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Vol. 17.—No. 37.  
Whole No. 865.

Toronto, Wednesday, September 5th, 1888.

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SAULT STE. MARIE CANAL.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, etc. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, etc.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, etc.

The respective deposit receipts—checks will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.



St. Lawrence Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 25th day of SEPTEMBER NEXT, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening of the channel way of the canal; construction of bridges, &c.

A map of each of the localities, together with plans and specifications of the respective works, can be seen on and after TUESDAY, the 11th day of SEPTEMBER NEXT, at this office, for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$8,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$3,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

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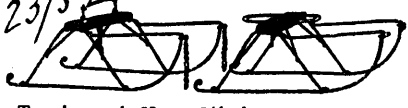
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CAULIFLOWER SALAD.—Boil a cauliflower till about two-thirds done; let it get cold, then break it in branches; lay them neatly in a dish.

CUCUMBER SALAD.—Peel the cucumbers and cut them in long slices, mix them with the salt and let them stand for half an hour; then place them on a dish and serve.

SARDINE SALAD.—Bone and skin some sardines and divide into filets; have ready some lettuces, put them in the centre of the dish; put the filets all round, alternately with French olives washed and stoned.

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QUICKLY MADE SALAD DRESSING.—Beat together the juice of a lemon and the raw yolks of two eggs; then slowly drop in enough olive oil to make a thick cream, stirring gently and continuously while adding the oil. Vinegar may be used instead of lemon juice if preferred; a little made mustard and salt can be added.

CREAM DRESSING.—A cream dressing is good for boiled cabbage, cauliflower or asparagus. It is made by beating thoroughly two eggs; then add one teaspoonful of sugar, one-quarter teaspoonful of salt and the same of mustard; after mixing these ingredients well, add three table-spoonfuls of vinegar and one of cream, set the bowl containing the mixture in a pan of boiling water and stir until it is of the consistency of thick cream. Cool before using.

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LOBSTER SALAD.—Well wash and pick the salad; let it drain in a cloth for about ten minutes, then cut it up rather finely; turn the meat out of the shell of one hen lobster, and place all the small pieces among the salad; hard-boil two eggs, pass the yolks through a sieve, then lay some on the top of the salad; chop the whites and arrange them round the salad in some design, ornament with beetroot and cucumber cut in thin slices, place on the best pieces of lobster; pass the coral through a wire sieve, and place on top of the whites of the eggs.

For a delicate temperance nectar taken with the dessert: Chop two pounds of fire Sultana raisins, add the grated yellow rind and juice of four large lemons and two pounds of powdered sugar-candy. Melt this with a gallon of water in a large porcelain kettle. Boil and skim it for half an hour, and while it is boiling add by degrees the lemon and raisins. Continue boiling for ten minutes, then put the mixture in a stone jar and cover it closely. Let it stand for three days, stirring it down to the bottom twice each day. Strain it through a linen bag and bottle it, sealing the corks. It will be ready for use in two weeks. The quantity of this and other preparations can be doubled and trebled as required.

CHICKEN SALAD.—Skin a pair of cold fowls, remove the fat, and carve them as if for eating. Cut the flesh entirely from the bones and either mince or divide it in small shreds; mix it with a little cold ham or tongue, chopped or grated. Have ready one or two fresh lettuces, picked, washed and cut small. Put the lettuce on a dish, spreading it evenly, and place upon it the minced chicken in a close heap in the centre. To ornament the salad, cut six hard-boiled eggs, white and yolk, lengthwise into long pieces of equal size and shape; lay the pieces on the salad all round the chicken, and close to it, placing them so as to follow each other round in a slanting direction, something in the form of a circular wreath of leaves. Have ready also some very red, cold beetroot, cut into small points of equal size, arrange them in a circle outside the eggs.

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Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

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Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morning sickness, or nausea, from whatever cause arising, weak stomach, indigestion, dyspepsia and kindred symptoms, its use, in small doses, will prove very beneficial.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, female weakness, anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

As a regulator and promoter of functional action, at that critical period of change from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent. It is and can produce only good results. It is equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period, known as "The Change of Life."

"Favorite Prescription," when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

"Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years. Large bottles (100 doses) \$1.00, or six bottles for \$5.00. For large, illustrated Treatise on Diseases of Women (160 pages, paper-covered), send ten cents in stamps. Address, World's Dispensary Medical Association, 688 Main St., BUFFALO, N. Y.

## Notes of the Week.

A DETACHMENT from Dr. Talmage's Brooklyn Tabernacle congregation, comprising nearly 200 persons, recently arrived in England on board the *Servia*. The Doctor was unable to accompany them, owing to his lecture engagements. The trip will occupy about seven weeks, and, after travelling in Scotland and Ireland, the party proposes visiting France, Germany, Switzerland and Spain.

THE Rev. Dr. James Brown, of Paisley, is spending his holiday at Aviemore, and is busily engaged on his life of Dr. Robertson, of Irvine, which is now brought up to the end of Robertson's active Irvine ministry. We are glad, says a contemporary, to hear that Dr. Brown's materials are abundant, and in his skill as a biographer he is second to none. We confidently expect a book of permanent value.

† PRINCESS EUGENIE, of Sweden, sacrificed her family jewels to build a hospital upon an island off the coast, where poor cripples might be nursed and healed. Her brother, the King, thought her crazy to sell all the crown jewels that had fallen to her share. But they were to her the unused motor, that, properly applied and connected with benevolent work, might yet set in motion a thousand blessed wheels of help and healing.

THE Secretary of the Lambeth Conference, the Dean of Windsor, has written to Dr. Blaikie acknowledging the receipt of the fraternal resolution of the Pan Presbyterian Council. The Dean explained that the bishops at the beginning of their conference decided not to reply to any addresses. He, therefore, could not send a response, but he might state that the resolution of the Alliance was read from the chair by the Archbishop of Canterbury, and was received by the bishops with much warmth.

FLORENCE NIGHTINGALE lives so retired a life that people are often apt to forget she is still in the land of the living. Recently she broke the silence by a letter to a lady at Helensburgh, relating to Miss Beatrice Clugston's death. Even that letter asks to be excused for its brevity, and the cause is one which all will deeply regret: All this year I have been seriously ill, yet always under the pressure of work when work I could.

AT the recent meeting of North London (Eng.) Presbytery, the Rev. Donald Fraser, D.D., was granted leave of absence for five months from 13th September next, in order that he might fulfil the appointment from the Pan-Presbyterian Council to visit the churches in Australia, and especially to congratulate the Presbyterian Church of Victoria on the attainment of their Jubilee. In making the request, Dr. Fraser said he was happy to be able to state that there had been no time in the history of the congregation when matters were in a more satisfactory state than they are now. He had conferred with his Session and deacons' court, and a satisfactory arrangement had been come to regarding the supply of the pulpit during his absence.

THE Pope has at last drawn on the Papal Guaranty Fund, established by the Italian Government in 1871. By this fund the Pope was to receive an annual grant of \$600,000. Pius IX would not touch it, but Leo XIII has been driven, it would seem, by financial exigency to draw on it. As to the attitude of the Government toward the Vatican we have the following from a recent speech of Premier Crispi: We are prepared to make the concessions demanded by the Church, but not just yet—not, in fact, until the Vatican raises its voices to bless our Italy, instead of cursing it as hitherto; not till the Holy See assumes an attitude toward us which is at once kindly, peaceful and human, and abandons that of undisguised antagonism, which has characterized it until now.

COMMENTING on Pan-Presbyterian discussions, the *Chicago Interior* says: In the course of a discussion as to faith and doctrine at the London Coun-

cil, Principal Caven, of Toronto, advanced a thought which challenged attention and acceptance. It was to the effect that, while there may be a distinction between faith in Christ and faith in a system of doctrine, the two must not and cannot be put over against each other. For when the call comes, "Believe in Christ," it may be met with the query, "Who is he?" A reply to this query, says Principal Caven, is a doctrine, and true faith—being always an intelligent thing—must have a reply. How naturally will the reader's mind turn from this succinct statement to a reflection on the searching test question from the Master's lips—"But whom say ye that I am?"

IT is amusing, says the *Christian Leader*, to contrast the Pope's messages to Ireland with his fulminations against the penal code lately adopted by the Italian Legislature. The measure is aimed at the disloyalty of the priests who hitherto have been in the habit of sowing the seeds of disaffection towards King Humbert, by advancing in their discourses the claims of the Pope to the temporal power and to authority over the consciences of the people. The pontiff issued an encyclical denouncing the proposed law and all who supported it; and in this document he was careful never to mention the word "State;" he spoke only of the "enemies of the Church." Furthermore he counselled the most resolute resistance to the law should it be passed. And yet in Ireland he poses as the defender of morality! He had better practise it at home.

THE *Christian Leader* says: Mr. Flannigan, the Edinburgh layman so severely dealt with by Archbishop Smith, delivered an address in defence of himself at a great meeting of his co-religionists on Sunday afternoon, in which he certainly succeeded in placing the Archbishop on the horns of a dilemma. He showed that eminent Catholic dignitaries in Ireland who had as much right to interpret the papal rescript as his grace of Edinburgh—nay more, because the rescript is for them—have given interpretations entirely opposed to that on which Dr. Smith based his attempt to blacken the speaker's character. Canon Hannan, Mr. Flannigan's pastor, declared that he was one of the most respectable men in his congregation. This incident is causing intense excitement among the Roman Catholics of Scotland, as well as of Ireland, and the all but universal feeling, strongly expressed, is one of profound sympathy with the layman.

THE Granite City, says a contemporary, which has for long shown a deep interest in the cause of Foreign Missions, gave a specially cordial welcome to the distinguished American delegates who are at present rousing the Scottish Churches. They were welcomed on a recent Saturday afternoon in the grounds of Devanha House, the residence of Mr. Henderson, the lord provost of the city; and at the great public meeting in the music hall on Sunday night Mr. Henderson, who presided, mentioned the remarkable fact that there are at present in the Foreign field no fewer than 105 missionaries connected with the Aberdeen district—thirty-two in India, twenty-two in China, twenty one in Africa, and nine in other parts of the world, besides twenty-two wives of missionaries. In addition to these there are a good many who have retired owing to age or sickness; while the statement does not include the Aberdeen men and women who are labouring on the Continent.

THE story of the young woman, says the *British Weekly*, who, at the instigation of the postman, casually met in the street, gave up nine pounds to a "bookmaker," in the hope of winning largely, is instructive as to the rage for betting and making money unlawfully. The young woman was more than willing to gain by cheating others, as the magistrate pointed out, and it is impossible to pity her for the loss of her money. The pity is that an otherwise respectable person who had saved money should be so open to temptation, instead of resenting a gambling proposal as an insult. But how can ignorant young people be expected to keep aloof from the low

gambling of the day when all kinds of questionable practices for the sake of gain are permitted by the law and favoured by society—when respectable papers give every day columns of stuff like this, Betting, 9 to 2 agst. Norah, 8 to 1 agst. Powder-puff, 100 to 7 agst. The Cobbler? It is absurdly disgraceful.

THE Irish General Assembly's Board of Missions met recently at Londonderry, Rev. R. J. Lynd presiding. It was reported that a meeting was recently held in London between representatives of the United Presbyterian Church and of the General Assembly, at which an understanding was reached as to united action in China on the part of the agents of the two denominations. Rev. J. M. Rodgers, Convener of the Jewish Mission, proposed Mr. J. Stewart Crawford, son of Dr. Crawford, Damascus, and a licentiate of the Belfast Presbytery, as a third missionary to the Syrian field. The Board cordially appointed him, and he will, after ordination, set out immediately for Damascus. Mr. Joseph M. Simpson was appointed a missionary student to Queensland. One of the most important matters brought before the Board was the proposed transfer by the United Presbyterian Church of Scotland of its two congregations in Jeres and San Fernando, in Southern Spain, to the care of the Assembly. The negotiations between the Scottish and Irish Boards are progressing satisfactorily.

THE *British Weekly* says; A large amount of interesting exposition of the newest things in medical science and treatment has been given to the public at the meetings of the British Medical Association. Professor Gairdner opened the proceedings in Glasgow with a long address marked by earnest piety, as well as professional learning, and well fitted to impress those who listen with the solemnities of the art which touches men in the hours of their pain and weakness. The president urged upon medical men the need of personal religion as a qualification essential to the work of healing. Amongst the papers read we may note one by Dr. Oscar Woods, in which a remarkable case was narrated of what seemed to be communicated insanity. Dr. Cheadle in more than one section treated the ailments of children, and pleaded for a more intelligent, more sympathetic study of the diseases of early life. Of course there was a discussion on sewage, and another upon cramming in schools, neither of which came to much. Another, on the transmission of disease from animal to man, showed that there is a marked difference of opinion on the question whether scarlatina is communicated by tainted milk.

AT the meeting of the Orange Grand Lodge in Winnipeg, the following recommendation by the corresponding committee was adopted: That your committee have had before them correspondence from several places with regard to the re-establishment of the Jesuit Order in Canada. History clearly proves that the influence of the Jesuits is opposed to true progress and is most destructive to social and national life. They aim to undermine the benefits of civil and religious liberty, and both in Protestant and Catholic countries it has been found necessary to the peace and prosperity of the nations to expel them from nearly every civilized community in the world. Their incorporation in any part of the Dominion, endangers the liberties of everyone in the country and should be strenuously opposed by Roman Catholics as well as Protestants. Your committee is of opinion that it is clearly the duty of the Most Worthy Grand Lodge to act most decisively in arousing the people of Canada to such a clear realisation of the terrible evils of Jesuitism as will prevent the legal recognition of their Order, or any claims they may make for financial aid from any of the authorities in the Dominion, on whatever pretence such claims may be based. The committee recommend that a special committee be appointed by the Grand Lodge to take such steps as they may deem fit to co-operate with their fellow subjects throughout the Dominion to check the aggression of the Jesuit Order in Canada.



## Our Contributors.

### CONCERNING SHORT OATS.

BY KNOXIAN.

The season for growth is nearly over for this year. Grain that did not grow during the past few months cannot grow at all. It has missed its opportunity. It had only one, and that one will never return. In two or three localities in Ontario the opportunity was not a good one. There was not enough of rain, and those people who have a squint towards Agnosticism say that the clergy were to blame because they did not bring down the rain. Be that as it may, the oats are short in several localities, and the reason is because they did not grow at the right time.

There is a time for mental growth in the life of every man, and if he does not grow during that time, the chances are about a million to one that, like the oat crop of 1888, he must remain short. Of course we mean mentally short. Hugh Miller said that one of his neighbours was always a profound mystery to him. The mysterious thing about him was that he had walked this earth for fifty years without picking up a single idea. A man who lives fifty years without picking up an idea, will never pick up one. The season for mental growth begins in early life. It may continue long after fifty, but if it does, it must begin long before fifty. There need be no dead line of fifty in the life of a preacher or any other man. If one begins in time to cultivate his mind and keeps up the cultivation vigorously, there is no reason why, with ordinary health, there may not be good mental growth between sixty and seventy.

There is time for the moral and spiritual growth in the life of every man. Spiritual growth, like mental, must begin early if it is to make much progress. A man converted at fifty or sixty usually needs all the remainder of his life to do the negative work of getting over his bad habits. There is little time left for positive work. We have no right to set limits to the power of the Spirit. A sinner may be converted at any age. But the fact remains that the most useful Christians, as a rule, begin the Christian life early. There is a summer time for spiritual growth, as well as for natural growth, and if the growth does not take place in the summer of life, it rarely takes place in autumn.

The best time for a minister to give his mental growth a good start is the first ten years after he finishes his college course. As a rule, the battle is lost or won during these years. The idea that the best time for mental growth is during the college course is a huge delusion. You might as well say that the best time for digestion is while one is eating his dinner. Some people, not particularly cynical, would say that *bolting* in this connection is a better word than eating. The most that any professor can do in a few months is to show students the work, give them a few hints about using their tools and apply some motive power.

The motive power is, perhaps, the most important part of the work. The professor who can give his student such a push in the direction of mental growth that the young man will feel the power of the push for ten years after he leaves college is the right kind of a professor. To some students it would be easy to give a push of that kind; others need the power of a steam engine.

The critical time with most ministers, so far as mental growth is concerned, is the first few years after settlement. If a young minister relies mainly during these years on what he has learned at college, ninety-nine times out of a hundred he will not long know even what he did learn at college. If he uses his college course as a mere starting point and goes right on with independent study, other things being nearly equal, his success is fairly certain in any Church not infested with clerical wire-pullers. The trouble is that many young ministers in this country are often placed in positions in which generous study is exceedingly difficult, and, in some cases, absolutely impossible. One cannot read books if one has no money to buy them. Astronomy may be studied when driving on moonlight nights between stations, but astronomy is only one branch of knowledge. It is difficult to read theology deeply and at the same time hunt up the dishes for a tea meeting. Collecting one's salary may greatly strengthen one's belief in the doctrine of human depravity, but human depravity is only one point. There may be, as Shake-

peare observes, sermons in stones, but a long drive over a stony road is far more likely to knock the sermon out of a man than put one into him. Poverty may be a great blessing for those who like it, but its power as a generous educator of ministers has been tremendously overrated. Dividing the last dollar between the baker and the butcher never helps a minister mightily in dividing texts.

There is a time for growth in business. A man starts out in some line and after a time, when he looks back, he finds the start was a good one. Then comes the critical moment. If he goes too fast he may go on the rocks, but if he tries to stand still he is sure to go back. Clever business men tell us there is always a point somewhere, and if you strike out at that point you are almost sure to be right. If you miss the point once you may never get another chance.

In fact, growth at a certain time seems to be indispensable to success in everything. If growth does not begin at the right time it may never begin. If a boy does not grow an inch in height between twelve and twenty all the power on earth cannot make him a tall young man.

Moral: Grow mentally, morally and spiritually at the right time, or you may be as short as part of Ontario oat crop of 1888.

### CLERICAL GLEANINGS.

BY REV. JAMES HASTIE, CORNWALL.

#### BREAKERS AHEAD.

Your minister is called, installed, welcomed to your sanctuary and your homes, settled in his parsonage, and ready to go about the work to which you have summoned him. It is quite worth while for you to pause for a moment on the threshold of this pastorate, and think it all over and make up your mind what you are going to do about it. It is quite safe to say that the pleasantness, the fruitfulness and the permanency of this relation depends on you quite as much as on him.

The thoughtful observer finds much that is curious in the rise, decline, and fall of the pastorates in many of our Protestant Churches. If Agur, the son of Jakeh, had lived in our day, he would have added, I am sure, to the four things too wonderful for him, the fifth one, viz.: The way of a Church with a minister very often. It is one of the things that no philosopher ever can find out. What produces the violent likings and the violent dislikes, and the violent changes from liking to disgust with which some Churches are affected in their relation to their ministers? One sees but little reason ostentimes for the antipathy with which the relation ended, or even for the idolatry with which it began, and wonders which was the greater illusion.

The critical period of any pastorate is apt to set in about the close of the second year. At first, all goes on swimmingly. The new voice in the pulpit, the new ways of putting things, the new mental habit and equipment, the new method of work awaken the attention and engage the interest of the people. In some respects the new pastor is an improvement on his predecessor, and the people are inclined to make the most of these superiorities; he is found to be so good that they idolize him, attributing to him powers and perfections that he does not possess. By and by the glamour vanishes, and the man begins to appear in his true character. He has his defects as well as superiorities; his aridities as well as freshnesses; his foibles as well as his virtues. He is not perfect. He does not possess some of the good qualities he was imagined to possess. It begins to be suspected by some that their doll is stuffed with sawdust. By a natural reaction the over-estimate is followed by an under-estimate; and this is quite likely to break out about the end of the second year, though the period of incubation is sometimes longer and sometimes shorter.

Like that philosophical old lady who had observed that when she lived through March she always lived all the rest of the year, I have noticed that if a pastor gets through his second year and well on into his third year, without any serious alienations or disturbances in his parish, he is likely to have smooth sailing for some time to come.

The roots of bitterness that cause the final disruption of the pastorate, are likely to spring up in the period of disillusion that succeeds first love.

Let me, therefore, hang up this precautionary signal. Do not overestimate your pastor at the beginning, and then you will not be so likely to underestimate him a little further on. He is probably a little less perfect than some of you think him now; he is probably a little nearer perfect than some of you will think him by and by.

Scale down your enchantment, and discount your disappointment. "Ephraim," said the prophet, "is a cake not turned"—raw on the one side, scorched on the other. Let your affection for your pastor shun these perilous extremes.

Finally, if there be any thoughts of kindness in your heart toward your pastor, or any purpose of helping him, do not delay too long shaping them in word and deed.

How many pastorates there are whose graves are covered with the costliest and sweetest flowers! How often the minister staggers on year after year under a burden too heavy for him, spending his strength for his people, wishing that they would lighten his load a little, yet feeling that when he makes the heaviest sacrifices they regard him as an unprofitable servant, who is only doing what it is his duty to do, till at length the burden becomes unsupportable, and he lays it down. Then the appreciation that he has needed all along begins to find expression—then, when it is too late.

I have sometimes thought at funerals that if half of the kind things that are said of the departed while the crape flutters on the bell-knob, had been said to him while he was yet in the flesh, he might have lived many years longer. And, in like manner, if the grateful words, tearful tributes, and generous proffers with which the resignation of the pastoral office is often greeted, had been distributed over the previous years, the resignation would not have been written.

### TWO TRAVEL PAPERS.

FROM CALAIS TO ROME—AIX-LES-BAINS.

BY MARGARET COMRIE.

The voyage was over, and Calais was reached. We lived—i. e. our friends assured us of the fact; we shall live, they further declared—much to our unbelief and indignation.

With countenances of that exquisitely delicate tint so characteristic of a young beech tree in June, we sank down helplessly on the *douane* table, in the midst of a noise worse than that which overpowered the Tower-of-Babel masons some years ago. Without a touch of compassion in his black eyes, and with an extra shrillness in his tones, a French official approached, voraciously and gesticulating; but, finding all his efforts fail, for we neither understood nor moved, nor gave up our keys, the ruffian uttered a piercing shriek of bad English *ancee tobac, mees?* This was the last straw to the day's burden. Probably, had we been as accustomed then, as we afterwards became to the sight of a Russian lady smoking her cigar in the garden of an Italian *pension*, we should not have felt so depressed by the personal suspicions of this unfeeling Frenchman! Propelled into a Paris carriage by the efforts of our party, we relapsed into a state of gloom, inanition and repugnance to food, a condition most gratifying to the rest of the company, who were of opinion that breakfast had not proved as sustaining as usual that day, and whose fears had grown wolfish with regard to the number of sandwiches in the lunch baskets. Our gloom and despair continued until we reached the south of France, where the sunshine had a marvellous effect in changing the aspect of affairs. Reviving wonderfully under its genial influence, we arrived at Aix-les-Bains, on the shores of Lake Bourget, in Savoy—the quaintest little French town you can imagine.

Necessity, in the shape of health, compelled a stoppage here of a few weeks, which, although eager to press on to Rome, we did not find reason to regret. The weather was charming, the vintage was at hand, and furthermore we soon discovered that, at Aix, we were not so far from Rome and the Romans as we had believed. On the morning after our arrival we walked up the narrow village street to the market place, where, right in the centre of the large open square, we found a massive Roman triumphal arch. There it stood with the venerableness of 1,500 years upon it, and looking as if it meant to stand for 1,500 years more. How came the Romans to be

building arches so far from home? you will ask. Do you remember Caius Marius, the rough, bold Roman general, who did such good service to his country with his legions in Africa and elsewhere? He was a grand soldier, almost unrivalled in his day in the art of war; but he was a bad statesman, perpetually offending the proud senators with his rude imperious ways. You will believe in his bad temper if you ever come to Rome and climb the Pincian hill, where, among the busts of heroes in the gardens, you will recognize the Consul Marius without a smooth line on his grim old face! About the year 100 B. C., Rome was seriously threatened by an invasion of the wild tribes of the North, who had combined to make an attack upon their common foe. The Romans, with old Marius at their head, marched into Gaul to oppose the invaders. Near Aix (short for "Agace Sislæ," so named on account of its hot springs) the great battle was fought, in which the wild Teutons were defeated with so terrible a slaughter, that it is said the proprietors of the neighbourhood afterwards used the bones of the giant barbarians to make fences for their vineyards. That may or may not be true; we are not obliged to say. Certainly, we saw none of these classic boundaries. But we may remark in passing that, if chalk is conducive to the fruitfulness of the vine, then surely the delicious grapes of Aix-les-Bains owe something to the Teutons' bones. Antiquarians however, will no doubt consider as more trustworthy proofs of Roman conquest in the country the massive remains of roads or masonry, such as the arch in the Aix market place.

Many battles have been fought at Aix since the days of Marius; and even at the present time the place is infested with hordes from the North. We are sorry to say that the British hosts have been led more than once by our sovereign in person. But the conflicts now-a-days are waged not against the Romans, but against the "rheumatiz," as the old women designate our common foe. Just opposite where we were standing, and facing the old arch, there stands a large, handsome building. That is the *Etablissement des Bains*; and as we watched the crowds passing in and out, it was easy to detect the signs of sickness and suffering in the throng, while the sight of the twenty doctors talking to their respective patients in the wide portico, was a confirmation of our sad discovery.

But there is a bright side to this picture. Many of the invalids whom we saw going to the baths—some of them to pass through the hands of the *doucheuses*, who will knead them like a Scotch bannock, others to be steamed in the inhaling room, until they smell like a lucifer match, others to be stewed in a large wooden sauce pan with a hole in the lid for their head—will leave the sulphur baths of Aix in a week or two as conquerors, rejoicing in a triumph greater than that of Marius. A handsome dark-eyed attendant with a coquettish French cap attracted our attention. We were told that was "Charlotte," who had been twice sent for to England to nurse the Queen. On asking her whether she liked England, she replied with a flash in her dark eyes, "Like England? Yes, and your Queen. I love her. If she calls me again, I leave all, and I fly to your Queen!" And, as she spoke, the eyes had a glitter of tears in them.

We were destined again to hear that song of praise. Near Aix, in the hamlet of St. Innocents, lives a little brown, withered-faced old woman, who has a great family of Angora rabbits, which we went to see one morning. No one could fail to be charmed with the pretty soft grey and white creatures, scampering gleefully about their shed, all unconscious of their own importance or of the exorbitant price which madame would demand for their cast off coats from the strangers of the cold north. Catching one of the merry, fat, grey balls Madame began to pluck it, much as a poultry maid plucks her fowl; while all through this process, and the exhibition of her rabbit-wool stores for sale, the little woman delighted us with her story of the Queen of England's visits. Upon the first occasion, the Princess Beatrice was so charmed with the rabbits that she carried off several of them to England, bringing with her on her return in spring to Aix, the rabbit-wool to be carded, that she might have it made into a petticoat for "her mamma." And again and again we were told what a good kind lady the Queen Victoria of England was, and what a royal gift she bestowed upon the little owner of the rabbits.

There are very few Protestants in Aix, so few, alas! that the little French Reformed Church is closed in winter three Sundays out of the four. On the first Sunday of the month a service is held by the pastor of a neighbouring town, who leaves his own flock on that day to minister to the little handful of Protestant Aixais. In summer there is a weekly service on Sunday afternoon, attended chiefly by the visitors and the inmates of the *Asile Evangelique*, which is attached to the Church.

The Roman Catholic priests take an easy oversight of their large flock, granting ready indulgence in exchange for filthy lucre to that great mass of their parishioners, who, upon the plea, I am ashamed to say, of having to attend to the foreign visitors, are in the habit of absenting themselves entirely during "the season" from the Church services.

And here let us lovingly give a hint to those of our Christian readers who may or do go abroad. To make a bed and dust a room are simple affairs on the Continent, but if Annette, the *femme de chambre*, who knows the young lady on the third *étage* is "a heretic," finds she has taken the trouble on Sunday mornings to perform those duties for herself, in order that a poor tired chambermaid might have a few quiet moments to call her own that day, she will be inclined to think that the religion and the book which teach Mademoiselle to be thus considerate of others, cannot be so very bad. And, in her gratitude for the trifling kindness, Annette may the more readily be induced to accept and read the offered Gospel or tract.

Our first impression of the simple Savoyards was that they were a joyous, light-hearted people, content with their life and happy in their religion, living in a state of perpetual sunshine within and without, with no care in this world beyond the cultivation of their vineyards. But the glimpses we had under the surface did not confirm that idea. We spoke to a sad-faced woman one morning who was watching her cow on a country road. Poor thing! She was grateful for a kind word. In answer to our gentle questions, she broke into bitter weeping as she told how she had lost her husband and three fine sons, and was left all alone in the world. "All alone," yes, truly and utterly comfortless, for she did not know Him who said: "I will come to you." When we reminded her of Jesus, the Friend of the sorrowful, and of His love and sympathy, she shook her head drearily, saying, "Oh! He is too far away, we cannot speak to Him; we can pray to the Holy Virgin, that is all we can do." Our Jesus too far away for us to speak to Him! What will those Roman Catholic priests answer on that day, when they are called to give in their account, and are asked by the Judge, "What did you teach my people about Me?" Oh! that Mr. McAll could see his way to establish a Mission Station in Aix-les-Bains for the benefit of these poor uncared for people! We are glad to tell that upon only one occasion were the Gospel and text cards which we offered refused in Aix.

#### ANOTHER LETTER FROM JAPAN.

At the close of the service at the native church one Sabbath morning two strangers appeared at the door, and were very anxious to enter. They were told that the services were ended, and, with an air of great disappointment, one of them said, "My name is Okabe, and I am from the distant province of Shinshin. Rev. Mr. Ballagh invited them into the session room, and learned that he was the elder of the Church at Kasugawa, and had come to attend the meeting of the Presbytery. He was present at the prayer meeting in the evening, and gave some account of the place and his work. He is about thirty years of age, with a remarkably fine and intelligent face, and is the teacher of the school in the town where he resides. He was a member of the Liberal Party, and first heard the Gospel at Uyeda and Komoro, which is about twelve miles distant from his home.

As soon as he became acquainted with the teachings of Christ, he felt their truth, and tried to follow in the right way, and began to teach this religion to the children and people of the village. His skill as a teacher, combined with his popularity and zeal for the Master, soon resulted in the conversion of eight persons, and a missionary was sent for to baptize them.

Without any regular preaching the work grew, and, after some time, an elder of one of the Churches

went to assist in teaching and preaching as best he could. More were soon gathered in, until, in the spring of last year, a Church was organized, and Okabe was chosen the elder. Such was the confidence in him and his work that when a place was required for Sunday and other services, it was suggested that the village temple was unoccupied and not used, and that it could be taken for that purpose. So it was cleared out, and has been converted into a Christian place of worship.

Hearing of what had been done at Kasugawa, some people in a neighbouring town asked to have the same preacher come and use their temple in like manner. And so, without a word of opposition, these buildings erected for the worship of idols, have become the means of spreading the knowledge of the true God and Christ the Saviour of the world.

Okabe is full of love for the Master and the Master's work, and reports that twenty-four have been baptized and ten more are applicants for baptism. And thus, without any effort on the part of the missionaries or the native ministers, this work of God's Spirit has grown into a nucleus of great power and good in that secluded valley away in the interior of Japan.

A young Christian from Kumamoto recently went to a distant mountain village to become a teacher in the local school. There was living in the same place a young man of about the same age, who had been adopted by the most wealthy person in that region. When he learned that the teacher was a Christian, he would not associate with him at all, and for a considerable time tried to make it as unpleasant for him as he could.

But the teacher was not deterred from the path of duty, and in time won the confidence and esteem of the one who had hated and opposed him. Then a warm friendship sprang up between them, and the teacher was able to lead his friend to a belief in and acceptance of Christianity.

When the father of the young man heard of what had happened, he threatened to disown and cast him out if he did not give up this new and hated religion. But these threats were of no avail, as the son said that the presence of Christ in his heart was of more value than either gold, houses or lands.

When the time came for the young man to be baptized, the father was present. Both returned to their home, and by neither word or act was there any manifestation of opposition. On the contrary, the father seemed to be convinced of his former error, and allowed the son to do as he chose.

This young man has been chosen to be the head man of the village and when he goes to the Christian services every Sabbath he takes all his associates and officials with him. In this way the triumph of Christianity in that place is fully assured.

Rev. Mr. Brandram was recently going from Oita to Osaka, on a small Japanese steamer, and for some reason there was a delay in the course of the passage. There were about forty persons in the cabin with himself, and one of them asked him if he would not preach to them. Mr. Brandram replied that he had come to Japan for that purpose and it would give him great pleasure to speak to them. But as there were a large number of passengers he did not wish to compel any one to hear him speak, and so he would first like to know if there was any objection to a Christian service being held there and then.

Then a judge who was among the passengers spoke up and asked if there was any one who was opposed to having a missionary preach to them. Not an objection was raised, and, on the contrary, all seemed quite desirous to hear what this foreigner had to say.

Mr. Brandram was much pleased, and gave them a plain and simple Gospel sermon. There was close attention on the part of all, and much interest and pleasure was shown by the hearers. As there was quite a diversity in the capacity of his auditors, Mr. Brandram feared that his discourse might not be acceptable to some who were men of superior learning and position.

But to his great pleasure and surprise, the next day the judge repeated the illustrations and points that he had given them, and said that they were very good. And then he added, "Preach just like that all the time. We all like to hear such good and plain doctrine as that." Another service of a similar character followed.

Among the passengers was a young man of wealth

from near Tokyo, who was travelling for pleasure. He was so much interested and pleased with what he had heard that he came to Mr. Brandram and said that he would like to become a Christian. This led to a most pleasant conversation with him, and on reaching Osaka, he was introduced to some of the Christians living at that place.

The result was that he decided to postpone his return to his home and stay awhile in Osaka in order to hear more of the precious doctrine. He then sent a telegram to his father informing him of his plans, and said to his new found friends, "This is so good that I want to learn all that I can and then go home and tell my parents and friends."

A few days later he sent a letter to Mr. Brandram saying that he had given his heart to the Lord, and was happy in His love. And now he has gone to his home to tell others what great things the Lord has done for him.

The Japan Mail, of July 21, contains the cheering and important item that the sum of 31,000 Yen—a Yen is equivalent to one dollar in silver—had been subscribed by Japanese officials and men of wealth for the establishment of a Christian University at Kyoto, the ancient capital of the country. This money is contributed by men who are not professed Christians but who, are persons of superior intelligence, and deeply interested in the welfare of their country.

The following is the list of donors: Counts Inouye and Okuma, 1,000 Yen each; Viscount Aoki, Vice-Minister of State for Foreign Affairs, 500 Yen; Messrs. Shibusawa Elichii and Hara Rokuro, 6,000 Yen each; Iwasaki Yenosuke, 5,000 Yen; Iwasaki Hisaya, 3,000 Yen; Hiramura Taro, 2,500 Yen; and Messrs. Masuda, Okura and Tanaka, 2,000 Yen each.

The head of the University will be the Rev. Mr. Neeshima who is so well and favourably known in America and Japan. He has shown great fitness for this position during his connection with the institution which he has established at Kyoto and which is thus to be enlarged. His past success and popularity have given confidence in the scheme, and thus secured many valuable friends as well as pecuniary aid. Others will no doubt follow in the same line and thus place this institution on a permanent and prosperous foundation.

Mr. Neeshima has had the co-operation and assistance of some of the best men in Japan and the work that has been done in the past is a guarantee of great usefulness in the future. No similar institution has enjoyed to a greater degree the favour of God as manifest in the large number of conversions among the students. This University will be a most valuable auxiliary to the work of the various united missions in Japan.

H. LOOMIS.

*Yokohama, Japan, July 26, 1888.*

A CONVENTION of Christian workers was held last week in Farwell Hall, Chicago, at which Dr. Hudson Taylor and Mr. Reginald Radcliffe, of London, England, and several noted American evangelists were leading speakers, through the persuasion of Mr. D. L. Moody. The principal topic of consideration at this convention was Christian missions at home and abroad.

THE following not altogether accurate description appears in the *Epoca*, a Madrid Roman Catholic paper: The traveller who visited London for the first time would think that the affairs of the other life pre-occupied Londoners more than the interests of earthly life. The great feasts of the year have been religious. The great Exeter Hall, where all the theological and moral questions are discussed, has been constantly full during these last months. The missionaries have been celebrating with great pomp the centenary of the Protestant missions. The sight which Exeter Hall offered was surprising, for representatives of all the human races in their characteristic dresses might be seen there. Protestant missions have really developed greatly. The missionaries know how much human nature is taken by temporal good, and they complete the work of preaching with such auxiliaries as tobacco, alcohol, and Manchester goods which produce a great effect among the savages and multiply the number of converts. The Assembly was presided over by the Earl of Aberdeen. As the meeting was very numerous and many desired to speak, it was agreed that the speeches should not exceed five minutes.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

A TRADITION.

BY R. W. ARNOT.

It is said that Peter, threatened with martyrdom, lost courage and fled secretly by night out of Rome. On his way, however, he met his Lord, whom he addressed *Domine, quo vadis? Venio iterum crucifigi*, replied his Master, whereupon the conscience stricken apostle gathered courage and faith and went back to the city, meeting his martyrdom with the request that, if crucified, it might be head downwards, being unworthy to die in a manner like unto his Lord.

See from out the frowning portal,  
Where a Roman soldier stands,  
Sinks a coward trembling mortal,  
Deaf to Love and Faith's demands.

Sidelong glances terror-telling  
Casts he as he hurries on,  
While remorseful pangs are swelling,  
Beating on an heart of stone.

Ah! Poor Peter, fly thou mayest  
Pagan persecutor's sword,  
Yet, however far thou strayest,  
Never canst thou lose thy Lord.

Lo! before thee, faintly looming,  
See the Head once crowned with Thorn,  
Canst thou fly now once more dooming,  
Him and His to coward scorn?

*Domine, quo vadis?* faintly,  
Comes from Peter's lips the cry,  
And his Master utters gently  
*Iterum crucifigi.*

Peter turns, his steps retracing,  
Zion's rays illumine the night,  
Morning dawns upon him facing,  
Terrors crowned by Calvary's light.

### GOSPEL WORK.

"IS ANYTHING TOO HARD FOR THE LORD?"

The prayer-meeting was about to close, and I had just finished pleading with an avowed atheist, when he turned sharply round upon me, saying, "If your God can save anybody, why does He not do something for that poor chap," pointing to one of the most ugly and depraved young men I have ever met. He was a criminal, and the son of a criminal, his father at that very time being in penal servitude.

I confess, with shame, that even I looked upon his case as hopeless, but the taunt of the atheist had stung me, and sent me away dumb; do what I would, I could not shake it off, and I felt utterly wretched. That night, at family prayer, I happened to read Psalm xlii., and was much impressed with the last verse: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God." While engaged in prayer, the words, "With God all things are possible," came trembling from my lips, and I was enabled to hope that the poor criminal youth might yet be won as a trophy for the Lord Jesus.

The next night he was at the meeting, and sitting close to the atheist. With a strange feeling of timidity I approached him, and told him that I had been praying for him, at which he burst into a loud jeering laugh. I began to tell him it was no laughing matter, when he deliberately spit in my face, and hurriedly left the hall. While I was wiping my face a small Christian boy laughingly said to me, "If at first you don't succeed, try, try, try again." And I did try again, many a dozen times, but seemingly to no purpose. Suddenly we missed the youth from the meetings, and on inquiry I found that he had gone to prison once again for six weeks. A few of us prayed for him daily, and arranged that on his release from the House of Correction I should meet him, and bring him home to breakfast.

The morning arrived, and a beef-steak was being grilled for him, and I was standing outside the goal patiently waiting. Soon the iron gates opened, and out he came, looking so fearfully evil and ferocious that—how shall I write it?—I ran away as fast as my legs would carry me, and did not stop till I was safe inside my own home, when I felt like a second Jonah! But that night, and the next, he was present at the meetings, after each of which we had a special half-hour prayer meeting, pleading with God on his behalf. He stayed to both.

When we had finished prayer on the last night,

and were about to leave, we noticed that he did not move, but sat with his head buried in his hands. On my asking him if anything was the matter he burst into tears, and said, "I don't know; I feel like a blooming baby, I never remember crying before." We asked whether we should pray with him. "Yes, if you like," he said, and quite a little crowd of us were soon on our knees. As may be imagined, there there was no little emotion manifested, while, with tears, we made our requests known unto God, with the result that poor N—, so ignorant that he did not even know the alphabet, so wicked that he was looked upon as a kind of outlaw, left that service in possession of "the gift of God, which is eternal life through Jesus Christ our Lord."

Very many beloved friends seemed afraid that the change was not real, and that it might prove a nine days' wonder. But a little incident happened on the ninth day which wonderfully strengthened our faith in the reality of his conversion. Poor N— was met by an unconverted priest, who stopped him and sneeringly said, "I hear you have been converted." "Yes, sir," was the reply. "Well, now, have the goodness to tell me how you know that?" The question was asked in a sarcastic manner, and poor N— was terribly confused. He had no religious phraseology at his command, and could answer nothing. Then the priest reproachfully said, "I tell you what, N—, God can do without such chaps as you." Poor N— looked up, with tears streaming down his rough cheeks, and replied, "Yes, sir; you are quite right. God can do without N—, but poor N— cannot do without God!"

It is now four years since this incident occurred. A few months ago I heard that N— is still a humble, steadfast, devoted follower of his Lord and Master Jesus Christ, who came into the world to save sinners, not excepting the very chief. J. B. W.

### LIGHT AT EVEN-TIDE.

The figure of evening further calls to mind the season of old age. As youth is the bright hopeful morning of life, and its noon the strength and vigour of manhood, so evening time is the period when its strength and energy fail. How sweet is the promise addressed to some; it might be to all if they would only embrace it. At evening time it shall be light. Oh! if there is a sad sight anywhere, is it not that of a godless, unhonoured old age? Look at a worldly old man. Self has been the greatest object of his life, and how hard self is to please now! How peevish, and fretful, and irritable he is! How suspicious! How tenaciously he clings to that which he calls his property, which must soon be torn away from him by the bony hands of the king of terrors! Well may he be suspicious, for what has he done to conciliate disinterested love? How sad when the ruling passion, now the wreck of all others, is only mean, or trifling, or even sordid. Oh! that we could realize that as we are day by day sowing so shall we reap; that consciously or unconsciously we are preparing either for an honoured or an unhonoured old age. If we indulge in secret vice, making not the fear of God but the fear of man the only restraint; if we are selfish; if we are suffering indolence to creep over our souls so that we acquiesce in duties neglected; if we allow querulous and irritability of temper to grow upon us; if we will not rouse ourselves to enter into the wants and feelings and joys and sorrows of those around us, we are insuring an evening of discomfort and gloom. But if we are practising self-denial, if we are kind and thoughtful, and patient and considerate and judicious; if we act on principle; if we seek to be useful, throwing our energies into the work assigned, neglecting no opportunity of doing good, doing what our hands find to do with all our might, doing it heartily and in the name of the Lord Jesus; if in one word we are good and faithful servants of our God, we are preparing for and earning the repose of a happy old age.

Picture to yourselves your own old age, should God spare you to grow old, what now is it likely to be or may be? Picture an honourable old age, whether of a rich or a poor man. Picture the old man seated on his chair with his blessed Bible on his knee and mark the quiet, happy expression of his countenance as he follows the sacred page. See his kind, fatherly interest in his children, or grandchildren or his friends, ever ready with wise counsel to enter into their interests and advise and direct. He shows the



reality of his religion by his evident enjoyment of it, his thankfulness and contentment, and well-grounded hopefulness. His countenance is a mirror of bright, tranquil peace, lighting up continually with gleams of happiness, presenting religion in its fairest forms and attracting even the wild, wayward child or headstrong youth. Whatever troubles the old man has had to pass through he has done with now. However dark it may have been in time past, at evening it is light. Once more, "at eventime it shall be light." All lesser fulfillments of this blessed consolatory promise must merge in the grand and glorious one plainly referred to by the prophet. This evening time, if we look at the context, is evident by the end of this present dispensation ushered in by the coming of our Lord and Saviour Jesus Christ. The history of the world from its beginning to its redemption, for which all creation groans and travails in pain, is regarded as a single day. And oh! what a day! Its morning was clouded by the fall, its noon was strangely darkened, yet gilded with glory by the cross, and its evening-time will be lighted up by the brightness of Christ's coming, which glorious light will be the dawn of eternal day.—*A. T. Wolff, D.D.*

**OBEDIENCE.**

God has called us out to walk in separation from the world and to have fellowship with Himself. Our walk here is to be marked by obedience to the precepts of Christ. His word is to abide in us, and thus are we to be preserved in faithfulness to Him. The world ever seeks, to draw us aside, and make a little compromise. God's word allows no compromises, but is clear and distinct that we are to be separate unto Himself. Obedience is ever the path of blessing; and to those who walk with God, He makes known His counsels, as He did to Abraham concerning Sodom. The Lord Jesus is a perfect pattern of an obedient servant. He ever did those things that pleased the Father. Our service, to be acceptable, must be in accord with the Word of God. We may plan out much that appears very useful, but if it has not the seal of His approval, the end will prove that it is only wood, hay, stubble. Oh, see to it that your service is founded on obedience to His will, that it is not self pleasing, but God pleasing, and then, whether much present result appears or not, the day will declare it to be of God!

**A GLEAM OF LIGHT.**

A beautiful incident within our knowledge impressed upon us more than ever the fact that the divine message shall not fall to the ground void, but is mighty beyond our comprehension, through God's power. A lady was summoned to the bedside of a friend, the mother of a family, and whose mental faculties had become deranged. "What could I say or do?" she said. "All was wild excitement; my heart wept over her, yet I had no power to calm her, or do her good. But I felt for her so deeply that I could not leave her without one whisper of comfort. I bent above her and said softly, 'Underneath are the everlasting arms!' It seemed as though she glanced up at the words—hers was a Christian life—but she showed no sign of comprehension, and I left her, believing my whisper unheard." But hours after, to that delirium there came a lucid interval, and in that period of quiet, what were the words that the invalid spoke? "Underneath are the everlasting arms!" Amid all the strange fancies of the restless brain, that one text of heavenly calm had been victorious, and reached to heart and memory.—*The Quiver.*

**A THOUGHT FOR PARENTS.**

What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown then as an index of your own thoughts and feelings, what care, what caution would you exercise in the selection? Now, this is what God has done. He has placed before you the immortal minds of your children, more imperishable than the diamond, on which you are to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain and be for or against you at the judgment.

**Our Young Folks.**

**HOW TO BE HAPPY.**

Are you almost disgusted  
With life, little man?  
I will tell you a wonderful trick  
That will bring you contentment  
If any thing can—  
Do something for somebody, quick;  
Do something for somebody, quick!

Are you awfully tired  
With play, little girl?  
Weary, discouraged and sick?  
I'll tell you the loveliest  
Game in the world—  
Do something for somebody, quick;  
Do something for somebody, quick!

Though it rains like the rain  
Of the flood, little man,  
And the clouds are forbidding and thick,  
You can make the sun shine  
In your soul, little man—  
Do something for somebody, quick;  
Do something for somebody, quick!

Though the skies are like brass  
Overhead, little girl,  
And the walk like a well-heated brick;  
And are earthly affairs  
In a terrible whirl?  
Do something for somebody, quick;  
Do something for somebody, quick!

**HOW TO CURE A BAD TEMPER.**

"Well, if I have a bad temper, how can I help it? A little thing puts me out, and then I am sure to be very angry." Such were the words of a little boy named Fred Smith. And as he spoke them a frown rested on his face.

A lady who was once on a visit at the house of Fred's father heard these words. The few days she had been in the family had brought to her notice the bad conduct of the little boy. As she had been much grieved about it, she felt it was her duty to speak to him on the subject.

One evening they were together in the library. Soon she began to talk to him about the folly and sin of allowing his angry temper to overcome him. "I try to cure it Fred," said she, "for it must make you unhappy in your own mind, as it makes you unlovely in the eyes of your friends. Consider, too, how wicked it is in the sight of God. If you would see how such conduct appears, and what it leads to, read the story of Cain in Genesis iv. 3-15, and then turn to Matthew v. 21-24, and hear what our Lord says of anger."

"I will try to cure my bad temper—that I am resolved," said Fred, but he made the resolve in his own strength. The next day showed him how weak he was in himself, for only on a slight affront he flew into a passion with his cousin Charles, who got before him in class; he scolded his sister Mary, who had by accident broken the tail of his kite; and he burst into a fit of anger when he stumbled over the yard dog as it lay basking in the sunshine.

A few weeks after the day the lady had left he sat down and wrote her a letter in which he said:

"To-day is my birth-day, and I mean to turn over a new leaf, as father calls it. I have quite made up my mind to attend to what you told me. I will never more be angry; I will always fight against my naughty temper. It makes me very unhappy, and my parents are unhappy too. And you said that it offends the holy God."

Now this was quite right, but then Fred had forgotten to pray. He had again resolved in his own strength to fight against his temper. He had not asked to be forgiven his past sins, nor sought help from God to overcome his evil passions.

The kind lady to whom he wrote sent a reply, in which were these words:

"I am glad to hear that you have made up your mind boldly to resist all bad temper. This is as it should be, but we can do nothing without the help of the Holy Spirit, nor can we hope to be pardoned except we believe in our Lord Jesus Christ. The Apostle Paul felt that he could do all things if Christ gave him strength, and we know what he overcame and what he did through the grace of his Saviour. Do not forget, then, to seek of God for that help you need. If you seek it, you shall find it."

Fred did indeed pray and God heard his prayer. From that time he began to "watch and pray." He

then fought with success, and became known among all his friends as "little Fred, the kind-tempered boy."

So let us all watch against whatever may lead us into evil or awaken bad temper within us. Let us watch against the first risings of passion in our hearts and watch unto prayer. Whilst we pray that we enter not into temptation, we must "avoid it, pass not by it, and pass away," (Proverbs iv. 15.) And if we are at any time overcome by an evil heart leading us astray, let us truly repent of our sin and ask for more grace for the time to come, while we look in faith to Jesus, that for his sake, we may be forgiven.

**AN UNEXPECTED GIFT.**

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor who was commonly called "the student's friend," such was his kindness to the young men it was his office to instruct. While they were walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work close by, and who had nearly finished his day's task.

The young student turned to the professor, saying, "Let us play the man a trick; we will hide his shoes, and conceal ourselves behind these bushes and watch his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself, with the professor, behind the bushes close by, through which they could easily watch the labourer and see whatever wonder or joy he might express. The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on the coat he slipped one foot into one of his shoes, but, feeling something hard, he stooped and found the dollar. Astonishment and wonder were seen upon his countenance. He gazed upon the dollar, turned it round and looked again and again, then he looked around him on all sides, but could see no one.

He put the money in his pocket and proceeded to put on the other shoe, but how great his surprise when he found the other dollar! His feelings overcame him; he saw that the money was a present, and he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife sick and helpless and his children without bread, whom this timely bounty from some unknown hand would save from want.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"Oh, dear sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood, 'It is more blessed to give than to receive.'"

**TOM'S GOLD DUST.**

"That boy knows how to take care of his gold dust," said Tom's uncle often to himself, and sometimes aloud. Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

"Gold dust!" Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get his gold dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys, girls and grown up people are apt to waste and throw away. Tom knew their value. His father taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. Take care of your gold dust!



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TORONTO, WEDNESDAY, SEPTEMBER 5th, 1888.

WHEN the hot weather begins each summer there is a cry from many quarters for short sermons. Twenty minutes, it is said, is the right length for a sermon in the heated term. When the heated term is over we never hear any cry for longer sermons. Perhaps preachers lengthen without being asked to do so. Possibly those who want twenty minutes sermons during the heated term would be happy to take them all the year round. One thing is certain—nobody says, the weather is now cool, let us have longer sermons.

TALMAGE was in Canada the other week and was lionized, as a matter of course. He had very large audiences at Grimsby and was interviewed by leading journalists. Years ago, the appearance of the Brooklyn divine, in this country, never failed to raise a storm of adverse criticism. Now, some of his former critics interview him, publish his sermons verbatim, and write editorials on his utterances. Human nature is peculiar. Show people that you can get on without them, if need be, in spite of them, and then they usually fall in and help you. A few years ago Talmage was the best abused preacher in America. He went on with his work sublimely indifferent to everybody and everything, kept his temper and preached the Gospel in his own way. He has his reward and it has come soon.

THE *Interior* concludes a timely and fair article on the rejection of the Fisheries Treaty and President Cleveland's message, in this way:

He now proposes, however, to go still further, and asks for authority to put at his discretion such an embargo on commerce by rail or canal between the two countries, as well as at seaports, as would practically bar all communication through them. But as the welfare of the country at large, which has nothing but a sentimental interest in the fisheries question, would suffer from such action, and the fishermen believe that the law as it stands is sufficient to secure their demands, there is little probability that the request will be granted. Indeed, it is difficult to believe that the treatment of the whole matter since it passed to the Senate, has been other than mere manoeuvring between the two political parties for an advantageous position before the electors in the coming Presidential election.

Exactly. The Republicans tried to make votes by rejecting the Treaty, and the Democrats hope to make votes by compelling them to carry rejection to its logical results. Canadians know enough about party manoeuvring to understand the game without any special study.

MANY people appeared to be astonished last week when a statesman of the character and standing of President Cleveland, left his high position as head of the nation and took a hand in the game of party politics. Grave men in England, Canada, and the United States solemnly declare that an international question should not be used for party purposes. The message was just three days old when our statesmen in Canada brought it squarely into the arena of party politics. The opposition leader led off in St. Thomas and was replied to by the Minister of Justice from Hagersville. Now the discussion will most likely proceed on party lines. Indeed, both parties are already using threatened retaliation as a weapon for and against Reciprocity. No doubt, Chamberlain's opponents will use the rejected Treaty against him in England, in some way or another. There is neither sense nor consistency in blaming President Cleveland for

doing what all party politicians do and what our own are doing at this very moment. The system that makes such warfare seem necessary is the root of the evil. But no one seems to be able to suggest any thing better than party government, and we must take the bitter along with the sweet.

MR. CHARLES INNES, a prominent lawyer of Inverness, is at present making a tour in Canada for the purpose of obtaining information that may be of use to the Crofters and other Highlanders. He is not connected with any land or other company. He takes notes for purely patriotic reasons and will submit them to his countrymen when he returns to Scotland. In an interview with the *Mail* the other day, Mr. Innes said

I have come with an open mind and with the single object of ascertaining the truth as it may present itself to me, my intention being to give through the press or otherwise such information as I gather, and which may, in my opinion, be of interest or possible use or advantage to my countrymen in Scotland. Owing to the low price of cattle, wool, and grain the condition of agricultural matters in Scotland has been for years anything but flourishing. The Highlanders have suffered in common with other parts, if, indeed, not to a greater extent. I have already visited some of the Eastern settlements in the Province of Quebec and also those in the County of Glengarry. I am now about to inspect some of the Scotch settlements in Western Ontario, and then proceed to Manitoba, the North West Territories, and, should time permit, to Vancouver, British Columbia. In the parts already visited I have been struck with the general condition of prosperity enjoyed by the descendants of Highlanders, who now and again throughout the past century crossed the ocean and hewed their way through the backwoods and the bush of North America. The perseverance against difficulties, the great privations they endured, and the story of their early life teem with romantic incidents and many of the details have been most touching to me, an interested countryman. The results of the successes which I have witnessed are not only gratifying as a proof of the hardihood and best qualities of our race, but they likewise show the good effect of persevering exertion in developing the most desirable characteristics of the Celt, so that I see in the Canadian Highlander the best, because more fully developed, type of his race. I know the present circumstances of many of the descendants of the former neighbours of these early settlers. Though in many instances the latter thought at the time their expatriation was cruel and harsh, still they and their children have now learned to think differently.

Some of the best townships of Ontario are owned by these expatriated people. Their expatriation was the best thing that ever happened to them. The "descendants of their former neighbours" had better come too. There is room and work and food and money in Manitoba and the North-West for every Crofter in Scotland and every other man who is willing to work.

## A TORONTO MISSIONARY TO KOREA.

THE great missionary awakening now so general throughout the Christian world is not confined to one Church, but is rapidly pervading all the Churches. An earnest desire to consecrate life itself to the service of Christ in the foreign mission field is strongly felt, not by youths in theological seminaries alone; in the universities and colleges everywhere, the same keen purpose exists. Our Canadian institutions of learning have felt the generous impulse, and from most of them worthy representatives have gone to far distant lands, for the purpose of spreading a knowledge of the truth as it is in Jesus. Many are now preparing to give themselves to the same noble and self-denying work. Toronto University has, for several years, had among its ingenuous youth many who have taken an active interest in Christian effort; and the flourishing Y. M. C. A. connected with it is a gratifying proof of the depth and sincerity of that interest.

For some time past a strong and enthusiastic feeling, in behalf of Foreign Mission work, has existed among the members of Toronto University College Y. M. C. A. That feeling was greatly strengthened by the recent visit of Mr. John N. Foreman, now labouring in Northern India, as the representative of Princeton College Association, and also by the very interesting Bible readings last Session by Rev. Dr. Kellogg. This deepening missionary interest is now finding a practical outcome. A missionary committee, consisting of seven members, three of whom are graduates, and who continue in office permanently, the other four, including president and secretary, being elected along with the other officers of the Association, has been appointed. It has been resolved that a missionary representing the Association shall be sent forth. Korea has been selected as his field of labour, because of the special needs and condition of that comparatively neglected field. It is one that

will test to the utmost the faith and endurance of the missionary, as occasional tidings from that country show that Christian labourers there have great difficulties and occasionally very determined opposition to encounter.

The field has been chosen, and the right man willing to go has been found. Mr. James S. Gale, B.A., was the unanimous and hearty choice of the association. The confidence of the members is fully justified, because not only from his high personal character, scholastic attainments and elevated Christian character and spirit of devotion, Mr. Gale has varied experience in the best schools of practical Christian effort. He spent a summer in connection with the McAll Mission in France, and has for over a year and a half been engaged in successful mission work in connection with one of the Presbyterian congregations in the city of Toronto. Physically he is strong and robust, admirably fitted to endure hardships as a good soldier of Jesus Christ, a quality that is specially required in the particular field where he designs to labour.

The University College Y. M. C. A. is necessarily non-sectarian. Its members belong to the various evangelical Churches. Its missionary endeavours must, therefore, be undenominational, while at the same time they are to be thoroughly evangelical. The rule to which they will adhere is what substantially forms the basis of the Evangelical Alliance, and the lines followed by the China Inland and similar missions. The salary of the missionary to Korea is provided for by subscriptions among graduates and undergraduates of the University. It is intended that Mr. Gale shall leave for the scene of his labours in the month of October. The funds for his outfit and passage have not yet been secured, and the Association Committee confidently make their appeal for aid in this matter to the friends of missions generally. The sum required is a modest one, only about \$600 being thought sufficient. There is good-will sufficient, and means in abundance to enable the Association to realize their endeavour to send one of their number to preach the unsearchable riches of Christ in Korea. Mr. J. McP. Scott, Convener of the Committee, Knox College, will receive such contributions as may be sent for this laudable purpose.

## INTERNATIONAL IRRITATION.

PARTY political manifestos are not always as innocent as their issuers are too prone to assume. Those who direct party tactics seem to go on the principle that the mass of the common people are governed by humbug, and all that is wanted to secure popular endorsement of a party or a policy is a taking cry that will possess the imagination of the multitude till an election is over. How few political questions are really debated and decided on their merits! Party politics and strategy to which they give rise afford the demagogue his chief opportunity. If he can secure the end he is after, he is indifferent to all other consequences. He awaits the next turn of events and the new direction of public opinion and trims his sails to the breeze. The necessity of party organization, few that take an intelligent interest in public affairs will be at the trouble to deny, but most people are convinced that a blind partizanship is little short of reckless criminality. The existing state of affairs among our Republican neighbours is an instructive instance of partyism run mad.

Canada is in possession of valuable fisheries on the shores and in the bays of her Eastern Provinces. They are so valuable that her neighbours desire free access to them. The conditions on which they can be enjoyed by Americans are laid down by the Treaty of 1818. These conditions the Americans declare to be irksome and unsatisfactory. Successive efforts have been made to reach a mutual understanding, but these have not been permanently successful. It is simply a matter of history that the Americans have always been the dissatisfied parties. They have always been the first to abrogate every arrangement entered into since 1818. The Reciprocity Treaty that in most respects wrought so well was terminated by the Americans. Then, as now, they were bent on retaliation. In Canada, in Great Britain as well as in the United States, there were people who sympathized with the South during the Civil War. These sympathisers were mistaken, but they had a right to their opinion even though the opinion might be wrong. The North also had the

sympathy of a majority of the Canadian people many of whom entered the Northern armies and fought for the preservation of the Union. That mattered not. The victors were in a vindictive mood, and they vowed that the Reciprocity Treaty must end, and end it did. Next, the Halifax Commission succeeded in coming to an agreement on the Fisheries disputes, and matters proceeded amicably enough till the fickle Americans tired of their bargain, and then chaos came again. Nothing was left to Canada but to live up to the original treaty. Then came the appointment of the commission that met last winter in Washington. Their labours resulted in a practical agreement that would probably have wrought satisfactorily, and, no doubt, could have any defects discoverable by experience amicably removed. The treaty formulated by the Washington Commission, though not in every respect satisfactory to all the parties, was so generally unobjectionable that it was approved of by the American Executive, and the British and Canadian Parliaments. In the Canadian House of Commons, though the treaty was fully discussed from the respective party stand-points, it was agreed to without a division. The United States Congress also ratified the agreement, but when the measure reached the Senate it was strangled.

Had the United States Senate reasonable grounds for the extreme action they saw fit to take? If they had, it has not yet appeared. The tone of the debate amply justifies the conclusion that their opposition was simply a partisan move. The treaty had been brought almost to a successful issue, but it had been done by their political opponents who were in power. To them the credit for successful diplomacy would have been given, thereby securing to them a great advantage in the Presidential contest. Such an advantage must at all hazards be neutralized. By a strict party vote the treaty was rejected. No great harm might have been done had the matter ended there.

The President of the United States promptly takes up the challenge of his political rivals, and at once issues his retaliation message. It is undoubtedly a correct estimate of his action that has been generally formed in the United States and elsewhere that it is simply a political move, and means nothing more. Unfortunately it is more than a dexterous piece of electioneering tactics. The supposition that toying with edged tools for the space of two months will be harmless, and that all will be forgotten along with the average campaign lies when the people of the United States have decided who shall fill the highest office in their gift is altogether too sanguine. It matters not to Canada whether Cleveland or Harrison occupies the White House at Washington, but both parties, in their efforts to outbid one another for the Irish-American vote, have placed themselves on record as prepared to inflict injury on Canada, if the fisheries dispute is not settled to their liking.

War, as a final solution of the existing international dispute, is hardly among the probabilities. Both in Canada and in the United States jingoism is at a discount. Hot-headed bluster will be scouted at on both sides of the boundary. Partizan disputants may wrangle, but the common sense and the Christian sentiment of the two peoples will compel them to stop short long before a warlike temper is reached. International irritation may be kept up for a time, and out of it many annoying things may arise. If the President of the United States sees fit to enforce retaliation, our people will have to face the situation. This they can do in a spirit of dignity and self-reliance worthy of a young and vigorous nation, possessed of ample territory, vast natural resources and splendid commercial facilities. While willing to live on friendly terms with their southern neighbours, Canadians will decline to be cajoled or bullied into a base surrender of what is just and equitable between nations situated as they mutually are. It must, however, be candidly acknowledged that the exigencies of partizan politics lead otherwise worthy men into attitudes that can neither be admired nor respected.

AN American Roman Catholic priest, just returned from Rome, gives it as his opinion that the Pope will not be able to remain in the Eternal City for more than two years to come, and should the Italian Government continue its present hostility, six months will see the head of the Catholic Church removed. It is generally understood that the Pope will go to Spain and locate in Madrid.

## Books and Magazines.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—Every week the indispensable publication comes freighted with the choicest and best current literature.

**SCRIBNER'S MAGAZINE.** (New York: Charles Scribner's Sons.)—The frontispiece in the September number of this deservedly popular monthly is a realistic and finely engraved representation of the passenger station, Philadelphia, in illustration of the present instalment of the interesting series of papers on Railways. The descriptive papers, profusely and handsomely illustrated, are "Scenes in Cyprus" and the "Modern Greeks." Ex-Secretary McCulloch contributes a paper of historic value on "Memories of Some Contemporaries," and Gustave Kobbé gives an account of "Presidential Campaign Medals." Robert Louis Stevenson and Will. H. Low give good advice to "A Young Gentleman who Proposes to Embrace the Career of Art." Henry James' serial is concluded in this number, and "First Harvest" is advanced a stage. An excellent short story by H. C. Bunner will meet with wide appreciation. The poetry of the number is both plentiful and good.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—*Harper* for September is a very attractive number. The frontispiece is a fine illustration of the old Harvest Home song. The chief descriptive papers, all of them handsomely illustrated are "The Woodland Caribou," "Old Satsuma," "Studies of the Great West,"—"Memphis and Little Rock," "The New Gallery of Tapestries at Florence," "Two Mountain Cities," "A Midsummer Trip to the West Indies." The serials "Annie Kilburn" and "In Far Lochaber" are continued and there is a charming short story "At Byrams" by Lucy C. Lillie. The poetry of the number is plentiful and good. The matter contained in the regular departments is timely and attractive. Mr. G. W. Curtis's points all have a bearing in behalf of a decent political campaign; Mr. Howells utters words of encouragement for native poets; and Charles Dudley Warner indulges in characteristic remarks about the American fondness for uniforms.

**THE MISSIONARY REVIEW OF THE WORLD.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—The contents of this most valuable monthly shows a steady and rapid advance along the broad lines which it has marked out for itself. It is characterized by high literary ability, breadth of discussion and information, and world-wide sweep of survey. There are several noteworthy articles in the Literature section of this number, such as the "Bicentenary of Bunyan's Death," "The Miracles of Missions," "The World's Missionary Conference," all from the graphic pen of Dr. A. T. Pierson; "The Romance of Missions," "Dr. Christlieb on Medical Missions," "The Drink Traffic Among Native Races," by Dr. Duncan, of Scotland, and Dr. Cust's "Hero-Missionary." We know not where to look for better reading than these papers afford. The "Correspondence," the "International," the "Monthly Concert," the "Monthly Bulletin," and the "Editorial Notes" departments are each of them full of timely thought, fact and discussion, presented in a singularly terse, graphic and impressive manner.

**NOBODY KNOWS.** By a Nobody. (New York: Funk & Wagnalls; Toronto: William Briggs.)—There is a man behind the pages of this unique and instructive history. He is not a fictitious creation, but a real fact, wearing thick shoes, eating humble fare and living by the sweat of his brow. The pen of this unknown is a free lance. He knows no fear in dealing with social wrongs, and pushes his conclusions to their logical sequences regardless of consequences. There is no little homely philosophy and shrewd common-sense in the book. All persons interested in the Labour Problem will be interested in this work. The author does not deal in theories, but in "facts that are not fictions." We quote a passage as showing the spirit and not a little of the teaching of "Nobody Knows." "The man that has wiped wet eyes, moistened parched tongues, put a new star in the sky of a dark life, added beauty and bloom, the song of birds, and the blossom of flowers to the lot of another, is—whether he be poor or rich, known or unknown, with a ring on his finger or a big wart—one of God's nobility."

## THE MISSIONARY WORLD.

MISSION WORK AT CHINGLEPUT, SOUTH INDIA.

Chingleput lies thirty-five miles south of Madras, and is the headquarters of the district which bears its name. In it the Judge, Joint-Magistrate, and chief native officials reside and hold their courts. There is also a hospital and reformatory in charge of a district containing about a million souls. Hence Chingleput is a very important town.

Mission work began in 1840, by the opening of a mission school. At present there are two boys' and two girls schools, with 375 pupils in the town, and several schools in the villages. It was only about the end of 1879 that real systematic Gospel preaching began. Through the kindness of the friends in Scotland and in India a vigorous and successful mission is being carried on. Thousands are hearing the Gospel of Jesus now, who formerly had never heard it, and many are being led to look with favour on the claims of the Saviour of the world. Last year nearly 5,000 Gospel addresses were given to 180,000 people. The number of preachers is increasing. At present there are ten evangelists, two student-evangelists, and the European missionary at work in the district in trying to win sinners to Christ. As fruit, four persons were added to the Church on profession of their faith, while many are becoming secret disciples and learning of Christ, though yet destitute of the courage necessary for taking a stand for Him.

The Chingleput congregation, with its thirty-one members and sixty-two adherents, feels itself now in a position to call a pastor, and to be formed into a regular Church. It has with one mind requested the Presbytery of Madras to ordain Mr. P. Appavoo Chetty, who has been over thirty-three years a faithful agent of the mission. This the Presbytery, with the approval of the Foreign Missions Committee, has resolved to do shortly.

The congregation also feels the need for a church building. Hitherto it has met in the High School, but desires to have a separate building set apart for the worship of God. This, when built, will render more visible this congregation, struggling, as it does, to maintain its spiritual life amidst so much surrounding death as exists in India. The Church, when finished, will certainly be a lasting monument of the Christian faith, pointing every eye that may see it to Him who is the Light of the world, and from which many streams of blessings may flow to quicken and refresh weary Hindu souls.

In conclusion, a few words may be said about the new native pastor, to show what power the love of Christ has over the heart and life of Hindus. He was converted in 1855, not by any missionary or preacher, but by means of a few tracts and books he got from some Christian. He went to several Hindu temples to worship and to receive light to his darkened soul. He read all the books he could get bearing on his own religion, but no light and no peace came. At last, Christian tracts and books, to the number of thirteen, were put into his hands, which he read with eagerness, and discovered that the pearl of great price was to be got by acting as they taught. He thereupon resolved to go to Madras to converse with some of the missionaries whose fame had reached his native village, 100 miles off. He accordingly left his father's home, with all its comforts and riches (for he was of a rich Chetty or merchant family), and came to Madras. On reaching the Free Church Mission School, he was met at the door by Rajahgopaul and ushered into the presence of Mr. Anderson, the founder of the Madras Mission, who greeted him most warmly. From that moment began his long and useful life for Christ. Since his baptism in 1855, he has been a zealous preacher of the Gospel. Though possessing little education such as is acquired in schools, he has a deep knowledge of the Word of God and of the doctrines of grace. Few can surpass him for eloquence in his native tongue, and few can lead a more consistent and Christian life than he has done from the outset. His love of truthfulness and his uprightness are known to all. These qualities have gained for him a large circle of friends, both Christian and Hindu. Still there is an ever present grief to him, and that is the obstinacy of his wife, who has for thirty-three years, though living with him, rejected the claims of Christ as her Saviour, and remained a caste-keeping Hindu till this hour.

His children, however, have been brought up as Christians. His daughter and his grand-daughter have been given in marriage to Mr. Iswariah and Mr. Ragaviah, respectively—two young men of Brahmin parentage, who have been trained to be licensed evangelists.

## Choice Literature.

## A MODERN JACOB.

BY HESTER STUART.

## CHAPTER V.—A CRISIS.

Acting upon Mrs. Roper's advice, a letter had been written to the minister at Coverley, with reference to Rhoda Miller.

It was a laborious effort, both as to diction and penmanship; for the minds and fingers of those old-fashioned people lacked the easy flexibility which distinguishes our modern dwellers in cities. Perhaps there was the same difference in the conscience of the two. The letter was a whole evening's work, Mr. Balcome and his wife sitting at opposite sides of the table, with faces of grave anxiety.

"Whew!" said Mr. Balcome, stopping to mop his face, "I'd rather plough the hay field any day than write a letter. Seems though these writin' fellers earned their money dretful hard."

"I feel almost as though we were plotting against Joel," said his wife, leaving her chair and going round to look over her husband's shoulder. "Put into the letter, father, that we wouldn't mind so much about her being frolicsome and liking pleasure, because that's nateral in the young; nor about her not knowing how to do housework; I could teach her, and if she loves Joel, she would be willing to learn; but ask particularly about her church-goin' habits, and what her religious views are."

"There, there, mother, don't go so fast; I can't write all that in a minute," answered the farmer, bending again to his task. "Tain't likely she's got any views—a young thing like that."

"Why, father! Jacob says she's twenty, and I was a professor before that age; and there's your Aunt Fidely—she was in the Church before she was twelve; she's plenty old enough if she was inclined that way. Oh! I don't see why she should have picked out our son," burst out Mrs. Balcome, her tears falling on the bushy gray head before her.

"Perhaps she wouldn't if Joel hadn't picked her out first," said Mr. Balcome with judicial impartiality. "Mebbe the minister will write real well about her, though I ain't anyways hopeful about it."

Jacob had opposed very strongly the writing of this letter when the subject was first mentioned, but later he acknowledged the wisdom of it, and even drove over to the Corners for the express purpose of posting it. The letter Mr. Berkeley brought was the answer to it.

Alter he had driven out of sight, Jacob went slowly up the drive-way, turning the letter over and over, not as though anxious concerning its contents, but as though undecided about its disposal. Once he turned aside, and, brushing the snow away from a big stone, tucked the letter under it; but after going a few steps he came back and took it out again, and went on up to the house.

"It's come, mother," he said, going into the kitchen, where Mrs. Balcome sat in the sunshine paring apples. As he spoke, he held up the letter.

She made no motion to take it.

"Go and call your father; he's out to the barn," she said, her hands trembling so that the knife fell from her grasp.

When they came in she had taken off her apron and seated herself in the large rocker, her usual place when matters of importance were to be considered.

Mr. Balcome took the letter and looked about him. "Here, Jacob, you read it," he said. "I don't know nuthin' where my glasses are."

Jacob took the letter, with evident reluctance, and, seating himself with his back to the window, read to them as follows:

COVERLEY, CONN., Jan. 16, 18—

MY DEAR BROTHER:

It is with great reluctance that I reply to your favour of last week. The task would be a pleasure could I answer in a way to dispel your anxiety and forward the happiness of your son, whom I remember as a very ingenuous and pleasing young man. But truth compels me to say that the young woman in question is very far from what would be satisfactory to me, were my son concerned instead of yours. She belongs to a most estimable family, but from childhood has shown a frivolous and perverse spirit, which of late years has become openly rebellious against the restraint of her parents or the influence of the sanctuary.

You will realize the extreme delicacy of my position when I tell you that her parents are members of my flock, her father one of my deacons, and she herself an occasional attendant upon divine worship, though her design in such attendance is apparently to ridicule the preacher and cast contempt on the service. It does not become us to limit the power of divine grace, but it seems more than probable that years and sharp chastisements will be necessary to subdue and change a nature at once so fickle and so fearfully stubborn.

In the sincere hope that your son's affections are not irrevocably engaged, and that good may come out of this seeming evil, I remain,

Your friend and servant,

SAMUEL CUSHING.

As Jacob Balcome turned to lay the letter on the stand beside him, the light shone full on his face. There was a sudden gleam on it which might mean triumph, or which might have been simply a ray of sunshine, but as it faded his face looked meaner and craftier than ever.

For a few minutes there was silence in the sunny kitchen, broken only by the pleasant singing of the kettle and the slow tick, tick, of the great clock. It seemed as though some criminal had been brought to justice, condemned and sentenced.

Farmer Balcome let his chair down on its front legs, and

rose with what sounded like a sigh. "The minister writes a civil sort of a letter," he said.

"And a beautiful hand," added Jacob. But the mother said, "My poor boy!"

"Wouldn't it be well to destroy this letter?" asked Jacob. "The minister wouldn't want it to go any further."

"Yes," said his father, "put it out of sight before Joel comes in."

So Jacob lifted the kettle and dropped the letter into the coals, where, in a short time, nothing was left but a pinch of ashes.

But the shadow it had cast remained.

For a few minutes they lingered, talking on indifferent subjects, very much as those do who come back from a new-made grave; then the kettle boiled over, and that simple touch started the domestic machinery again.

What a merciful dispensation it is that trifles have the power to divert us from our sorrows. How often a pinching shoe has drawn attention from a sore heart; and a smell of burning bread dried the tears which flowed in spite of tenderest consolings. Were it otherwise—were we left wholly to our sorrows, without these distracting pinpricks—how could we bear life sometimes?"

Joel Balcome had felt himself, in a sense, sent to Coventry from the beginning of this trouble; but now there seemed a subtle change in the home atmosphere. His father spoke to him in a kinder tone than usual, and he often caught his mother's eyes fixed on him with unmistakable sympathy. He found it very hard to bear her loving look unmoved, and one night, to escape it, went out to the barn after the early supper, and, climbing up on the fragrant mow, stretched himself at his ease determined to carefully review the whole situation, and see if there was any concession possible which would satisfy his father. Of his mother he had little doubt. Could he give up Rhoda? No! a thousand times no. Could he endure a long probation? Doubtful, when the end would still be uncertain, seeing that it was Rhoda who was really to be put on probation. Could he, in cleaving to her, give up his home? It was a hard alternative, but he did not falter. Could he leave his father, and in anger? The answer was long in coming, but it was, Yes. Could he leave his mother? Oh! here was the test. Her face rose before him—the calm, kind face, lined and seamed, but full of mother-love, with the look in the eyes which he had just fled from. Oh! he could not. But another face blotted it out; a younger face, with soft rounded cheeks and laughing eyes, and a white forehead shadowed by tendrils of bright brown hair. It was simply impossible to turn away from that face, and the great fellow turned, and, burying his face on his folded arms, shed some very bitter tears. After a while, with the hopefulness of youth, he began to lay plans to reconcile his parents to his marriage; for that was a settled thing. Perhaps he had failed somehow in presenting the case to them. Since his father would not talk with him on the subject, or even let him mention it, he would write a letter to his parents, covering the whole ground so thoroughly, and with such persuasive wording, that they would be constrained to withdraw their opposition.

He was deep in the composition of this all-powerful letter when the opening of the barn door and the clinking of milk pails, and the steady contented munching of the cattle told him that milking was about to begin. The one lantern threw curious, distorted shadows here and there, and to the eye of an artist it would have seemed an interior well worth painting; but the human figures in the picture were too full of personal matters to think of artistic effects.

Jacob's smooth voice opened the conversation. "You don't really mean, father, that you will turn Joel off if he marries Rhoda Miller?"

"Yes, I do mean it, too," said the farmer, conscious of the weakness of his intention, and nettled that it should be suspected.

"I think myself," continued Jacob, "that Joel ought to do as you say, seeing you've always done so well by him."

"I dunno as I've ever done any better by him than I have by you," answered Mr. Balcome shortly.

"No, sir," replied Jacob humbly. "I didn't mean that; only I shouldn't think of marrying against your wishes."

"I don't see as you're likely to marry either with or against them," retorted his father.

Was there ever such an aggravating parent? Jacob longed to throw the milking-stool at him, but instead he moved it round to next cow, giving her an impatient push that made her turn her mild eyes on him in astonishment. Again conversation languished, and again Jacob resumed it.

"Joel doesn't believe you are in earnest about it, though."

"He don't, hey? Well, you can tell him from me, if he says anything to you about it, that I would rather bury him than see him married to Rhody Miller."

"I hope you'll stand to it, father, for I should hate to see our good family name disgraced by such a marriage."

There was an angry rustle in the hay over his head.

"I believe that pesky speckled hen has stolen a nest up in the south mow. You better look to it to-morrow," said Mr. Balcome.

"Yes, father," answered the filial Jacob. "Leave Daisy for me. It's time you gave up some of the chores. Joel ought to be here."

Have a care, Jacob; Joel is here, as you will discover presently.

Mr. Balcome gathered up his pails and departed, sore at heart and angry to think he had repeated and confirmed a hasty threat. "I wish there wasn't a woman in the world," he said, kicking the barn door together, "except mother."

The sound of his retreating footsteps had scarcely died away when a dark form dropped from the mow, and before the unsuspecting Jacob knew what had happened, an ox-goad was being laid over him with right good will. For a moment he made no resistance, but the arm wielding the

goad was strong and willing, and the stinging blows soon roused his latent courage. His defence was characteristic. Without uttering a sound, and apparently passive in the hands of his chastiser, he suddenly threw a leg about his brother, and, by a dexterous twist, attempted to throw him down.

It was almost a success. Joel staggered and nearly fell. Then he recovered himself, his anger at white heat. "You would, would you, coward?" he gasped, the blows falling thicker and faster. But Jacob made no answer. Knowing the futility of a contest of strength, he remained sullenly silent, bearing as best he could the remainder of his punishment, which was not long; for Joel soon tired of beating an unresisting antagonist, and, throwing down the stick, strode out.

Jacob Balcome turned slowly toward the door; and such a face! Pallid, distorted by pain and passion, the mother who bore him would scarcely have known it. For a moment his dry lips worked without a sound; then, raising his clenched fist, he poured forth a stream of curses such as that place had never heard before. The lantern threw a huge, threatening shadow on the wall, and even the cattle seemed in some dim way to feel that storm of passion, and stopped their feeding, looking at him with soft, questioning eyes. Suddenly his arm dropped, and, falling on his knees in an agony of shame, he cried to God for forgiveness. Forgiveness for what? For the treachery which had alienated his brother? For the flood of ungoverned rage that had swept over him? For the whole crafty tenor of his life? None of these; but for the outward expression which might have been overheard, and so brought shame upon his Master's cause. Prayers are curious reflections of our inner selves, and Jacob's was essentially Jacob—and he forgot to pray for his brother.

Rising from his knees, somewhat calmed, he finished his duties at the barn, and, taking the milk-pails on his aching arms, went to the house. Joel was not in sight, and he judged from the appearance of his parents that they knew nothing of this latest outburst. It was no part of his policy to reveal it at present, so, stealthily taking a bottle of arnica, he went to his room.

When Joel went into the house his determination was fixed. Convinced that his father was beyond reach of reason, and knowing the craft and enmity of his brother, he decided to return to Coverley and go into Mr. Miller's store, a step Rhoda and her father had urged for some time.

If a hard thing must be done, the sooner it is performed the better, so he set about packing his things at once. The work was attended by a great many heartaches. The sight of his clothes, many of them made by his mother's hands, the socks and mittens knit by the same patient fingers, these were not gathered together without a struggle. He had never thought much about it before, but now all this had been done for the last time—oh! these last times; if we could only keep in mind that they must come. If, while we are taking the love and service of our dear ones as freely as the air we breathe and as thanklessly, we would only realize that each service may be the last, how we should treasure them, and what bitter and vain tears we might be spared. Just as Joel was closing his trunk, the door opened, and Jacob came softly in. He walked stiffly and diffused a strong odour of arnica through the room.

"I came to say that I forgive you," he began humbly. The words were Christian, but his face wore an ill-concealed look of delight at the signs of departure.

"Get out of my sight, cried Joel fiercely, starting toward him, "or I'll give you something else to forgive."

He lingered an instant, but the memory of his late beating was very vivid, and, as his brother advanced a step nearer, he slipped out, just escaped being shut in the door, which was instantly closed and bolted.

The next morning as Mr. Balcome rose from the breakfast-table, Joel stepped in.

"I should like to speak with you a few minutes," he said.

"Can't stop," said the farmer, reaching up for his hat. He was a man who dreaded a scene, and he feared the old subject was to be reopened.

"It will not take long," said Joel, firmly but respectfully.

His father stopped, hat in hand, and looked at him. He noticed that his son wore his Sunday clothes, and that his face was very sober, but he was not quite prepared for what was to come.

"I was in the barn last night and heard what you said to Jacob. I have decided to go away, and will go to-day. I am sorry to leave as the spring work is coming on, but you can probably get one of the Gordon boys to help you. That is all, sir," he added as his father looked up. "Except that I shall never come home again unless I am sent for."

This was a little the hardest place Farmer Balcome had ever been in. He had rigid ideas of parental authority and pride in never breaking his word. At the same time, in his stern, undemonstrative way, he loved his son well, and this parting gave his heartstrings a sore tug. What he was about to say is unknown, for just then Jacob happened into the room. Seeing how matters stood, he retired from sight, but not from hearing. His presence recalled to his father's mind the conversation of the evening. "Very well, sir; you are old enough to choose for yourself," he said sternly, clapping on his hat and shutting the door behind him.

Farmer Balcome had "kept his word," but everybody who came in his way that day paid the penalty of it.

## CHAPTER VI.—AN ACCESSION TO THE HOME.

The fall following Joel's departure, Jacob Balcome surprised his parents with the announcement that he was about to bring home a wife—subject, of course, to their approval. When he had conducted his wooing was a mystery, until he explained that the lady in question lived at the Falls, and that he had made and cultivated her acquaintance during the religious interest of the preceding spring and summer; thus, with his usual thrift, combining the interests of this world and the next.

The news was not unpleasing to his parents, for Joel's ab-



ence made a great void in the family, which it was hoped the new comer might measurably fill.

All accounts of her were reassuring. Everybody spoke of her with commendation if without enthusiasm. She was domestic, she was frugal, she was eminently religious, she was everything which was desirable in a prospective daughter-in-law, and Mrs. Balcome's heart quite went out towards her.

The young woman's family were to remove to Minnesota immediately after the marriage, and their house was already partially dismantled, which seemed a sufficient reason why the wedding guests should be limited to her immediate family.

This had been rather a trial to Mrs. Balcome, who liked to see things done on a large, hospitable scale, and also because Admiral Roper's wedding had been unusually grand. But she finally accepted the situation, and for some weeks had been in a pleasant state of excitement preparing for the new daughter. The house had been thoroughly cleaned from attic to cellar, the old-fashioned furniture polished, and the windows and beds draped with snowy home-made curtains and counterpanes. She brought forth for the bride's room some of her choicest treasures; a bedspread knit by her own fingers, of an intricate design, known among the initiated as the "shell pattern." The white curtains were edged with little tassels, and some of her greatest drawn rugs lent a softened splendour to the whole.

Mrs. Balcome used to go a good many times a day and look into the room, trying to imagine how the new daughter would look, sitting by the pleasant windows or moving about the room.

The big sunny kitchen had witnessed many mysterious culinary rites and absorbed the fragrance of cunningly compounded flavours and spices, and the hanging shelves in the cellar bore ample testimony to the result.

Jacob was to bring his bride directly home; and on the afternoon of the eventful day Mr. Balcome, with some grumbling, put himself into his Sunday clothes, and sat holding his head stiffly above a new stock, and thinking with vain longings of the baggy old suit hanging in the press. His wife, trim in a new brown cashmere and long white apron, sat with her hands folded, a little consciously running over in her mind, with housewifely pride, the contents of the pantry and cellar.

"If they don't come pretty quick I shall take off this pesky collar," said Mr. Balcome, rotating his head un- easily.

"O, no, father!" said Mrs. Balcome. "You want to look fine to your new daughter. We must make things as pleasant as we can, for I'm afraid that the poor little girl will be homesick coming to a strange place, and her folks going away off West. Jacob always calls her Martha, but I believe I shall call her Mattie. It seems more homelike. Somehow I've missed Joel to-day more than ever," added Mrs. Balcome with a sigh. "I wonder how he's getting along. I don't suppose she keeps his clothes in any kind of order."

Some months before, a paper had come to them containing the announcement of their son's marriage. but a letter, mailed with it, had unaccountably failed to reach them. Jacob had suggested at the time, that the paper was sent in a spirit of defiance, and, accepting this view, Mr. Balcome had sternly refused to make any acknowledgment of it.

"Confound this collar!" he broke out, laying his head back and feeling tenderly of his throat, as though to assure himself of its entirety. Mrs. Balcome suspected that thoughts of Joel had more to do with his discomfort than his collar; but being a discreet woman she held her peace. Just then a carriage appeared around the turn below the house.

"There they are," said Mrs. Balcome, rising and smoothing down her apron. "I do hope she won't be flustered."

She might have spared herself any uneasiness on this point, for the young woman whom Jacob, a moment later, set down on the door-stone, was as calm and composed as though she had lived there all her days. She was a small woman, with uncertain coloured hair, brushed smoothly back from a high, narrow forehead. Her eyes were light, with that lack of expression which always suggests watchfulness—like a screened window behind which we know some one is looking out, and her thin lips were so closely shut that they seemed but a pale red line. In short, she was Jacob's feminine counterpart. Her dress was drab, her gloves were drab, and an immaculate drab veil covered her bonnet.

Mrs. Balcome's motherly feelings seemed to lose their warmth as she took the small cold hand, and kissed the unresponsive lips, and Mr. Balcome's face wore a perplexed look as he went through his part of the ceremony of reception. He remembered kissing a tear from Mrs. Balcome's round cheek when he lifted her down at the same door thirty years before, but this bride neither blushed nor wept, and the slow look which she cast over the house and fields seemed to partake more of speculation as to their money value, than the curiosity of a bride about the setting of her new life.

(To be continued.)

TIRNOVA, BULGARIA.

The streets of Tirnova were gaily decked with flags, but these, I believe, were supplied by the authorities. It would have been a mistake to regard the decorations or the crowds in the larger towns as trustworthy evidence of the loyalty of the people. In these the official element predominates, and the inhabitants are ordered to adorn their houses and to appear in person on all important occasions, such as the entrance of the Prince into the town or his departure. The behaviour of the rustics who flocked to the roadside near their villages was a better indication of the popular feeling. Here there was no compulsion, and consequently a far more vigorous and spontaneous display of loyalty. I witnessed at least a dozen of these demonstrations on the road between Tirnova and Rustchuk. Perhaps the greatest crowd assembled at Bjela, where a stay of two

hours was made for luncheon. The little wayside inn was literally covered with boughs fastened to the walls, and the road for some hundred yards on either side had been converted into a temporary boulevard by means of rows of young trees planted in the ground. Triumphant arches adorned with green branches and blossoms of laburnum closed in the scene on either hand. Luncheon was served on a verandah overlooking the spacious courtyard of the inn, which was quickly filled by a dense crowd. The peasants were all in holiday dress, the women wearing flowers in their hair, and most of the young men having a tulip or a laburnum blossom thrust behind the right ear, after the manner of a clerk's quill. Dancing began almost immediately, the dancers joining hands and making an immense circle in the centre of the court. The custom of dancing in couples which prevails in Western Europe does not seem to exist in Bulgaria, the sexes showing a tendency to keep apart on all occasions when they meet in public. The love-making *sub divo*, which we regard as an essential characteristic of bank holiday celebrations, would be intimately shocking to the Oriental mind.—*The Fortnightly Review.*

BE STRONG, O HEART!

Be strong to bear, O heart of mine,  
Taint not when sorrows come;  
The summits of these hills of earth  
Touch the blue skies of home,  
So many burdened ones there are  
Close toiling by thy side,  
Assist, encourage, comfort them,  
Thine own deep anguish hide.  
What though thy trials may seem great?  
Thy strength is known to God,  
And pathways steep and rugged lead  
To pastures green and broad.

Be strong to love, O heart of mine,  
Live not for self alone;  
But find, in blessing other lives,  
Completeness for thine own.  
Seek every hungering heart to feed,  
Each saddened heart to cheer;  
And when stern justice stands aloft  
In mercy draw thou near.  
True, loving words and helping hands  
Have won more souls for heaven  
Than all mere dogmas and mere creeds  
By priests or sages given.

Be strong to hope, O heart of mine,  
Look not on life's dark side;  
For just beyond these gloomy hours  
Rich radiant days abide.  
Let hope, like summer's rainbow bright,  
Scatter thy falling tears,  
And let God's precious promises  
Dispel thy anxious fears.  
For every grief a joy will come,  
For every toil a rest;  
So hope, so love, so patient bear—  
God doeth all things best.

OUR DAILY BREAD.

HEAVY and sour bread or biscuit has a vast influence through the digestive organs upon the measure of health we enjoy. How important to our present happiness and future usefulness the blessings of good health and a sound constitution are, we can only realize when we have lost them, and when it is too late to repair the damage. Notwithstanding these facts, thousands of persons jeopardize not only their health, but their lives, and the healths and lives of others, by using articles in the preparation of their food the purity and healthfulness of which they know nothing. Perhaps a few cents may have been saved or it may have been more convenient to obtain the articles used, and the housekeeper takes the responsibility and possibly will never know the mischief that has been wrought. Paterfamilias may have spells of headache, the children may have lost their appetites, or look pale; if so, the true cause is rarely suspected. The weather, the lack of out-door air, or some other cause, is given, and the unwholesome, poisonous system of adulterated food goes on. Next to the flour, which should be made of good sound wheat, and not ground too fine, the yeast or baking powder, which furnishes the rising properties, is of the greatest importance, and of the two we prefer baking powder, and always use the Royal, as we thereby retain the original properties of the wheat, no fermentation taking place. The action of the Royal Baking Powder upon the dough is simply to swell it, and form little cells through every part. These cells are filled with carbonic acid gas, which passes off during the process of baking.

The Royal is made from pure grape acid, and it is the action of this acid upon highly-carbonized bi-carbonate of soda that generates the gas alluded to; and these ingredients are so pure and so perfectly fitted, tested and adapted to each other, that the action is mild and permanent, and is continued during the whole time of baking, and no residue of poisonous ingredients remains to undermine the health, no heavy biscuits, no sour bread, but if directions are followed, every article will be found sweet and wholesome.

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British and Foreign.

THE Jubilee Fund of the Victorian Congregationalists has now reached \$152,500.

As a quorum failed to appear no meeting was held of the Church of Scotland Commission of Assembly.

THE Rev. John Gardner, in Ceeching Presbytery, has retired from active duty after a ministry of fifty two years.

A REVIEW of troops was one of the spectacles specially provided for the American and Colonial bishops at York.

THE Rev. J. Mercer Dunlop, of Pollokshaws, has been compelled, on account of protracted ill-health, to demit his charge.

ABERDEEN Presbytery has released Rev G. H. Knight from his charge in the Granite City in order that he may accept the call from Bearsden.

THE Rev Alexander Macdonald, one of the pioneer band of six missionaries who left Britain for Samoa in 1835, has died at Auckland, New Zealand.

"CHERRYBURN," a new volume of stories issued by the Religious Tract Society, is the maiden work of Mrs. Austin Dobson, wife of the society verse writer.

MR. JAMES DRUMMOND, of Stirling, a brother of the late Mr. Peter Drummond, and uncle of Professor Henry Drummond, died lately in his eighty-fourth year.

MR. FINGLAN has accepted the call from St. Andrew's Church, Greenock, to be colleague and successor to Dr. John J. Bonar, and will be ordained on 26th September.

THE Regent Square congregation, who take a deep interest in the Somers Town blind, lately sent 400 blind men and women and their guides to Epping Forest for a day's outing.

THE Rev John Dymock, Convener of the committee on the state regulation of vice, has been appointed by the Commission of Assembly to represent the Church at the Copenhagen Congress.

PROFESSOR STORV preached to crowded congregations on a recent Sunday in the little church at Craigrownie, which his father built for the convenience of the people at the Cove end of Rosneath parish.

At Dingwall, a meeting has been held to protest against the manse assessment, and a resolution was carried declaring that dis-establishment and disendowment are the only remedies for such grievances.

DR. PAGAN, of Bothwell, took the lead in arranging the remarkably successful meetings at Hamilton on a recent Monday, addressed by Dr. Pierson, the American delegate, in behalf of the missionary cause.

IT is a volume of unpublished letters by Carlyle, not a biography of the sage, which Professor Eliot Norton, of Harvard, has in preparation. In the meantime he does not contemplate writing a new memoir.

THE state of Westminster Abbey is such that before long steps must be taken to remove not a few of the recent memorials from its overcrowded floors, where they jostle each other in a most unseemly fashion.

PROFESSOR M'KENDRICK, at the temperance breakfast of the British Medical Association in Glasgow, expressed a hope that one result of the conference might be a large accession of members to the Scottish branch.

IT is computed that there are 1,500,000,000 of human beings in the world, and of these at least 1,000,000,000 have not yet received the Gospel, while there are only 5,000 or 6,000 workers in the Foreign Mission field.

THE Pan-Presbyterian Alliance constantly draws new Churches to its communion, and this year most interesting applications came from Churches in Germany, and from the Presbyterian Mission Churches in Syria, Japan and China.

IT is consolatory to hear, in view of the wide circulation of so much trash, that upwards of 158,000 volumes of the cheap shilling re-issue of Carlyle's works have been sold by the authorized publishers during the past six months.

AT Rome the famous tower of the Cenci Palace, associated with the memory of Beatrice Cenci, is in process of demolition; and the municipality has decreed the destruction of the church at San Benoso, which contains the tomb of Rienzi.

UNDER the instruction of youth committee of the English Presbyterian Church, a series of prizes are to be competed for by the Sunday schools of the Church. The subject is the personal and family advantages of the observance of the Lord's Day.

MR. JAMES THIN, the well known Edinburgh bookseller, has retired from business, after a long and successful career, in favour of his sons, Mr. George T. Thin, and Mr. James Thin, who have during a long period taken an active part in the management.

MR. M'EACHREN, of late years the best abused minister in Melbourne, was never more prosperous than at present. "In spite of Strong, Dods, and newspapers," says a correspondent, "he has large congregations and an overflowing treasury, and is popular as ever."

THE first six months of the Foreign Mission account shows an increase of \$10,000, and Professor Lindsay anticipates a total increase of over \$25,000 before the year is out. This will be more than last year, although its receipts were the largest ever received up to that time.

THE Rev. J. Grant Sutherland, M.A., of Beith, preached at a special service in Lochwinnoch Church on the completion of the stained glass windows placed there by the congregation and friends in remembrance of the late Lady Elizabeth and Henry Lee-Harvey, of Castlempole.

LORD WOLSELEY, at the unveiling in Rochester Cathedral of the memorial windows to General Gordon and the Royal Engineers who fell in Egypt and the Soudan, said that in no cathedral or church in this country was a name tabulated more worthy of being remembered for ever than that of Gordon.

## Ministers and Churches.

THE Rev. Mr. Robertson, of the Presbyterian Church, Watertown, is ill with typhoid fever.

THE Rev. Dr. Burnett, formerly of Hamilton, has accepted the call to St. Andrew's Church, Milton.

THE Rev. Hugh Rose Rice, nephew of the late Hugh Rose, has accepted the call of Knox Church, Elora.

THE Rev. Dr. Laidlaw, of St. Paul's Church, Hamilton, has been spending part of his vacation at Saratoga.

THE Rev. Mr. Billantyne, of London South, has returned from a holiday trip, much benefited in health.

THE Rev. E. Pantou, of St. Andrew's Church, Stratford, has resumed his ministerial duties after an enjoyable vacation.

THE Presbyterians of Morewood, Ont., have purchased a fine house and lot in the centre of the village as a manse property.

THE Rev. Walter M. Roger, of London South, has resumed his stated ministrations after a pleasant and well-spent holiday.

THE Rev. Mr. Bowman, late of Scotland, was recently inducted into the pastorate of St. Andrew's Church, New Glasgow, N. S.

THE Rev. William Caven, Buckingham, minister of the Presbyterian Church, has been laid up for a short time past, but is now convalescent.

THE Rev. George Sutherland, of Australia, preached on the 12th inst., in Park Street Church, Halifax, and in the evening in Chalmers Church.

THE Rev. J. Wilkie, missionary at Indore, India, took a trip up to Des Joachim last week, and was highly pleased with the beauty of the scenery along the route.

THE trustees of Queen's University will meet on the 18th of September for the appointment of two new professors to the chairs of English literature and modern languages.

THE sacrament of the Lord's supper was observed at Knox Church, Dundas, on the morning of Sunday week. Quite an addition was made on this occasion to the membership roll.

THE Rev. Mr. Currie, of Penetanguishene, has been presented with two weeks' leave of absence and a well filled purse by his congregation. He embraces a trip to Mackinac and return.

ON Tuesday week a special meeting of Paris Presbytery was held, when the Rev. J. H. Buchanan, B.A., of Glen Morris, was ordained and set apart as a medical missionary in the foreign field.

THE Rev. Dr. R. H. W., who was a guest at the Presbyterian manse, Cobourg, last week, gave a very able address in the Presbyterian Church, on Tuesday evening, on French Evangelization.

THE Rev. James Barclay, of St. Paul's Montreal, while disrobing, after his service at Cacouna on Sabbath week, came in contact with a protruding nail which tore his face, dangerously near the right eye.

THE Rev. Mr. Craig, who has been supplying the pulpit of St. Andrew's Church, Ottawa, during the absence of the pastor, Rev. A. H. Scott, preached earnest and impressive farewell discourses on Sabbath last.

THE Rev. Dr. Burns, of Halifax, Nova Scotia, attracted a good audience in the church at Bridge of Weir when he lectured there on his trip to the Rocky Mountains. A collection was taken up for the manse fund.

A GLASGOW contemporary says: The Rev. Dr. Mathews, the newly-elected general secretary of the Presbyterian Council, will probably fix his residence in London, but he is to visit America every second year.

THE Brickville *Reorderer* says: Mr. James Croil, editor of the *Presbyterian Record*, Montreal, has had a fine little steam yacht built at Kingston. He will use it for cruising among the islands and hunting on the Rideau.

CHIEF JUSTICE TAYLOR, on his way home from the meetings of the Presbyterian Council in London, spent some days in Toronto. On Sabbath he worshipped with the congregation of which his father was the first pastor.

MISS BLACKADDER, lady missionary in connection with the Presbyterian Church, is addressing a series of meetings in Prince Edward Island. She wishes to raise \$1,000 for new mission buildings, at St. Joseph's, Trinidad, which have been lately occupied.

A CALL from the congregation of Underwood and Centre Bruce to Rev. I. Little, of Princeton, was considered at a special meeting of the Paris Presbytery last week in Paris. All the parties having been heard, the Presbytery agreed to the translation of Mr. Little.

AT Baltimore, on Tuesday week, Rev. D. L. McCrae, M.A., Cobourg, moderated in a call to a minister to take charge of the Baltimore and Cold Springs Presbyterian Churches. The call came out in favour of the Rev. J. R. Gilchrist, B.A., of Knox College.

A HALIFAX despatch says that a Mrs. Morrison, who died recently at Stornoway, Scotland, has left \$5,000 to Dalhousie College to found a bursary. Mrs. Morrison's father was Rev. K. J. McKenzie, who was pastor of St. Andrew's kirk at Pictou, half a century ago.

THE Rev. Dr. Moffat, of Toronto, secretary of the Upper Canada Religious Tract and Book Society, preached at Cargill, Sabbath week, to a very large audience, with very great acceptance. A handsome collection was given to carry on the work of this grand old society.

THE Rev. Dr. Beattie, late of First Presbyterian Church, Brantford, leaves on the 10th inst. for Columbia, South Carolina. He enters on his professional duties on the 17th. He carries with him the highest respect and best wishes for his success in the important work to which he has been called.

A SCOTTISH paper says: The Rev. Louis H. Jordan, B.D., of Montreal, a distinguished alumnus of Edinburgh,

recently made a tour among English cathedrals, and has since spent a fortnight visiting friends in Scotland. He is now in Norway, and expects to be home by the first week in September.

THE scholars and friends of the Napanee Presbyterian Sunday school had a very pleasant outing lately. They were conveyed by the steamer *Reindeer* to the Mohawk Reserve, southwest of Deseronto, where several hours were pleasantly passed in picnic fashion. The affair throughout was quite a success.

THE Rev. A. Wilson, of Markdale, has been made the recipient of a very handsome address, a splendid gold watch, and a purse containing \$100. This was done by the Orangemen of Artemesia district and Mr. Wilson's numerous friends, as a token of their esteem for him ere he left for his new field of labour in Caledon.

THE evangelists, Messrs. Crossley and Hunter, open their fall campaign in Oakville on Sunday next. They occupy the Methodist Church the first week and the Presbyterian Church the week following. Union prayer meetings are being held preparatory to the public services and expectation runs very high.

THE congregation of Knox Presbyterian, London, have exhibited commendable enterprise in making provision for the rapidly-increasing needs of the church, and have undertaken a further step to meet what is required. The growth of the Sabbath school has been commensurate with that of the Church itself, and some time since it became necessary to provide enlarged quarters.

THE Rev. Alexander Russell, of Dalhousie, N. B., died there lately. He was a native of Elgin, and had laboured in the Maritime Province for thirty-five years. For a long time he was a school teacher at Musquodoboit. Afterwards he became agent for the British and Foreign Bible Society in the Provinces, and twelve years ago was called to the pastorate of Dalhousie Presbyterian Church.

THE following sums of money have been received by Mr. Neil Shaw, student missionary at Port Sydney, Muskoka, to aid in rebuilding a Presbyterian Church in Brunell, in place of the one burnt down last May, the report of which appeared in THE CANADA PRESBYTERIAN some weeks ago: From Rev. John McKay, Scarborough, \$2; from the Woman's Home Mission Society of Orillia, \$17; from Mr. A. D. Fenier, Fergus, \$5.

THE annual picnic of the scholars of the Bank Street Presbyterian Church, Ottawa, Sunday school, took place at Britannia, lately. An unusually large number were in attendance to the station, and started with the first train. The weather was rather cool, and some slight rain fell, but otherwise everything passed off to the entire satisfaction of the whole crowd. A good programme of sports had been arranged and was carried out, the scholars taking part with much unalloyed enjoyment.

ON Sabbath week, the annual floral service was held in Knox Church Elora, the Rev. Mr. Mullin officiating. The Sabbath school children carried numerous bouquets of rich flowers, which presented a gay and beautiful appearance when arranged on a large table in front of the pulpit. On Monday the floral offerings were sent off to make happy the inmates of the hospital. The day was the anniversary, and day of the week, of the death of the Rev. Hugh Rose, and feeling reference was made to the fact by the Rev. Mr. Mullin.

MRS. SUSAN TAYLOR, wife of Mr. A. H. Taylor, of the Grand Trunk, and president of the St. Andrew's Society, Ottawa, died last week. The deceased was universally popular, and her demise will be lamented by all. Deceased was born at Melrose in Scotland in the year 1839. She came out to this country in 1864, and was married to Mr. Taylor in Quebec on the 24th August of the same year by the Rev. Dr. Cook. She was prominent among the good women of St. Andrew's Church until she was stricken with her last illness. She leaves a husband and nine children.

ON the 21st ult. the Rev. A. Wilson, of Markdale and Flesherton, was inducted into the pastoral charge of Caledon and Alton, rendered vacant by the death of the late Rev. A. McFaul. Mr. Wilson received a hearty welcome from the people, and enters upon his new sphere of labour with every promise of success. We wish him as much prosperity there as attended his labours in his former field, which he found comparatively weak, and left a strong and flourishing charge. The people of Caledon and Alton deserve notice for their promptitude in calling a minister to sustain the work so long and successfully carried on by their late lamented pastor, who died on the 13th May last.

A CORDIAL welcome home was extended to Rev. A. Gilray last week under the auspices of the Session and Board of Management of College Street Presbyterian Church, Toronto. The church and school room were tastefully decorated by the young people of the congregation. The chair was occupied by Mr. John McCracken, and brief addresses were delivered by Messrs. G. Dalby, J. R. Millar and William McWhinney. Mr. Gilray made an appropriate reply, and gave a brief graphic description of what came under his observation during his travels on the European Continent. The proceedings were enlivened with excellent music by the choir under the able leadership of Mr. J. Alexander. Refreshments were served in the course of the evening.

THE Rev. George Sutherland, of Sydney, New South Wales, who was stationed at Laurencetown, Halifax County, over twenty years ago, is here on a visit to his old friends. Mr. Sutherland was formerly a student in the Free Church College, Halifax, and was in the same classes with George Munro, the Dalhousie College benefactor. Old scholars of St. John's Church school will remember Mr. Sutherland as one of the best teachers who ruled over the unruly boys from 1848 to 1851. Mayor McIntosh and some other prominent citizens studied under Mr. Sutherland. He returns to Australia after visiting friends in Antigonish County. Mr. Sutherland is well-known in Charlottetown, Prince Edward Island. He is a brother of Mrs. McNeill, wife of the Rev. D. McNeill, of the Education Office.

A LARGE number of the members of Knox Church con-

gregation, Toronto, gathered in the lecture room of the church last week to attend the reception tendered to the pastor, Rev. Dr. Parsons, who has just returned from a three months trip to Great Britain and the Continent. The lecture room was crowded with prominent members of the reverend gentleman's admiring flock. An address of welcome was read by the chairman, Mr. Mortimer Clark. Rev. Dr. Parsons responded, and gave some interesting details of his journey. A very enjoyable programme of vocal and instrumental music was then presented, in which Miss Winnett, Clara, Lightburn, and Ina Brodie, and Messrs. Gordon Skerriff and C. Major, took part. Refreshments were served in the church parlours, and a most enjoyable reunion ended in a very suitable manner.

OF Principal MacVicar the *Glasgow Christian Leader* says: This distinguished Canadian divine, who is at present revisiting his native country, and to whose voice many of our Edinburgh readers have had the pleasure of listening within the past fortnight, was born near Campbelltown on 29th November, 1837. His case supports the doctrine of heredity. Both of his parents were notable people, distinguished for their strength of character. His father, John MacVicar, farmed Dinglass in Kintyre previous to his emigration to Canada, where he settled while his family were children. His mother, Janet MacTavish, who had twelve children, had the satisfaction before her death, which took place in her ninety-first year, of seeing two of her sons at the head of Canadian colleges. The second is the principal of the Baptist Theological Seminary in Toronto.

A LARGE gathering assembled last week in the lecture room of Central Church, Hamilton. It was the monthly "progress" meeting of the Young People's Society of Christian Endeavour. The topic for the evening was "Trusting and Working." Rev. Mr. Webster was leader, and took for his text "Trust in the Lord and do good." His discourse was a most earnest, practical and uplifting one, and of much profit to his many hearers. After listening to it the roll was called, and was responded to by each member with an appropriate prayer, reading, or testimony. Mr. Webster has been supplying the pulpit of Central Church, during Mr. Lyle's vacation, and this being his last evening with them the members at the close of the meeting gathered around him to bid him good-bye. He returns to Toronto to complete his studies. He is a young man of great promise and is preparing himself for the mission field.

THE congregation of the Presbyterian Church, Grand Metis, under the charge of the Rev. John McCarter, were made the recipients, on a recent Sabbath, of a handsome pulpit Bible and Psalm book—the gift of the summer visitors to the neighbourhood, who took this means of expressing their interest in the church, and their appreciation of the ministry there provided. At the same place, on the 9th of August, a concert was held in the old school—now unused—when a varied and interesting programme of songs, recitations and pianoforte music was presented to a large audience. The Rev. Dr. Armstrong, of Ottawa, occupied the chair, and the artists comprised well-known musical amateurs from Toronto, Montreal, Quebec, Ottawa, and other places. Besides enjoying the musical treat provided, the audience greatly admired the tasteful decorations, which, by means of pine, moss, cedar, fern, and pigeon berries borrowed from the woods, transformed the bare, barn-like building into a bower of beauty. The concert was given in aid of repairs on the manse, and the sum of \$45 was realized.

A NEAT brick-veneered church, 28 x 45, seating capacity, 225, cost, \$1,800, was opened on the 26th August at Banff. Dr. Robertson preaching forenoon and afternoon, and the Rev. J. C. Herdman, of Calgary, in the evening. The Church and Manse Board made a grant of \$250, and the balance was provided for but about \$350. An effort is to be made to wipe this off, so as to leave the congregation free to give themselves to ministerial support and other work. At a meeting held Monday evening, congratulatory addresses were made by the gentlemen already named and Mr. Williams, of the Methodist Church. The congregation, even last year, when members of the Assembly visited Banff, was weak, and the church no doubt will be a surprise to many. The Superintendent of Missions, owing to the peculiar nature of the congregation at Banff and all that they had done for themselves, was of the opinion that all who visited Banff last year at the time of the Assembly would be willing to contribute \$5 to remove the debt. Banff is a place of resort in summer, and the congregation felt obliged to build a church to accommodate members of their communion who might visit Banff. *Verb. Sap.*

THE Inverness *Scottish Highlander* thus refers to late Rev. John McKinnon, who died at Nigg, Scotland, on the 28th July, after only a few days illness of inflammation of the lungs. A valued correspondent, who knew the deceased intimately, writes as follows: Mr. McKinnon was a native of Prince Edward Island, and finished his education partly in Nova Scotia and partly in Scotland. He was ordained in Nova Scotia, and laboured there and in Prince Edward Island with great diligence and acceptance for about twenty-five years. Though otherwise vigorous he had an affection of the throat, on which account he was advised to take a sea voyage, and came to Scotland about seven years ago. What was meant for a mere visit resulted in his settlement in Nigg, since which he has laboured there with unwearied earnestness, and in other places when opportunities offered. Mr. McKinnon was a scholarly man, possessed of a vigorous intellect and warm heart, and entered earnestly into all social and religious questions, his views on which he fearlessly promulgated in the confidence of their correctness, and that whether now popular or not, they would one day be fully accepted. He was courteous and kindly, always cheerful and hopeful, having as his great aim and object the glory of God in the salvation of souls, and to spread an air of gladness over the family circle and the community in which he moved. He, as an act of kindness, took Dr. McTavish's place on Sabbath 15th, preached in Rossis on his way home, conducted his own prayer meeting on Wednesday, preached in Cawdor on Saturday, Sabbath and Monday following, and returned home on Tuesday, not to rise till the resurrection.

**PRESBYTERY OF PARIS.**—A special meeting of the Presbytery of Paris was held in the Dumfries Street Church, Paris, on the 28th ult., Mr. McGregor, Moderator. Rev. W. S. McTavish was appointed Clerk. *pro tem.* Rev. Dr. Wardrope, of Guelph, Rev. Mr. Anderson, of Tiverton, and Rev. Mr. Anderson, of Ailsa Craig, being present were invited to sit and correspond. Rev. W. A. McKay, B.A., preached a very suggestive discourse from Ezek. i. 20. After the service, Dr. Wardrope narrated the steps which had been taken in connection with the call of Rev. J. H. Buchanan, B.A., M.D., as medical missionary to Central India. The usual questions were put to Mr. Buchanan by the Moderator, after which he was solemnly ordained by the laying on of the hands of the Presbytery, Dr. Wardrope leading in the ordination prayer. The newly-ordained missionary was then addressed in suitable terms by Rev. Mr. Robertson. Rev. Messrs. Pettigrew and Wardrope followed with short addresses, and the latter in the name of the Foreign Mission Committee, presented Mr. Buchanan with a Bible. The missionary hymn was sung, Mr. Wylie led in prayer, and the public meeting was concluded. On the Presbytery's resuming business, a call from Underwood and Centre Bruce to the Rev. J. Little, of Princeton, was presented. Rev. Mr. Anderson, as commissioner from Centre Bruce Presbytery, supported the call, Mr. Little intimated his acceptance of it, and the Presbytery agreed to grant his translation. Rev. Mr. Robertson, of Chesterfield, was appointed to declare the pulpits of Princeton and Drumbo vacant on the 30th September, and to act as Moderator of the Sessions during the vacancy. On motion of Messrs. McKay and McTavish the following resolution was carried; "The Presbytery in parting with Mr. Little, would put upon record their high testimony to the value of his ministerial work within the bounds of the Presbytery during the past eleven years. He has proved himself a good theologian, a faithful preacher, and diligent pastor; he has been regular in his attendance on the Church Courts, and always ready to share its work, and in all his relationship to his brethren he has been most agreeable and helpful. The Presbytery would follow him and his family with earnest prayer for continued and increasing usefulness in the important field to which God in His Providence has now called them. Messrs. Peter E. Nichol and J. W. Clark, students within the bounds, read discourses which were heartily sustained by the Presbytery, and the Clerk was instructed to certify the young gentlemen to the Senate of Knox College, Toronto.—W. S. MCTAVISH, *Pres. Clerk, pro tem.*

**MONTREAL NOTES.**

Nearly all the ministers have returned to the city after vacation, and most of the families who have been absent during July and August have also got home again. The city schools re-opened on Monday. This alone, not to speak of the cold weather at seaside resorts, induces the return of households early in September.

St. Mark's Church, here, has recently undergone extensive repairs, and the congregation have been worshipping for the past two months in the lecture hall. The church was re-opened on Sabbath, the Rev. Principal MacVicar, D.D., conducting the morning service, and the pastor, Rev. J. Nichols, the evening one. The improvements effected add greatly to the appearance of the church which is now most beautiful as well as comfortable.

The congregation of Melville Church, Cote St. Antoine, have enlarged their edifice, so as to more than double the sitting accommodation. The work is now completed and the Church is to be re-opened on Sabbath next, the 9th inst., with special services in the morning, afternoon and evening, the afternoon one being in connection with the Sabbath school.

The August number of the *Quarterly Register* of the Alliance of Reformed Churches is to hand. It contains the official minutes of the Pan Presbyterian Council, held in London, England, in July. From it we learn that the Canadian Church took their share of the work. Principals MacVicar and Caven and Mr. James McLennan, were members of the Business Committee: Dr. R. H. Warden was Convener of the Committee to consider applications from Churches for admission to the Alliance; Chief Justice Taylor and Dr. Burns presided at two of the evening meetings; papers were read by Principals Caven and MacVicar and Professor McLaren. Dr. Burns was one of the speakers at the reception in the Duke of Argyll's grounds, and the closing vote of thanks to the London Committee, etc., was proposed by Dr. Cochrane. Added to all this, the Canadian Church was represented in Dr. Mathews, who was unanimously elected permanent secretary of the Alliance. On the Executive Commission for the next four years are the following Canadians: Drs. Burns, MacVicar, Warden, MacNish, Caven and Cochrane and Messrs. Croil and James McLennan. The whole sixteen delegates from the Canadian Church were, with one exception, present at the meeting of the Council in London.

The induction of the Rev. J. L. Morin, B.A., as pastor of St. John's French Presbyterian Church, Montreal, takes place on the evening of Thursday, the 20th inst. Mr. Morin has been supplying the pulpit for the past three months with encouraging success.

The Rev. Father Chiniqy is at present visiting his son-in-law here. He expects to spend a month or two this fall among the French-Canadians in Boston. He is in vigorous health, and though in his eightieth year, looks strong and hearty and apparently able for several years' good work.

Lectures in McGill College begin on the 18th inst. Students are already beginning to arrive. The indications at present are favourable to a large increase in the number of students at the Presbyterian College, Montreal, this ensuing session. Upwards of twenty new students have intimated their intention to attend. The college buildings have been considerably improved by the putting in of new and improved furnaces, etc., which will add to the comfort of the students.

On Sabbath next, the 9th inst., the Rev. Principal MacVicar preaches anniversary sermons in Knox Church, Beaverton.

The Trafalgar Institute, Montreal, for the higher education of young women, opens on the 11th inst., with most hopeful prospects. The number of day pupils promises to be large, while the number of boarders is likely to be as great as the buildings will accommodate. Under Miss Fairly, the Principal, the institution is sure to prove a marked success.

**OBITUARY.**

MRS. THOMAS MACADAM.

The following biographical sketch of the late Mrs. Macadam, of Strathroy, is condensed from the *Strathroy Dispatch*:

Mrs. Macadam was born in New York City on February 2, 1848, and was a daughter of the late Mr. John Whyte, merchant of that city. Her early life was spent in New York, and Newark, New Jersey, and her education completed at Rockland Young Ladies' Institute, Nyack, on the Hudson. She lost her mother at an early age, and in her girlhood underwent the anxieties of having her father in the Civil War, as an officer in one of the New York regiments which first volunteered for service. At the disastrous battle of Bull Run he was captured, and shared the horrors of the famous Libby Prison in Richmond, till released on exchange of prisoners. At the age of nineteen she went to visit her brother, Dr. Whyte, of Free St. George's, Edinburgh, who was then minister of St. John's Free Church, Glasgow. With him she remained till her marriage with Rev. Thomas Macadam, on the 19th day of October, 1870.

The deceased lady had an unusually large and varied experience in Christian and charitable work. During her residence with her brother she regularly visited in a mission conducted by St. John's congregation in one of the poorest districts in Glasgow, and assisted in other branches of important congregational work. After her marriage, her home for ten years was the beautiful manse of Chryston, where she laboured incessantly for the Master she loved, in assisting and cheering the poor, and promoting the cause of Christ in congregational and missionary efforts. Besides teaching in the Sabbath schools, she greatly enjoyed the instruction of a class of boys in the manse on Sabbath evenings. As president of the Women's Foreign Missionary Society, she had charge of the missionary organization of the congregation and helped largely to develop a missionary spirit among the people. Her religious counsels will be a grateful memory to many whom she helped to bring into the kingdom of Christ. During the great revival movement at the time of Moody and Sankey's visit to Edinburgh and Glasgow, her labours were incessant. She was one of Mr. Moody's most trusted helpers in guiding anxious souls while he was labouring in Edinburgh; and it was largely owing to her enthusiasm and the reports she sent home, that, humanly speaking, the congregation of which her husband was minister became the first in the west of Scotland to feel the power of that great religious awakening, which afterwards so signally blessed the city of Glasgow and many neighbouring localities. Of the hundreds of anxious souls in the congregation crying out "What must I do to be saved?" she was a wise and successful adviser to large numbers. The congregation showed their appreciation of her services by the presentation of a very handsome testimonial on leaving.

During a residence of a year in Edinburgh, previous to her arrival in Canada, she continued similar active service. Particularly worthy of mention was the work she carried on in connection with the British and Foreign "Young Women's Christian Association," the vast correspondence of which, for Scotland, was largely under her care. Mrs. Macadam had extensive acquaintance with some of the most prominent people of the day, and many of them will lovingly remember her sprightly conversation and agreeable hospitality; but she ever preferred the interests of the Master and His poor to the pleasures of society life, however heartily she relished it. None better enjoyed continental travel, or a trip to the beautiful Highland scenery of Scotland, but she always rejoiced to return to humble labour.

Since taking up her residence in Strathroy, few ladies have been better known or more sincerely respected than the deceased. In every good work, whether in connection with her own Church or others, she was a prominent, willing and intelligent worker, never considering her own comfort, ease, or even health when service was required. In the organization of the local branch of the Women's Christian Association she was the mainspring, and did much to encourage and help on the admirable spirit displayed by this really excellent society. In connection with her own Church, she was president of the Ladies' Aid Society and of the Woman's Foreign Mission Association, to each of which she brought untiring energy and ceaseless activity. She also faithfully laboured in the Sunday school, and had but just lately assumed the responsible duty of guiding the infant class which had been so long taught by Miss Manners. It may be safely said that her one paramount interest was Christ's work in the congregation and the town, at all times being impatient of selfishness and indolence, of unreality, pretence or falsehood.

Mrs. Macadam had been spending a brief holiday at Bayfield on the beautiful shore of Lake Huron, during which she enjoyed a most peaceful, restful and cheerful time. On the Saturday she felt a little wearied, but did not retire till the usual time. On Sunday and Monday she remained in bed, but it was not thought that anything very serious was the matter. However, she gradually sank till Tuesday, August 21, when she passed away peacefully and painlessly, without a struggle. It was a singular restful end to a life which took little rest here so long as work had to be done. She left no death-bed utterances of faith and hope to cheer her bereaved family; but they have a greater satisfaction in the unshaken trust she placed in Christ when living, and her constant labour for His cause.

**Sabbath School Teacher.**

INTERNATIONAL LESSONS.

Sept. 16, 1888.

**THE SMITTEN ROCK.**

{ Num. 20: 1-13.

**GOLDEN TEXT.**—They drank of that spiritual Rock that followed them, and that Rock was Christ.—1 Cor. x. 14.

**SHORTER CATECHISM.**

*Questions 93, 94.*—The sacraments instituted in the New Testament Church by Christ are two: Baptism and the Lord's Supper. Baptism is the ordinance that marks admission into the visible Church. Under the Old Testament dispensation, the infant Israelites were admitted to the covenant by the seal of circumcision; under the Christian dispensation Baptism is the sign and seal. Into the name of the Father, Son, and Holy Ghost, the entrants to the visible Church are baptized. It is a recognition of God the Father, Christ the Saviour, and the Holy Spirit as the Sanctifier and guide of life. The sacrament is symbolical of reconciliation to God through Christ by the Spirit. The water used in Baptism is a symbol of the washing away of sin in regeneration. The ordinance signifies and seals vital union with Christ, participation in the benefits and blessings of the New Covenant, and the purpose to serve the Lord.

**INTRODUCTORY.**

The period in the history of the children of Israel in which the incident mentioned in this lesson occurred was towards the close of their wilderness wanderings. It is in most respects a repetition of what occurred soon after the passage of the Red Sea. The people were suffering from thirst, and murmured against God. At His command Moses smote the rock at Horeb, and a plentiful supply of water was provided. Now at the close of their wanderings the new generation, forgetting what God had done for their fathers, repeated their offence.

**I. A Rebellious People.**—The entire multitude of the people assembled once more at Kadesh Barnea in the Wilderness of Zin, on the southern border of Canaan, at the beginning of the Jewish year, the fortieth since their departure from Egypt. Few of those who had joined in the triumphal song led by Miriam after the crossing of the Red Sea now survived. Of the great majority "their carcasses had fallen in the wilderness." Miriam's wanderings cease, and she is buried at Kadesh. To supply a multitude numbering about 2,000,000 and the cattle they possessed with water would be no easy thing in the arid desert. God had often before interposed for their deliverance when they were distressed. They forget this and are bewildered. Instead of praying to God for help "they gathered themselves together against Moses and against Aaron." All God's goodness to them in the past is forgotten and they magnify their misfortunes, laying the blame upon Moses, and declaring that death would have been better than life amid such discouraging circumstances. The old distrust of God, the old evil heart of unbelief has taken possession of the people, and they thus speak foolishly and sinfully.

**II. Prayer and its Answer.**—Deeply distressed at the mutinous spirit of the people, Moses and Aaron do not attempt to expostulate with them and show them their folly. They betake themselves instead in earnest prayer to God. It is easier to pray for a misguided people than it is to remove by reasoning their wrong impressions. In the sight of the multitude they prostrated themselves in prayer before God at the door of the Tabernacle. The answer came speedily "The glory of the Lord appeared unto them." The pillar of cloud and fire would appear in more than its wonted brilliancy, indicating that God regarded their intercession favourably. It is not by suggestive symbol only that their prayer is answered; God gives explicit directions how by miraculous intervention the wants of the people are to be supplied. "Take the rod,"—the rod Moses had used in Egypt when summoning the plagues to persuade Pharaoh to let the people go. It was kept in the ark "before the Lord." Eastern travellers relate that there is a small hill of solid rock from which a stream of water flows at Kadesh Barnea. Moses and Aaron assemble the people in front of the rock, and Moses, instead of doing as he had been divinely directed, turns petulantly to the people calling them rebels, which was true enough, but this he was not told to say. Besides he was very probably smarting under a resentful feeling because of their ill-grounded complaints against him. "Must we fetch you water out of this rock." Moses would not imagine that he could work a miracle. God only could do that. He perhaps thought that such a rebellious people did not deserve to obtain instant relief in such a miraculous way.

**III. Moses' Sin and its Punishment.**—What that sin really was we are here plainly told: it was unbelief. Even Moses distrusted God. He had failed to bring out clearly before the people that God was their deliverer and preserver. In his impetuous anger he had failed devoutly and reverently to ascribe the glory to God. God had extended His forgiveness to the rebellious people, and had visited them in His tender mercy. Moses spoke unadvisedly with his lips. Just because the sin of the leader was aggravated by his exalted privileges and opportunities, and because his responsibility was great, therefore his punishment is correspondingly great. He was not to live to complete the great work he had undertaken. He was to be excluded from the promised earthly inheritance. "Ye shall not bring this congregation into the land which I have given them."

**PRACTICAL SUGGESTIONS.**

Every pilgrimage has its difficulties and troubles that try faith and patience. Murmuring and rebellion against God are as useless as they are sinful. Prayer is the best means of finding help in time of trouble.



Sparkles.

TEACHER: You may tell me, Willie, what a ruminating animal is. Willie: One that chews its cubs.

You can tell when a dog is warm, the same as you can tell a dude when you meet him on the street—by his loud pants.

SUFFERING humanity read Carbohc Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 578

THE Russian law prohibits joking about the Emperor. That's why no one in Russia ever refers to Alexander as an old Czardine.

CHOLLY: I say, Binx, did you ever witness a burial at sea? Binx: No, never saw a burial, but we had a wake behind us all the way over last trip.

"Yes," said Quiggles, "I have a good deal on my hands just now." "So I perceive," replied Fogg. "Why don't you try a little soap and water?"

GAZZAM: Hello, Cumso, you look entirely fagged out. What's the matter? Cumso: Oh, nothing. A week's rest will set me up. Just back from my vacation.

COLDLY: Why is it, Orson, that every time you meet Trombly you ask him, How's everything? Orson: Why, didn't you know that Trombly thinks he owns the earth?

BEFORE she was married she was meditative, and he thought her the most pensive girl he ever met. She is not so meditative as she was and he calls her expensive now.

A NEW YORK politician is so fond of being "deadheaded" everywhere that when some of his friends were debating how to get him to attend church, one of them said: Charge an admission fee and he'll be after a pass before breakfast.

VISITOR: You take it easy, Brown. You must have a good salary. Brown: H-m—ya-as—pre'y well. I draw three hundred a year—save, say a hundred, and run into debt four hundred; that's eight hundred; and if a bachelor can't live on that—'ought to be ashamed of himself!

DANIEL WEBSTER'S old hair trunk is now on exhibition at Concord, N. H. The next question is: Did Daniel ever really keep a trunk just for his old hair?—Rochester Post Express. You must ask his heirs. Our impression is that he did, for he belonged to the old W(h)ig party.

IN Dublin: See here, driver, I ordered a smart trap to take a drive in Phoenix Park, and you come around in rags not fit for a beggar! Driver of jaunting car: I know it, yer Honor, and I would like to wear fine clothes, but there's not a tailor in all Dublin can take me measure, I'm that ticklish.

MINISTER (mildly): I've been wanting to see you, Mr. Kurd, in regard to the quality of milk with which you are serving me. Milkman (uneasily): Yes, sir. Minister (very mildly): I only wanted to say, Mr. Kurd, that I use the milk for dietary purposes exclusively, and not for christening.

He was doing very nicely in the parlour, when a solemn voice came through the open window from the porch, "That young man makes me tired." "Don't be alarmed, Mr. Sampson," said the girl, as he hastily started up, "it is only Polly, our parrot." "I understand it's the parrot," he replied, "but I would like to know who taught her to talk."

THE "drop-a-nickel-in-the-slot" racket is worked in all sorts of imaginable shapes at Erastia, where Buffalo Bill's Wild West Show is located. It is reported some kind friend from the city decorated one of Buffalo Bill's Indian teepees with a large black letter sign, which read: Throw in a brick and see an Indian come out.

YOUTH: I've got some poetry here I'd like to have you look over. Editor: Yes, sir. Have you got your license with you. Youth: My license? Editor: Yes your poetic license. Youth: N-n-no. I didn't know I had to have one. Editor: We never look over any poetry without first seeing the poet's license. Good day.

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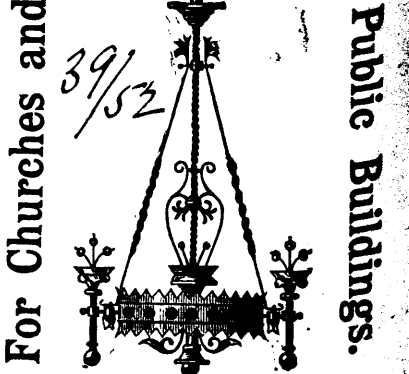
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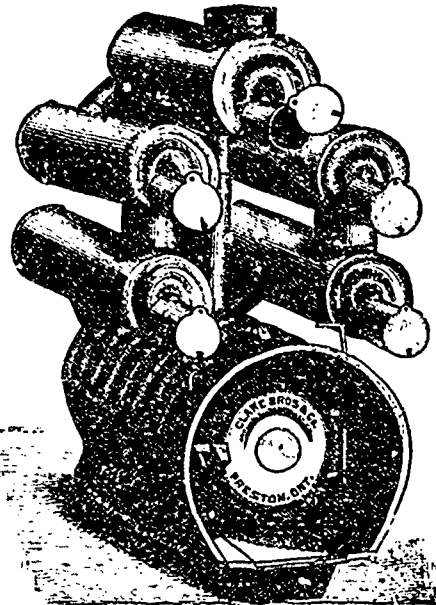
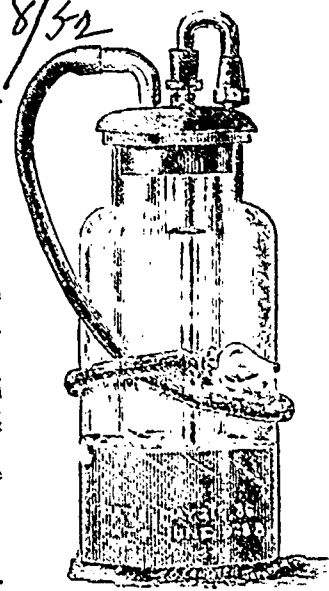
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 PARIS.—In Knox Church, Ayr., October 9, at ten a.m.  
 BROCKVILLE.—At Spencerville, September 10, at two p.m.  
 BARRIE.—At Barrie, on Tuesday, September 25, at eleven a.m.  
 ORANGEVILLE.—At Orangeville, September 11, at half-past ten a.m.  
 SARNIA.—At St. Andrew's Church, Strathroy, on September 18, at two p.m.  
 LONDON.—At First Presbyterian Church, London, September 11, at eleven a.m.  
 MAITLAND.—At Wingham on Tuesday, September 11, at half-past twelve p.m.  
 HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, September 18, at 9 a.m.  
 HURON.—In Union Church, Brucefield, on Tuesday, September 11 at half past ten, a.m.  
 KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at thr e p.m.  
 GUELPH.—In Chalmers Church, Guelph, on Tuesday, September 18, at half-past ten a.m.  
 STRATFORD.—In Knox Church, Stratford, Monday, September 10, at half-past seven p.m.  
 OWEN SOUND.—In Division Street, Owen Sound, on Tuesday, September 18, at half past one p.m.  
 COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.

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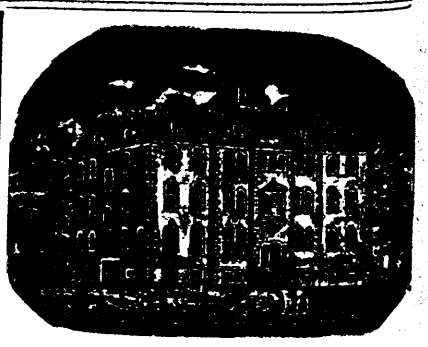
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