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TORONTO ENGRAVING CO.

Vol. 16.—No. 38.  
Whole No. 814.

Toronto, Wednesday, September 14th, 1887.

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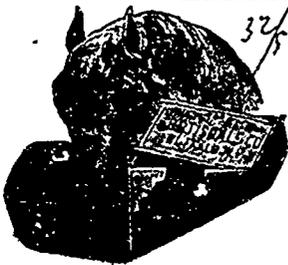
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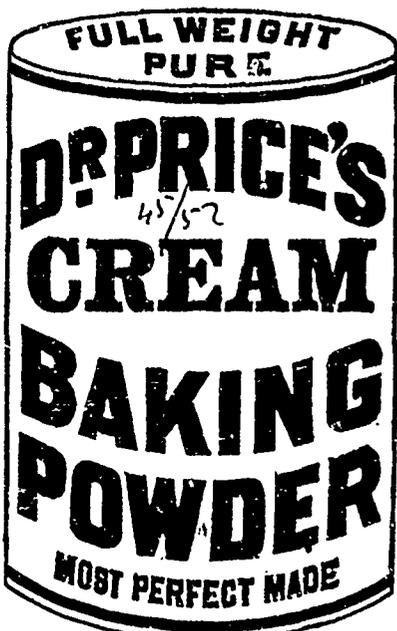
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In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes. \$1 per trial, or 5 trials and large trial powder, for \$5. SOLD BY DRUGGISTS, or sent postpaid on receipt of price.—Humphreys' Medicine Co., 109 Fulton St., N. Y.

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### Scientific and Useful.

To keep cake from sticking to the pan without using paper, after greasing the pan, sift a little flour in, then turn it over and shake out all that you can.

FROZEN PEACHES.—Peel and slice perfectly ripe peaches, put them into an ice cream freezer with sugar enough to sweeten them pleasantly, and freeze like ice cream. When frozen they can be packed in an ice cream mould and frozen the second time until solid.

BREAD AND JAM.—Cut bread into slices about one third of an inch thick, remove the crust, and cut the centre into stripes, perhaps two by four inches, or as the slice best cuts, butter lightly on both sides. Spread on both sides with raspberry jam, and serve with sweet cream very cold and slightly sweetened.

CARSLEY & CO., 216 Yonge Street, have just opened up several cases of boys' and girls' Scotch Shetland lamb's wool undershirts, drawers and combination suits.

SALMON SALAD.—To a can of salmon take eight or ten stalks of celery; cut the celery into small pieces and mix with the salmon, which should also be picked into small bits; sprinkle over a little salt and a very little pepper, and pour on some good vinegar. A small onion may be added if desired.

FRICASSE OF EGGS.—Take some hard-boiled eggs, cut them into quarters, yolks and whites. Heat some gravy seasoned with shred lemon-peel, parsley, thyme and grated nutmeg. Put in the eggs, together with a piece of butter rolled in flour, shake it gently over the fire until properly thickened; garnish with yolks of hard-boiled eggs, chopped small.

NUN'S BUTTER.—One-fourth cup of butter, one cup of powdered sugar, one teaspoonful of vanilla, whites of two eggs. Beat the butter to a cream, add gradually the sugar and beat until very light and frothy, then add gradually the flavouring and beat again. Heap it on a small dish, sprinkle lightly with granulated nutmeg, and stand away on the ice to harden.

CAMBELL'S CATHARTIC COMPOUND is pleasant to the taste, and more satisfactory than Pills.

PIGS' FEET.—Wrap each foot in a cotton bandage, wound about it two or three times, and cord it with twine. When all the feet are ready plunge them into boiling water, and boil them four hours. Let them remain in the bandages until they are needed to fry, boil or pickle. The skin will hold together while cooking, and when eaten they will be as tender and delicate as possible.

SAUCE FOR DUMPLINGS.—Rub a half-tablespoonful of flour with two ounces of butter. Have a pint of water boiling on the stove. Put it into one and a half cups of sugar, also the butter and flour rubbed together. Let it cook about ten minutes. Just before it goes to the table stir into it the juice of a lemon. After making the sauce it may stand without the lemon juice, until ready to use. If the dish in which it is made be covered and stood in a pan of hot water at the back of the stove.

CHICKEN CONSOMME.—Clean, draw and truss a pair of old fowls, and roast them in a hot oven until they are browned or about half cooked; then put them into a soup-pot, and cover them with cold water. Season with salt, pepper, a blade or two of mace, a bunch or two of sweet herbs, a sprig or two of parsley and a bay-leaf. Set the pot on the fire, and boil slowly until the fowls are well done and the broth is reduced one-third. Then take out the fowls, and strain the broth through a fine sieve, and serve it with croûtons of toasted bread. The fowls may be served as a second course with oyster sauce.

PERRY DAVIS' PAIN-KILLER.—Its effects are almost instantaneous, affording relief from the most intense pain.

CREAM PEACH PIE.—Line a pie-plate with good pastry, and fill with halved peaches, pared and stoned. Sprinkle thickly with sugar, and lay over all an upper crust, buttering the edge where it will touch the lower layer of pastry. Bake quickly. While it is still hot lift the crust, and pour a cream into it made of a cup of milk, the whipped whites of two eggs, a tablespoonful of sugar and a small teaspoonful of corn starch. This should have been cooked three minutes, the milk being heated first in a double boiler, and the other ingredients added to this. The mixture should be perfectly cold before it is poured into the pie.

Horsford's Acid Phosphate. Charming Effect. Dr. J. R. SWARTZ, Harrisburg, Pa., says: "I used it in a case of dyspepsia, with charming effect, and am much pleased with it."

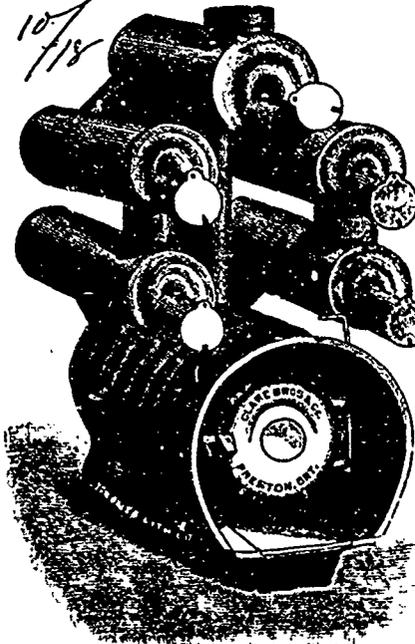
## BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disgusting, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURER, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier internally invariably succeed when all other remedies and the best physicians fail. CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

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This Furnace, made in six sizes, is unequalled for Efficiency, Economy, Ease of Management and Durability. It is corrugated and made very heavy. The Drums are of Sheet Steel. Will save first cost within a few years, as the roughest kind of wood may be utilized. This is the only Furnace made that can be cleaned out at any time satisfactorily. Its heating capacity is enormous, their being more radiating surface than in any other wood-burning furnace made. Write for illustrated catalogue of the largest and best variety of Hot Air Furnaces and Registers manufactured in Canada.

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Mention this paper.

Have you a Pain anywhere about you? USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle.

## ELY'S CATARRH CREAM BALM

when applied into the nostrils, will be absorbed, effectually cleansing the head of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores and restores sense of taste and smell. Not a Liquid or Snuff. A Quick Relief and positive cure. A particle is applied into each nostril and is immediately able. Price 50 cents at Druggists, by mail registered, 60 cents. Circulars free. ELY BROS., Drugists, Owego, N. Y.

## Notes of the Week.

A MARITIME Province contemporary is responsible for the following. While the contribution plate was being handed round in one of our churches on a recent Sabbath a well known young man, who lives not 1,000 miles from Baddeck, dropped in a 5 cent piece, and, holding on to the plate, he took 4 cents change. After the plate had gone on its way he discovered that one of the cents was bad, and, calling to the plate-bearer, he exchanged the cent for a good one.

THE death is announced of Rev. A. Bryce Muir, of St. Paul's Church, Higher Tramere. Deceased, who was about forty-three years of age, died suddenly at the Isle of Man. He was a native of the West Highlands of Scotland, and received his education in Glasgow and in Germany. He was ordained a minister of the English Presbyterian Church of Otterburn, in Northumberland, on December 21, 1870, and after labouring there for three years he was appointed to take charge of St. Paul's Church, Birkenhead.

THE Rev. W. S. Swanson, Moderator of the English Presbyterian Synod, is actively engaged in stirring up the missionary zeal of the Church. He has just put forth a statement which shows that the native Church in Formosa, in connection with the English Presbyterian, which has 1,473 communicants, during 1886, contributed for the support of the Gospel ordinances and for missionary work the sum of \$2,143, more than double the sum contributed in 1885, and more than six times the sum contributed in 1882. Mr. Swanson regards this advance as remarkable and gratifying.

FOR a number of years the American Tract Society has issued the *Illustrated Christian Weekly*, an admirable family paper for old and young. It has been of uniformly pure and healthy tone, and the illustrations have been of the best. It has recently changed hands, the Tract Society ceasing its publication. It is announced that it will continue under the editorial care of Mr. O. A. Kingsbury, with Mr. W. J. Canfield as publisher. They state that it will be conducted on the same lines as hitherto, and that it is soon to be enlarged. It is hoped that under its new management it will become increasingly prosperous and useful.

MOST heartily, says the *Belfast Witness*, do we congratulate our excellent mayor on the high honour which was conferred on him on Monday last by the Lord Lieutenant, and most heartily do we wish long life and prosperity to Sir James and Lady Haslett. The other newspapers have expressed their pleasure at the distinction conferred on one of our worthiest citizens. We join in the feeling. But we have this additional source of pleasure, that the Knighthood has been conferred upon a worthy ruling elder of the Irish Presbyterian Church, a foremost worker in the Sabbath school cause, and an earnest total abstainer and promoter of temperance.

THE editor of the *Christian Leader* has this jotting in his note book: The secretary of a missionary society had extended his address, at a meeting to the not very great length of forty minutes, when a young man stepped up to the platform and placed his watch upon the table to imply it was time to stop. The speaker quietly pocketed the watch, as if it were a gift, and continued his speech. At the close of the meeting the impertinent youth was obliged to ask for the watch, and found a smart reproof for his insolence in the refusal to surrender it till an ample apology had been given. Even a prosy speaker should not be insulted by conceited impertinence.

IN the Province of Quebec the ideas prevalent in Ontario as to the sanctity of the Sabbath have not the same weight. In this Province there is a strong healthy feeling in favour of the maintenance of Sabbath

privileges. Attempts to curtail these are met with earnest remonstrance. It is otherwise in Quebec. The Fraser Institute, in Montreal has been opened on Sundays, and the Victoria Rifles Band has commenced giving sacred concerts on Sunday evening in Victoria Park. During the election contest in Ottawa County, Sabbath was the day on which the largest number of political meetings were held. Politicians and electors would greatly benefit if the Sabbath rest were respected.

MEDICAL men from almost all parts of the world have been holding a most important congress at Washington. Several eminent Canadian representatives of the healing art read papers and took part in the discussions. Such assemblages of distinguished members of the medical profession cannot fail to be advantageous to themselves and to the people generally, since the results of recent discoveries in medical science are thus brought more directly under the notice of those most immediately interested in the progress of their profession. The members of the congress were the objects of kind attention by the people of Washington, even the occupants of the White House showing them marked consideration.

THE *Almonte Gazette* says: In his sermon last Sabbath evening, Rev. Mr. Ross said that when the Perth deputation interviewed the C. P. R. superintendent for the purpose of obtaining better train accommodation than was given by the new time table, something was said about Sabbath desecration. "Sunday!" said the official in reply. "I don't know any Sunday! I have to work on Sunday the same as on any other day!" The able preacher did not fail to improve the occasion by means of the railway dignitary's curt but pungent reply. There is not a railway corporation in Canada to-day that does not compel many of its employees to violate their consciences by working on the Sabbath; and it seems to be getting worse in this respect year by year.

WE observe with some astonishment, remarks the *British Weekly*, the eagerness with which some Church journals fasten upon every admission of weakness or fault on the part of Dissent, and every tribute paid by Nonconformists to the Church of England. It betokens not cowardice, but courage, when a community faces the truth of its real condition, and seeks to have everything tested by the light. If Dissent were decaying, as many would fain think, it would be loudly proclaiming its health. Besides, what consolation can be derived by one Christian community from the weakness of another? If religion wanes in the Nonconformist Churches it will wane in the Establishment. It is not only uncharitable, it is the highest degree unwise, for one Church to gloat over the weakness of another.

THE *Interior* says. The arrest and imprisonment of Rev. E. F. Doane, a missionary of the American Board in the Caroline Islands, by the Spanish authorities of those Islands, on the false charge made under the influence of inimical foreign traders, has elicited no little anxiety as to the future of the missionaries and their work. Although Mr. Doane was released after a confinement of three or four weeks, he and his associates fear that the Spanish authorities will break up the mission by prohibiting the attendance of scholars. The unjust arrest and imprisonment of Mr. Doane should command the prompt and efficient attention of our Government which, while it cannot interfere in strictly missionary matters, can and must protect the civil rights of its citizens. This, we understand, it will at once proceed to do.

THE *Christian World* says: Mr. Langworthy, figuratively on his knees before the Official Receiver, begging pardon for his contempt of court, must have been an exhilarating sight to whoever was present as representing the *Pall Mall Gazette*. That evening paper, with a vigour, pertinacity and generosity which all must admire, took in hand the claims of the

lady he had so cruelly deserted and trampled upon, held up her ruthless persecutor in his true colours, and obliged the millionaire to provide for his victim. To oblige him to come over from South America *in propria persona*, and purge his contempt, was a crowning triumph over the false and heartless wrong-doer. Never, even in the pages of romance, was retribution more complete, or the power of the press and public opinion in a good cause more thoroughly exhibited.

THE *Southern Cross* says: There is, at last, the prospect of the Scots Church pulpit being happily and adequately filled. The charge has been offered to Mr. Barclay, who was formerly a colleague of Dr. M'Gregor, of St. Cuthbert's, Edinburgh, one of the largest congregations, after that of Dr. Cameron Lees, of the Established Church in Scotland. Mr. Barclay is at present in Canada, having not very long ago accepted a call to a leading Church there, at a salary of \$7,000 per annum. It is understood, however, that if only for the sake of escaping the bleak Canadian air and gaining a more genial clime, Mr. Barclay is likely to accept the present call. In that case he will be an accession of the first order to the ministerial ranks of the Presbyterian Church of Victoria. Mr. Barclay is in the prime of life, and is said to be a man of great culture and refinement, and, in addition to his scholarly qualities, to be a splendid organizer. He excels both in pulpit power and in parochial organization. When Mr. Barclay, or any minister of his type, stands in the pastorate of the Scots Church, the last syllable in a very troublesome chapter of ecclesiastical history will be happily written.

IN a finely appreciative sketch of the late David Kennedy, in the *Christian Leader*, the following passage occurs: One of the most striking features of Kennedy's life was the fidelity with which he adhered in all his wanderings to the religious principles and the practice which had been instilled into him by his good old father and his early teachers. Wherever he went he connected his work with the Christian Churches; and on the Sabbath he and his family were sure to be at the service of the congregations, seeking to communicate an impulse that might improve the praise. Nor did his art lessen his keen relish for the Gospel message. His letters show that this had the first place in his heart. From Melbourne, writing about kirks and preaching, he says: Nothing will make up for the want of heart. Neither grace nor gerse (grass) will grow without warmth. I really now place heaven-born zeal above mere talent—earnest men, though somewhat commonplace, do more than polished, clever, cold brains. "Give me thine heart," is the cry of God and man. I have starved the last two months. We have coldness and commonplace—ouch, awful. Thank God we have the Word, so can never really starve.

ANOTHER theatre horror has filled hundreds of homes with mourning. This time the scene of disaster was Exeter, England. The fire broke out on the stage, and the material being of such inflammable nature, the flames spread rapidly. The building, it is said, was constructed according to latest designs, but the gallery, into which so many were crowded, had only one exit, and that by means of a comparatively narrow stairway with a rectangular turn. It is evident that even the latest designs can be considerably improved upon, if safety to life is taken into account. One thing seems evident from the descriptions that have yet appeared, many, if not all of the victims might have been saved but for the panic that instantly arose. It may be doubted whether fire or panic is the worst foe to human life. Consternation at even a false alarm of fire has often cost many lives. Might not the children at school be trained how to act in any sudden emergency? Coolness, presence of mind, and a less absorbing sense of self-preservation, a willingness to face death calmly if need be, would save many lives in moments of peril, and would certainly be more creditable to humanity than blind, instinctive rushing on destruction, which most great accidents reveal.

## Our Contributors.

### SOME WONDERS THAT MIGHT BE DONE.

BY KNOXONIAN.

That bright, particular star in the Church sky—Dr. Joseph Parker—is about to visit this continent. Parker says good things, bright things, fresh things, and, what is better for clerical readers, suggestive things. He frequently deals in acorns that may easily be expanded into fairly-sized oaks. Writers or preachers who have the power to suggest, to start the mental machinery in others, to prod a man so that he *must* think himself, are out of all sight the best for preachers to come in contact with. Parker is to remain on this continent for six months, and it is to be hoped many preachers will be greatly stimulated by his visit.

Commenting on one of those passages in the Acts which says that wonders were done by the apostles, the great London preacher observes that many people might do wonders now if they would. So they might. There are a few people even in the Presbyterian Church who might do things that would make their neighbours wonder almost as much as the apostles made men wonder in the first century.

Here is a rich man who, with praiseworthy persistence, gives twenty-five cents each year to support the Schemes of his Church. Supposing he should give \$25 this year—that would be a wonder.

Here is another man who attends divine service one Sabbath in four. Supposing he turned a leaf and attended twice every Sabbath—that would be a wonder.

Here is a cranky Ishmaelite who has raised a disturbance at every congregational meeting for the last twenty-five years. Supposing he should come to one meeting and conduct himself like a reasonable Christian man—that would be a wonder.

The fact is, the more one thinks about it the more clearly he sees that there is a fine opening for doing wonders in our own time. Of course the wonders that might be done now are not the same as those done by the apostles, but they are highly useful in their way. The Church would be greatly benefited by a few wonders quite within the reach of men who are not endowed with apostolic power.

It is just possible that some preachers might do wonders if they would. If this brother who says "in conclusion," "lastly," "finally," "one word more," should break off suddenly some day with a short, ringing peroration, he would make everybody in the congregation wonder. If this other brother who gives much time and labour to the making of fine sentences and polishes them until they have lost all power should change his style and make sentences like bullets, his people would wonder. They would wonder what struck them. A very prosy brother might make his people wonder if he tried to preach a little like John the Baptist. A sentimental, poetic, softish kind of preacher would astonish his hearers greatly if he could imitate Paul's style just a little. To preach even a little like Paul, one would need to imbibe Paul's spirit; and a preacher with Paul's spirit would perhaps make the people of our day wonder so much that they might not call him to eligible congregations.

Some Presbyteries might do wonders in the way of saving precious time and saving also the patience and temper of members who have more work at home than they can overtake. Too many Presbyteries are afflicted with a few loquacious bores who seem to think Presbyterianism would go to pieces if they did not speak two or three times on every trifling item of business. Hours are spent discussing matters that might be put through in a few minutes. The most aggravated, wearying, worrying cases are those in which precious time is squandered on mere questions of routine. Complaints are often made about elders staying away or taking no part in the proceedings. Perhaps they show their good sense by so doing. A man who has important work at home, be he minister or elder, cannot afford to fritter away his time by spending a day on business that might be done in an hour or two. The difference between a real business man who can see at a glance the salient points in a case, who can strip from the essential vital points all the rubbish that gathers around them, and present the vital points in a crisp sentence or two—the difference between a Presbyter of that kind and the interminable talker

who succeeds in doing nothing but exhibiting himself—is as marked as the difference between the sun and an old fashioned tallow candle. If a Presbytery given to spending precious time in useless talk should some day put its business through in business style—that would be a wonder. Much of the business done at Presbytery meetings is just as secular as the business done in the council chamber or in Parliament, or in the law courts. If the time given to the secular part could be shortened and some time given to exercises of a spiritual nature, perhaps our elders would not so frequently go home disgusted, and Plymouth Brethren might have more difficulty in convincing our people that the Church is made of purely secular machinery.

Some congregations might do wonders. A good many would do a most astoundingly wonderful thing if they paid their minister a salary that he could live on with a reasonable degree of comfort. Some would do a wonderful thing if they stopped quarrelling, and lived at peace for a year or two. Some might make people wonder if they did almost any large, generous thing.

It would be a wonder if some congregations should build a new church. The old one was good thirty years ago and the building of it at that time was highly creditable to the congregation. Since then—but this branch of the subject is large and we must lay it over, or some genial reader may say it would be a wonder if "Knoxonian" knew when to stop. He thinks he does, and that is a good deal more than some people know. Jay says that when he began to preach he concluded there was one merit within the reach of all, and that was *brevity*. Jay didn't live in this country, or he never would have come to that conclusion.

### TAMSUI AND THE CANADA PRESBYTERIAN MISSION.

BY C. A. COLMAN.

#### THE MUSEUM.

One room in Dr. Mackay's house is used as a museum, and hundreds of visitors, native and foreign, come to see it every year. I cannot expect to describe the museum, but will tell you what it contains.

First, then, on a table and under it is a collection of shells and coral taken alive from the ocean, comprising nearly all the known species to be found about North Formosa.

Second, a collection of the different kinds of wood grown in North Formosa; some very beautiful and valuable for cabinet work.

Third, a collection of pieces of the tree fern; that beautiful fern, with its long, waving, feather-like fronds, which grows here to a height of more than thirty feet.

Fourth, a collection of idols; large and small, gilded and painted, of wood and clay, in various postures and shapes, given up by the converts.

Fifth, a collection of ancestral tablets, incense urns of pewter and pottery, given up by the converts.

Sixth, a collection of weapons from, and objects worshipped by, the savages, including bows and arrows, a mountain gun, a long spear, and two boards with five deers' heads and horns, and five boars' heads on them; these and monkeys' heads are worshipped by the savages. There are also two life-size figures representing savages in their native costume.

One object in the museum is of special interest, being a large shrine, carved and gilded, with tablet and incense urn complete. It is nearly three feet high, the same in width, and one foot deep; and was given up by the elder whose death is mentioned in these letters.

A heathen Chinaman would, generally, nearly as soon part with life as give this shrine to a stranger, be he a native or a foreigner.

There are also some snakes and insects preserved in alcohol; mementoes of the French, including a suit of clothes given by a deserter, and a piece of the shell which came too near to be pleasant to Dr. Mackay and Ahoa, as they paced the veranda. Birds' eggs from Bird Island, where one can hardly move without stepping on eggs, and the birds are so tame they may be caught by hand. Specimens of the rocks of North Formosa. The skull of a savage chief who was enticed into a Chinese town, where the relatives of men he had killed tortured him by sucking needles into every part of his body; he never flinched and when they told him they were going to cut off

his head, said he did not care; he had killed twenty-nine Chinamen during his lifetime. They cut off his head, and ate the brains to give them courage. Specimens of things the savages make, as a loom, cloth and a hat made of rattan.

Also a Chinese match lock; carved and gnarled walking sticks, cut in the savage territory; Chinese books, maps, models of junks and Japanese pictures; the full dress and paraphernalia of a Taoist priest, who is now a preacher on the east coast, including horn, whip and bell, used for driving out demons; and the complete dress and paraphernalia of a Buddhist priest who is now a hearer.

A small bundle of Spanish grass, used in England for making paper; a Canadian knitting machine; model of Canadian harrow and stove; a piece of telegraph cable, and galvanic battery; these last, of course, for the benefit of Chinese.

Saturday, March 19, I accompanied Pastor Ahoa to Bangkok. At the service in the evening there were about fifty present. Next morning after service we went to Ton-tin-tian, where there was a large and attentive congregation.

This chapel is a fine stone building, surmounted by a spire full seventy feet high. Inside and out it is the most beautiful of all the chapels.

March 26 Dr. Mackay took me to Bangkok again. In the evening about seventy attended worship. Next morning we took chairs for Sintiam, a journey of a little more than two hours. As we left Bangkok, going south-east, just outside the city we noticed a great number of grave mounds on both sides of the path.

Our way, for some miles, lay through the plain of Bangkok, which was green with fields of newly-planted rice. Here and there were fields of sweet potatoes and sugar cane; and many hamlets dotted the plain partially hidden by groves of the graceful bamboo. After passing through some villages and a town, our path following the windings of the valley through the mountains, we reached the town of Keng-pe, "aqueduct end." This aqueduct begins among the mountains of the savages' country, and conveys water for the irrigation of the whole plain of Bangkok south of Sek-khan. It was dug, it is said, about one hundred years ago, and many of the workmen lost their heads while at the work, from the sudden raids of the savages.

Near Sintiam a tunnel is cut, for the passage of the water, through rock, and at Keng-pe it is carried over the river by a wooden trough one hundred and thirty-seven paces in length, seven feet wide, and five deep. Planks are placed at intervals of about three feet on top, and as one strides over from plank to plank the feeling is one expectation of taking a short step and plunging into the water below. The mountains on all side, when not in their native wild dress, are covered with the tea shrub, which produces here the best tea in North Formosa.

The chapel and its steeple, the mountains in the background, and the deep blue rivers at their base, formed a pretty picture as we neared Sintiam, and soon we heard the well-known welcome greeting, "Peng-an"—peace—but I noticed the Chinese were not so demonstrative as the Peppohoans.

Three services were held during the day and evening, one hundred and fifty being the largest number present. After the forenoon service Pastor Tan-he dispensed medicines.

This chapel is also a stone building, and has nice rooms for the pastor and his family and the missionary on his visits.

These chapels—the one at Sek-khan and the one at Bangkok—were built simultaneously in three months' time, Dr. Mackay making the round trip, seven hours' walk, every day, besides teaching and preaching at night.

In the afternoon Dr. Mackay showed me the house where he used to preach and teach, and live when visiting this place before there was a church built. His study was a kind of cock-loft under the roof, where no light came or could come unless by a chink in the wall or roof. Here he taught his anatomy, dissecting a pig's head by the light of a Chinese lamp in the daytime. A Chinese lamp, such as he used, consists of a frame of wood on which is placed a shallow saucer filled with peanut oil; the wick is the dried pith of a seed, and is laid in this saucer, the ends being lighted.

During one of Dr. Mackay's visits the people had a

great feast, five theatrical companies having their performances at the same time on the banks of the river, close by where the chapel now stands. When he went out to speak to the people a great crowd rushed to see the "barbarian," some from curiosity, some to revile; in the crush one poor fellow was knocked down, and got badly cut and bruised. Dr. Mackay pressed his way through the crowd and dressed the poor fellow's wounds, using his handkerchief as a bandage. Soon all the people were talking of what the "barbarian" had done; and from that day some of the people were friendly to the work and worker.

When the people of Keng-pe saw that the "barbarian" was going to build a chapel in Sintiam the influential men collected money and went to Sintiam, and called on the principal men there to incite them to oppose the work, distributing the money among the people, and promising their influence and more money if they would prevent the building of the chapel. The converts put up the first small chapel themselves in spite of opposition and the fact that they and Dr. Mackay were stoned by women while putting it up.

On Monday we came back to Tamsui, and made preparations for a journey to the stations on the west coast, an account of which I will give you in my next.

Tamsui, Formosa, April 13, 1887.

A TRIP TO KASHMIR.

BY REV. W. A. WILSON, NEEMUCH.

Who has not heard of the vale of Kashmir,  
With its roses the brightest that earth ever gave,  
Its temples and grottos, and fountains as clear  
As the love-lighted eyes that hang over their wave?

The valley of Kashmir lies to the north of the Punjab, among the Himalaya Mountains. It is a great and almost unbroken plain, about 5,200 feet above the sea, and from eighty to ninety miles long, by about thirty-five wide. Geologists tell us, and there are many indications in confirmation of the opinion, that originally what is now the valley was a vast lake whose waters broke through their bounds at the western end, cutting a channel for themselves among the mountains, made their way down to the plains.

Being so high, and entirely surrounded by snow-capped mountains in warm latitudes, its climate is almost perfect, in many respects much like our own Canadian climate.

It has for years been visited by health or pleasure seekers who, fleeing from the hot plains of India, have found in one of the finest climates of the world ample compensation for the difficulties of the journey. And it is becoming more and more popular as a health resort, as its advantages are becoming more known, and the difficulties of access, natural and artificial, are being somewhat lessened.

Not considering it prudent to remain a third hot season on the plains without a change, we resolved to spend a few weeks in the far famed Happy Valley. Perhaps some of the readers of THE CANADA PRESBYTERIAN would like to accompany us on our trip. If so, we shall gladly give you a place in our party, and accommodation in the railway carriage which the obliging station master has placed at our disposal. Here you will be comfortable, for if you are wearied with the bustle of packing for the journey, or wilted by the hot winds which have already begun to blow, you can recline at your ease on the cushioned seats that form couches by day and beds by night.

On entering an Indian railway carriage for the first time, one is struck by the arrangements for the comfort of the passengers. And when, as in India, so many travel at night, these are greatly appreciated.

Having stowed away in our compartment our portable luggage and lunch baskets, we settle down to read our paper or book, or to take a nap, for there is nothing very interesting to see on those flat brown plains that stretch away on either side of the railway track, except a few struggling palm trees and scrubby bushes, and herds of hungry cattle, tended by almost naked men and boys, with here and there a native village of mud huts in a mango grove, or a cluster of palm trees.

Towards evening, our faithful swarthy servant comes to our carriage door, and politely asks to be allowed to prepare dinner for us. We gladly agree, and he soon spreads out before us from the capacious tiffin basket an inviting meal. Dinner over, he opens out our roll of bedding (for Europeans here have to carry their beds as they travel), and spreads out a

comfortable bed for the night? then makes his salaam and retires to his own compartment, whence he returns in the morning to tidy up and get breakfast for his masters.

Gladly would we stop a while at Mussirabad, Ajmere, Jeypore and Ulwar, large and important centres of mission work, where our brethren and neighbours of the U. P. Mission, large-hearted, whole-souled men, are doing good work. It would be a pleasure to visit their flourishing schools, to see their fine stone churches and native congregations, their dispensaries and hospitals, all testifying to the great and widespread influence of Christianity in those large heathen cities.

But we have at present no more than time to exchange salutations with some of our brethren as we hasten on.

After about a day's travelling we cross a part of the country that is neither so barren nor so monotonous as the plains we have left behind. Green cultivated fields and low, undulating hills relieve the eye. Here we begin to cross those artificial canals which, tapping the great rivers, carry the irrigating waters over vast areas of country, making once dried deserts rich and fertile land.

After passing many places of historic interest, and over many battlefields, where contending hosts fought for the mastery of the rich northern provinces, we reach Rawal Pindi, where Lord Dufferin, our popular Viceroy, held last year the greatest military demonstration perhaps ever witnessed in India, chiefly to impress our shaky ally, the Ameer of Afghanistan, with a sense of our strength to aid him, if necessary, against Russia.

Here we bid farewell to the comforts of railway travel, and we are still 180 miles from Srinagar, the capital and chief city of Kashmir.

We make the first part of our remaining journey by means of tonga dak to Muru, a hill sanitarium in the Himalayas, about 7,200 feet above the sea level, and distant from Rawal Pindi thirty-eight miles.

The hill carts or tongas are clumsy, heavy, two-wheeled affairs, with two deep seats placed back to back, and the whole covered with a huge canvas top. In one of these we take our seat, having our light baggage stowed away beneath us, piled about us and strapped over our heads. And now the driver toots his horn, plies his long whip, and gives a screeching yell, and we are off for the Himalayas, whose snow-white crests seem to pierce the sky before us. On we go at a tearing pace, only halting every few miles to change horses, rattling up the incline that leads to the foot of the mountains. Nor is our speed slackened as we reach the narrow steep ascents by which we wind our way up among the mountains.

(To be continued.)

CHRIST'S SECOND COMING.

(Continued.)

MR. EDITOR.—The fourth point I would mention is that the Saviour's second coming will be sudden, visible and unexpected, 1 Cor. xv. 51, 52; Matt. xxiv. 27-39; Luke xvii. 24; 1 Thes. iv. 15, 17; Rev. i. 7. In 1 Cor. xv. 51-52 we have the mystery of that sudden coming announced, in "a moment," "in the twinkling of an eye," "at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed." Here again all are raised and changed. I know that our opponents say the whole of this epistle is addressed to the righteous, and therefore only includes them. But the wicked are raised and are changed as well as the righteous, though not glorified. Then the time in which this is done, not a day of a thousand years, as one of those luminaries of "The One Hundred and Thirty-two Questions" tells us, that the resurrection and judgment will last a thousand years, beginning with "the righteous and ending with the wicked in Rev. xx. 11-15. There the description given is also that the event will be most sudden "in a moment, the twinkling of an eye," and in Matt. xxiv. 27-39 the flash of lightning is indicative of the shortest period of time we are aware of. The same expression is used by Luke xvii. 24, describing the suddenness of the coming of the Son of man. And in 1 Thes. iv. 15-17 the order in which these great transactions are conducted is given: the dead are raised before the living are changed, and then they are both taken together; that is, the dead who are raised and

those who shall be alive and be changed when He comes. Matt. xxiv. 39, "And they knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

We know not when the second advent shall take place, but we know that it is certain. We know also before His personal appearing or coming much prophecy has to be fulfilled. The heathen is promised as His inheritance, and the uttermost parts of the earth for His possession, Psa. ii. 2-8; Psa. xxii. 27-31; Psa. lxxii. 8, etc.; Dan. vii. 13, 14 and 27; Isaiah xi. 9; and Hab. ii. 14. When one contrasts the present state of the world and the condition of society with what is promised shall be accomplished before the return of our Saviour, there is no indication that the second coming is at present near at hand. But a very small part of the world makes any profession of Christianity, and on the most charitable view we may take, how many are really what they profess to be? "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." It is of importance to notice the figure here used. It is one that suggests the thorough completeness of the filling. As in Jer. xxxi. 34, "And they shall teach no more, every one his neighbour, and every man his brother, saying, Know the Lord, for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." In Heb. viii. 10, 12 almost the same promises are given, and all will be fulfilled before the Saviour's return. "For all His enemies shall be made His footstool."

The next point claiming attention is that our Lord's second coming will be for judgment. He is reigning now, and will continue to reign till His enemies are made His footstool, Psa. i. 3-6, and xcvi. 9; Matt. xiii. 40-43 and 47-50; Matt. vi. 27; Matt. xxv. 31-45; Acts xvii. 31; Rom. xiv. 10-12; 1 Cor. iv. 4, 5; 2 Cor. v. 10; 2 Thes. ii. 6-10; 2 Tim. iv. 1-8; Rev. xx. 11-15; Rev. xxii. 12; Psa. vii. 11; Eccles. iii. 17; Psa. xcvi. 13; Psa. xcvi. 9.

The judgment day will be one of the most important days the world will ever see; I might say next to that morning on which our Lord arose from death and the grave. According to those texts quoted, on that day, the most numerous assembly that ever met together, or that we have any reason to believe will ever meet, the whole human race. The next thought is, Where is that sitting to be held, and before whom shall the vast multitude be assembled? From the texts before us it will be before the great white throne, before Him who said "I am Alpha and Omega," Rev. xxii. 13. And the object, to reward every man according as his work shall be; for He knows the secrets of every heart and the end from the beginning. He will bring to light every secret thing. As recorded in Isaiah xi. 3, "And shall make Him of quick understanding in the fear of the Lord, and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but [verse 4] with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." In Matt. xxv. 31 it is said, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth the sheep from the goats." Our opponents say this has reference only to living persons, and that in every instance where nations are mentioned they are living persons only, in Rev. v. 9; Rev. vii. 9; Rev. xv. 4; Rev. xxi. 24; "Out of every kindred and tongue and people and nation." Rev. vii. 9, "After this I beheld," etc. Let all who doubt examine the whole Scripture for themselves. How did these living nations get before the throne and among the sealed ones wearing the white robes, and with palms in their hands? In these passages we have one view of that great day, the whole human race, all nations, are assembled. That leaves none. It is a great evil that some professing to expound the Word of God, and well paid for doing it, when touching on the second advent, either garble, mutilate, or contradict what in any way condemns their preconceived dogma. I have over and over again heard them take a verse, or half of a passage, which if taken entire would contradict their theory. I give a few so used, Matt. xxv. 31 and half of verse 32; 2 Thes. i. 10; 2 Peter iii. half of verse 12.

BEREAN.

## Pastor and People.

### TWO PSALMS.

#### PSALM CXXXI.

My heart is not haughty, my heart is with Thee ;  
Mine eyes are not lofty, no sin would I see ;—  
In things that are mighty and things that are high,  
I keep myself humble . . . lowly I lie.

And walking thus meekly and humbly a child,  
As a babe of its mother bereft and beguiled,  
My hope, with all Israel, still is the Lord ;  
And ever and ever we'll trust in His word.

#### PSALM CXXXIV.

Ye stars that through the silent night  
Your torches lift for God—  
Who stand, obedient in His sight,  
And wait upon His nod ;  
And all your hands, ye earthly throng,  
Lift up with glad acclaim ;  
And bless the Lord, His courts among,  
For holy is His name !

The Lord that made the heaven and earth,  
The Lord that made the skies—  
The God that shines in Zion forth,  
And bids our hope arise—  
Yea, He who saves from all ill,  
His blessing send thee now ;  
And balm that breathes from Zion's hill,  
Descend upon thy brow.

—Rev. W. W. Smith, in *Canadian Independent*.

### GOSPEL WORK.

#### "JERRY M'LAULAY—HIS LIFE AND WORK."—I.

This is the title of a most remarkable biography just published by the *New York Observer*, with an introduction by Rev. Dr. Prime. The story of this man's transformation from river thief and drunken profligate to be a humble follower of Christ and successful city missionary is one of the most wonderful in the modern annals of the Church of Christ.

Of Irish Roman Catholic parentage, we first find him a waif in the streets of New York. Early graduating in crime and vice, at nineteen he was sent by enemies to Sing Sing Prison for a crime he never committed. He carried with him there for many a day a heart full of bitterness and murder against the man who put him in. Here is his own story. "When I arrived at the prison—I shall never forget it—the first thing that attracted my attention was the sentence over the door, 'The way of transgressors is hard.' Though I could not read very well I managed to spell that out—a well-worn proverb in all the haunts of vice, known to be out of the Bible, and confirmed by experience. And how strange it is that, knowing so well that the way is hard, the transgressors will still go on in it.

"But God was more merciful to me than man. His pure eyes had seen all my sin, and yet He pitied and loved me, and stretched out His hand to save me. And His wonderful way of doing it was to shut me up in a cell within those heavy stone walls. There is many a one besides me who will have to thank God for ever and ever that he was shut up in prison." Here he was taught to read and write, but for four or five years got nothing but harm from the trashy literature freely furnished him, and hardness from the hard punishment visited upon him when intractable.

At last a memorable day came when he went one Sunday, moody and miserable, to the usual chapel service. "As I took my seat I raised my eyes carelessly to the platform, and who should I see there beside the chaplain but a man named Orville Gardiner, who had been for years a confederate in sin. 'Awful Gardiner' was the name by which I had always known him. Since my imprisonment he had been converted and filled with a desire to come to the prison that he might tell the story to the prisoners.

"I had not heard he was coming, and could not have been more surprised if an angel had come down from heaven. I knew him at the first glance, although he was so greatly changed from his old rough dress and appearance. After the first look I began to question in my mind if it was he after all, and I thought I must be mistaken ; but the moment he spoke I was sure, and my attention was held fast.

"He said he did not feel that he belonged on the platform, where the ministers of God and good men stood to preach the Gospel to the prisoners ; he was not worthy of such a place. So he came down and stood on the floor in front of the desk, that he might

be among the men. He told them it was only a little while since he had taken off the stripes which they were then wearing ; and while he was talking his tears fairly rained down out of his eyes. Then he knelt down and prayed and sobbed and cried, till I don't believe there was a dry eye in the whole crowd. Tears filled my eyes, and I raised my hand slowly to wipe them off, for I was ashamed to have my companions or the guards see me weep ; but how I wished that I was alone, or that it was dark, that I might give way to my feelings unobserved. I knew this man was no hypocrite. We had been associated in many a dark deed and sinful pleasure. I had heard oaths and curses, vile and angry words from his mouth, and I knew he could not talk as he did then unless some great, wonderful change had come to him. I devoured every word that fell from his lips, though I could not understand half I heard. One sentence, however, impressed me deeply, which he said was a verse from the Bible. The Bible ! I knew there was such a book, that people pretended was a message from God ; but I had never cared for it or read a word in it. But now God's time had come, and He was going to show me the treasures that were hid in that precious book.

Every prison cell is supplied with a Bible, but, alas ! how few of them are used. Mine I had never touched since the day I entered my narrow apartment, and laid it away in the ventilator." The moment he re-entered his cell he took down, dusted and opened the precious book, and from that hour it was his constant study, generally with delight, though sometimes with disgust and anger as the growing light exposed his errors and wickedness. After a while he began to pray, at first hardly able to keep his knees two seconds for the shame of the thing, at length growing desperate one night after being deeply stirred by the prayers of a good lady who began to visit the prison, he threw himself on the stone floor determined not to rise till he should find relief. He says : "I felt that I might die, but I didn't care for that. . . . All at once it seemed as if something supernatural were in the room. I was afraid to open my eyes. I was in an agony, and the sweat rolled off my face in great drops.

"Oh, how I longed for God's mercy ! Just then, in the height of my distress, it seemed as if a hand was laid on my head, and these words came to me, 'My son, thy sins, which are many, are forgiven.' I don't know if I heard a voice, yet the words were distinctly spoken to my soul. Oh, the precious Christ ! How distinctly I saw Him lifted on the cross for my sins ! What a thrill went through me. I jumped from my knees ; I paced up and down my cell. A heavenly light seemed to fill it ; a softness and a perfume like the fragrance of sweetest flowers. I did not know if I was living or not. I clapped my hands and shouted, 'Praise God, praise God !'

"One of the guards was passing along the corridor, and called out, 'What's the matter ?' 'I've found Christ,' I answered, 'my sins are all forgiven. Glory to God !' He took out a paper and wrote the number of my cell, and threatened to report me in the morning. But I didn't care for that. My soul was all taken up with my great joy. But the next morning nothing happened to me. I think the Lord made him forget it. What a night that was ! I shall never forget the time the Lord appeared as my gracious deliverer from sin.

"From that time life was all new to me. Work was nothing ; scowls and harsh words nothing. I was happy, for Jesus was my friend, my sins were washed away, and my heart was full of love and thanksgiving. I hated every sinful way. I had formerly smoked, but something within me said it was wrong and I gave it up. And the Lord began to use me in the prison among my fellow-convicts. A great work commenced there, and spread from cell to cell. The prisoners began to read their Bibles, call upon God, and praise the name of Jesus. . . . All the time I had to work for Christ was half an hour each day—when the regular keeper was relieved, and we were allowed to talk. . . . Jack Dare was the first man I began to pray for. There had been a revolt in the prison, and he was one of the leaders. We were in the same shop and close friends. If either had any little luxury we shared it with the other, as children would do, and when I got salvation I wanted to share that with him. I approached him on several occasions with the subject, but he repulsed me with sneers. He seemed to think I was playing a bold game to get

out of prison ; but he learned at last that I was in earnest.

"He found me several times weeping and poring over my Bible. Once he lifted his hand to strike me, and even spit at me ; but when I told him I had no resentment, and could stand it for Jesus' sake, he was touched. That astonished him. I said nothing more for a week, and he seemed to be getting worse all the time ; but I felt sure the Spirit of God was striving with him. I kept on praying with strong crying and tears, and I knew God would save him.

"One day he told me he had been praying, but it seemed dreadful work to him to pray. I knew all about that from my own experience. Not long after this as he came out of his cell one morning to go to work, I caught sight of his face, and it was all lit up. He was at the head of the column and I near the foot ; he just glanced at me with a smile, and gave an upward turn of his eyes to heaven, and then I knew it was all right. I could scarcely keep from shouting. The first one he told the good news to was the keeper, who said, 'Jack, I'm glad you've got religion.' It was not that he cared for religion, but he was afraid of Jack, he was such a desperate character, and now he knew he would have no more trouble with him."

At the end of seven and a half years—half his term—Jerry was pardoned and released for good behaviour. Notice of his subsequent career must wait next issue.

R.

### GOD LOOKS AT THE HEART.

They who busy themselves with many outward works of charity, and engage heartily, it may be, in some "philanthropic cause," without active love to Christ, without being at one with Him, without seeking His presence and spending time with Him, are wanting in the essence and stamina of Christian charity—they are wanting root to live on ; and it would be well if they seriously examined their hearts to see if there be no selfish motive—some inducement that has self in view, such as the desire to be thought well of by their fellow-creatures, and the acquiring influence over others, a restlessness of mind which, by doing something for others satisfies for a time and quiets it. Good works are in themselves ever to be commended, but God looks at the heart and sees why we do them. And those persons are most pleasing to Him who, out of pure love to Jesus our Lord, are sweetly constrained for His sake to succour all that are in distress, in need, in sickness, or any other adversity, so far as they can and say nothing about it to themselves. For is it not the peculiar nature and excellence of Christian character to feel, when we have done all that is in our power to do, that we are still unprofitable servants, and, consequently, should greatly shrink from making our charitable actions known ?

### THE FAMILY ALTAR.

There is no other view of a Christian home which reveals the inner springs of family life so clearly as that of the daily prayer service. You may visit many times at the house of a friend, but never until you have bowed with him and his around the family altar do you feel that you have had a glimpse into the holy of holies of home. Strange that some Christians have no time to keep up family prayer because of the engrossing cares of business. This rush and hurry is often not to gain the necessities, but the luxuries of life. Yet what adorning of art or taste can equal the scene of parents and children grouping to worship the Father of all, from whom cometh every good and perfect gift ? Thousands of gold and silver cannot buy a picture that sheds beauty like this which may be made in the humblest home.

### KIND THOUGHTS.

Above all things the practice of kind thoughts is our main help to that complete government of the tongue which we all so much covet. The interior beauty of a soul through habitual kindness of thought is greater than our words can tell. To such a man life is a perpetual bright evening, with all things calm and fragrant and restful. The dust of life is laid, and its fever cooled. All sounds are softer, as is the way of evening, and all sights are fairer, and the golden light makes our enjoyment of earth a happily penitensive preparation for heaven.

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### EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, SEPTEMBER 14, 1887.

WE see it stated in some of our American exchanges that the Salvation Army across the lines, wishing to raise \$25,000 for some special work in New Orleans, raised it in a week by what they called "a week of self-denial." During this week they abstained from everything but what was necessary to life with a reasonable degree of comfort, and raised the money. We are not much in love with the "lingo" and some of the methods of the Army, but we are strongly of the opinion that this is a much better way to raise money than some of the methods adopted by many congregations. A week's self-denial would do congregations much more good than some tea-meetings we have seen. It is quite possible that a week's or a month's self-denial for some good purpose would help a congregation much more than a week of so-called revival meetings, at which sensuous excitement may easily pass as the work of the Divine Spirit. A dozen men in each congregation leading consecrated and self-denying lives would soon make a revolution in the Church.

A GLANCE at the blue book just published reminds us that during the past year the Church lost a worthy elder who has left a monument behind him that will last while Presbyterianism exists in the Dominion. We refer to the late Mr. James Osborne, of Hamilton, one of the founders, if not the founder, of the Widows' and Orphans' Fund of our Church. Mr. Osborne took an active interest in the fund, and was Joint Convener of the Committee at his death. On the list of that fund there are now sixty-one widows, and we know not how many orphans. Heaven alone knows how much comfort the fund brings to these sixty one widows and those dependent upon them. Mr. James Osborne was a quiet, kindly, unobtrusive man. He probably never made a speech, nor attended a Convention in his life. But he founded a fund which is as great a blessing to the Church to-day as any other fund the Church possesses. May a kind heaven send us more James Osbornes—more men who can do something that will live after them! We have talkers enough. What the Church needs most is men of resources and action.

THE meeting of the National Prison Congress here last week was timely. People were just beginning to recover from the horror and disgust created by the revelations of the *Globe's* amateur "drunk." Many had concluded it was high time that something should be done in the way of prison reform. If the meeting of the Congress leads to the erection of police cells in which human beings will be treated half as well as an average Ontario farmer treats his cattle, and to such an arrangement of the gaol as will prevent that institution from being a nursery for criminals, then Toronto will have great reason to be grateful. The trouble is that too many meetings of this kind end in resolutions and talk. It is said that one member of the Congress is the most eloquent speaker in America. If there had been any way of putting the Congress in the cell under the police court for one night, or of giving them a bath and a bed in the Toronto gaol, they would all have been eloquent on at least one subject next morning. The visit was an enjoyable one

for our neighbours. May it prove a profitable one for us, especially for the unfortunate lunatics in our county gaols!

It is proposed to build a ten-million-dollar cathedral in New York City. Some Presbyterians who probably have more money than sense have signified their willingness to contribute toward the building fund. The *Christian at Work* observes that before any further steps are taken it might be well to ask if Dr. Taylor, Dr. Hall, Dr. Ormiston, Dr. Crosby, Dr. VanDyke and others will be allowed to preach in the new building when opened for worship. That is, we should say, a rather practical question, and one that any sensible Presbyterian would ask before sending in his cheque. The theory on which funds are asked is that the great cathedral when built will represent the "union idea" in Christianity. Unless Episcopalianism in New York is unlike Episcopalianism in any other part of the world, there will be more of the "union idea" in the treasury than in the pulpit. Presbyterian money will do well enough, but when it comes to putting a Presbyterian in the pulpit the "union idea" may be conspicuous by its absence. The Presbyterian who allows himself to be caught with such chaff must have less sense than members of the family usually possess.

ABOUT one-sixth of the congregations in the American Presbyterian Church are vacant. Our condition is not quite so bad. We have 775 pastoral charges and ninety-four vacancies, or one-eighth of the whole number. In plain English this means that one-eighth of the Church is suffering numerically, financially and spiritually. Perhaps the most serious feature of the case is that most of these congregations are being preached into a state of irritation, and the vacancy may be ended, as vacancies sometimes are, by the calling and settlement of the poorest man that supplied the pulpit. One reason why we have so many vacancies is that too many Presbyteries and too many people look upon the resignation of the pastor as the sure and only remedy for every little ill that may arise in a congregation. Those who hold these radical—we might say revolutionary—views never stop to think that a vacancy has much greater drawbacks and dangers than any fairly successful pastorate. Nor do they ever think that the next pastor may not be one whit more effective than the last when he has been settled as long, and that the same parties who want to evict him may soon want to evict his successor. Their remedy for everything is "cut the pastoral tie," no matter who or what suffers. That is one of the ways in which we get one-eighth of our congregations vacant.

### DR. FIELD TO ROBERT G. INGERSOLL.

EVERY age since the planting of Christianity has produced more or less conspicuous, more or less able, opponents of the Christian faith. In the apostolic and post-apostolic days there were many upholders of infidelity. They differed, the one from the other, in opinion, in methods of attack, and they agreed only in their unmistakable hostility to the religion taught by the despised Galilean. The calm philosopher imperceptibly endeavoured to show that the doctrines inculcated in the Sermon on the Mount were impracticable absurdities, the more passionate rhetorician found an unenviable delight in holding up to ridicule and scorn the truths that many hearts held most sacred—while others, moved by a fierce and relentless hatred against the pure and holy precepts of the Great Teacher, indulged in incoherent and violent rhapsodies, which roused their hearers to a frenzied intolerance. The tactics of modern unbelief do not differ essentially from those employed in the earlier ages of Christianity. There is the ponderous logic of the English deists, the keen wit and mocking raillery of Voltaire, the sentimental flabbiness of Rousseau, and the wild outbursts of the leaders of the French Revolution. Later, Christianity has been subjected to the destructive criticism of German Rationalism, which finds its most positive expression in the pages of Strauss, while the Oriental scholarship and the fine imaginative power of Ernest Renan have done their best and their worst to dethrone the Saviour of men.

Onslaughts on the Christian religion have been and will continue to be powerless. Its Founder's words are true, "the gates of hell shall not prevail

against it," but they often disturb and unsettle the wavering. The racy philippics of Ingersoll have a certain fascination for young minds, and it is quite possible there are not a few who have been deeply prejudiced against Christianity by the lectures spoken and published which have brought their author no small material gain. He is a man possessing gifts that fit him for gaining the popular ear when he appears on the platform. He has a copious flow of speech, much dramatic power, a strong love of liberty and hatred of oppression. He is, moreover, an adept in sarcastic hits and broad caricature. There is nothing remarkable in the fact that though he often outrages the finer feelings of a promiscuous audience, he should on the whole receive much applause and good pay when he makes a public appearance as a lecturer against religion. He is not strong on the logical side, and in consequence his diatribes have not evoked many replies. The late Judge Black was more than a match for him dialectically. The truth of Christianity however is not dependent on the skill and ability with which it may be attacked or defended, and dexterity in argument settles little beyond the ability of the individual disputants. However, it is at times necessary to prevent the mischief that unanswered attacks may occasion to show how shallow and irrelevant the vapourings of Robert Ingersoll really are.

Dr. Henry M. Field, of the New York *Evangelist*, has written in a most excellent spirit, and with great ability, an open letter to Robert G. Ingersoll, which appeared in the *North American Review*, and which has since been reprinted in more extended form. Dr. Field rightly holds that denunciation and vituperation are not the best weapons to use in contending with assailants of Christianity, and though there is much plain and manly truth speaking in the letter, he is scrupulously tender of the feelings of a man, who, however sensitive himself, has shown that in certain moods he can easily divest himself of scrupulous regard for the feelings of others. Dr. Field had passed an evening under the roof of the infidel lecturer, and was favourably impressed by seeing him in the light and warmth of the home circle. It is not necessary to make Ingersoll out a monster in order to show that his religious opinions are erroneous and dangerous in their tendency, and this latter Dr. Field does most successfully, while treating the man who holds them with the amplest courtesy. The points so ably stated in Dr. Field's letter are the Existence of God, the Immortality of the Soul. He then convicts Ingersoll of caricaturing the doctrines of Christianity, clearly stating the purpose and meaning of the Atonement, Regeneration and Future Retribution, without the employment of technical phraseology, and by means of plain, familiar and touching illustrations from ordinary life.

From these, he proceeds to the consideration of the character of Christ, which he presents as an evidential argument in a strong and forcible light. Appended to this is a short paragraph which successfully overturns Ingersoll's sneer at the apostles as "a poor lot."

Dr. Field then proceeds to show that all that is noble and beneficent in the past history of the American nation had its inspiration in Christianity. The arrival of the Pilgrim Fathers, and the founding of a new Western nationality, originated in religious devotion and the love of freedom. Domestic life reaches its best in Christian homes, true national prosperity and widespread infidelity are incompatible. Then the positive benefits religious and benevolent activity have inspired by faith in Christ are mentioned. Such is the work accomplished for the material, moral and spiritual well-being of young men by means of the Y.M.C.A., home and foreign missionary enterprise, the hope that Christianity impresses in human hearts. This is followed by a powerful paragraph on the evil of unsettling religious faith in which are the following sentences:

I should think myself wanting in respect to the memory of my father and mother, if I could speak lightly of the faith in which they lived and died. Surely this must be mere thoughtlessness, for I cannot believe that you find pleasure in giving pain. I have not forgotten the gentle hand that was laid upon your shoulder, and the gentle voice which said, "Uncle Robert wouldn't hurt a fly." And yet you bruise the tenderest sensibilities, and trample down what is most cherished by millions of sisters and daughters and mothers, little heeding that you are sporting with "human creature's lives."

The open letter was suggested by conversations which Dr. Field had with Robert Ingersoll. Reflection

tion on these led to its writing. The next question that presented itself to his mind was, Should it be published? He first sent the letter to Ingersoll himself, who, after reading, returned it, stating that there was nothing in it to which he could object, only that he did not accept its conclusions. It was then submitted to President McCosh, the late President Hopkins, Judge Harlan, of the Supreme Court, and to General Lew Wallace, the author of "Ben Hur," all of whom urged its publication. It ought to be widely circulated and read with candour, as it is eminently fitted to be helpful to many. As a popular plea for Christianity, it is as timely as it is able.

### STUDY OF THE ENGLISH BIBLE.

PROFESSOR HARPER, of Yale University, has called attention to a question of great educational importance. He has for some time been advocating the introduction of the study of the English Bible as a text book in the colleges of America. It does seem strange that ancient classics should have held almost undisputed sway so long in the universities and colleges of both continents while this, not to speak of its religious and moral value, the greatest of English classics may be said to have almost no place. Considering the world-wide influence that the English Bible has exerted, it is at least singular that a proposal for its introduction as a recognized study should hardly have been made till now. To the student of theology and the preacher of the Gospel, a knowledge of the Scriptures in the original is essential, but for students in general the study of the Bible in their own language is no less important.

It is too often taken for granted that acquaintance with the contents of Scripture is far more general than it is. Many young men well-informed in many respects are by no means so familiar with the history and teaching of the sacred Scriptures as one might suppose. The age of dreamy indifference is past. The utilitarian in education, as in all else, is the prevailing tendency. The cry is only for what is practical, and that too often only in its most sordid sense. The young man who is studying for any of the learned professions other than the clerical, if not possessed of strong religious convictions, is disposed to ask, What benefit will Bible study be to me? It is only a distraction from what is most serviceable in the life work I have chosen. I have more than enough to master without giving up my precious time now to a book which I can read any day. This mode of reasoning may be very practical, and in view of the real value of the Bible to a man in any walk of life, most superficial, yet by not a few it is acted upon. Were the Old Testament a prescribed study for a certain period in a college curriculum, many who would not think of bestowing attention on it otherwise would not only derive great benefit but might come to make the Bible the man of their counsel.

Professor Harper has been in correspondence with the heads of a number of American colleges, and has published their replies to his inquiries. It is significant that though there are diversities of opinions as to whether such study should be prescribed or elective, there is remarkable unanimity of belief that there should be such study in all the higher seats of learning. In some of them the study of the English Bible is not altogether neglected. From the expressions of opinion on the subject which appear in *The Old Testament Student* for September, one or two are placed before the reader. President Seelye, of Amherst College, Mass., says:

The effort to secure a larger study of the Bible in our colleges is one of the healthiest signs of the times. Such an effort should be successful, on any theory of the college course. The study of the Bible is the most interesting of all studies and the most important. Whatever we may think of its origin, or its contents, no other book has had such wide relations to the history of mankind, and, judging from its actual effects alone, no other book has such power to stimulate thought and to discipline thought. I believe that the college which studies it most will be the purest and the strongest. If this be true its enlarged study is certainly feasible. Anything can be done which is truly desirable, and if other courses have to give way to this, any loss thereby occasioned will be more than compensated.

The practice of President McCosh, of Princeton, N. J., is thus described by him:

I may state that in this college every student is under Bible instruction once a week. Nearly the whole of this is connectedly the English Bible, viz., the Old and New Testaments. In the academic department, however, we use the Greek Testament with the sophomores, taking them through the Gospel according to St. John. The end we

have in view is solely religious instruction for the benefit of the student. The plan is well adapted for this purpose. We cannot take our students through every chapter of the Bible, but we take up various parts of the Bible.

Only one more extract from the pen of Dr. William C. Gray, the versatile and accomplished editor of the *Chicago Interior*, need here be given:

The editor of *The Old Testament Student* asks my opinion of the "advisability and feasibility of making the study of the English Bible a part of the regular college curriculum, at least as an elective." It will be admitted that the college ought to do the best it can for the intellectual development, discipline and furnishing of the student. I leave moral, and much more religious considerations out of view, and base the conclusion solely upon the effect of the study of the Scriptures upon the intellect. I will take the liberty of referring to a highly distinguished living journalist, Mr. Murat Halstead, of the Cincinnati *Commercial Gazette*, for an example. Mr. Halstead never has been a believer in the Bible as a product of divine inspiration. If he has ever read it for spiritual guidance, it is since the time when we were fellow students. And yet any one who will study Mr. Halstead's literary style will see that he has been a close and appreciative Bible student. His marvellously clear, strong and elegant English is constantly enriched, reinforced and dignified with biblical allusions. Mr. Halstead never would, in my opinion, have reached the position he now holds in literature had he not received, from Dr. Robert H. Bishop, thorough drill in the Bible as a classic. As a classic, the Bible is wholly unapproachable by any other. Let a writer draw an illustration or an authority from Homer, and nine-tenths of his readers will receive an unpleasant reminder of their ignorance of the Greek. But let him draw upon the Scriptures, and all those readers will catch the flash of the light and delight in it. There has been no eminent English writers in the past whose writings fail to show familiarity with this wonderful classic. I hold it to be impossible for a writer or speaker to attain his best, or even any considerable eminence, without it. He must have his English, he must catch its tone, he must be familiar with its principles, or he never can sway the minds and hearts of the populace.

### Books and Magazines.

**BROTHER AGAINST BROTHER.** A Story of the Great Rebellion. By John R. Musick. (New York and Chicago: J. S. Ogilvie & Co.)—This well-written and interesting story forms one of the volumes of the Fireside Series.

**THE CANADIAN CONGREGATIONAL YEAR BOOK.** Edited by Rev. William Wye Smith. (Toronto: Congregational Publication Co.)—The Congregational Year Book for 1887-8 is of goodly proportions, having no fewer than 282 pages. It contains a very full record of the proceedings of the Unions, the condition and progress of the educational and missionary associations connected with the Church, also reports of individual congregations and much other interesting and useful material.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—The September number completes another volume of this superb magazine. The frontispiece, an exquisitely-engraved "Study of a Head," by Bourne Jones, is a thing of beauty. The interesting description of "A Visit in a Dutch Country House" is concluded. G. F. Russell Baker contributes a capital paper on "Westminster School." F. Marion Crawford's powerful novel, "Marzio's Crucifix," and B. L. Farjeon's "A Secret Inheritance," reach their conclusion in this number. The illustrations are numerous and of decided excellence.

**THE PLEASURES OF LIFE.** By Sir John Lubbock, Bart, M.P. (London and New York: Macmillan & Co.; Toronto: Williamson & Co.)—The distinguished scientist was frequently called upon to distribute prizes, and deliver brief addresses, to students in English educational institutions. The chapters in this little work were the speeches delivered on these occasions, though he tells us in his preface that he has eliminated from them all local colouring. He also says, "Being myself naturally rather prone to suffer from low spirits, I have at several of these gatherings taken the opportunity of dwelling on the privileges and blessings we enjoy." The themes on which he interestingly discourses are The Duty of Happiness, The Happiness of Duty, A Song of Books, the Choice of Books, The Blessing of Friends, The Value of Time, The Pleasures of Travel, The Pleasures of Home, Science, Education.

**RECEIVED:—SHOPPELL'S MODERN HOUSES,** an illustrated architectural monthly (New York: Co-operative Building Plan Association), **THE WOMAN'S MAGAZINE** (Brattleboro', Vt.: Frank E. Housh & Co.), **THE NEW MOON,** a people's magazine for old and young (Lowell, Mass.: The New Moon Publishing Co.), **VICK'S MAGAZINE** (Rochester: James Vick), **STATISTICAL ABSTRACT AND RECORD** for Year 1886 (Ottawa: The Department of Agriculture).

### THE MISSIONARY WORLD.

#### PROTESTANT MISSIONS IN ASIA.

There are no Protestant missions in Beluchistan, Afghanistan, in the French possessions of Anam and Tonquin, or in Siberia and the adjoining countries under Russian rule, but in the other nations Protestant missionaries are preaching the Gospel and making steady progress.

Over one hundred years ago missionaries commenced work in the Russian possession. The Moravians sent missionaries among the Calmur Tartars in 1765, but abandoned the mission in 1824. The Scottish Missionary Society commenced work among the Tartars of Russian Tartary in 1802, but discontinued it in 1833. The London Missionary Society, between 1817 and 1820, established four missions in Siberia, but the last one was abandoned in 1842. A German Missionary Society commenced mission among the Tartars in 1822, and among the Armenians of Georgia in 1824, but discontinued them in 1833.

At first the missions in the Russian possessions received some favour from the Russian Government, but afterward the policy changed and the restrictions placed upon them were such as to prevent their further prosecution, and Protestant missionaries are still prevented from preaching the Gospel to the millions under Russian rule in Asia.

**Arabia.**—In South Arabia, in the vicinity of Aden, has been commenced a mission by the Free Church of Scotland, and at Aden is a mission of the English Church Missionary Society. These are meeting with some favour among the Arabs, and it is believed they are full of promise.

**Asia Minor and Mesopotamia.**—The English Church Missionary Society has a station at Bagdad, an outpost of the Persia Mission. The Church of Scotland has a mission at Smyrna. The American Reformed Presbyterian Church has interesting missions at Tarsus and Marsine. The Foreign Christian Missionary Society of the United States reports a missionary at Marsovan and one at Tarsus. The American Baptists have also missionaries in Asia Minor.

The American Board of Foreign Missions has had for many years large and successful missions among the Armenians in Asia Minor. The Western Turkey Mission was organized in 1819, Eastern Turkey in 1836, and Central Turkey in 1847, and these three missions reported in 1886 sixteen stations, 267 outstations, forty-three ordained missionaries aided by ninety-three other missionaries from America, physicians, wives and single women. There were also 613 native labourers and 8,328 members. The schools numbered 397 with 15,784 pupils.

**Syria and Palestine.**—The Edinburgh Medical Missionary Society has a mission at Damascus and one at Nazareth. The Free Church of Scotland has also established one of its missions at Tiberias. The St. Chrischona Missionary Society of Basle, Switzerland, has an orphanage in Jerusalem. The Berlin Missionary Society reports missions in Jerusalem, Bethshela and Hebron. The Moravians have a mission in Jerusalem, and the Friends missions at Brumana and Ramallah. The Presbyterian Church of Ireland has a mission at Damascus. The American Reformed Presbyterian Church has a mission at Latakia. The London Missionary Society for the Jews is at work at Jaffa and Damascus. The committee of the Lebanon schools has fifteen schools on the slopes of Mount Lebanon. The British Syrian schools are at Beirut, Damascus, Zahleh, Baalbec, Tyre, on Mount Lebanon and on Mount Hermon. There are mission schools at Jaffa, conducted by Miss Hay and Miss Arnot. At Nablous (Shechem) Rev. El Karey and wife are conducting an independent mission. The American Presbyterian Church has important missions with headquarters at Beirut, Abeh, Sidon, Tripoli and Zahleh, with thirty-eight foreign missionaries, 179 native labourers, nineteen churches, and 1,440 members. The Syrian Protestant College at Beirut is a very important and successful evangelizing agency in its educational and publishing work. The English Church Missionary Society has its missions at Jerusalem, Nazareth, Gaza and Nablous.

**Siam.**—The American Baptist Church has a mission at Bangkok to the Chinese, with five missionaries, six native preachers, six churches and ninety-six members.

## Choice Literature.

## A PINCHTOWN PAUPER.

## CHAPTER II.—Continued.

Jim draws rein at a street corner, and the old man slowly and with difficulty descends from his perch. Jim hands him his baskets.

"Thankee, Jim, thankee," he says as he takes them. "I ain't a-gwine ter forget ye for dat turn. It help me pow'ful. I shudden 'a got up de long hill 'fo' ten o'clock, scusin' o' you."

Jim bids him good-morning, and turns the corner at a brisk pace.

The old basket maker wanders about among the shops, offering his wares for sale; but the fates are unpropitious. Here a surly "Don't want any baskets," and there a gibe at the uncouth workmanship of his stock. There are no buyers, and he grows downhearted.

"It's throng-time wid 'em," he says to himself, in apology for the many refusals he has met with; "dey ain't got no ledger minutes for ter stop for an ole nigger, wid nothin' but split baskets."

So he leaves the business streets, and strikes out at a snail's pace for F— Avenue. He enters at at the area gates, and goes to the kitchen doors; but his commodities meet with no readier sale here than among the shops.

"De luck's agin me," he says despondently, as the fifth gate closes behind him with a click, and the baskets still hang upon his back. "I must ha' forgot ter make a cross-mark dis mornin', when Dickey called me back. Looks like I mought as well fling away dis yer rabbit foot, wot I been totin' in my pocket for two mont's, it don't pear ter make de luck no better; an' me an' Sank'll have ter ketch another one, wot ain't no graveyard rabbit. I'm a gwine ter try one mo' place, an' den, ef dat don't come ter nothin', it'll be a honery day for Aggy an' Sank and Dickey an' me termorrer."

The warmth has died out from about his heart, and the cold is creeping in through the rents in his garments, and pinching his withered flesh, and frosting his rheumatic bones.

He opens the next area gate. It turns on its hinges with a creak, which he echoes with a groan. His knock at the kitchen entrance is feeble and almost despairing.

"Come in, Uncle," says the girl who opens the door. "Mis' Mary, de man 'pears like he mos' froze. He shakin' jes de same as de leaves on dat aspen tree in de summer time, out dar in de back yard."

The old basket-maker steps hesitatingly into the warm atmosphere of the snug kitchen, with his burden on his shoulder, and looks timidly about him.

"I kin ter see ef I cudden part wid one o' dese yer baskets ter you, young mist'is. You'll fine 'em uncommon handy for chips an' things 'bout de place. Dey ain't much for purty, det's a fac', but dey is p'int'y good an' strong."

He bows low to the young housewife, who, with skirts tucked up and dress covered with a long checked apron, is standing by the kitchen table. There are bundles of citron and plums and spices, and measures of flour and sugar, and numbers of eggs scattered here and there near her; but he sees nothing but a possible customer. He is thinking of the little girl, the lean dog and the old woman out in Pinchtown.

"I done been tryin' all de mornin', an' I ain't got shet o' nary one yet. Dey don't cost but a quarter, an' dey's wuf dat ef dey's wuf anything. Ef you'll take two, ye kin have 'em for forty cents."

"Mis' Mary," interposes the brisk cook, "we don't want no mo' taskits. Dis yer house is chuck full o' baskets now."

"I'se speakin' ter de mist'is, gal. I war n't makin' no remarks ter you," says the old man in a dignified rebuke; and the "mist'is" laughs. Touched at the pathetic sight of the bent figure and the uncovered gray head, she says: "I'll buy one o' your baskets, uncle. Take a seat by the fire, and get warm."

His face beams, and he says "Thankee, mist'is, thankee."

He makes her another of his curtly bows, and casting a glance of contempt at the cook, who returns it with scornful interest, he draws near the fire. He sits there in silence for some moments, and watches the slim figure bending over the kitchen table. She is seeding raisins with nimble fingers. As the warmth of the genial atmosphere permeates his body, and the fragrant aroma of fruits and spices fills his nostrils, his good spirit come back to him. He looks from her to the table before her; and memories take possession of him which he cannot forbear expressing.

"Dem dar reminds me o' de times af' de war, over in Tuckahoe," he says, and rubs his horny hands together, and smiles an apologetic smile; "reminds me o' de old days, dat dey does, young mist'is."

She turns to him, and says pleasantly, "And so you come from Tuckahoe?"

"Yes, marm," he answers proudly. "I'm a East Ferginer quality nigger f'om de county o' Albermarle, not fur f'om Lindsay's Turnout, close by ter Ole Bentivolayer. Many's de day I'se help Mis' Agnes seed de raisins for de Chris'mas puddin' at de ole place, which de sight on 'em now fetches dem times back ter me."

His eyes have lost their cunning with the years, or else the crowding memories hinder him from noticing the eager interest with which the young woman regards him.

"How did you get so far away from your home?" she asks.

The white hands are no longer busy with the raisins; and an egg rolls off the table, and is smashed upon the floor. She does not heed it, but stands there and looks at him, with a half-smile on her face. He gazes down at the ragged hat which he has flung upon the floor near his chair, and sighs as he answers:

"De war tuk 'n' bruk us all up, young mist'is. 'Twas a fine ole place oncert in times, wid plenty o' niggers, plenty

o' hosses an' stock an' pigs, plenty o' vittles an' clo'es, plenty o' evv'ying. But de niggers was sot free; de sasafraz an' de broom-swage run away wid de fiels; de barns an' de stables an' de fences jes' natch'ly drapped ter pieces; Mars' Jeems, he done got killt in de war; ole marster sort o' los' his grip onter things, 'long o' missin' young Mars' Jeems, which he sot mo' sto' by him dan all de 'boys; old mist'is and Miss Agnes, dey tuk 'n' went one arter de tother; all o' de balance o' de young marsters, dey married off an' reffygged away; an' Mars' Jeem's littl' girl an' me an' my ole 'oman was all dat was left on de plantation wid marster, 'scusin' de ole hyars an' de patt'idges. Den he tuk 'n' 'ceased, an' dey kim an' sole de ole place out, an' kerried de little mist'is away. Me an' Dickey jes' slipped over dis side o' de mount'in, whar my son Bill was a-workin'; but Bill, he's done gone now, two year come nex' spring."

She has drawn nearer to him as he speaks; and as his voice falters with the closing words of his story, she lays her hand lightly upon the ragged shoulder.

"Uncle Newton," she says.

"Marm!" he answers, and looks up at her, startled and wondering. It has been many years since such a hand has touched him. It reminds him of Tuckahoe even more than the raisins had done.

"I have grown out of your memory, Uncle Newton, as your face has passed out of mine."

He is puzzled. He does not understand what she means. He passes his hand across his forehead, as if trying to remember.

"It is sixteen years since I used to sit on your knee, and hear you tell the stories about the fox and the rabbit. Don't you recollect the big wheels and the little wheels—'Ruu, little 'Fraid, run, 'fo' big 'Fraid ketch you!'" she says, and smiles at him with tears in her eyes.

"Bress me, ef it ain't little Mary!" he says, as he rises to his feet. "Oh, honey, it p'intly does de ole nigger's eyes good ter look at ye! An' dat purty, too! As purty as Mis' Agnes, an' de spittin' image of her!"

But the glad eyes cannot look at her long. To hide the mists that gather in them he stoops, and makes a foolish feint of searching for his hat upon the floor. The cook, consumed with jealousy, says:

"Dar's yer hat nex' ter yer foot, ef dat's what yer huntin' for!"

He does not hear her. Lifting his head again, he says: "Well! well! Mars' Jeem's little Mis' Mary!" Then, with a sense of humiliation in having failed to recognize her at first sight, he goes on: "I jes' sorter 'spicioned you was kin to some o' my white folks, mist'is, when I fus' looked at ye, an' heered ye say 'barskits.'" Dickey, she gwine ter be jes' as crazy as a Juney bug, when she fine out I done seel little Mis' Mary."

## CHAPTER III.

It is late in the afternoon at Pinchtown. The frost in the snow has lost its sparkle, for the sun is down. But the chill of the winter day is everywhere, and the frost pendants still hang from the eaves of the cemetery cottage. The snow birds that all day long have been hopping about in search of food have given up the quest, and are now huddled together, with their heads in their feathers, in the thick of the thorn bushes.

The Pinchtown Pauper is just getting home. The baskets which his "young Mis' Mary" has bought were only a small portion of his stock; and the sum of money they have yielded will not keep the wolf from the door very long. But "half a loaf is better 'n no bread," he says, and he feels cheeier than if he were returning to his cabin penniless. He does not know that since his visit to "Mars' Jeems daughter" his cupboard has grown fuller than for years; and that a hamper of clothing and a waggon-load of cut wood have been put out at his hovel in his absence. The fact that the neighbours have come and stared at the unwonted sight, and canvassed it among themselves and with Aggy and Dickey, is likewise unknown to him. He would doubtless have laughed aloud, could he have stood there unobserved, and heard Dickey tell them all that it was "conjur' work." It would have been no hard matter for him to have guessed who the conjurer was.

In the meantime he is drawing near home. He can see a bright light in the narrow back window of his cabin, and is fretted at Dickey's extravagance in having such a blaze when the stock of fuel is so low.

"Dat fool ole 'oman is al'ays a pesterin' arter me 'bout makin' baskets an' makin' baskets, 'twel I done got sick o' de very sight o' baskets, let alone makin' of 'em,—and now jes' look at her! Done gone kindle up a great big fire out'n de las chunk at de woodpile, an' I ain't sole but two baskets ter day. She mus' 'spec' me ter steal riders off'n de wur-um-ference for ter keep her warm this winter. Wimmen folks is cur'us critters, anyhow; an' Dickey, she aint got no more sense'n a mule's hine leg, no way you fix it."

But his heart is so full of his recent meeting with young Mis' Mary that he soon forgets Dickey's recklessness. He is racking his brain for fit words in which to convey to her and to Aggy his conception of the great beauty and gentleness and goodness of Mars' Jeem's daughter.

"Don't look like none o' dese here valley folks, dat young 'oman don't, now. I jes' 'spicioned she come f'om over de mount'in soon as I put my eyes on her. Step wid her head up jes' de same as ole mist'is. Ain't no po' white trash over yer kin tetch dat breed o' Tuckahoes! Skin finer' satin an' whiter' dat snow. Eyes shinin' like de stars in de elements. Dese yer niggers thinks ole Newt' is ign'at an' don't know nothin', but howsomever o' dat, my white folks is high-up white folks, I done tole ye!"

On the right of the narrow road, which is cut sharply into the side of the great hill, a high bank towers up, and huge rocks jut out above it. The bank is pretty enough in summer, with its tangle of wild honeysuckle and its green undergrowth of hardy chincypin bushes. But now its rocks are capped with snow, and the stunted cedars here and there only serve to accentuate its bareness. It is here the quarriers were at work yesterday.

On the left, down a steep declivity, yawns a bleak valley. The tops of its girdled pine-trees, that raise their gaunt white arms like spectral things, do not reach the level of the road above; and the face of the valley is covered with vines and sinuous undergrowth, and limestone boulders of desolate gray, and rotting logs, all hidden beneath the drifted snow, as far as the little branch with its frozen pools.

The old man, trudging along in the gathering gloom, moves with more caution as the night comes swiftly down, and shudders with a vague superstition as he approaches the lonely spot. He knows the story of the accident that is said to have happened there years ago, and believes that the ghosts of the man and woman who went over the precipice that stormy night still haunt the place.

The noise of a heavy rushing body, tearing through the vines and undergrowth of the bank above, makes cold chills run down his back, and his eye-balls distend with terror.

"Mussey, Mussey!" he shrieks, as it crashes down before him, and stops, huge and dark and mishapen in the road bed at his feet, midway the narrow track.

In the direction of Pinchtown he hears the ringing of sleigh-bells; and gazing with more intenceness at the mysterious object in front of him, he sees that it is a huge limestone rock, loosened from its place in the hillside by the workmen of yesterday.

"Dat sleigh gwine ter run over dis yer rock, ef I lef' it here, an' dat ain't no pebble for a crooked-back ole nigger like me ter heft down into de bottom."

He attempts to move it, but it remains unshaken.

"Ef dem folks runs agin dis yer thing, it's a-gwine ter fling 'em inter de hollow, an' lan' 'em all in kingdom-come, an' dat's p'int'y a fac'."

He pauses, and listens to the bells.

"Umph! dat s'eigh don't 'pear like 'twas a gettin' no closer. Lord! jes' s'pose dat's dem dar two harnts out a-takin' a sleigh-ride dis dark night! I ruther git de patter-rollers arter me, I tell ye. D's yer ain't no place for ole Newton, sho!"

The sound of the bells, drawing nearer, reassures him. "Dem ain't no sperrit-bells. I 'spect's dar's live folks in dat sleigh; an' mebbe I jes' better sit here an' wait for 'em. Ef I goes to de 'em, dey mought pass me in de dark, dem dar sleigh-bells makes sich a everlastin' racket."

He takes his seat upon the fallen boulder, in the darkness; but he is far from comfortable. The blood moves slowly in his veins, and the chill in the air is nipping. But his moral courage waxes strong as the sleigh draws nearer, and he falls into a soliloquy:

"Dis yer's a mighty bad place in de road. I don't see how come white folks aint got no better sense 'n ter go make a road inter de hillside, like dis, nohow. Ef I hadden jes' happened 'long 'bout dis pertickler time, dem dar two ole harnts 'ud 'a had some fresh 'uns ter keep 'em company dis night, sho!" He passes his hand over the rough edges of the rock on which he is seated, and continues: "Dis yer rock 'ud 'a flung a fo'-hoss waggon an' team overboard, let alone a Yankee jumper."

The sleigh is near at hand, and he stands up to halloo. But the jangle of the bells drowns his call, and the sleigh comes on. He steps nearer the bank on his right, to catch the ear of the driver, and calls again. It is very dark, and he cannot distinguish the outlines of the horses as they approach. Then there is the sound of another rushing boulder from above him. It comes hurtling down in the path of the one already fallen; and in a moment old Newton lies sorely wounded and bleeding in the highway.

The horses halt suddenly, rear up snorting, and stand with trembling limbs and dilated nostrils.

Its occupants turn the sleigh as best they can in the darkness, and, taking the old man up gently, lift him, and drive him, at his own request, to the cabin in Pinchtown, to which he directs them. His voice is faint and unnatural, and he speaks very little. They place him on the rough bed, and the young woman whose life he has saved, bending over him with unspeakable pity, sees his face in the light of the flickering fire, and says:

"It is Uncle Newton."

He lies there very quietly, with a new blanket over him that has come from her house in the city this morning, and looks up at her with dumb, staring eyes that bring the tears to her own. He hears her husband say, "It was an awful accident, Mary," and it dawns upon him by degrees that it was Mars' Jeem's daughter who was in that sleigh. A faint smile flits across the worn features, and he whispers:

"I kep' ye f'om goin' over de bank, Mis' Mary."

The staring eyes close, and he moves restlessly. His mind is over in Tuckahoe.

"Dem lilac bushes by de cabin gate is gettin' mon's'ou' big, an' de chesnut-tree is jes' climed up inter de sky."

Outside the hovel, in the "lug road," an urchin, unconscious of the tragedy within, has fired a cracker. The wounded man shifts his position quickly, and starts up.

"Hi! w'at dat?"

"It's Unc' Pete's Jim a-shootin' popcrackers for Chris'mas," sobs Aggy, with her face hidden in her apron.

Sank gets up from his place in front of the fire, and fixes his almost human eyes upon the group about the bed.

"I tho't dey was a-drawin' de corks out'n de champagne bottles in de dine'-room at ole marster's," the sufferer says.

"Yes, sah! comin' sah! dar tereckly!"

The voice is on a high key now, and Dickey shrieks, "Sabe him! He's ou'n' he head wid de feber."

"Ole marster," he goes on in his raving, "I know as how it's agin de law for de niggers ter l'arn ter read an' write, an' dat dar ain't no mo' forgiveness for dat dan dar ef der patter-rollers ketches 'em out arter night." The tones of his voice grow softer. "But I ain't afear'd o' you, ole marster. I never wanted nothin' wid dem letters an' a, b, als 'scusin' ter read de Good Book, marster; an' little Aggy, she was a-he'ping de ole nigger ter 'scape f'om de bondage o' sin. I knows yer ain't a-gwine ter 'bar down too hard on me. I'se 'longed ter you sence de day I cud remember, an' ye ain't never yet laid yer finger's weight onter me. I ain't afraid now. I'se worked for you, an' slaved for you, an' loved you an' all my tother white folks!"

He breaks off, and lies silent for a moment, breathing stertorously. The fur-clad woman at the bedside mingles her sobs with those of the dusky watchers in the room.

"Aggy," says Dicey, "you run over ter yer Unc' Peter's, an' ax Nancy ter come yer. I'se powful oneasy in my mine 'bout yer gran'daddy."

The terrified girl speeds out into the night, and the dog follows her. Outside he sets up a low howl, and the old woman shudders with superstitious dread.

"Ef Sank's a-stretchin' hisse'f, he's a-medjerin' Newton's grave," she mutters. "De good Lord he'p us!"

The dog's howl reaches the ear of the wounded man.

"I jes' hit him wid de ramrod, 'case he chawed up de Lard, Mars' Jeems. I ain't nuver see dis yer dog do dat ar way afo' in all dese years you an' me is been a-huntin' him. He mus' be hongry. I 'spec' Dicey aint gin him no pot-liquor dis mornin'. De bunch o' de flock is down dar by dem briars on de ribber bank. Dey flushed purty, dat time, sho'; an' you hit 'em wid bofe bar'ls. Dey has ter fly soon an' swif ter 'scape f'om you, Mars' Jeems."

"I think you was a-huntin' patt'idges, an' you was a-huntin' men, young marster. Dem's de Yankees a-comin'. Can't you hear de guns, an' see de swords a-shinin' an' de hosses a-buck-jumpin'? Thnnder! look at 'em!" Once more a break and pause; and then, in accents indescribably pitious: "Dey's done kilt young Mars' Jeems! An' w'at 'ole marster and young Mis' Agnes say down dar in Tuckahoe? Shot th'ough de heart, an' tumbled over wid hosses' huffs, an' blood all onter his gray clo'es!"

The monologue of the dying man grows incoherent as Aggy returns, closely followed by Nancy, with open mouth and starting eyeballs.

"Dat dog doin' mighty foolish out dar, Aun' Dicey," she whispers, "he jes a-yawnin' an' a-pawin' an' a-stretchin' hisse'f. I seen him plain by de light o' de do', when I kin in. An' he lookin' jes as straight as he kin look to'ds de graveyard."

"Umph, oh dear!" groans the horror-stricken old woman.

"Graveyard?" says the sufferer. "Who dat talkin' 'bout dat graveyard? Dem's de soljers o' de Lord over dar, w'at fit ter set us free. But dey cudden shake off all de shackles—de shackles o' ign'unce, an' de shackles o' sin!"

The bells of a belated sleigh tinkle merrily, as it passes down the road between Pinchtown and the cemetery. He hears the sound, and says:

"Aggy, dat rock 's down dar in de road yit. Run out, honey, an' stop dat sleigh."

The firelight has died out. The clouds have left the sky, and the pale winter moon has risen. A single beam, chill and dim, falls through the grimy little window, and slips slowly over the new blanket, till, touching the dying man's pinched face, it finds a smile there.

He gasps: "Dicey, tell Aggy I'm fur on inter it now. I'm a-gwine ter l'arn it all purty soon."

The early morning traveller to the city, the next day, sees two huge boulders in the middle of the road that is cut in the side of the long hill; and near them, in the snow, lies three or four misshapen splint baskets.

THE END.

MARRIAGE CUSTOMS IN SOUTHERN SIBERIA.

There is one thing rarely omitted from female costume, which is a silver amulet hanging on the breast, in the form of a kernel, cylinder, or triangle, containing Mohammedan writing or perhaps prayers, and given by the husband at the time of marriage. The various circumstances connected with marriage among the Kirghese remind one strongly of patriarchal times. Fifteen is the marriageable age, and preliminaries are commenced by the parents of the bridegroom sending a deputation of match makers to the parents of the bride, offering presents, and among them a dish specially prepared for the occasion of liver and mutton fat, which signifies that they mean matrimony. After this the compliment is returned by presents and a similar dish sent by the girl's parents to those of the bridegroom. The bride's father then summons a meeting of kinsmen to consider the *kalim*, or gross amount to be paid for the bride. The *kalim* may consist of forty, sixty, or one hundred sheep, or from nine to forty-seven head of cattle, besides which *kalim* the bridegroom has to give at least two presents of camels, horses, cows, fire-arms, or *khalats*. These things decided, the bride's father sends to the bridegroom's *aul* for the *kalim* and one of the presents, after which the bridegroom takes the other present and goes to see the bride for the first time. Not that he can easily change his mind when things have gone thus far, for the delivery of his present virtually seals the marriage contract, and he is so firmly betrothed that should he die before the time of marriage, the intended wife has to go home to his parents and be taken for the wife of the next son. *Vice versa*, if during the period of betrothal the girl should die, her parents are bound to give instead their next daughter, or in default of the one, to return the *kalim* and pay a fine.

When the period of betrothal is at an end the bridegroom goes to the *aul* of his bride, who is given up by her parents, with a dowry of a tent, a camel or riding horse, cattle, and a bride's head-dress, besides a bed, crockery and a trunk of wearing apparel. On the wedding night the mullah, or priest, places the bride and bridegroom in the midst of a tent, puts before them a covered cup of water, and begins the prayers. Then he asks the contracting parties if it is with their full consent they engage themselves to be married, and three times gives them the water to drink. Mullahs sometimes put in the water vessel an arrow with a tuft of hair tied thereto from the mane of the bride's horse, or one of her ribbons; others dip therein a paper of written prayers. The happy completion of a marriage is followed among the Kirghese by feasting and games, and then the newly married depart to the bridegroom's *aul*, with the camels carrying the *trousseau*, and the portion of his wealth which a father gives to each of his daughters on her marriage.—Dr. Henry Lansdell, in *Harper's Magazine* for September.

A DREAM OF FAIR OCCASIONS.

In the darkening shades of twilight,  
As I wandered, sore distraught,  
Griefs and woes of days departed  
Surged unbidden on my thought;  
Joys and sorrows intermingled  
In the memories of the Past,  
Fair occasions, lost and vanished—  
All too beautiful to last.

Suddenly, between my vision  
And the lurid setting sun,  
I beheld a troop of shadows  
Dimly rising one by one.  
But though filmy, vague and shapeless,  
Loose and thin and undefined,  
Gathering form and seeming substance.  
In the rushing of the wind.

Gradually in human semblance,  
Draped in robes of trailing mist,  
I could trace their pallid features  
In the moonlight new up-ris't.  
Silently they flitted past me,  
Each with warning hand upraised,  
Long and lank, and bare and skinny,  
Pointing at me as I gazed.

Well I knew them! friends and lovers  
I had scorned in days of yore,  
Unobservant and ungrateful  
For the blessings that they bore:  
Blessings, Promises and Chances,  
All by kindly Fortune planned,  
To be moulded to my purpose,  
And be fashioned by my hand!

Fortune, Fame, Dominion, Glory,  
Friendship, Love and Peace of Mind,  
They had brought for my acceptance,  
Had I known what they designed.  
But I saw not, or neglected—  
Heedless mid the whirl of life,  
Lured by pleasure, swayed by passion,  
In the never-ending strife.

Blinded by misleading splendours,  
Prodigal of strength and youth,  
Late my weary eyes were opened  
To the knowledge of the truth,  
That I'd wasted Life's young morning  
And the noon-time, past return:  
Burning up the years, and leaving  
Nought but ashes in the urn.

For a moment, as I sadly  
Gazed and wondered, every face  
Of the pallid ghosts and phantoms  
Seemed to glow with youthful grace;  
And to woo me to caress them  
As I might, in Life's young prime,  
Have caressed a radiant maiden,  
My heart's goddess for the time.

And I called in plaintive accents—  
"Stay, ye fair ones! stay, oh stay!  
I am wiser, I am better,  
Than in Youth's departed day;  
I have learned from Sorrow's teaching  
Priceless truths so long unknown—  
Stay and guide and shape the future,  
Oh, my beautiful, mine own!"

Suddenly to gloom relapsing,  
And evanishing from sight,  
They were lost amid the darkness  
Of the melancholy night.  
And I heard as they departed,  
Fifeful as the wings they bore,  
Mournful voices whispering faintly,  
"Lost! oh lost, for evermore!"

—Charles Mackay.

POLAND IN THE FUTURE.

During the protracted but fitful struggle there were many oscillations in the management of affairs at Warsaw, of the varying nature of which it would be difficult to give a proper account. As the prospects of the insurrection waned more and more, the advanced party of the Secret National Government, which had initiated the rising, found itself compelled to enter again into close relations with an aristocratic party of Polish emigrants abroad. A few months more and the struggle was over. Large bands of Polish captives, of all ages and of both sexes, had then to tread the weary way to Siberia, driven by the Cossack knout. Still even now, twenty-four years after these terrible events, every competent observer will hold with General Fadeyeff that it is idle to imagine the Polish question to be in reality settled. Should a great war once more desolate Europe, it will only depend on the powers interested in curbing Muscovite aggression to make good use of the Polish hatred of Russia. This, I believe, is well understood at St. Petersburg; and therein probably lies one of the restraining forces which still make it advisable for the Northern autocracy to keep the Pan Slavist hounds of war against Germany and Austria-Hungary in the leash.—Karl Blind, in the *Fortnightly Review*.

ALDERMAN WHITE, a member of the Birmingham school board, has given the subject of non-attendance his personal attention. He has been convinced that in five cases out of six the absence of the children from school may be accounted for by the drunken habits of the parents.

British and Foreign.

IN New Zealand there are 4,000 Freethinkers in a population of 600,000.

ALL the American missions in Burmah have incorporated total abstinence in their work.

NO fewer than four great movements for the unification of the churches are proceeding in Japan.

MR. JOHN R. WIGHAM, of Dublin, a member of the Society of Friends, has declined the honour of knighthood.

THE Rev. Hector Hall, of Glasgow, instead of going to America, has accepted a call to the Second Presbyterian Church in Cork.

THE Rev. E. Lloyd Jones, Wesleyan minister, recently of Rochdale, has been invited to become the Liberal candidate for Montgomery.

THE offences committed by the teetotal soldiers in the Indian army, as compared with those of the non-abstainers, are declared to be as one to forty.

THE Rev. John Kinnison, of Medina, Jamaica, and formerly of British Guiana, died on his voyage out to Jamaica. He had reached his sixty-first year.

A NATIVE prince from Northern India, Kanwir Sahib, of Kapurthata, addressed a great missionary meeting in the music hall of Inverness; 1,600 were present.

FORT WILLIAM Free Church congregation has resolved to erect a new church on account of the state of their present building, the wood work of which is hastening to decay.

THE late Miss Mary Tulloch, of Sydney, commonly known as Scotch Mary, has bequeathed a valuable house and sixteen acres of land to the Sustentation Fund of the Presbyterian Church.

THE Scots Church, Melbourne, is crowded to the doors since Dr. Cameron Lees arrived. Many absentees have rejoined the congregation, while a considerable number of outsiders likewise attend.

THE benefit of closing the public houses in Ireland is demonstrated by the parliamentary return. Last year there were 1,839 fewer arrests on Sundays than in the year previous to the passing of the Act.

THE Dean of York says the efforts of the Burial Reform Association have been generally successful among the upper and middle classes, and that a costly ostentatious funeral is now considered a mark of vulgarity.

THE congregational committee of the church at Comrie has selected the following list of four as candidates for the vacancy: Rev. Messrs. Norwell, Perth; Scobie, Glasgow; M'Donald, Leith; and Ogg, Dundee.

THE Session of North Church, Aberdeen, have rejected the protest challenging the regularity of their proceedings in the recent election of elders, and the protesters immediately gave notice of appeal to the Presbytery.

THE Rev. Robert Macpherson, B.D., first minister of the collegiate charge in the parish church of Elgin is likely to receive a call to Greenside Parish, Edinburgh, as successor to the Rev. John Rudge Wilson, M.A., recently translated to Hawick.

PRINCIPAL RAINY was the preacher, along with Mr. Mackay, M.A., the pastor, at the third anniversary of Trinity Church, Glasgow. Since the abolition of seat rents in March the income has been more than maintained by increased freewill offerings on the Lord's Day.

PRIZES offered by Dr. Somerville when he visited the island of South Uist last year have been eagerly competed for by the scholars in the various Sabbath schools, many of whom have acquitted themselves admirably. The subjects of study were St. Matthew's Gospel and the Acts.

BOTHKENNAR Church is to be restored and enlarged, the present building, which dates from 1789, having become too small for the congregation. The estimated cost is \$10,500, of which sum the heritors have agreed to provide \$5,500, while the minister, Rev. George Anderson, B.D., has undertaken to raise the rest by voluntary subscriptions.

THE old church of Troqueer is being restored, at a cost of \$10,500, and the work is nearly completed. It was one of the edifices which figured prominently some time ago in a discussion on "the ugliest church in Scotland." Towards the cost of the restoration the heritors give \$1,250, while \$3,750 was subscribed by the congregation and minister, Rev. James Campbell.

DRS. MARSHALL LANG and Elder Cumming, of Glasgow, gave addresses at the third Christian conference at Dufftown, which was attended by ministers and laymen of various denominations from all parts of the country. Dr. Cumming presided over the meeting on the subject of consecration, in which Mr. J. E. Mathieson, of Mildmay Hall, was one of the speakers.

It was first suggested that the meetings of the Free Church General Assembly next year at Inverness should be held in a large wooden structure in Bell's Park; but the committee have now selected a vacant piece of ground in Adross Street, opposite the Castle Hill. The building will be fitted up in a manner resembling the Assembly Hall in Edinburgh, and will accommodate about 2,000.

AT Rutherglen the memorial stone of a mission hall in connection with the parish church was laid with full Masonic honours by Rev. William F. Stephenson. The procession of school children, Oddfellows, etc., was one of the largest that has been seen in the old burgh for many years; the houses in the vicinity were decorated with flags, and the ceremony was witnessed by several thousand spectators.

SINCE the opening of the London Temperance Hospital, thirteen years ago, the results have continued to justify the hopes of the founders and to prove that the treatment of disease without the use of alcohol was desirable and possible. For the lack of means, however, there are 120 beds in the hospital which are tenantless, as the management refuse to go into debt. The reliable income is only \$7,685 per annum.

## Ministers and Churches.

THE Rev. William McKee, of Cookstown, is about moving to Toronto.

THE Knox Church Sabbath School, St. Mary's, held their annual picnic in Ardmore Park last week.

THE Cookstown Presbyterians held a garden party on the show grounds last week which was very successful.

THE Rev. E. Cockburn, Uxbridge, conducted the re-opening services of the Church at Sebright last week.

THE Rev. G. M. Milligan has returned from his transatlantic tour and has resumed his ministerial labours.

THE late bazaar in aid of the Presbyterian Church at Whitneyville, N. B., was a grand success, over \$125 being realized.

THE Rev. Donald McDonald, of Park Church, Glasgow, and editor of *Good Words*, is at present making a tour through Canada.

THE Rev. Finlay W. McCuaig, late of Chalmers Church, Kingston, has received a unanimous call to the pastorate of Welland congregation.

THE Rev. G. M. Milligan, of Toronto, has been lecturing at Broughton on "Canadian Life," the proceeds going to the organ fund of the parish church.

THE Craigvale Presbyterian Sabbath School held a garden party at Mr. James Thompson's last week. A large number was present, and a very enjoyable time was spent.

MISS MCGREGOR, from Indore, Central India, gave an address at the meeting of the Woman's Foreign Missionary Society in the school room of St. Andrew's Church, Guelph, last week.

MISS MINNIE ARCHIBALD, of the Presbyterian Mission at Trinidad, who died August 9 of congestion of the brain, was the daughter of the late Mr. Isaac Archibald, of Truro, N.S., and niece of Sir A. G. Archibald.

THE Rev. Mr. Kellock, of Spencerville, is soliciting subscriptions toward Queen's College Endowment Fund. He expresses himself as confident that the amount necessary would be raised by the time required.

THE Rev. J. Knox Wright, Canadian Presbyterian missionary at Couva, Trinidad, formerly of London East, has resigned on account of his wife's failing health. The resignation will take effect next May.

THE Rev. Dr. Kellog, having returned from his vacation, preached in St. James Square Church last Sabbath morning and evening. At the evening service he gave the first of a series of discourses on "the five last things."

ST. ANDREW'S CHURCH, having undergone extensive and artistic renovation, was reopened last Sabbath, Principal Grant preaching in the morning, and the pastor, Rev. D. J. Macdonnell, B.D., occupying the pulpit in the evening.

FOUR hundred teachers will attend the Presbyterian Sunday School Conference to be held in Ottawa in October. The city of Ottawa and suburbs has eleven schools, 120 teachers and 700 pupils. Rev. Mr. Geddes, of Bearbrook, will be Convener.

THE Rev. Dr. Campbell, of Rentrew, preached in St. John's Church, Brockville, on Sabbath week. We are pleased to learn that the doctor, who has been suffering from a throat affection for some time, has so far recovered by a period of rest and treatment as to be able to resume work.

THE Rev. Peter Clark, Presbyterian minister of Cape North, C. B., died on the 26th ult., aged sixty-seven. The deceased was born in Perthshire in 1820. He went to Cape Breton as a missionary in connection with the Free Church of Scotland, and for several years supplied vacant congregations through the Isle.

MR. DONALD MUNRO, a student of Queen's College, Kingston, is at present on a missionary tour through the country in company with Mr. Smith, also a graduate of Queen's. The latter gentleman leaves for India next year, and the object of the present tour is to get the people interested in foreign missions.

AT a largely-attended meeting, last week, of the Mill Street Church, Port Hope, it was resolved by a unanimous vote to extend a call to the Rev. Wm. McWilliam, LL.B., lately of Prince Albert Mission, to become their pastor. The Messrs. Tisdell and G. Waddell were appointed commissioners to support the call before the Presbytery of Peterborough.

THE Rev. P. Fleming, pastor of the Presbyterian Church, Laskey and King, has resigned his position in that capacity, and has accepted a call to Thornbury, where he intends removing early in September. His labours have been blessed with abundant success, and as he goes to his new field of labour he will be accompanied with the best wishes of his friends around Laskey.

MISS LAUGHTON, who has been a faithful teacher in Knox Church Sabbath School, St. Mary's, since its formation, and who is about to remove to Hamilton, was presented with an address and lady's companion by Mr. Gray, the superintendent, in name and on behalf of her fellow-teachers. Miss Laughton made fitting acknowledgment of the gift and the kindly feelings by which it was prompted.

THE successful social in Chalmers Church, Guelph, was followed next evening by a very enjoyable entertainment given to the children. Refreshments were served by the young people of the congregations, several choruses were sung by the children under the leadership of Professor Maitland, and pleasant addresses delivered by the Rev. Dr. Wardrope, pastor of the church, and the Rev. Mungo Fraser, of Hamilton.

MR. HOWIE'S lecture, which took two hours in delivering in Allenford on the 3rd inst., was a description of Mount Lebanon, its ancient monuments, cedars, animal and vegetable life, chiefly as these things illustrated Scrip-

ture. The money proceeds received by the ladies, under whose auspices the lecture was given, were \$23. Mr. Howie remains in Toronto during September.

THE attendance at the harvest home, Friday evening, in connection with Knox Church choir, St. Mary's, under the auspices of the ladies of the congregation, was, says the *Argus*, a grand success, and while the supply of good things to supply man's temporal wants was, to say the least, simply excellent. The ladies at the several tables seemed to foster spirits of rivalry in promoting the comfort and pleasure of all. Proceeds about \$50.

ON Sabbath, 3rd inst., Rev. Professor Gregg, of Knox College, preached morning and evening in the Presbyterian Church, Port Dalhousie. Both discourses were eminently instructive, and were highly appreciated by the congregation. At the close of the morning service the sacrament of the Lord's supper was dispensed, a season of refreshing being enjoyed by all present. Seven names were added to the communion roll.

THE Presbytery of Montreal met last week in St. Andrew's Church, Lachine, the Rev. J. Nichols, Moderator. Divine service was conducted by the Rev. Dr. Campbell, after which he reported that he had moderated in a call to a minister for that Church. The call was unanimously in favour of the Rev. Charles B. Ross, B.A., of Lancaster. The call was sustained, and the Clerk instructed to forward it to proper quarters. Mr. Ross has been in this country about four years.

ST. ANDREW'S CHURCH, Montreal, during the holidays, has been receiving desirable attentions at the hands of the painter and decorator, with results alike pleasing and successful. The seats have been freshly varnished; the supporting columns painted a warm brown; the ceiling, a fine, subdued pearl-gray, artistically relieved by terra cotta panellings. The lecture and committee rooms, stairways, etc., have not been neglected, and a very fresh, chaste and tasteful appearance has been given to the entire building. The services were resumed Sunday week.

THE Rev. G. E. Freeman, secretary of the Knox College Alumni Association, requests us to ask all the members of the association intending to be present at the opening exercises of the college, or at the evangelistic conference to be held in the city, to send in their names immediately to Rev. P. McF. Macleod, 53 Murray Street, in order that railway certificates for reduced fare may be sent, and the billeting committee have an opportunity for completing arrangements. The annual alumni supper will be on Wednesday evening, and not on Tuesday, as stated in the *Knox College Monthly*. Tuesday evening will be especially devoted to business, the same as last year.

ON Wednesday week, at St. John's Church, Brockville, Mr. Quarrier addressed a good audience on his work—the rescue and training of neglected children in Glasgow. After the opening exercises, Rev. A. McGillivray introduced Mr. Quarrier. He stated that when in Scotland two years ago he had an opportunity of witnessing the work, and if on his return to Canada he had been asked what had impressed him most in Scotland, he would have answered without hesitation, Mr. Quarrier's work. He was glad to know that Brockville was to become so closely identified with that work.

THE social given by the Ladies' Aid Society of the Presbyterian Church, Lethbridge, N.-W. T., was, the *Lethbridge News* states, one of the notable events in the history of the Church in that town. At about twenty o'clock every available seat in the building was filled, and a large number occupied the aisles and vestibule. At half-past twenty the concert commenced by some opening remarks from the chairman, Rev. Mr. McKillop. A lengthy and varied programme of musical selections and readings was satisfactorily and pleasingly rendered. Mr. Tibb, on behalf of the North-West Mounted Police, presented a large three-story cake to Mrs. McKillop, president of the Ladies' Aid Society, for which Mr. McKillop, on her behalf, in a few well chosen words, returned thanks, and the social came to an end. The proceeds amounted to \$124.70.

A PUBLIC meeting was held in the Presbyterian Church, Lethbridge, N.-W. T., lately for the purpose of taking some action in regard to the present prohibitory law. Rev. Charles McKillop was called to the chair, and Mr. L. B. Latimer acted as secretary. After considerable discussion as to the best means to be used to lay the matter before the proper authorities, the following resolution was put and carried unanimously: That the present Prohibition Law in force in the Territories is distasteful to a majority of the people on account of its origin, and that the members of the North-West Council, about to be elected, be asked to advocate in the Council a strong request to the Dominion Parliament to grant to the Territories the same power of dealing with the liquor question as is accorded to the other Provinces. After the meeting adjourned, a number of the audience met together, and decided to form themselves into a temperance society.

THE Rev. James Barclay, pastor of St. Paul's Church, Montreal, has received a unanimous call from the Scotch Church, Melbourne, Australia, the congregation of which is the largest and most influential in the colony. Mr. Barclay was first approached on the subject during his recent visit to London by the commissioners of the Church in question. Nothing could be done then as the committee had to be consulted with. Since Mr. Barclay's return to Montreal he has received a unanimous call from the Church, but he has not yet been able to reach a decision in the matter. "The call," said the reverend gentleman to a *Witness* reporter, "is a tempting one in many respects. The Church has, unfortunately, been passing through a furnace. There has been a vacancy during the past two years, the former pastor having gone over to Unitarianism. I am awaiting another letter from London, before coming to any decision. No, I could not say what my decision will ultimately be." It has since been announced that Mr. Barclay has decided to remain in St. Paul's Church, Montreal.

THE anniversary services of Elma Centre, Atwood, and Monkton congregations were conducted on Sabbath, inst., by Rev. John Ross, B.A., of Brussels, who delivered two able and appropriate discourses to large and appreciative audiences. The church, which has seating capacity about 500, was completely filled at both services, the latter having to be occupied to some extent in the morning. A tea meeting was held on the following evening, when church was literally crowded. After all had partaken of excellent tea in the basement, and had assembled in auditorium, the pastor, Rev. Andrew Henderson, M.A., took the chair, and in his introductory remarks gave some very gratifying statistics as to the work and progress of the congregations. Admitted to Church fellowship since last anniversary, fifty-five; removed, twenty-seven; pastorate visits made during year, 473; funerals, eighteen; marriages, ten; baptisms, forty-six. Membership when he accepted pastorate five years ago, 275; membership now, 473. Debt remaining on the Elma Centre Church was entirely paid off during the past year. The Atwood auxiliary of Woman's Foreign Missionary Society contributed during the past year \$130, a larger amount than any other in the Presbytery. The speakers, Rev. Messrs. Ross, Dack, Ferguson, gave earnest, able and practical addresses, which were well received by the audience. A large choir, under the very efficient leadership of Professor Wilson, of Atwood, furnished excellent music. Miss Knox, of St. Mary's, who has already acquired an enviable reputation as a talented elocutionist, gave a reading, and the audience were so lighted with it that they immediately called her again to the platform. The total proceeds of the occasion amounted to \$243. These congregations last March unanimously advanced the stipend of their pastor \$200, making it \$1,000 a year and manse and glebe.

THE *Pickering News* gives a full and hearty account of the opening of the new Presbyterian church at Highgate Creek, which took place on the 4th inst. The Rev. D. H. Fletcher, of Hamilton, former pastor of the congregation for twelve years, occupied the pulpit morning and evening, and the Rev. J. J. Reddit, of the Methodist Church, in the afternoon. At each of the services the accommodation taxed to its utmost, whilst in the evening many had to go away, not being able to get even near the door. In the morning the speaker took for his subject Psa. xxvii. "Thou hast been my help," and in the evening, "The unsearchable riches of Christ." The discourses were able, exceedingly appropriate, and as the speaker recalled many of the former experiences of the people to whom he preached, and of his own—as he expressed his great pleasure at meeting with old friends, and especially at seeing so many of the children whom he had baptized taking so much interest in the cause of Christ, as he spoke of "the unsearchable riches," and as with kind and tender sympathy he besought his hearers to seek first the kingdom of God and His righteousness—many were visibly affected and went to their homes feeling that the grand old story of Calvary has not lost its power. The afternoon's discourse was based on God's love, and was also able and appropriate. On Monday evening the tea meeting or soiree was held, and like the services on Sabbath, was in every respect a grand success. The pastor, Rev. R. M. Craig, opened the proceedings and announced that Mayor Howland, of Toronto, would preside. The first speaker was Rev. D. J. Macdonnell. He was followed by Rev. Messrs. J. J. Reddit, of the Methodist Church, and McKay, Agincourt, and D. H. Fletcher, Hamilton, who gave excellent addresses. Mr. Craig congratulated the people on their successful efforts at Church building, and spoke in complimentary terms of the building committee. The new church, a handsome and comfortable red brick building, occupies the commanding site, on which the old one stood. Its cost has been about \$3,600. The collections of Sabbath and the proceeds of the social realized \$282, and Mr. Craig was pleased to say that the total collections and subscriptions had more than covered the entire cost. In addition to the above figure the people of the church had given all of \$1,000 in gratuitous work around the church, making total cost upward of \$4,500.

PRESBYTERY OF LINDSAY.—This Presbytery met at Uxbridge on Tuesday, August 30, Rev. E. Cockburn, M.A., Moderator. There were present eleven ministers and five elders. After the former minutes were read and sustained, the retiring Moderator received the thanks of the Presbytery for his efficient services, and the Rev. John Gillis was elected Moderator. In his absence Mr. Ross requested to take the chair. Dr. McTavish and Mr. Ross reported their conduct as commissioners to the Assembly. Mr. Scott reported his visit to Sebright and Uphill mission field with Mr. Irwin, elder. Services were held at Sadowna on Thursday, August 11, at Sebright on Friday, and at Uphill on Saturday. The Lord's supper was dispensed at Uphill on Sabbath, a.m., and at Sebright p.m. The meetings were good. Six children were baptized, eleven members received, and two elders ordained at Uphill and three at Sebright. The report was received, and thanks tendered to the deputation. Mr. L. Perrin was appointed Moderator of Session of said mission field. The members of Presbytery agreed to give supply every second Sabbath as last winter. The Rev. W. Lohead was appointed to visit the Coboconk mission field and administer ordination. A paper was laid on the table by Mr. Perrin, Moderator of Uppertown Session, requesting to be transferred to Barrie Presbytery in order to be united to Longford congregation. The request was granted, and the Clerk instructed to communicate with Barrie Presbytery. The claims of mission stations and augmented congregations were duly attended to. It was agreed that congregations remit their subscriptions for the Assembly Fund to Dr. Reid, Toronto, and that Mr. Gilchrist, Woodville, collect as formerly for Synod and Presbytery Funds. Messrs. McKinnon, Henderson, Gilchrist and Cooper, students, delivered discourses which were sustained, and the Clerk instructed to certify said students to the senate of college. After a conference on the Schemes of the Church the following ministers with their Presbytery elders were appointed committees as follows:

On Temperance, Mr. Cockburn; on State of Religion, Mr. McLachlin; Sabbath Schools, Mr. Mills; French Evangelization, Mr. McLaren; Widows' and Orphans' Fund, Mr. Lochead; College Fund—Manitoba College, Mr. McMillan; Foreign Missions, Mr. Koss; Home Missions and Augmentation, Mr. Cockburn; Age and Infirmary Ministers' Fund, Mr. Perrin; Statistics, Mr. Scott. The next regular meeting at Woodville on Tuesday, November 9, at eleven a.m., Session records to be then examined.—JAMES R. SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held in the usual place on the 6th inst. Rev. P. Macleod was chosen Moderator for the next twelve months, and he took the chair accordingly. Principal Caven brought up the case of Mr. Charles W. Gordon, theological student, who was present at the meeting, and had with him his trial discourses for license, but his health was so unsatisfactory (as it had been for months past) that he could not sustain any pressure, and meant in a few days to set out for Scotland, in the hope of having his health improved. Besides stating these particulars, Dr. Caven bore explicit testimony to the excellent character and abilities of Mr. Gordon in connection with his studies at Knox College, and left the question to the judgment of the Presbytery, whether in this unusual case the laws of the Church regarding license should be fully adhered to. On motion made by Rev. H. M. Parsons, seconded by Rev. J. Mutch, the Presbytery resolved, on the grounds aforesaid, to omit the usual course taken as to examination, etc., in dealing with Mr. Gordon, and proceeded to license him to preach the Gospel. The prescribed questions were then put to him and answered satisfactorily, after which the Moderator led in prayer, and in the name of the court duly conferred license upon him. Rev. J. Murray, as interim Moderator of the Session of Knox Church, Milton, and Boston Church, Esquimaux, brought up a proposal for the severance of said congregations, with a view to their having separate pastors. Commissioners were heard thereon, Mr. A. W. Elliott, Mr. F. Barclay and Dr. Robertson for the Milton congregation, who stated that in that congregation the wish for a separation was quite general, with a view to having Sabbath service twice a day, without overstraining ministerial strength, and that after a canvass amounting to \$800 to \$900; the other commissioners, from Boston Church, reported also favourably on the proposal for a separation, but were not able to inform the court how much they could promise for a separate pastor. On motion by Dr. MacLaren, seconded by Rev. W. Meikle, the Presbytery resolved to express its satisfaction with the spirit in which the movement has been commenced, and its sense of the desirability of its being carried through successfully, as also to instruct the congregations named to meet and consider the matter more fully, and report at next meeting of Presbytery in reference to their views and ability to support Gospel ordinances. A committee was appointed, consisting of Revs. R. Wallace, W. Frizzell, R. P. Mackay, Dr. McCurdy and the Clerk, to hear the summer exercises of students within the bounds, as also to confer with Mr. Essen Reid, a certified member of Charles Street Church, Toronto, who wishes to enter as a student of Knox College. Power was given to said committee, if satisfied with the young man just spoken of, to attest him to the Senate of Knox College. The Presbytery agreed to meet at Norval on Tuesday, the 27th inst., at half-past two p.m., for the purpose of hearing the Rev. J. Argo's trial sermon, and, if satisfied therewith, to proceed at three p.m. to the services required for his ordination, the Moderator to preside and preach, Rev. H. M. Parsons to address the charge, and Rev. J. Alexander to address the people. The circular of the Assembly's Committee on Statistics was now disposed of by an agreement to remind Sessions of their duty of making their reports on statistics to close with the calendar year, and by the appointment of a committee, consisting of the Clerk, Revs. J. M. Cameron and J. Mackay, to collect and tabulate returns, and report thereon at a future meeting. Conveners of committees on the Schemes of the Church were appointed for the coming year as follows: Home Missions, Rev. A. Gilray; Foreign Missions, Rev. J. Smith; Augmentation Fund, Rev. D. J. Macdonnell; Colleges, Rev. J. Mutch; French Evangelization, Rev. P. Macleod; Aged and Infirmary Ministers' Fund and Widows' and Orphans' Fund, Rev. R. Wallace; State of Religion, Rev. W. Frizzell; Sabbath Schools, Rev. J. Reid; Temperance, Rev. P. Nicol. The first six of these brethren, whose appointments bear on finance, are to prepare schedules for next meeting, naming what sums may be reasonably expected from pastoral charges and mission stations to the Schemes aforesaid. After transacting some other business, the next ordinary meeting of Presbytery was appointed to be held at the usual place on the first Wednesday of October, at ten a.m.—R. MONTAGU, Pres. Clerk.

MONTREAL NOTES.

The congregation of St. Andrew's Church, Lachine, on Monday last extended a call to the Rev. C. B. Ross, of Lancaster. Mr. Ross has for the past four years been pastor of the Anti-Union Presbyterian congregation in Lancaster, where his labours have been highly appreciated. It is confidently expected that he will accept the Lachine call, and be settled there next month. The Rev. H. McFarlane, of Farnham Centre, in the Presbytery of Montreal, has tendered the resignation of his charge, and the Presbytery is to meet there on Monday, the 26th inst., at two o'clock in the afternoon, to take action in the matter. On Wednesday, the Rev. Aaron Matthews, who has supplied the pulpit of the Crescent Street Church here for the past two months and a half, sailed for England. He purposed spending several months in Canada, visiting the principal cities and towns in the interests of the British Society for the Propagation of the Gospel among the Jews. Circumstances, however, necessitated a change in his plans, and he has returned to England. Before leaving here he was

presented with a purse containing a handsome sum of money contributed by friends in Crescent Street congregation, in appreciation of his services.

In connection with the quarterly communion last week in Calvin Church (Rev. Dr. Smyth's), seventeen new members were received, thirteen on profession and four by certificate.

The Rev. W. C. Vanweter, superintendent of the Bible Mission Work in Italy, has been in Montreal for the past fortnight endeavouring to incite interest, and to raise funds on behalf of his mission. He has addressed meetings in several of our churches, and also spoke at the Ministerial Association meeting last Monday. He succeeded in securing a considerable sum toward his work.

The union for the past two months and a half of the Erskine and Knox Church congregations has proved quite successful. The attendance has kept up well, and the result this year will probably lead to a similar union during the hot months of succeeding summers. The pastors of both churches having returned to the city, the two congregations are now meeting in their own church buildings.

After full consideration, the Rev. James Barclay, of St. Paul's Church, has declined the invitation to take charge of the Scotch Presbyterian Church, Melbourne. Mr. Barclay's decision has been hailed with great satisfaction by his many friends here.

On the evening of Sabbath last the first of a series of Sabbath evening concerts was given in the Victoria Skating Rink by the Victoria Rifles Band. The admission was ten cents, and a large attendance is reported. For the first time on the Lord's Day, the Fraser Institute and Free Public Library was open on Sabbath last. The attendance of visitors was small, and chiefly French. So strong is the feeling of indignation toward the directors of the skating rink for letting their building for Sabbath evening concerts that comparatively few respectable families will next winter patronize the rink, and there is the prospect of the formation of a joint-stock company to erect a new skating and curling rink, combined, in the West End. In the present state of feeling it would not be difficult to get the necessary amount of stock subscribed, apart altogether from the fact that the Victoria Rink has paid its stockholders very handsome dividends in the past.

All the pastors of our Church in the city have now returned from their vacation, most of them apparently strengthened for the work of another year. Rev. Principal MacVicar has gone west to preach in Camlachie on Sabbath, 1st inst., and in Sarnia on Sabbath the 18th. The Rev. Alexander Stewart, of Clinton, and Mrs. Stewart and Rev. J. M. Milligan, of Toronto, passed through here last week on their way home from Britain, and the Rev. W. M. Roger, of London, Ontario, on his way to England.

Mr. Horatus Bonar, W.S., of Edinburgh, son of Rev. Dr. John Bonar, of Greenock, and nephew of Drs. Horatus and Andrew Bonar, is at present on a visit to Canada and the United States. He is accompanied by Mrs. Bonar. They spent the greater part of last week in Montreal, and leave on Monday, via Ottawa, for Toronto and the west.

An effort is likely to be made to bring Mr. Moody to Montreal this season. He has expressed a willingness to come, provided the Protestant ministers of the city are willing. A meeting of the Ministerial Association is called for Monday morning to consider the question. Several of the ministers of the city are not members of this association, and as some of these are pastors of the larger congregations, it is well that they too should be consulted, and their co-operation secured, if special services under Mr. Moody are to be held.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Sept. 25, 1887.

REVIEW.

Matt. 2-7.

The Infant Jesus Jesus was born at Bethlehem in fulfilment of prophecy. The wise men from the East, guided by the Star of Bethlehem, came to Jerusalem to enquire where the young child was born. Their coming troubled Herod, the king, who was cunningly devising a plot by means of which the infant Saviour might be put to death. The Eastern Magi, led by the star, find Jesus in His lowly home at Bethlehem. There they worship Him, and present costly offerings, prophetic of the time yet to come, when all that is precious will be consecrated to Him.

The Flight into Egypt.—Joseph and Mary, being warned of God of the danger that threatened the Holy Child, went into Egypt for safety, where they remained until Herod's death. Herod, finding that he was mocked of the wise men, who, under divine guidance, were warned to return to their own country without again seeing the king, resolved and put into execution one of the cruellest of recorded crimes. All the children in Bethlehem, from two years old and under, were put to death. Soon after Herod's death, Joseph and Mary returned to their own land; but fearing evil from the new king, Archelaus, they went with Jesus into Galilee, and took up their abode in Nazareth.

John the Baptist.—When John was about thirty years of age he began his ministry in the Wilderness of Judaea. He was sent as Christ's forerunner, preaching repentance, and announcing the coming of Christ's kingdom. Great multitudes flocked to hear him, and were deeply impressed by his preaching. The simplicity of his manners and the austerity of his life helped to make his preaching all the more impressive. In urging repentance, he taught the necessity of personal righteousness of life, and the folly of trusting to outward privileges and the piety of ancestors. The appearance and ministry of Christ and the judgment to come were also presented as powerful motives to repentance in John's preaching.

The Baptism of Jesus.—Jesus placed a high sanction

on the mission of John the Baptist. He himself came from Galilee to be baptized in the Jordan. Knowing who Christ was, and conscious of unworthiness, John shrank from the duty to which Christ called him. But for an example to all after times, Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then after the ordinance there was a visible manifestation of the divine approval. In dove-like form the Spirit of God descended upon Him, and a voice was heard saying, "This is My beloved Son in whom I am well pleased."

The Temptation of Jesus.—That He might be an example to us in all things, and as a necessary part of His work on earth, Jesus was led of the Spirit into the wilderness to be tempted of the devil. He had fasted forty days and was hungry. The devil tempted Him to use His miraculous powers to turn the stones of the desert into bread. The next temptation consisted in the devil urging the Saviour to cast Himself down from the temple elevation to the abyss below, thus presuming on God's preserving care over Him. The last form of temptation was the most daring and impious of all. The devil took Him to an exceedingly high mountain, where an extensive view could be had, and offered Him all the kingdoms of the world if He would fall down and worship him. To all these endeavours of the evil one, the Saviour opposes the written Word of God. In every case the tempter was foiled. The holy Son of God triumphed, and angels came and ministered to Him.

Jesus in Galilee.—Jesus begins His public ministry with the proclamation of the same truths that John the Baptist had been commissioned to teach—"Repent, for the kingdom of heaven is at hand." He called the first of His faithful followers and disciples, who were lake fishermen, Peter and Andrew, James and John. To them He gave the same command He gives to all—Follow Me. From this time forth He went about doing good. He taught the truth of God, healed the sick and comforted the distressed. His fame extended far and wide.

The Beatitudes.—Matthew, the evangelist, has given us in its fullest form the Sermon on the Mount. It begins with the beatitudes. The blessing of God is pronounced on the poor in spirit, those that mourn, the meek, those that hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, the persecuted for righteousness' sake. The children of God's kingdom are as salt preserving from corruption, and as lights in the world. They must see that their light shines clear and bright as guides to others.

Jesus and the Law.—The law of God is enduring. It is perfect, and therefore not to be altered, like human laws. Christ teaches us that mere obedience to the letter of the law is not its fulfilment. The Pharisees strove to fulfil it literally, but Christ shows how far they were from complying with its spirit. The law forbids murder, but the Saviour shows that anger and malice in the heart is a violation of God's command. Unless there is the disposition of forgiveness and a desire for reconciliation of enemies, we cannot offer to God acceptable worship.

Piety Without Display.—Alms-giving and deeds of charity should be done with pure and sincere motives, not to be seen of men to secure their admiration, but from love to Christ and sympathy for the distressed. The Pharisees loved to give alms, and to pray in conspicuous places. They got the reward they sought, but a higher reward, the approval of the Heavenly Father, is bestowed on the sincere worshipper. Christ teaches in the Lord's Prayer the sum and substance of what we ought to ask, and the spirit in which prayer should be offered, and also urges the strongest reasons why we should forgive our enemies.

Trust in our Heavenly Father.—The impossibility of living at the same time the life of the Christian and the life of the worldling is shown: "Ye cannot serve God and mammon." The fowls of the air and the lilies of the field are emblems of God's care and watchfulness. We are counselled to dismiss all over-anxious care and fretfulness about food and raiment, and what the future may bring to us. Our trust should be in God. We cannot alter the course of His providence, and He knows what we have need of before we ask Him.

Golden Precepts.—The foolish and evil habit of judging others harshly and severely is clearly pointed out. We are reminded that it would be most absurd for one with a beam in his own eye to take a mote out of a brother's. In seeking to do good to others, and help them to mend their faults, we must do so with judgment and discretion, not giving them occasion to think or speak ill of what is sacred. Persevering, believing prayer is enforced, and its answer promised. This is illustrated by the conduct of an earthly parent, and the encouragement given, "How much more shall your Father which is in heaven give good things to them that ask Him?" This is followed by the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Solemn Warnings.—Earnest counsel is given to strive to enter in at the strait gate that opens into God's kingdom. The warning is given that the gate is wide and the way is broad that leadeth to destruction. The Saviour puts His hearers on their guard against false prophets. They can be known by the results of their teaching, just as a tree can only bring forth fruit after its kind, so false teaching can only result in evil. Mere profession of religion, without heart and life service, will not be owned and acknowledged by the Saviour. The precepts of Jesus must not only be believed, they must be obeyed. The hearer but not the doer of Christ's sayings is like the foolish man that built his house on the sand. When the storm comes it is swept away. The hearer and doer is like the wise man that builds his house on the rock-foundation. While the hurricane rages it stands firm. Christ is the one foundation.

FIVE gargoyles placed on the buttress of the recently-restored Church of St. Giles, Camberwell, represent Mr. Gladstone, Mr. Bright, Lord Salisbury, Lord Randolph Churchill and Mr. Chamberlain. This is a new departure in ecclesiastical architecture.

Sparkles.

CURIOSLY enough the man who is always in a pickle doesn't preserve his temper worth a cent.

WHAT is the difference between a High Churchman and a Baptist? The one uses candles, the other dips.

RELIABLE.—"I have used Dr. Fowler's Extract of Wild Strawberry, and found it a sure cure for summer complaint. I was very sick, and it cured me entirely." Alexander W. Grant, Moose Creek, Ont.

ELEVATOR YOUTH (inquiringly): Suite 16, miss? St. Louis Miss (blushing): No; only fifteen last January.

FOR BRONCHIAL and Throat Affections, Allen's Lung Balsam is unequalled.

Good Housekeeping says: "Alcohol will clean silver. So it will, my boy, so it will—it will clean it out."

FRANCIS MURPHY, the reform lecturer, declares that a dollar goes farther now than it used to. Perhaps it does, but it gets there a good deal quicker.

PEARLINE.—With this article the family washing can be done with ease, with economy and despatch, and as it is thoroughly disinfectant, it will be seen that whenever used the result is pure and healthful. As there are imitations of this in the market, be sure and get the genuine, manufactured only by JAMES PYLE, New York.

"Well, Harry, what are you doing nowadays?" "Writing for the press." "Thankless sort o' work, ain't it?" "Bless your heart, no; 'bout everything I write is returned with thanks."

CHILDREN sleeping in a crib should be tucked in with a pair of English Whitney wool blankets. Carsley & Co., 216 Yonge Street, import them for that purpose.

"I FEEL so miserable again this morning," said a complaining wife. "Yes," replied the exasperated husband, "you wouldn't be happy if you weren't miserable all the time."

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and *kindred habits*. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

AMY (speaking of the responsibilities of matrimony): Would you be afraid to marry on five thousand a year, Tom? Tom: Not a bit, if I could only find a girl with that amount of income.

A BOTTLE of the "Lotus of the Nile" is a most acceptable present to a lady.

DON T you see, Sister Jones, de cause ob dis'udustrial depression am dat der is too much money in buildings, and dere ain't nuff in circulation; and dere am too many people in circulation and dere ain't nuff money.

I HAVE been bothered with catarrh for about twenty years. I have lost my sense of smell entirely for the last fifteen years, and have almost lost my hearing. My eyes were getting so dim I had to get some one to thread my needle. Now I have my hearing as well as I ever had, and I can see to thread as fine a needle as ever I did. My sense of smell is partly restored; it seems to be improving all the time. I think there is nothing like Ely's Cream Balm for catarrh. Mrs. E. E. Grimes, Rendell, Ohio.

A YOUNG lady wishes to know if you can tell anything about a gentleman by the colour of his eyes. We should not like to risk any positive reply, but will venture to say that something can be determined by the colour of his nose.

QUITE CORRECT.—"I have used Dr. Fowler's Extract of Wild Strawberry, and found it the best remedy I ever used for dysentery and all summer complaints among children, and I think no household should be without it." Mrs. A. Baker, Ingoldsby, Ont.

AMERICAN DUDE (vehemently). How awfully vulgar Ruskin is becoming! He has just said that he owes more to cabbages than to any other person in the world. English Dude (compassionately): Aw, my chappie, you misunderstands and him, you know. I, myself, owe more to the cabbies than I will ever be able to pay.

ON THE VERGE OF STARVATION.—"For three months I could not eat a full meal or do a day's work. I bought a bottle of Burdock Blood Bitters, began using it, and in three days my appetite returned; in a week I felt like a new man. It was wonderful what one bottle did for me," writes Arthur Allehin, of Huntville, Muskoka who suffered from Dyspepsia.

# JOHN KAY, The Carpet and Furnishing House of the Dominion.

The New Goods for the Fall Business are now on Exhibition. Every effort has been made to secure the newest and most effective designs and colourings of all the PRINCIPAL and LARGEST Carpet Manufacturers in England and the Continent.

The public are now so well acquainted with the large selection of goods to be obtained in this establishment that it is needless to enumerate.

The large sale of best five-frame Brussels at ONE DOLLAR CASH, and the lot of Tapestry Carpets (75c. cloth) sold at SIXTY CENTS CASH has been much appreciated by purchasers. A good assortment of these goods still on hand.

Notwithstanding the advance in prices, he is offering a lot of new Brussels, best goods, for rooms, halls and stairs, at \$1 and \$1.10 cash.

A new article in FRENCH WILTON CARPET at \$1.50 is a novelty in this market.

Decorations for Windows and Rooms in all the newest styles and Fabrics.

Being the largest buyer, no such values can be offered by any other House.

Sole agent in Ontario for James Templeton's exquisite Victorian Axminster Carpets and Parquet Squares made in one piece—all sizes.

Agent for Eastern Hand-Tufted Squares from \$4 to \$11 per square yard.

Also Agent for the AURORA SWEEPER, the best in the market.

## JOHN KAY, 34 KING STREET WEST.



12/52

**BRISTOL'S PILLS**

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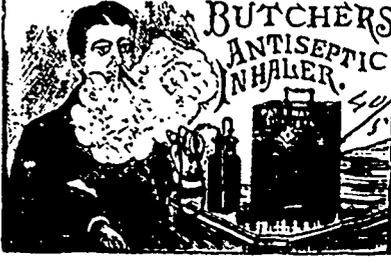
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MEETINGS OF PRESBYTERY.

SARNIA.—In St. Andrew's Church, Strathroy, on Tuesday, September 27, at half past two p.m. Section records will be called for at this meeting. KINGSTON. In St. Andrew's Hall, Kingston, on Monday, September 19, at three p.m. QUINCY.—At Inverness, on Tuesday, September 20, at seven p.m. WHITBY.—At Oshawa, on Tuesday, October 18, at half past ten a.m. CHATHAM.—In First Presbyterian Church, Clatsop, on Tuesday, September 20, at ten a.m. Section records will be examined. SAUGREN.—In the Presbyterian church, Mount Forest, on Tuesday, September 20, at ten a.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, September 20, at half past ten a.m. OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, September 20, at half past one p.m. BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m. MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, October 4, at ten a.m. MIRAMICHI.—In St. Luke's Church, Bathurst, on Tuesday, September 20, at ten a.m. HAMILTON.—In St. Paul's Church, Hamilton, on the third Tuesday of September (the 20th), at nine o'clock a.m. TORONTO.—At Norval, on Tuesday, September 27, at half past two p.m., for the ordination of Rev. J. Argo. Next ordinary meeting to be held at the usual place, on Wednesday, October 5, at ten a.m. LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.

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