door. There were friendly faces regarding him from some of the narrow windows, and "welcome hame," came to him from more than one open door. The town pump was by no means a beautiful object in itself, but his eye rested with great satisfaction upon it. It stood on the square where the houses fell back a little, at the place where the two streets crossed, and it could be seen from the furthest end of either of them. It had not long stood there, and as it caught his eye, the pleasant thought came freshly to him, how the comfort and cleanliness of the homes might be helped, and how much the labour of busy housewives must be lightened by it.

But it was no Nethermuir woman who so deftly plied the heavy handle, and lifted her full buckets as if they had been empty, and who walked before him down the street with a step which made him think of the heather hills and the days of his youth. There was no woman of that height in Nethermuir, nor one who carried herself so freely and so lightly. It was no one he had ever seen before. But some one crossed the way to speak to him, and he lost sight of her, and a few steps brought him to his own door. His house was close upon the street. It was a gray stone, and only looked high because of the low thatched cottages near it, on both sides of the way. On the left, a little back from the street, stood the kirk, hardly higher than the house. It had no special features, and was not unlike in appearance to the low outbuildings of the manse, which extended behind it.

Its insignificance alone saved it from positive ugliness, but the minister gave it as he passed, a fond admiring glance. He knew every gray stone in its walls, and every pane of glass in its narrow windows. He had not built it with his own hands, but his heart had been in the laying of every stone and the driving of every nail in it. An idea was true of the house as well. He had only time for a glance. For through the close there came a shout, and his boys were upon him.

"Steady, lads. Is all well? Where is your mother, and how is your sister? Robert, you'll take good care of Bendie and rub her well down. She's quite done out, poor beast; and John, you'll help your brother. She must go to the smithy on Monday. There is something wrong with one of her shoes. I've been leading her for the last mile."

And so on. Not a spoken word of tenderness, but David leaned against his father in utter content, and little Norman clasped his arms around his knee. Jack eagerly helped to unsaddle the tired mare, not caring to speak, though as a general thing he had plenty to say. And Robert had enough to do with the lump that rose in his throat when he met his father's eye. The father ended as he began:

"Where is your mother?"
 The mother was standing at the kitchen door with a child in her arms.

"Well, dearie?" said the one to the other—their eyes said the rest. It was the child that the minister stooped to kiss, but the touch of his hand on his wife's shoulder was better to her than a caress. Fond words were rare between these two, who were indeed one—and fond words were not needed between them.

Mrs. Hume set down the child and helped her husband off with his wet coat, and if he would have permitted it, she would have helped him off with his boots also, since the wet and the chill had made him helpless. But it was not needed this time. For a woman with a step like a princess crossed the floor and bent down to the work.

"Thank you, my lassie. You have both strength and skill, and you have a good will to use them, though I may have no right to demand it at your hands. It is perhaps your way of doing the Lord's bidding. 'If I, your Lord and master, have washed your feet!' Do you not mind?"

The smile which rose to Mrs. Hume's face had a little surprise in it. For it was not the minister's way to meet strangers with a text like that.

"It is Allison Bain," said she.
 "Oh! it is Allison Bain, is it? So you are come already.
 I have seen your friend Dr. Fleming, since you left."
 "Dr. Fleming was kind to me when I sore needed
 kindness."
 "Her eyes searched wistfully the minister's face, and it
 came into his mind that she was wondering how much of
 her story had been told to him.
 "Dr. Fleming said many kind things about you, and I
 trust it may prove for the good of us all, that we have been
 brought together," said he.
 In his esteem it was no small thing that this poor soul
 who had suffered and perhaps sinned—though looking in her
 face he could not think it—should have been given into
 their care. But nothing more could be said. A soft, shrill
 voice came from a room on the other side of the house.
 "Are you coming, father? I am here, waiting for
 you."

(To be continued.)

TODDLIN' HAME!

BY JOHN IMRIE, TORONTO.

A bonnie sicht it is tae see
 A bairnie "toddlin' hame,"
 Wi' ootstretched arms an' muckle glee,
 It lisps its faither's name!

In ae guid sense we're a' like weans,
 Toddlin' heavenward hame!
 Stap clear o' a' life's stum'lin' stanes
 As ye gang "toddlin' hame!"

Wale oot the flowers along life's way—
 Dae richt, an' daur the blame,
 Mak' life be as a simmer's day—
 Year in, year out, the same!

Some folks hae joy frae morn tae nicht,
 Cheerily "toddlin' hame";
 'Mang hope, an' happiness, an' licht,
 They wale their footstaps hame!

Ithers seem fashed wi' doots an' pain,
 As they gang birplin' hame!
 Like some wee, puir, forsaken wean,
 Wha's tint it's faither's name!

Some reach their hame afore midday,
 Whan mornin' glories bloom;
 Some tread a lang an' thorny way
 Afore they reach the tomb!

Oor Faither waits ayont life's stream,
 An' welcomes a' the same;
 The lovelicht in His e'e doth gleam
 Tae see us "toddlin' hame!"

THE LAST PUBLISHER OF MANUSCRIPT BOOKS.

Before the invention of printing, the making of a book was the work of high art. The scribe or copyist wrote the text; the painter illuminated its pages with gold and glowing colour on the finest parchment; and the binder covered it with the finest velvet or morocco from the Levant, or embroidery, or wrought beautiful covers in wood or inlaid ivory, embossed with gold, and frequently set with gems; the goldsmith chiselled delicate devices in niello on silver for clasps. Thus the painter, the sculptor, and the gold-worker all combined to make the precious book a work of art. Of course such books were only to be obtained by wealthy princes. Borso d'Este paid 40 ducats for a "Josephus" and a "Quintus Curtius," while his large two-volume Bible cost him 1,375 sequins (about £680).

In reading "Vespasiano's Lives," one forms a very good idea of the business of a bookseller and publisher before the invention of printing. Vespasiano di Bisticchi (born A.D. 1421) was an author and bookseller in Florence. As an author his works go far to redeem the character of the age, for in his "Vite dell. Uomini Illustri," and his "Ricordi delle d. ne State in Italia degne," he has shown all that those brilliant and corrupt times contained of the pure and good. His services to literature were immense; he assisted to form the three most famous libraries in Italy—the Laurentian, in Florence, that of the Vatican, in Rome, and the library of Federigo, Duke of Urbino, which is now, since its purchase by Pope Alexander VII., incorporated with that of the Vatican. Vespasiano gives a detailed list of the works he obtained for the Duke of Urbino, which comprised all the known classics, the Fathers, books on astrology, science, medicine, art, music, and all the Italian authors and poets. In this magnificent library, which cost 30,000 ducats, every author was found complete, not a word of his known writings was missing; every page was written in a common hand with a pen, and illuminated, and every book was properly bound. Vespasiano says there was not one written of which *ne sarebbe vergo, nato* (he could have been ashamed). The great Bible, illuminated throughout, was bound in gold brocade, and had rich silver clasps and clasps. All the editions of the Greek and Latin Fathers, and other classics, were bound in crimson velvet, with silver clasps. Vespasiano prides himself on the completeness of his work. He says he went to England for the catalogue of the Oxford Library, and also obtained catalogues of the libraries of Italian cities, but in all he found that they only possessed fragmentary writings, and in very few cases had they the entire works of an author.—*Book News.*

AN ICELAND WINTER.

By November the winter had begun with all its rigour, and fierce storms swept over land and over the sea, which lost its blue and became dull and dark. One by one the ships left the harbour of Reykjavik; then the last mail-ship sailed, and Iceland was cut off until spring from communication with the outside world.

Although the climate of South Iceland is cold, the winter is scarcely what one would be led to expect from the northern situation. There is not much snow. A few inches usually lay upon the ground, crisp and hard, but not the piled up drifts of a New England winter. Accordingly it was possible to make horseback excursions to the farms round about, and to see the winter life of the people in the country. This season for the Icelander is a time of comparative rest. As nothing can be done abroad he stays of necessity at home, but his life is no mere hibernation. He sleeps a great deal, for his house is insufficiently lighted and, the nights are long, but by daylight he has occupations enough. He has boats to build and oars to shape: saddles and harness to make and to mend; or he sorts the wool which the women spin into yarn and then knit into stockings, or weave into coarse homespun or flannel, like *wadmál*. A busy sound of whirring wheels often greets the ear when you enter the farmhouse, and you find the women all at work at one end of the long room. Another duty devolves on the heads of the household at isolated farms. There are good elementary schools in many places throughout the island, but in remote districts the children must be taught at home. In summer the time is occupied with out-of-door work, but in the comparatively idle days of winter the father, or not unfrequently the mother, teaches the children of either sex the common branches. Iceland is perhaps the best-educated community on the face of the earth; throughout the length and breadth of the land there is nobody who cannot read and write, and the general knowledge of some of these obscure fisherman-farmers is sometimes well-nigh appalling.—*October Atlantic.*

SERIOUS ERRORS IN OUR DOMESTIC COOKERY

We have recently been shown an exhaustive treatise by Francis Wyatt, Ph.D., Consulting Analytical and Technical Chemist in the laboratory of Industrial Chemistry in New York, on Meat Preparations, which, besides clearly setting forth what such preparations should contain, and the standing, from a scientific outlook, of the Meat Preparations offered to the public, also makes plain some serious errors in our domestic cookery.

We think it would be of interest to our readers to give some Extracts from his carefully-prepared report on this very important subject. After treating on the two important objects of our taking food, namely,

First. The maintenance of our animal heat, and the acquisition of that force required for our daily labour.

Second. The repair of that waste which is occasioned in our tissues by every movement of our bodies,—he goes on to speak of what he claims to be the most important constituent of flesh food, namely, the albumen, and we cannot do better than quote his own words: "If we deprive our Meat of any of its Nutritive Components while preparing it for the Table, must there not necessarily ensue our inability to thoroughly nourish our frame? Let me illustrate my meaning by referring especially to Albumen. This substance, beyond all question, is the most important constituent of flesh, and yet, as we all know, it is coagulable by heat, and absolutely insoluble in boiling water—now mark the ignorance and folly which characterizes our operations in the kitchen. When it is desired to obtain a clear bouillon of beef or a consommé, it is customary to strain the boiled liquor to deprive it of scum and residue! This straining process results in our drinking a fluid which, it is true, possesses some stimulating properties and is of value in certain cases of feeble digestion, but has no more nutritive power than a cup of coffee.

The *scum* was the *albumen*, the residue was the *fibrine* and the bouillon itself contains *nothing* but the non-pretoids or gelatinoids which I have described.

I have repeatedly shown by my own analysis that the well-known Extract of Beef called "Liebig's" is practically nothing more than a highly concentrated and pure bouillon, evaporated nearly to dryness; and there is not a physician or a chemist in the world who would recommend such materials by themselves for any other than flavouring, or perhaps slightly stimulating purposes. No words that I might employ could possibly exaggerate the importance of this fact to the public and especially to the weak and sickly, for, as we who have studied the subject know, our nerve tissues are entirely dependent on *albumen* for their repair, and our blood in order to be healthy must contain it in no less proportion than seven per cent. Take away this precious ingredient from the daily food or let it be supplied to us in an insufficient ratio, and we should soon lose the faculties of thought, sight, taste, touch and smell. I submit therefore as a matter of the first importance that a meat essence or compound shall be proved to contain all the required elements in the same form as they existed in the flesh used in their manufacture. So far as I am able to speak from my personal experience in the laboratory during the past fourteen years, I have hitherto met with no meat extracts or compound, which fulfil the needful conditions.

The first exception to this experience is "Johnston's Fluid Beef" the analysis of which can be concisely stated as follows:

Water	33%
Organic matters (or flesh forming material)	54%
Mineral salts or phosphates	13% 100

Here then we have the whole of the elements, without a single exception, necessary for the formation of flesh muscle and bone. By carefully studying and comparing the proportions in which these important constituents are found, it must be apparent that this preparation is not a mere meat extract or a concentrated decoction, but simply *Fluid Beef*, containing besides the albuminoids and the gelatinoids, the correct proportions of those phosphates so essential to the support of life.

British and Foreign.

THE Bishop of Nottingham denounces cremation as "abhorrent and unnatural."

PROFESSOR DRUMMOND has been travelling in the north of Italy with Lord Aberdeen.

A JOURNAL has been started in Japan, the object of which is to propagate Buddhism in Europe and America.

THE Rev. J. R. Miford Mitchell, B.A., of Aberdeen, has been appointed one of the Queen's chaplains in Scotland.

THE Calcutta Missionary Conference has resolved to organize a temperance league. It is in favour of local option.

IN Liverpool church attendance is one in nine, in Melbourne one in six, in Adelaide one in four. Well done, Adelaide!

THE Rev. Mr. Douglas, of Arbroath, who was recently fired at in his manse, has received other two letters threatening his life.

THE Russians are buying extensive tracts of land in Palestine with the object of increasing their ecclesiastical establishments there.

MISS FLORENCE NIGHTINGALE is in extremely bad health. For some years she has been a patient of St. Thomas Hospital, London.

THE Rev. J. Meiklejohn, of Kirkmuirhill, has resigned on account of enfeebled health, and intends to take charge of a congregation in South Melbourne.

A NEW Edinburgh weekly, after the fashion of the *Saturday Night*, is about to be started in Edinburgh. It will be issued from the press of the Constables.

THE old cross in the Canongate at Edinburgh, at present standing against the wall of the Old Tolbooth Church, is about to be removed to a recess opposite the Canongate churchyard.

AT Liverpool a meeting was lately held to bid farewell to five missionaries of the Church Society, the first Anglican gathering of the kind held out of the metropolis. Bishop Ryle presided.

THE Rev. J. Milne, M.A., who embarks for Egypt early next month, will be succeeded as chaplain to the forces at Edinburgh by Rev. G. Kirkwood, at present chaplain at Glasgow.

IN certain Manchester churches confession cards have been used coupling the Virgin Mary and All-Saints with the name of God; but these have now been removed by order of the bishop.

DR. GEORGE MACDONALD, who with his family has been residing in Bronlesbury during the summer, returns presently to the villa at Brodighera which one of his admirers built for him.

AT a harvest thanksgiving service in the new parish Church at Rothesay lately the church was decorated, a complete novelty in Bute, so far as the Presbyterian Churches are concerned.

THE Archbishop of York, speaking of the use of wreaths at funerals, declares that it has been overdone, so that an error of the rich, which at first appeared harmless, is inflicting injury upon the poor.

DUNDEE Presbytery, on motion of Rev. G. M. Grant, resolved to take no action in regard to the bi-centenary of the Revolution. Individual ministers and Sessions may take what action they think proper.

DR. SCOTT presided at a meeting in St. George's, Edinburgh, to take farewell of Misses Patterson and Berry, who are on the eve of departing for India, the former to labour in the Punjab, the latter at Calcutta.

THE concluding volume of the ninth edition of the *Encyclopaedia Britannica* will be issued next month. The first volume appeared in 1875. It is the heaviest work in the language, weighing about 200 pounds.

DR. DONALD MACLEOD, along with Dr. Scott, of Edinburgh, and Mr. Roberts, n. addressed a great gathering on a recent Sunday in the Free Assembly hall at Inverness, in behalf of the home mission work of the Church.

MEMORIAL STONES of the new church at Bronlesbury, were laid lately. The London Presbytery appointed a deputation, consisting of Dr. Dykes, Dr. Gibson, Mr. Swanson, Sir George Bruce, and others, to represent it at the gathering.

THE ter-jubilee services at the re-opening of Dennyloanhead U. P. Church were conducted by Rev. James Stevenson, M.A., Leith. He paid a glowing tribute to the first two ministers, Mr. Walker and Dr. Stark. The church has been repaired at a cost of \$1,000.

ST. BERNARDS Church, Edinburgh, of which Dr. George Matheson is pastor, was re-opened recently after alterations, which have cost about \$10,000. The interior has been enlarged by the addition of an apse for the organ and choir. There are sittings, exclusive of many open seats, for 1,160.

BISHOP MACLAGAN declares that the bazaar, with its frivolity and display, its sports and its follies, however successful it may be in raising money, is no fitting agency to employ in the service of the Church of God. He believes that bazaars are producing a very demoralizing effect on the minds and consciences of the people.

THE Duchess of Rutland, speaking on the opening of a village reading room in Baslow, said there were now two and a half millions of total abstainers in the United Kingdom. The habitually temperate were rarely to be found in prisons, while a large proportion of those who found themselves in workhouses owed their condition to strong drink.

THE Rev. J. Lowitz, agent of the Bible Society in Algeria and Tunis, has lately made a tour in Barbary where he sold many copies of the Scriptures. As Mr. Dixon, the British Vice-Consul, was riding outside of the town of Tripoli, he met with a group of Arabs squatting on a sandy hill listening to one of their number who was reading from the Arabic New Testament.

Ministers and Churches.

THE Rev. Dr. Bennett, of Almonte, is still very seriously ill.

THE Presbyterians of Hawksville are actively engaged in re-building their church.

THE Rev. John Gillis is unanimously called to St. Andrew's Presbyterian Church, Paisley.

DR. T. SMITH, of Queen's University, reports good prospects of raising \$60,000 to endow the Principal Grant chair.

THE Rev. James Ross, B.D., of Knox Church, Perth, preached the anniversary sermons at Blakeney and Clayton last week.

THE Rev. J. C. Smith, of Guelph, filled the pulpit of the Presbyterian Church, Elmira, on Sunday week, and gave an interesting account of the present state of the missionary work of the church.

THE Rev. L. G. Macneil celebrated the second anniversary of the pastorate in St. Andrew's Church, St. John, N.B., last week, by giving an address based on the words of the Patmos seer: "The former things are passed away."

THE Rev. Mr. MacGillivray, of Clifton, N.S., has got leave of absence from his Presbytery for three months for the benefit of his health. The reverend gentleman, with his wife and daughter, will reside in Brantford for the winter.

THE Rev. [E. Wallace] Waits will be inducted into the pastoral charge of Knox Church, Owen Sound, on Friday, Nov. 2, at half past two p.m. Rev. Dr. Fleming will preach, Dr. Fraser preside, Mr. McLaren will address the minister, and Mr. McInnis the people.

THE Rev. D. H. Fletcher, of McNab Street Presbyterian Church, Hamilton, conducted the anniversary services in Chalmers' Church, Elora, on Sunday week morning and evening. The reverend gentleman preached excellent sermons to large congregations, the Methodist and Knox churches being closed in the evening.

ON the evening of the return of the Rev. J. H. Simpson, pastor of Union Church, Brucefield, and Mrs. Simpson from their holidays, they were surprised by his Bible class, who took possession of the manse, spent a very enjoyable evening, and presented him with a neatly worded address and elegant gold watch as a token of affectionate regard.

IN the absence of the pastor, Rev. Mr. McKay, the pulpit of Chalmers Church, Woodstock, was occupied by the Rev. C. W. Gordon, B.A., who preached two very able and instructive sermons. Mr. Gordon, says the *Sentinel-Review*, is a young man of more than ordinary ability, and from present prospects bids fair ere long to occupy one of the important pulpits of the Presbyterian Church.

A VERY pleasant social was held in the basement of St. John's Church, Almonte, lately. Mrs. William McKenzie, who has been closely identified with the Church and Sabbath school work in connection with this congregation, for the past twenty-nine years, and is shortly to leave Almonte for London, Ont., was presented with a kindly worded address in which her valuable services received recognition.

THE opening entertainment of the season by the Young People's Literary Association of the Presbyterian Church, Napanee, proved quite successful. The best of refreshments were served; good addresses were given and fine instrumental and choir singing furnished. There were a number of Indian and other curiosities exhibited by the secretary of the association, which were examined with much interest by the company.

THE Young People's Association of Old St. Andrew's Church, Toronto, have elected the following officers: Rev. G. M. Milligan, honorary president; C. H. Begg, president; C. N. Laurie, vice-president; C. N. Tyrrell, secretary-treasurer; W. Tyrell, Miss M. Shortreed, editors; Misses Jackson, L. Fisher, West and Robertson, Messrs. E. Turbayne, E. C. Tyrell, F. D. Laurie, A. A. Adams, committee.

THE sacrament of the Lord's supper was administered in Knox Church, Elora, on Sunday week by Rev. S. Carruthers, of Kirkwall, Beverley, who preached excellent sermons morning and evening to a large and attentive congregation. A rumour is in circulation to the effect that a correspondence has been reopened with Rev. Hugh Rose Rae, who has a charge in the Old Country, and it is probable that he will come out to Canada and receive a call from Elora.

THE volunteers of the 57th Battalion attended divine service in a body at St. Andrew's Church, Peterborough. The volunteers turned out in force and presented a very fine appearance as they marched from the drill shed to the church. A large congregation attended and the church was well-filled every seat being occupied. The pulpit was occupied by the Rev. Alexander Bell, the pastor, who took his text from Ephesians iv. 8: "For by grace are ye saved through faith."

THE congregation of the First Presbyterian Church, Eramosa, have had a season of spiritual refreshing during the whole of the present year. At the communion in May an addition of fifty-five was made to the membership of the Church, which was followed by an increase of thirty more at the observance of the Lord's Supper on Sabbath, Oct. 21. The evangelistic services held under the auspices of the Guelph Presbytery have produced similar results in many of the congregations within its bounds.

THE sacrament of the Lord's supper was dispensed in Union Church, Brucefield, by the pastor, on Sabbath, 14th inst. The preparatory service was conducted by the Rev. Alexander Grant, B.A., of St. Mary's; the pulpit on Sabbath evening was occupied by the Rev. Alexander Stewart, B.A., of Clinton; and on the following Monday the Thanksgiving service was conducted by the Rev. J. A. Anderson, B.A., of Goderich. All services were largely attended and the sermons of the highest order.

AT the annual meeting of the Young People's Christian Association of Melville Church, Brussels, the following officers were elected: Rev. John Ross, B.A., honorary presi-

dent; A. M. Kay, president; Mrs. Kerr, J. B. McLaughlin, vice-presidents; Miss Ross, secretary; Miss Carlyle, assistant secretary; Charles Dutton, treasurer; Alexander Stewart, leader of choir; Miss Shaw, Miss Wilson, A. Good and A. Stewart, committee. Meetings are held fortnightly, with a large attendance and much interest.

THE ladies of St. Andrew's Church, Guelph, met in the lecture room last week, and organized an auxiliary in connection with the Woman's Foreign Missionary Society. The following officers were elected: Mrs. J. C. Smith, president; Mrs. Captain Gordon, first vice-president; Mrs. J. Patterson, second vice-president; Mr. H. Clerihue, third vice-president; Miss Ada Webster, fourth vice-president; Mrs. H. Loch, secretary; Mrs. Newbigging, treasurer; Misses Davidson and Smith, organists; Musical and visiting committees were also appointed. The society starts with a very encouraging membership.

THE annual meeting of the Young People's Association of St. Paul Presbyterian Church, Ottawa, was held lately, when the following officers were elected: The pastor, Dr. Armstrong, honorary president; Mr. Robert G. Plaw, president; Miss Nicholson, first vice-president; Mr. C. H. Thorburn, second vice-president; Mr. G. Lindsay, secretary; Miss Ross, treasurer; Messrs. H. Horsey, G. Easdale, and A. Whillans, and Misses Cummings, L. Nicholson, M. Ross, and A. Cummings, committee of management. Several interesting lines of procedure were taken up and a successful season is being looked forward to.

AT a recent meeting of the Knox College Missionary Society, a committee was appointed to secure religious literature for distribution in destitute mission fields. In many of the mission fields under the charge of the students during the summer, the people are deprived of religious services during the winter months, and in many cases have no religious literature, not being financially able to procure such. Sabbath schools, mission bands, etc., having libraries, papers, etc., which they would like to dispose of in this way, will greatly aid the society by forwarding such books, papers, etc., to the Convener of the committee, Mr. Neil Shaw, Knox College, Toronto.

THE corner stone of the new Chalmers' Church, Kingston, was laid last week, before a large audience, by Miss Maud Carruthers, who acted instead of her father, who is ill. Dr. Williamson, the father of the Presbytery, offered the dedicatory prayer and after portions of Scripture were read the ceremony was performed. Addresses were then made by Rev. Mr. Mackie, of St. Andrew's, and Rev. Mr. Whiting, of the Methodist Church. The latter was extremely fraternal in his remarks. The church will be very fine and will afford seating accommodation for 900 people. In the evening a social under the auspices of the church was held in the city hall.

ON Monday evening week the Presbyterians of West Toronto Junction held their fourth annual celebration in the hall in the new James' Block. The first part of the programme consisted of a tea meeting and was followed by addresses, recitations, music, etc. About 500 were present, and a most enjoyable evening was spent. The Rev. James A. Grant, the pastor, presided, and among those who gave addresses were Rev. Mr. Miles, rector of St. John's Church, Rev. Mr. Barkwell (Methodist), Rev. Mr. Hunter (Baptist), and Rev. Messrs. Hunter, Dawson, Frizzell and Burns, while the lay element was represented by Mr. D. W. Clendennan, reeve, and Dr. J. T. Gilmour, M.P.P.

THE Presbytery of St. John met recently at Springfield, King's Co., for the ordination and induction of Mr. J. D. McFarlane to the congregation of Springfield and English Settlement. After a sermon by Rev. Dr. Macrae, Rev. Mr. Gray put the questions of the formula to Mr. McFarlane, and by prayer and the laying on of the hands of Presbytery, he was solemnly ordained to the ministry and inducted to the pastorate. Thereupon Rev. Mr. McDonald, of Hampton, addressed the minister, and the Rev. L. G. Macneil, of St. Andrew's Church, addressed the congregation. The interesting services were brought to a close by Mr. Macneil's introducing the newly inducted pastor to his congregation at the door.

THE Y. M. C. A., of Queen's College, Kingston, gave the freshmen a reception recently, at which Mr. O. Kilborn, a student of the Royal College, gave a short address thanking the people of Kingston for coming out and welcoming the freshmen. He said that one of the objects of the reception was that the freshmen might get acquainted with the people of Kingston. The Royal College has a membership of about sixty, the same as last year. He referred to the kindness of the people of Kingston generally and advised the freshmen to live a Christian life that they may be honoured by their fellow students. Among other addresses, Professor MacGillivray gave one on "Student Life in Paris and Germany."

THE annual tea was given in Knox Church, St. Mary's, last week. Notwithstanding the disagreeable weather during the day there was a large turnout. Everything was of first-class order, from the sandwich in the basement to the sandwich on the platform. After refreshments the company assembled in the body of the church and were there regaled by a number of good speeches from Rev. Messrs. Hamilton, of Motherwell; McLaurin, O'Meara and Turnbull, of St. Mary's; and the speaker of the evening, Rev. S. Lyle, of Hamilton, whose address bristled with good thoughts and practical hints on Church work generally. The choir also acquitted themselves creditably in rendering the choruses and quartette.

THE Rev. John Knox Wright recently gave an interesting account in Knox Church, Woodstock, of the missionary work in Trinidad. The meeting was opened by a short Gospel service, after which the missionary proceeded with his address. It was owing, he said, to the continued ill health of his wife that on May 1 last he was compelled to send his resignation to the Foreign Mission Committee, after having laboured for four years and seven months in the District of Couva, on the western coast of Trinidad. The work of the Presbyterian Church in this island is almost exclusively carried on among a class of people known as

the Coolies, of whom there are 63,000 in the island, the total population being 170,000.

THE *Algoma Pioneer* says: A meeting of young people was held in St. Andrew's Church, Sault Ste. Marie, when it was resolved to form a "Young People's Society of Christian Endeavour." The Rev. J. Rennie, pastor, occupied the chair, and explained the purpose of the organization and its methods of working. Twenty-two young persons gave in their names at once for membership. At a subsequent meeting, held on Monday night, five more were received, making twenty-seven. At the meeting on Monday the following were appointed officebearers: D. G. Graham, president; J. G. Moffatt, vice-president; Miss M. Rennie, secretary; Miss M. Laurie, treasurer. The society will hold its meetings on Monday evenings.

PRESBYTERY OF STRATFORD.—The following are the names of the Conveners of standing committees for the current year in the Presbytery of Stratford: Foreign Missions, Rev. George Chrystal, Avonton; French Evangelization, Rev. J. A. Turnbull, LL.B., St. Mary's; Sabbath Observance, Rev. J. W. Cameron, Carthage; Sabbath Schools, Rev. W. M. McKibbin, A.M., Millbank; State of Religion, Rev. E. W. Panton, Stratford; Home Missions, Rev. Robert Hamilton, Motherwell; Aged and Infirm Ministers' Fund, Rev. Archibald Stewart, Shakespeare; Widows' or Orphans' Fund, Rev. A. Henderson, M.A., Atwood; Temperance, Rev. D. Gordon, Harrington; Statistics, Rev. A. F. Tully, Mitchell. The Presbytery desired the Clerk to publish these names in this form, and also that the Conveners of Synod and Assembly committees who have blank forms to send to Sessions, see that these forms are forwarded to the Presbyteries' Convener in time that all the forms may be before our Sessions and boards at the new year. This request is made that full returns may be secured. A. F. TULLY, Pres. Clerk.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in the Presbyterian Church, Cobourg, the 25th September, and took the chair. Mr. Bell gave in the report of the committee to whom was remitted the application of Mr. Medill for status as a first year student in theology. The committee recommended that Mr. Medill be retained as a missionary within the bounds and that his studies be prosecuted under the superintendence of the Presbytery. The recommendations were adopted. Mr. Bell further reported in reference to the exercises of students who had been labouring in the mission fields during the summer. Mr. Cleland reported that he had declared the pulpits of Grafton and Vernonville vacant as instructed at last meeting. In answer to the prayer of a petition, to which were attached thirty-four signatures, Mr. Medill was re-appointed to the Havelock and Stony Lake mission field for one year. There was read a letter from Mr. James Robb, of Stony Lake, complaining of the withdrawal recently, of the monthly services, with which they had been previously privileged, and asking that the service be granted as formerly. Mr. Carmichael was requested to take the place of Mr. Medill, at Havelock, once each month, so that he might have the opportunity of giving a monthly service at Stony Lake. The Committee on the Supervision of Students were authorized to prescribe subjects of study to Messrs. Medill and Oswald, who are henceforth to prosecute their studies under the care of the Presbytery. There was laid on the table and read a call from the congregation of Grafton and Vernonville, in favour of the Rev. C. S. Lord, of Nova Scotia, a minister without charge. The call was signed by 127 members and fifty-two adherents. Mr. Duncan was heard as to the steps taken when moderating in the call. There accompanied the call a guarantee of salary for \$800 and manse. Provisional arrangements were made for the induction of Mr. Lord in the event of his accepting the call. Mr. Duncan was appointed to preside, Mr. Gilchrist to preach, Mr. McLeod to address the minister, and Mr. Mitchell the people. Sutherland was appointed to state the polity of the Church. It was reported that some congregations had not yet paid their rates to the Presbytery Fund for the past year, and others only in part. The Clerk was instructed to correspond with congregations in arrears, and ask them to remit the sums due, without delay, to Mr. Cleland, the treasurer of the fund. Sabbath School Institutes were appointed to be held during the winter in Campbellford, Norwood, Peterborough and Cobourg. All necessary arrangements connected with the holding of these meetings were left in the hands of Mr. McClelland. Messrs. Carmichael, McEwen and Thompson, ministers, were appointed a committee, with Presbyterial powers to arrange for the holding of missionary meetings during the ensuing winter months. The next meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterborough, on the third Tuesday of January, 1889, at nine o'clock, a.m.—WILLIAM BENNETT, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met on the 11th September, in London. Elders' commissions were received for the ensuing year. Mr. J. S. Henderson was appointed Moderator for the next six months. A call from Bethel Church, Proof Line, in favour of Rev. M. Thompson, Ph.D., was laid on the table and read, promising a salary of \$750 and manse, and was quite unanimous. After hearing commissioners, the call was duly sustained, and put into Mr. Thompson's hands for consideration. Mr. Thompson accepted the call. The Presbytery agreed to hold an adjourned meeting at Bethel on September 25, at half-past ten a.m., for hearing Mr. Thompson's trials, and in the event of their being sustained, to meet again at half-past two p.m. of the same day for his ordination and induction. A call from Lobo and Carador in favour of Mr. F. Ballantyne, of Walton, was submitted by Mr. Bell. The salary promised was \$750 and manse. After commissioners were heard, the call was sustained, and ordered to be transmitted to Mr. Ballantyne for consideration. There was also laid on the table and read a call, with relative papers, from Hensall, Presbytery of Huron, in favour of Mr. J. S. Henderson, of Melbourne. The call was quite unanimous, and promised a stipend of \$800 and

manse, with four weeks' holidays. Mr. John Fletcher appeared on behalf of the Presbytery of Huron, and Messrs. Sutherland and McLaren on behalf of the congregation of Hensall; and Messrs. Beag, Murray, McMillan and Campbell on behalf of the congregations of Melbourne and Canadoc. After these commissioners were duly heard, the call was put into Mr. Henderson's hands for consideration. On Mr. Henderson intimating his acceptance, the Presbytery agreed to translate, the same taking effect on Sept. 30. Mr. Currie, Glencoe, was appointed to declare Melbourne pulpit vacant on that day, and act thereafter as Moderator of Session. Calls also from Wallacetown and Mosa congregations were submitted; from the former, in favour of Rev. D. Kelso, of Kingston Presbytery; and from the latter, in favour of Rev. A. S. Stewart, of Prince Edward Island Presbytery. The stipend promised from Wallacetown was \$750 and manse, and \$850 and manse from Mosa. Both calls were quite unanimous, and on being sustained, were ordered to be transmitted, with relative papers, in due form to the Presbyteries concerned. The resignation of Mr. McConechy, of Port Stanley, laid on the table, was considered. Commissioners from the congregation were heard, expressing their deep regret at the prospect of parting with Mr. McConechy, yet leaving the matter to the wisdom of the Presbytery. It was agreed to accept the resignation, to take effect on the 30th of September. Mr. Boyle, of St. Thomas, was appointed to act thereafter as Moderator of Session. On Mr. Boyle's motion, of which notice was duly given, for dispensing with reading the minutes of previous meetings of Presbytery, was negatived. Messrs. Sawers, Duquand, Currie, I. A. Brown and K. McKenzie, elder, were appointed a committee to visit South Delaware and secure a settlement of the matter of a years; Mr. Sawers, Convener. Dr. Proudfoot, Convener of the Committee on the Examination of Students, reported recommending the Presbytery to certify Messrs. W. A. Cook and D. Campbell, students in theology, to Montreal College; and Messrs. W. Graham, literary student, A. M. Carrick and D. F. McMillan, students in theology, to Knox College. The committee also recommended that Mr. J. C. Tolmie, student in theology, transferred from Toronto Presbytery, and whose trials for license they heard and sustained, be duly licensed. The report was received and its recommendations adopted. The Presbytery spent an hour and a half very profitably in discussing the subject of Presbyterial visitation. At a conference during the evening sederunt on the subject of the State of Religion, Messrs. J. Currie, W. S. Ball, J. B. Hamilton, J. Armstrong and W. M. Roger took prominent part in the discussion. Mr. A. Henderson submitted the half-yearly report of the Home Mission Committee, recommending: (1) That \$500 be asked from the Augmentation Committee for augmented congregations; (2) That \$297 be asked for the Home Mission stations; (3) That Springfield and Alymer be worked together by an ordained missionary whose salary for that time shall be \$400. The report was received and its recommendations adopted. Mr. Brown, Belmont, with his elders were appointed a provisional Session for Aylmer, with power to elect and ordain elders. Messrs. Ball, Roger, and Armstrong, elder, were appointed a committee to draft a scheme for Presbyterial visitation and submit the same to next meeting of Presbytery. The Convener of the Home Mission Committee was authorized to secure the services of Mr. Howard for Tempo during the next six months. Mr. J. C. Tolmie was duly licensed to preach the Gospel, and suitably addressed by the Moderator. The Clerk was instructed to remind Sessions within the bounds that they are required to report diligence in contributing to the Schemes of the Church at the December meeting. The Presbytery adjourned to meet at Bethel, on the 25th September, and hold next regular meeting in London, on 11th December, at two p.m.—GEORGE SUTHERLAND, Pres. Clerk.

MONTREAL NOTES.

The Conference held this week, under the auspices of the Montreal Branch of the Evangelical Alliance, has proved a marked success. Though the number of visitors from beyond the city was not as large as was anticipated, yet there were delegates from many of the most important centres in the Dominion, such as Halifax, St. John, N.B., Quebec, Ottawa, Kingston, Toronto, and Guelph. The meetings were well attended, especially those in the evening, by the Christian people of the city, all denominations being represented and the interest was maintained up to the very close. As compared with the Missionary Conference held in London last June, the attendance was relatively much better, and the papers read and addresses delivered were incomparably abler, more instructive and profitable. The opening meeting in Crescent Street Church, presided over by Sir William Dawson, was a fitting prelude to the whole. The address of welcome by Rev. Professor Shaw, and the responses by Rev. Dr. Burns, of New York, Rev. J. Wilkie, from India, and Mr. W. E. Dodge, of New York, were all in fine spirit. At the after conversation an opportunity was had of a pleasant social hour, renewing acquaintance with old friends and forming the acquaintance of new ones. Of the papers read, perhaps the most noteworthy were those of Professor Burwash, of Cobourg, on "Current unbelief and how to meet it"; Mr. George Hague, Montreal, on "Capital and labour"; Rev. Principal MacVicar on the "Present Attitude of Roman Catholicism in Canada"; Rev. Dr. King, of New York, "Romanism in Relation to Education," and Revs. Dr. Strong and Russell, of New York, on "Co-operation in Christian Work." A very strong desire was expressed for the publication and circulation broadcast of Dr. MacVicar's forcible and telling paper. It appeared in full in the Toronto Mail of Thursday the 25th inst., and will, it is hoped, be published in pamphlet form. Among the best addresses given were those of Dr. Hall of New York, Dr. Robertson of Winnipeg, Mr. Milligan of Toronto, and Dr. McPherson of Chicago. A volume is to be published by Messrs. W. Drysdale & Co., containing the papers and addresses in full. This volume will amply repay perusal, and as it is published for seventy-five cents, paper, and \$1.25 cloth, it should meet

with a ready sale. The edition being limited, those desiring to procure it should forward their names without delay to W. Drysdale & Co., Montreal. At the Thursday session, it was resolved to form a Dominion Evangelical Alliance, and the following officers were elected, the headquarters to be in Montreal, and the meeting next year to be held in Toronto: The Hon. Senator Macdonald (Toronto), president; the Bishop of Montreal, Ven. Archdeacon Evans, Rev. A. B. Mackay, Rev. Dr. Shaw, Rev. Dr. G. H. Wells, Rev. Principal MacVicar, D.D., Rev. Dr. Marling and Sir William Dawson (Montreal), Mr. J. C. Thompson (Quebec), Mr. E. G. Stoboe (Quebec), Mr. J. A. Willans (Toronto), Hon. O. Mowat, Sir Daniel Wilson, Rev. Dr. Reid, Mr. W. H. Howland, Rev. G. M. Grant (Kingston), Bishop of Huron, Dr. Ryckman (London), Judge Mackay (Brockville), Rev. Dr. Burns (Halifax), Rev. Dr. Sanders, R.-v. Dr. Lathern, Rev. Dr. McCrae (St. John), Mr. A. F. Randolph (Fredericton), Mr. F. W. Daniel (St. John's), Rev. Dr. Hole (Halifax), Mr. F. W. James (Charlottetown), Rev. Dr. King (Winnipeg), Hon. J. A. Smart (Brandon), Bishop Cridge (Victoria, B. C.), Mr. N. Shakespeare (Victoria), Rev. Dr. Warden, Hon. Sydney Smith (Cobourg), Mr. Duncan Clark (Toronto), Rev. Dr. Reid (Toronto), Mr. C. Faulkner (Ottawa), Rev. D. H. Fletcher (Hamilton), Dr. Cochran (Bantford), and Mr. J. Adams Mathewson (Montreal), vice-presidents; Mr. J. J. Woodhouse (Toronto), Mr. R. Murray (Halifax), Rev. A. B. Sager (St. John's), Rev. P. McF. McLeod (Victoria), Mrs. J. A. M. Aikins (Winnipeg), and Mr. W. Brown (Quebec), grand secretaries; Rev. W. Jackson, Montreal, recording secretary; Mr. George Hague, Montreal, treasurer; Bishop Ussher, Mr. Warden King, Mr. W. Palmer, Rev. J. Henderson, Rev. L. H. Jordan, Rev. A. G. Upham, Rev. Dr. Antliffe, Mr. S. Finley (Montreal), Mr. J. S. McLean (Halifax), Mr. C. H. Morton (Montreal), Rev. W. Scott (Ottawa), Mr. C. Faulkner (Ottawa), Mr. R. Dobell (Quebec), Mr. P. Johnson (Quebec), Rev. T. G. Williams (Montreal), Mr. R. G. Rogers (Kingston), Hon. S. H. Blake (Toronto), Rev. Dr. Torrance (Guelph), Mr. Seaton Sanford (Toronto), Rev. E. F. Torrance (Peterborough), Mr. A. F. Gault (Montreal), Mr. R. S. Gurd (Sarnia), and Mr. J. C. Holden (Montreal), General Committee.

The public re-opening of the Mission School buildings at Pointe-aux-Trembles took place on the afternoon of Friday. About 150 went from Montreal in omnibuses and carriages provided for the purpose, among whom were twenty ministers of our Church. Shortly after two o'clock the Rev. Principal MacVicar took the chair and called the meeting to order. It was held in the new chapel which is seated for about 250. It was filled to overflowing and many unable to find standing room had to remain in the adjoining class rooms. After singing by the pupils, reading of the Scriptures by the Rev. J. Nichols, and prayer by Rev. G. C. Heine, the Rev. R. P. Duclos gave a brief address and unveiled a beautiful marble tablet on the eastern wall, which had been placed there by former pupils in memory of Mr. James Court, Rev. Dr. Taylor, Rev. Dr. Wilkes, and Messrs. John Redpath and John Dougall, the founders of the school upwards of forty years ago. The tablet bears the names of these honoured gentleman, and is a permanent memorial of their invaluable services to the cause of French-Canadian Evangelization. Short addresses were delivered by Mr. Bourgois, the Principal of the Schools, Rev. Dr. Robertson, of Winnipeg, Rev. Messrs. Fleck, Vissot and Warden, and by Messrs. A. C. Hutchison, Warden King and J. R. Dougall, of the Witness. The company then inspected the entire buildings from the top story to the spacious dining room, where tea was served to all present. The transformation since last spring is most astonishing. The whole of the interior of the boys' building has been renovated and an additional story added, besides the erection of the new wing. In the ground flat are the dining room, to seat 160, kitchen, pantries, laundry, bath rooms, etc. The first flat contains the apartments of the Principal, two large class rooms with the latest improvements in desks, etc., and the chapel or general class room, where all the pupils meet for the first hour every day to read and study the Bible. This is a spacious hall seated with chairs to accommodate 250. On the second flat are rooms for teachers and visitors, and six study dormitories for twelve of the most advanced pupils. On each of the third and fourth flats are two large dormitories, accommodating in all about 120 pupils. The dormitories are bright, cheerful rooms, furnished with iron single beds, wardrobes and wash-stands. Everything is substantial and neat, without being in any sense extravagant. There is great need of the girl's school being also enlarged, fully as many girls having been refused admission this session as have been admitted. The Board, however, feared to undertake the expense of this, the cost of the additions, repairs and furnishings of the boys' school being upwards of \$14,000. Of this amount about \$6,500 have still to be raised. It is expected that next summer the girls' school will be extended. There is at present about \$2,000 on hand for this purpose, being the amount raised by the Montreal Woman's Missionary Society. It is hoped that the ladies will be able this winter to add to this a sum sufficient to warrant the Board letting the contract in February or March next. The school is well equipped with a staff of efficient, earnest, Christian teachers. The attendance this session is nearly one hundred and fifty, being greatly in excess of any preceding year. The opening of the new building marks an important era in the history of the institution. That it may, by God's blessing, be more fruitful of good in the future than in the past is the sincere desire of all who have the cause of Christ at heart. A warm friend of the schools has generously provided all the stationery, copy books, slates, etc. required for the current session. The value of this gift is about \$80.

A CHINESE "Society for the nourishment of virtue," has been formed at Amoy. The oldest missionary there, Dr. Talmage, of the American Presbyterian Mission, took the chair at the opening meeting and was supported by many other missionaries and native friends. Educational classes have been opened, and there is a reading room with daily newspapers and a library.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Nov. 11, } CALEB'S INHERITANCE. { Joshua 14: 1888. } 5-15.

GOLDEN TEXT.—Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.—Psa. xxxvii. 3.

SHORTER CATECHISM.

Question 101.—The first question of the Shorter Catechism states that "to glorify God is the chief end of man;" the first petition of the Lord's Prayer expresses the same truth, "Hallowed be Thy name." The name of God is that by which He is made known, everything that He has revealed. All our services ought to be directed to the manifestation of God's glory. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." This first petition in the Lord's Prayer, then, should impress us with the fact that all prayer should be devout and reverential. Flippant and sensation talk in the guise of prayer is sadly at variance with the form of prayer which Christ taught. The profane use of the divine name is a grievous violation of God's law, and expressly disregards the petition, "Hallowed be Thy name." The same thought is embodied in the Saviour's intercessory prayer, "Father, glorify Thy name." Let all creation hallow the thrice Holy Name."

INTRODUCTORY.

After the punishment of Achan, the Israelites captured Ai, and continued the conquest of Canaan. Not until that was accomplished was the land divided amongst the people. It took about six years before the enemies of Israel were subdued, then the division of the inheritance took place, according to God's plans as revealed to Joshua.

I. Caleb's Service.—When the arrangements revealed by God to Moses for the division of the land of Canaan among the Israelites were to be carried out, Caleb, accompanied by the chiefs of the tribe of Judah, to which tribe he himself belonged, came to present his claim to Joshua. The headquarters of the Israelites were still at Gilgal, near the Jordan, where the stones of memorial were set up. He reminds Joshua, who was his companion in spying out the land more than forty years before, that Moses, the man of God, had made special promises concerning them at Kadesh-Barnea. He refers to the mission on which they were sent and the report they brought back. He spoke sincerely, he told what in his heart he believed, though only Joshua agreed with him, the other ten spies contradicting them. The people preferred to believe the testimony of the ten in preference to the witness of the two. Now after all these years he is still conscious that he was right. "I wholly follow the Lord my God." Faithful service of God makes men valiant and fearless. Caleb can look back on the past with an approving conscience. He pleads the promise made to him many years before.

II. Caleb's Service Rewarded.—With the exception of Joshua, Caleb alone remains of all the vast multitude that left Egypt. He was eighty-five years of age at this time, but hale and vigorous. He felt as strong and healthy as he did when he set out with his companions to spy the land. He is as willing to render whatever service might be required of him. He was ready to take his place on the battle-field should occasion require. Though not distinctly specified in the promise, it seems to have been understood that the mountainous district of Hebron was meant as the inheritance Caleb was to obtain. From that district the grapes of Eshcol and the rich fruits had been gathered that the spies carried back with them to convince the people of the desirable character of the land that had been promised them. The manly courage of Caleb comes out in this request. He does not desire to settle down in a region where the original inhabitants had been driven out, where he could take peaceable possession. The best fortified district and most difficult of assault was yet unsubdued. The Anakim, an exceeding strong and warlike race, still kept possession of Hebron and the surrounding country. This does not deter Caleb. He is strong and resolute, but it is not in that he trusts. It is his faith that inspires him with the hope of victory. "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." In these words there is no expression of doubt or uncertainty, it is the language of assured conviction, that with God's help he will be enabled to do valiantly. Joshua is at once ready to respond willingly and heartily to Caleb's request. He blessed him and gave him Hebron for his inheritance. The place became his, and for ages his descendants held it in possession. The reason why Hebron was given to Caleb is clearly stated; "because that he wholly followed the Lord God of Israel." Hebron, formerly called Kirjath-arba, is one of the oldest cities now existing, the only other that claims an equal antiquity being Damascus. With the subjugation of Hebron, Jerusalem then excepted, the conquest of Canaan was complete. "The land had rest from war." The people after the partition of the land could settle down to the pursuits of industry and peace, without fear of being disturbed by them.

PRACTICAL SUGGESTIONS.

A virtuous and God-fearing life in early youth, leads to a vigorous and happy old age.

Those that follow the Lord fully are given precious promises, and receive manifold blessings in the life that now is and that which is to come.

A well-spent life is crowned with God's own blessing and reward.

Many years may intervene between the giving of God's promises and their fulfilment, but that fulfilment never fails. Patient waiting is one of the qualifications for following the Lord fully.

Sparkles.

THE best way to kill a falsehood is to let it lie.

THE man with lantern jaws should shine in conversation.

IT is said that no one can arrest the flight of time, but who is there who is not able to stop a minute?

SUFFERING humanity read Carbohc Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 706.

HE: What kind of goods is that dress made of, Laura? She: Camel's hair. He: Of course; now you turn around I see the hump.

"Is Mr. Bromley tall?" "Personally he is." "Personally?" "Yes. Officially he is short—\$30,000 short. That's why he went to Montreal."

WHEN Lawyer Henkle, of Washington, had first to reply to Lawyer Beiva Lockwood in the District Court, he referred to her as "my learned sister-in-law."

"THE awkwardest thing in the world," said a cynical neighbour, "is a woman handling a gun." Dunno about that. Did you ever see a man handling a baby?

MRS. PARTINGTON wants to know why the captain of a vessel can't keep a memorandum of the weight of his anchor instead of weighing it every time he leaves port.

MAGNETIST: Yes, waiter, I am a magnetist. Would you like to see me tip the table? Waiter: No, sah; but if it's all the same to you, sah, yer might 'tip de waiter,' sah.

"YOUR singing is delightful, Miss Ethel," said Mr. Bore. "It fairly carries me away." "Indeed?" returned Miss Ethel, with a yearning glance at the clock, "I hadn't noticed it."

"RICHES take unto themselves wings and fly away," said the teacher. "What kind of riches is meant?" And the smart bad boy at the foot of the class said he "reckoned they must be ostriches."

REV. DR. CHAUSABLE (sadly): I am deeply grieved, Mr. Kuhler, to see you coming out of a saloon! Mr. Rensen Kuhler: S'loon—Why you wrong me, Docto! That 'eh one o' the most elegant cafes in N' York!

W. B. LYNCH, M. D., Auburn, N. Y., says that he has used WISTAR'S BALSAM OF WILD CHERRY in his family for coughs and pulmonary complaints, has recommended it to others with invariably happy results, and esteems it as a valuable remedy.

A LADY teacher in a school was recently amazed by seeing a perfect forest of juvenile hands fly up in the air and shake and gesticulate with violent agitation. "What do you want?" queried the puzzled instructor. Chorus: "Yer hair's fallin' off."

THE cold water girls of Independence, Mo., in the recent election in that city, had their banners inscribed: "Temperance beaus or no beaus at all," and the Boston Journal in mentioning this fact very naturally got it: "Temperance beaus or no beaus at all."

EDITOR: You say you wish this poem to appear in my paper anonymously? Would-be Contributor: Yes; I don't want any name to it. "Then I can't publish it." "Why not?" "Because I am conscientious about this matter. I don't want an unjust suspicion to fall upon some innocent person."

"JOHN," said Mrs. Billus affectionately, "I wish I could do something to relieve your toothache, or at least to help you to forget it. Shall I sing for you?" And she seated herself beside the piano. "I—I guess I can stand it, Maria," moaned Mr. Billus bracing himself in the chair; "go ahead."

BINGLEY: I'd give \$10 to know who poisoned my dog. "Valuable dog was he." "Yes, and some scoundrel killed him." "Don't be too fierce. Perhaps no scoundrel is concerned." "Why not?" "I saw your wife throwing some bread into the yard last evening."

"WHO is your family physician, Freddy?" asked Mrs. Hendricks of the Brown boy. "We ain't got none," said the boy. "Pa's a homeopath, ma's an allopath, sister Jane is a Christian scientist, grandma and grampa buys all the quack medicines, and Uncle James believes in 'massage' and other Bill is a horse doctor."

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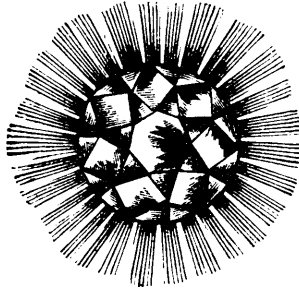
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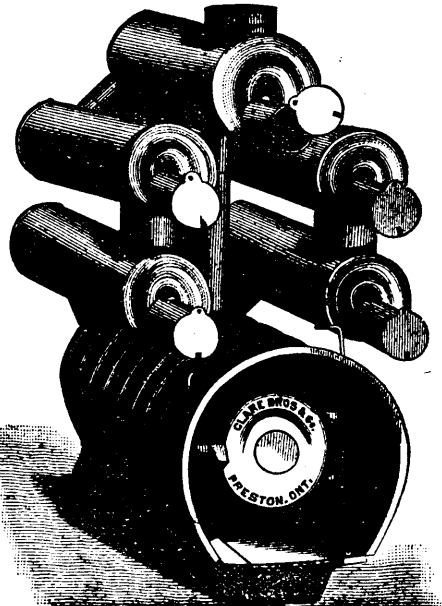
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Dr. Fitzhenry Campbell, ex-Surgeon to the British Army, says: "I feel confident the Inhaler possesses the true principle by which medication can be carried directly to a diseased membrane of the respiratory tract."

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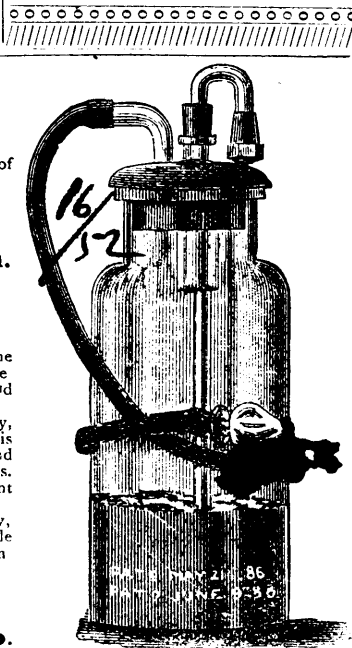
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NOTICE TO CONTRACTORS.

The works for the construction of the canal above mentioned advertised to be let on the 23rd of October next are unavoidably postponed to the following date:

Tenders will be received until Wednesday, the seventh day of November next. Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after Wednesday the twenty-fourth day of October next.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 27th September, 1888.

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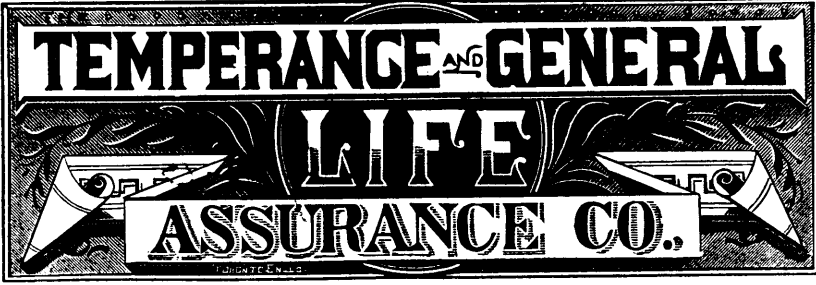
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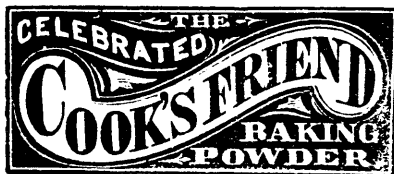
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MEETINGS OF PRESBYTERY.

HYRON.—In Blyth, November 13, at eleven a.m.
BARRIE.—At Barrie, November 27, at eleven a.m.
LINDSAY.—At Woodville, November 27, at eleven a.m.
STRATFORD.—At London, December 11, at two p.m.
PARIS.—At Tilsonburgh, on Tuesday, January 15, at two p.m.
ORANGEVILLE.—On Tuesday, November 13, at half-past ten a.m.
BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
TORONTO.—In the usual place on Tuesday, November 6, at ten a.m.
WHITBY.—At Bowmanville, on Wednesday, November 19, at ten a.m.
BROCKVILLE.—At St John's Church Brockville, on December 11, at three p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 18, at two p.m.
HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, November 20, at nine a.m.
OWEN SOUND.—In Division Street, Owen Sound, on December 18, at half-past one p.m.
BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m.
LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, N. v. 27.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 20, at half-past ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, December 11th, at two p.m.
MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 8, at ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday December 17, at half-past seven p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 17, at half-past seven p.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, January 15, 1889, at nine o'clock a.m.

BIRTHS, MARRIAGES, AND DEATHS.

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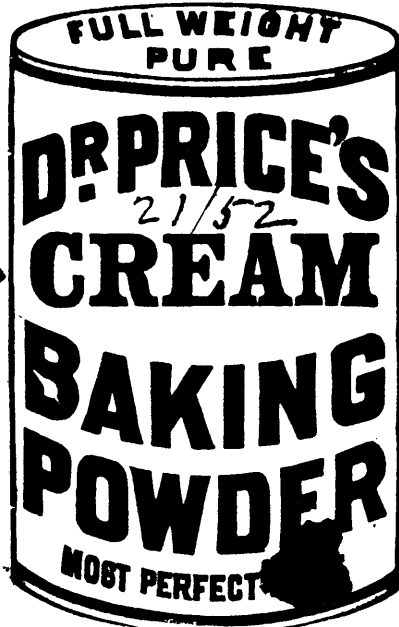
At the Presbyterian Church, Collingwood, on the 24th inst., by the Rev. J. Campbell, M.A., Ph.D., assisted by the Rev. D. Maclaren, B.A., of Alexandria, brother-in-law of the groom, Alex. Forin, M.D., to Winnifred, eldest daughter of the late T. W. Fair, Esq., all of Collingwood.

On Tuesday, the 23rd October, by the Rev. W. Cleland, Presbyterian minister, at the residence of the bride's uncle, 246 Gerrard St. East, Toronto, Henry Walsh to Kate Robinson, both of Orangeville, Ont.

DEATH.

At 466 Dundas Street, London, October 19, 1888, Elizabeth Bartlette Forbes, widow of the late Rev. J. F. A. S. Lafayette and mother of Mrs. E. H. Lafayette Korde, of London.

At Strathclair, Manitoba, on Tuesday, Oct. 23, Wm. Burns, third son of Angus Mackay, Embro, and brother of Rev. J. Mackay, B.A., Agincourt, and of D. Mackay, B.A., late principal of Elora, High School, aged twenty-four years.



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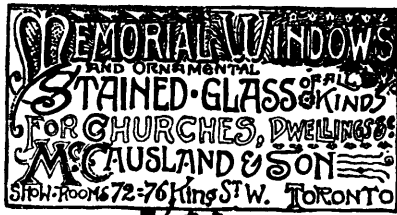
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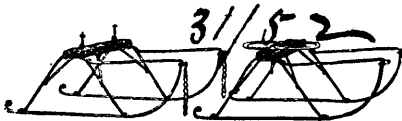
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