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Whole No. 761.

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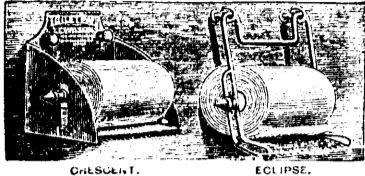
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Notes of the Week.

A GLASGOW contemporary says that the Hon. Alexander Mackenzie, ex-Premier of Canada, who is spending the summer in Scotland, is very much improved in health, being now able to walk a considerable distance every day. Of his eleven trips across the Atlantic this has been the most favourable, nothing untoward having occurred during the voyage beyond the losing of his sealskin cap overboard.

THE Rev. Peter Leys, of Strathaven, imprisoned in Edinburgh for refusing to give up his grandchildren to the Jesuits, has at length been liberated. These grandchildren had been left in his care for six years by their father, who was unable to maintain them, and, he having joined the Romish Church, at the instigation of the Jesuits, brought suit against his own venerable father, who preferred enduring the penalty of refusing to comply with the decision of the court. The indignation aroused by these proceedings was so great that Mr. Leys has been released from prison. Like the Bourbons, the disciples of Loyola seem neither to learn nor to forget.

THE *Christian Leader* gets off this well-timed protest: The modern rage for those vulgar and ugly abbreviations which we have the utmost difficulty in reducing to a minimum in our columns, and which would disfigure them to a much greater extent were we not constantly on the watch, was strikingly exemplified the other day at a certain ladies' prayer meeting. One of the sisters, who is very much interested in the Woman's Christian Temperance Union, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and also in the Woman's Educational and Industrial Union, prayed fervently, with a charming certainty that she would be understood: "O Lord, bless the W.C.T.U., the W.F.M.S., the W.H.M.S., and the W.E. and I.U!"

A DEPUTATION from the Government Committee of the General Assembly of the Irish Presbyterian Church, consisting of the Revs. James W. Whigham, Dr. Petticrew and Dr. W. Todd Martin, had a lengthened interview recently with Sir Michael Hicks-Beach, Chief Secretary for Ireland, on matters affecting the interests of the Presbyterian Church. In the course of the conference, among other things, we understand that they pressed strongly on the attention of the right honourable gentlemen the unfair way in which Presbyterians have been systematically treated in regard to all public appointments in the hands of the Crown. We shall see, says the *Belfast Witness*, how appointments now pending will be made. The present Government owe a good deal to Presbyterians; let us hope they will show them some consideration and fair play.

SOUTHERN Europe was shaken by earthquake last week, and two days later similar experiences were felt in portions of the Southern States, on this continent. Those upheavals invariably produce panic, and people are at their wits' end. Precautions against almost any other calamity may to some extent be taken; but the suddenness with which the shock comes, and the uncertainty as to what locality may be affected add to the danger and alarm of these destructive eruptions. In Greece, and elsewhere on the European continent, numerous lives have been lost and much property destroyed. Charleston, S. C., appears to have borne the heaviest stroke on this continent. Many have been killed outright, and many more wounded; but the marvel is that, amid crumbling ruins and the outbreak of fires, the casualties to life and limb have been comparatively so few. In all these disasters the survivors have cause to sing of mercy and of judgment.

In the last number of the *Christian Leader* there is a very genial and appreciative sketch of Professor Watson, LL.D., of Queen's University. Dr. Watson

is at present on a visit to his native land. The sketch has the following passage: During last winter he gave a series of popular lectures in the evening, consisting for the most part of criticisms on the leading philosophers and their different systems, both ancient and modern, from Plato, the father of Idealism, to Herbert Spencer, the chief exponent of Hedonism. Those lectures were attended by both men and women, and it was interesting to observe the eagerness with which the ladies listened to subjects of a more or less abstruse character. What a change from the time of Socrates or Plato, when women were not permitted to become disciples in the schools! But now they are admitted into almost every profession and are showing themselves, as Mrs. Poyser says, able, to "match the men."

WHEN the Belfast riots were at their fiercest Albert Street Presbyterian Church, situated near the Roman Catholic district, was frequently attacked and the congregation disturbed. The pastor, Rev. Henry Montgomery, brought the matter before the Presbytery, who appointed a deputation to wait on the civil authorities asking for protection. The deputation was cordially received, and their request complied with. The *Belfast Witness* says in this connection: We are quite prepared to believe what Mr. Montgomery states, that the Roman Catholic clergy and the respectable members of that denomination have no more sympathy with the attacks made on Albert Street congregation than the law-abiding Protestants have with the intolerant spirit manifested by the so-called Protestant mobs in other districts. And we cherish the hope that the fury of these fatal and most unchristian riots has now exhausted itself, and that the moderation shown by Mr. Montgomery and his congregation is an omen that a spirit of fairness and brotherhood will soon more generally prevail in our distracted community.

IN these days events move with unwonted rapidity. The perfidious scheme in the interest of Russia to dethrone Prince Alexander of Bulgaria was a surprise to all. He was swiftly sent beyond the confines of his principality, but no sooner was the nature of the plot discovered than it was resented with indignant determination. The exiled prince was permitted no time to rest from the fatigues of his unexpected flight, when, in obedience to the expressed desire of his people, he had to return and resume his sovereignty. There is some reason to believe that at Berlin and Vienna there was a disposition to wink at the high-handed action of the Autocrat of all the Russias, but the universal sympathy shown for Alexander was sufficient to restrain any disposition to interpose between him and his return. For the present, at least, Russian designs on the Balkan Principalities are foiled, and the warlike party at St. Petersburg must digest its chagrin as it best can. What new complications may suddenly arise it would be difficult to anticipate, but these are the days of unexpected surprises, and startling occurrences are not improbable.

THE corner-stone of the new and commodious building in course of erection for the Toronto Young Men's Christian Association was laid with appropriate ceremonies last week. The chair was occupied by Mr. S. Caldecott. The ceremony of laying the corner-stone was performed by Mr. John Macdonald. In a cavity which had been made in the stone he deposited a tin box containing the following articles: Historical sketch of the association, list of officers and members, cut and description of the new building, copies of annual reports for 1886 and 1885, programme of corner-stone proceedings, *Shaftesbury Hall Bulletin* for August, 1886; copies of printed matter used in the work of the association, copy of "International Year Book for 1886," copy of *Young Men's Christian Association Watchman*, copy of New Testament Scriptures, copies of the daily and church papers published in Toronto; current coins of the Dominion and the "Canadian Almanac for 1886." Addresses were then delivered by Mr. Macdonald,

Revs. P. McF. McLeod, Elmore Harris, A. H. Baldwin, Mayor Howland, Revs. Dr. Potts, J. Burton and Mr. T. J. Wilkie. The building is expected to be ready for occupation by April next. The land on which it is situated cost \$21,000 and the expenditure on the building will be about \$59,000. The amount realized by the sale of Shaftesbury Hall building was \$55,000, so that \$25,000 is required in order to have the association free from debt.

CONCERNING the Belfast riots the *Christian Leader* writes: Of all men it is the sound Protestants who most deeply lament the reproach that has been brought upon their name by the savage outbreak of lawlessness in Belfast. For these sanguinary riots certain political leaders are being held primarily responsible; and assuredly it is not possible to reprobate too strongly the predictions that were uttered of civil war unless the Orangemen could have their own way in the matter of Home Rule. That inflammatory language was calculated to produce the disorder and bloodshed which must have so sorely grieved and humiliated every Christian heart in the capital of Ulster, and which has carried death and desolation into so many homes. Our readers are well aware that this journal is not ignorant of the persecuting and violent spirit of Roman Catholicism, and that it never hesitates to expose the devices of Rome; but in the present instance it is our duty to protest against the action of the Belfast Protestants, who began the riots which have disgraced their city, and to condemn the language of political firebrands which unquestionably paved the way for these riots by weakening respect for the law. Nor should we be faithful to our function were we to ignore the fact that even Protestant divines as well as politicians indulged in the wicked and unconstitutional predictions of civil war. Even the author of the "Tongue of Fire" cannot escape from the terrible responsibility incurred by these prophets of bloodshed. We have long held Mr. Arthur in high esteem; but we have misconstrued his character if he does not to-day feel a pang of remorse on account of the words he printed in his political pamphlet three months ago.

THE General Conference of the Methodist Church began its sessions last week in this city. The Rev. Dr. Ryckman was appointed secretary. Dr. Carman delivered a comprehensive and able address, in which reference was made to the past history, present condition, and the future prospects of Methodism in Canada. Respecting the relations of the Church to the civil courts in connection with a recent case in New Brunswick, Dr. Carman said: A case has arisen in connection with the New Brunswick and Prince Edward Island Conference which has caused some anxiety and uneasiness, and which may require some action on the part of the General Conference. The circumstances are briefly these: A member of the Conference was under arrest, charges having been preferred against him impeaching his religious and moral character. The Conference, through the disciplinary court, was conducting an examination into the truth of the charges, when an interim order, issued at the suit of the defendant by the Supreme Court of New Brunswick, stopped the proceedings of the court of trial and of the Conference, and the Conference is cited to show cause at the Michaelmas term of the court why a rule should not be issued prohibiting the Conference or the committee, or any committee of the Conference, from proceeding further with the examination of the case. The question assumes a grave character, as it touches the right of a voluntary Church to exercise jurisdiction over its members, according to the established canons, discipline and usage, and its right to construe and enforce its own discipline. And the question is raised whether a Church has a right to examine into the conduct and character of its own members without interfering with the civil power. Stopped by the action of the court from the further examination of the case the Conference has adjourned its session till the decision of the court is made known. The matter is thus placed before the General Conference for their action, if action is needed.

Our Contributors.

THE SWEET REASONABLENESS OF MR. AND MRS. WOODBEE.

BY KNOXIAN.

The Woodbees lived in the village of Smith's Corners. They were rather pretentious people. They had firm convictions on just one point, and that was that the Woodbee family was much better than any other family in Smith's Corners. They tried to establish their superiority in two ways—they ran down everybody and everything at the Corners and claimed to be on very familiar terms with big people in neighbouring towns and cities whose names they happened to know. Having neither brains nor energy to make a position in the world for themselves, they tried to hang on the skirts of those who had a recognized place in society. Picking one's teeth on the steps in front of the Rossin House does not by any means prove that one has dined there; nor does flippant familiarity with the names of people of position prove that one ever spoke to them. A would-be gentleman once tried to establish himself at an Atlantic watering-place as a man of distinction by familiarly alluding to the Blakes as "Ned" and "Sam." In his talks around the hotel with Canadian and Yankee politicians he always contrived to drag in the names, "Ned" and "Sam." He may have known these distinguished gentlemen by sight, though chances are a million to one he never spoke to either of them. He didn't make a distinguished man of himself by saying "Ned" and "Sam." Distinction is not won in that way in this country. The Woodbees tried to prop themselves up in that way, and put in an additional prop by sneering at Smith's Corners. Among other things that they habitually sneered at was the church in which they professed to worship. Whatever else they missed they never missed the church.

The Rev. John Faithful was one of the ministers of Smith's Corners. It was his dire misfortune to have the Woodbees in his congregation. They were and had always been a nuisance. They never did any work. They never paid any money. Their pew rent had not been paid within the memory of any living treasurer. They did nothing but put on airs and sneer. Heaven knows they never prayed. When they came into the little church they always looked around with a patronizing air which seemed to say, "You common people of Smith's Corners ought to be very thankful that you have the Woodbees here." The Woodbees thought their presence was worth much more to a congregation than power from on high.

Mr. Faithful had three stations, and drove nearly twenty miles every Sabbath. He had done this for many years. He was a good man and had done good, solid work. The pious, sensible people of the congregation were much attached to him. He had helped most of them in severe trouble, and had preached to them as well as he could. His influence in the community had been of the best. The good people in all the other denominations greatly respected him. Of late years some of Mr. Faithful's intimate friends had begun to notice that his health was not vigorous. His long drives in all kinds of weather were beginning to tell. At times he felt discouraged. The family had increased, but the salary remained the same. He had no money to buy books, and his mind was losing its freshness and elasticity. His long, weary drives unfitted him for study. He had never taken a holiday for the best of all reasons—he never could get one. He didn't mind hardship himself; but it did grieve him when he saw his companion, once as fair and lovely a bride as ever stood at the altar, worn and weary, and likely to break down in middle life. It grieved him too to think that his children were not likely to get a fair start in life through their father's poverty. What worried him most, however, was the systematic persecution of the Woodbees. They never ceased to do all in their power to make his life bitter. Mrs. Woodbee was fiendishly cruel. One of her favourite ways of torturing Mr. Faithful was to go over a list of ministers whose names she saw in print—some of whom were most conspicuous failures—some of whom would have been "hoisted" ten years ago if their people could have hoisted them—some of whom would never get another call if they were hoisted—and say: "If we could only have a minister like them."

Mr. and Mrs. Woodbee took a short trip during the holiday season and visited a neighbouring city. Though the Woodbees had no money to spend, and no brains to weary, they always took a trip to some city to keep up their tone. It was generally understood that they pinched themselves eleven months in the year to take a trip in the twelfth. When in the city they went to hear Dr. Boanerges. The Doctor had just returned from a three months' tour in Europe, and was at his best. His nerves were steady, his brain clear, his voice flexible and the whole man in capital working trim. His people had given him a warm welcome home, the church was crowded and all the circumstances such that a man could hardly fail to preach well if he had any preach in him. During his absence he had gathered up some capital texts obtained in various ways, and made a first-class sermon on one of them. He had thought for weeks on the text, and when his mind was full had dashed off a capital sermon which he actually wearied to preach to his people. The time had now come, and the service all through, as well as the sermon, was of the highest order.

The Woodbees loomed up from a back seat into which one of the ushers had thrust them. They tried their very best to look like distinguished people. The effort was a dismal failure. Distinguished airs did not sit kindly on Mr. and Mrs. Woodbee. The clay was common, and no amount of posturing and attitudinizing and grimacing could make it look like anything else. They met with some serious mishaps. The Doctor read a selection from one of the minor prophets, and Woodbee could not find the place. He turned and turned until he became nervous and flushed in the face, but it was no use. Nahum would not come to the front. Mrs. Woodbee was in a similar difficulty, but her womanly tact saved her. When two or three efforts failed to find Nahum, she pretended to have it and looked quite confidently at Ecclesiastes. No man would ever have thought of doing that. When the service was over Mr. and Mrs. Woodbee had a long dialogue on their way to their boarding-house which we reserve for another week. The dialogue brings out their sweet reasonableness.

FROM THE FAR WEST.

NOTES BY MEMBERS OF THE PRESBYTERY OF REGINA.

ORDAINED MISSIONARIES.

Several missionaries labouring within the Presbytery of Regina are to be ordained at the Presbytery meeting to be held next week in Regina, N.-W. T. This step augurs well for our mission fields. Baptisms, marriages and, in many cases, the celebration of the Lord's Supper have to be attended to even in the farthest-away outposts, and in such places; far from any settled charge, the missionary who does not possess the authority and privileges of the regular ministry not only labours under personal disadvantage, but sees his own position looked upon with some degree of suspicion and the work correspondingly hindered.

THE MOUNTAIN MISSION.

Mr. D. C. Cameron is reinforced, though for three or four weeks only, in his interesting work in the Rocky Mountains and along the C. P. R. Rev. D. McLeod, of Pricville, at present on a visit to the West, after taking a trip through the prairies, has, at the request of members of Presbytery, consented to help to break ground in the mountain field. It is probable that Mr. McLeod will spend his time mainly at Donald, Rogers' Pass and Farwell, Mr. Cameron meanwhile supplying Cochrane, Kananaskis, Cammore and Banff. Presbytery at its meeting next week will be asked to appoint an ordained missionary for the winter term, as Mr. Cameron starts for college next month.

GLEICHEN.

The first Presbyterian service ever held at Gleichen was conducted at that place by one of our missionaries a few days ago. Gleichen is a divisional point on the C. P. R., between Medicine Hat and Calgary, and is quite an interesting town—as these hamlets along the railway of a half-dozen or a half-score houses are universally called. Gleichen comprises a round-house, with accommodation for eleven locomotives, a machine shop, station buildings, dining rooms, a library and reading room for employes, two small stores, a post office, a few bachelors' shacks,

and about half-a-dozen other houses. A well 500 feet deep supplies the community with water that tastes at once of alkali and of mineral impregnation. A C. P. R. experimental farm is also to be seen here, with wheat, oats, potatoes and garden vegetables, all in splendid condition, the dry summer notwithstanding. In the neighbourhood is the large ranch of General Strange, commander of the Alberta forces of last year's Indian rebellion fame. Adjoining is the Indian reserve, where in their "tepees" on the banks of the Bow River, with Crowfoot and Old Sun as their chiefs, live in two settlements the restless, warlike but loyal Blackfeet—pagans all of them, well fed, childish in their paint and beads and finery, delighting in horse-riding and gambling, tenacious of their heathen sun dances and war dances, and scornful for the most part of the paleface and his ways. Poor Crowfoot, with the astute impenetrable Roman profile! He told his people years ago that they were doomed, when whispers of the coming railway reached his ears; and to-day he mourns over the death in his own lodge of his friend Poundmaker. The agency buildings on the Blackfoot Reserve are very fine and the views entrancing. East a few miles is the mission house, where, amid discouragements, but in faith and hope, live two worthy missionaries of the Church of England, while in the lower part of the reserve the Roman Catholics labour, and conduct also at High River, half-way between the Blackfeet and the Bloods, an industrial school for the education and training of Indian children. How discouraging meanwhile is the work may be inferred from the fact that no Blackfoot is known to have yet openly renounced paganism.

Our missionary had a very pleasant meeting in Gleichen, with good singing, excellent attendance, and general interest. A large proportion of the people are Presbyterians, who are much pleased at the prospect of having occasional service. Gleichen may be set down henceforth as one of our preaching stations; so that our work is already outgrowing the recently-issued mission map of Manitoba and the North-West Territories. The service was held in the commodious reading-room of the station.

FORT M'LEOD.

Fort McLeod, now generally known simply as McLeod, is an intensely western town, of not much over 200 inhabitants, centre of a large ranching country, and having close connection with the United States. In former times it has been a refuge for all kinds of hardened characters, some of them fugitives from justice, and is the headquarters for Canada of all that is typically western and wild. Here, in isolation and amid unhelpful surroundings, laboured for nearly eighteen months bravely and well Mr. W. P. McKenzie, from Knox College, Toronto. Shortly before he left, the place was visited by Rev. James Robertson, Superintendent of Missions, by whose exertions a church was built, seating upward of fifty, at a cost of \$1,150, all paid, and all of it but a small grant made up by local subscriptions, all denominations joining in. Rev. A. Currie has been labouring in the field this summer, and doing faithful and self-denying work amid rather depressing surroundings. The congregation is small; there is not a single communicant; vice and indifference and scepticism abound; it is the day of small things in McLeod. Pincher Creek, thirty-five miles away among the Foot Hills, is a prosperous little settlement, and here our missionary has service every alternate Sunday with more encouragement and a larger congregation. The whole field is a rather perplexing one, and the difficulties are augmented by the fact that living is very high—so high that the Church in the East has no idea of it, and an ordinary salary becomes utterly inadequate here. The whole situation will probably come up for discussion in Presbytery; meanwhile and in any case no retrogressive step should for a moment be thought of.

COST OF LIVING.

The cost of living all through the Far West is very much higher than is commonly known throughout the Church. The rent of a small house of six rooms, one suitable for a small family, is from \$20 to \$25 a month. Butter sells at 40 cents and 50 cents a pound, eggs, 35 cents a dozen, and other things accordingly. Local papers are \$1 a month; ferry charges across the rivers are high, and the country is nearly all rivers, and only some of them are ford-

able; and our missionaries have to give liberally to local objects and head subscription lists for the building of suitable churches, and keep open houses for all who choose to come. It is in the western part of the Presbytery of Regina that this constant expensiveness is most severely felt; and the most advanced of all are Edmonton and McLeod.

THE EASTERN TOWNSHIPS, P. Q.

ENGLISH SPEAKING POPULATION—SHERBROOKE, THE CAPITAL.

The Province of Quebec at present is, more than for many years, engaging the attention of this Dominion. The Riel question, the local elections, the installation of Cardinal Taschereau and the position of the English-speaking population are burning questions.

The Eastern Townships are located south of the St. Lawrence River, and run in a southern direction toward the border of the United States, and for well-cultivated farms, good crops, commodious and comfortable dwellings, will compare with any in Western Canada. It is considered that there are six counties settled by English-speaking people, and where English influence was supreme, but it is to be regretted that this state of things no longer exists. English settlers are being squeezed out, French influence is in the ascendancy, and it is inside the mark to say that one-half of the English-speaking people have disappeared during the last quarter of a century in these counties.

SHERBROOKE.

is the capital of the townships, and has a population of about 10,000, about evenly divided between English and French, although at the same time the English influence is supreme. This little city is noted for its beautiful situation, its lovely surroundings equaling those of more pretentious places.

The water-power of Sherbrooke is equal to that of any in the Dominion; consequently it is the seat of a great many factories, which are apparently successful. The drives and walks in the suburbs are beautiful, and when standing on some elevated spot, the roar of the water, as it emerges from its hidden course through the bushes, is not only soul-inspiring, but health-promoting. The fields on every side showed what a bountiful harvest we may expect, while the orchards were tempting in the highest degree.

Sherbrooke is a literary place; there are four newspapers (two French), a reading room where can be seen the leading periodicals, also a library and museum, well looked after by a zeal-hearted son of "Auld Scotia." Whilst these things are common in large places, they are not common in rural places, and the blessings which they confer are often only apparent. One example: I happened on one occasion to call at a village hotel for dinner, after which the landlord (an Episcopalian), a working man on the railroad, and myself were sitting in the room. The landlord, a very intelligent man, and I were discussing some points in ecclesiastical history. I had made some statements to which my friend took exception, and although I knew I was right, yet I had no proof forthcoming, when to my surprise and gratification the workingman, who was thoughtfully smoking his pipe, stated that I was right, and drawing the book from his pocket, McCrie's "Life of John Knox," said: "Here it is in this book, I was just reading it this forenoon." I need not say that he was a Scotchman, for of what other nationality in this "fast age" could you furnish a similar example? But to return—Sherbrooke is well supplied with churches, and, as is the case very frequently, the Roman Catholic Church is the "visible church" here. The Methodist and Presbyterian, though set on a hill, may be said literally to be hid. When you travel far enough along one of the fashionable streets you discover a handsome Congregational Church, and directly opposite it is the English Church building, both highly creditable to their respective denominations.

The pastor of the Congregational Church is the Rev. Mr. Brainerd, who is evidently the right man in the right place, and from the sample of preaching with which I was favoured, I would conclude that Mr. Brainerd, a native of New England, is able to instruct any congregation. The sermon was thoughtful, pointed, concise and eloquent. He made brotherly inquiries about the Rev. John Burton, and other Congregational ministers in the Queen City.

THE PRESBYTERIAN CHURCH

is a plain edifice externally, but is neatly finished inside, and whilst it cannot be regarded as the strongest of the Protestant Churches, still

I joy'd when to the house of God,
Go up, they said to me.

This church had been vacant since January last, by the removal of a much loved pastor, "whose profiting appeared unto all," the Rev. Mr. Cattnach, now of Halifax. I had the pleasure of hearing the inaugural sermon of Rev. A. Lee, his successor, who had been installed the preceding Wednesday by the Presbytery of Quebec. The church was well filled, and the reception given to the new pastor on the part of the people and the discourses delivered by him on the occasion were calculated to give both parties mutual encouragement. The evening sermon especially was instructive and impressive, and was preached from the words: "How shall we escape if we neglect so great salvation?" Mr. Lee delivers the Gospel message with great force and clearness. He is a graduate of Montreal, and held a charge in Russelltown, P. Q., previous to coming to Sherbrooke.

For some time past, I understand, the Sherbrooke congregation have had in contemplation the erection of a new church in a more desirable part of the city, which would no doubt give strength and stability to our cause in this locality. The Methodists, it is said, are for rebuilding, and propose also the erection of a parsonage.

LENNOXVILLE

is situated about four miles from Sherbrooke. There is located Bishop's College, where quite a number of prominent and scholarly men have received their education, especially clergymen of the English Church. In this college it is said there is an efficient staff of professors and teachers, among whom are such names as Bishop Williams, and Rev. Principal Lobleby, well known throughout Canada.

Much interest is felt in the approaching elections for the Local and Dominion Houses, and the prevailing opinion is that, no matter how the English vote will be cast, the French vote will go against the present Government, for the execution of Reil. It is a pity this should be the case, as it will be sure to engender feelings hostile to the interests of Canada, for in reality it would not be so much the condemnation of the Government as the entire repudiation of English law, of which we in Canada boast so much. The Government of the day or hour is only the voice of the people, and any interference by interested people for sinister purposes, on the grounds of race or religion, is certain to inflict lasting injuries on this country.

Toronto, August, 1886.

K.

THE REV. JAMES M'GREGOR, D.D.

A recent issue of the *Eastern Chronicle* contains the following sketch: The Rev. James McGregor, D.D., was born at a small hamlet then known as Portmore, or, as the Lowlanders called it, Muckleport, where now stands the village of St. Fillans, just at the foot of Loch Earn, in the parish of Comrie, Perthshire, in December, 1759. His father, when a young man, had gone to the Lowlands to learn the business of weaving. While residing in Alloa, a few miles to the east of Stirling, where the Rev. Ebenezer Erskine, the founder of the Secession, now the U. P. Church, was minister, he was attracted by his preaching. Through it he was brought to the knowledge of the truth as it is in Jesus, and by him he was admitted to communion. At this time a struggle was going on in the Church of Scotland between the parties known as the Moderate and the Evangelical, the contest raging partly in regard to patronage and the rights of the people to elect their pastor, and partly on Christian doctrine. This issued in the expulsion of Mr. Erskine and three other ministers from the Established Church, and the formation by them of the Secession, now the U. P., Church. James McGregor had become interested in the struggle, so that when this took place, he cast in his lot with the new movement.

It is believed that he and his pious wife had devoted their only son, while yet an infant, to the service of God in the Gospel of His Son. At all events they made self-denying efforts to obtain for him a liberal education. He passed the usual curriculum of study of Edinburgh University, studied theology at what was called the Anti-Burgher Seces-

sion Hall, then under the superintendence of the Rev. Wm. Moncrieff, of Alloa. He was licensed about the year 1784, and preached for some months in Scotland. Being thoroughly master of the Gaelic language, and having the warmest feelings for his Highland countrymen, he considered himself called in duty to preach the Gospel to them. But the Secession had scarcely any congregations in the Highlands. There was a very interesting one at Nigg, of which the minister was advanced in years, where it was proposed to call him as colleague. But at this time there came before the Synod a petition from Pictou for a minister. It was drawn up in the year 1784. The settlers there had arrived at various times from the year 1767, but a large part were new comers. The large majority were Highlanders, and required services in the Gaelic language. The petition was entrusted to two gentlemen in Greenock, with authority to present it to any Presbytery or Church court likely to send a suitable man. The commissioners stated that they had offers from several, but from the favourable representations they had had of Mr. McGregor's character and qualifications, they were induced to apply for his services. The Synod granted their application. He was accordingly ordained by the Associate Presbytery of Glasgow, on the 31st of May, 1786, and a few days after set sail for Halifax. As so little is known of his labours before arriving in this country we shall give here an extract of the history of Nigg congregation, referring to his connection with that place.

The last time he preached to the Nigg people was on the Monday of a sacrament immediately before he left for Nova Scotia. The minister assisting in English requested him to preach for him. This, however, he peremptorily declined to do, saying that he was resolved to preach his parting sermon to his Gaelic people, to whom he was much attached, and with many of whom he had enjoyed the most delightful Christian intercourse. A very large congregation had assembled at the tent. Mr. McGregor took for his text 1 Peter v. 7: "Casting all your care upon Him, for He careth for you." His subject was peculiarly appropriate, and the discourse made a powerful impression, which was no doubt deepened by the solemn and interesting circumstances in which it was preached. Many were drowned in tears, "sorrowing most of all that they should see his face no more." And they did see his face no more, but a warm and firm remembrance of him was indelibly imprinted on their hearts. Long after he had gone to a foreign land, when the good people of Nigg met together, they would talk over that sermon, which after the lapse of years continued to guide and cheer them on their way to the heavenly land. His discourses were blessed to not a few, all of whom have since joined him in the better world.

It is a curious circumstance that his son, the late Dr. P. G. McGregor, visited Nigg last year, just about one hundred years after, and received a cordial welcome, the memory of his father being still fragrant.

Dr. McGregor landed at Halifax on July 11th, and reached Pictou on the 21st. On the following Sabbath he preached his first sermon here, in a barn belonging to Squire Patterson, which was situated on the lot to the westward of the Norway House property, a little above the town of Pictou. The second Sabbath he preached at the East River in the open air, at the bank of the river, a little above the head of the tide, a short distance below the site of the Foord Pit. The spot is now traversed by the Intercolonial Railway. As there was no church in Pictou, his preaching during that summer was in the open air, generally alternately at that spot and at the harbour near its head. In the winter the preaching was in private houses.

The following summer the first two churches were built, one on the east and one on the west side of the congregation. The first was situated where is the present cemetery below Stellarton, the last was situated on the Loch Broom side of the West River, on the bank of a little brook on a farm formerly owned by Wm. McKenzie.

Thus commenced his career of arduous and self-denying labours for the benefit of the settlers in Pictou and the regions around. Of these labours we cannot here speak with any fulness. They will be found described in detail in the memoir of him published some time ago, and at the approaching centenary we have no doubt they will be referred to at length. But we must just notice his labours in three respects.

First, in his immediate sphere. "All Pictou was my charge when I came here," he said. The settlers, however, were principally on the banks of the three rivers and of the harbour. Yet, besides preaching, he visited each family regularly, catechising and conversing with them on the things of eternity. There being no road, and the people in poverty, he passed through trials and privations of which we can now scarcely form a conception. Then, secondly, in missionary labours. In the regions around he saw the settlers as sheep without a shepherd. In the whole northern and eastern part of Nova Scotia there was not another minister of any denomination, and Prince Edward Island, Cape Breton and New Brunswick were in a similar state of spiritual destitution. With a heart burning with zeal for the Saviour's glory, he traversed the whole of these regions, proclaiming to the new settlers, both in English and Gaelic, the Gospel of salvation. Possessed of a wiry frame, superior intellectual ability, remarkable natural eloquence and a burning love for souls, his preaching was everywhere with power. Souls were added to the Lord, and Churches were planted or nourished in their infancy through a territory now occupied by nine of the ten Presbyteries in the Maritime Provinces. And thirdly, in building up the Presbyterian Church in these lands by bringing to the country other faithful men to carry on the work, and by his support of measures to promote her prosperity and progress, as well as in earnest efforts to promote the cause of Christ in general. From the extent of his labours in these and other ways, he might be regarded as above any other man the founder of the Presbyterian Church in these Lower Provinces.

"Besides being a man of ardent piety, determined resolution, expansive benevolence, and elevated spirit he was a divine of no small reach of thought, and a poet of considerable genius." (Bibliotheca Scoto-Celtica.)

He died on the 3rd of March, 1830, in the forty-fourth year of his ministry. Few men were more warmly loved while living, or more deeply mourned when dead. Hundreds of homes were filled with mourning, and his funeral was the largest known in this county. And now that the centenary of the commencement of his labours has arrived, it would have been to the discredit of the county and the Presbyterian Church had no means been taken to celebrate the event.

THE WORKINGMAN'S HOME.

NO. VII. - HOME EDUCATION.

Home education begins with the first dawning of reason. The child receives its first lesson from the love which beams from the face of its mother; and the maternal care and tenderness manifested throughout its early years leave a stamp on the soul which nothing on earth can obliterate. We have all experienced the abiding nature of early impressions and associations, and have often wondered at their powerful influence on our present tastes and habits.

The scenes of our childhood—the home circle, and the example shown and set before us there, the stories to which we eagerly and attentively listened, and the books we read and heard read—have, by a process of mental photography, left a picture on the mind, and have exercised a lasting influence on the life, the consequences of which may reach even into eternity; for we firmly believe that in many instances the natural bent of the mind is determined, and the foundation laid on which the character is built, under the influence of home-training. What a solemn view does this give of parental responsibility?

While others build cathedral walls, or hew the statue from the stone,
Through slow decline the structure falls, or coming years
their works disown;
We deal not with material stuff, that change of time cannot
withstand—
We take immortals in the rough, and fit them for the Master's hand.

Parents cannot with impunity transfer this responsibility to others, although there is among all classes a natural tendency to do so. The higher grades of society have often about as little personal connection with the training of their children as they have with the training of their horses; the former are handed over to the tutor or governess, and the latter to the groom. Among the working classes also there is a growing tendency to have this duty done by

proxy—the moral and spiritual training of their children being generally entrusted to the Sunday school teacher, and their intellectual improvement entirely to the schoolmaster. It cannot for one moment be denied that the Sunday school is an institution that has been fraught with much good and earthly blessings to our country, its legitimate prerogative being to provide religious education for that numerous class who have none to care for their souls, or to act as an aid to parental instruction. At the same time, it is to be feared that the grand purpose in view is sadly perverted, tending, as it often does, even among professedly Christian parents, to the neglect of fireside education; so far weakening instead of strengthening the family tie, leaving the child destitute of the finest associations connected with home, and encouraging that natural reserve and timidity to converse with frankness and openness on religious and other ordinary subjects—the fact that these matters are attended to by their teachers forming a palliative to conscience for the non-discharge of duty. I love the Sunday school and rejoice in its aggressive operations among the outcasts of society, but fifteen years' experience as a teacher has deepened the conviction that it is no healthy state of matters, and no evidence of a Church's prosperity, to have a large assemblage of children drawn each Sunday morning or afternoon from their homes and placed under the tuition of teachers, who, although it may be of undoubted piety, are yet in many instances young and inexperienced with little depth of mind or maturity of judgment, and constituting but poor aids to home education. Our forefathers had no such helps, and yet there was something nobler and more genuine in the Christianity of their day than in much that passes under the same name in ours. Theirs was like the hardy gnarled oak, having its roots deeply fixed in the domestic institutions of our country, and growing under the shadow of the cross, defying the fiercest blast of persecution to uproot it; while ours is like a tree of more delicate growth, covered with a mantle of dense foliage, but too much indebted to the sunshine of the world's favour for its health and its beauty.

A WORKINGMAN.

ENGLISH PROTESTANTISM IN THE PROVINCE OF QUEBEC.

MR. EDITOR.—We hear a great deal in these days about the decline of Protestantism in the Province of Quebec, and especially in the Presbytery of Quebec. And yet, while it is true, I think it is unwise to make such a cry about it. The Church of Rome is always ready to make capital out of anything that tends to show her in a favourable light. And this very decline of Protestantism, and the corresponding growth of Romanism, gives her a powerful plea to wield as a proof that she is the true Church, while we on the other hand constitute a false Church. The cry from many Protestants has been, "Protestantism is doomed in Lower Canada," "The English must go," "Quebec will yet be entirely French." And, acting upon this as an oracle, many English have gone, and more are likely to follow. And then such cries beget apathy and indifference, even in the hearts of ministers and Presbyteries. But this is not all. The French themselves hear the wail of the English minority, and such a wail gives encouragement and stimulus to them to put forth greater exertions that they may secure possession of Quebec for themselves. Now, I think this is wrong. There is a brighter side to this question. The French-speaking people of Quebec are increasing very fast, and the English-speaking are decreasing, but the day is yet very far off when Lower Canada will be entirely French Roman Catholic. In fact, that day will never come if only the Protestant Churches of Canada are faithful to the trust committed to them. Lower Canada is a magnificent field for true evangelistic work. It is a country waiting for the light of truth. The command is plain, "Go ye up and possess the land." It is a land where there are already many centres of light in commanding positions, and it is our duty to send reinforcements in men and means to carry on the work of the Lord in that Province. The duty of our Church is twofold to the Province of Quebec. First, we as a Church must seek to fill the vacancies at present existing in the Presbyteries of Montreal and Quebec. There are at present no less than seven vacant

charges in the bounds of Quebec Presbytery, and some of these vacancies are most desirable fields of labour. Is it any wonder that Presbyterianism should be on the decline if one-third or thereabouts of the pastoral charges of the Presbytery are without stated pastors? We need then at present seven men full of the missionary spirit to hold up the banner of the Lord against the mighty. And if ministers who seek work for the Lord in Quebec are able to speak the French language, then their opportunities for doing good work for the Master cannot be over-estimated. Let us then hear less of the mournful cry of defeat, and let us have more earnest work, which will be a far better antidote for the evils complained of. And to encourage those who, like myself, are hopeful, let me state the fact that only about two weeks ago the Presbytery of Quebec ordained and inducted two ministers to important charges, viz.: Mr. Jas. Sutherland to Inverness, and Mr. George Kinnear, B.A., to Massawippi, and inducted Mr. Maxwell to Leeds and St. Sylvestre. I was present at the inductions, and the enthusiasm shown by the large and appreciative congregations went far to convince me that Protestantism is yet a living power in Lower Canada. Let us then have more men, and let the rich Churches of Ontario esteem it a blessed privilege that they, by means of the Augmentation Fund, can assist in maintaining ordinances in the weaker charges of Quebec, where the families belonging thereto are, in many cases, contributing most liberally for their ministers' support.

A second duty of our Church is to give the Gospel to the French. If Lower Canada is to be French, then let us seek to make the French Protestants. We need more labourers. We need more colporteurs to sow the good seed. We need more schools like Pointe-aux-Trembles. We need men filled with the Spirit of God to carry on this difficult, and yet most blessed work. Let many of our young men give themselves to the study of French for the needy field of mission effort, and let our Church have ten missionaries where she has only one to-day, and before a distant day we will hear another cry, the cry of those coming again with rejoicing, bringing their sheaves with them. It is a good thing for our Church to seek to give the Gospel to the Presbyterians who have gone to Manitoba, but it is just as good work, and just as important, to give the Gospel to those at home, scattered throughout Quebec. Let us then help the Augmentation Scheme, so that we can at least offer the minimum stipend to those who are willing to labour in the Presbytery of Quebec. A.

VANCOUVER RECUPERATING.

MR. EDITOR.—Allow me again to acknowledge with heartfelt thanks the following sums, received up to August 16th, through Dr. Reid, for Vancouver church: Principal Grant, D.D., \$12; M. S., Toronto, \$5; Rev. Robert Gray, \$5; A Member of Knox Church, Toronto, \$50; A. D. Ferrier, Fergus, \$5; Rodjenille, \$27.16; Kirkton S. S., \$25; St. Andrews (Que.), \$5.20; James Millar, Spencerville, \$10; Mrs. Jno. McDonald, Cobourg, \$5; W. H. Morgan, Smithville, \$2; St. Andrew's Church, Belleville, \$16; Knox Church, Vaughan, \$24; Caven Church, Bolton, \$17.50, and towards my personal loss, which will aid me much in carrying on the work here, and for which I am deeply grateful to those friends: A. D. Ferrier, \$5; First Church, Seaforth, \$52.69; per Rev. R. Hamilton, \$26; Mrs. McDonald, Cobourg, \$5; Bolton Caven Church S. S., \$12.50; Mrs. Caven, Toronto, \$5; James Millar, Spencerville, \$10; also, additional from friends in Zion Church, Brantford, per Dr. Cochrane, \$11.

We have now a building in which to worship, though far from being finished, and for the entire cost of which I am personally responsible. I have got up the building with as little cost as possible—having worked at it throughout myself—and secured as much voluntary labour as possible. I am confident that the congregations to whom I have appealed by circulars, through each minister, will send the necessary aid, and to remove anxiety, hope they will do so soon.

T. G. THOMSON.

P.S.—In printing my circular, you represent my people as "Mourning over the ruins of Zion." In the circular it is "Mourning over the *ruins* of Zion." We are not sinners above all the sinners on the earth.

T. G. T.

Pastor and People.

For THE CANADA PRESBYTERIAN.

THE PREACHER'S APPEAL TO YOUTH.

ECCLIASTES, CHAPTERS XI.-XII.—PARAPHRASED BY WILLIAM MURRAY.

Rejoice, O young man, in thy youth,
And let thy bosom thrill
With all the cheerfulness that earth
Or heaven can distill.

But know thou, and remember well,
While thus enjoying life,
That there must come a day when death
Shall conquer thee in strife.

And, further, that for all thy deeds,
For every word and thought,
By God, thy judge, there surely shall
Account from thee be sought.

So, therefore, while not shunning joys
Congenial to the young,
To aught that leads to lust let ne'er
Consent from thee be wrung.

For though thou confidently count
On years of joy in store,
The time will come when life to thee
Will yield delight no more.

Remember thy Creator now
While thou art young and strong,
Ere feeble age destroy desire
And troubles linger long.

And when the golden bowl shall break,
And mortal powers decay,
Thy soul, at peace with God and man,
Shall rise to deathless day.

Man's life, without the fear of God,
However blest it be
With riches, pleasures, rank or power,
Is grief and vanity.

Hamilton, August, 1886.

GROWTH IN CHRISTIAN LIFE.

Growth is a law of all animate things. A dead thing cannot grow. Its bulk may be enlarged by adding to it from the outside, but growth is from within. A tree grows by assimilating the elements which are suited to it in the soil and air, and rain and sunshine.

Growth in grace is not from the outside, but from within. Religious vows, though increased to hundreds, are no indication of growth. When the Holy Ghost begins His work in the soul He implants the germ of Christian life within. Faith and hope and love and patience and joy are all there in germ, waiting to be evolved and developed in the visible life. A plant contains every property of vegetable life. A calf contains every property of animal life. A babe is a man in miniature. The man has grown, that is the difference. John says: "I write unto you, little children, I write unto you, young men, I write unto you, fathers." They were all Christians, though not in equal measure. They had not all reached the "stature of men" in Jesus Christ. Some had, others were growing toward it. Is it not a profitable exercise to make some tests of growth? Let us make one. Some of my readers, perhaps, have been sixty years in the Christian life, and others less. It is a good thing to look back occasionally, providing our standpoint be not the same as that of Lot's wife.

As a rule, looking up is better than looking down, and looking ahead is better than looking back. If you have started to climb to the top of a lofty mountain, and are working hard, it is well to stop for a while; now if you look down you will see how far up the mountain side you are, and that will encourage you. If you look also toward the summit you will see how much farther you have to travel. So in our Christian life—looking back will tell you of progress, and by looking ahead you will find how much there is yet for you to know and to be before you shall stand "perfect in Christ Jesus." One of the evidences of growth in the Christian life is an ever-increasing self-control. Man has in him a governing power. It is the fruitage of his reason and conscience and volition. In him are two well-known forces, the flesh and the spirit. These are antagonistic to each other. Along the history of the past what evidences have we of the supremacy of the material over the spiritual? Whole libraries have been written to demonstrate the power of spirit over matter. But the power has been on the other side too often. These two forces struggle for the mastery. The battle-ground of this struggle is the heart. The angels of God have always watched these struggles with the greatest interest. In too many hearts, even among professing Christians, passion is a king. Peter the Great struck his gardener in a fit of passion; the poor fellow died from the effects of it; when the monarch heard of it he wept, saying: "I

have civilized my subjects, I have conquered other nations, but I have not civilized and conquered myself." Men of self-control never have violent fits of anger.

It is not an easy thing to conquer self. But if you are growing in grace you will find that it will grow easier. It would not be wise to pray God to annihilate your passionate nature. Would you break the neck of a young horse because at the first you could not manage him?

Adam Clark said: I am as irritable as any man; when I find anger, suspicion of others, jealousy, revenge, retaliation springing up, I go immediately to God and pray: "O, Lord, Thou knowest I am irritable, and I am liable to do imprudent things, O Lord, manage me." Pray God to give grace to regulate and control your passions. Your passionate nature is useful. Your soul, sensitive to justice and equity, will often be stirred. See the Lord in the temple with the money-changers; Paul in Athens when he saw the city given wholly to idolatry; Martin Luther when he beheld the corruptions of Rome. All reforms are born of the stirrings of the passionate nature. If you are growing in the Christian life you will find that you are daily gaining victories over the flesh; your passions will be bit and bridled. Your desires will be for right things. Your aspirations will be for God, and divine grace will be regnant over all the faculties and functions of your physical and spiritual organisms.—*Rev. R. S. Partridge, in Church Advocate.*

AN EARLY CHRISTIAN FATHER ON WINE DRINKING.

Clement of Alexandria, a celebrated father of the Christian Church, who flourished at the close of the second and the beginning of the third century, says concerning the advice of Paul to Timothy: "Use a little wine for thy stomach's sake," most properly applies its aid as a strengthening tonic suitable to a sickly body enfeebled with watery humours, and specifies a little, lest the remedy should, on account of its quantity unobserved, create the necessity of other treatment. He continues: "The natural, temperate and necessary beverage, therefore, for the thirsty is water. This (water) the simple drink of sobriety, which, flowing from the smitten rock, was supplied by the Lord to ancient Hebrews. I admire, therefore, those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far as possible from wine, shunning it as they would the danger of fire. It is proper, therefore, that boys and girls should keep as far as possible away from this medicine. For it is not right to pour into the burning season of life the hottest of all liquids—wine—adding, as it were, fire to fire." The same writer says: "By an immoderate quantity of wine the tongue is impeded, the lips are relaxed, the eyes roll wildly, the sight, as it were, swimming through the quantity of moisture, and compelled to deceive; they think that everything is revolving around them, and cannot count distant objects as single. 'And, in truth, methinks I see two suns,' said Heban, an old man, in his cups. For the sight being disturbed by the heat of wine frequently fancies the substance of an object to be manifold. And there is no difference between moving the eye or the object seen. For both have the same effect on the sight, which, on account of the fluctuation, cannot accurately obtain a perception of the object. And the feet are carried from beneath the man as by a flood, and hiccupping and vomiting and maudlin nonsense follow; 'for every intoxicated man,' according to the tragedy:

"Is conquered by anger and empty of sense,
And likes to pour forth much silly speech;
And is wont to hear, unwillingly,
What evil words he with his will hath said."

If this noble Christian father had such a horror of the use of wine more than sixteen hundred years ago, what would he think of the unrestrained use of the liquid fire which is poured into the burning season of life in the nineteenth century?—*Christian Index.*

TO YOUNG MEN.

The greatest need of the hour is personal piety and godliness. We seldom see such nowadays, when every one is living at high pressure. If every young man (and old one, too, for the matter of that,) were to live his Gospel at home, in his shop, at his work—whatever his trade, calling or profession may be—he would not only be building up the cause of Christ, but would at the same time be assisting those preachers and pastors whose duty it is to lead the people into the right path. Every one can do something in their own way to reclaim the drunkard and prevent the reclaimed from backsliding, and, as Wesley says, "there is a work for everybody and everybody at his work," meaning Christ's work.

All the living things in this world have sprung from small germs; and God works on the same plan in the Kingdom of Grace; for instance: *love* invariably begins in such a small ray as to be almost imperceptible; but the pleasure, attachment and affectionate

attentions are always attracting and ever increasing, until love becomes a passion; so it is with all true Christians, they get the grace of God in their own hearts, and then commence to diffuse the light they have received among their acquaintances.

There are some men whose only chance of salvation—either of soul or socially—is in their being suddenly converted; they will have to turn sharp around, cast aside all their old habits and companions, and live entirely new lives; but such quick alterations seldom take place unless there is a will within themselves to do the right.

I would strongly urge upon all young men who are just "feeling their way," the advisability of joining themselves to some society—no matter which they choose, or what its name, so long as its members take true religion, or the Bible, as their basis—as by this means they would gain strength of purpose and help and encouragement, to assist their minds in grappling with great questions which hitherto seemed to them impossible. By being continually in the company of "good men and true," men who are spiritually in earnest, patient and intelligent, they will find themselves drawn together in the bonds of unity, harmony and fellowship; eventually discovering that there really is something in the world which makes life worth the living—that something being their own personal piety.

In this way societies produce their own life—a small company of persons who are energetic, in earnest, loving one another, and are alive to the interests of each other, become intimately acquainted, and soon come to know the nature, need and efficacy of each and every society already established for the benefit of the young men of our community—in aiding and guiding its members in teaching and spreading the glorious Gospel of Christ, and advancing the cause of temperance.—*Chriss Wilson, in Commonwealth.*

BURDEN-BEARING.

We are, as it were, a great army under marching orders. Day by day we are marching onward. Each of us has his own burden to bear. Each of us must carry his own knapsack and shoulder his own musket, and as our comrades fall beside us shall we not pause and carry them to the rear? Would you call that man a true soldier who could see his fellow soldier fall and not seek to relieve him, who would quail before the shot of the enemy and run to save himself when his wounded brother fell! The men at Alma would have called him a craven coward. And it is not otherwise in the battle of life. We are summoned to endure hardness as good soldiers of the cross. And what would be considered cowardice in the battlefield is no less in the wide battlefield of the world. If victims are wanted we must be ready to answer to our names. If a yoke is to be borne we must not seek to slip from it. We cannot choose our duties. They are not things of choice. If there is anguish and darkness in the world we must feel that it is for us to make that anguish less bitter, that darkness less obscure.

To this it is, my brethren, that the law of Christ calls you. You must renounce your own will and bow to the will of God. You must give up your own freedom, and find it in a greater and nobler freedom. You must bear the burdens of others, or you cannot bear your own. You must lose your own life if you would truly save it. "And when the fire of divine charity burns within you, and you behold the need of your fellowmen by the light of that flame, then only are you born to the true life of man, showing that divine life which quenches the sense of suffering self in the ardours of an ever-growing love;" a love which is within you as a mighty yearning, which can no more exist alone than the branch apart from the vine, or the member from the body; which sends you forth with a divine excitement to deeds of active love, to a growing sense of brotherhood, to bear the burden of your fellows, and so to live, if need be, to agonize and die, to rise to that higher life which throbs through your soul,—as the life of the vine is shed through the branches and the life of the body through the members,—and you are no longer a withered branch bearing no fruit, nor a stone out of place, but a living stone in that living temple which is the type of glorified humanity, that temple of which Christ is the chief Corner-stone, "in whom ye also are builded together, for an habitation of God through the Spirit."—*Rev. A. Wallace Williamson, M.A.*

SUNSHINE AT HOME.

Many a child goes astray, not because there is grievance at home, but simply because home lacks sunshine. A child needs smiles as flowers need sunbeams. Children look a little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour and words harsh, and fault-finding is in the ascendant, they will spend as many hours as possible elsewhere. The same will apply to husbands if the wife is always out-of-sorts when he comes home. He will seek other company, and that may possibly be at the saloon or club room.

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TORONTO, WEDNESDAY, SEPTEMBER 8, 1886.

THE *Christian at Work* rises to a fine rhetorical climax, and remarks that "more elders and deacons are wanted to hold up the minister's hands as *Hur held up Aaron's*." That is all right as a matter of fact. Elders and deacons of that kind are always wanted. They are useful men. But is there not something out of joint about that historical allusion? Most people are under the impression that it was the hands of *Moses* that were held up by Aaron and Hur. It is not well to be too positive, but that is the way we read Exodus xvii. 12.

THERE are some queer problems in the working of the Scott Act. Nothing is more common than to hear that liqu. is sold "as usual," or even in larger quantities than usual in many of the towns in which the Act is supposed to be in force. A detective goes to one of these towns, makes some arrests, and, as a rule, the alleged seller will swear he never sold any, and the alleged buyer will swear he never bought any. On the sworn testimony of those who know most about the business there is no liquor sold. The Act is an unqualified success: if you can believe the people who know most about its effects.

A ROYAL Commission is to be appointed to inquire into the Belfast riots. It would be a good thing if a commission could be appointed to find out how many of these people, who have been shooting each other in the name of religion, have any religion. Such questions as these might be asked. What proportion of the shooters pray? How many have worship in their families? How many attend prayer meetings? How many go regularly to church? How much does the whole crowd contribute in a year for the support of Gospel ordinances? How much do they give to send the Gospel to the heathen? How many are members in full communion of any branch of the Protestant Church? Replies to these questions would perhaps show that the Belfast *Witness* is right in thinking that the riots call for more systematic and earnest mission work among the masses. Men imbued with the spirit of Christ are not usually given to shooting each other. An inquiry might also show that the Catholics engaged are not the ones that attend confession and early prayers most regularly. It would be interesting to know first what right these shooters had to represent Protestants, or even peaceable Catholics.

THE General Conference of the great Methodist Church of Canada is in session in this city. This Conference, as our readers are aware, meets every four years, and has lay representatives. The number on the roll is large. It is as vigorous, energetic and practical a body of men as ever met on this continent, or anywhere else, for that matter. The proceedings are conducted in a genial and easy style. The atmosphere of a Methodist Conference is always more or less breezy, and the brethren of this General Conference may be trusted to keep the proceedings from dullness and monotony. The big debate will be on University Confederation. Our excellent neighbour, Brother Dewart, of the *Guardian*, is leader of the

confederation forces. Dr. Sutherland is leader of the anti, we suppose. It will be a battle of giants. Some of Brother Dewart's trusty lieutenants have deserted him at the last moment. Such considerations, however, never unnerve Brother Dewart. We predict that, confederation or no confederation, Brother Dewart will be found in the front, where all good editors ought to be. May the right side win. It was a happy thing that this great Conference happened to meet during the Exhibition. The brethren from the east can see the resources of Ontario in a condensed form. We hope the Conference may have a pleasant and a prosperous meeting, and have just one sad day in the city—the day they leave.

A STUDENT of Knox College writes to the *Christian Guardian*, criticising some rather uncomplimentary remarks made by a *Guardian* correspondent about Methodist ministers who have been received by the Presbyterian Church. Our excellent neighbour defends its correspondent in this way:

We entirely agree with our correspondent that in scarcely any instance in which a Methodist has joined the Presbyterian Church, or ministry, has there been any good ground to believe that the change of Church relations arose from a want of confidence in the Scriptural soundness of our Wesleyan Arminianism. It is no injustice to the brethren who have gone from us to other Churches to say that in nearly every case the main considerations that have led to the change have not been doctrinal ones. Indeed, of late there have been widespread and frequent statements to the effect that Presbyterian teaching has become so liberal that there is no sacrifice of principle by a Methodist in entering the Presbyterian ministry. And in some instances positive assurances have been given that no approval of the ultra-Calvinism would be required. This Knox College student ought to know that ministers have been allowed to subscribe to the Confession of Faith with a reserve, to the effect that it was accepted only as far as it agreed with Bible teaching; in other words, the subscriber has been allowed virtually to put his own sense upon the words of the Confession.

Well, if these brethren declared, as undoubtedly they did declare, that doctrinal considerations were the main considerations, we incline to the opinion that it does seem like an injustice to say that such is not the case. Surely the word of a man, who has occupied the position of a minister in the great Methodist Church, can be taken in such matters. But is not our excellent contemporary astray on the facts when it says that "positive assurance has been given that no approval of the ultra-Calvinism would be required." We don't know how big a hole that term "ultra-Calvinism" may make for the *Guardian* to back out through; but we most distinctly assert that no assurances, positive or negative, have ever been given to any applicant that he would not be required to receive and preach the system of doctrine contained in our Standards. The *Guardian* cannot name a single instance in which such assurances were given by any person entitled to speak for the Presbyterian Church. The next statement is equally wide of the mark. No applicant from the Methodist or any other Church has ever been allowed to put his own sense upon the words of the Confession. Our excellent neighbour has been led astray both in regard to the "positive assurance" and in regard to this qualified subscription. It is not so easy to obtain a place in the ministry of the Presbyterian Church as the *Guardian* seems to suppose. The applicant must first satisfy a Presbytery of his change of views, and fitness for our work. Then he must appear personally before a committee of the General Assembly, composed mainly of members that he never saw, and who can have no personal interest in his case. This committee must be satisfied with his doctrinal views. His name must then be submitted to the Assembly, and may be rejected at the last moment. The *Guardian* will admit that Presbyterian ministers and elders are not, as a rule, particularly stupid people, and surely in all this process they can find out whether an applicant professes to hold Calvinistic views or not.

EVOLUTION IN THE SOUTHERN CHURCH.

TO all appearance the Evolution controversy in the Presbyterian Church in the Southern States is far from being ended. The decision reached at the General Assembly, held over three months ago, in Augusta, Georgia, was supposed to settle the matter. A large majority decided that the teaching of Dr. Woodrow on man's origin was contrary to Scripture and the standards of the Church. In this decision, however, Dr. Woodrow declined to acquiesce. He continued to claim his right, both to hold and to

teach his theory of Evolution to the students of Columbia Seminary. Thereupon, Dr. Adams, of Waynsboro, preferred charges against him to the Presbytery of Augusta. These in effect were that Dr. Woodrow taught and promulgated opinions and doctrines in conflict with the Sacred Scriptures as interpreted in the Confession of Faith, and the Larger and Shorter Catechisms of the Westminster Assembly, and that such teaching was of a dangerous tendency, calculated to unsettle the mind of the Church respecting the accuracy and authority of the Holy Scriptures as an infallible rule of faith.

The August Presbytery does not meet so frequently as do our Canadian Presbyteries. It assembled on the evening of the 12th ult., and continued in session till the 17th, when it adjourned to meet on the 13th April, 1887. The Presbytery was opened with a sermon by the Moderator, and but for the press of business, there would have been preaching on the other evenings in addition to the Sabbath services, conducted by members of Presbytery.

At the Woodrow trial, Dr. Adams spoke very forcibly in support of the charges, maintaining that the professor in Columbia Seminary had been teaching opinions contrary to God's Word, and that he ought to be prevented from continuing such teaching. Dr. Woodrow gave no indication that his scientific views had undergone any change. In fact he stated that he had increased confidence in all that he had set forth in speech and writing, and held himself responsible for his views; though he claimed that he was not guilty of teaching anything contrary to the Word of God, as interpreted by the recognized standards. In his opinion both the Scriptures and the standards are silent as to the origin of Adam's body, or the mode of creation. He could not therefore be chargeable with heresy or erroneous teaching.

When the Presbytery came to deliberate on the case some very warm discussion took place. In all cases where the personal element enters feeling is sure to be deeply stirred. Augusta Presbytery proved no exception. Brethren who dwell together in unity said some severe things about each other. The motion to acquit Dr. Woodrow of the charges preferred against him was carried by a vote of sixteen to nine. Four ministers voted for and four against the motion. It was the elders' vote that decided the matter, five of them voting to sustain the charges and ten voting in favour of acquittal.

This protracted controversy over Dr. Woodrow's teaching is not ended by this decision of the Augusta Presbytery. It will evidently continue to distract the Southern Church for some time longer. Dr. Adams at once intimated his intention of appealing to the Synod against the Presbytery's decision. The committee on the Synod's minutes presented a report censuring the action of the General Assembly, in which the subject is discussed at considerable length. Strong opposition was offered to the reception of this report, but it was carried by a vote of twelve to eight, and against this action a protest, signed by four members, was offered. In the interests of the Church's peace and prosperity, and for the promotion of the Master's work, it is most desirable that all such contentions should be as short as possible. End how they may, there is much to be regretted and which cannot be undone.

AFTER THE HOLIDAYS.

IN these September days most of the pastors and people whose circumstances enabled them to enjoy a vacation are returning to their homes and the serious duties of life, most of them, we hope, reinvigorated by the brief but necessary respite they have enjoyed. The stay-at-homes ought not to be forgotten. There are many occupants, both of pulpit and of pew, who could not afford to go to the seaside or to Muskoka, or anywhere else where pleasant change and rest could be enjoyed. They have had to toil on unremittingly at their allotted task, and do the best they can, hoping for more favourable conditions at a future time, when they, too, may have the pleasure of a restful outing.

In their vacation people have various ways of enjoying themselves. Uniform rules cannot be prescribed, and each must take the method that suits him best. Some are, by the very constitution of their being, gregarious in their habits. They would be miserable anywhere but at the overcrowded fashionable watering-place. They need no escape from: the

unceasing round of social and public gaieties. Unaccustomed to quiet reflection, they would be intolerably unhappy if left to solitude and their own thoughts. The religiously disposed of this class delight to frequent the numberless conventions and speculative parks that thoughtful and enterprising individuals have provided, either with the sole or subsidiary view of making a little money from a migratory public.

These summer conventions no doubt give an impetus to certain good movements, and at all events they help to impart the comfortable belief to their frequenters that they have not spent their time in idleness; that they have been engaged in the promotion of good work. Others find that health of body and soul is best promoted by seeking out the less popular, and, therefore, less frequented, spots, where they can have the rare luxury of quiet and leisure; where they can commune with nature and be amenable to its gentle and instructive influences. Such do not necessarily waste their vacation in indolence. Some good book they have been longing to read, but from want of time were unable, can now without distraction be perused. Away from the hurry and bustle inseparable from their wonted surroundings, they can commune with their own hearts; and quiet meditation is a most healthful exercise, too much neglected in these intensely busy days. The minister who has enjoyed such opportunities generally returns to his field of labour like a giant refreshed. His step is more elastic, his mind has a firmer tone, his whole being is healthful, and with earnestness and hopefulness he resumes his work with the firm determination to do the best he can for his Master and for his fellow-men.

It is a noticeable fact that at most of the semi-religious, semi-social conventions the men who stand highest in Christian esteem, and who exercise the most powerful and abiding influence on the religious thought and activity of the time, are not conspicuous. The lead is generally taken by those whose happiness it is to be always in the glare of publicity. To this, of course, there are exceptions, but in general worthies of the first rank are not the great men in conventions.

Now that the church pews are again being filled, the pulpits occupied by the regular pastors, the teachers back to their classes, the scholars home from their holiday freedom, and all the organized effort under weigh, there will be renewed resolutions of greater consecration and devotedness than ever before. Hopefulness will predominate, and there should be intelligent watchfulness that hope shall issue in fruition. The all-pervading motive ought to be love to Jesus and the earnest and sincere desire to do His will in working for Him. It also implies a spirit of prayerfulness, and a sense of dependence on the blessing and presence of the Holy Spirit. It surely implies rightness of heart and a spirit of unselfish devotion. Right methods of working, down even to minute details, must be studied, and those that best commend themselves are to be followed. Stereotyped ways are not necessarily always and in every case the best ways. Change gives impetus, but no work ever amounts to much that is carried on by fits and starts. Impulsive spurts may drag a bemired waggon out of a slough, but it is the steady pull that makes progress over the even road possible. So in our varied Christian work it is the steady, persistent and unflagging effort that tells. Shouting and bragging may occasionally arouse and encourage unthinking laggards, but shouting is a questionable waste of energy. We believe in the perseverance of the saints.

Two memorials are to be raised by the friends and admirers of the late Principal Tulloch—one a monument, the other, and principal one, a Tulloch Memorial Scholarship Fund, which is intended to found a Tulloch Fellowship in St. Mary's College, St. Andrew's, to be held by the most distinguished B.D. graduate of the year, to enable him to travel on the Continent for a year, and to embody the results of his study in a course of lectures on some department of philosophical theology. The subscriptions for the monument are asked for at once, as it is proposed to proceed with the erection of the monument without delay. Any surplus will be handed over to the Tulloch Memorial Scholarship Fund, for which, of course, a much larger subscription will be wanted. We earnestly hope, says the *London Spectator*, that the movement to keep Principal Tulloch's person and work vividly before us in the manner he himself would have most desired, may have an ample success.

Books and Magazines.

ONE HUNDRED AND THIRTY-TWO QUESTIONS AND ANSWERS CONCERNING PRE-MILLENNIALISM. (Toronto: S. L. Briggs.) A small pamphlet designed to promote the pre millenarian theory.

THE NEW YORK FASHION BAZAAR. (New York: George Munro.)—This monthly contains copious illustrations and descriptions of all that pertains to that complicated world of mystery—fashion and dress, etc. There is in addition a variety of reading matter of general interest.

PRACTICAL OUTLINE STUDIES FOR WORKERS' TRAINING CLASSES. With hints on Bible marking and Bible study. Revised edition. By Daniel Sloan. (Toronto: S. R. Briggs.) This is a concise and compact manual of great value to all who would understand practical methods of Christian work.

THE OLD TESTAMENT STUDENT. (Chicago: The American Publication Society of Hebrew.)—Biblical students will find this a most valuable magazine. Questions relating to Old Testament scholarship are ably discussed. In the September number Talbot W. Chambers, D.D., writes on "Divisions of the Decalogue."

THE BROOKLYN MAGAZINE. (New York: 7 Murray Street.)—This magazine is making vigorous and successful efforts to supply its readers with an attractive and instructive variety of papers on subjects of general as well as of special interest. Mrs. Henry Ward Beecher continues her Letters from England, and the latest sermons of Beecher and Talmage are always to be found in its pages.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Educational Monthly Publishing Co.)—The opening paper is an able contribution by George Dickson, M.A., on "The Ontario College of Preceptors," and Professor M. McVicar, Ph. D., LL.D., of MacMaster Hall, contributes a thoughtful paper on "The Education of Teachers." The other contents of the magazine are up to the usual standard of excellence.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The ever interesting but intangible reality of genius forms a theme for the opening paper by Edmund C. Stedman in the September number of this first-class review. It is followed by an able paper, "The Agnostic Dilemma," by Alexander J. Ormond. All the subjects treated in this number are of present interest and dealt with in a masterly manner. There is not one weak paper in the latest issue of the *New Princeton*.

OUTLINES OF AESTHETICS. By Hermann Lotze. Translated and edited by George T. Ladd, Professor of Philosophy in Yale College. (Boston: Ginn & Co.)—"The Outlines of Aesthetics" treats of the theory of the Beautiful and of Philosophy, and of the Realization and different Species of the Beautiful. Then follow brief chapters on Music, Architecture, Plastic Art, Painting and Poetry. The publishers of this series of Lotze's works have rendered valuable service to students of philosophy in placing so easily within their reach the results of this eminent professor's research and study. The editor and translator has done his work faithfully and well.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The September number of the *Homiletic* presents an attractive table of contents. The discussion of "Probation after Death," is taken up by Professor E. D. Morris, D.D.; and Talbot W. Chambers, D.D., contributes a thoughtful paper to the consideration of the question, "Ought Prohibition to be made a Political Question." The Sermonic Section contains a rich, varied and suggestive selection of discourses by prominent and representative divines. The other departments, devoted to general and specific topics, are no less varied and useful. The number, as a whole, is valuable.

RECEIVED: WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. G. F. Pentecost, D.D. (New York: Joseph H. Richards.), **THE CONVERTED CATHOLIC** (New York: James A. O'Connor), **MIND IN NATURE,** (Chicago: The Cosmic Publishing Co.), **VICK'S MAGAZINE** (Rochester, N.Y.: James Vick).

THE MISSIONARY WORLD.

MEDICAL MISSIONS.—WHAT THEY ARE DOING.

Medical missions in India among the women are doing good—a good that is appreciated, and a work that is understood by the people. To have one's work understood, not misjudged or misinterpreted, this is a blessing, and to be understood gives the worker more ease, more power and more pleasure in the work.

The lady medical missionary comes to the East, not only with the service of head and heart, but also with full hands. She can not only express her sympathy for the suffering women by kind look or voice, but by her prescriptions and advice rebuke the fever, or take the sick child in her arms and apply the lotion or liniment. It is a mission of loving service of women to women, and, as such, is understood better than words, though one had the tongue of an angel; for the medical missionary is indeed a doer of the Word as well as a messenger of glad news.

The medical missionary dispensaries are bringing the different castes and peoples together—the Hindu and Mohammedan, Brahmin and Sudra, Jew and native Christian, Eurasian, Parsee and European. The rich and poor meet together; the Lord is Maker of them all. To some dispensaries the admission is by ticket, on which is also written a verse of Scripture. If the poorest outcast gets the first ticket of admission, she is first attended to. At first this produces great astonishment, but they are taught that caste and riches must wait their turn in the place of healing. They hear, when thus brought together, the Word of God, and in hearts softened by pain the seed of the Word often takes root and brings forth fruit.

The medical missions are doing the hard work of breaking down caste prejudices; foolish, unclean, and often cruel customs do they thresh small. This mission is the fine sharp threshing instrument, having teeth, breaking down all those old mountains of ignorance and contrariness against that which is right and true. Some of the customs I allude to are that of giving Ganges water to the sick—water which, from mud and impurities, is of a pale yellow colour; for into the Ganges are thrown the half-burnt dead bodies. It is with this water they always wish to mix their medicines when they first come to the dispensary. The poor women believe that the Ganges water not only cleanses the body, but one poor woman said: "If I open my mouth wide the water pours in and cleanses my soul." Also the cruel practice of having charcoal fires in the room, which may be only eight feet by six feet, and where the woman is gasping with effort not to be suffocated; the use of charms and incantations by which they find out whether the medicine prescribed should be taken or not taken; the prejudice against taking medicine that has been prepared with spirit, even such a simple one as ipecacuanha wine or tincture of camphor. "It is arrack," the Mohammedan women will say, and not touch the medicine. These are a few of the customs, and others more serious, against which the medical missionary has to contend. This ministry to the sick not only is doing the work of disintegration, but that of restoration. It is building up a holy bridge of understanding between the English and Indian women.

The medical missionary has not always sad and depressing scenes to witness; she sometimes finds behind the purdah a true mother full of self-denial, full of patience, with tender love to her husband and children, and even with a quick readiness to sink herself in their life and welfare. She cannot but respect this Indian lady who, with so little to guide her, and much to dispirit her, simply lives from day to day a noble life. In showing to the Hindu lady the respect due to her, *the men of the family* are being taught something of the high Christian ideal of womanhood. Any means of revealing to the Hindu and Mohammedan the New Testament woman, her place, her privileges, is doing the builder's work in this bridge between West and East, and it cannot be built without sympathy and respect on both sides.

The late reverently honoured Dr. Elmslie, of Kashmir, writes of what the lady medical missionary might do: "There are few, if any, houses into which she would not be heartily welcomed and blessed for her humane efforts. She would find an entrance where the educational missionary would find the door closed. She would soften bigotry, remove prejudice, dispel ignorance, drive away gloom, and unobtrusively, but nevertheless effectually, deposit the all-pervading leaven of the Gospel in numberless hearts and homes." When Dr. Elmslie wrote of what the lady medical missionaries might do, *it is what they are doing.*

Choice Literature.

LORD OF HIMSELF.

CHAPTER I.

Whose armour is his honest thought,
And simple truth his only skill. —Wotton.

An expanse of clear sky stretched over a gentle undulating country. In the west, the sun had just gone to rest, and his light was still shining through his curtains of cloud, though it was swiftly softening from pure vermilion and gold to tender roseate hue, which brought into sharp contrast the fainter tints that gradually faded into dead gray on the eastern horizon. The faint odours of decay were upon the air, for it was late autumn, and the fields lay reaped and bare, brown or yellow, while between them ran the straggling white line of a rough road, bounded on either side by a rude stone dyke, whose grim outline was only here and there softened by the neighbourhood of a few stunted trees, whose last red and yellow leaves the light evening breeze was drifting, one by one, to the ground.

There had been rain lately, and as the road was ploughed into deep ruts by heavy cart-wheels, it was full of clear puddles, reflecting back the glories of the sky above. But two elderly men, driving slowly along in a clumsy little conveyance, could be scarcely expected to observe the subtle beauty of that which covered them with uncomfortable splashes.

"Heugh!" groaned one, "what must this be in winter time? I can't think how people can make up their minds to live in such places—at the very back of civilization, as it were."

"It's a good thing that some of them know no better," chuckled the other, "for after all the town could not get on without the country."

"If poor Tom had followed my advice at the first, and had set up his shop in some growing town, he would have made his fortune," said the first speaker, evidently resuming some subject of previous conversation, "for certainly he was a good workman."

"He charged a fair price for his work, though," said the other.

"He would soon have got into town ways, Mr. Buyers," returned the other, a Mr. Dodds. "Tom did what pleased his country customers—gave them a stout article which would scarcely wear out. That's all well enough for folks who have plenty in kind and can take care of their things, but are slow of getting in cash. Now town folks are always getting in cash, and they want showy articles that look well while they last, and they don't want them to last too long, because fashions change, and servants and such like are so careless and dishonest that there's no use in trying to keep things. If poor Tom knew how to suit one market, he'd have found out how to suit the other."

"I'm not sure it was a matter of suiting his market with your cousin, Mr. Dodds," said the other. "He was a queer fellow, and you musn't mind me saying so. I remember his observing once that there might be as much conscience in making shoes as in preaching a sermon. When people get that way of thinking, I'm not sure that they are fit for business. He might have starved in a town. Perhaps he was wise to stay where he could make a decent living."

"A decent living!" echoed Mr. Dodds, pointing with his whip to a lowly roof in the little hamlet of Milden, as it rose upon their horizon. "Look! d'ye see that house beside the finger-post? That's where my cousin, Tom Reeves, lived and died. And is that a house for a man with such a head as his to live and die in—when there's Hare, the bootmaker in Caddiford, employing nigh a hundred hands in brisk seasons, and keeping up his villa and his pony-trap? It's really hard when one's relations have no ambition," and Mr. Dodds looked aggrieved.

"People will have their own fancies, I suppose," said the philosophic Mr. Buyers. "But they ought to take care that other people, not holding the like, don't have to pay for them at the last. I expect your cousin has not left his wife and boy very well provided for."

"Provided for!" cried Mr. Dodds, with an alacrity produced by the liveliest apprehensions of troubles to come. "Provided for, Mr. Buyers! You can't imagine how low down they've lived. If he has left enough to pay for his own funeral, I shall be pleasantly surprised."

"Was he ill long?" asked Mr. Buyers.

"I don't know," returned Mr. Dodds rather curtly, "I had not heard of him for months till his death was announced."

"You'll have to do something for them," said Mr. Buyers carelessly. "It might hurt you in your business if you didn't. People don't inquire into the rights and wrongs of things. Many a drunkard and an idler gets maintenance out of their relatives' sense of their own self-interest. These things are expected of people when they are in a certain position. As I say, when men are agitating about capital drawing so much more profit than labour—'See how much more is expected of us capitalists—nobody thinks anything of working people's children going to charity schools, and their old folks into the almshouse, but we have to do something for all the kinsfolk who prefer preying on us to doing for themselves. It is all very fine for my tailoresses to say I don't pay them enough to keep soul and body together, but look how I have to keep my nieces sitting idle, with nothing to do but look after their own dress and grumble that I don't allow them more for it. It's not all gilt on a capitalist's gingerbread.' And then people who ought to know better are getting queer ideas. What I've just been saying to you, I said to our minister the other day, and didn't he answer that I'd better divide the work and all the money between my nieces and the tailoresses, and it might be better for everybody? And when I said I could not have my own flesh and blood in a common workshop, didn't he say there ought not to be a workshop so kept and managed as not to be fit for anybody's flesh and blood? It's ridiculous!"

Mr. Dodds had not given very close attention to Mr. Buyers' tirade, having been thinking over a subject nearer home, and which had engrossed much of his attention since his Cousin Reeves' death. He had scarcely heard what Mr. Buyers had said, so he answered vaguely:

"There are two sides to most questions. But I don't mean to stand strictly on my duty. I had a real respect for poor Tom in spite of his queerness. I know there's a little fund for destitute widows, natives of Strathcarn, in the north, where Tom's wife comes from. I've written about that for her already. I took upon myself to do that, and it's well I did, for I've got answer that she'll be in time for the next nomination—which comes off next month. It is likely she would not have thought of that for herself. And then she can live where she likes, and if she's wise, nobody need know where her money comes from. Then there's the boy—"

Mr. Dodds hesitated for one moment and resumed.

"I think I'll take him into my place. He must be nigh sixteen. If he has learned anything of his father's trade he would not be able to make much of it for himself, and he'd soon pick up mine. I don't think I'd set him to work, at least not more than to show him how things ought to be done. I'd train him as a kind of general assistant. I'm beginning to want somebody that I can trust, as business grows too big for my own eye. My eldest boy doesn't take to it; he likes it well enough to get money out of, but he thinks it beneath him. And journeymen are not what they used to be; it's mostly eye-service nowadays. And I'll engage Tom has brought up his boy well: that's the sort of thing Tom knew how to do. So he might save me a great deal of trouble and money too—ever so much more than he'd cost. For he cannot expect much wages. The start in life is what many would pay for."

Mr. Buyers said nothing, but chirruped to the pony.

"It's a great burden to think over other people's affairs," observed Mr. Dodds, plaintively. "And I know it's a great responsibility that I am taking on myself, and I may be bitterly disappointed. But I can't believe Tom's son will not turn out well."

"Is this he?" asked Mr. Buyers, as a lad, seeming to have heard the sound approaching of wheels, stepped from the cottage which Mr. Dodds had indicated, and stood awaiting them. "What is his name? Tom, like his father?"

"No," answered Mr. Dodds, "it's Richard, after his grandfather. Tom always called him Dick." He spoke in an undertone, for Mr. Buyers had drawn in the reins, and the boy's hand was already on the pony's bridle.

"It's very kind of you to come, sir," he said, in a pleasant, though subdued voice. Dick Reeves had seen Mr. Dodds once or twice, and had somehow got an impression of him which made him rather wonder at this expression of regard for the dead and sympathy for the mourners. Perhaps, after all, he ought to have been invited to the father's funeral. But then there had been such very good reasons why nobody should be invited.

"You see you are not left without friends, Dick," said Mr. Dodds, descending.

"I'm quite sure of that, sir," Dick answered fervently. "I'll drive on to the inn, Dodds," said Mr. Buyers, who had kept his seat.

"All right," returned Mr. Dodds. "I'll join you there by-and-by." The Reeveses' cottage did not promise any of the comforts which Mr. Dodds required to make life tolerable. He did not invite his friend to enter. Buyers had always been impressed that the dead Tom Reeves was a man who had thrown away chances which he had possessed, and Mr. Dodds preferred that he should keep this impression, which the primitive, contented, always-has-been-so poverty of the Reeveses' domicile might have removed.

But surely the place was barer now that it had been as Mr. Dodds previously remembered it. There was the same strip of brown druggel before the fire, but it was much darned now—the same blue curtains at the little window, but the washings of years had made them dim and thin. But what had become of the carved cuckoo clock and of the oak corner cupboard?

His cousin's widow came forward to meet him—a slight woman, who looked almost as if the light shone through her. She, too, was changed from her own laughing, blooming self. The hair, which he remembered in thick jet curls, now lay in soft pure silver under her plain white cap. But what Mr. Dodds noticed most was that, except that cap, she had no ordinary sign of mourning! Her dress was sombre enough—a dark blue serge—and as his eyes became used to the dusk, he could see a black band sewn round the sleeve of the left arm, just above the elbow. Doubtless that might be some sign of mourning in that far Scotch parish of Strathcarn, whence she came, and where destitute widows seemed not entirely unknown. But what would genteel Caddiford say to it? Why, there he had known a drunken charwoman pawn her children's bed to put crape on her gown when her husband died in gaol! What right had this cousin's widow to disgrace her respectable kinsfolk by such a manifold omission as this?

When Mr. Dodds saw the simple viands put before him—oaten cake and apples from the trees outside the cottage—he was glad to remember that Mr. Buyers was awaiting him at the inn, and that there they could indulge in the highly seasoned meats and spirituous liquors which they regarded as the necessaries of life. However, he sat down and made a feint of enjoying the Reeveses' homely and wholesome fare.

A few inquiries served to discover that his late cousin's illness, though not very long, had been of a most trying and costly kind.

"We sold some things among the neighbours," the widow said; "that paid the fee of the surgeon whom our own doctor had brought up from Caddiford."

"Tom should have gone into the hospital," said Mr. Dodds curtly. "Not, perhaps, the hospital at Caddiford, but he might have gone to London, where he would have had the best advice possible."

The widow shook her head. "Tom liked to be nursed at home," she observed.

"And while it could be done we had a right to do it," chimed in her son Dick.

"Tom often said it was a blessing to feel that if the worst came to the worst there was the hospital, provided by good people," said the widow. "But he said while he could keep out of it he must, to leave room for one who could not."

"Tuts!" explained Mr. Dodds impatiently. "People who are a great deal better off than Tom think nothing of going in. I've known people to do so who had ever so much money of their own."

"What could they be saving their money for?" asked Dick simply. "I thought one only saved it for use at such times."

Mr. Dodds took no notice of this remark. He changed the subject.

"And now, Dick," he said, "I suppose you are beginning to think of how you are to make your fortune."

"I'm beginning to think how I am to keep mother and myself," Dick replied.

"Ah, I suspect it's a good thing you have got a wiser head than your own to think for you," pursued Mr. Dodds, "for it's wonderful what people miss by not knowing what they might get. Mrs. Reeves," he went on, turning to the widow, "do you know that you are eligible for the Strathcarn widows' fund?"

"But Dick and I think we may manage very well," she said simply.

"To have to think of you will be a terrible burden on Dick's start in life," remarked Mr. Dodds.

The mother did not answer. Her eyes filled with tears. "I don't know what life would be worth if I had not to care about mother," observed Dick.

"Of course you should care about her," answered Mr. Dodds. "But you need not carry unnecessary burdens. There is a fund for destitute widows: and I suppose your mother is destitute enough."

"She is not destitute while she has me," said Dick modestly.

"But she has not a penny," urged Mr. Dodds. "Other widows may be as poor, and have no son," returned Dick.

"You'll think differently when you begin to want to get married," said Mr. Dodds.

Dick laughed—an incredulous, boyish laugh. But he said:—

"I hope I will get a wife who will like to help me to help mother."

Mr. Dodds changed his tactics. He reflected that this ignorant lad did not really know what might await him in the outer world; he was rejecting what he did not understand.

"Well, Dick," he said, "I had got a nice little plan laid, and I expect you will acknowledge that when you hear all about it. Your mother was to get this fund, and then she could live wherever she liked—I dare say she'd like to go back among her own relations and friends. And I meant to take you back to town with me and put you into my warehouse. I dare say you might even live in my house, Dick; that would give you an idea of how things ought to be, and of what getting on in the world means."

Dick looked at his mother. Her tearful eyes did not meet his. "People do have to leave each other for a while, even for each other's sake, mother," said Dick sorrowfully.

Mr. Dodds felt afraid that one-half of his tempting prospect was being entered upon without the other, and so felt forced to explain.

"But you wouldn't be able to earn any wages for a long time, Dick. So that you can't come, unless your mother gets upon that fund."

"Oh, then that settles it," said Dick. "I must say I didn't like leaving her quite alone, just after father's death. No, no. If we keep together here, we can live."

"Did your father teach you his trade?" asked Mr. Dodds, pursing his lip.

"I've helped him ever since I was so high." And Dick measured a very small distance from the floor. "He made it a sort of play for me. His own work always seemed like play to him. I mean he took to it jollily, as men go to quoits and cricket. I can't work yet like he did; but I'll do my best, and the neighbours will give me a chance."

"My word!" cried Mr. Dodds, "you seem to take life easy down here. Fancy Caddiford people reckoning on others giving them a chance!"

"Could not they, sir?" asked Dick. "Then it must be a dreadful place. But I can't believe it."

"You won't get enough work to make a living," asserted Mr. Dodds.

"I can't expect it at first," assented Dick, quite prepared. "But mother knits. And at spare times I make pine-cone baskets and so forth, against the fairs. Perhaps you may know of somebody in Caddiford who would take some. I think we'll manage. Besides we can live on so little!"

"It is not living—it's vegetating—it's starving!" said Mr. Dodds.

Dick shook his head. "Nobody here has ever starved," he said. "That's one thing which always frightens me about Caddiford. I'm always reading in the papers of somebody starving there."

"But think of the many who make their fortune," urged Mr. Dodds. "Don't you want to make yours?"

Dick laughed. "If I can," he said. "But what's the use of a fortune made at last if you've not done right in the making of it? That's misery all along, and misery after all." "You've got your father's fine ideas," said Mr. Dodds impatiently, "and what did they do for him? Left him to live poor and die in debt."

"Our parson says father was the happiest man he ever knew," returned Dick, "and as for his debts, I'm going to pay them. We did not run in debt a penny without first asking the people if they were willing to wait for their money."

Mr. Dodds groaned. How would ways like these work in Caddiford? He felt thoroughly annoyed that his plan

was not to be carried out. All through his journey, two separate trains of thought had been running in his mind—one of his own goodness and self-sacrifice in troubling himself about these Reeves people and their burdens, and the other his good fortune in securing on easy terms such faithful service as he felt sure his cousin Tom's boy would render.

"You'll find out your mistake when it is too late," he said irritably. "I shan't make such an offer again, I can tell you."

"I'm very thankful to you for it, sir," Dick answered respectfully, "but we all have a right to do what we honestly believe to be right, haven't we, sir?"

"And a right to starve as the result!" said Mr. Dodds quite angrily, having just recollected that he was quite sure one of his journeymen was robbing him in ways he could not find out, but which sharp young eyes like Dick's could soon have detected. "People who have their living to make soon find out they must not be too particular." (It did not occur to him that that might be his tawdry workman's own reflections.) "They must live."

"They have a right to die if they choose that rather than doing wrong, sir," said Dick.

"Well, well," observed Mr. Dodds, rising. "I'll go up to the inn now, to my friend. We shan't leave till to-morrow morning, and I'll look in upon you as we drive by. Remember, I've done my utmost to help you, and you won't be helped, and really it is very ungrateful and trying on your part. But I don't want to be hard on you, and so I'll give you another hint, Dick. If you ever do get a little money together toward those debts, go to your creditors and ask them what they'll take to give you a discharge in full. They'll be glad to see any of the money, and they'll let you off nearly half they've charged. You may be sure they've made out their bills expecting as much."

"I'll pay them every penny, sir," said Dick, "with thanks over for their patience. If they've cheated me, that's their fault. But I know better."

Mr. Dodds did not ask what these formidable debts were. If he had, it might have made him uncomfortable to find that the comforts which had soothed his cousin's last days, and which were to burden Dick's start in life, scarcely amounted to more than he and Mr. Baye's paid for the viands they consumed at the sumptuous supper they ordered at the inn, and over which they sat long and late, discussing unsatisfactory workpeople, bad debts and unfulfilled contracts.

They woke late next morning, with bad headaches and touchy tempers. So Mr. Dodds had no time to alight at the Reeveses' cottage, but called out to the mother and son to come out and shake hands with him. He only paused long enough to ask Dick if he was still in his same foolish mind. While Mr. Dodds was speaking to the boy, Mr. Baye's glance had wandered to the mother, and just as they drove off he made some remark to his companion, of which Dick only caught the word "price." Perhaps Mrs. Reeves heard something more; could it have been something which made her even unusually silent and thoughtful all day? Dick thought she was pondering over the wisdom of his determination. So just before he said good-night, he put his hands on her shoulder, and said:

"Mother, isn't it jolly when what is right is also what we like? If I could have helped you by leaving you, I'd have had to go. But it would have been terribly hard."

She did not answer. She raised her eyes to his face, and looked steadily at him for two or three minutes. Then she said suddenly:

"Dick, I must go to Caddiford to-morrow in the carrier's cart."

"Why, mother?" exclaimed Dick, surprised.

"You must not ask me why I am going," she said nervously.

It was Dick's turn to gaze at her. He was accustomed to implicit obedience and trust. But he asked now:

"It isn't anything about me?"

"No, child," she answered, with a convulsive effort. As she spoke she moved, and Dick's hand coming in contact with her hair displaced the comb, and it fell in a rich, wavy white coil on her neck. Dick stroked it tenderly.

"Father's silver," he said in a gentle whisper. "Do you remember how he used to call it that, and make a riddle out of it? 'When is silver worth more than gold? When it is on mother's head!'"

The widow burst into a flood of tears, and threw her arms about her son. "Yes," she said, with a singular emphasis, "yes, Dick, it is 'father's silver.'"

(To be continued.)

TAINÉ'S BOYHOOD.

Taine's real name is Hippolyte Adolphe Taine, but he is usually called "Henri Taine," which he himself, in a letter to me, attributes to a whim of the editor of the *Revue des Deux Mondes*. He was born on the 21st of April, 1828, at Vouziers, a small town between Champagne and the Ardennes. His family may be counted among the intellectual aristocracy of France; all were well educated and also in fairly prosperous circumstances, though not exactly rich. Some were members of the Chamber of Deputies; his grandfather was Sous-prefet. His father, a very learned man, taught Hippolyte Latin; an uncle, who had resided for a long time in America, made him familiar with the English language. "All that was English fascinated him from an early period; even as a boy he found delight in reading books in the language of Shakespeare. While French novels were forbidden fruit to the young people, foreign literature was thrown upon them without any restrictions, and their elders rejoiced when a youth showed a disposition to acquaint himself in this way with the languages of other countries. Our hero devoted himself to the study of English classics, and thus at an early age laid the foundation of the accurate knowledge of English literature to which he afterward owed a large amount of his celebrity. The promising boy was only thirteen when he lost his father. A year later his mother brought him to Paris, where

she at first placed him as boarder in an excellent private school. Not long after he entered the College de Bourbon (now Lycée de Condorcet), where he distinguished himself above all his schoolfellows by ripeness of intelligence, by industry and success. At the same time he was the constant object of tender care and unremitting watchfulness on the part of his admirable mother, a woman of warm affections, who did all in her power to bestow a thorough education on her children. In the year 1847 he obtained the first prize for a Latin essay on rhetoric, in 1848 two prizes for philosophical treatises. These achievements threw open to him the doors of the so-called Normal School, a kind of seminary in which the pupils were trained for professional chairs in the universities. This higher preparatory course of study, is, however, utilized by many only as a stepping stone to a literary career. Many celebrated writers were Taine's colleagues at the Normal School; Edmond About, Prevost Paradol, J. J. Weiss, Francisque Sarcey—these all were professors only for a short time, and soon embraced definitely the career of literature and journalism.—*The Nineteenth Century*.

DREAMING.

I dreamed as I slept last night,
And because the wild wind blew;
And because the plash of the angry rain
Fell heavily on the window pane,
I heard in my dream the sob of the main,
On the seaboard that I knew.

I dreamed as I slept last night,
And because the oaks outside
Swayed and groaned to the rushing blast,
I heard the crash of the stricken mast,
And the wailing shriek as the gale swept past
And cordage and sail replied.

I dreamed as I slept last night,
And because my heart was there,
I saw where the stars shone large and bright
And the heather budded upon the height,
With the Cross above it standing white:
My dream was very fair.

I dreamed as I slept last night,
And because of its charm for me,
The inland voices had power to tell
Of the sights and the sounds I love so well
And they wrapt my fancy in the spell,
Wove only by the sea.

—All the Year Round.

TAMPERING WITH JURORS AND POLITICAL JOBBERY.

Corruption in all its forms has existed in England at different periods of her history. Tampering with judges and juries was once common. A statute of the reign of Henry VII. in the year 1494 recites that "perjury is much and customarily used within the city of London among such persons as jassen and been impannelled upon issues joined between party and party." "The Dance of Death," translated from the French in the same reign by John Lydgate, with new incidents, adapted to the England of his day, mentions a juror who had give a false verdict for money. Stow tells us that in 1468 many London jurors were punished by having papers fastened to their heads, setting forth how they had been tampered with in such and such a suit. A letter from the Bishop of London to Cardinal Wolsey, given by Grafton in his "Chronicles," says that a London jury would find Abel guilty of the murder of Cain. Jardine remarks that the "proceedings against persons accused of State offences in the early periods of our history do not deserve the name of trials, they were a mockery of justice." The purification of the Bench was probably due in large measure to the fate of Bacon. However that may be, England can now boast of a long line of incorruptible judges and immaculate juries. That form of bribery which is often a concomitant of party government—the bestowal of offices and valuable considerations of various kinds to secure allegiance to the party in power—was very common during the eighteenth century in England. Walpole, writing in 1775, says of Lord Lyttelton: "This hopeful young man, who, on being refused a place, spoke for the Americans, and two days, on getting one, against them, being reproached with such precipitate changes, said that with his fortune nobody could suppose that he thought of the value of the salary." During the reign of George III. 355 peers were created, nearly all for political jobbery, which generally took the form of the manufacture of a constituency to return adherents of the Government. It was a common practice to carry an election by splitting up one freehold into ten, thus multiplying tenfold the influence of the local magnate. Lord Melville, during the first quarter of this century, was able to return thirty nine out of the forty-five members for Scotland. Horace Walpole, in commenting on the death of Lord Clive in 1774, writes with the utmost naïveté, "He has just named ten members for the new Parliament."—*The Quarterly Review*.

MADAME SOFIA BOMPIANI, of Rome, declares that the chief torch-bearer in Italy is the British Bible Society. Through its agency there has been an enormous diffusion of Scripture in Italy during the past twenty-five years. The Bible, or a portion of it, is much more readily accepted or bought by the people than is generally supposed.

THE first Provincial Council of the Romish Church which has been held in Scotland since the Reformation met recently in the Benedictine Monastery, Fort Augustus. A code of canons or rules for the better organization and government of their Church in Scotland has been adjusted. The deliberations were private and the decisions not published till confirmed by the Pope.

British and Foreign.

THERE are said to be upward of 100 applications for the vacant charge at Parton, Scotland.

THE China Inland Mission has been obliged to abandon a new mission at Wan Shien on account of the anti-foreign sentiment in that place.

DR. STEWART ("Nether-Lochaber") is preparing a paper on the early history of Dunstaffnage Castle for the Scottish Society of Antiquaries.

A MEMORIAL window for the late Lord Curriehill is to be placed in St. Giles's by his son, Rev. T. Marshall, M.A., Caputh, and the Misses Marshall.

THE sum raised for missions at present by all the European and American Churches is \$113,375,000; of this the United Kingdom raises \$6,005,000.

THE *Lancet* states that beer and other stimulants pre dispose to sunstroke, and advises the use of non-intoxicating cooling beverages as a preventive.

MR. A. P. THOMPSON, assistant to Mr. Jolly in West Port Edinburgh, has been ordained there to the charge of the Warwick Presbyterian Church in Bermuda.

PRINCIPAL CAIRD has undertaken to write the volume on Spinoza, in place of Dr. James Martineau, for the series of "Philosophical Classics" edited by Prof. Knight.

CAREBROOKE Castle was lately the scene of the celebration of the jubilee of the introduction of total abstinence into the Isle of White. Over 7,000 people were present.

REV. DAVID PLAYFAIR, B.A., Cantab., who was for thirty-seven years minister of Abercorn parish in Linlithgowshire, has died at Edinburgh in his seventy-first year.

DR. MACGREGOR, of St. Cuthbert's, Edinburgh, seconded the nomination of Lord Advocate Macdonald at his re-election as M.P. for Edinburgh and St. Andrew's Universities.

THE Town Council of Maidstone have unanimously resolved to inscribe the name of John B. Gough upon the walls of the council chamber among those of other eminent men of Kent.

IN accordance with the will of an old lady, who disliked the noise of the rustics' boots in coming into service, the nave and aisle of Old Weston Church were covered recently with grass cut from land bequeathed for the purpose.

DR. SUMMERVILLE has delivered thirty-five addresses in his Highland tour which began at Campbeltown and extended to Islay and Mull. He is now about to visit Skye, Lewis and Barra, and afterward the Fort William district.

REV. A. ANDREW, the pastor, has undertaken to raise one-half of \$6,000 required to enable his congregation to enter the White Memorial Church at Plantation, Glasgow, free of debt, and they are endeavouring to raise the remainder.

MR. FLIEDNER, whose mission in Madrid is chiefly supported by Christians in Germany and Holland, has bought a house for his orphans in the Escorial, which once belonged to Philip II. He has great faith in the resurrection of Spain.

MR. THOMAS BLAKE, M.P., has instituted an action for libel against John Bellows, of Gloucester, a Quaker, who during the recent election charged Mr. Blake with having bribed whole congregations of Baptists in the Forest of Dean by means of five pound notes.

COMPLAINT is made in the daily papers at Rome of the general inattention at the most solemn services in St. Peter's. It is a rendezvous as much as the Corso or theatre. People walk up and down, chatting and laughing, while the solemn Requiem or Miserere is being sung.

AT the Wesleyan Conference it seemed to be the prevailing opinion that the class meeting is not now the power it once was. One speaker said it "did not *bite* as it used to do," and that whilst they were making members faster than ever, they were losing them faster than ever.

IN Copenhagen there are only twenty-two Christian pastors, or one for every 11,000 inhabitants, while there is one physician for every 820. In the whole city there are but 47,000 communicants, and in her parishes but two churches exist for 110,000 souls nominally belonging to them.

THE Wesleyans have resolved to mission that plague-spot of London, the district within a quarter of a mile limit of Piccadilly-circus. Rev. M. Guy Pease and Hugh Price Hughes are to lead the onslaught on this central stronghold of metropolitan vice, and \$125,000 is needed to meet the cost.

BISHOP EDEN, of Inverness, Primus of the Scottish Episcopal Church, has resigned. He is very feeble, and is not expected to recover. His last official act was to confirm the election of Dr. Dowden as Bishop of Edinburgh. Bishop Eden still retains the office of Bishop of Moray, Ross and Caithness.

THE Rev. Dr. Sellar, of Aberlour, has bequeathed \$6,250 to establish a Bible reader for the parishes of Keith, Aberlour, and Bobarn; \$1,250 to the Schemes of the Church of Scotland; \$500 to the parish poor; \$1,000 for bursaries and prizes for essays; \$500 for Craiggellachie mission, and other sums for the good of the parish.

THE Rev. J. Bryant French, pastor of Albany Road Chapel, walked from London Bridge to Belgravia as a sandwich man, bearing two boards saying that his chapel was infected with dry rot, and that the congregation was too poor to defray the expenses of repairs. He had to submit to a good deal of ridicule, and obtained the sum of £2. 9d. in response to his novel mode of appealing for public subscriptions.

THE Rev. George J. Mingins, of Union Tabernacle, New York, preached a remarkable sermon lately in the church at Danoon, from Acts iv. 33. Mr. Mingins concluded by referring in touching terms to the pleasure it afforded him to give witness once more to the grace of God in his dear native land. In the afternoon Mr. Mingins, and Mr. James Croil, of Montreal, addressed the Sabbath school. Mr. Croil has left the Clyde this week for Lucerne.

Ministers and Churches.

The annual excursion and picnic of Knox Church, Owen Sound, Sabbath school, to Presqu' Isle took place on Monday, 30th ult.

The Rev. D. McGillivray, of St. James Church, London, addressed a large audience at Victoria Hall last week on temperance.

The Rev. Messrs. Ross and Atkinson, of Ingersoll, have returned from their respective vacations, and resumed their ministerial work.

The Rev. Mr. Cleland, of Port Hope, delivered an eloquent discourse, on Sabbath week, in the Presbyterian Church at Coldsprings.

PROFESSOR WOODS, of the Ladies' College, Ottawa, occupied the pulpit in the Presbyterian Church, Sharbot Lake, on a recent Sunday.

The degree of M.A. has recently been conferred on the Rev. Jas. C. Quinn, Ph. B., Emerson, Manitoba, by the Illinois University on examination.

The Rev. L. G. McNeil, of St. John's, Newfoundland, has accepted the call of the congregation of St. Andrew's Church St. John, N. B., to the pastorate.

The Presbyterians are talking of removing the old church on the Longwoods Road to Tait's Corners, and re-fitting it for the use of the congregation at that place.

The Rev. D. L. McCrae, of Cobourg, has left for the Maritime Provinces. He makes a tour in company with friends, and will be the guest of Rev. Mr. Munro, Antigonish, N. S.

A MERRICKVILLE correspondent in a local contemporary says: We are pleased to see Rev. L. D. McLaren, B.D., amongst us again. He is accompanied by Mrs. McLaren, both of whom we gladly welcome.

The Rev. John Johnston, of Lobo, preached acceptably in St. James Square Church, Toronto, on Sabbath week. Last Sabbath, after a short vacation, the Rev. Dr. Kellogg resumed his pulpit and pastoral duties.

The Rev. Professor Gregg supplied the pulpit of Rev. A. D. McDonald, Seaford, on Sabbath week. He also addressed the meeting of the Young Men's Christian Association in the evening, when there was a good attendance.

REGINA Leader: The Indians from Shoal Lake (where they are Presbyterians) were in town this week collecting for the Presbyterian Church. When the Indian takes to collecting for Churches, his complete civilization cannot be far off.

SERVICE is to be held every other Sunday evening in the Presbyterian Church, Craigvale. The members have purchased an organ and formed a choir, so that the musical part of the service will in future be more than usually interesting.

KNOX Church, St. Thomas, under the pastoral care of the Rev. Dr. Archibald, is making steady and encouraging progress. The membership is now over 450, thirty-six names being added to the roll in connection with the communion services held last Sabbath.

IN connection with the regular session of St. Andrew's Church Sabbath school, Whitby, on Sabbath week, the teachers and officers presented Mr. A. F. Brown with a handsomely bound book of poems, on his departure for Brantford, where he expects to reside.

The Rev. Messrs. McAlpine, of Chatsworth, Cameron, of Milton, Paterson, of St. Andrew's, and Houston, of Kingston, have all been rusticated at Youghal, near Bathurst, N. B., of which place the last named was formerly minister, and enjoying sea-bathing in the warm waters of the Bay of Chaleur.

It is almost a certainty that Knox Church people of Ayr will build a new church next season, as they have now over \$14,000 collected, and without any extraordinary effort will make it \$15,000, which is the sum required to go on with the work. It will be built of brick with stone basement, and all the latest improvements in heating apparatus.

A SUCCESSFUL garden party was lately given on the extensive grounds of Mr. D. Macfie, in London South, under the auspices of the Knox Church Ladies Aid. The attendance was fair, and the grounds were brilliantly lighted with Chinese lanterns, etc., and furnished with flower, refreshment, and work tables, which did a thriving business during the evening.

AN esteemed correspondent writes: A notice appeared in THE CANADA PRESBYTERIAN some months ago regarding the effort to pay off the debt on the building of the Young Men's Christian Association of the city of Quebec; and I have pleasure in now informing you that the whole amount, \$16,500, has been subscribed principally through the efforts of Mr. T. S. Cole, travelling secretary for Ontario and Quebec.

As to Knox College endowment, it would be a gratifying announcement to make at the approaching meeting of the Board that there were no arrears. This is not likely; but the good friends of the college who have been acting as local agents could minister largely to the prosperity of the institution if an effort were made to diminish the arrears as much as possible, and this could be done if those who subscribed would help the treasurers by paying promptly.

THE Rev. Dr. Reid has received the following anonymous contributions: For Foreign Missions—H. M. M., New Hebrides, \$10; A Friend, West Lorne, Fortnora, \$10; A Friend, Roslin, \$1; A Friend, East Wawanosh, \$20. For Home Missions—A Friend, East Wawanosh, \$20. Precepto Senex, \$10, viz.: Colleges, \$1; Home Missions, \$2; Widows and Orphans, \$1; Aged and Infirm Ministers, \$3; French Evangelization, \$2; Manitoba College, \$1.

ANOTHER resident of East Nissouri, says a correspondent of the *Sentinel Review*, has gone to her rest in the person of Robina McKay, wife of Thomas McKay, elder of Kintore Presbyterian Church, in the seventy fifth year of her age. Mrs. McKay was a native of Sutherlandshire, Scotland, and emigrated to this country with her husband in 1847, when the country in this section was almost an unbroken wilderness. The funeral took place on Thursday, the 27th ult., and was attended by a large number of friends and acquaintances.

AN exchange states that Mrs. John Murray, Chesterfield, died last Friday. Deceased met with an injury on the head about four weeks ago, having been struck by a barn door, and received such bruises as resulted in her death. She came to this country from Scotland in the year 1830, and with her husband finally settled on the beautiful farm on the edge of Wilmot. Mrs. Murray was a consistent member of the Presbyterian Church, and bore her suffering with Christian patience and resignation, trusting in the hope of a glorious resurrection. The funeral was probably the largest ever seen in this district, about one hundred and sixty vehicles following the remains to the tomb.

THE Rev. Dr. Reid has received the following for Vancouver Church fund—Mount Pleasant, \$12.10; Cheltenham, \$8.30; Vaughan Knox Church, additional, \$2; Fisher ville, \$9; Manchester, \$4.50; Smith Hill, \$4.50; A Friend, \$5; Leaskdale, \$17.50; Zephyr, \$3.50; Brockville St. John's, \$26; North Westminster, \$35; South Westminster, \$7; Proof Line, \$16; Pembroke, Calvin Church, \$32; Mr. Alexander, Toronto, \$5; A Member of Knox Church, Toronto, \$4.75; McIntosh, \$18; A Friend, Melville Church, Ferguson, \$20; Rev. W. Maclaren, D.D., Toronto, \$10; Beverley, \$23; McKillop, Duff Church, \$9; Winthrop, Caven Church, \$16; Hector Beith, Rowmanville, \$5; Hibbert, \$28.12; Kingston, Cooke's Church, \$4.50; Guelph, Knox Church, \$15.50; Mr. Wm. Mulock, M.P., \$50; North Easthope, \$12.50; Duntartan, \$9; Scarborough, Melville Church, \$14; Ferguson, St. Andrew's Church, \$12.50; Williamstown, St. Andrew's Church, \$18; Williamstown, St. Andrew's Church Sabbath School, \$10; For the Rev. T. G. Thomson, Vancouver, the following has been received: Manchester, \$4.50; Smith Hill, \$4.50; Miss C. R., Norwood, \$5; Rev. Jas. Wilson, Lanark, \$5; A Member of Melville Church, Ferguson, \$10; Rev. Peter Straith, Holstein, \$2; Rev. John James, D.D., Walkerton, \$10; Hibbert, \$12.25; Toronto, Central Church, \$23; North Easthope, \$4; Ferguson, St. Andrew's Church, \$10.

PRESBYTERY OF LANARK AND RENFREW.—The last regular meeting of this Presbytery was held in St. Andrew's Church, Carleton Place, on Monday, the 23rd ult., the Rev. M. D. M. Blakely, Moderator, in the chair. The court having been constituted, and the Moderator's term of office having expired, the Rev. J. S. Stuart, of Balderson, was appointed Moderator for the ensuing six months. The first business was the reading of an extract minute from the Clerk of the General Assembly, anent the transference of the mission stations of Dalhousie and North Sherbrooke to the Presbytery of Kingston. Reports of commissioners to the General Assembly were called for and given in, all expressing high gratification with the conduct of business at last meeting and the pleasing indications of progress of all good work within the Church. The Home Mission Report was given in by the Convener, the Rev. Dr. Campbell, of Renfrew. It stated that regular supply had been given during the summer to all the fields, and arrangements were made for supply during the winter similar to those which were made and wrought so well last winter, viz.: by every minister giving one, two, or more days, if need should require it, to the supply of mission stations and vacancies not otherwise provided for. A communication from the Rev. Dr. Torrance was read anent the employment of probationers, and it was agreed, owing to arrangements already made for supply, to defer action until next regular meeting. The Home Mission Convener also stated that he had received a letter from the Rev. Mark Turnbull, ordained missionary in Alice, signifying his intention to leave his field at the expiration of his appointment. It was arranged that the missionary deputation should examine into the state of the field with a view to increased contributions and retaining the services of Mr. Turnbull. The subject of the Augmentation of Stipends Fund was next considered, and it was committed to the various missionary deputations to carry out the instructions of the General Assembly thereanent. Full and detailed arrangements were made for holding the usual series of missionary meetings within the bounds during the autumn and winter, and deputations appointed to give addresses at the meetings. A very full report, involving much labour, of the statistics and finances of the Presbytery was presented by Mr. Robert Bell. The thanks of the Presbytery were given to Mr. Bell, and a condensed summary of it was asked to be prepared for publication in the local newspapers. An appropriation of 10 cents per family was made to meet the Presbytery and Synod expenses for the ensuing year. The Rev. D. J. McLean presented the report of the committee for the examination and oversight of students labouring within the bounds. The report was received and adopted, and the Clerk instructed to certify to their respective colleges. A letter from Rev. Dr. Middlemiss anent the Aged and Infirm Ministers' Fund, and calling attention to the action of last Assembly in this regard, was read by the Clerk, and the attention of all ministers and sessions directed to this fund with a view to its more liberal support. The Presbytery of Ottawa intimated, through the Clerk, its resumption of the mission station of Eardly, at present receiving supply from the Presbytery of Lanark and Renfrew. Reports were given in by various ministers of the Lord's Supper either having been dispensed in the mission stations, or that arrangements were being made for this before the departure from them of the students. Permission was asked by the Session of St. Andrew's Church, in the name of the congregation, to sell their old

church and lot, with a view to the erection of a new church upon a more eligible site, and this permission was granted. A request was made from the congregation of Elmsley for moderation in a call, which was granted. A call from the congregation of Bristol in favour of John Hugh Graham, B.A., licentiate, was laid upon the table, signed by 230 members, and seventy six adherents, with a promise of a stipend of \$800 per annum and a manse. Mr. Graham, being present, signified his acceptance of the call, and arrangements were accordingly made for his ordination and induction at an early day, and the Presbytery adjourned, to meet in the church at Bristol on the day appointed, to ordain Mr. Graham and induct him as pastor over this congregation.

PRESBYTERY OF COLUMBIA.—The Presbytery met in St. Andrew's Church, New Westminster, B. C., on the 3rd ult. The Rev. R. Jamieson was appointed Moderator for the next twelve months, and Mr. Thomson, Clerk. The following committees were appointed: Home Missions, D. Fraser, D. McKae, J. A. Chisholm and W. Clarke, elders. State of Religion, R. Jamieson, J. A. Chisholm, A. McDougall and F. McCleery, elders. Temperance, D. Fraser, T. G. Thomson, J. A. Jaffray, and W. Clarke, elders. Sabbath Schools, D. McKae and J. A. Jaffray, and F. McCleery, John Weston and J. C. Brown. Finance, J. A. Chisholm, D. McKae and W. Clarke. Church Property, R. Jamieson, T. G. Thomson, D. Fraser and Thornton Fell. Sabbath Observance, R. Jamieson, T. G. Thomson and D. Fraser. Reports were presented from the several congregations and mission stations within the bounds which were received and the following deliverances given: That the Presbytery express their satisfaction with the reports, that in the opinion of the Presbytery missionaries should be sent to the Spence Bridge and Alberni fields with as little delay as possible. Mr. Armstrong, an elder from Mud Bay, representing the Langley Group, asked instruction as to how they could be received and supplied with ordinances by this Presbytery. Instructions were given, and Mr. Fraser was asked to confer with Rev. Mr. Somerville, delegate from the Colonial Committee of the Church of Scotland, regarding the above application. Messrs. Henderson and Campbell, of Chilliwack, also appeared before the Presbytery, and requested that arrangements should be made as soon as possible to send a missionary to that field. Mr. Fraser was asked to visit Chilliwack on the 6th ult., and Mr. Thomson on the first Sabbath in September, and if possible, the Langley Group hold meetings with the people and report to the Home Mission Committee. The Moderator was instructed to visit Spence Bridge, Ashcroft and Clinton, and make fuller inquiry into the prospects of that field, and report to the Home Mission Committee before September 15th. It was agreed to ask the Assembly's Home Mission Committee to place at the disposal of the Presbytery a sum sufficient to pay the expenses of members of Presbytery appointed to explore new fields. The Clerk was authorized to correspond with superintendents of railway and steamboat companies regarding securing reduced rates of travel for members of Presbytery when engaged in mission work. The ministers of the Methodist Church in the New Westminster district waited on the Presbytery, and through the Rev. Mr. Watson, congratulated the ministers of the Presbyterian Church on their erection into a Presbytery, and referred to the working of various fields by the two Churches. The Presbytery reciprocated their cordial greetings, and appointed Messrs. Jamieson and Fraser to hold a conference with two of the Methodist brethren, as to co-operation in certain fields. On their report being received, it was agreed that, owing to the difference in the methods of working and appointing missionaries to mission fields by the two Churches, it was deemed better to enter into no special arrangement at present. The Rev. Mr. McElmon, of Bellingham Bay, W. T., being present, was asked to sit and correspond. Mr. Jamieson was appointed Treasurer of Presbytery Fund. Mr. Fraser reported having moderated in a call in St. Andrew's Church, New Westminster, to Rev. S. J. Taylor, B.A., of Moose Jaw, N.-W. T., stipend \$1,200 and a manse. The call was sustained, and ordered to be forwarded. The Rev. Mr. Urquhart was appointed to prosecute the call before the Presbytery of Regina. Mr. Fraser resigned the Moderatorship of the Session of St. Andrew's, New Westminster, and Mr. Thomson, of Vancouver, was appointed in his stead. The Presbytery referred the Session of St. Andrew's to the Assembly's regulation anent the amount to be paid to probationers supplying the pulpit, and expressed satisfaction on learning that the congregation have resolved to ask no further aid from the Augmentation Fund, and prayed that God would prosper them more and more and build them up in all knowledge and goodness. Mr. Jamieson was appointed a member of the Supply Committee, and supply the pulpit till the call was disposed of. On motion of Mr. Fraser, "The Presbytery express their deepest sympathy with Mr. Thomson and his congregation, Vancouver, in the fiery trial through which they have recently passed, and would most earnestly commend their case to the liberality of the Church at large, and trust that a speedy response will be given to their appeal for assistance, that they may soon be re-established and that the work of the Lord may very greatly prosper among them." The Temperance and Sabbath Observance Committees were instructed to collect all possible information and watch legislation on these points, and make such representations to the Legislature as in their wisdom they deem proper and in accordance with the views of the Church. On the 4th ult. the Presbytery met in the Temperance Hall, in response to an invitation to a social gathering in honor of the erection of the Presbytery and its first meeting, when the following address was read by Mr. J. C. Brown: [To the Reverend, the Presbytery of Columbia. In name, and by the appointment of the congregation of St. Andrew's Church, we most heartily bid you welcome to New Westminster, and extend to you, and to our brethren represented by you, our warmest congratulations on the formation in this Province of a Presbytery of that Church, by whose wise daring our con-

gregation was called into existence, and by whose large hearted liberality it has been sustained through nearly a quarter of a century. Twenty four years ago some of us were privileged to take part in founding here the first congregation of our Church in British Columbia, a congregation dependent for its existence on the liberality of our Eastern brethren. Few in number and with small resources, called upon at the very outset to witness the fading of those bright hopes of temporal prosperity which had lured us to this then isolated land, our faith was often near to failing, but to-night as we meet to hail the formation of this Presbytery, we would lift up our hearts in earnest and joyful thankfulness to Almighty God who has upheld us through these long years of trial, who has visited us in mercy and owned His work among us, and has given us now to rejoice in the fact that we have represented here a chain of Presbyterian Churches, two of them already self sustaining, and others rapidly approaching that point, which extends almost from the one end of the Province to the other. Especially do we deem it matter of thankfulness to God that he has been pleased to spare His servant who, as the pioneer of our Church in the Province, organized our congregation, not only to witness the formation of the Presbytery, but to preside over its first meeting and to constitute it by invoking the divine blessing upon its labours. We pray that that blessing may rest upon you in all things, that the Great Head of the Church may mightily advance His work, and manifest His glory in and through you, and that, when our work in the Church militant is accomplished, we may meet in the Church triumphant to ascribe blessing and honour and glory and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. To which the Clerk read the following reply: We, the ministers and elders of the Presbytery of Columbia, have a special pleasure in accepting the kind invitation of the people of St. Andrew's Church to this entertainment to-night. We heartily join with you in giving thanks to God for his many kindnesses in years gone by, and for what our eyes this day are permitted to behold. We have heard of the struggles and anxieties of bygone days, and we rejoice with you in entering on what we believe to be a better and brighter era. We look upon the erection of a Presbytery of our Church in this Province, not only as an event of importance in the history of Presbyterianism, but as of great importance to the cause of Christ in general. While we rejoice in the work being done by other Christian Churches, we believe there is a special work for us to do. We believe there are fields of labour which we can occupy to more advantage than any other denomination, and we are thankful to be able to say that the way is being opened for the occupation of these fields one after another. We cordially unite with you in rejoicing that our venerable Moderator has been spared to see this day; you know better than we can tell you how faithfully he has laboured during these long years, how clearly and eloquently he has presented the great saving truths of the Gospel, and from first to last maintained a high Christian character. And we are sure you will earnestly join with us in the prayer that God may long spare him to aid in the carrying on the Church's work in the Province. We pray that grace, mercy and peace may be upon you, and remain with you; that you may soon have a pastor, not only of your own choosing but the choice of the Great Head of the Church. And that as you have been one of the pioneer Churches of the Province, you may always continue to take as prominent and honourable a place in carrying on the Redeemer's work in our land. The Presbytery then adjourned to meet in First Presbyterian Church, Victoria, on first Wednesday in March, at ten a.m.—THOMAS G. THOMSON, *Pres. Clerk.*

OBITUARIES.

MRS. SKINNER.

Our obituary column last week contained an announcement of the death of a humble but faithful member of our Church, in Mrs. Skinner, who departed out of this life at the residence of Dr. King, on the 23rd of August, in the eighty-fifth year of her age. She made the journey from Toronto to Winnipeg, two years ago, agreeing with perfect willingness to this change of residence, at the advanced age of eighty-three, when her son-in-law saw it to be his duty to accept the call of the General Assembly to labour in that city. For a considerable period thereafter, she enjoyed good health, and was able frequently to attend public ordinances, under the ministry of the Rev. Mr. Gordon, for whom she entertained a high regard. Latterly, her health had been much impaired, but there was no anticipation on the part of the family that her end was so near. On Sabbath evening, she was able to be present at family worship, and she rose on Monday, at what had lately been her usual forenoon hour. Several members of the family had been with her in the course of the morning. On returning to her room a little before noon, Dr. King found her kneeling by her bedside, apparently engaged in prayer, but coming nearer, it was discovered that the spirit had either already taken its flight, or was in the act of doing so. To all appearance, death had come to her as she was offering her morning prayer to Him whom she had so long served. Her Bible and religious writings of an evangelical type, including the sermons of Mr. Spurgeon, as these appeared in the *Globe*, were her favourite daily reading. While much attached to the use of the Psalms in worship, she found great pleasure also in the perusal of Christian hymns; and one of her last exercises seems to have been to copy out some verses of a hymn, expressing strong personal trust in the Saviour's death. While latterly exhibiting much bodily weakness, her mind continued to the last clear and active, and her interest was unimpaired in everything connected with the Church of Christ. Her contributions for its support and advancement were given with great punctuality and conscientiousness, and ceased only with life. How great a blessing she has been, and in how many ways, in the home from which her presence has been so suddenly withdrawn, may not be said here.

MR. JOHN BAIN.

Another old resident of Woodstock who has this week gone to his rest, says the *Sentinel Review*, is Mr. John Bain. He died at the residence of his son on Tuesday morning, in the seventy-eighth year of his age. Mr. Bain lived in Woodstock since 1834. He was a native of Keith, Banffshire, Scotland, where he learned the trade of cabinet maker and upholsterer. Having come to Canada he settled here, and, along with Mr. Hendry, began business in the east end of the town. He subsequently dissolved the partnership and formed another with his brother-in-law, Mr. James Hay, sen. Mr. Bain continued the east end business until the large old building was burned down, in February of last year. Since then he has been disengaged, and has had rather indifferent health.

In all the relations of life Mr. Bain was a good man and worthy citizen. He took a deep and active interest in religious, educational, political and other public affairs. He was a member of the school board as long as any of his surviving associates can remember, and was also on several occasions a member of the town council. He warmly espoused the Reform cause. Mr. Bain took a specially earnest and active interest in religious matters. A member of the U. P. branch of the Presbyterian body, he found no Church of that particular communion when he came to Woodstock. He accordingly connected himself with the Church at Princeton, under the late Rev. George Murray, and quite frequently travelled all that distance to attend divine service. Upon the establishment of a branch of the same Church in Woodstock, he became one of its elders, and died an esteemed elder of Knox Church, to which he has belonged since the union in 1870.

Mr. Bain was married in 1842 to Isabella Robb, of the township of Southwold, county of Elgin, and a sister of our esteemed citizen, Mr. Alex. Robb, late librarian of the Mechanics' Institute. Mrs. Bain was a woman of strong, generous Christian character, and cordially co-operated with her husband in all his efforts for the promotion of religious influences and the well-being of society. Such a couple do much, it may be in a quiet, unostentatious way, to leave the world better than they found it.

Sabbath School Teacher.

INTERNATIONAL LESSON.

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

Sept. 19, 1886. JESUS INTERCEDING. [John 17: 1-3, 11-21.]

GOLDEN TEXT.—"He ever liveth to make intercession for them."—Heb. vii. 25.

INTRODUCTORY.

Endeavour to understand the sacred, sinless and spotless illumination and repose with which the unspotted High Priest, now near the anguish of Gethsemane, presents Himself here before the Father. What a contrast is this, and what a revelation does this light and glory shed upon that subsequent obscurity! No word of sin or guilt, with which, however, every other son of man must appear before God in death. Not even a word of infirmity, no "help Me." All is merged in the one "Glorify Thou Me." Nor is there even a thanksgiving at the end of the accomplished work, only the testimony—I have finished the work Thou gavest to Me. One great petition—and that for things which, according to human thought and worldly estimate, would be the most improbable of all on such an occasion—and even this is scarcely a petition, for He who humbles Himself to ask it places Himself, unlike every other petitioner, by the side of the Father—"We" (verses 11, 12) and speaks thus of the giving of eternal glory, "Father, I will" (verse 24). Again, for that which is from eternity His own He nevertheless prays. Where else are such marvels found? Who can sound the depths of all this? Spenser said "that the true understanding of this prayer goes beyond the measure of faith which the Lord is wont to impart to His disciples during their pilgrimage." As he drew near the close of his own life he had it read aloud three times in his hearing, but he never dared preach on it. May we, in attempting to expound, be enabled to approach it with holy reverence and godly fear.

EXPLANATORY.

I. Prayer for the Glorification of Father and Son. (Verse 1.) This verse contains the whole prayer; all that follows is but an unfolding of this.

Lifted up His eye.—Not falling upon His face, nor lifting up his hands; but the calm composure of a Being who is confident of His position before Him whom He addresses with such loving familiarity—Father.

Heaven.—The throne of God. To the eye of the truly prayerful heaven is always open (Psa. cxxiii. 1).

The hour is come.—In chap. xiii. 32 it was seen that when Judas left the company, Jesus spoke of the future glory as if the cross were already past. It is so in the explanation of this prayer. The great hour of suffering is just at hand; but he speaks of it as if He had already passed through it, and were now ready for the glory of heaven that was to follow.

Glorify Thy Son.—He had hitherto been concealed. His true nature was unseen, except in occasional glimpses, such as the Transfiguration. But now the time has come to draw the veil aside, and let the world see Him as the Son of God and Saviour of sinners. This was to be done by His death, resurrection and ascension; but especially by the illumination of the Holy Spirit.

That Thy Son may glorify Thee.—This agrees with many other passages, some of which we have already noticed, in which Jesus declares that He sought not His own glory, but the glory of the Father (chaps. iv. 34, v. 30, vi. 38). So the Holy Spirit speaks not of Himself, but the things that He

hears shall He speak (chap. xvi. 13). That is the nature of true character. Everything egotistical has a tendency away from the truth; all independence of God is in the direction of falsehood. We must, if we desire to rise into the likeness of Christ, strive after this self-forgetfulness. The Father is glorified in the glorification of the Son, not only in the revelation made of the Father in the Son, but also in the restoration of humanity to the divine likeness.

II. The End of this Glorification. (Verse 2.)—This is expository, showing why His own glorification was desirable.

As Thou hast given, etc.—This is His mediatorial work. His power or authority over all flesh consists both in his humiliation, by which He took upon Him our nature, and His exaltation—an authority upon which He had not yet entered. The object of that mediatorial office and power was that He might confer eternal life. But that He could not do without His glorification (chap. xvi. 7).

To as many, etc.—This is the divine election to everlasting life. "He has chosen us in Him before the foundation of the world." Eph. i. 4.

This is eternal life, etc. (Verse 3).—The word "know" is all important. Our spiritual condition depends on the nature of our knowledge of God. "If any man love God, the same is known of Him." 1 Cor. viii. 3. It is not cold intellectual knowledge, nor is it gushing feeling, but the possession of loving communion with Him. That is the highest state the creature can reach; and it is an eternal state. It is reached through Christ, the Sent.

III. Prayer for Unity amongst Disciples. (Verses 11-13).—The intervening section (verses 4-10) is a more extended explanation of His mediatorial work. [On account of the great length of the lesson, these verses are passed over.]

In the world. (Verse 11).—Jesus knew what was meant by being in the world, and exposed to its hatred and dangers. So long as He was with them He was their protector, but as He was to leave them, He prays that the Father would provide for their safety in His own name, i.e., that they might continue in the knowledge of His name as revealed in the Word.

May be one, etc.—That the disciples may continue in oneness of mind—in love and harmony—is a very frequent injunction. But the deeper ground or root of that unity is to be possessors of the divine nature, branches of the Vine.

Son of perdition.—Whilst Jesus was in the world He was faithful in keeping all who were truly His, given to Him by the Father. But Judas—who in his own sinful heart carried perdition with him—was an heir of destruction—was lost. Jesus tried to save him, but, in His failure to do so, found comfort in the divine councils—it was according to the Scriptures. Whilst Judas was freely acting his own destruction, his sin was taken up in the councils of God.

These things . . . my joy, etc. (Verse 13).—That the joy of Christ—His sacred bliss—may be fulfilled in us is the highest goal of life. Jesus spoke these words in their hearing in order that they might know that He was praying for them, and thus be led to rejoice. That Christ is our Intercessor should make us glad.

IV. Prayer that They may be Kept from Evil. (Verses 14-16). Having spoken of the goal—the joy—to which they were to attain, He now prays about their dangers.

Not take them out of the world.—The disciples, as many Christians, may have thought that as the dangers were so great, it might be better if He would take them away with Himself. He, however, does not think that better. They needed for their own purification the discipline of the world, and the world needed them as apostles to teach the way of life.

Kept from evil.—The great evil is sin. Its wages are death. He prays against every evil from the most trifling in this life to the most awful judgments of eternity. The translation—the Evil One—makes little difference.

V. Prays for their Sanctification and Mission. (Verses 17-19.)

Sanctify (Verse 17) means set apart for a sacred use—the Lord's service. But it is not simply official, it is a moral setting apart unto holiness, and that sanctification is through the Word in the hands of the Spirit.

Vocation. (Verse 18).—He seeks their sanctification in order that they may be fit to be sent to preach the Gospel to every creature, as He was sent by the Father.

I sanctify Myself. (Verse 19).—He sanctified Himself—especially by His death—in order that the Spirit might be sent, and that through the Word the disciples might be prepared for their work.

V. Prayer for the Church Universal. (Verses 20, 21.)—He then prays for all who will be induced to believe on Him through the teachings of the disciples. That is the great instrumentality through which the world is to be converted the living Word. We need no other, and none other will ever be given.

The fact that Christ prayed for each of us, so long before we came into the world, is surely a guarantee that now He will not forget us. He then proceeds to pray for their unity and glorification, and that they might forever dwell with Himself.

PRACTICAL SUGGESTIONS.

1. We promote our own and the world's good most by giving glory to the Father and Son.
2. True knowledge is salvation.
3. We should seek external that it may promote internal unity.
4. The joy of the Holy Ghost is the blossom of Christianity.
5. Only the pure can rightly serve God.

THE late Leopold von Ranke was physically a very diminutive man—not much over five feet; but though so small in stature few men have made such a majestic impression. His head was superbly finely chiselled, with a great arched forehead, exceedingly mobile lips, and very bright eyes, with an incessantly inquiring and keenly interested look.

Sparkles.

"It does a man good to go down among the children occasionally," said the man when he slipped and fell in the kindergarten.

It is said that cigar and cigarette smoking leads to idiocy. Some, however, think that it is a reversal of the order—idiocy leads to smoking.

WORTH REMEMBERING.—In a long letter from John H. Hall, of Baddeck, Cape Breton, N. S., he says: "I believe were it not for Burdock Blood Bitters I should be in my grave. It cured me of kidney and liver complaint and general debility, which had nearly proved fatal."

An elder congratulated a pastor on the salubrious air he was living in, "Yes," he naively replied, "if I could live on it as well as in it my lot would be a happy one."

SAID A TO B: "Would you believe it? I have had that idea in my head for six months." **Replied B to A:** "What a dull time it must have had there all by itself!"

PAIN-KILLER.—The testimonials borne to the efficacy of this valuable medicine are sufficient to warrant its introduction into every house. Our own opinion is that no family should be without a bottle of it for a single hour. In flesh wounds, aches, pains, sores, etc., it is the most effectual remedy we know of. A bottle will last for a very long time, and its low price places it within the reach of all.—*News, St. John, C. E.*

SHE: "You seem blue; have you lost a friend?" **He:** "No; I have just gained one. I asked Miss Clara if she would be my wife, and she said 'No, but I'll be your friend.'"

"PAPA," said Bobby, sleepily, "can I ask you one more question if it aint foolish?" "Ya-as, one more." "How much older is a ripe old age than a green old age?"

"Affliction sore long time he bore, Physicians were in vain."

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"ARE you well acquainted with your mother tongue, my boy?" asked the school teacher of a new scholar. "Yes, sir," answered the lad timidly. "Ma jaws me a good deal, sir."

SMITH: "I saw you carrying home a couple of nice watermelons last night, Brown. How much did they cost you?" **Brown:** "I don't know yet. The doctor is up at the house now."

TO THE RESCUE.—"When all other remedies fail," for Bowel Complaint, Colic, Cramps, Dysentery, etc., "then Dr. Fowler's Extract of Wild Strawberry comes to the rescue." Thus states W. H. Crocker, Druggist, Waterdown, and adds that "its sales are large and increasing."

An old parish clerk was courteously thanking a church dignitary for kindly taking, on emergency, a village service: "A worse preacher would have done us, sir," he said, "if we only knew where to find him!"

J. B. MASON, Providence, R. I., suffered with pneumonia, accompanied with a dry cough, hoarseness and entire loss of voice. Physicians afforded him no relief. **WISTAR'S BLSAM OF WILD CHERRY** cured him, and he says it saved his life.

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DR. R. STUHALTER, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."

A WOMAN can carry parcels enough into a horse-car to fill up one side of it, and pick them all up in one arm when she gets off at a crossing, and lead a pair of twins, carry an umbrella and hold up her skirts with the other hand, while a man would be certain to lose the twins.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, **W. A. NOYES, 140 Power's Block, Rochester, N. Y.**



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I remain, yours faithfully,

THOMAS HEYS,

Analytical Chemist and Professor of Chemistry,
Toronto School of Medicine.

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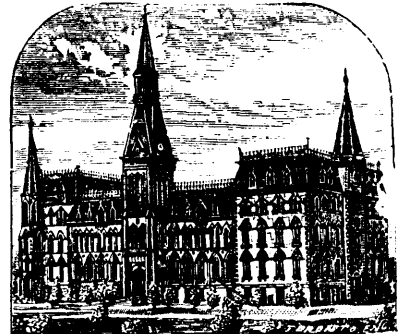
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Burnham House, August, 1886.



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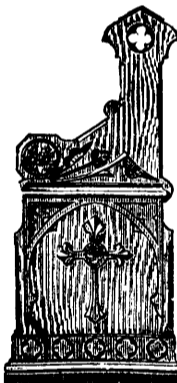
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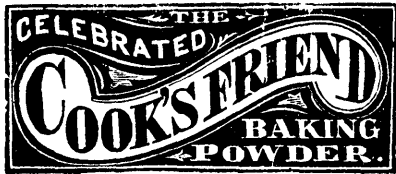
PETERBORO'.—In St. Andrew's Church, Peterboro', on Tuesday, September 21, at half-past ten a.m. KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 20, at three p.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, September 14, at half-past ten a.m. ORANGEVILLE.—In the Presbyterian Church, Orangeville, on Tuesday, September 14, at eleven a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, October 5, at seven p.m. ROCK LAKE.—At Pilot Mound, on Tuesday, 28th September, at half-past seven p.m. GUELPH.—In Knox Church, Guelph, on Tuesday, September 21, at half-past ten a.m. HURON.—In Exeter, on Tuesday, September 14, at half-past ten a.m. PARIS.—St. George, September 14, ten a.m. Session Records called for. MAITLAND.—At Wingham, on Tuesday, September 21, at one p.m. BROCKVILLE.—At Prescott, on Tuesday, September 14. SAUGREN.—In Mount Forest, on Tuesday, September 21, at ten a.m. LONDON.—In the First Presbyterian Church, London, on Tuesday, September 14, at half-past two p.m. WHITBY.—In Bowmanville, on Tuesday, October 19, at ten o'clock a.m. BRANDON.—In Portage la Prairie, on Tuesday, September 21. QUEBEC.—In Sherbrooke, on Tuesday, September 21, at eight p.m. BRUC.—At Port Elgin, on Tuesday, September 14, at four o'clock p.m. BARRIE.—At Barrie, on Tuesday, September 28, at eleven a.m. MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Monday, October 4, at three p.m. GLENGARRY.—In Knox Church, Lancaster, on Tuesday, September 14, at eleven a.m. REGINA.—At Moosomin, on Tuesday, Nov. 2. CHATHAM.—In St. Andrew's Church, Chatham, on September 21, at ten a.m. COLUMBIA.—In First Presbyterian Church, Victoria, on the first Wednesday in March, at ten a.m. SARNIA.—In St. Andrew's Church, Strathroy, on the 28th September, at two p.m. OWEN SOUND.—In Division Street Church, Owen Sound, on the third Tuesday of September, at half-past one p.m.

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MINUTES OF GENERAL ASSEMBLY.

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