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Whole No. 755.

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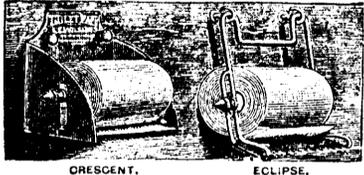
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**CORN PUDDING.**—Grate ears of green corn. Add to a quart of it a teaspoonful of cream or milk, a lump of butter the size of an egg, and a teaspoonful of salt. Mix all well together; put it in a pan and bake one hour. To be eaten as a vegetable.

**SPICED GRAPES.**—Five pounds of grapes, three pounds of sugar, two tablespoonfuls each of cinnamon and allspice, one-half teaspoonful of cloves; pulp the grapes, boil the skins till tender, cook the pulp and strain through a sieve; add it to the skins, with sugar, spices and vinegar to suit taste; boil all this together thoroughly; when done put in jars and cork tightly.

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NEVER put a particle of soap about your silver if you would have it retain its original lustre. When it wants polishing, take a piece of soft leather and whitening and rub hard. The proprietor of one of the oldest silver establishments in the city of Philadelphia says that housekeepers ruin their silver by washing it in soap suds, as it makes it look like pewter.

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**BAKED EGGS.**—Mince half a pound of lean boiled ham, add an equal quantity of cracker crumbs. Moisten and spread the mixture over a platter; scoop out four round holes as large as an egg, and drop an egg from the shell into each hole; season with salt, cayenne and butter; put the dish in the oven, and serve them when the eggs are cooked. The crumbs should be moist enough to take almost a crust when baked.

**A VERY GOOD LEMON PUDDING.**—Make a custard of one pint of milk, two eggs, no flavouring, sugar to taste. Set the dish in water while it is baking. Grate the rind and press out the juice of one lemon, mix with one teacup of water, one heaping tablespoonful of corn starch, two-thirds of a teacup of sugar, yolks of two eggs. Stir till thick in a tin dish set in boiling water; when ready to use spread this on the custard. Beat the whites of the two eggs with one-third of a cup of sugar to a light froth, and spread over it.

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**SUCCOTASH.**—Two dozen ears of sweet corn, cut not to close to the cob (scrape the cob), one quart of green beans, Limas are much the best, but any other kind will do. Let the beans boil fifteen minutes, then put the corn in and boil three-quarters of an hour, stirring it often so it will not stick. There should be two quarts of water to begin with. Then put in two quarts of rich milk and a piece of butter the size of a goose egg and one heaping tablespoonful of sugar. Salt and pepper to taste.

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## Notes of the Week.

THE Rev Thomas Hamilton, M A, York Street, Belfast, has been requested by many of his brethren to come forward as a candidate for the chair of Sacred Rhetoric and Catechetics in the Irish Assembly's College, rendered vacant by the death of Professor Rogers. Dr. T. Y. Killen has been asked to become a candidate. The Rev Dr Rogers, Whiteabbey, intends also to offer himself for the vacant chair, and the Rev. A. Robinson, Broughshane, is being urged by a considerable number of ministers in various parts of the Church, to enter the field.

DR. SOMERVILLE, the venerable Moderator of the Free Church, has begun an evangelistic tour of the Scottish Highlands. He commenced at Campbeltown, proceeding by way of Lochslyne to Fort William district, and thence over to Skye and the Outer Hebrides. The western division of the Highlands will occupy till the end of autumn; the eastern, in which railway communication is available, will be taken up later on. Dr. Somerville's visit is exciting widespread interest. Congregations and Presbyteries, who in usual circumstances would not be flattered by being regarded as Highland, are anxious to be included within the range of the Moderator's proposed field of labour.

BRIBERY at elections is a universally admitted evil and is condemned as such; it is largely practised, nevertheless. Here in Canada, judging from election trials, shameless trafficking in votes is far too common. Pure government, while constituencies are corruptible, is an impossibility. At a prohibition convention in New Hampshire last week, a resolution condemning bribery, concluding with the following, was adopted. We denounce the Republican and Democratic parties for using money to buy votes and corrupt elections, believing that an honest ballot and a pure ballot-box are necessary to protect our free institutions. We declare in favour of disfranchisement as the penalty for the crime of buying or selling votes.

THE facility with which dishonest men, who betray important trusts committed to them, could escape legal punishment was a disgrace to two neighbouring and friendly nations. The Canadian embezzler had only to stealthily cross the boundary line where he was safe from pursuit. The long procession of bank defaulters, municipal and other tricksters has shown no signs of coming to an end. At last the extradition treaty has been amended by a clause that will make escape for grand larcenists much more difficult than heretofore. A clause has also been added that circumvents the anarchist and dynamard. As there will be no asylum open to these murderous revolutionists, they will have to confine their efforts to moral suasion. Bomb-throwing rebounds.

THE War Office and Indian Government have decided on increasing the British army of occupation in Burmah to a permanent strength of 30,000 men of all arms until the country is pacified. The British garrison is harassed nightly by the operations of the Dacoits and bodies of soldiery in arms for the pretenders to the throne. The reinforcements are to be drawn from the Indian army, and will consist chiefly of native regiments. In consequence of the insecurity of life and property throughout Burmah, the whole State is lapsing into anarchy. Plans are under consideration for the formation of a native Burmese auxiliary force to co-operate with flying columns intended to penetrate the fastness to which the Dacoits retreat on the appearance of the regulars. It is much easier to annex than to pacify.

IT is worth remarking that the *Christian Observer*, published in Louisville, Kentucky, mentions that ten days ago at the Second Church in that city, there was a remarkable presentation of diplomas. They were given to two young gentlemen for per-

fectly memorizing the Larger Catechism of the Westminster Assembly. The event is worth chronicling. The Larger Catechism is a difficult book to memorize, and even its perusal has been greatly neglected by ministers as well as church members. Those Westminster Standards are wonderful books. They contain such an epitome of theology as is found nowhere else outside of the Bible. The more we examine them the more we admire the ability with which they are framed. May the example of these youths provoke many who are older to study them carefully.

THE cynical remark that ministers have an easy time and good pay receives no countenance from those who know anything of ministerial duty and responsibility, and the general manner in which the duties and responsibilities of the sacred office are discharged and realized. Secular papers do not so frequently indulge in ungenerous innuendoes as they once did when speaking of ministers. The following is the disinterested testimony of a widely-circulated illustrated journal: The charge is frequently made that no professional gentlemen are in less need of these diversions than the clerical. The ministry is sometimes declared to be a calling in which the work is the lightest and the pay the heaviest. With such remarks we have little sympathy. The members of no profession work more faithfully and more constantly than the ministers of the American cities.

JUDGE HANNEN, of the English Divorce Court, is described as a melancholy-looking man. No wonder. More sickening revelations than those made in the Crawford-Dilke case last week it would be difficult to imagine. When the *Pall Mall Gazette* disclosures were made people were astounded, and many were incredulous. And yet here are parties, moving in high social circles, whose conduct was loathsome in the extreme, one of them being a member of the British Cabinet. It is certain that after the disgusting exposures of last week his political career closes in disgrace. Public opinion, not oversensitive in all things, will not tolerate the continuance in public life of one who has covered himself with obloquy. Chelsea rejected him at the last election, and no constituency would now desire such a representative. The downfall of Sir Charles Dilke teaches an obvious lesson.

THE Church of Rome omits no opportunity for spectacular magnificence. A few weeks ago the installation of Cardinal Gibbons at Baltimore was made the occasion of much gorgeous pomp and ceremony. Last week similar parade was made at Quebec when Cardinal Taschereau was invested with the scarlet insignia appropriate to his new dignity. With much eagerness Governmental, Parliamentary and civic and social magnates are ready to assist at these ceremonies. Why in this country there should be such anxiety to pay official court to ecclesiastic assumption it is difficult to understand. Princes throned in earthly splendour are not among the gifts to the Church enumerated in the New Testament. Neither is it in accordance with His teaching who said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you.

AT intervals even in the free atmosphere of this Western Continent the Romish Church indulges in arbitrary and illiberal acts which show how intolerant that Church remains. The priest in a Roman Catholic Church in Brooklyn last week refused to admit the body of a deceased lady into the Church, and declined to conduct the burial service. The reason he gave for his refusal was that under the rule of the Church she was not a Catholic. The family is a Protestant family. The objection to holding service over my mother's body, said one of her sons, was because a few hours before she died her granddaughter was married at her bedside by an Episcopal clergyman, the Rev. Mr. Twing. The young girl's mother, my

sister, is an Episcopalian. When mother died we decided that the funeral should be from the Catholic Church, she having been a member of that faith, and we selected St. Mary's Church, as father attends there. Mother was not a regular attendant, as she had been confined to her house through sickness. She was an exemplary woman, and we did not think it necessary to have a clergyman to attend her. I made arrangements with Father Murray, and all preparations were completed when word came from him that the church could not be opened or the funeral service held there. We then sent for the Rev. Mr. Twing, and the Episcopal burial service was read in the house.

WE may differ in some respects from our esteemed brethren across the dividing geographical line, but the resemblances are numerous. We have the same if not more of the modesty that prevents our ministers from horn-blowing, and the parallel in matters mentioned in the following paragraph from the *Chicago Interior* is not difficult to trace: There are hundreds of ministers in our Church who are too modest to blow their own trumpets and to push themselves into notice, and so are forced to a compulsory idleness in the Master's vineyard. They would do good work if some authority would say unto them, Do this. And there are more or less unemployed churches in every Presbytery that give enough signs of life to deter their Presbyteries from burying them, that might become strong, but will die if neglected, as others have before them. If they die the Lord will give trouble to somebody for their death. Not long ago the Presbyterian Church expended a vast amount of wind in talking about some plan for bringing together our unemployed ministers and unemployed churches. Easy as it was, with the example of our Methodist brethren before us, to do something efficient in this line, we sat down without doing it. There is always a way to do a good thing where there is a will to do it. It would be a very simple thing for any Presbytery to set up, within its bounds, a system of local itineracy, which would cure this ecclesiastical deformity. The Board of Home Missions couldn't spend some of its money to better advantage.

AT the meeting of the University Association held at Albany recently, President McCosh, of Princeton, took strong ground against elective studies at college. In a paper read by him he said that one important question is, What place religion has in the college? and another, What liberty should be allowed in the choice of elective studies? A university should admit every branch of knowledge which promotes useful ends. In early days universities taught literature, science and philosophy. Study and disputation whetted the intellect. In 1201 there were 3,000 students at Oxford, in 1423 thousands in Paris. Many of them had a higher education than many seniors of to-day, who elect for senior studies music, art and French plays. They had a solid education in logic, philosophy and law. Specialties came afterward. In the eighteenth century a change came, and after a struggle chemistry, geology and botany were admitted to the curriculum. Then arose the difficulty to eat and digest the whole, and the need of electives arose as physical sciences multiplied. Philology and history opened wonderful fields. The age of universal scholars is past. Restrictions should be imposed upon electives. There should be prescribed studies for every year of the college course. In language our own tongue should have first and last place. Greek literature and philosophy should be included. If psychology, logic and ethics are omitted one believes only things seen and temporal. Universal history cannot be taught. No elective should be permitted in the freshman year and its value in the sophomore is doubtful. In junior and senior years they may within proper limits be permitted. Dr. McCosh closed his address with remarks on the age at which students should enter college, taking the ground that the proportion of college graduates would be largely increased if students entered younger. They ought, he thought, to graduate at twenty or twenty-one.

## Our Contributors.

### CONCERNING SOME THINGS THAT GROW.

BY KNOXONIAN.

Many things have grown considerably since we talked with the genial readers of THE CANADA PRESBYTERIAN on plants and planting, seeds and seedling. Each bushel of wheat put into Ontario soil last spring is growing into, perhaps, twenty-five. Other grains are growing in proportion. That collection of highly useful vegetables comprehended under the general term "garden sass," has done well. Of course the usual number of chronic grumblers who say that "the crops are a failure" are to the front. They are always in the front while the grateful men are too frequently in the rear. A healthy specimen of the grumbling class might have been found last year who would complain about the crops while everybody knows that the low price of wheat was brought about by the fact that there were many millions more of bushels in the world than the human family could consume. A man who has cultivated the delightful habit of grumbling—whose mouth has, through long practice, taken such a shape that it cannot utter anything but a whine—will always grumble. No hope for him.

Good things are growing in abundance. Let us all be thankful. There will be enough for man and beast and plenty to export. There is a serious offset, however. Many things not good have been growing and things not good grow with marvellous rapidity. There is nothing in Canada that grows like a Canada thistle. Somebody got an Act of Parliament passed a few years ago to exterminate the Canada thistle. The thistle cared as little for the Act as some liquor sellers care for the Scotch Act. It wouldn't be exterminated. Those good, domestic husbands who hoe every evening and morning in the garden know how quickly weeds grow. No flower can keep within sight of them. The good man's heart fairly breaks when he comes home after a few days' absence, and sees how the weeds have got the start of him. Weeds and thistles grow quickly and without any coaxing.

Passing from the world of nature to the world of morals, we find the good and the evil vigorously growing. A larger number of men heard the Gospel last Sabbath than ever heard it on any one day since the Gospel was first preached. Probably ten times as many sinners were converted last Sabbath as were converted on the Day of Pentecost. The effects of the Gospel are felt in a greater degree and over a wider area than they were ever felt before. The poor are more kindly treated. The deaf, the dumb, the blind, the insane and the helpless of all classes are better cared for than they ever were in any period of the world's history. Human life in all civilized countries is better protected than it ever was. The liberty of the subject is enjoyed in some countries until there is danger that liberty may degenerate into license. In short, the good is growing all the world over. Slowly, indeed, in some places, but still it is growing. The general trend is toward the right.

The evil is growing too, and, like the evil in the world of nature, it grows easily and quickly. Dr. Ormiston used to tell a good story to illustrate how easily evil seed grows. A Scotchman left his native isle, and went to one of the British Colonies. Like many other Scotchmen who have emigrated, he grew rich. During the years of colonial life he was grieved because he saw no Scotch thistles. His heart yearned for his native "thussle." Having amassed a fortune he paid a short visit to the land of his fathers. When leaving Scotland for his colonial home, he put a little package of thistle seed in his pocket. He planted them carefully in his garden. Of course they grew. Where is the spot on this earth on which a Scotch thistle will not grow? When the thistles ripened the seeds were blown over into the gardens of the Scotchman's neighbours. From the gardens they spread to the adjoining farms and from the farms were scattered over the whole colony. Future generations of farmers cursed the memory of that patriotic Scotchman. Fact or fiction, the story will illustrate the easy and rapid growth of evil.

There is nothing that grows faster than a lie. The nod of a practised old liar often grows into a story long and base. The mere wink of a slanderer often grows into a huge slander. The leer of a lecherous ruffian may grow into a scandal. A base, cowardly in-

nuendo often grows into a damaging report. An insinuation, made with that skill which the devil always gives to his dutiful children, sometimes grows into a matter requiring judicial investigation. There is no man in society who can do such a large business on such small capital as an experienced liar? His dollar grows into a million with the least possible effort. By his dollar of course we mean his nod, or his wink, or his insinuation, or his innuendo, or whatever he uses to start his story. If people who might and ought to know better were not so willing to listen, a lie would not grow so fast.

*Covetousness* grows very fast. If a man once allows the love of money to master him he is probably a slave for life. Every dollar he makes strengthens the chain that binds him. Covetousness grows by that on which it feeds. You might as well try to extinguish a fire by putting on more fuel as kill covetousness by making more money. The more the victim gets the more he wants. The desire grows faster than the pile. Money is a good thing, and may be a power for doing good. The man who has a fair share of it has opportunities for doing good that poorer men may well be excused for envying. A reasonable desire to make money is not a bad thing, but it is a desire that needs watching.

*Selfishness* grows fast. A boy who thinks his father's house was made exclusively for him is very likely to develop into a biped who thinks that the world was created for his special benefit. The little miss that imagines that father, mother and all the other members of the family were born to wait upon her is certain to grow into the belief that everybody should wait upon her. These children always get a rude awakening when they grow up. Selfishness is a bad weed.

The love of strong drink usually grows fast. One of the chief dangers of drinking moderately is that the desire grows more quickly than the person ever thought it would. He is often caught before he knows. The only way he could have measured the strength of the desire was by stopping, but he didn't stop. He tried to stop, perhaps, when it was too late, and found the love of alcohol had grown so much faster than he expected that it had mastered him. Hundreds of other bad things grow easily. A bad temper usually becomes worse. The habit of grumbling grows with fearful rapidity. Meanness grows more mean. Sensuality grows more sensual. Dishonesty often increases into crime.

Whilst it is true that these and many other bad weeds grow quickly and easily, it is also true that all good plants also grow with proper cultivation. Liberality in giving grows by giving. The more a man gives the more as a rule he can give. Cheerfulness grows by the habit of looking on the bright side of things. Gratitude grows by thinking of the many things we have that we should be thankful for. The power of doing good grows by doing good. Every good plant may be cultivated.

Moral. Cultivate the good plants and stamp out the evil.

### THE WORKINGMAN'S HOME.

#### NO. II.—DISCIPLINE AND CONFORMITY TO FAMILY REGULATIONS.

A kingdom is a nest of families, and a family a small kingdom; and the government of whole or part differeth in nothing but extent. The house where the master ruleth is strong in united subjection, and the only commandment with promise, being honoured, is a blessing to that house; but if he yieldeth up the reins, it is weak in discordant anarchy, and the bonds of love and union melt away as ropes of sand.

—Martin F. Tupper

Miserable is the family where neither law nor order exists, where every one does that which is right in his own eyes, and where selfishness, and not love, is the ruling principle. On the other hand, happy is the home where the law of kindness prevails, moves the heart and regulates the conduct, where husband and wife, recognizing their true relationship to God and to each other, seek and strive humbly and forbearingly to perform the duties connected therewith, and where children award to parents that honour and obedience which nature as well as Scripture demands. But this can never be attained without a system of strict mental and moral discipline. To secure a happy fireside, it is absolutely necessary that husband

and wife should learn not only to see eye to eye—understand each other, but likewise to know and feel their relative and proper position in the family circle. It is conformable to both nature and Scripture that the husband should be the head of the wife; and it can never be a healthy state of matters when the laws of Scripture and of nature are reversed. It would prevent and save many an unpleasant bickering if the heads and responsible members of a household were to come to a clear and correct understanding on this all-important subject. Both parties must endeavour and patiently learn to exercise self-denial, making sacrifices to please and accommodate each other; and this will be felt to be the more necessary where tastes and dispositions are at all dissimilar. It is a sad and pitiful condition of affairs when a couple, joined together in the bonds of holy matrimony, are, till death part them, constantly pulling in different directions—life all through being a domestic battle for supremacy—the husband estimating the wife as a termagant, and she looking upon him as a tyrant, both being martyrs, not for the sake of principle, but for the exercise of a dogged and indomitable self-will. Might not a little self-denial and mutual forbearance do much to expel the demon of discord, and render the workingman's home more attractive and happy? The government of the tongue and of the temper affect in no small degree the comfort and welfare of home. A hasty and fiery temper is always a troublesome enemy to its possessor, and a source of misery and unhappiness to all who come within the sphere of its influence. It perverts the judgment, and, taking into its service that unruly member the tongue, delights in giving expression to bitter and unreasonable words. Perhaps there is nothing more calculated to sap the foundations of domestic peace and prosperity, and no passion more difficult to curb and subdue. But not only must there be the exercise of personal, but also of family discipline. A family ought to be a model government, existing under the administration of salutary laws, the junior members being taught from their earliest years to yield obedience to parental authority. Solomon, the wise man, has said: "Train up a child in the way he should go, and when he is old he will not depart from it." The neglect of this has too often in after years pierced the over-indulgent parent's heart with poignant and remorseless grief, and brought sadness and sorrow into what might otherwise have been a happy, prosperous and united family. It must be a lamentable and deplorable spectacle for a father or a mother to watch the downward progress of a prodigal son or daughter, who has become an outlaw to family government, outgrown home influences, and left the paths of truth and virtue to wander in the paths of sin, shame and degradation. Oh! poor forlorn wanderer, little did thy fond mother think, when she looked into thy innocent face—her own radiant with joy—pressed thee to her bosom, and dandled thee on her knee, when thou wert the light of her eyes and the pride of her heart, that thy future career would yet—sad thought—become the bitterest ingredient in her worldly cup, bringing her, it may be, broken-hearted to a premature grave.

Although home influence has much to do with the formation of the character and the fostering of the tastes and habits of the young, yet they cannot always be under the parental eye and supervision, for at school, or, it may be, at their daily employment, they are often brought into contact with alluring and evil agencies, which counteract and undo much of the good they receive at home. Hence the necessity of taking strict cognizance of the company they keep, and of impressing upon their minds that "he that walketh with wise men shall be wise: but a companion of fools shall be destroyed." Cognizance must also be taken of the amusements and recreations in which they participate. With the younger members of the family mischief and cruelty are sometimes mistaken for amusements, and with those more advanced debasing pleasures are often characterized as amusements and recreations. Among these may be classed theatrical entertainments. The theatre, as it at present exists, is the sure propagator of sensuality, profanity and intemperance. Pandering to the lowest tastes and passions of the mind, it may be termed the "devil's church," a place most unfit for any member of a respectable and well-regulated home. The frequenting of dancing assemblies is also a common recreation among the young of both sexes. Copying the example of what are called the higher classes,

they forsake the quiet and peaceful enjoyments of home for the more exciting pleasures of the dancing-club and the ball-room. There, the rules of etiquette not being so strictly observed as amongst the classes they seek to imitate, liberties are used which tend to destroy that self-respect and modesty which are amongst the fairest ornaments of the female character. These, and other recreations of a kindred kind, steal away the precious hours which might be more advantageously and profitably spent, nurse a craving for unhealthy excitement, and break up the social intercourse of the home circle, thus leading to another pernicious evil—the keeping of late hours. No one can pass along the streets at night without being convinced that in regard to this matter family government must be very lax. At that hour when public houses or hotels vomit forth their noisy and oftentimes insensible companies, we encounter groups of both sexes promenading the streets, or standing at corners and lanes, forgetful that an anxious mother may be sitting at the fireside alone and sad, waiting and weeping for their coming. And when they do return home, in all probability, they tumble into bed, as the beast into his stall, without a thought of God or of their immortal souls. These, and other irregularities of a similar character, show the necessity of early moral training, and of holding with a firm and unflinching hand the reins of family government. A WORKINGMAN.

**APOSTOLIC SUCCESSION AND THE APOSTOLIC FATHERS.**

BY REV. T. F. FOTHERINGHAM, M.A., ST. JOHN, N. B.

(Concluded.)

They tell us that bishops, presbyters and deacons are essential to every congregation (ad. Trall. 3.) The bishop is not to neglect the widows; he is to assemble the congregation frequently and seek after all by name, not despising male and female slaves (ad Polycarp 4.); the bishop offers up the public prayers in the congregation; the bishop and the presbyters convene the congregation (ad Ephes. 20), nothing can be done in the Church without the bishop (ad Trall. 2.); without him it is not lawful either to baptize or celebrate the Eucharist, and, wherever he shall appear there, the multitude is to assemble (ad Smyrn. 8). Each bishop then had but one altar and one congregation. What diocesan of the present day could perform all these duties? Yet they are just what thousands of Presbyterian pastor-bishops are performing week by week. They are purely pastoral duties. In all the seven epistles we find not a word about confirmation or ordination, and nothing is affirmed of the bishop that is not perfectly consistent with the strictest equality between him and the presbyters. Indeed the favourite comparison of Ignatius is with the Sanhedrim, the presbyters being the members and the bishop the president, and it is well known that no distinction of rank obtained between the president of the Sanhedrim and its members. Whether, then, the evidence of the Ignatian epistles pertains to the first or the third century, they testify simply to presbyter-bishops.

The writings of the remaining Apostolic Fathers contain nothing pertinent to our subject.

It is impossible to overestimate the value of the evidence here adduced. These were men who heard the truth from the lips of the Apostles, who were living during the organization of the Primitive Churches, who had doubtless received many directions orally which have not been preserved to our time. So far as uninspired testimony is concerned this is of the very highest order, and moreover being unwittingly given when writing on subjects only remotely referring to Church government, indicating what was the condition of things acquiesced in without question, it is difficult to conceive what stronger argument could be framed. It is, moreover, all the evidence of a contemporary character that can be obtained. Not one word remains to us from any writer of the first century, nor is it ever after hinted by any one that such did ever exist, which contradicts the united testimony of Clement, Polycarp and Ignatius. Have we not a right then to claim that, seeking our principles in the Word of God, we find ourselves walking in the "old paths" of the Apostolic Fathers, and the "good way" of the primitive Church?

The chain of Apostolic, or more properly of Episcopal, succession lacks then its first links. It is not enough that the name "bishop" be found. This

title every minister of the Presbyterian Church claims. He only is a bishop in the mediæval and modern sense of the word, the sense contended for by all advocates of the divine right of episcopacy, who possesses the exclusive power of confirmation, ordination and government. The question is really diocesan *versus* parochial episcopacy. Presbyterians do not deny that in the early Church one presbyter presided as *primus inter pares*, "Where many are equal in dignity, one only can occupy the first place" (Cicero, Pro Murena), but we deny that he occupied this position as being of a higher order, and executing, *jure divino*, higher functions. Some writers eagerly seize upon almost every sentence in which the word "bishop" occurs, and then exultingly exclaim: "Here is the germ of what we are defending." It matters not to them whether their author defines the functions of the episcopate or not, the name is sufficient, and then they turn to us and solemnly remind us of Korah, Dathan and Abiram. "One would think," said Jamieson, "that, at the beginning, they plead only for as good as nothing; and that the thing they would have is no bigger than the cloud which was like a man's hand; but afterward the whole heaven of the Kirk of God is black with it" (Sum. of Ep. Cont. 186). Only by some such process as this can the unbroken succession of bishops be established. More unstable than a pyramid resting upon its apex, it is a superstructure without a foundation. The language of Macaulay scarcely misrepresents the dubious character of claims resting upon such a shadowy basis. "The arguments against it are infinite, the evidence for it absolutely nothing. It rests not upon one doubtful assertion, but upon fifty, and when these are compounded together, according to Whately's recipe for gauging the force of argument, it defies the power of any calculus invented by man to determine the ratio of improbability. We can imagine the perplexity of a presbyter cast in doubt as to whether or not he has ever had the invaluable 'gift' of apostolical succession conferred upon him. As that gift is neither tangible nor visible, the subject neither of experience nor consciousness; as it cannot be known by any effects produced by it (for that mysterious efficacy which attends the administration of rites at its possessor's hands is, like the gift that qualifies him to administer them, also invisible and intangible) he may imagine, unhappy man, that he has been 'regenerating' infants by baptism, when he has been simply sprinkling them with water. 'What is the matter?' the spectator of his distraction might ask. 'What have you lost?' 'Lost, would be the reply, 'I fear I have lost my apostolic succession, or rather, my misery is that I do not know and cannot tell whether I ever had it to lose.' It is of no use here to suggest the usual questions, 'When did you see it last?' 'When were you last conscious of possessing it?' What a peculiar property is that of which, though so valuable—nay, on which the whole efficacy of the Christian ministry depends—a man has no positive evidence to show whether he ever had it or not; which, if ever conferred, was conferred without his knowledge, and which, if it could be taken away, would still leave him ignorant, not only when, where and how the theft was committed, but whether it had ever been committed or not? The sympathizing friend might probably remind him that, as he was not sure that he had ever had it, so, perhaps, he still had it without knowing it. 'Perhaps' he would reply: 'But it is certainly I want.'"

Resting securely upon the Word of Inspiration, we find ourselves in harmony with the consensus of the ancient fathers, the reformers of the sixteenth century and the vast body of evangelical Christians of to-day; we are able to clasp in fraternal embrace all who confess the name of Christ, and in whose Church life the Holy Ghost, the Spirit of Truth, manifests His power, by whatever name they may be called, by whatever terms they may designate their Church rulers, and in whatever forms they may offer the sacrifice of broken and contrite hearts. Reaching back through the ages into the misty past, with an historical continuity as unbroken, a Church life as venerable, and a faith as pure as that of our sister of England, we, too, claim the ancient British Church—the Church of St. Columba and St. Patrick, of the Culdees and the Lollards—as our ancestor; nor do we find the chain of her presbyterate broken till we reach the first twelve sent forth by our Lord Himself.

Glorious Church of our fathers, shall we not love thee, thou mother of saints and heroes? Against thee in thy northern home the kings of the earth set themselves, and their rulers took counsel together; but the angel of the Lord encamped about thee, and delivered thee. Though the fire and the sword have robbed thee of thy children, and the wail of thy exiled sons and daughters has pierced the hearts even of their persecutors, yet thou standest to-day in the van of the Churches of Christ, thine heart tenderer because of thy sorrows, and thy faith purer because of thy conflicts. Yes! we love thee with a love stronger than death: not because thine head is crowned with hoary locks, and beneath thy furrowed brow flashes a keen yet tender eye; not because thy lips have ever spoken to us, in childhood, youth and old age, words of truth and sweetest love; not because the shadowy hands of dear ones departed in thy faith bind us to thee even as they bind us to heaven itself; but because thou art living now with the life of Christ. Thine is a life which knows no aging, for it comes to thee, not through a channel eighteen hundred years long, but directly from the indwelling Spirit of God, Him who now, as of old, bids thee separate each Paul and Barnabas by holy ordination to the work to which He has called them, and who quickens every bounding pulse of thy life with His vivifying presence. We love Thee because, with a heart large and loving like that of the Master, Thou welcomest as brethren in Christ and honourest as true priests of God, all, who being called of the Holy Spirit, preach His truth and minister in holy things, even though they walk not with thee or scorn thy fraternity. In one word, we love the Church of our fathers, because, with her sister members of the General Alliance, she possesses the apostolic order, the apostolic discipline, the apostolic faith and the apostolic charity.

**FORMS OF PRAYER.**

OR AN IMPROVED SERVICE FOR THE PRESBYTERIAN CHURCH.

MR EDITOR,—In a recent issue a letter appeared, signed "Layman," on the above subject, and containing much for us Presbyterians to ponder over. I was about addressing you on the question when this letter appeared, and as the writer hopes the subject will be further ventilated, I will not withhold my views. No doubt our Presbyterian service has been much improved of late years, yet there is great need for more. Sermons of one hour and over are things of the past. Our communion service of three or four hours was made wearisome, but is now brought within the time of an ordinary Church service. The service of to-day is a decided improvement, and greatly appreciated. The Presbyterian worshipper has no opportunity of taking an active part other than engaging in the service of praise. Why should he not be able to respond and take part in the reading of the Scriptures? why not have forms of prayer suitable to various occasions? How useful this would be at the ordinary prayer meeting, dispensing with the calls upon the brethren. Why should silence reign during the taking up of the ordinary collection, in place of the organist, choir or precentor playing and singing the psalm or hymn that is next to be sung during this uninteresting interval?

Why should we not have a service on Christmas Morning, a day recalling the great event of the birth of our Saviour? Reference is made by "Layman" to the cry "Knox, Knox," when many know not what Knox did. I will add to his remark a portion of a lecture by the Rev. Dr. McGregor, given in St. Giles, Edinburgh, in 1881, bearing on this subject. He said: "Among the historical facts which it is neither to our credit nor our welfare to forget, one is that for the first one hundred years of its existence the Reformed Church had a richer and more varied service than it has had ever since. It had its prayer book, its order for the administration of the sacraments, its service of praise with hymns as well as psalms and appropriate tunes. The loss of all this was due, not to Scottish, but to English influence. As time advances, and taste improves, there is a growing tendency to return to the moderate and enlightened views of Knox and the early reformers. While the privilege of extempore prayer will never be abandoned in Scotland, there are good men in all the Churches, and these the very men who have the

highest conception of what public prayer is, who would be thankful for the use of a modified and permissive liturgy as a blessing to themselves, and some security for a more reverent and decorous worship over the length and breadth of the land." This is the language of a Scottish divine. The late Dr. Guthrie, giving a description of a Waldensian Church and its service, says: "In the ceiling was a dove in fresco painting, an emblem of the Holy Spirit, which seemed to be descending in beams of light on the congregation. They have a liturgy, most of the prayers being read. They read the Creed also, and the Ten Commandments. During the reading of the latter the whole congregation stand up to hear God's law—a very impressive spectacle, and a right thing it is. I would like to see the practice introduced among us. In some of the churches they have organs, but notwithstanding these and their liturgy, they are as staunch Presbyterians as we are. While the Waldensians have a liturgy, they have likewise free prayers, and some such midway practice between that followed by the Presbyterian and Episcopalian Churches of our country, I would consider the perfection of a system." So said Dr. Guthrie. As "Layman" says, I think a ventilation of the subject may lead to a more improved service than we at present enjoy. Why should we not have a uniform service in all our Presbyterian Churches? and why should not the directory for public worship contained in our standards be carried out, viz. in beginning each service with prayer? This is done in some cases, but the practice is not general. Why should not our beautiful Hymnal adopted by the Church, be more generally used? Why should not the Lord's Prayer be repeated by the congregation? Why should not the creed be introduced into our service? What could be more impressive than the congregation uttering their belief in its beautiful language? I will close this by again quoting the words of the late Dr. Guthrie, "That some midway practice between the Presbyterian and Episcopalian services would be the perfection of a system" W. T.

#### THE LATE REV. W. BLAIN, OF TARA.

On the 22nd March, 1886, at Oshawa, the subject of this notice was translated into the bosom of Abraham. His latter end was peace. His sufferings were severe and protracted, and were borne with great patience and resignation. His illness was brought on by his long and arduous labours in the ministry, and he was cut off prematurely from his devotedness to his Master's cause, after labouring for upwards of thirty years in the glorious service of Christ.

He was born at Niagara, Ontario, on the 29th July, 1826. His parents came to Niagara from the North of Ireland in 1824, and, after remaining there for some time, subsequently removed to Streetsville. It was in that place, under the able ministry of the late Rev. W. Rintoul, that Mr. Blain spent his early years. His father was for many years an elder of the Streetsville congregation, and his house was a favourite resting-place for ministers and missionaries. Living under these strong religious influences, Mr. Blain was led to devote himself to the ministry, and began to study for it when twenty years of age, under the Rev. Thomas Wardrope, of Flamboro', father of Dr. Wardrope, of Guelph. It was while with that venerable father that he made a public profession of his faith in Christ, and gave strong and satisfactory evidence of his being born again. He entered Knox College in the autumn of 1846, when an unusually large number of students began their collegiate course. We remember him as a bright, quiet and gentle young man, with a pleasant appearance, and an amiable disposition.

After studying successfully at Knox College for eight years, he graduated in 1854, and was ordained in July of that year over North Cavan and Peterboro'. His charge was somewhat peculiar. After preaching twice in the country, he came to Peterboro', in the evening, and preached for the late Rev. J. Roger, thus enabling the latter to minister to a favourite rural charge in which he felt a deep interest. Soon, however, the growth of Mr. Blain's country charge constrained him to confine his labours to it. There he laboured with success for seventeen years, beloved by his people, and held in high esteem by his co-presbyters at North Cavan. It was while there that, in 1857, he married Mary D., the daughter of the late Archibald Young, of Sarnia. Mr. Young was a well known elder of our Church, who was almost always present

at the meetings of Synod, and evinced a very deep interest in the work of the Church. Mr. Blain's choice of a wife was a happy one—she proved a true and faithful helpmeet, and aided him greatly in his ministerial work. After fifteen years of a happy wedded life, the Lord took her from him to Himself, at Clifford, on the 14th September, 1872.

In 1871 Mr. Blain's health began to be affected by his long and arduous labours, so that he had to resign his charge. Early in 1872 he accepted a call to Clifford. After labouring there for five years, he was translated to the charge of Tara, in the Presbytery of Bruce. His work in that field was very hard and wearying. Deprived of the help and comfort of his earthly partner, and never fully recovered from the shock occasioned by her death, his system gradually gave way under the heavy strain to which it had been subjected for so many years. After struggling with an overtaxed system and a worn-out frame for some time, he at length felt constrained, in October, 1884, to demit his charge, when he had completed a faithful and self-denying ministry of upward of thirty years.

His health continuing very poorly, he removed in 1885 to Oshawa, in order that he might be near a favourite sister and other relatives. The shattered and overworked system continued to grow weaker and weaker, until it could hold together no longer. Though waited on, and all his wants lovingly supplied by his friends and family, yet he gradually became worse and worse, until, on the 22nd March, 1886, his spirit returned to his Father in heaven. During his trying illness he received great comfort from the ministrations of Rev. S. H. Eastman, who evinced a brotherly and deep interest in him, and helped to smooth his dying pillow. His remains were interred in the beautiful Union Cemetery at Oshawa, beside a beloved Christian nephew, who had gone before him a few months previously. He left a family of one son and three daughters, and a wide circle of mourning friends.

Thus tranquilly fell asleep in Jesus last spring another of our home mission martyrs. Though he died in comparative obscurity, yet his record is on high, and above many others would he be welcomed with the words, "Well done, good and faithful servant." He was one of those conscientious and modest ministers, who did not strive or cry, and whose voice was not heard in the streets or Church assemblies. His preaching evinced careful preparation, and was characterized by a quiet power and unction that made itself felt in the heart and conscience. Cheerfully he consecrated his life and talents to the service of his Master, and wore himself out in abundant labours and self-sacrificing efforts to promote His cause. Spending ungrudgingly his little patrimony to eke out his scanty stipend, and labouring night and day for the Lord whom he loved so well, he remained in harness, hard at work for his Saviour, until mind and body gave way under the pressure of spiritual toil.

And now he has gone to his rest, one of the noble band of home mission martyrs, whose sacred remains are found scattered throughout the Dominion, and who have given their substance and their very life's blood to build up our holy Zion in this land.

Distance lends enchantment to the view, and there is thus produced a morbid tendency in a portion of our Church to exalt foreign mission work, at the expense of home. Had our esteemed friend spent his thirty years in the foreign field, his death would have been heralded forth in the columns of the press, and his marvellous labours described by the pen of many a ready writer. But he was only the modest tiller of a humble field in the Presbyterian vineyard of Ontario, and departed from his mission here in comparative obscurity. Had we the powers of description, we could, from our personal experience and observation, give pictures of home missionary life—of noble sacrifices and of self-denying heroism fully equal to any in the foreign field. Between home and foreign work it seems to us that there ought to be perfect equality, and complete harmony; and our Church ought to be so toned up in spirit and whole-souled charity, as to give the same hearty aid and approval to all missionary work, whether carried on amid the burning plains of India, the rugged hills of Formosa, the rough rocks of Muskoka, or the wide-spreading prairies of the North-West.

MR. SPURGEAN'S Tabernacle in London now has a membership of 5,214.

#### THE SCOTTISH U. P. STUDENTS' MISSIONARY SOCIETY.

MR. EDITOR.—It seems rather strange that so little notice has been taken of one important announcement made at the late meeting of the Home Mission Committee. THE CANADA PRESBYTERIAN says that a letter was read from the U. P. students of Edinburgh intimating that they have decided to give some aid to the North-West mission work. Every session these students, in their capacity as a missionary society, select some Scheme which they think worthy of their aid and the following summer most of them visit congregations of their Church, explaining the Scheme and soliciting subscriptions. During the session of 1881-82 Messrs. Baird and Tibb called their attention to the wants of the Canadian North-West. Next session it was formally proposed to aid this work. Messrs. Thompson, Hensall and Hamilton, Lynedoch, supplied them with information, but it was resolved to work for a Training College connected with the U. P. mission to India. Last session the North-West Scheme was again proposed by some of the students, and they were aided in their efforts by Messrs. Ballantyne, London South, and Ramsay, Londesboro', as well as by a supply of reports sent by the Superintendent of Missions, but it was decided to aid in building and repairing manses in Jamaica, and for this purpose nearly £2,000 have been collected. This session Mr. Robertson prepared a special appeal to them and Mr. A. Hamilton, son of Rev. Mr. Hamilton, of Motherwell, seconded his exertions by his presence and influence. Let us hope that great interest in our work may be aroused by the students, and that they may secure even a larger sum than they last year gave to Jamaica. R. M. D.

#### MADAME CAUBOUÉ.

MR. EDITOR,—Her husband was at one time a Romish priest. He was received by our Church, and, at length, became pastor of the congregation at St. Hyacinthe, Quebec, in connection with it; after a while he went back to the Church of Rome. Now he is in a monastery in France. He took away all the money he could, so that she is very poor. Accordingly, she applied to the last General Assembly for help. That body has recommended her case to the charitably disposed. Rev. Dr. Reid and Rev. Mr. Warden will receive subscriptions for her benefit.

I would propose a way of dealing with her case which, perhaps, has not occurred to any one else. It is not likely that donations will help her very long. I fear that, by-and-by, they will be like the brook Cherith. Of course the mere fact of her husband having acted as he has does not give her any claim on our Church. But if we have reason to believe that she is a Christian, she deserves our sympathy. Her case is, of course, a very peculiar one. Well, not long ago, one of our ministers died, who, though he never married, paid regularly at the highest rate into the Ministers' Widows' and Orphans' Fund. Now, I cannot see anything at all improper in giving her some benefit from that Fund *on his account*—supposing her to be worthy of help. If her case be a peculiar one, so was his. I knew a minister of our Church, unmarried, who for about thirty years has paid regularly into that Fund. Suppose he, too, should die without "changing his life," how would it be wrong to put, *on his account*, on the list of annuitants some minister's widow whose case should be a deserving but peculiar one? I cannot see how it would. But, to return to Madame Cauboué. How would this arrangement do? Let her have in the meantime for the reason already given, say for five years, the usual allowance to a minister's widow, to be continued after that should there appear good reason for it, but to be stopped during that time on the same condition. Let the Fund have the benefit of any subscriptions for her. In this way a certain amount would be secured for her. PROPOSER.

PROFESSOR MAX MULLER has become defender of the faith of the ancient Hindus. A society has been formed in India, called the "Sanatan Dharmo-Raksha Sabha," for the preservation of the ancient religion, and the Oxford Professor has been appointed president. The orthodox Brahmin considers it a crime of the deepest dye for a foreigner even to touch the Vedas; but it is a foreigner who has made them accessible to the world, and now receives the homage of Hindus for having done it.

# Pastor and People.

## WHAT I LIVE FOR.

I live for those who love me,  
For those I know are true;  
For heaven that smiles above me,  
And awaits my spirit too;  
For all human ties that bind me,  
For the task my God assigned me,  
For the bright hopes left behind me  
And the good that I can do.

I live to hold communings  
With all that is divine,  
To feel that there is union  
Twixt nature's heart and mine  
To profit by affliction,  
Reap truths from fields of fiction,  
Grow wiser from conviction—  
Fulfilling God's design.

I live for those that love me,  
For those I know are true,  
For the heaven that smiles above me,  
And awaits my spirit too,  
For the wrongs that need resistance  
For the cause that needs assistance,  
For the future in the distance,  
For the good that I can do.

FOR THE CANADA PRESBYTERIAN

## A POWERFUL PULPIT.

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

How many elements enter into the constitution of a powerful pulpit? There are many without which it cannot exist; such as a spiritual knowledge of the truth; freedom from the fear of man, that bringeth a snare; the consciousness of God present; the realization of the reality of the judgment seat and the eternal death and life beyond it; and the present peril of souls tending thither, with a keen and whole-souled sympathy with them and such a desire, like fire in the bones, to speak to them that it will bear no restraint and suffer no check, that cries, "We cannot but speak the things which we have seen and heard and know." These are some of the elements of a powerful pulpit. And wherever they are found it needs not a structure within church walls, whether it be the humble chapel or the lofty cathedral, to justify the name we give to them—any place will suit. The street-corner, the market-place, the railway carriage, the sea-beach, the Atlantic steamer, the parlour or the sick bed, any place where these elements are present becomes a powerful pulpit. These transform any spot into a place of spiritual influence and far-reaching power. But there is one spot which has additional elements, and that is the death-bed. There all ears are eager to hear what is said, and last words are treasured up like golden coin, and are preserved like heirlooms in families. They are oft repeated, and used as motive forces in dealing with the successive generations as they come. And these, added to the other elements, make the death-bed one of the most powerful pulpits. This is one of which we would speak now. It is a high vantage ground whence great formative influences have gone forth. It was from it that Adolphe Monod spoke the short and suggestive addresses that compose his "Farewell" to the few friends who gathered together to celebrate the sacrament of the Lord's supper with him Sunday after Sunday, till he passed hence to enjoy the same festival with the Lord Himself. Through that charming, spiritual volume, "we, being dead, yet speaketh," and that to a far wider circle than he addressed at first. Now it embraces thousands throughout Christendom. How stimulating it is! How clear his vision is, and how complete his comprehension of truth! It is full of certainty—the Apostle John's "know"—and it is, therefore, inspiring and quickening beyond many books. It is one that we are drawn to repeatedly, and it always repays perusal.

What a powerful pulpit was the death-bed of Thomas Halyburton, of St. Andrews! In it he revealed the power of genuine faith to gladden the heart and cause the soul to rejoice in God. Praise prevailed in his spirit. With his eyes full of eternity he spoke to all who came near him of the Gospel, God's faithfulness, his own restfulness on Christ Jesus, the duty of being ready at all times to meet the Lord, and the pressing necessity of a genuine faith. His words are such that we would like to quote them all, but these must suffice: "I bless God, I was educated by godly parents in the principles of the Church of Scotland, I bless Him that when I came to riper years I did on mature deliberation make them my choice; I bless the Lord I have been helped ever since to adhere to them without wavering; I bless Him, I have seen that holiness yields peace and comfort in prosperity and adversity. What should I seek more, or desire more to give evidence of the reality of it? Therefore, 'I am not ashamed of the Gospel of Christ; because it is the power of God unto salvation to every one that believeth.' I am so far from altering my thoughts of religion by reason of the present contempt thrown on it, and opposition made to it, that this endears it the

more to me." "As to the simplicity of Gospel worship, many must have gaudy pomp nowadays in worship; it is an evidence of the decay of religion; for when folks want the power and spirituality of it, they must have something to please the carnal heart. This is my sense of it; and it is the words of truth and soberness; and I speak as being shortly to appear in judgment, and hope to give an account of this with joy, as part of the testimony of Jesus."

During his illness his thoughts ranged over a wide field, and were expressed with a decisive sharpness, and a crystalline clearness and a holy unction. He had a good word for every one who came into his presence. And these words are like the grains of musk that enter the invisible pores of the gold casket, which thereby becomes fragrant for long years to come. His joy in prospect of entering into the presence of Christ was an upholding and great joy. He longed to be free. One beautiful expression of his was, "O, let us exalt His name together. O, glory dwells in Immanuel's land. I long for the fragrant of the spiced wine. 'Stay me with flagons, comfort me with apples; for I am sick of love.'" He caused to be written letters to two nephews who were abroad, and also to his students when they were separated in time of vacation. His soul was not hemmed in by his bed-posts, but in thoughtfulness went out to all who had a claim upon him.

The last sickness has a solemnity about it all its own. Every little act done in it is for ever memorable, and every little gift bestowed then is invested with an interest that never passes away. It was in this season that Sir Walter Scott's mother gave him a Bible—an old Bible—the book she loved best, and no doubt, whatever Sir Walter thought of the book before, the reception of it at the hand of his mother just before she died, would make it unspeakably dear and precious to him. He would love it and value it for her sake. What a legacy Jacob gave to his sons (Gen. xlix.) in his last words! Far-reaching, prophetic words are these! The death-bed of Samuel Rutherford is one that has lived in the memories of men ever since he passed into the mountain of spices. His words, that are like beautiful and fragrant flowers, have often been quoted. These, occurring in a message he sent to his own Presbytery, are such as breathe the spirit of his whole ministerial life. "Let them feed the flock out of love, preach for God, visit and catechise for God, and do all for God. Beware of man pleasing; the Chief Shepherd will shortly appear." When at the end of all, Mr. Blair asked him if he would praise the Lord for all the mercies He had done for him and was about to do, he answered, "O for a well-tuned harp." Then, he who all his life was saying, "I would be farther in upon Christ," went to be with Him for ever.

When some of the neighbours of Philip Henry came to see him on his death-bed he said to them: "O make sure work for your souls, my friends, by getting an interest in Christ while you are in health. If I had that work to do now, what would become of me? I bless God, I am satisfied. See to it all of you that your work be not undone when your time is done, lest you be undone for ever."

The messages coming to us from the very gates that stand ajar, out of the depths of the hearts of our fellow-men who have fought the good fight of faith against one thousand evils, and have overcome through the blood of the Lamb, strike home upon us and lead us to thoughtful consideration of our present life. The ability to speak so at the end arises out of a life of devotion to Christ. To die well we must live well. To be calm, contented, peaceful and even joyful, when this tabernacle is being taken down, requires that we should have entered into such relations with God previously, as that every question touching sin will be settled; and our acceptance realized and enjoyed. Is it not truth the poet sings?

A death-bed's a detector of the heart.  
Here, tired dissimulation drops her mask;  
Through life's grimace, that mistress of the scene!  
Here real and apparent are the same.  
You see the man; you see his hold on heaven.  
The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life, quite on the verge of heaven.  
Fly, ye profane! if not draw near with awe,  
Receive the blessing, and adore the chance  
That threw in this Bethesda your disease;  
If uncured by this despair your cure;  
For here resistless demonstration dwells.

The physician who attended Cæsar Malan on his death-bed, where he suffered torture without a murmur, said one day on leaving him: "I have just seen what I have often heard of, but what I never saw before. Now I have seen it as I see the stick I carry in my hand." On being asked what he had seen, he answered: "Faith, faith, not the faith of a theologian, but of a Christian. I have seen it with my eyes." That sweet assurance that characterized his life was triumphant in death, being asked if he had any doubt or misgivings, his answer was: "There are no clouds over my sky. The Lord is with me as I have ever known Him."

The faith nourished throughout a lifetime triumphs in death. The fruit of a long period of Christian love and service is gathered then. This pulpit is not built

in a day. Its elements are the slow but sure growth of many experiences. It rises like the palm tree in the silence of a life ministered by God. He is the great worker in it. Is it not a worthy ambition to indulge, to die well, to die to the glory of God and the good of men? We think so. We have nothing to do with the circumstances of our departure, but we have everything to do with the spirit that may be revealed in it. This is clearly taught in 2 Peter i. And we cannot do better than order our life according to its teachings.

## SCOTCH CHURCHES IN AMERICA.

In this country there have been several branches of the Presbyterian Church:

1. The Presbyterian Church (now divided into the Church North and South). The first Presbytery, of which Francis Makemie was a leading spirit, met in 1705, and organized what, through various divisions (Old Lights and New Lights, 1741—Old School and New School, 1837—United Synod, 1859—Northern and Southern, 1861), has continued to the present day.

2. The Reformed Presbyterian Church, the ecclesiastical descendants of the Scotch Covenanters, who had refused to accept State patronage in King William's day (1688), and in consequence bore the long persecution in Scotland. The first Reformed Presbytery was constituted in 1775 by commissioners from the Reformed Presbyterians of Scotland. But in 1782 most of its members united with the Associate Presbyterian Church. This was not cordially approved either by all the Associate Presbyterians, or by all the Reformed Presbyterians. It resulted in the organization of three Scottish Churches in America, the Reformed, the Associate, and the Associate Reformed. The Reformed Presbytery was reorganized in Philadelphia in 1698, and its first Synod was organized in 1809.

In 1833 there was a division of this body into two sections, which were both represented in one Pan-Presbyterian Alliance, in 1880. This Church holds the Westminster Confession of Faith. It excludes all instrumental music and all hymns (except versions of the Psalms of David) from the worship of God's house. Inasmuch as the Constitution of the United States contains no recognition of God, the members of this Church refuse to vote for civil officers, or perform any act which recognizes the lawfulness of what they call our "godless" Constitution.

3. The Associate Presbyterian Church was organized in 1753, by Rev. Messrs. Alexander Gellatly and Andrew Arnott, commissioners from the Associate Synod of Scotland. When the union of this with the Reformed Church was attempted in 1782, a number of the members refused to join in this union, and continued the separate existence of the Associate Church. It held substantially the distinctive views of the Associate Church of Scotland.

4. The Associate Reformed Church originated, as has been intimated, by the union of 1782.

5. Negotiations were commenced for the union of these two latter Churches in 1842. In 1858 they culminated in the formation of the United Presbyterian Church, which is now attracting special attention by the recent discussion of the question of instrumental music in the Church. Its leading distinctive doctrines are that slaveholding is sin, that secret societies are wrong, close communion, and the exclusion of instrumental music in Church, and of all hymns, except the Psalms of David.

6. The Associate Reformed Synod of the South has continued its separate organization until the present. There is now a decided tendency toward a union between this and the United Presbyterian Church. The General Assembly of the United Presbyterian Church has this year sent down to its Presbyteries overtures which look to the union.

All these Churches hold the Westminster Confession of Faith, and agree in their doctrinal views, except as indicated above. And they all approach very nearly in government to the Form of Government of the Presbyterian Church in Scotland.—*Christian Observer.*

## JOY IN THE HOLY GHOST.

Not easily explained to others, and too ethereal to define, spiritual joys are, on that account, but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godwards; the lull of sinful passion; an exulting sense of the security of the well ordered covenant; the gladness of surety, righteousness and the kind spirit of adoption, encouraging to say "Abba, Father"; all the delightful feelings which the Spirit of God increases o. creates are summed up in that comprehensive word, "Joy in the Holy Ghost!"

A MAN may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation; but he is always generous in love. Love cannot stay at home: a man cannot keep it to himself. Like light, it is constantly travelling. A man must spend it, must give it away.—*MacLeod.*

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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, JULY 28, 1886.

THE *Christian-at-Work* publishes the following propositions, taken, our contemporary alleges, from Fichtes "Intellectual Evolutions," and asks the summer schools of philosophy to wrestle with them at their meetings:—

The I posits the Me, and the Not-me as determining each the other.

This involves two distinct propositions, namely.

I. The I posits the Me as determining the Not-me.

II. The I posits the Not-me as determining the Me.

To say, therefore, that the I posits the Me as determined by the Not-me is simply to say that the I determines itself.

We have thus deduced from the general proposition—the I posits itself as determined by the Not-me—these two subordinate propositions, namely.

1. The Not-me determines the me.

2. The I determines itself.

From one of these, as we shall find, is developed the category of causality, and from the other that of substantiality. These two categories at first will seem to be wholly antithetical to one another, and will represent the elements of the antinomy contained in our general proposition.

There is no summer school of philosophy on this side of the line that we know of. The foregoing, however, may prove useful to some of the examiners who prepare questions for the boys and girls who desire to enter our high schools. By a little skill these propositions might be worked into a luminous paper on English history, grammar, literature, or almost any subject. Indeed they might possibly be worked into a paper on algebra.

At this season of the year our exchanges from the other side of the lines fairly teem with reports of graduating exercises in many colleges. Each college has its "commencement week," and after the varied exercises of that week hundreds of graduates go home with their diplomas in their trunks. Thoughtful people are beginning to ask, What becomes of these hundreds of graduated young men? Where do they go? How are they employed in after life? How much does their college training help them in life's great battle? Do they serve society so much better on account of their college training that society is rewarded for the expenditure made on their college course? These and similar questions are discussed by thoughtful men across the lines, and they are questions that Canadians will soon be found discussing. The day has passed in this country when anybody of average intelligence takes it for granted that a college graduate, even an honour man, is necessarily an effective man in actual life. There was a time when having been in college counted for a great deal. That time is over. A student, even a divinity student, is no longer necessarily a man of mark, except a very remote settlements. Even the fact that a man is a minister does not mean as much as it once did. Men are being judged more and more every day by *what they can do*. There is no use in quarrelling with this standard. People will set it up whether we like it or not. The college that makes men most effective in life's battle is the only one that can exist in this country for any considerable time.

AN esteemed official of the Woman's Foreign Mission Society called upon us to say that the paragraph

in our issue of last week upon the growth and work of the society is misleading, in so far as it states that some of the auxiliaries assist in other than foreign mission work. It is quite true that the constitution of the society confines the auxiliaries to foreign mission work. We were informed, however, that some of the auxiliaries, notably the one in connection with Knox Church, Galt, are organized on a broader basis, and assist some of the Schemes of the Church. If our information was not correct, we got it from what we considered an authentic source. The Woman's Foreign Mission Executive gives the following explanation:

A request sometimes comes from an auxiliary that its contributions may be devoted to a special field, and the Board desires to give a general explanation why this is unadvisable. The society, as a whole, being itself auxiliary to the General Assembly's Foreign Mission Committee, undertakes, annually, to do its best to raise the necessary money for certain objects indicated to it by the Committee, and this undertaking can only be carried out by the loyal co-operation of the auxiliaries. It will easily be seen that if one and another branch society allocates its money to objects other than those named, there will be a danger of the society falling short of its engagements; or a larger sum than necessary may be sent in some year for one portion of the work, and not enough for another. It has been the experience of sister societies in the United States that grave difficulties have arisen in this way. Certain responsibilities have been incurred, and, owing to the charge of interests in some quarters, while the liberality of members has not been less, there has been a deficiency in the funds needed to meet these obligations. The Board is aware that it seems to create a deeper interest in a branch society to have its particular representative in the field, or to know exactly to which field its contributions go; but it is hoped that members will see the reasonableness of their being asked to send in their money to the general fund without limiting its use.

WHILE all the world wonders at the pluck and eloquence displayed by Gladstone at seventy-six, a more remarkable case can be found in the Free Church of Scotland. Dr. Somerville, the Moderator of the General Assembly of that body, is older, we believe, than Gladstone and is quite as vigorous and quite as fond of work. He is at present on an evangelistic tour in the North of Scotland, and intends visiting many of the principal points in that part of the Land of Cakes. His custom is to preach every day and sometimes more than once a day. He is still the old man eloquent, and preaches with all his wonted fervour. His visit here ten years ago is still fresh in the minds of many of our readers; while his visit of over forty years ago is remembered by not a few. Some who heard him in 1876 reminded him of sermons they had heard from his lips in Canada on his former visit. Whatever may be said about some kinds of evangelists, nobody has any doubt about the good effects produced by a visit from Dr. Somerville. We most heartily wish the veteran preacher would make another and longer tour through Canada. Whilst other bodies secure the services of evangelists whose services are not acceptable to many people, why might we not have a visit from the world-renowned evangelist who is Moderator of the Free Church Assembly? Dr. Somerville has just returned for a long preaching tour in the East. If he can stand an Oriental sun, he would enjoy our summer. When here ten years ago he told a friend that he thought "God has given to Canadians the finest country He ever gave to any people." Why not invite him to come out next summer? Who will move in this matter?

OUR neighbour the *Globe* has made more than a local sensation by publishing the assessed incomes of some of the leading lawyers, doctors and business men of Toronto. On the general question of taxing incomes we have nothing to say. We wish, however, to express our great surprise that the municipal reformers who have been clamouring for the taxation of churches and ministers' salaries did not notice that so many citizens, supposed to be wealthy, were not paying taxes on more than a half or a third of their incomes. It grieved the righteous souls of these reformers to see a church untaxed, but it does not seem to have occurred to them that there was anything out of the way in the fact that a rich lawyer should pay taxes on one or two thousand dollars of an income while he enjoys four or five times that amount. Their feelings are quite horrified at the thought of a poorly paid professor or retired minister escaping taxation when the law said he was not compelled to pay taxes, but they saw nothing improper in the conduct of a rich doctor who paid taxes on perhaps one-third of his income.

The exemption of churches and ministers' salaries was the thing that excited righteous indignation. Their great love for the commonwealth led them to pounce on the retired minister's little income, but to pass lightly over the income of the lawyer who earns six, or eight, or ten thousand a year. The oversight becomes all the more remarkable when we remember that the law exempts the minister's little income, but says the rich lawyer should be assessed on his. One would naturally suppose that a genuine municipal reformer would have tried to enforce the law in the case of the rich lawyer, as well as change the law so as to embrace the income of the poor minister. But the ways of some reformers are peculiar. We have not examined the *Globe* list very carefully; but we should not be at all surprised to find the names of some there assessed for one-half their incomes, who have been actively engaged in the crusade against exemptions. It strikes us that clamouring for a tax on a minister's little income, which the law exempts, and winking hard at the rich lawyer who pays taxes on one-half or one-third his earnings, all of which the law says should be assessed, is a rather peculiar way of winning a reputation as a municipal reformer.

### CONSECRATION OF WEALTH.

It is often stated that as under the Mosaic dispensation a tithe of income was to be dedicated to the Lord, so under the more glorious dispensation of the Gospel no less should be given for religious and charitable purposes. If, during the preparatory age, such a proportion had to be devoted to divine service, charity and benevolence, there ought to be a larger measure of liberality now. The needs are greater, the obligations are more impressive, and the stimulus of gratitude is certainly far more urgent. In actual practice many conscientiously exceed the law of benevolence laid down in the Old Testament. Many endeavour to keep as near to it as they can; while it may, without the slightest violation of charity, be taken for granted that large numbers regulate their giving without regard to any distinct proportion or principle. They give because it is expected of them, because they are importuned. When means are plentiful, and when their emotions are touched, they may give freely. They also give intermittently and fitfully.

Systematic beneficence societies did much good by bringing an important and obvious principle before the minds of the people. From the labours of those organizations much permanent benefit has resulted. Many who gave but little of their means, and that only by impulse, to forward the cause of God in the world have come to understand the obligation resting on the Christian to give for the glory of God and from compassion to those in need. Many have learned that in doing good to others for Christ's sake there is a real luxury; they have experienced the truth of the Saviour's saying, "It is more blessed to give than to receive."

With gratitude and hope it is acknowledged that there has been of late years a large and steady increase in the grace of liberality. The reports presented to the last General Assembly bear ample evidence of the fact, and the same progress is apparent in the case of other branches of the Christian Church. There is good reason to believe that a still more gratifying increase may be looked for in the future. There has been an educational process going on for years. It is not so long ago since in a number of Sabbath schools few or no opportunities were afforded the pupils to contribute for missionary or other objects. Now there are few in which there are not weekly offerings made. Such a practice necessarily tells, and when in due time these pupils take their places in the Church they will not fail to become cheerful and regular givers for the cause of Christ.

Has the stream of Christian giving in these days reached its utmost possible proportions? Is the Christian Church doing all it can in these respects, and is it unreasonable to hope for a greater and better state of things than that now prevailing? Is Christian beneficence keeping pace with advancement in other respects? Social and material comforts are multiplying with great rapidity. Much is spent on house and equipage and in the pursuit of social pleasure. Amusements of all kinds are eagerly sought after, and vast sums are annually expended on them. Even in things not in themselves sinful is there not confessedly a large sinful expenditure, while in what

is positively ruined: such is guiltily squandered? Is there not, also, needless waste in the eager rivalry to outshine more fortunate neighbours? The maintenance of a good place in the competitive race for social distinction is unnecessarily costly.

There are two strong and simple motives to larger and more sustained beneficence more or less felt by every Christian, and no less binding on all: gratitude to God for all His gifts, including the highest manifestation of His wisdom and love, the gift of Jesus Christ. In every Christian heart this feeling ought to be deep, constant and abiding. Then, as God loves us with an infinite love, so ought we also to love our fellow-men. Their necessities ought to appeal to our compassion, and if we cease to be moved by these we are falling very far below the standard which duty requires. These motives to Christian giving ought to be paramount. Had they their due place in each Christian heart, what an increase there would be in the Lord's storehouse and how great and widespread the blessings that would descend, and questionable modes of raising money for church and charitable purposes would no longer find a place where these higher motives were acted upon.

It is being better understood that giving is an act of Christian worship, not the gratification of a temporary impulse. Not without meaning did the apostle urge the members of the early Church to lay by them of their means on the First Day of the week as the Lord had prospered them, and to give not grudgingly or of necessity, for the Lord loveth a cheerful giver. Were this principle acted upon more generally than it is, there would be a marvellous advance in Christ's kingdom, the Church would rise to a higher and holier life and the coming of that time would be hastened when all nations shall call Him blessed. One of the urgent needs of the age is the consecration of wealth to God.

**THE ROMAN CATHOLIC PRESS.**

THE aid of the press in the dissemination of Christian truth is now generally recognized. Almost every branch of the Church has its more or less vigorous exponents in journalism. On this continent, where journalistic enterprise has attained to remarkable proportions, the Roman Catholic Church uses the press as one of its agencies. In the United States there is one quarterly review, seven monthly magazines and about thirty-three weekly papers. They are of varying degrees of merit, and are adapted to different degrees of intelligence and culture. The quarterly is devoted to exhaustive discussions of theological and other questions, necessarily within certain limits, for scholars and ecclesiastics are restricted in the exercise of private judgment. The magazines have a wider range, a lighter touch, and provide a more varied literature for the well-educated readers. One, the *Ave Maria*, published in the west, as the name imports, devotes much of its space to matters relating to the Virgin Mary.

Two separate tendencies in these Roman Catholic papers are discernible; the one is ultramontane and the other liberal. Some of the former are passionate in their bigotry. It is said that one of the journals of this class is conducted by one whose father and grandfather were Presbyterian ministers. He is described as an ultramontane of the ultramontanes. Proselytes of this description are usually the most intense in their bigotry. As there are many foreign Catholics in the United States there are papers issued in various languages. There are several French and German weekly publications, one in Dutch, one in Portuguese, three in Spanish, one in Italian, two in Bohemian and two in Polish.

While these are strictly Roman Catholic publications, the Church knows how to utilize the secular press for the promotion of her interests. Several of the widely-circulated dailies in the leading cities give special prominence to everything connected with the Roman Catholic Church, while Protestant interests are dismissed with the briefest notice or are ignored altogether. Occasional editorials have a decided Romish tinge and are evidently from ecclesiastical pens.

In Canada the specially Roman Catholic publications are few in number. In Ontario there are only three weekly newspapers, two in the Province of Quebec and one in the Maritime Provinces. The press of Quebec, however, is largely under the control of the Church, and it is needless to add that it is constantly utilized for furthering the interests of the hierarchy.

**Books and Magazines.**

**SMOOTH STONES FROM SCRIPTURE STREAMS.** By Mr. and Mrs. George C. Needham. (Boston: J. A. Whipple.)—This is a collection of short papers on important Scripture themes, breathing a fine devotional spirit.

**THE TRINITY OF EVIL.** By the Rev. Canon Wilberforce. (Toronto, S. R. Briggs.)—We are glad to see that this valuable and thoroughly earnest practical little book has already reached a third Canadian cheap edition. Its wide circulation cannot fail to effect lasting good.

**ABUNDANT GRACE.** Selected addresses by Rev. W. P. Mackay. Second Canadian edition. (Toronto, S. R. Briggs.)—This collection of addresses, by the late Mr. Mackay, of Hull, is having, as it deserves, a wide circulation. The book has in Canada already reached a second edition.

**GOOD NEWS.** A collection of sermons by Sam Jones and Sam Small. (New York: J. S. Ogilvie & Co.) Most readers are familiar with the terse and pithy sayings of these noted evangelists. This little publication, at a price within the reach of all, contains a number of their characteristic addresses.

**THE MARRIAGE RING.** A Series of Sermons on the Relations of Married Life. By Rev. T. De Witt Talmage. (New York: J. S. Ogilvie & Co.)—This remarkably popular and practical series of discourses, recently delivered in the Brooklyn Tabernacle, has been issued in a neat and cheap paper-covered volume. It is sure of a wide circulation.

**THE WEDDED LIFE.** By the Rev. J. R. Miller, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—A very handsome little book specially intended as an appropriate wedding gift. It contains three chapters, Marriage, the Husband's Part, and the Wife's Part, in which sound advice and admirable counsels are tendered to those entering on that important relation.

**THE CHAUTAUQUA MOVEMENT.** By John H. Vincent. With an Introduction by President Lewis Miller. (Boston: Chautauqua Press.)—This is a remarkably interesting volume. The subject of which it treats, the marvellous success of the Chautauqua movement, the excellent work accomplished, the amount of valuable information so well condensed, and the lively and lucid style in which it is written, render this one of the most acceptable works that has appeared during the season.

**THE SCEPTIC'S CREED.** By Nevison Loraine. (Toronto: Standard Publishing Co.)—Mr. Loraine is vicar of Grove Park West, London, England. In response to a request to deal with living practical religious issues, he took up the subject suggested to him, "The Sceptic's Creed. Can it be reasonably held? It is worth the holding? A Review of the Popular Aspects of Modern Unbelief." This original lecture, expanded, forms the present excellent little volume. It is concise, clear, calm and convincing.

**CHERIE'S ANSWERED PRAYER.** A Story of Southern France. By Margaret E. Winslow. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This delightful narrative takes the reader into the very midst of the descendants of the brave old Protestants known to history as Waldenses or Vaudois. The story is suggested by letters to the author from an Evangelical pastor in the South of France, and the incidents and reform movements are all real, though wrought into the form of a tale, in order that the lessons may be made more attractive to young people and so may more deeply impress them. The book is one that may be safely and strongly commended, both for the home and for the library.

**PUBLIC SCHOOL HISTORY OF ENGLAND AND CANADA.** By G. Mercer Adam and W. I. Robertson, B.A., LL.B. (Toronto: The Copp, Clark Co.)—As an elementary historical work this is a model of what a useful school book should be. It narrates in a concise and impartial manner the leading events in English and Canadian history. The narrative is strictly confined to what is essential, but in a sufficiently interesting form to invite pupils to seek for fuller information. The work has received the authorization of the Ontario Education Department. Each chapter is prefaced by brief hints to teachers and a reference to sources, and is followed by a few clear and comprehensive questions for examination. The authors have done their work well.

**THE MISSIONARY WORLD.**

INDORE REPORTS.—REPORT OF MISS RODGER.

The work amongst the women is growing always more interesting and encouraging, and the change that has taken place in this respect is also very gratifying. Compared with the rather indifferent reception given a few years ago, when their homes were entered, the greeting the present day promises well for the future success of this work. Not in a few homes only is this change manifest: it is the exception now if a hearty welcome is not given. When they have not been visited for a few days at a time they are not slow to mention the fact and to add: "We have been looking for you." Besides, they open their minds in a way which they never thought of doing previously; also express a desire to have some portion of Scripture read to them, and from the attention given to the reading, show that their desire is sincere. These are a few of the encouraging signs that are very evident to an onlooker, and give reason to hope that in due season we shall reap if we faint not. Zenana mission work has also grown so much that I feel compelled to leave unvisited houses that might be visited oftener. The growing desire to learn to read amongst the women takes up time, and it is not possible to overtake all the work that has been opened up. It could be divided, if any one were here to take part. A young widow living in the city is at present studying English. An old pupil of my school, on coming to live in Indore city, sent for me as she wished further instruction, for she left school when quite young. This widow lives in the same house and her mother suggested that she should learn English. Besides this one in the city there is one in the camp also who is studying English. The first is a Hindu of high caste and rather exclusive; the other is a Marathi, and allowed considerable freedom, although they are not what is considered low caste people either. Both of them can read their own language, and the latter has been helping in school for the past month.

The girls' school is still progressing and much more attention is given to study. This is quite a desirable change; for many of them at first came with a greater desire to learn knitting and fancy work than to study. The latter is now more important, and the former quite a secondary matter. The school is composed of Parsi, Bengali, Hindu and Marathi girls. The two former classes of children are studying English, only with two exceptions, and the others are studying Hindi and Marathi—the Hindu girls taking Hindi and the Marathi girls the Marathi language. The geography and Scripture lessons are both given in the vernacular, as the girls are not advanced enough in English to understand them in that language. They have gone over more carefully the map of India, along with the chief divisions of Asia and the general features of the map of the world. They can answer a few simple questions on astronomical geography. The want of help has been a slight drawback; but this is being gradually remedied, and I have a girl now, who was educated in England, born in India, and who speaks the language fluently, to assist in teaching. No word of objection is ever made now to the Bible lesson, the remarks of former years are seldom or never heard, and the children listen with all the attention that could be wished. They do not expect now that school will be dismissed until they have all together repeated the Lord's prayer; and in the same way they know that the Scripture lesson forms an important part of school work.

In a recent letter from Rev. John Morton, Trinidad, is the following passage: It has been my habit for several years to supply the doctors of ships taking immigrants back to India, with books and tracts for the people to read by the way, and I ask them to leave any left over at the Calcutta Agency, for the use of immigrants coming to Trinidad. A few months ago a young man lately from India, called upon the Arouca teacher, showed him some tracts and asked if he knew where others could be got. He was told to come to the service on Sunday, which he did, bringing three tracts. I at once recognized them. He had got them from the doctor of his ship. They left Trinidad, Sept., 1884, and returned in Dec., 1885. This young man can read well, and attends church occasionally. It is too soon to say what the result may be; but it was interesting and touching to be thus handed back by a Hindu, fresh from India, tracts scattered on board ship sixteen months before.

## Choice Literature.

### MISS GILBERT'S CAREER.

#### CHAPTER XXV.—Continued.

Before they retired, it was arranged that the whole party should dine with Dr. Gilbert the next day, and that Arthur should be invited to meet them, so that they could have an opportunity of judging of his social qualities.

At the appointed hour, on Monday, Arthur Blague walked into Dr. Gilbert's parlour, and was presented to the New Yorkers. Mr. Frank Sargent had already called upon him as an old acquaintance. Fanny, conscious of her power to engage the conversational faculties of her friend, quietly took the business into her own hands, while the New Yorkers, with a modesty quite unusual with them, became listeners, so far as possible. Ah, Fanny! She did not dream that those keen, quiet, critical eyes were examining her qualifications for a minister's wife, all the time. It did not enter her thought, at all, that above that dark moustache was an eye that was measuring her power to "match" that of Arthur. It was a very pretty exhibition, and abundantly satisfactory. A heartier, happier tableful of friends had never gathered about Dr. Gilbert's board.

Dessert came on, and then Dr. Gilbert, according to previous arrangement, said: "Arthur, these gentlemen came from New York to hear you preach yesterday, with a view to giving you a call to a new church which they have been instrumental in gathering in their city. We have fairly entrapped you, and now I shall let them speak for themselves."

Arthur smiled. No shadow of surprise passed over his features. He was as cool and collected as possible.

"You receive the news as if it were an every-day affair," said Miss Gilbert.

"It is not news," Arthur replied.

"Who told you?"

"My good friend Tom Lampson, the conductor, who said," continued Arthur, laughing, "that he could tell a pack of minister-hunters as readily as he could a bridal party."

There was a general laugh at the expense of the "pack," the "pack" itself joining very heartily in it.

"Well," said Mr. Sargent, "as we understand one another, we may as well proceed to business." Then he revealed the nature of the enterprise in which he proposed to engage Arthur Blague. He and his companions had been members of an old, overgrown, lazy church, full of inert material, and so crowded with men and money that it could not stir. In fact, it had become a very slow institution—one in which they could not feel at home at all. They wanted more work, and had accordingly swarmed, with a large number of the younger portion of the church and congregation, and "roping in" a goodly company of others, belonging to different societies, had built a new church edifice, organized, and got ready for operations. They had all bled profusely, and proposed to bleed to any desirable extent for the success of the enterprise. All they wanted was a minister. There were plenty of ministers in the market, but they were all slow. Mr. Sargent, for himself, and on behalf of his associates, wished to express his entire satisfaction with the young man who preached for them the previous day, and to institute some practicable measures for getting him to New York.

Thus the business was opened for discussion. There was no more levity among the members of the deeply interested group. The "Committee of Supply" had made its decision, and they were ready to talk in earnest. They did talk in earnest. Arthur presented the difficulties in the way of his leaving Crampton for the present, and they set themselves vigorously to work to bear them down. At last, he felt himself compelled to compromise with them. He would accept no call from them; but if, in the course of the winter, he could leave his brother long enough, he would preach for them a few Sabbaths; and then if they did not change their mind, and the congregation seconded them, he would agree to consider a call.

Miss Gilbert was ready to a moment. "You can go any time when you will, and I will assist your mother in taking care of Jamie," said she.

At this, they rose from the table, and returned to the parlour. There Mr. Sargent took Arthur by the button-hole, and enlarged upon the desirableness of the situation which they invited him, and the field of usefulness that would be opened to him, assuring him that he would find in Moustache and Breastpin a pair of the most splendid workers in New York. Then Moustache took him by the button-hole, and assured him that he would look after his health, giving him an airing every day on the Avenue, if he liked it, after a horse that had constitutional objections to being passed on the way. He closed by assuring him that Frank Sargent and Breastpin were the most efficient and desirable men in a church that it was possible to conceive. When Moustache relinquished the young minister, the vacated button-hole was seized by Breastpin, who told him how reluctantly he had come to see him, how much and how happily he had been disappointed, how sorry he was to leave Crampton, how he could not go unless Arthur accompanied him, how he hoped at no distant day to make the acquaintance of Mrs. Arthur Blague—their new minister's wife—how he—Breastpin—must not be taken by Arthur as a fair specimen of the church, what a fine building they had to worship in, and how, had it not been for Frank Sargent and Moustache, the enterprise never could have succeeded in the world.

There was no escaping these importunities without a definite promise of some kind, and it was finally given. Fanny having agreed to share with Mrs. Blague the care of the invalid boy, Arthur promised to be in New York on the following Sabbath, and to spend a few weeks in the city, meeting the people, examining for himself the condition of their enterprise, and leaving all permanent arrangements for the future to the indications of Providence.

It lacked but a quarter of an hour of the time of the de-

parture of the afternoon train. No sooner was the decision declared than the New Yorkers, having accomplished their business, made their hasty adieux. Frank Sargent ran upstairs, packed his valise, came down, kissed Fanny and Aunt Catharine, said "God bless you" to the doctor, and ran for the station-house. Moustache and Breastpin flew to the hotel, paid their bills, seized their carpet-bags and shawls, ran to the depot, swung themselves on the last platform as the train moved off, greeted Frank Sargent with a cordial "hullo!" as they took the seats he had reserved for them, and all commenced their homeward journey in high spirits. They talked all the way to New York, Moustache leaving the car several times on the road, and coming back from certain interesting conferences with the baggage-master, smelling of smoke; and the next morning all were immersed in business, as if nothing unusual had occurred.

They left their acquaintances in Crampton—especially Arthur Blague—with sufficient food for reflection. To tell the truth, his heart leaped within him as he caught a glimpse of the work thus opened to him. To take his stand in the metropolis of the country, among the best minds of the age, where mental food and stimulus abounded, seemed to him a great privilege. But little Jamie! What could he do, if tied to him there?

Arthur had seen enough of men to know himself. He had no misgivings touching his power to sustain himself among the competitors of city life. The only considerations that drew him back from entering the door thus invitingly thrown open to him related to his brother and his mother. He could do what he had agreed to do, at least, and God would take care of the rest.

Toward the last of the week, Arthur, having made his arrangements, left Crampton for New York. He tried to explain to Jamie that he should be gone for a long, long time; and Jamie either understood his language, or correctly interpreted his affectionate parting. The little fellow seemed to be sadly impressed, but tried to smile upon Fanny as she took him in her arms. He watched his brother from the window, as he walked to the station-house; and when he disappeared, went into a paroxysm of difficult breathing that quite frightened Fanny.

It would be weary work to tell of the weary work of the following month in the house of Mrs. Blague. As the days came and went, and Arthur did not return, the invalid boy seemed to sink into sick and hopeless discouragement. The voice of a man in the hall below, the sudden opening of a door, would excite his expectations for a moment, and then he would shut his eyes to hide his emotions. When the train came in, day after day, and he saw the passengers passing through the street, his straining, eager eyes would watch until all passed out of sight; and then they would close again, and the breath that had been half-suspended would come with redoubled difficulty.

To Fanny these weeks were weeks of trial. A single afternoon spent with the boy when she first saw him had tired her; but when, day after day, she subjected herself to his service, the task often seemed unendurable. Yet she felt that the discipline was necessary to her. She desired, above all things, to seat herself within the secret of Arthur Blague's life and strength. She longed to forget herself in devotion to others until benevolence should become the supreme expression of her life. As the days went by, she felt her task growing easier. She was with the invalid during the day, but at night she relinquished him to his mother, and she could not deny to herself the fact that, every evening as she walked homeward, she had won peace and satisfaction from the toil of the day. She, felt, too, springing up in her heart, a love for the afflicted boy which she had never expected to feel, and learned how, out of compassion, and pity, and ministry, love for the forbidding is born.

At last, a letter was received from Arthur by Mrs. Blague, fixing the day for his return. They did not try to explain the matter to Jamie until the welcome morning, and then they told him that Arthur would be at home before night. The news wrought a great change in him. He was excited, and exceedingly happy. Smiles played upon his face all day, and his mother testified that he was more comfortable than he had been for years. His eyes were very bright, and when the long whistle of the incoming train reached his ear, he became almost hysterical with joy. As the passengers left the train, he caught a distant view of Arthur's form, and the little, misshapen arm swung wildly to and fro with his intense excitement. He watched him as he approached, his little chest labouring heavily for breath, and when he heard his steps in the hall, he sank back upon Fanny's arm to wait the coming of the form and face for which he had pined so long. Arthur entered the room, threw himself upon his knees by the side of the boy, took him in his arms, and pressed his face to his. There he held him for a moment, and then suddenly put him away. The cords of life—so long tense—had snapped. A heavenly smile was on the face of the child, but the labouring muscles were still. Jamie had died of joy. Happy death! Thrice happy in that his mission to the earth was fulfilled!

When manhood, in the pride of its power, and in the midst of its unfinished enterprises, is suddenly laid in the arms of death, and loving women and little children are left without a protector, grief and pity are called to their profoundest exercise. When budding woman fades like a flower, and is carried out to sleep with flowers upon her bosom, those among whom she grew are touched with an ineffably tender sympathy and sorrow. Grief and tears for such as these the world understands, yet when some poor sufferer—some patient bearer of the cross, climbing painfully up the rising years—gives up the ghost, no darkness comes upon the world, and no veil is rent in the temple of the world's heart. Men say, "We cannot weep. It would be wrong to weep. We should rejoice that a life so full of pain is ended—that suffering is swallowed up of everlasting peace and joy."

This was what the people of Crampton said about the death of Jamie Blague. A hundred pairs of lungs breathed easier because his lungs had ceased to labour. A hundred hearts beat more freely and happily because his had stopped. Those who loved Arthur were glad little Jamie was dead—

not because they were hard-hearted, but because they were tender-hearted.

But to Arthur the extinction of this painful little life was like the going down of the sun. It left him in darkness. In the first hour of his grief, he held him in his arms, kissing his lifeless lips, and breathing out upon him the wealth of his affection in endearing names and tender expressions. Mrs. Blague was helpless under this new calamity—the more so from the fact that Arthur was unmarried. Fanny regarded the scene with mingled awe and grief. She recognized, at once, the hand of Providence in the event. The boy had done his work for Arthur and for her; and when it was finished, God had taken him. What a teacher had he been to her!

Finding herself the only one able to perform the necessary offices relating to the child, she prepared his couch, and then, kneeling before Arthur, she gently disengaged the little body from his hands, and bore it to the pillow on which it had breathed out so many nights of pain. There she smoothed his hair, and composed his limbs, and left him, with the same sweet smile upon his features that lighted his passage into the land of rest. Returning to her home, she bore the sad news of the event to Aunt Catharine and the other members of the family. In a few minutes afterwards, the facts had found their way into the village, and willing hands came in abundance to assist the family in their sad emergency.

When Fanny returned to the room of death, she found Arthur kneeling at his brother's bedside, gazing into the sweet, dead face. He rose to his feet as she approached, and said, "Let us go down."

The will that had submitted so long and so many times to the Will supreme had bowed, and he was calm. The first shock past, there was to be no repining. He had gone down into the deep waters of grief, with the little foundered bark, but had risen and laid hold upon the life-boat. The sea still tossed beneath him; and rent and broken affections were strewn upon its surface, but heaven was blue above him, and full of stars.

The next day a little coffin was brought into the house, and the day following that, there was a funeral. The house was filled in every part, and though the air was biting, and the snow was drifting outside, the yard was crowded with people. After a prayer was made, and a hymn sung, Arthur himself read from Paul's letter to the Corinthians those wonderful revelations touching the resurrection of the body which have been repeated in the ears of so many Christian mourners. It was with a voice full of emotion that he pronounced the words: "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power."

"I thank God for little Jamie," said Arthur, as he closed the book. "His feet were taken from him here that mine might be trained to walk in the ways of righteousness. His hands were palsied that mine might be taught to give them selves in service to the weak and the helpless. His body was racked with pain that I might drink deeply of the cup of self-denial, but the little body—so feeble and misshapen—which we sow to-day, shall rise in immortal power and beauty. Then shall I have him in my arms again, and then shall we, his lips unsealed, thank God together."

Arthur expressed his gratitude to the assembly for the sympathy that had been extended to his mother and to him, and for the multiplied acts of kindness rendered to the little sleeper during his painful life. He intimated that his continuance in Crampton would be of short duration—that the work of life for which he had been so long in preparation would soon be commenced in another home. The only obstacle to his removal God had taken out of the way, and he accepted the event as the indication of his duty.

The little boy was borne out to the churchyard, to take his place by the side of his father and the little brother and sisters who had long been dust. The sand was shovelled back, and as the silent multitude moved away, and separated, the snow came down, and covered all! spot with its mantle of white.

Arthur walked into his still house, his mother leaning upon his arm, feeling, for the moment, as if the work of his life had been taken from his hands. He wandered through the silent rooms, and paced up and down his study, unable in the strange circumstances in which he found himself, to take up a book, or to engage himself in any mental exercise. He sat down in his old seat, took up his Bible, opened it, and read the first passage upon which his eyes fell—"Rise, let us be going."

He cast his eyes upward, and said: "Lord, I am ready!"

(To be continued.)

### THE WIFE'S VOW OF OBEDIENCE.

There is, that vigilant sentinel upon the watch-tower of civil and religious liberty, like Sister Anne upon Blue-beard's turret, descried something wrong in the ceremony of the President's wedding. It whispered audibly that the Reverend Doctor omitted from the service the word "obedience" and that the lady therefore became a wife without the vow of obedience to a husband. This incident seriously disturbed certain newspapers whose course for many years has shown their profound concern for the interests of religion, and many excellent persons also have been anxious to know whether, under such circumstances, the wife has been married properly. Indeed, there are said to be some young women who supposed that the vow of obedience is the essential marriage vow—a view in which they are resolutely supported by many very young gentlemen who are not very long emancipated from maternal control.

It may allay these tender apprehensions to know not only that the word obey is often omitted from the marriage ceremony, but that many veiled ladies, in wreaths of orange flowers, insist upon the omission. In fact, to use diplomatic language, the concession of the omission has been known to be held in many cases to be a preliminary *quæ non* upon the part of one of the high contracting parties. The word was introduced into the ceremony by me to express and emphasize the view of men that the woman

the head of the woman. Indeed, the interested inquirer will find that most of the traditional theories of the relations of the sexes which are often quoted as indisputable and conclusive arguments represent merely the views of men. The laws which regulate these relations—the laws of divorce, of the rights and the control of property, of the disposition and care of children—are the work of men, and simply express their will. More than a quarter of a century ago Mr. Gladstone said the divorce laws in England were a shame to civilization and humanity.

The ladies, therefore, who supposed that these laws and traditions and ceremonial vows rest upon a divine sanction, and who are consequently solicitous to wear the yoke of unquestioning subjugation, not of choice, but as a religious duty, need bend no longer for that reason. If they prefer to obey, indeed, they are not restrained by any religious obligation, nor if they prefer to command. "But," interposes at this point the youthful casuist of the other sex, "surely exigencies of difference arise when there must be a decisive will, and, of course, that will must be the man's." Yes; so men have generally said, and their views have generally prevailed. But the general prevalence of ignorance was not a sound argument against the introduction of general education, and in the republic of reason and matrimony the general assent of husbands cannot conclude the rights of wives.

In a matrimonial difference some one must decide. Granted; and what should determine the decision? Plainly, the right of the case. Now a wife is quite as likely—upon the whole, indeed, more likely—to be right upon a family question than the husband. Still, says the casuist, he must decide, because he is the bread winner, and because he is the stronger and can enforce his will. Very well; then the reason disappears when the woman is the bread winner, and in that case it is plainly not as a man that the husband must decide, which ends the merely masculine pretension. The other reason, that he can enforce his will, is applicable to the control of a brute or a slave, but is it applicable to that of a wife? Moreover, when we speak of right, we do not mean brute force. That one may be able to knock another man down, or to beat a woman, establishes no right to do so. The casuist must look further if he would justify himself.

In the matrimonial republic, indeed, as in all other communities, undoubtedly force will decide many a difference. It is notorious that the English law—made by men, and interpreted by men—authorized the husband to correct the wife with a stick of reasonable thickness, and upon appeal the judge, who was presumably a husband, decided that reasonable thickness was about the thickness of a thumb. The British usage also permitted the sale of the wife by the husband, a logical deduction from the theory of the right of the husband as founded in strength of muscle. If the wife be bound to obey the husband, certainly the husband is authorized to enforce obedience, and if the contumacy of the wife compels resort to the stick of a thumb's thickness, it may be very painful to Romeo to adjust his relations with Juliet in that emphatic manner, but who can deny the right of the husband to compel the obedience which he has a right to demand?

Does Romeo suppose, perhaps, that if his bride promises to obey, her promise will make the stick unnecessary? The answer to his supposition is printed every day in the police reports. Romeo, if he be a sensible man—and for such men only is this debate opened—will see that all differences between Juliet and himself will be determined, not by her vow of obedience or submission to his will, however unwise or dangerous or criminal his will may be, but by their common good sense. In the happy realm of conjugal affection the stronger nature will rule, however mild and feminine its expression may be, as the moon, "sweet regent of the sky," sways the ocean tides. However that gentle regent may have vowed to follow the whims of the restless sea, and however the raging sea may toss and roar, her vows will be resistlessly forsworn, and all his fury vain, as she moves softly on, and he up every cove and bay runs obediently after.

As the eternal and divine laws assert themselves in the happy realm, Romeo the husband will perceive that marriage vows are not promises to be enforced, but lovers' protestations to be fulfilled. They are very solemn, and of mighty import. They unite two lives for better or worse. But the vow to love, the vow to honour, how shall they be enforced when love has fled and honour is no longer possible? A vow is a form of words, a heartfelt purpose. But has it "a charm to stay the morning star"? Has it the power to hold a heart to its betrayer, or honour to the dishonoured? The downy bearded casuist, therefore, need not insist ardently that there shall be a vow of obedience as binding his Dulcinea to do what ought not to be done, whether he commands it or not. But, on the other hand, the sweet regent "that shall be" need not hesitate to promise to obey, since she gladly promises to love and honour. Obedience is of the will, but love is beyond it. She may obey when she can no longer love, and if she hesitates at all, it should be at the promise which eludes her power to fulfil.—George William Curtis, in *Harper's Magazine* for August.

THE SUNDAY QUESTION AND THE WORKING CLASSES.

We want, with our brethren of the working class, that which we have largely lost—the Church I fear not less than those who are outside of it—that expressive thing which we call "touch." And we can only recover it by going among them and seeking to understand and help them, not with doles or in a spirit of condescending patronage, but with an honest purpose to know them as men and to treat them as brethren. If to this end all the congregations of all the churches of our great cities could be turned out of their comfortable sanctuaries for one Sunday, and left to find their way among those of whose lives and homes they know at present absolutely nothing, this at least would come to pass, that they would learn enough to set them thinking with unwonted earnestness. "Saunders," says an English noble-

man in a modern work of fiction, having been advised to cure his hypochondria by cultivating the acquaintance of people more unfortunate than himself, "do you know any of the working classes?"

"Yes, my lord."  
"Then bring me some, Saunders."

It is a very common mistake in dealing with more than one of our social problems. Unfortunately, the "working classes" will not be "brought." But they can be sought and known. And if we would have them on our side in defending Sunday from secular encroachments, we may well use some part of it in cultivating their acquaintance, and so in learning of wants which, once owned and met, they will join hands with all lovers of their kind in the defence of Sunday, and of those common interests which it has so mightily helped to conserve. It may be that we cannot at once persuade them to esteem it for its highest uses; but if we can begin by making it the Day of Human Brotherhood—a day for promoting its spirit and fostering its expression, we shall have taken the first step toward rescuing it from dishonour, and redeeming it for the good of man and the glory of God.—Henry C. Potter, in *Princeton Review* for July.

PARTED.

The silver brook will miss thee,  
The breeze that used to kiss thee,  
And ruffle with a soft caress thy curls of sunny hair;  
When the early dewdrops glisten  
On the roses, they will listen  
For thy step upon the garden walk, thy laughter in the air.

The meadows gay with flower  
The Summer's leafy bowers,  
Will know thy joyous smile no more; the woodlands stand  
forlorn;  
I heard the soft complaining  
Of birds, from mirth refraining,  
That greeted with their carols sweet thy waking every morn.

Poor mother! hu-h thy weeping,  
Above thy darling sleeping,  
Nor fret with aught of earthly grief the stillness where he  
lies;  
Flowers in his little fingers,  
Where the rosy flush still lingers,  
For the angels are his playmates on the plains of Paradise.

—Chambers's Journal.

ABRAHAM LINCOLN IN WAR TIMES.

I yielded to the temptation and found the President most kind and courteous. A glance was sufficient to dissipate the impression of Lincoln's unseemly levity amid scenes of horror which had been produced in England by the repetition of his jokes and apophthegms. Care and anxiety never sat more visibly on any mortal brow. His love of mournful poetry was a proof that the natural temperament of the man was melancholy, and his face showed that he felt the full responsibility of his terrible position. I know not whether there was any particle of truth in the story that after Chancellorsville he meditated suicide, but I can well believe that Chancellorsville went to his heart. The little stories, one or two of which he told in the interview which I had with him, were simply his habitual mode of expression, and perhaps at the same time a relief for his surcharged mind—a pinch, as it were, of mental snuff. It is needless to describe Lincoln's figure, or the homeliness of language which, when the theme was inspiring, became, as in the Gettysburg address, the purest eloquence. Democracy may certainly point with triumph to this Illinois "rail splitter" as a proof that high culture is not always necessary to the making of a statesman. Indeed Lincoln's example is rather dangerous in that respect. The roots of his statesmanship were his probity and right feeling, which are not the invariable characteristics of the Western politician. There were some things which he did not know and had better have known. When he was told that there was no more money in the Treasury, he asked "whether the printing press had given out." The unguarded condition of the President, with Southern raiders close at hand, struck me, I remember, even at that time, and I was not surprised when the catastrophe arrived.—Goldwin Smith, in *Macmillan's Magazine*.

MEMORY CORNER THOMPSON.

No one has claimed any high intellectual rank for the renowned "Memory Corner Thompson," who drew from actual memory, in twenty-two hours, at two sittings, in the presence of two well-known gentlemen, a correct plan of the parish of St. James, Westminster, with parts of the parishes of St. Marylebone, St. Ann, and St. Martin, which plan contained every square, street, lane, court, alley, market, church, chapel, and all public buildings, with all stable and other yards, also every public house in the parish, and the corners of all streets, with all minutiae, as pumps, posts, trees, houses that project and inject, bow windows, Carlton House, St. James's Palace, and the interior of the markets, without scale or reference to any plan, book, or paper whatever; who undertook to do the same for the parishes of St. Andrew, Holborn, St. Giles-in-the-Fields, St. Paul's, Covent Garden, St. Mary-le-Strand, St. Clement's and St. George's; who could tell the corner of any great leading thoroughfare from Hyde Park corner of Oxford Street to St. Paul's; who could "take an inventory of a gentleman's house from attic to ground floor and write it out afterward. He did this at Lord Nelson's, at Merton, and at the Duke of Kent's, in the presence of two noblemen."—Chambers's Journal.

The Irish people spend over ten millions annually in needless intoxicants—a larger sum than the yearly rental of all the agricultural land of Ireland.

British and Foreign.

A MEMORIAL of Sir Walter Scott, a colossal marble medallion by Sir John Steell, is to be placed in Westminster Abbey.

THE first number of an illustrated magazine, the *Rainbow*, has appeared in Tahiti, under the auspices of the French Protestant missionary society.

THE Rev. Charles K. Greenhill, of Robertson, died at Edinburgh on the 30th ult., in the sixty-ninth year of his age and the forty-third of his ministry.

MR. W. J. HANSELL, missionary, is to be ordained by Edinburgh Free Church Presbytery so that he may administer the sacraments to the deaf and dumb.

PRINCIPAL CAIRNS has contradicted the statement that he attended Mr. Gladstone's Edinburgh meetings, and says that for many years he has attended no party political meetings.

MR. JOHN CONNELL, block-printer, the oldest member of Alexandria session, died recently at Renton, Dumbar-tonshire, in his ninety-first year. He only ceased to work exactly a year before the day of his death.

FATHER DONLEVY celebrated mass in the Calton Gaol, Edinburgh, on a recent Sabbath for the first time, the authorities having sanctioned the appointment of a special chaplain for the benefit of the Romish prisoners.

EDINBURGH Established Presbytery, on the motion of Dr. Phin, has presented an address to the Queen expressing their thankfulness to God for sparing her to enter on her jubilee year. A similar address has been sent by Perth Presbytery.

SIXTY-TWO years ago David Nasmith stated the first Y. M. C. A. meeting in the Trongate of Glasgow; now in that city there are 232 meetings of the Y. M. C. A. every Sabbath, attended by an aggregate of between 4,000 and 5,000 young men.

SIR WILLIAM HARCOURT, speaking as one who had been for some years at the head of the department dealing with crime, declares that drink lies at the root of all the crime, and more deeply than any other cause affects the well-being of the people.

THE actions raised by Rev. John Smith, Oban, against Rev. Peter M'Kercher, Kilmore, and Mr. John Craig, farmer, Glencruitten, for \$5,000 damages for alleged slander, are to be tried by jury, the apology tendered not being considered satisfactory.

DR. ANDREW THOMSON, Edinburgh, has entered on the jubilee year of his ministry. There are not now quite thirty members connected with the congregation who belonged to it when he became Dr. John Brown's colleague at Broughton Place forty-five years ago.

PROFESSOR LINDSAY has taken an active share in the platform work for promoting the return of several Gladstonian candidates in Glasgow and the neighbouring shires. Professor Henry Drummond has also been working energetically in behalf of the same cause.

THE public funeral of Dr. Mackay, at Inverness, was attended by 4,000 or 5,000, being the largest witnessed for years in the capital of the Highlands. The chief mourner was his son-in-law, Mr. Alex. Fraser, solicitor. Ministers of all denominations were in the procession.

THE call from Dunbar Free Church congregation to Mr. Joseph Agnew has been sustained by the Presbytery. The minority are said to have been urged by the Assembly's commissioners, Dr. Adam and Professor Candlish, to acquiesce with the majority and give Mr. Agnew a fair trial.

MR. SPURGEON is again laid aside by a severe attack of his old enemy, rheumatic gout. He makes grateful mention of the fact that the work of conversion goes on at his Tabernacle with abiding constancy, and that of late many young children have borne testimony to redeeming love.

THE wife of Rev. R. H. Fraser, of Epi, New Hebrides, died on April 17 from fever and gastritis. She was a daughter of the late Rev. D. B. Mellis, one of the Disruption ministers. Her brother is a pastor at Southport, and a sister is engaged in missionary work at Amoy, in China.

A COMMITTEE has been appointed, including Dr. Leckie, of Ibrox, and Rev. J. M. Sloan, M.A. Anderson Free Church, Glasgow, for the purpose of founding a German congregation in that city under the pastorate of Herr A. H. Geyer, who has conducted services since October, 1882.

THE Rev. W. A. P. Johnman, of Hawick, has been speaking very plainly regarding the hostility of certain newspapers to evangelical faith and life. Viewed in the light of their pronounced infidelity and habitual sneering at everything distinctly spiritual, he declared that the *Scotsman* and its evening *Dispatch* were not fit for admission to any Christian home.

A PUBLIC conference on drunkenness has been held in Birmingham. The police returns give a total of 3,622 "drunk" cases for 1885, and the conference was of opinion that this result was mainly attributable to the 2,000 licensed drink shops in the town, presenting a force of temptation which, in spite of depression of trade and consequent poverty, a large proportion of the population could not withstand.

CONSIDERING the floods of eulogistic talk, it is strange that in connection with nearly all the schemes projected in honour of General Gordon, the money has come in very slowly. The Gordon clan undertook to rear a statue; but although the sum required was only a paltry \$4,000, there is still a pretty large balance wanted. A hitch has also taken place respecting the design. In its present shape the hero is represented, infelicitously we should say, as an Egyptian officer; but the foreign garb is to be changed into a British uniform. The statue is to be erected in Aberdeen.

## Ministers and Churches.

**BATHURST, N. B.**, congregation has given a call to Rev. A. F. Thomson, Economy, N. F.

**THE Rev. J. G. Richard, Danville**, has been appointed Convener of the Presbytery of Quebec's Home Mission Committee.

**THE Rev. L. G. Macneil, M. A.**, of St. John's, Newfoundland, has been called to St. Andrew's Church, St. John, N. B.

**THE Rev. J. R. MacLeod, Kingsbury**, has been appointed Clerk of the Presbytery of Quebec, in room of the Rev. F. M. Dewey, who has accepted the unanimous call of Stanley Street Church, Montreal.

**THE** deacon's court of the Kenyon congregation presented Mr. James R. McKenzie with a handsome walking stick in recognition of his usefulness as treasurer of the congregation for over thirty years.

**ON** Saturday, before the communion at Kenyon lately, Mr. James R. McKenzie, one of the elders, presented the congregation with a valuable communion set, with the inscription, "Presented by James R. McKenzie."

**THE Rev. G. Howie, of Syria**, preached in Boston and Knox Church, Milton, last Sabbath, with much acceptance. He gave one of his popular lectures in Knox Church on Monday evening. The audience was small owing to the rain and unfavourable season. Mr. Howie speaks English well. His memory is strong, and his descriptive powers are wonderful. The audience were highly pleased.

**DURING** the month of June, the Rev. H. Crozier, assisted by Mr. George McLeish, of Galt, held evangelistic meetings for four weeks in connection with Grand Valley and South Luther stations, after which the sacrament of the Lord's supper was dispensed, when thirty four new members were added to these stations. Mr. McLeish then assisted Rev. J. R. Campbell in Garafraza for two weeks, when thirteen members were added to the station on the sixth concession.

**THE Rev. William Patterson** was ordained to the office of the ministry, and inducted into the pastorate of Cooke's Church, Toronto, last Thursday. The sermon was preached by the Rev. Thomas Nixon, Siouffville, and the Rev. H. M. Parsons presided, and delivered the charge to the minister. In the evening a reception was held, at which Rev. Professor Gregg presided, and was presented with a handsome gold watch in acknowledgment of his services as Moderator of Session.

**THE** Presbytery of Quebec met in St. Andrew's Church, Sherbrooke, on the 22nd inst., for the purpose of inducting the Rev. Archibald Lee into this congregation. Rev. Mr. MacLeod, of Kingsbury, presided. The Rev. Dr. Mathews preached, the Rev. A. J. Love, St. Andrew's Church, Quebec, addressed the minister, and Rev. D. Currie, Three Rivers, addressed the people. A call was sustained from Stanley Street Church, Montreal, to the Rev. Mr. Dewey, of Richmond. On Friday evening, a reception was given to Rev. Mr. Lee, in the drill shed, which was largely attended and which passed off pleasantly.

**IN** the First Presbyterian Church, Brockville, says a contemporary, Rev. Geo. Burnfield preached two able sermons, that in the evening, on the subject of "Christianity Considered in Relation to Modern Science." The speaker referred to the atheistic, pantheistic, deistic and agnostic schools of modern religious thought, and defined the platform of each. He then proceeded to deal with agnosticism, giving the names of the fathers of this sect down to the modern leader, Herbert Spencer, and laying down the position of these men in relation to the foundation facts of Christianity. The discourse was a clear, logical and convincing argument on the subject, and conducted entirely apart from the Bible, proved all the more forcible. By a process of incontrovertible reasoning the speaker completely overturned the agnostic position, and demonstrated fully the truth of Christianity.

**ON** Monday, July 19, the Rev. F. P. Sym, formerly of Melbourne, Presbytery of Quebec, was inducted pastor of the Presbyterian Church, Watton. The Rev. W. H. Scott, M. A., Moderator *pro tem.* of the kirk session presided. The Rev. Mr. Stewart, recently settled in Keady, preached, taking for his subject, Song of Solomon iv. 16. "Awake, O north wind; and come, thou south," etc. The Rev. D. Morrison, M. A., Owen Sound, delivered an able and impressive charge to the minister, and Mr. Scott, in the absence of the Rev. Mr. McInnes, minister of St. Vincent and Sydenham, who had been appointed to do this duty, addressed the people in solemn terms, reminding them of their great obligations, their duty to implement their financial stipulation, to encourage their pastor by their kindness, by their presence and regular attendance, by their prayers, by their readiness to work with him in the upbuilding of the Church.

**THE** congregation of Summerstown and their friends assembled in force at the manse on the evening previous to the departure of Rev. H. Cameron to his new field of labour. The meeting having been called to order by Mr. Wm. McLean, Miss Aitken, in the name of the congregation and their friends, read a kind and neatly worded address, expressive of their good wishes, to Mr. Cameron and his family, and presented him with a well-filled purse. Mr. Cameron made a brief reply, thanking the donors for their kind address, and the substantial token of their esteem that accompanied it. This was the more to be prized as it was not the first token of good will shown to Mr. Cameron, by the inhabitants of Summerstown generally, irrespective of creed. On a previous occasion they presented him with a horse and buggy. Mr. P. Percell, of Fairfield House, heading the list with \$100. Besides these, Mr. Cameron carries with him some other valuable tokens of kindly regard from individual friends.

**PRESBYTERY OF QUEBEC.**—This court met in Sherbrooke on the 6th inst. The attendance was good. The

delegates who were appointed to the Assembly gave a report of the work of that court and were cordially thanked for the manner in which they had discharged their duties. The Assembly having granted leave to receive, as ministers of our Church, the Rev. Donald McKay and the Rev. Geo. Maxwell, it was agreed to acknowledge these gentlemen as ordained missionaries labouring within the bounds of the Presbytery. The Clerk reported that the Assembly had instructed the Aged and Infirm Ministers' Committee to place the name of the Rev. D. Anderson on their roll after receiving fuller information from the Presbytery. A joint medical certificate from Drs. Russell and Sewel was submitted, stating that Mr. Anderson was physically unfit for the active work of the ministry. After discussion it was agreed to transmit this certificate to the committee with the recommendation that Mr. Anderson's name be placed upon the roll of retired ministers and that he be permitted to enjoy the full advantages of the Aged and Infirm Ministers' Fund. Provision was made for the supply of the pulpit at Point Levis for several weeks to come. Mr. A. Robert, student, gave a very encouraging report of his missionary labours at Sawyerville, Island Brook, etc. He stated that the people of one portion of the field were preparing to build a church for the use of the mission. Mr. Dewey was appointed to visit the field, administer the sacraments, enquire into its prospects and report. Mr. Scott appeared on behalf of the congregation of Scotstown and stated that they desired a settlement as soon as possible. The Clerk was instructed to try to secure the services of a suitable person to take charge of that congregation. Mr. Carbonnel gave an encouraging report of his work amongst the French Canadian Roman Catholics. A call from the congregation of Wia-ton, Owen Sound, having been extended to the Rev. F. P. Sym, of Melbourne, and he having declared his acceptance of the same, it was agreed to release him from his present charge on the 12th inst., so that he might be translated to the Presbytery of Owen Sound. Mr. J. R. MacLeod was appointed Moderator of the Sessions of Melbourne and Windsor Mills. Permission was given to the trustees of the congregation of Inverness to sell an old church building with the understanding that the proceeds be applied to their present church property. Leave to moderate in calls was given to the congregations of Inverness, St. Sylvester and Lower Leeds. Mr. James Ferguson desiring to proceed to the North-West, resigned the pastoral charge of Kennebec Road. His congregation was cited to appear in their interests at the next meeting. Mr. J. R. MacLeod stated that he had appeared before the Presbytery of Montreal in support of the call from the congregation of Sherbrooke to the Rev. A. Lee, of Russelltown, that Mr. Lee had accepted the same and that his translation was agreed to. His induction was appointed to take place on the 22nd inst. at eight o'clock p.m., Mr. J. R. MacLeod to preside, Dr. Mathews to preach, Mr. Love to address the minister and Mr. D. Currie the congregation. A document from the Clerk of the Presbytery of Montreal was read, stating that a call from the congregation of Stanley Street Church, Montreal in behalf of Mr. Dewey, of Richmond, had been sustained by that Presbytery. Mr. J. G. Pritchard was instructed to cite the congregations of Richmond and Lower Windsor to appear in their interests on the 22nd inst. After careful examination and hearing trial discourses, Mr. George Kinnear, B. A., and Mr. Jas. Sutherland were licensed to preach the Gospel.—F. M. DEWEY, *Pres. Clerk.*

**PRESBYTERY OF MIRAMICHI.**—The Presbytery of Miramichi met in the hall of St. Andrew's Church, Chatham, on Tuesday, the 13th inst., the Rev. Wm. Aitken, Moderator. The Rev. Wm. Aitken's term of office as Moderator having expired, the Rev. Wm. Hamilton, of Richibucto, was appointed for the ensuing year. The thanks of Presbytery were tendered to the retiring Moderator for the ability and faithfulness with which he discharged the duties of his office. The Rev. E. Wallace Waits was reappointed Clerk for the current year. The Revs. S. Rosborough and James Murray were invited to sit as corresponding members of the court. The committee appointed to visit Nelson reported that the congregation agreed to accept the proposal of Presbytery to pay the catechist at the rate of \$4 per Sabbath with board, on the understanding that \$2 per Sabbath be obtained from the Home Mission Board. Mr. Flett and other members of the congregation spoke very highly of Mr. Clay's services on the previous Sabbath, and he consented to accept the appointment to labour there unto the time of the present meeting of Presbytery. The report was received and the committee thanked for its diligence. The committee was reappointed to provide further supply for the Nelson congregation. It was agreed to cite Newcastle session and congregation and Nelson congregation to appear at the next meeting of the Presbytery for their interests in view of the proposed separation of the latter from the former, and erect it into a mission station. Rev. James Murray was appointed to New Bandon to dispense communion on Sabbath, August 1; and that the New Bandon station be enjoined to pay his travelling expenses, in addition to the usual allowance. The Rev. Mr. Oehler having expressed his willingness through the Clerk to spend some time in Tahusintac and Burnt Church, it was agreed to give him appointment there at the close of the present arrangement, with a view to settlement. A communication from Rev. Thomas Nicholson was read, acknowledging the receipt of \$171 as part payment of the \$1,000 promised by the Charlo congregation, as a retiring allowance. It was agreed to send a deputation of Presbytery, consisting of Rev. Messrs. Aitken, McKay and Waits, to confer with the congregation about the immediate payment of the balance of the retiring allowance. The commissioners to Assembly reported that they attended the sessions of the Supreme Court of the Church, which were very pleasant and profitable. A letter was read from Dr. Macdonald, of Hamilton, Ont., stating that he had fulfilled his appointment as lay commissioner for Miramichi Presbytery. Messrs. McKay, Johnstone and Waits were appointed a Committee on Augmentation; Messrs. McKay, Cameron and W. H. Grindly, a Committee on Sabbath Schools; Messrs. Waits, Aitken and Hamilton, on the State of Re-

ligion; Messrs. McKay, Cameron and James Edgar, on Temperance. Mr. Aitken and the Clerk were appointed to prescribe students' exercises. Mr. W. L. Clay's report of labours as catechist within the bounds was received. The Clerk was instructed to apply to the Home Mission Board for \$2 per Sabbath, for the seven weeks Mr. Clay laboured at Nelson, and for \$10 as part payment of his travelling expenses from college to the field; and Charlo be requested to pay part of his expenses, to the amount of \$5, from Prince Edward Island. It was resolved that in the future all our pastoral charges in time of vacancy be requested to pay at the rate of \$10 per week with board. The Presbytery adjourned to meet in the hall of St. James Church, Newcastle, on Tuesday, July 27, at eleven o'clock a.m., of which public intimation was made, and this sederunt was closed with the benediction.—E. WALLACE WAITS, *Pres. Clerk.*

**PRESBYTERY OF GUELPH.**—The Presbytery of Guelph met in Chalmers Church, Guelph, on the 20th inst. Mr. Dickson was chosen Moderator for the ensuing year, and a vote of thanks was adopted to the Rev. J. C. Smith, for his services as Moderator during the past year. Elders' commissions were called for and handed in. Mr. Mullan was appointed Moderator of the kirk session of Melville Church, Fergus, during the absence of Dr. Smellie, and Dr. Torrance, Moderator of that of St. Andrew's Church, Guelph, in the absence of Mr. Smith, both of these having gone to Europe in search of health, after having passed through lengthened periods of serious illness. The ministers, with their representative elders, in Elora and Fergus, were appointed a committee to arrange for the annual missionary sermons and meetings, Dr. Middlemiss, Convener, Commissioners to the late General Assembly who were present reported their diligence in fulfilling the trust which had been committed to them, and their conduct was approved. The list of vacancies and mission stations in the bounds was revised. The Presbytery's Finance Committee gave in their report, which was adopted, and auditors were appointed to examine the treasurer's books, who, after having done so, and at a subsequent part of the proceedings, reported that they had found them correct, and that proper vouchers for payments made had been produced. Mr. J. B. Mullan, Convener, Dr. Mackay, Mr. Edmison, Mr. Strachan, Mr. Blair, ministers, with Messrs. Hodgskin, Fordyce and A. Campbell, were appointed a committee on evangelistic work in the bounds, and it was agreed to recommend that sessions proposing to hold special services should communicate with the committee, which was instructed to report from time to time. Dr. Torrance gave notice that he would move, at the next ordinary meeting, that committees on State of Religion, on Sabbath Schools, on Temperance and on Sabbath Observance, be among the standing committees of the Presbytery, and that the orders now in force be amended so as to admit this change. Mr. Rose gave notice that he would move, at the next stated meeting, that students under trials for license and ordination be requested to send their exercises to members of the Presbytery who shall critically report thereon, prescribing certain portions to be read before the Court. Mr. Henry Knox, an ordained missionary, and Mr. A. F. Mackenzie, a minister without a charge, being present, were invited to sit as corresponding members. Dr. Torrance reported from the committee to arrange for the observance of the approaching jubilee of the Rev. John Duff, mentioning what had been done, and recommending that an address and testimonial be presented to him on the occasion, and that an adjourned meeting of the Presbytery be held in Knox Church, Elora, on the 10th day of August, that being the day on which Mr. Duff shall have attained his fiftieth year as a minister of the Gospel. It was agreed that the report be received and the recommendations of the committee adopted, that an adjourned meeting be held at half-past one o'clock in the afternoon, on the day and in the place stated, for the transaction of any business that may require attention, that at three o'clock the jubilee services be begun. Mr. Rose to preside and read the Scriptures, Dr. Middlemiss to lead in prayer, Dr. Torrance to read the address and make the presentation, to be followed by addresses suitable to the occasion, from speakers with whom the committee may arrange for the purpose. Mr. John Davidson reported from the committee appointed to visit Linwood to the effect that, after meeting with the congregation and making full inquiry, they were satisfied that the people were doing all they could be expected to do in the meantime for the support of their pastor. The committee on the Church property in Puslinch gave in a report. The Presbytery then took up a call from the congregation of Knox Church, Acton, to Mr. John Mackay, B. A. Dr. Torrance reported his conduct in moderating in the call, and the same was approved. The call was signed by 126 members in full communion, and seventy-eight adherents, accompanied with a guarantee of stipend for \$1,000 a year, payable quarterly. There was also produced and read a dissent from Mr. Robert Kennedy, from the action of the congregation in calling Mr. Mackay on the ground that he could not preach in Gaelic, and that all previous ministers of Knox Church had been able to use that language. Commissioners were heard from the session and congregation. Mr. Kennedy was heard in support of his dissent. On motion, duly made and seconded, it was agreed that the call be sustained as a regular Gospel call. A call from the congregations of Bothwell, Sutherland's Corners and Florence to Mr. Alexander Russell, of Hawkesville and Linwood, was presented, and the regular steps taken in relation to it. Mr. J. R. Campbell, transferred from Presbytery of Toronto, was assigned subjects of trials for license. A request was submitted from the congregation at present occupying the Church at New Hamburg to be allowed to expend the rest now due in making the necessary repairs on the building. The Clerk was appointed to visit the place, and ascertain if arrangements could not be made for the disposal of the property. Attention was called to the action of the General Assembly informing all congregations to change their year, where necessary, so as to make it correspond with the calendar year. The Clerk was instructed to issue notices to all congregations in the bounds, informing them of the action of the Assembly, and urging their compliance. As

application was granted, made by the congregation at Eden Mills, for leave to change the site of their church, as they are about to erect a new building of stone, for which they have already a subscription amounting to \$1,405. Next ordinary meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of September, at half past ten in the forenoon.

MONTREAL NOTES.

MR. WARDEN KING has returned to Montreal after a visit to the Holy Land. He left here in January, and formed one of a party—including Revs. Dr J. M. Gibson, and Mr. Taylor, of London, Rev. Mr. Graham, of Broughty Ferry, etc.—which left England in February and visited Egypt and Palestine, returned by Smyrna, Italy, etc. Mr. King enjoyed the trip thoroughly, and will doubtless give his impressions of Eastern life in some public form to his many friends in Montreal.

THE Rev. J. A. F. McBain, of Georgetown, Quebec, has been invited to take charge of the First Presbyterian Church, Providence, Rhode Island. The stipend is \$1,800 per annum. Mr. McBain was settled in Georgetown a few years ago, succeeding the late venerable Dr. Muir, who, for nearly half a century, ministered to the congregation there. Mr. McBain's pastorate has been a successful one, and though Presbyterianism is weak in the New England States, his many friends hope that he may continue to give his services to the Church in Canada.

THE old St. Gabriel Church building is about to pass from the hands of Presbyterians, it having been sold this week to one of our city capitalists. The site is one of the best in the city, adjoining the Court House and Champ de Mars, at the head of St. James Street, and commanding a fine view of the handsome business street. The congregation worshipping in this venerable building, Rev. R. Campbell, M.D., pastor, have purchased Zion Congregational Church, on St. Catharine Street, between Philips Square and Bleury Street, in the vicinity of the Episcopal Cathedral, and the First Baptist Church, and opposite the site on which the new Metropolitan Methodist Church is about to be erected. The Church was built for the Rev. Jas. Roy a few years ago, and has for the past two years been occupied by the congregation of Zion Church. It is a handsome building, with accommodation for about 900, and has been secured by Mr. Campbell's people for \$30,000—a little over one-half the original cost of the building and the value of the ground. With the proceeds of the sale of their old church and other funds, the congregation will enter on possession of their new building with comparatively little debt, unless indeed they make a vigorous effort and raise the full amount required, which is not only desirable in itself and in the interest of the future of the congregation, but which will almost certainly be found easier to do before than after the occupation of the church. The change of site and of church building are very decided improvements, and the congregation are to be congratulated on their greatly improved outlook. They take possession of the new edifice in the beginning of October. May it be to them the beginning of brighter days and of richer outpouring of the Spirit of God. The old St. Gabriel Church will probably soon be demolished; and one of the most familiar landmarks of Montreal in the olden time disappears. The removal of this congregation, and that of the St. James Street Methodist Church, leaves the central business part of the city without any Protestant Church building. What changes in this respect have the past twenty-five or thirty years witnessed!

THIS is the season when ministers are on the wing. Messrs. A. Campbell and Jordan left for their vacation last week; Messrs. Cruikshank and Heine leave this week; Dr. Armstrong, of Ottawa, passed through the city for Murray Bay on Monday; Messrs. J. Reid, of East Saginaw, Ferguson, of Chesley, Dr. Bennett, of St. John, N.B., and W. D. Russell, of Winnipeg, were in town last week.

THE Rev. A. Lee, formerly of Russelltown, was, on Thursday last, inducted into the pastoral charge of St. Andrew's Church, Sherbrooke, in the Presbytery of Quebec.

AT a meeting of the Quebec Presbytery in Sherbrooke, on Tuesday last, the Rev. F. M. Dewey accepted the call to Stanley Street Church, Montreal. The date of induction will be fixed when the Montreal Presbytery meets. It will probably not take place till about the end of September.

THE crowning as cardinal of Archbishop Taschereau in Quebec, last week, has occupied as large and prominent a place in our political newspapers as if it had been the crowning of a son of her Majesty the Queen as King of Canada. The Quebec Legislature spent as much of the people's money in erecting arches, illuminations, etc., on the occasion, as they probably would do were the Queen herself to visit the ancient city; and because this new Romish cardinal is to visit Montreal on Tuesday, our city council, forsooth, vote \$1,000 of the people's money for illuminations, and proclaim the afternoon of that day a half-holiday; ignoring the fact that the Protestant portion of the community pay by far the largest portion of the taxes, and to them, at any rate, the better part of them, the whole thing is objectionable. To his credit, be it said, one alderman had the manliness to object to the expenditure, and dissented from the action of the council—Col. Stevenson, of Stanley Street Church. Did the Quebec Government or the Montreal City Council vote the people's money to celebrate the union, in June, 1875, of the several branches of the Presbyterian Church—an infinitely grander and more important event than the crowning of any representative of Rome or of Rome's man-enslaving and Christ-dishonouring system? Were the money, worse than wasted in connection with these ceremonies, expended in the education of the young in the Province, in putting a copy of God's word in the house of every French-Canadian family, how vastly different would the result probably be in the material as well as spiritual well-being of the Province of Quebec and of the whole Dominion! And yet many so-called Protestants look on with perfect indifference at the ceaseless, insidious efforts of Rome to conquer Canada, and to enslave our people.

OBITUARY.

ALEXANDER M. GRIMASON.

College Street Presbyterian Church has been recently called upon to mourn the loss of one of its foremost founders. Mr. Grimson not only took a prominent part in establishing Presbyterianism in the North-West of Toronto; but, at a time when there was no church building, he opened his house for the worship of God. When the service, after a considerable time, was transferred to the first frame church, erected on the corner of College and Bathurst Streets, it was with no little interest and solicitude he followed the child which had spent its first year or so in his own home. No sooner were we well settled in this our first humble edifice than he began to point forward to the time when we should not only need, but have a large brick church. It was a true prophecy. He was spared to see the vision of years realized in the completion of the new church in March, 1885. He had the honour of moving that the congregation should go forward to the great work; and he had the pleasure of worshipping in the house of God for one year, for which he had so earnestly prayed. He had faith in God's cause and large confidence in his brethren—elders and fellow members. He "believed to see the goodness of the Lord in the land of the living," and he saw it.

As manager and elder, Mr. Grimson was truly loyal to the important interests with which he was interested. Fearless to express his convictions, even when these placed him in opposition to his warmest friends, he, nevertheless, by his honourable bearing and generous spirit retained the confidence and love of his brethren. For the last years of his life he had charge of the boys' infant class in the Sabbath school. Deep and singular was his attachment for these little lads. We have reason to believe that his words of Christian tenderness will be to these boys as the seed sown in the morning.

It was especially noticeable during the last year that our dear friend enjoyed peculiar enlargement of faith and charity. It will never be forgotten by those who heard Mr. Grimson in his last cottage prayer meeting, how he seemed to be clothed with divine unction, as he led in prayer. That will ever be a sacred hour in our memory. We did not then know why he was so filled with the thought of heaven; but soon after we did, "for God took him; and he was not."

We have spoken of Mr. Grimson's place in the congregation and Sabbath school. There is another place in which we knew him; that was his home. Here such men are seen to the best advantage. No father could be more beloved; no husband more devoted and honoured than he. To lay his memory is blessed in the heart of each member, in that home from which he was so suddenly called, to the home above. And if the sorrow caused by his departure is verily deep, he did not leave until he had well instructed his family beloved how to have all grief assuaged. Amongst some of his last words to his devoted daughters were these: "There is a straight road to heaven, and I am in it."

The actions of the just smell sweet  
And blossom in the dust.

ALEX. GILRAY, on behalf of the Session.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

AUG. 8, } GENTILES SEEKING JESUS. } John 12:  
1886. } } 20-36.

GOLDEN TEXT.—"And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32.

INTRODUCTORY.

This is Tuesday of the Passion Week, the greatest week the world ever saw. The triumphal procession of the last lesson was on the Sabbath, for on Sabbath evening He returned to Bethany. On Monday He returned to the temple, and purged it again as He did at the beginning of His ministry, and after teaching throughout the day returned in the evening to Bethany. On Tuesday morning He bled the fig tree on His way back—taught parables—answered objections, and uttered the words of this lesson in answer to the request of Philip and Andrew.

EXPLANATORY.

In the other Gospels we have the fearful denunciations Jesus spoke against the Jews and Jerusalem. John does not relate these, but here gives us the other side of that rejection, viz.: the call of the Gentiles. The one led to the other, but they are not equally pleasant to look at—to John is given the better part.

J. Greeks Seek an Interview.—At the beginning of the Lord's life on earth men came from the East to worship Him. Now, at its close, they come from the West. His enemies said (verse 19): "Lo, all the world is gone after Him," and He Himself said (verse 32): "I . . . will draw all men unto Me."

This coming of the Gentiles desiring to see Him is a pledge of these predictions.

Greeks came to worship.—They were proselytes of the gate, so called from the Old Testament phrase, "Stranger within thy gate." (Ex. xx. 10.) These proselytes were not allowed to pass beyond the Gentile court on the penalty of death. On the wall separating it from the women's court was an inscription, warning them against the danger of intrusion. As the Jews were scattered throughout all countries, it is not surprising that they should have many converts to their faith.

Philip and Andrew.—They first came to Philip and asked the interview. Philip was of Bethsaida, on the borders of their land, and perhaps known to them, or he was the first they met. Philip told Andrew. He had doubts as to the propriety of the request. Would Jesus interview Gentiles in the very courts of the Jewish temple?

We cannot fail to see—what so often appears—the reverential awe with which the disciples approach Christ. It rebukes the familiarity so often heard in addressing Him.

We would see Jesus.—These words have been taken as typical of the desire of the whole heathen world.

There was and is a great want felt—the world is out of joint and full of misery—and Nature cries out for a Jesus—a Saviour. That world-wide feeling finds its expression in the request of these men. They saw the wonderful display of power in the miracles of Christ—heard His teachings—perhaps took part in the triumphal procession, and felt that in Him they were to find what they and the world needed. Hence the request. It is not in keeping with the historical character and place, and the reply given by Christ, to regard this request as simply curiosity. It is a link in the chain of prophetic realities moving so rapidly to their close.

The true Christian position is, We would see Jesus—more and more—as our Prophet, Priest and King—until we see the King in His beauty.

II. The Lord's Answer.—We are not told whether He granted the request or not. But the answer itself implies that he did. He is probably speaking in the hearing of both disciples and Greeks and multitude. The connection of thought is this: "You expect after My triumphant entry great things—that I am to become king and be glorified. You are right, the hour of My glorification is at hand, but it is to be in a way different from that you expect; it is through the cross I am to win the crown."

Except a grain of wheat, etc. (Verse 24).—He does not refer to the Prophets, because he is addressing Greeks, but to Nature to establish his words. Nature is prophetic of redemption, through suffering. The seed that falls into the ground dissolves, in order that the germ of life may escape its confinement, and grow and multiply. Without that death the seed would remain alone, so Christ, if he had not died, would have remained alone in His greatness; but how much greater by his death! "He shall see His seed"—myriads of immortal and glorified spirits will be the fruits of His death.

He that loveth his life, etc. (Verse 25).—Jesus now says that the law of His own life is the law of life for his servants. Men are in a world that solicits to indulgence, to which if a man yields, it will cause him to lose that life of intercourse with God which is eternal. But if this present worldly life is hated and resisted, then they will win eternal life. So that to hate our lives is most truly to love them. It is giving up present temporary, inferior pleasure, for the higher fulness of joy that is at God's right hand.

If any man serve Me, etc. (Verse 26).—That denial of self is the service that I require of any that will follow Me. To follow Me means, to live such a life as I live—who, from the time I left the bosom of the Father, have been as seed fallen in the ground and dying. Crucify the flesh with the affections and lusts. Put off the old man with his deeds, and put on the new.

Where I am, etc. (Verse 26).—Both now and hereafter, the Christian is to be with the Master—now in self-sacrifice, hereafter in glory; both at the same time, for whilst the cross is being borne, the heavenly life has begun. Our life is hid with Christ in God.

My Father honour. (Verse 26).—As the Father honours the son, so will He honour them that honour Him. The king said (Esther vi. 6): "What shall be done to the man whom the king delighteth to honour?" Who can answer what shall be done to the man whom the King of kings delighteth to honour!

III. A Prelude to Gethsemane. (Verses 27, 28).—As He spoke of His glory through the cross, His soul shrank from the awful conflict. It was not the simple dying of the body but the soul suffering which we cannot estimate. The two prayers, "Save me from this hour," and "Glorify Thy name," are parts of one feeling—the shrinking yet obeying. They are connected by the thought that He can only be saved, and the Father glorified, by passing through it. "For this cause came I," etc.

Voice from heaven.—This is the third time—at His baptism and transfiguration the Father attested Him; the beginning middle and close of His life. He was glorified from eternity, and will be to eternity. He was sustained in His work of redemption hitherto, and will be to the end.

Thunder.—The insusceptible cannot discern God's voice. It was an articulate voice to some present.

For your sakes.—That they might believe in Him. If they did not understand, they were responsible for their blindness.

IV. The Power of the Cross. (Verses 31, 32).—As He thought of the people for whom the voice came, His mind passed away from the conflict to its results.

Judgment, etc. (Verse 31).—This condemnation of Satan, and rejection from his position as prince in this world, is in *jure*—not in *facto*. It is a sentence pronounced—not executed. It will be accomplished in a long progression of years.

I will draw, etc. (Verse 32).—They shall be attracted from the services of Satan into His own service. He by the power of redeeming love as exhibited in the cross will win but not force men to come to Him.

V Present Duty.—His hearers could not reconcile this lifting up with what they understood the Old Testament Scriptures to teach about the abiding nature of the Messiah's kingdom. He does not try to explain, but calls them to present duty, and when the event comes they will understand.

Walk in the light.—That is the present duty. If we use the light we have, more light will come. The time for using it very soon passes.

PRACTICAL SUGGESTIONS.

1. Seek interviews with Christ.
2. No cross, no crown.
3. Jesus had spiritual conflicts—so shall we, not all sunshine.
4. Nothing else than Jesus and Him crucified will save men.
5. Walk in the light.

**Sparkles.**

A BEE is very economical—in fact, quite stingy.

THERE seems to be some sort of an affinity between a Glad-stone and a sham-rock.

IT seems a hard thing that so many dudes should be walking about with nothing to do, when the hand-organ man has to pay \$40 for a monkey.

A RADICAL CHANGE.—The best eradicator of foul humours in the blood is Burdock Blood Bitters. A few bottles produce a radical change for the better in health and beauty. It removes the blood taint of Scrofula, that terrible disease so common in this country.

"MAUD, dear, why is a gardener like your cheeks?" "Now, John! You know I never can guess conundrums. Why is he?" "Because he is the culler of roses."

BUTCHER (to young housekeeper): I have nothing left, mum, but a hindquarter of lamb and liver. Young housekeeper: Very well. You may send a small hindquarter of liver.

**ADVICE TO MEN.**

During the next few weeks if you can find some business to transact at a distance from home it will save you the unpleasantness of seeing your houses in confusion and your meals spread on the mantle-shelf, and will also give your wives an opportunity of surprising you with one of Jolliffe's New Parlour or Bedroom Suites in point of cost.

"YOUNG men believe in nothing nowadays," said Mrs. Ramsbotham, with a deep sigh. "Why, there's my nephew Tom, who was brought up as a Christian, but now he's an Acrostic."

ONE of the graduates of a female college had for her essay, "Our Crowning Glory." But the girls thought it inappropriately named, as it did not contain a single reference to bonnets.

MISSIONARIES IN FOREIGN LANDS find the Pain-Killer a powerful auxiliary in introducing the Gospel to the heathen: with it they heal their sick, and so gain the confidence of the poor people,—this done, they then tell them of the wonders of our precious Gospel, and are believed. Missionaries have introduced this article in every country of the earth.

AT the horticultural exhibition.—He: This is a lime tree, Clara. But you are not looking. She: Yes, Charles, I see it. But I was wondering how they extracted the mortar from it.

**Horsford's Acid Phosphate.**

**Hundreds of Bottles Prescribed.**

Dr. C. R. DAKK, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous disease which are accompanied by loss of power."

"THE born poet," truly remarked Miss Cleveland, "has no agony in his song." Indeed no. It is the poor wretch who listens to his songs who lies awake and moans for the chloroform.

PUBLIC BENEFACTORS are not alone confined to the higher orders of scientific research. Indeed but few have done more for the welfare of the working masses than James Pyle through the introduction of his labour-saving Pearlina.

HUSBAND (handing his wife some money): "There, dear, is \$50, and it has bothered me some to get it for you. I think I deserve a little praise." Wife: "Praise? You deserve an encore, my dear."

A FRENCHMAN thinks the English language is very tough. "Dere is 'look out,'" he says, "which is to put out your head and see, and 'look out' which is to haul in your head and not for to see—just *contrarie*."

I HAVE SOLD Wistar's Balsam of Wild Cherry many years, have received great benefit from its use, and can recommend it to all who suffer from coughs, colds, or any pulmonary complaint. CHARLES H. LEROY, Putnam, Conn.

AT a flower show two young and talkative ladies were discussing their reasons for their fondness for particular flowers. "Oh! I do love heliotropes," said one. "They are so fragrant. They smell just like vanilla ice cream!"

**WONDERS OF THE YOSEMITE!**

A trip to California may be excellent as a means of recreation and sight seeing; but in point of fact it can't compare, in its effects upon an invalid's system, to Dr. Pierce's "Golden Medical Discovery," universally acknowledged to be the greatest liver invigorator, blood purifier, consumption cure, and general revitalizer and tonic, in the world. By its use, thousands whom physicians could not help, have been restored to health and happy living. All druggists.

**Brantford Ladies' College.**

(PRESBYTERIAN.)

The Thirteenth Session of this College will open on Wednesday, the 1st September, 1886.

The number of resident students received is limited, thus affording an opportunity of personal oversight and special attention to the young ladies in all matters appertaining to their social and religious life in the College.

The attention of parents and guardians, who have daughters or wards to educate away from home, is called to the record of this institution, and to the special advantages offered:

1. The thoroughness and high standard of the educational work accomplished. 2. The special qualifications of the teachers in their respective departments. 3. The special advantages offered in French conversation; no less than three of the staff are able to converse freely in French. 4. The healthful location and the beauty of the surroundings. 5. The religious influences thrown around the young ladies whilst prosecuting their education during a very important period of life.

THE MUSIC DEPARTMENT is under the able direction of PROFESSOR GARRETT. Instruction is given on the Organ, Piano and Violin. Special attention to *voice culture*. THE ART DEPARTMENT continues under the management of the well-known artist, PROFESSOR MARTIN. **ELOCUTION**—Special prominence given to the study of *Elocution*.

Send for the new Calendar, which contains important announcements of changes, in college terms, in staff, and in the special inducements offered in the Music and Art Department.

T. M. MACINTYRE, LL.B., Ph.D., Principal.

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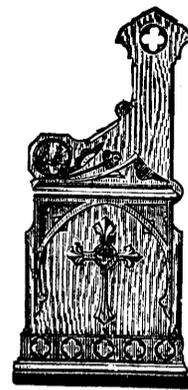
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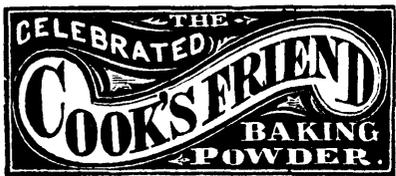
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