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TORONTO ENGRAVING CO.

Vol. 17.—No. 36.
Whole No. 864.

Toronto, Wednesday, August 29th, 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 3rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Marie.

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 materials 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 \$0,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 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—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 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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Department of Railways and Canals,
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Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of tender may be obtained at the Post Office at Toronto and at this office.

MATTHEW SWEETMAN,
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Post Office Inspector's Office,
Toronto, 13th August, 1888.

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PEPPER NUTS.—Two cups of sugar, one of butter, one of sour cream, with one-half tablespoonful of soda dissolved in it, four eggs, flour enough to roll out. Flavour with nutmeg and cut any shape desired.

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

BEEF CROQUETTES.—Three pounds of cooked beef, chopped very fine, one egg, butter the size of a walnut, two tablespoonfuls of sweet cream, salt and pepper to taste, mould into pear-shape, roll in flour, and fry in hot lard.

BEEF HEART.—Boil it for four or five hours in salt and water (I use a tablespoonful of salt), serve cold, thinly sliced. Save the water in which it was boiled. The next day make a soup of it, by the addition of more water and soup vegetables, chopped fine.

LAMB PIE.—Cut a small neck of lamb into chops, which must not be too fat, season them lightly with prepared seasoning, then lay them in your pie dish, with a few new potatoes in slices, pour in a little water or broth, then cover and bake as directed for rump-steak pie; serve hot.

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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.

FROZEN PUDDING.—One quart of milk, one pint of cream, six whole eggs, the yolks of three eggs, one and one-half cups of sugar, two ounces each of preserved ginger, green gages, and pineapple cut fine. Boil the milk and cream and pour it on the beaten eggs and sugar; cook slightly, and when cool add the fruit and freeze the same as ice-cream.

PLUM CAKES.—Two and one-half cups of sugar, half cup of butter, half a cup of sour milk, two spoonfuls of cream, a teaspoonful of saleratus, half a spoonful of cinnamon and of nutmeg, a cupful of chopped raisins, and about six cupful of flour, or sufficient to knead. Roll out an inch thick, cut into oblong pieces, and bake in a quick oven.

VANILLA ICE CREAM.—Put one pint of milk into a pail set in a kettle of hot water or use a double boiler. Beat two eggs, a small half cup of flour, one cup of sugar, and when the milk is boiling hot add to the mixture. Boil about fifteen minutes, stirring often. Take from the stove; add one quart of cream, another cup of sugar, and one and one-half tablespoonfuls of vanilla. Stir well, and set away to cool; then freeze.

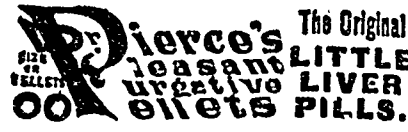
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FRIED GRAHAM MUFFINS.—Mix a cup of graham flour with a cup of sifted wheat flour in which a teaspoonful of salt, a teaspoonful of cream of tartar, and half a teaspoonful of soda (or two teaspoonful baking powder) have been mixed; stir all thoroughly, then add a cup of milk and one egg; beat well, then dip a tablespoon in cold milk and take up a rounding spoonful of the batter and drop in hot fat and fry like doughnuts. This will be very light and tender.

REGULATE THE LIVER AND BOWELS by the judicious use of **Natural Pills**—they are purely vegetable.

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\$500 REWARD

is offered by the manufacturer of **Dr. Sago's Catarrh Remedy**, for a case of Chronic Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers the voice is changed and has a nasal twang, the breath is offensive; smell and taste are impaired; there is a sensation of dizziness with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and healing properties, **Dr. Sago's Catarrh Remedy** cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache. Sold by druggists everywhere; 60 cents.

"Untold Agony from Catarrh."

Prof. W. HAUSENER, the famous mesmerist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of **Dr. Sago's Catarrh Remedy**, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting."

THOMAS J. BRUSHING, Esq., 2309 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try **Dr. Sago's Catarrh Remedy**, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.

Elis Robbins, Runyan P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old. Very badly. I saw **Dr. Sago's Catarrh Remedy** advertised, and procured a bottle for her, and soon saw that it helped her. A third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

Notes of the Week.

DURING a conference on Jewish Missions held at Mildmay, Mr. Newman Hall and Dr. Pierson, of Philadelphia, expressed their regret that hitherto they had paid but little attention to the claims of the Jews, but that for the future they hope to work personally for the conversion of the heirs of Abraham according to the flesh, and to excite sympathy for them throughout their respective congregations.

LAST week the Ontario school inspectors followed up the meetings of the Teachers' Association, and gave their attention for two days to the consideration of educational matters as they come under their own observation. The subjects engaging their attention were of a practical character. The meetings were presided over by the Hon. Minister of Education, who devotes his energies, experience and ability to the promotion of the educational interests of the Province.

THE Industrial Exhibition authorities have succeeded in arranging for attractions more varied and numerous than any yet presented. In addition to those permanent features of all great agricultural and industrial displays that give the visitor an idea of the capabilities and resources of the country, amusements of a diversified and interesting character will be provided. There is little doubt that, from present appearances, the approaching exhibition will be the finest yet held in Toronto.

DR. GEORGE THOMAS DOWLING, of Cleveland, O., whose open-communication sentiments recently announced have attracted much attention, has been constrained to resign the pastorate of the Euclid Avenue Baptist Church. He finds, he says, that the prevailing sentiment of the denomination is strong for close communion, while he is equally strong for open communion. He will leave the Church October 1, and enjoy a year's rest. He will then seek a pulpit in some other denomination.

MR. SPURGEON fears that the newly-published theological lectures of Dr. Lindsay Alexander will not secure a large sale. They would, he says, have been greatly valued fifty years ago, but who will duly estimate them to-day? Any nonsense which proceeds from a dreamy, muddle-headed word-spinner will gain its admiring followers, but true learning and Scriptural truth are at a discount, and the light heads of the age will have none of them. Mr. Spurgeon adds that Dr. Alexander was a master in Israel, one of a constellation of stars which made the pulpit of the modern Athens a blaze of light a few years ago.

PROFESSOR M'ALISTER acted as the cicerone of about 140 members of the Pan-Presbyterian Council on their visit to Cambridge. The excursion was under the superintendence of Lord Dalrymple and Mr J G Laing. The party, which included a number of the Scottish delegates, was mainly composed of Americans, with a good many colonial and continental representatives. Luncheon was provided in the dining hall of Clare College, placed at their service by Dr. Atkinson, the master, and in the evening they were entertained at tea by Professor M'Alister in St. John's, the college of Ben Jonson and Wordsworth.

DR. PARKER'S visit to Scotland has awakened much interest wherever he has gone. His meetings have been largely attended, and his addresses have been characteristically vigorous and direct. At Galashiels he touched on many topics in illustration of his thesis that mission work is the grand life work of the preacher. They were not to regard the classification of rich and poor, for rich and poor were alike unto the Lord. It was sometimes asked why the Church did not let politics alone. The Church, he said, could not and would not let politics alone, because true politics were an aid in the regeneration of the world.

THE *Christian World* remarks that the ultra orthodox Presbyterians are making haste to repudiate the heterodox views of Dr. Marcus Dods. The *Belfast Witness* regrets extremely the "tone and tendency" of the paper read at the Pan Presbyterian Council, and its sorrow is greater still that "views so dangerous and erroneous" are held within the Presbyterian Church. *Word and Work* demands to know by whose request, at whose suggestion, the appointment of Dr Dods to deal with such a subject was made, and insists on some method being found for "a public and distinct repudiation" of the paper by the official representatives of the Alliance.

THE Rev James Johnston, F S S, makes a curious calculation in his work "A Century of Christian Progress." He has been comparing the increase of population during the last hundred years with the respective increases of Protestants, Roman Catholics, and followers of the Greek Church, and the result is very striking. Protestants in Europe have increased from 37,700,000 to 134,000,000, or nearly four-fold; Roman Catholics from 80,190,000 to 163,000,000, or two-fold; and the Greek Church from 43,000,000 to 83,000,000, also two-fold. Mr. Johnson draws from this preponderating vitality of Protestantism the most hopeful augury of its future victory.

WHEN the builder of the Presbyterian Church recently referred to by Canon Wilberforce, lay dying, the General Assembly was holding its annual meeting, at which the Moderator took occasion to speak with unusual plainness regarding the liquor traffic. The dying millionaire distiller, on hearing of this, sent for his lawyer and added a codicil to his will by which he revoked legacies to the Irish Presbyterian Church amounting to \$250,000. This happened ten years ago; and Miss Isabella Tod, of Belfast, says that from that day to this she never heard any member of the Church regret the loss of that money. Miss Tod hints that Canon Wilberforce would find it a difficult task to produce such a fact on behalf of the Anglican Church.

THE last General Assembly of the Irish Presbyterian Church was attended by 765 members—487 ministers and 278 ruling elders. During the year there have been twenty-eight licensures, as against seventeen last year; twenty-eight ordinations and seventeen installations. Last year there were but eleven installations. Thirteen ministers died during the year, against sixteen last year. There are now forty assistant ministers—an increase of ten during the year. The number of licentiates is sixty-four. Six years ago there were little more than half that number. There are 115 students for the ministry. In 1882 there were only fifty-nine, so that there is manifestly an increasing desire on the part of young men to enter upon the sacred calling, and thereby an abundant supply for the home and foreign fields provided.

PROFESSOR STOPPANI, of Milan, a liberal priest and scientist, who instituted an action for libel against an Ultramontane journal of that city in 1884, has at length obtained a verdict not only against the managers of the paper, but against the editor and seven priests who had a hand in writing the attacks. The damages were fixed at 20,000 francs. Special fines were also imposed on individual delinquents, and the responsible conductor sentenced to a month's imprisonment, while the offending journal has been ordered, under the threat of increased penalties, to print in full the proceedings and censure, and to pay for the insertion of the same in its two leading liberal rivals. The libels were extremely virulent, assailing the private character as well as the public reputation of the professor.

A CONTEMPORARY says. Mr. Samuel Smith's letter to *The Standard* on the spread of pernicious literature in this country certainly hits a blot on our civilisation, though one which it is very difficult to deal with. If it is true, as he asserts, that special

efforts are being made to pollute the mind of servant girls by impure circulars, surely the police ought to deal with the matter. As regards M. Zola's novels, it would not be a hardship if their sale in a translated form were prohibited, and those whose tastes lead them to wallow in such stuff were compelled to read them, if at all, in the original French, which, from being 'the language of ladies,' will soon become the language of Yahoos. The friends of decency, however, will spoil their case if they attempt to set up a universal Puritan censorship of the Press. As Mr. Smith himself admits, public opinion is the best corrective of the evils complained of. Prurieny is vile, but prudery is not its remedy. The two extremes, indeed, are apt to meet.

ONE feature of the great annual meeting at Mildmay is by no means of a satisfactory character. Thousands of the most devoted Christian workers gather there, and it is expected that the collection taken up will be not only sufficient to pay expenses, but that there may be a substantial balance remaining to assist the numerous beneficent agencies which are carried on all the year round. The annual cost amounts to about £24,000, and one-half of this sum is given by the workers themselves. It is expected that the Christian community, and especially those who attend the Conference and evidently appreciate the proceedings, will contribute freely, but we learn with pain that the collection plate comes in after its great journey round the house in a most pitiful condition—scarcely covered—and for the most part containing the smallest coins. Mr. Mathieson's feeling of delicacy we can understand, but surely it is his duty to make the requirements of Mildmay very plain to his visitors. True devotedness and stigmness cannot dwell together.

JUDICIAL negligence and partiality lead to other consequences than miscarriage of justice. The uncertainties of law are proverbial, and where an elective judiciary exists the course of justice will most likely continue to be erratic. As a corrective, people too often take matters into their own hands, and Judge Lynch's decisions are but little affected by forensic eloquence and skill. When he takes the accused in hand there are few chances of appeal, and a second trial is in the circumstances unnecessary. It is possible that Lynch law may imbue evil-doers with a wholesome terror, but it does not inspire the average citizen with a becoming respect for constitutional law and its impartial application. Every now and again in the Western States self-constituted regulators undertake the reformation of delinquents, real or supposed, by summary process. The latest example is furnished by the Indiana White Caps whose high-handed outrages have at last led to their suppression. If the detective's story is to be believed the career of the White Caps was a notable instance of Satan reproving sin.

THE rejection of the Fisheries Treaty by the United States Senate has surprised nobody. The attempt to negotiate an international treaty on the eve of a Presidential election was certainly a hazardous experiment. It has failed, and nothing much will be done till it is determined whether Grover Cleveland or Benjamin Harrison will occupy the White House for the next four years. Whether the Republicans or the Democrats direct the administration, the fisheries question will have a better chance of being discussed on its merits than it can have before November. All the dire threats uttered during the long debates in Congress and Senate will have lost their force when the last vote has been polled. The Anglo-Saxon people may debate and quarrel over their fishery rights and wrongs, but they will not go to war over them. When the proper time comes the diplomatists will repeat with new embellishments the complimentary speeches in mutual praise of the negotiating nations. The American Eagle has been doing a little screaming of late, but it has had its sun-piercing eye mainly directed to the ballot-box.

Our Contributors.

CROWDING THE PROFESSIONS.

BY KNOXIAN.

We expect to see an attack made on the High Schools of Ontario before long. It will come in this way. A number of excellent people, chiefly farmers, are becoming seized with the idea that attendance at the high schools unfits boys for farm life. It is contended that if a boy goes for a year or two to a high school, he rarely goes back to the farm. The education received in the high school creates a desire for the professions, and the boy strikes for law or medicine instead of going home to help his father. It is alleged that in this way the High Schools are drawing our best young men away from agriculture and crowding them into professions already overcrowded. The remedy suggested is to cut down the grants to high schools, raise the fees and make the High Schools so expensive that a smaller number of boys will be able to attend them. Several people will have to be consulted before this remedy is applied.

A huge assumption underlies this argument. It is assumed that the boy gets his dislike for farm life in the High School. Ninety-nine times out of a hundred he had the dislike before he darkened the High School door. He went to the High School because he already had a dislike for farming, and had resolved to follow some other vocation. Attendance at the High School is the effect, not the cause of his dislike to farming. He got his aversion to farming on the farm—not in the High School.

It is also assumed that it is a bad thing for the country and for the boys that so many of them should leave the farm. It may be, and often is, the very best thing they can do. Supposing a farmer has 100 acres of land and five sons. Is he to follow the Quebec method and divide and subdivide the farm till each son and grandson has a piece not as large as a decent potato patch? There is no work on a 100-acre farm for half a dozen boys, and the best thing they can do is do something else. Besides, the boys after a while will want to follow their father's example, and get married. Just fancy six or seven families trying to squeeze a living out of 100 acres of land with wheat at 80 cents a bushel! This state of things would soon bring about another Ireland, without the Irishman's ability to live on potatoes and fight for something more.

The Ontario Minister of Agriculture stated the other day that the professions are greatly overcrowded. This statement has been made so often and by so many men in high places that everybody believes it. The numbers of lawyers and doctors, it is alleged, has grown out of all proportion to the population. Now let us examine this statement.

THE LAWYERS.

Let it be assumed that the number of lawyers in Ontario is larger in proportion to the population than it was, say twenty-five years ago. The question is not purely or even mainly one of population. The business of the country has increased marvellously, and general business always makes law business. The more business the more misunderstandings, and the more misunderstandings the more law suits. The railway companies, insurance companies, loan companies, large manufacturing concerns, and corporate bodies of different kinds probably pay more money to lawyers now in a week than the whole bar of half a dozen ordinary counties received from their clients twenty-five years ago. It might puzzle even the Ontario Minister of Agriculture to show that the number of lawyers has increased faster than the volume of law business. That is the point.

Let any man who thinks that the legal profession is greatly overcrowded get into a law suit. When the bill of costs comes in he may find that the competition has not been keen enough to bring down the rates to any great extent.

In almost any town in Ontario lawyers live in the best houses. That is a fact that any one can see for himself. As a rule they are the best dressed and most comfortable looking men. You never see a lawyer wear a wrinkled, glazed, alpaca coat such as adorns the person of hundreds of clergymen. The profession may be pretty well filled up, but the most brainless, briefless fellow in it usually has a better income than many Presbyterian ministers have.

THE DOCTORS.

Everybody says the medical profession is becoming overcrowded. The number of doctors has probably grown faster in proportion than the population of the country. That is far from being an unmixed evil if an evil at all. In the early days many a brave settler male and female, suffered untold agony because the nearest doctor was twenty or thirty miles away. Many a brave fellow lay for days with broken bones because there was no medical assistance within reach. Valuable lives were lost that might have been saved had medical assistance been near. If those people who deal in small jokes about the increasing number of doctors and medical students knew what some of the early settlers—perhaps their own fathers and mothers suffered for want of medical assistance, they wouldn't try so hard to be funny over the matter. The medical is one of the noblest of professions. To save life and lessen suffering is one of the highest vocations. If there are more men trying to lessen the sufferings of their neighbours, then so much the better for the neighbours. The shorter the time you have to wait for the doctor so much the better for you. The number of doctors in Ontario is not so large yet that each one of them will not have to attend dozens of patients who never pay their bills.

THE CLERGY.

Is the clerical profession overstocked? That depends. If you mean, have we as many ministers as the liberality of our Ontario people will sustain, we should say, Yes. The supply in the Methodist Church, we believe, is quite up to the demand. For local purposes we think there are about as many in the Presbyterian Church as the people are willing to find bread for. But if you mean have we as many as we ought to have to send the Gospel to the heathen, then the answer must be an emphatic No. There is work in the world for thousands more if the Church had the wherewithal to send them.

LETTER FROM NORTH CHINA.

It is an arduous, if not an impossible task for me to give my friends at home even a peep through my eyes at the Chinese; the land they live in; their habits and customs, domestic, religious and political; architecture, etc. Only the knowledge that my friends in the home land are capable of appreciating these things more than I am, reconciles me to saying anything about them. I am also aware that many of the scenes and incidents coming within the range of an observing missionary would, if properly reproduced, be of prodigious illustrative and quickening value to the brethren at home. I would that I could aright set forth the moral and social condition of the people, and their extraordinary need, and relate with all the force of zeal-fired truth the dual aspects of missionary effort in far off Cathay—its successes and its discouragements, its joys glistening with the sheen of heaven, and its sorrows heavy with more than Egyptian darkness—so as to arouse others through you to a more reasonable, I had almost said "decent" interest in the Lord's work throughout the whole rebellious world. I am painfully well aware how such language is generally received and answered by the majority of even Christian people at home, and I am conscious of the opprobrium heaped upon any and all who dare speak in this way. I am also aware that such indignation-laden replies are truly meant to be righteous, and I give their authors credit for sincerity—yea, methinks the extreme of sincerity. Nevertheless, I am compelled by the irresistible constraints of the tried Scripture, conscience and current facts—to believe that although the Church, as a whole, is practically asking—and her tones are tremulous with innocence, injured and surprised, "Wherein have we despised Thy Name. Wherein have we wearied Him? Wherein have we robbed Thee? If God would speak to us in these last days," it would be through a stern reproof like Malachi saying: "Ye say also, Behold what a weariness is it! and ye have snuffed at it saith the Lord of hosts; and ye have brought that which was taken by violence, and the lame and the sick; thus ye bring the offering. Should I accept this of your hand? saith the Lord!" "Ye rob me even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now, saith the Lord of

hosts," etc. Just in proportion to my love for men, and desirous of pressing home such like necessary and severe truth, in order that we may redeem the time and redeem all else possible which has been diverted from its proper to selfish or worldly channels. And dearly beloved, I desire you to recognize that I am not speaking alone about foreign work,—through that right to receive more attention—but of all our work at home and abroad. But you want, I am sure to hear, something different from the blunt "preaching" of a zealous "un known;" you can get better of that kind at home, so I will switch off on to another track, yet aiming, as you want me to do, to be about my Father's business.

I do not think I told you in my last about the gaudy day in Peking, just before we left there. The occasion was the annual visit of a god whose temple is outside the city to a goddess, whose is within the city walls. The festival lasts about three days. First the god is amused by theatrical performers in front of his own temple, theatres are built in front of the majority of temples for this purpose; the most grotesque things are done to please him.

Comedies and farces are ludicrously performed by the hired buffoons, as though they were bound to make the god laugh. (When we so plainly see how their idea of what will please their god reacts upon the people themselves, and they become assimilated to the character which they ascribe to the deities they worship, it magnifies in my mind the awful importance of earnestly "following on to know the Lord." And it darts one gleam of light into and reveals more of the marvellous depth of that word of the Master's: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." (This is followed by small offerings of various kinds and the burning of large quantities of incense. Just here leaks out a small hint of the extreme earthliness of the religion of the Chinese. These offerings in the midst of festivities and buffooning are doubtless prompted by what they would like if they were being entertained by theatricals—refreshments in between. Speedily the theatricals are resumed, and like the prophets of Baal on Mount Carmel, though they do not cut themselves and call, they play and call upon their god until completely exhausted, and tired nature drops down unable to make another sound or motion. On the third day is the great procession, when his godship is brought into the city temple.

If the Christian world could have viewed that one pageant, methinks from henceforth there would be a marked increase in gifts and interest, or one would be compelled to answer in the negative that question: "When the Son of Man cometh, shall He find faith on the earth?"

The procession lasted the whole day, from early morn until late in the afternoon. Innumerable bands of music (?) (if the crushing harangue produced by the utmost expenditure of physical strength in thumping huge gongs and clashing a multitude of discordant cymbals; the shrill screamings of lutes, clarionets, whistles, etc., all on different keys, can be called music,) alternated by troupes of players, acrobats, high-stilted pantomimists, knights tournaments, jugglers, wrestlers, etc. The jugglers did really marvellous things. I have seen a good deal in my younger days, but nothing, in acrobatic or juggling feats, to compare with these. The remainder of the entertainment part of the procession was farcical, childish, etc. The religious part of the procession which comes last is a most imposing and specious, but without unutterably sad spectacle. Perhaps a word of explanation just here will enable you the better to understand what I am about to say. The god in whose honour this festival was held, when living on earth was a great physician, and is now worshipped at Pao-fu as the god of medicine. The Chinese, as a people, believe in confession, propitiation and substitution—of course it is with these, as with most things, they think or know, a very vague and unreasoning belief. One method which the Chinese have of punishing a certain class of criminals, is to put the head and one hand through a square made of boards, in such a way that the prisoner cannot put his hand to his head, nor move about. He is perfectly helpless, and unless the passing public—for he is placed out on the street—take pity on him and feed him, he must starve to death. The crime for which he is thus punished is written on the board and sometimes accompanied by

a warning to the public not to give food to the prisoner on pain of death. Many a poor wretch has ended a miserable and painful career by slow starvation in the midst of plenty, as a warning to the well-fed passers by, who dared not help him if they could.

Well in the last part of the procession was a large number of the elite of the city, with here and there one wearing a mock kang, i.e., the prisoner's board above spoken of. Sometimes an infant in arms has one around the neck. These were to signify in the one case a voluntary assumption for the day, of this symbol of sin and shame, either as penance for their own or some relatives sin, in the case of the child though not voluntary, it has the same meaning, with this additional, that it aims to secure the good will of the god of medicine and thus be preserved from sickness and death.

Following this large company of civilians are two massive censers borne on long poles by a large number of men. As they moved along the crowd by the way cast in their bundles of incense sticks into a common receptacle and two men were kept constantly busy throwing it into the censers, the flames the while leaping higher than our low roofed houses upon which we sat. The next scene, though more horrible and repulsive than the others, was after all only on a par with them. Thirty or more young men—from fifteen to forty years old—walking painfully slow and with measured tread. Stopping betimes a few minutes to get their balance and continue their journey. Each one has his arms extended at right angles from his body and propped up by a beautiful polished stick reaching from hand to hip. From the fleshy part of each lower arm was suspended by an iron hook sunk in the flesh, a steel censer full of burning incense. 'Twas a strange, a sad sight! For probably ten consecutive hours these intelligent looking men bore that torture with the hope that that would atone for some of their own or their relatives sins; or secure the favour of the god of medicine on behalf of some sick friend, or the fulfilment of a vow conditionally given on the restoration of some loved one to good health. Truly the heathen are more ready to suffer for their false gods, without thought of reason or beneficence, than we are ready for Christ's dear sake to endure hardness, though there is in the suffering at once a present beneficent ministry, and reasonableness, and afterwards an eternal joy.

The day's proceedings were closed by an event more tragic and more sad than anything I have mentioned. In front of the temple where the god was visiting was dug a deep wide pit, into which an immense amount of incense was thrown and fired. There the grand oblation of the day was offered. A poor wretch who was intensely anxious for the recovery of a near relative—some said 'twas his mother—in order to propitiate the god and save the life of that relative by giving his own, he leaped into the flaming pit and was speedily consumed. Of course his "good and glorious deed (?) " was applauded and his tablet will be worshipped from henceforth by all his relatives.

It reminds one of that Scripture, "Peradventure for a good man some would even dare to die but God commendeth His love toward us in that whilst we were yet sinners Christ died for us." Though more noticeable, was this poor man's tragic and sad fate any more hopeless than that of thousands who here daily cross death's sullen stream, possessed of a like false faith?

Of our journey down the river in a house-boat, of the experiences, scenes and incidents by the way, of how when we saw foreigners, i.e., American, English, etc., at the settlement in Tientsin, we could not help but stand and look at them; and of our journey up the river to Tung Cho I cannot now speak. Just one impression made on that journey I will record. As we were leaving Tientsin a sharp bend in the Pei Ho brings us in full view of the ruins of the Roman Catholic cathedral and orphanage. Its bold, beautiful front, with even the frail iron and brass ornaments unharmed, gave no hint of the view—blackened, gutted, crumbling ruins—which another angle in the river at that moment presented. Is it not a symbol of Roman Catholicism to-day? She has gates fast locked, a fair appearing front, an ornate ritual—but within all is dead and empty—"dead while she liveth."

It is just eighteen years ago this day since that massacre at Tientsin and not a foreigner in North China knew what an hour would bring forth. When I remember what transpired on the 21st of June, 1870, and contrast that with the picture that is before me

on the 21st of June, 1888, I cannot check the exclamation "What hath God wrought!" I would fain now speak something of the annual meeting of the North China Missions, A. B. C. F. M. It was a treat and a spiritual refreshing for me to meet the brethren. Missionaries usually have minds of their own, and the North China Mission members are not an exception to the rule. Yet although views were advocated wide as the antipodes apart, all words and actions were so permeated with the spirit of Christ that I am not aware of any disagreement after the majority gave their vote in favour. Our prayer meetings were feasts "of fat things full of marrow, and of wines on the lees well refined." I refused—for reasons which I will not mention here—to be re-appointed to Pas-aw. So Mrs. Winchester and I are stationed at Tung Cho until further notice. The mission did me the honour to appoint me to preach the annual sermon next year. At Tung Cho there are three missionaries and their wives—besides my wife and I—a doctor and his wife, and two single ladies. The reason why there are so many here is because we have a high school and theological seminary here. The missionaries are scholarly men and indefatigable workers. I am glad to be with them. A week ago yesterday when we were in the chapel attending Chinese prayers, we thought it prudent to stop the exercises for a little while and retire to a vacant yard close by, so as to let an earthquake go past. It began with a low rumbling indistinct sound, followed by a succession of earth waves, which made the big timbers of the chapel creak and the whole building to sway to and fro. The preacher stopped and we all quietly but quickly left the building and stood near by waiting developments. After two or three successive and light shocks, all was still, and we re-peopled the church and finished the service. In about an hour and a half we had another less severe shock, and about eleven o'clock yet another. Some of the gods fell from the roof of a temple near us, beside which and the cracking of some of our walls, I know of no other damage in this vicinity. When the only fixed thing of which many people know and put their trust in—*terra firma*—begins to sway and quiver as an aspen leaf before the surly blast of autumn, one would think it would cause them to stop and consider their latter end. Alas! that it produces nothing more than superstitious, craven-hearted, momentary fear. "If one rose from the dead yet would they not believe." Perhaps you would like to know the Chinese philosophy of this phenomenon. They advance a number of different explanations. From all I can learn the most popular is the following. We live on a layer of earth, beneath which is a sheet of water, beneath which is a stratum of gold. In this sandwiched wake lives and moves a gigantic leviathan. For some reason—never without good cause—the aforesaid big fish winks with its eyelashes to declare its anger with some one or more, and when it winks the earth quakes. All this is true (?) because there is a hole beneath the Pagoda at the North East Gate of Tung Cho, where a man once fell in while trying to steal the silver bowels in the god of that institution, and to this day if you drop a stone down you can hear it drop a long time after.

I have already written at much greater length and more rambling than I had calculated. I shall leave my visit to Pekin, fifteen miles from here, and some missionary incidents for another epistle. I am sorry to have to chronicle the fact that Mrs. Winchester and myself do not stand this climate very well. I have been poorly ever since the hot weather commenced, about two months ago. To suffer with headache and nervous exhaustion, almost daily for a while past, to be tongue-tied among this people and make so slow progress in the vernacular; to be daily more and more conscious of the crowds trooping past me to a hopeless, Christless death and unable to move finger or tongue to help them, is no small sorrow. I can hardly experience greater. But please do not interpret these words as a complaint. Far from it, God has richly blessed our souls, and am sure our Father has some special good behind this dark veil and I am just waiting patiently to see what surprise He has in store for us. "Now unto Him that is able to keep you from falling and to present you faultless before His presence with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

A. B. WINCHESTER.

Tung Cho, Tientsin, North China, June 21, 1888.

HOME AND FOREIGN MISSION WORK.

The Master has but one great work. Each branch is all important. Does the Church give to each the encouragement and support it deserves? There seems to be a strange romance about Foreign work, that, in the eyes of the Church, lifts it far above Home Mission work. A young man, leaving college, gives himself to Foreign work. He is a hero from the start. He is taken up and praised and advertised as a great man. Before he leaves he is assured by the whole Church that his salary of \$1,200 or \$1,500 will be paid in advance, and every convenience and luxury provided. He must keep out of the sun all day. He must spend three or four months each year on the mountains, and every seventh year on furlough. He is expected to work in the way and to the extent that he thinks best, and report it himself. We believe it has always been faithful. The most ordinary, commonplace movements are paraded through all our papers. On his return, the learned Assembly, Synod, Presbytery and people lionize him for a year. He deserves it all. He has done good, faithful work.

Another young man from the same college class, of equal ability and earnestness, gives himself to Home work in Manitoba. Not a single paper notes his departure. Before he leaves he is plainly told by the whole Church that he shall receive a sum, based upon the Presbytery's report of his year's work, in no case to exceed \$400, to be supplemented by what the people may give. The salary is supposed to be \$800 or \$900. It has never averaged \$600. There is no provision for a vacation or trip to the mountains or the seaside. There is to be no furlough so long as body and soul will hold together. He must preach three or four times every Sunday, and drive thirty or forty miles for three months under a sun as hot as ever shines in India or China and seven months as cold as Greenland. His faithfulness and efficiency are largely determined by the statistical report. With the houses two miles apart and every person working sixteen hours a day, his circle of society is select. He seldom receives an encouraging word. His opportunities for self-sacrifice are almost up to the average. These two young men are equally able, equally honest and faithful, does each receive the encouragement and support he deserves? G.

WHAT IS THE MEANING OF "LAYMAN"?

MR. EDITOR,—I write to THE CANADA PRESBYTERIAN at this time, for information as to what the judicatories of the Presbyterian Church deem the word "layman" to mean in connection with a congregation, pastor, elders, and the common members and adherents. Is an elder a layman, simply, as the rest of the Church are who are not ordained to the teaching eldership or ministry?

The question hinges upon the conception of whether the ruling elder be ex-officio a governing clerical power, and, therefore, holding a separate status from the great bulk of the laity. For my own part I have always looked upon an elder as being an associate with the clergy, therefore a grade above the common layman, and I find that lexicographers bear me out in this definition; as vide Webster's rendering of an "elder in the Presbyterian Church," and likewise his definition of a "layman."

I noticed sometime ago in your editorial remarks, rebutting a correspondent's opinion that the laity were not equitably represented in our Church courts, that you made it to appear that said laity were duly represented thereat, by a ruling elder being allowed a seat and vote at the meeting of General Assembly for each and every minister at the court. And in your last issue, August 15, I find "Knoxonian," inculcating the same assumption, when treating of denominations sometimes rejecting or being opposed to the introduction of any beneficial reform simply because it may be practiced by some other sect of Christians, where he says, "Presbyterians have laymen in all their Church courts."

I would like very much, and possibly many more in the Church, to have a deliverance upon this point of definition by those conversant with the judicatory usage of the Church. Individually I hold that although an elder may be made out to be merely a layman, that even then the great laity are not justly allowed a voice in Church legislation. Waiting for further light, as I hold the views oft put forth, as somewhat misleading, I subscribe, DD. MCF.

Almonte, Ont., August 16, 1888.

Pastor and People.

FAST FALLS THE EVENTIDE.

Fast falls the eventide; 'tis so.
The words were uttered soft and low,
The pallid cheek, the furrowed brow,
The locks all white with winter's snow—
These, these, alas! they testify
The evening of my day is by!

I do not think at dawning day
So swift the morn would fly away;
Nor did I dream at regal noon
That eventide could come so soon:
I did not ever think to be
So old and helpless as you see.

It seemed at morn so very far
Ere I should reach the evening star;
At noon I still felt young and strong,
All full of hope, all full of song;
And age seemed ever far away
Until I felt its withering sway.

Alas! I find small space between
The morning with its shine and sheen,
The evening with its gloomy shade,
With all its load of hopes decayed.
Ah, heart, the truth I cannot hide;
Around me falls the eventide!

I've almost reached the river's brink—
The cold, dark stream from which we shrink—
Hope promised much, but little gave;
My forward look is death—the grave.
But there's a promise I have heard
That in my need doth aid afford—

A richer promise I can say
Than any of my early day;
It soothes my heart like healing balm;
It fills my soul; it makes me calm;
It strengthens all my failing sight;
"At eventide it shall be light!"—

Not like the radiant light of morn,
When day and hope are gaily born,
That fades so quickly from the skies,
We weep in sorrow and surprise;
But this will light my pathway through
Till I begin life's day anew.

—*Christian at Work.*

HOW WE KILLED THE MINISTER.

Those are the very words in which she put it.

It was the senior deacon's wife who told me the story at the sea shore last summer. It was not my minister but hers. I never knew any such man as Luke Hopkins, and I am thankful to say that our parish was never guilty of these indictments.

She was old Mrs. Deacon Snow from Jackson—one of the fifty-seven Jacksons, more or less, in the United States—and this is what she said:

Now, I pity a young minister who has got his experience to get. Some of the people are ready to eat him up at first, and then very likely they are the first ones to get tired of him. And most of the people are apt to criticize him, and that is a harder trial than the other kind. Mr. Hopkins was too young, only twenty-five, when he came to Jackson. We had just turned off a minister because some thought he was too old. It is a foolish thing, let me tell you before I go any further, to turn a useful minister off because a few people are not suited. You can keep on doing that, and matters will grow more unsatisfactory the more you try. Well, Mr. Hopkins came. He was sensitive and refined, studious and devout, but he did not know any more about human nature than a young robin just hatched—at least of human nature as it is in a parish and a congregation and a Church, and that was the kind he had to do with. He was so full of ardour he thought he was going to move the world, though he was not conceited, not at all. He had the genuine holy fire, if ever a minister had, and he was ready to efface himself, to wear himself out. He was ready for almost anything except the very trials and torments there were for him.

You ask if our parish is a hard one? Why, no. Nobody ever called it so. But we slew Mr. Hopkins. The first trouble that I knew was that the different ones began, after they got well acquainted with him, to tell him about all the unpleasant things that had ever happened in the parish. He did not want to receive gossip, but he had to listen sometimes to what this brother, or that sister, had done, till one little circumstance and another would get a lodgment, just as seed will. One came with a grievance against a fellow-member. Another was full of criticisms of indi-

vidual characters. He, poor innocent, had thought his Church, and all Churches for that matter, perfectly in harmony. If he had not been so young, if he had had any experience, if he had been forty-five instead of twenty-five, he would have known that no Church is without some antagonisms and misunderstandings.

Yes, it was to his credit that he thought his Church so united and pure and peaceful and heavenly. But that did not make it so. Before the second year was out he began to look worried. The knowledge that there had been envyings and bickerings and petty difficulties made him unhappy, and it was a pain and a grief to him to have his faith in any of his people shaken. He tried hard to remain unprejudiced, to maintain the balance of feeling. He confided once to a friend in a prayer meeting he actually found himself wandering off into speculations about the innocence of a certain Brother A., who was apt to exhort with great fervour, though there had been intimations that he was cruel in his family.

"I am not willing," said this conscientious minister, "to hear of wrongs which have been done. I need to believe in my people. I want to, and I mean to. And I can not, I must not, feel that my Church is not a unit in endeavour and work."

But he began to lose his hopefulness. You could see it. He did not preach with so much animation. He looked dejected, and then he began to wonder whether he was really the right man for the place, whether he had come up to the expectations of the people; and, just at this unfortunate stage one of those officious persons whose conscience cannot be satisfied until he has "freed his mind," told Mr. Hopkins that some one had said his prayers were too long, and his sermons not doctrinal enough; and as this poor young divine had a feeling that he ought to know all of his short-comings, he lent an open ear for any opinion that might be expressed.

Now a minister may imagine that it is for his good to know what his people think of him, but he will never be likely to put himself in the way of a second experience of knowing what they don't like in him. Mr. Hopkins did not solicit the knowledge, but when without his seeking it came, he accepted it in humility as a means of grace; but, unfortunately a frame of humility did not happen to be his special need. Encouragement was life to him and the opposite was paralyzing. "I am discouraged," he said one day, "and what is a discouraged minister good for?"

People were not slow in noticing his dejection, and they whispered that he was losing his interest. Some had suggested that it would be well for him to exchange oftener; so he did. And then they complained because he was away so much. Being very young and very human, and very sensitive, he tried to please in this way and then he tried that. These things did not all happen in one year, nor in two; they were four years happening, and they kept coming along, just enough to prevent his having peace of mind for any length of time. There was no repose of feeling for him.

You say he should not have listened. I grant it, but he felt that it was his duty to hear his faults. But I really think that did not distress him so much as when they began to tell what Mr. Hume had done (that was his experienced predecessor). "Mr. Hume used to call on every family in the parish twice a year and pray with them." "Mr. Hume used to hold meetings in each school house in town twice a year." "Mr. Hume was real good at funerals, he could comfort the mourners so." "Mr. Hume used to be around more among the people, he was just like one of our own folks;" until that gentleman would have opened his eyes in amazement to know himself so quoted and he was such a model minister in the pulpit, prayer meeting, and in what one of his congregation spoke of as "pastoral work."

Poor Mr. Hopkins blamed himself, examined himself, lacerated his own heart, tortured himself with that introspection (it all came out afterward), till he became convinced that he had mistaken his calling, and finally he broke down, sick from worry, wounded nigh unto death by pin-pricks. It is supposed that the life can be as surely killed out of man by persistent pin-pricks, if there are pins enough used, as it can if he is run through the body with a sword. Before the pins had quite finished him, his father came and took him away.

You say you should think the Jackson Church people were like a pack of hounds in full cry after one

poor terrified hare. Oh, no! Jackson Church folks are good men and women; but they did not consider.

And what became of Mr. Hopkins? Oh, he is at a sanitarium, under treatment. The physicians call it nervous prostration—an extreme case—but I think it about as much a case of martyrdom as that of John Rogers at the stake.—*Congregationalist.*

THE BIBLE AND BUSINESS.

In making plain the bearing of the Bible upon business, the following truths may be stated:

1. The Bible does not forbid the acquirement of wealth by honest means. To the Ephesians whom Christianity had reformed it was said, "Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth." "Not slothful in business" is one of the marks of a Christian. The Bible, therefore, does not forbid honest trade. Nay, as honest and healthy trade is for the good of both parties, it rather encourages it, for it requires us to do good to all as we have opportunity. And it is well worth noticing that trade flourishes best in an atmosphere filled with Bible truth. A man on the other side of the globe will give an order involving half his fortune, trusting to the integrity of a British merchant. This "confidence" is one of the first essentials to traffic, and all the more fearful therefore, is the loss of it, and all the more criminal those who impair it. But the Scriptures lay down clear and explicit rules for the guidance of trade. "Thou shalt not steal" is the embargo laid by the Bible on every fraudulent transaction. And when the buyer declares "it is naught, it is naught," and having seduced the less skilful into a bargain, straightway boasteth of his acuteness, the Bible comes in and declares, "Lie not one to another." And when seller or buyer would take an unfair advantage of the ignorance or the want of his customer, the Bible comes and lays between them the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

2. The Bible does forbid unduly valuing money. The wealth, to save which for an heir the owner hoarded, putting away from him many a generous emotion and many a pressing claim, instead of blessing, often curses him who inherits it. The joy it is expected to give the living is often never reaped. As he came, so he goes—empty and naked. The heathen prince may have his wives and his horses sacrificed on his tomb, to contribute to his joys in the spirit world, but religion banishes such a delusion. Sleep is often enjoyed in a smoky cabin and on a hard bed, when it is wooed in vain to the chambers of the rich. The wealthy man is offered upon plate dainties which he dare not eat, while the poor "cottar" eats his dinner of herbs with gladness. Money cannot and does not give a tithe of the happiness it is supposed to give. Yet the great evil of our day is the undue value put upon money.

For money, professions are chosen, children are educated, marriages are made. Money covers more sin than charity. A man may be licentious, a swearer, a Sabbath-breaker, nay, even a drunkard or dishonest, but let him be wealthy and he will be generally received and flattered. Now this erroneous estimate of money the Scriptures forbid.

3. The Bible forbids the unduly eager pursuit of wealth. That man whose toils go so near the dawning of the Sabbath that he is unfit for the privileges of the day, is unduly pursuing wealth. Let him reduce his business or get another hand. His soul is being starved to fill his purse. The poor slopworker in the garret is so ill-paid that food and fuel are out of the question, because "the trade" must get the largest price for the smallest outlay. True, "the trade" is doing it, and "the trade" is not expected to have a conscience; but in the haste to be rich, the poor haggard woman and her thin-faced children are suffering. That railway company can make a quarter per cent. off "Sunday" trains. True, porters, engine-drivers and car-drivers lose their Sabbath, and others are tempted to profane it, but a quarter per cent. per annum is gained. Now all this the Scriptures forbid. There is a "sea of perdition" to which they who "will be rich" are led by a few steps like these to be drowned.—*Rev. John Hall, D.D., in Belfast Witness.*

Household Hints.

BOSTON BERRY CAKE.—(Eaten hot with butter, for breakfast or tea; black-cap raspberries, huckleberries or blackberries may be used for it.) One cupful of butter, one cupful of milk, one cupful of sugar, one cupful of molasses, three eggs, three teaspoonful of baking powder, three pinches of berries, and flour to make it as stiff as pound cake. With huckleberries use spices.

KOUMISS.—Take one quart of new milk, two teaspoonful sugar and one teaspoonful good yeast. Stir all together and pour it into the bottle; put the cork in loosely, and set it in a place warm enough to raise bread. When it works, put it where it will keep cool. It should be made fresh every day, and is not fit to drink when it becomes thick. It is very useful in cases of indigestion from almost any cause.

EXTRA GOOD BREAD PUNING. Use crusts of bread, and dry pieces of brown bread and cake, and enough milk to allow the pieces to swim. When the bread is well soaked, grate nutmeg over it, or put on slices of lemon or some dried fruit, then pour over the whole a rich custard, being careful not to disturb the bread much. Bake it slowly, then spread the beaten whites of two eggs over the top, and let it brown slightly before serving.

CHICKEN RISsoles.—Talk cold baked chicken left from dinner; free the meat from the bones, and chop fine. Rub a little dried into fine crumbs, and to this add any heated liquor of chicken, or hot water, and moisten the bread thoroughly. To a pint bowlful of crumbs and meat—the proportion may be as necessity makes it—allow one teaspoonful of salt, one of pepper, one of sifted sage, and one heaping teaspoonful of butter. Make into little cakes, dust with flour and fry to a light brown.

BANANAS AS FOOD.—It has been found, that the banana supplies in a cheap and convenient form the nutriment needed for the support of a healthy existence. It has in a larger degree than almost any other natural product the elements needed to make good the waste of tissue, and furnish the body with the fuel that it needs. It is said that among working people it is found that a meal made largely of bananas is more sustaining than could be obtained by the expenditure of the same amount of money for other kinds of food.

KEEPING BUTTER.—A simple mode of keeping butter in warm weather is to invert a large crock of earthenware, or a flower pot, if need be (varying with the size of the vessel containing the butter), over the dish or tin in which the butter is held. The porousness of the earthenware will keep the butter cool, and all the more so if the pot be wrapped in a wet cloth with a little water in the dish with the butter. Not the porosity of the earthen ware, but the rapid evaporation, causes the butter to become hard.

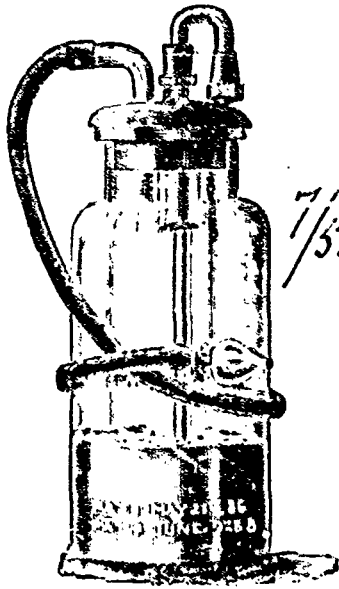
BAKED APPLE PUDDING.—Fill a three-quart earthen dish, with pared and quartered apples; sprinkle on these one cup of sugar, a little cinnamon, fresh butter the size of a small egg and one half cup of water; cover and bake thirty minutes. Roll piece of chopped paste into a strip about two inches wide that will reach around the edge of the pudding dish; roll the remainder to cover the dish. Take the pudding dish from the oven, slip the strip of paste between the apples and the dish and put on the top crust; return to the oven and bake one hour. Serve with creamy sauce.

AN APPLE DESSERT.—A dessert made with apples, baked, but to be served cold, is made in this way: To a pint of stewed, tart apples, pressed through a fine colander, add two large spoonful of butter while hot; then stir in the beaten yolks of four eggs, and nearly two cups of sugar; lastly add one quart of milk and one spoonful of vanilla flavour. Bake half an hour in a quick oven, then beat the four whites of eggs to a stiff froth, with four spoonful of powdered sugar; drop, in large patches, around on the top of the pudding, brown delicately in a quick oven. Serve with sugar and cream.

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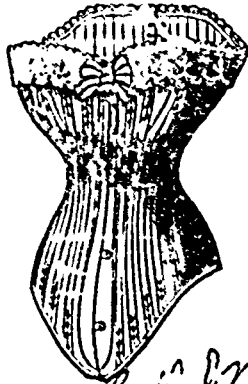
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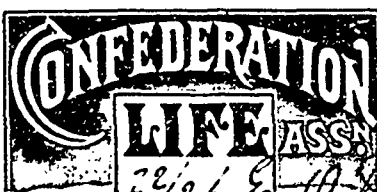
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TORONTO, WEDNESDAY, AUGUST 29th, 1883.

A RUSSIAN in the city of New York knocked a man down and took his watch and chain. He was arrested, but the man who had lost his watch declined to prosecute, whereupon the presiding justice delivered the following homily to the accused.

You are the son of a good father, but I am afraid you are leading a bad life. Let this be a warning to you. The crime of felony is hanging over your head. Should you ever be arrested again it will be brought against you. This is a lucky escape, and always keep that in your memory, so that you will fear to do wrong. You are discharged.

That kind of punishment seems to be about the other extreme from the lash.

THE Rev. George T. Dowling, D.D., pastor of the Euclid Avenue Baptist Church, Cleveland, invited all "who love our Lord Jesus Christ in sincerity and truth and are seeking to perform His will" to sit at the communion table with his people, no matter what branch of the Church they belonged to. This invitation raised such a storm in the denomination that Dr. Dowling has decided to leave the Baptists and connect himself with some other denomination. Manifestly the Baptists of America attach much more importance to immersion than the English Baptists do to some of the fundamental doctrines of religion, Spurgeon being judge.

THE autumn months should be the best for congregational work. The weather is neither too hot nor too cold. Many people have had an outing during the hot spell, and have come home feeling refreshed and ready for work. Ministers who were fortunate enough to have had a holiday are ready for good pulpit service. Besides the freshening, invigorating influence which rest and travel always bring to a minister, a vacation usually has another good effect. It enables him to look at his work from the outside. That is a good thing to do. Amidst sermon-making, pastoral visitations, committees, meetings of various kinds, and other duties that modern life crowd upon a busy pastor, he never gets a calm view of the situation from the outside. If he got a view of that kind occasionally, he could do his work much better. The number of Presbyterian ministers who have been abroad this summer has been exceptionally large. There should be some fine pulpit work done this autumn.

THOSE who know something of the true inwardness of party politics, will have little difficulty in believing that President Cleveland's message on retaliation is anything more than a clever piece of political strategy. The Republicans made a bold bid for the Home Rule vote by rejecting the Treaty; and now Cleveland cleverly throws upon them the logical consequences of their conduct. They refused to ratify the Treaty and no doubt made some votes by the refusal; now the President proposes to make a few votes by asking them to carry out their refusal to its logical results. It is easy to say that International questions should not be used for making party capital. True but every party under the sun does it, and Cleveland is not a sinner above all other politicians. War or peace has been the issue in hundreds of English elections. Either of the political parties in Canada would be most happy to win an election on an International question. Men on both sides tried to make capital out of poor Riel's broken neck. The Presidential election will be on in ten weeks, and both

parties are using all the material they can lay their hands on. Just wait until after the 6th November, and see how quickly the retaliation cry will die out.

THE splendid crop of this and last year will bring thousands of people to Manitoba and the North-West. Every nationality will be represented on the Prairies, and the Churches will have to do their part in making one nation of these different, and, in some cases, discordant elements. The problem is the same as the one that the American Churches are trying to solve in their North-West and on the Pacific coast. A correspondent, writing from the coast of California gives an amusing illustration of the way in which different nationalities are mixed in that beautiful country. An Italian shoemaker in San Francisco was asked if he could speak English. He replied with promptitude in three languages: "Si signor, certamente; you bet." Should Manitoba continue to produce such enormous crops, there will be a rush of people there from every direction. Our Church must stand ready to do two things. The one is to deal with men who can put words from three languages into one sentence, and the other is to help, in some way, congregations in the older Provinces that will be weakened by the emigration to Manitoba. With railway competition in the North-West, and crops yielding forty bushels to the acre, it is needless to hope that congregations in country places can remain at their present strength.

IT seems to be assumed by many thinking people that the close of this century will be marked by a terrific struggle between capital and labour. Why should it be assumed that the religion of the Lord Jesus Christ will suffer in that struggle? Has religion wronged in any way either the capitalist or the labourer? Is not salvation offered on precisely the same terms to rich and poor? It may be taken for granted that much that passes for religion will be blotted out of existence. The cleric who fawns on the rich and through whose hollow, professional, patronizing smirk the labourer can easily see, may have to go to the wall, but the wall is the right place for him. The religion of the Lord Jesus Christ is better without him. Congregations that prefer "tone" to piety or even morality, may have to pass through the fire, but purification by fire is what is needed most. Why should the Church specially fear a conflict between capital and labour? Does not this fear of itself show that the Church knows it has not been doing its duty to the poor, while undoubtedly some of its branches, perhaps all, have been paying special attention to the rich. If Dr. Thomas Guthrie were alive would he be afraid of labouring men? Would Dr. Chalmers or Norman McLeod? The conflict, should it come, will do the Church good by knocking the barnacles, clerical and lay, off the ecclesiastical ship.

THE PAN-ANGLICAN CONFERENCE.

ALTHOUGH the Lambeth Conference conducted its deliberations in quiet seclusion, from which the people and the press were alike excluded, the results arrived at have been published with commendable promptitude. They are embodied in a pamphlet which contains an encyclical letter addressed to the Faithful in Christ Jesus, the resolutions formally adopted by the Conference, and the reports presented by committees and accepted, but not adopted by the prelates. The Conference at which the Archbishop of Canterbury presided was composed as follows: The Archbishop of Canterbury and thirty-three bishops of the Province of Canterbury, the Archbishop of York and eleven bishops of the Province of York; the Archbishops of Armagh and Dublin and nine Irish bishops; the Primus of Scotland and five bishops; the Bishop of Minnesota, representing the presiding bishop of the United States, and twenty-eight American bishops; the Metropolitan of Fredericton and eight Canadian bishops; the Metropolitan of Calcutta and four Indian bishops; the Metropolitan of Guiana and six West Indian bishops; the Metropolitan of Sydney and three Australian bishops; four bishops from New Zealand; six from South Africa; four from the Canadian Territories, and the remainder missionary bishops, including the Bishop of Gibraltar and the Bishop in Jerusalem and the East, who exercise local Episcopal functions.

From the resolutions adopted, it is seen that a

number of important practical questions received consideration. It is also apparent that several of them were subjected to keen and exhaustive discussion. The exclusion of all but members of Conference was certainly favourable to calm deliberation and to the unreserved expression of individual conviction. At all events there was no temptation to speak for effect in presence of the gallery. The removal of that restraint, however, does not necessarily imply perfect independence and freedom of utterance. There are influences to be conciliated within as well as outside the Conference. The first subject on which a deliberance is given is the temperance question. The evil effects of the sin of intemperance on the life of the Church and the nation, they say, can scarcely be exaggerated. A caveat is entered against extreme views on the subject. Regarding the unfermented wine controversy, the Conference declares that the use of unfermented juice of the grape, or any liquid other than true wine, diluted or undiluted, as an element in the administration of the cup in holy communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

On the marriage question the decision of the Conference will be generally concurred in by Christians of all denominations. The position is taken that only one ground of divorce is to be found in the New Testament and the action of the Church should be in conformity therewith. It is urged that a divorced person, guilty of the crime of adultery, should be excluded from the privileges of the Church while the innocent partner from whom divorce has been granted lives. On the question of polygamous marriages in heathen lands there is not the same pronounced certainty of opinion. It is, however, decidedly in the direction of securing an entire cessation of the heathen practices as speedily as possible.

The resolutions bearing on the sanctity of the Sabbath are Scriptural and pronounced. Here happily there is no faltering, and nothing under which laxity of view can find shelter. The resolutions affirm that the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of divine obligation, and that, from the time of our Lord's resurrection, the first day of the week was observed by Christians as a day of worship and rest, and under the name of the Lord's Day, gradually succeeded as the great weekly festival of the Christian Church, to the sacred position of the Sabbath. The proper observance of the day is recognized as having been a priceless blessing in all Christian lands in which it has been maintained. The growing indifference to the sacredness of the Sabbath is earnestly deprecated, the habit of making it a day of worldly amusement by the wealthy classes is strongly condemned, and the resistance of all encroachments on its sacredness is urged.

The dignitaries of the Anglican Church are awake to the practical importance of socialistic movements in relation to which the encyclical says:

Intimately connected with these moral questions is the attitude of the Christian Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods — vast accumulation and desperate poverty side by side; these suggest many anxious considerations to any thoughtful person who is penetrated with the mind of Christ. No more important problems can well occupy the attention — whether of clergy or laity — than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ.

The case of emigrants is also suggested as an important part of Church work. Definiteness of religious teaching, and the special religious and moral training of the young are earnestly insisted on, in view of prevailing sceptical tendencies. Kind, forbearing and judicious treatment of doubters is recommended. In this connection, however, it is to be noted that the inspiration of Scripture receives only a vague reference. Prayer Book revision receives little more than incidental mention. Stricter regard for the unsullied character of the ministry has suggested some improvements in modes of dealing with those who seek episcopal sanction to exercise their gifts.

This Anglican Conference is marked by a slight advance in the direction of a more charitable con-

sideration of those of other communions. A fraternal hand is extended to the Scandinavian Churches, the Old Catholics and the Eastern Churches. Of its Nonconformist neighbours the Encyclical says:

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy division would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that, not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The conference has shown in its discussions, as well as its resolutions, that it is deeply penetrated with this feeling. May the spirit of love move on the troubled waters of religious differences.

PIETY AT HOME.

PUBLIC religious services are essential to the maintenance not only of religious profession, but of religious life. Where public worship is neglected, religion will not long survive. As an abstract proposition it may be conceded that true piety is strong enough to subsist alone, that it is independent of adventitious aid. It is perfectly true that in the worst of times God has had His hidden ones. In an idolatrous age and in degenerate days there have been numbers who would not bow the knee to Baal. When the upholders of Scriptural truth were driven into dens and caves of the earth, they clung not only to their faith, they embraced every opportunity that presented for the observance of public worship. The Waldensians, the Huguenots and the Covenanters found temples which they dedicated to God in Alpine fastnesses, in recesses of the Cevennes and in the glens and morasses of stern Caledonia. Piety has proved itself a plant of vigorous growth, but it must have the appropriate means for its sustenance. If it is neglected at home it can only maintain a stunted and sickly existence.

This is the age of machinery. Its presence is felt in the Church as well as everywhere else. What are all our ecclesiastical organizations but an intricate system of religious machinery? It cannot be charged as being ineffective. It is productive of great and important results, yet there may be evils incident to its existence that have to be guarded against. The Sabbath school is one of the most important of religious agencies, and anyone speaking against it would not be listened to with patience. It is doing a great work in moulding the religious life and thought of the young. It is not, however, an imaginary danger that prompts the question, Is there not a strong tendency on the part of parents to relegate their responsibility for the religious training of their children to the Sabbath school teacher? There is a strong temptation to neglect this, one of the most sacred of duties, with a light heart. In the family as God has constituted it, religion must have the first place, otherwise one of the elements of its stability and blessedness is gone. Parents possess a power and an influence that cannot be delegated to others. On them rests primarily the duty of training their children in the nurture and admonition of the Lord.

It may be argued that through lack of fitness and aptitude to teach, the work of training the young may be better done by others. In certain cases this may be so, but that, it is hoped, is exceptional, at all events, it should be exceptional. A proper realization of the sense of responsibility would bring with it the needed aptitude to teach, with a tenderness and an interest that could not fail to be impressive.

People advanced in years, and even people not past middle life, can recall numerous instances of domestic methods of religious instruction but ill-calculated to create in the minds of the young impressions favourable to religion. But these stern, severe and ill-adapted methods did not produce so

many disastrous effects as is sometimes attributed to them. Many whose religion is of a stalwart and enduring kind, smile not unkindly as they recall the patriarchal discipline of their early days, yet bless God for having given them fathers and mothers who taught them, by precept and example, that the fear of God was the beginning of wisdom. The number of those going astray who attributed their downfall to undue severity in the home circle, and to the distaste for religion caused by unlovely exhibitions of it at home, are not so numerous as those who, not untruthfully, acknowledge that their shipwreck is due in the first instance to neglect of parental precepts and disobedience of parental commands. In these days of greater leniency are the numbers of those lessened who stamp their lives with failure and bring grief and shame to parents' hearts?

Present conditions of domestic and social life may be far from favourable to the cultivation of home piety. Existence is becoming dreadfully artificial. Claims of business and society leave little time and less inclination for domestic leisure and repose. Absence of healthful but kindly restraint on the comings and goings of the young members of the family is observable. The parent of the present day is certainly an indulgent parent. What is over-indulgence and neglect of the first duties of a religious life to end in?

Religious training at home need not be, must not be, irksome and repulsive. Appliances of all kinds are abundant and accessible, but if a strong, healthy and well-grounded religious education is to form a part of home life, then the Bible must have the first place. Is not much of the shallow sentimentalism that at present passes for piety, owing mainly to the neglect of Bible reading and Bible study in the home circle. Godly homes will make a godly nation, as no other agency can.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This admirably conducted weekly magazine affords excellent and varied reading which cannot fail to have an improving effect of the many thousands of young people into whose hands it regularly comes.

IN GLENORAN. By M. B. Fife. (Edinburgh: Oliphant, Anderson & Ferrier.)—This handsome little volume, with illustrations, is, for the most part, a graceful and natural delineation of Scottish village life at the present time. Its tone is of the best, and a perusal of the story will interest and benefit the reader.

JOHN B. FINCH. His Life and Work. By Frances E. Finch and Frank J. Sibley. (New York: Funk and Wagnalls; Toronto: William Briggs.)—This might properly be called a memorial volume. The life story of the singularly amiable and accomplished leader of the Temperance movement in the United States, is clearly, lovingly and succinctly told. The volume also contains many tributes to his memory and there are copious extracts from his speeches and writings. A number of well-executed engravings adorn the book.

THE THRONE OF ELOQUENCE. Great Preachers Ancient and Modern. By E. Paxton Hood. (New York: Funk & Wagnalls, Toronto: William Briggs.)—The Rev. E. Paxton Hood was one of London's best known preachers, and one of the most prolific and racy writers on Homiletics that used the English tongue. He never wrote a line that was dull or dry; his fund of anecdote was inexhaustible, he had remarkable power of illustration. Clergymen who desire to possess the standard works relating to their vocation will purchase this authorized edition of an English classic, and its companion, *The Vocation of the Preacher*, by the same author, also just issued. *The Throne of Eloquence* contains chapters on such general themes as: The Pulpit the Throne of Eloquence; The False Finery of the Pulpit; But what is Eloquence? Wit, Humour and Drollery in the Pulpit; Live Coals, Texts and Topics of discourse; Live Coals and Dry Sticks; The Use and Abuse of the Imagination; and analyses of the characters of great preachers, such as St. Bernard, Jeremy Taylor, Chrysostom, Father Taylor, Alexander Waugh, James Stratten, and Henry Melville.

THE MISSIONARY WORLD.

MISS DE BROEN'S BELLEVILLE MISSION, PARIS.

Miss de Broen's home is 3, Rue Clavel, the centre from which radiates hourly such widespread influence for good. Out of an apparently chance and unintentional visit to a district associated with so much which for many minds would be repulsive rather than alluring, there has resulted a work which pre-eminently shows what may, under God, be accomplished, with apparently everything against it, but which, when made the subject of earnest prayer, waited for until the harvest is ripe, entered on in a faith which makes all things possible, is crowned with success. The list of "mission operations" is full and varied. There are evangelistic meetings on Sundays and during the week. The Mission embraces a training home for girls, day, Sunday and night schools, sewing classes, mothers' meetings, Bible classes, and even a lending library.

Not content with getting the poor together in the iron room, she has established a system of visiting them in their own homes, and instances are rare on which a friendly visit is otherwise than welcome and gratefully accepted. It is by this house-to-house visitation that an intimate knowledge is acquired of the temporal condition and spiritual wants of the poor of Belleville. This visiting brings to light startling and painful, almost incredible facts. It discovers not only the widespread sore of Infidelity amongst the working classes, but also the profound ignorance of the simplest truths amongst the lower orders of the French. To give one instance out of many, the question was put to a group of market people, "What think ye of Christ?" The answer to which all agreed was, "Oh! He was a Jew, and turned Roman Catholic." Testimony as undubitable as it is striking is abundant as to the unspeakable value of this house-to-house visitation, and Miss de Broen pleads for another missionary for this special and very arduous work.

But perhaps the work with which Miss de Broen is more especially identified, peculiarly her own, which is being signally blessed, and which cannot but awaken the deepest interest, is that branch of her many mission operations known as the Medical Mission.

There was a great increase of illness consequent on the siege, and the Medical Mission was originally set on foot to meet an urgent need, but it has passed far beyond the immediate limits of Belleville and Communism. The tidings of this phase of practical Christianity have spread far and wide and the poor flock to Belleville from all parts of Paris. It was my great privilege as well as an occasion to me of peculiar interest to be present on Monday morning at ten o'clock, and to see the relief administered. The patients assemble in the mission room, and the proceedings open with the singing of a hymn, prayer, and a short, plain, persuasive Gospel address. I can bear the testimony of an eyewitness to the intense interest with which the address was received. Besides by the evangelists and others Miss de Broen is aided in her good work by a medical man, an earnest Christian, who spares no pains in doing his Master's work.

Not unfrequently as many as 180 patients are seen daily, and some idea of the extent of this special work may be formed when we are told that more than 20,000 have been brought under its influence in one year. At the conclusion of a stirring and loving address on truths so new to many, so comforting where received, opportunity is given for the purchase, at a very moderate cost, of a copy of the New Testament—a pocket and portable edition can be bought for four sous. I shall never forget the eagerness with which many pressed forward to buy out of their scanty earnings a copy of the Testament. It reminded me of what I had read in Blunt's History of the Reformation, how, when the Bible was first printed in the vulgar tongue, persons would give a load of hay for a chapter or even a few verses. How prized God's Word is by those who have never before possessed it—how neglected by many who have long been familiar with it! The service ended, the patients are separately seen and ministered to, and surely this is the Master's spirit who "took our infirmities and bare our sicknesses." The golden opportunity is not lost. Many who came to be healed of some bodily disease have been led to see the soul's sickness, and brought to Him who taketh away the sin of the world. The command, "Heal the sick," is one which in that mission room is almost daily obeyed; the message which was so significantly to accompany it, "and say unto them, the kingdom of God is come nigh unto you," has been blessed to many souls.

Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

CHAPTER IV.—IMPARTING AND RECEIVING.

The next morning, before opening his eyes, Mr. Berkeley became conscious of a cheerful whistling before his windows. Drawing the curtain aside, he looked out, discovering Dr. Grant walking briskly to and fro, his coat open, and his big blonde face flushed with the frosty air. There was something strengthening and comforting in the very sight of him, and Mr. Berkeley sprang out of bed and dressed hastily. When he appeared in the doorway Dr. Grant reached out his long arm and plucked him forth.

"Man alive!" he cried, "this is a pretty time of day to get up. Look at that!" wheeling him round to face the sun. "If you had been up an hour ago, you would have seen a sight to give you fresh views of the new Jerusalem. I've explored the whole village while you were dozing in bed. Go to the ant, thou sluggard!"

The conversation of the evening, and the distorted phantoms of the night were blown away in this clear air and brilliant sunshine. From the porch in which they stood, the country could be seen for miles around. Below them lay the village, and beyond it a range of hills dotted with farmhouses, their windows flashing back the sunshine. Scattered here and there were ponds with glittering covers, and in and out through the village ran a narrow stream like a white ribbon. Along the horizon the leafless trees were sharply outlined against the sky, and over all poured a flood of winter sunshine.

"Beautiful, is it not?" said Mr. Berkeley, his face kindling.

"Well, no," said the doctor, "I don't like your location."

"You don't like it? Why, what could be finer than that range of hills? 'Unto the hills will I lift up mine eyes,'" quoted the minister with fervour.

"Oh! it's all right for the spirit—very inspiring, and all that; and I should judge there were uncommon facilities for attaining a disembodied state; but I wish you didn't live here. What did I see in my walk? Nothing unusual. I should think the village was very much like other villages. The barns appear to drain into the wells with cheerful unanimity, and I smelled frying from ten different houses. That little stream you take so much pleasure in looks very well now, but the banks are lined with sawdust and chips, and after the spring rains, and with a hot sun on them, they are going to decay and smell abominably. There must be saw mills above here."

"Yes; up to Slab Hollow. I will drive you up there to-day. Some queer people live round there in the woods, and I think the man I married last night came from there. To tell the truth, Roger, I've been thinking over what you said, and I mean to look after that couple a little."

"Good boy," said the doctor, patting his shoulder approvingly. "By the way, who is the lady who came in while we were at supper last night? When I left the house this morning, she was in the hall, and she looked at me as though she suspected the spoons were in my pocket. I felt her eyes boring into my back while I was going down the hill, and once I turned round and caught her watching me from one of the upper windows. She has had her glittering eye on us ever since we stood here. She looks as though she would like to take me by the collar and turn me inside out, like a glove."

Under pretence of pointing out a new view, Mr. Berkeley turned and glanced along the front of the house. He turned back with a smile. "That is Miss Almira Dow. She is not one of my parishioners, but lives over in East Wilton. She is a seamstress, and is here often helping Mrs. Sykes. I never met a person with such an insatiable thirst for knowledge—of a certain kind. You might tell her that it had been definitely discovered that the stars were inhabited, without awakening her interest, but any bit of news about her neighbours would be eagerly received. She has a bright, quick mind, which deserves better food than that she gives it."

"I think it's rather a common trait in human nature, this desire to put one's neighbours under the microscope, and it wouldn't be so very bad if folks were as willing to see the good in others as they are the evil; or if they had discretion about mentioning what they know. Does this Miss Dow enjoy imparting as well as receiving?"

"A pitcher which is constantly receiving must sometimes run over. But come, let us go in to breakfast."

Among the possessions of the Rev. Mr. Berkeley was one which does not commonly fall to the lot of a country minister, and that was a thoroughly good driving horse. Dr. Grant's eyes glistened when, after breakfast, the beautiful animal was brought round to the door.

"Now that's what I call a beauty!" he exclaimed, passing his hand down the shining chestnut neck and following with admiring eyes the clean, graceful lines.

The horse seemed to understand this praise, and turned his full, soft eyes from one to the other, whinnying gently.

"I really can't see, Arthur," continued the doctor, "how you reconcile it to your conscience as a minister, to own such an animal; for if there isn't speed in those legs, I am greatly mistaken."

"It would be hard work to part us, wouldn't it, Hector?" said Mr. Berkeley taking the velvet nose in his hand, and parting the silky forelock.

Hector responded by a joyful pawing and neighing, ending by dropping his head over his master's shoulder.

When they were fairly outside the village, skimming over the long, white roads, Dr. Grant could scarcely contain himself. He laughed and shouted, and swung his long arms, snatching handfuls of snow from the drooping boughs of the spruces, and pelting his friend with it.

"Now this is living," he cried, as they dashed out of a bit of woods into a level stretch. "If it were not for

scaring Hector, I would lift up my voice and sing. You remember how I used to ease my burdened soul by song?"

"I remember that strange noises used to issue from your room, sometimes. What a fellow you were for melancholy songs! You cannot imagine how funny it was to see you sitting there, so big and hearty, wailing out 'The heart bowed down with weight of woe,' or 'Oft in the stilly night.' Did you really feel sad at such times?"

"Feel sad?" echoed the doctor. "I was such a great, overgrown animal I had no feelings, except a sneaking fondness for a certain young aristocrat, and a pretty constant sensation of emptiness. But, come, now, there isn't a house near here, and we sha'n't be likely to meet any of your deacons out so early; can't you speed Hector a little? I believe he's been in training some time."

"I do not know how to speed him," answered Mr. Berkeley. "That was omitted in the theological course."

"Just give me the lines," said his friend. "I've attended one or two horse-races in my day, and think I can catch the knack." He took the reins, shook them out lightly, then drew them up with a peculiar chirp. Hector responded instantly. He gave one toss of his head, then stretched it out until his neck and back were level as a board. Faster and faster went the light hoofs, as tireless and regular as a machine, throwing the snow in clouds behind him, and drawing the cutter as though it were a leaf. Down the hill they went, flashed across the bridge, and up the slight rise beyond.

"Roger, Roger!" cried Mr. Berkeley, pulling at the doctor's arm. "Slacken now, for some of my people live just round this turn."

Dr. Grant loosened the lines and Hector dropped into an easy trot, though there was a look in his backward-turned eye which seemed to say that this dash had awakened some old memories.

"I declare, Arthur," said the doctor, handing over the reins, "you look guiltily happy. I believe you've enjoyed this, in spite of your conscience."

Mr. Berkeley smiled, without answering, and just then they turned the curve and came in sight of a large, prosperous-looking farmhouse standing a little back from the road. A young man was turning into the driveway with a load of wood, but at sight of the visitors he stopped his team and waited for them to come up.

"We are all very well, thank you," he said in answer to Mr. Berkeley's inquiry, not looking at him, but taking in furtively every detail of the turn-out, including the doctor.

"Your horse seems a trifle warm, sir."

"We came down the hill rather fast," answered the minister. "Is Joel at home? I missed him from church, Sunday."

"He is at home, but he was not in a state of mind to enjoy the services, Sunday. Did you know there was a great work of the Spirit going on over to the Falls?" He came a trifle nearer, lifting his eyes to the level of the minister's chin.

"A grand work!" replied Mr. Berkeley. "Have you been over to any of the meetings?"

"Several times, sir; and it is wonderful to see how they are gathered in. It seems almost like the day of Pentecost." He looked the minister fully in the face now, and there was a faint glow on his thin cheeks.

"I wish we had time to come up to the house, but we have started for Slab Hollow. By the way, here is a letter for your father. I mentioned at the post-office where we were going, and the postmaster asked me to bring it over," and with a kindly message to the family, Mr. Berkeley gathered up the reins and drove away. Glancing back, they saw the young man still standing in the road, with the letter in his hand.

"Roger," said Mr. Berkeley, after a little silence "what do you think of that young man?"

"I think his shoulders are too narrow, and he looks pale," answered the doctor briskly. "He needs a course of gymnastics and a generous diet."

"I did not mean physically, but morally."

"Oh! as to that, I don't think he made much of an impression on me. I noticed he looked at your gloves once or twice in a covetous way; and I hate that trick he has of looking at everything except the person to whom he is speaking. His interest in religious matters seemed genuine."

"He puzzles me," said Mr. Berkeley, shaking his head slowly. "I have heard him pray as though his lips had been touched with a coal from the altar, and his face fairly shone; and he has gone directly from such a meeting to oppress some poor man who has fallen into his power. He is a money-lender, in a small way, though fit is not generally known."

"What did he mean about his brother?"

"I believe the brother has contracted a marriage engagement with a young lady whom the family regard with disfavour, and as a consequence, he is about to leave home. I overheard Miss Dow telling Mrs. Sykes a long story about it, the other day. I am sorry, for the young fellow always impressed me very favourably. But there is Slab Hollow—over to the left where you see those trails of smoke."

Soon after, turning a bend in the road, they came upon an irregular group of huts that looked as though they had backed into the small clearing which held them. They were poor little houses, rough and weather-stained, looking out, in front, upon a stretch of blackened stumps, and shut in at the back by dense woods. Even in this desolate place child-life flourished, for ten or a dozen children were playing about the houses; but catching sight of the strangers, they fled inside and reconnoitred from windows and half-opened doors.

Tying Hector to a tree, the gentlemen went up to the nearest door and knocked. There was no answer, but a scurry of feet inside proved that the house was not vacant. Repeating their knock, the door was opened by a thin, draggled-looking woman carrying a baby on her arm, and followed by two or three children who held tightly to her skirts, and looked fearfully out from behind her. Her pale cheek bore a long, livid bruise, and her eyes were swollen as though from recent weeping.

"Mr. Hodge?" she repeated timidly, "I dunno no sich person."

"James Hodge; he was married yesterday," explained Mr. Berkeley.

Here one of the children pulled her down and whispered something. "You must mean Jim," she said. "Johnny says he heard them say that Jim was goin' to marry a girl from the Clearin' further up the river. Young ones picks up a good deal about folks. That's Jim's house—the last one; but he ain't there. I dunno why any woman should want to marry Jim," she added slowly.

"Neither do I," said the doctor under his breath as they turned away. Mr. Berkeley thanked her, with the fine courtesy habitual to him, and made a kindly inquiry concerning her hand, which was wrapped in a dirty cloth.

"I dunno what does ail it," she answered, "it only aches and aches all the time. I hain't slep' much for a week, and my work is all behind. I wish 'twould get well, for my man don't like to see anybody round sick."

Dr. Grant looked at the bruise on her cheek, and wondered if that was an expression of his dislike.

"Just hold your hand here a minute," he said. "I am a doctor, and perhaps I can help it."

She put out her hand as simply as a child, and Dr. Grant unwound the bandage with deft fingers. When the last fold was removed, Mr. Berkeley made an exclamation and turned away.

"It's a felon," said the doctor, "and it should have been attended to before. Put the baby down somewhere and take this chair. I am going to open it. It will hurt only a minute, and then the pain will stop."

She watched him wonderingly, as he took a little case from his pocket, but when she saw the shining lance, she drew her hand back with a look of fear, while the children crowded close to her, with awe-struck faces.

"Now, be a brave woman," said Dr. Grant, holding out his hand. The voice and compelling look succeeded, and she laid her poor swollen hand in his. In a few minutes it was over, and the doctor was bandaging it with strips of his own and Mr. Berkeley's handkerchief, while the latter watched, in admiration, the big hands moving so gently and skillfully.

"God was very good to send us here this morning," said Mr. Berkeley to the woman, who was looking up at the doctor with grateful eyes.

"God?" she repeated vaguely, "I dunno who he is."

"God is the one who takes care of us. He loves us and helps us when we are in trouble," said the minister, sore at heart to find this heathen within sound of his own church bell.

"Is he like him?" she asked, nodding toward Dr. Grant.

"Yes," said Mr. Berkeley, with a look of deep affection toward his friend, "he does the work of God."

"If God thinks of us why don't he help us here in the Clearin'?" We women have hard times here," she said.

"I cannot stay to explain it now," answered Mr. Berkeley, "for the doctor is going away this afternoon and we must return to the village; but I will come over again very soon."

During their call they had several times heard the crash of falling trees, and now there came one louder than the others, followed by agonizing groans. Apparently they were heard throughout the little settlement, for women and children flocked out of the huts and looked fearfully toward an opening in the woods. From this opening presently emerged half a dozen men, carrying another on a litter of boughs. The litter procession turned toward the place where Mr. Berkeley and his friend were standing. Suddenly the woman gave a cry. "It's Jake," she gasped, sinking down in the doorway. They brought him in and laid him on the bed, his right arm hanging limp at his side. He had fainted, but with the doctor's touch on the broken arm the pain revived him, and he began to curse loudly.

"Stop that!" said Dr. Grant sternly. "How dare you take God's name in that way, when you have barely escaped going into his presence? Groan as much as you like, but no cursing." He motioned one of the men standing near to take hold of the shoulder, and grasping the wrist firmly, gave a strong, quick pull. The injured man ground his teeth together, and great drops of sweat rolled down his face, but with a click the bones slipped back into place, and the present trouble was over. With the lessening of pain his native ugliness came to the surface again, and he began to upbraid the men with him for carelessness. Then he turned fiercely upon his wife and ordered her to pick up his coat and bring it to him. Taking a piece of tobacco from his pocket he began to chew viciously, cursing under his breath.

His wife laid her hand timidly on his uninjured arm, but he flung it off savagely, muttering something about not wanting any "snivellin'."

"Look here, my man," said Dr. Grant, in a tone which made him open his eyes and give instant attention. "If I had known how you would act, I should have let you wait until a doctor could be brought from the village, and in that case you would have suffered a deal more than you have now. And I just want to tell you that the pain you feel, or are likely to feel, is nothing to that your wife has suffered the past weeks. Be a man, and not a brute," and the doctor strode out.

"I almost wish it had been his neck," he growled, when they were clear of the settlement. "But he is spared, and on every hand valuable lives are taken."

"All lives are valuable," said his friend.

"Theoretically, yes; practically, no," returned the doctor. "What is that man's life worth except to abuse his wife, and perpetuate his brutal nature in his children?"

"If for nothing else, for calling out sympathy and the exercise of medical skill."

"That was a beautiful fracture, wasn't it?" exclaimed Dr. Grant, with professional enthusiasm. "I never saw anything neater."

"Except the way in which you handled it. I wish I could treat souls as skillfully as you treat broken bones."

"Well, the doctors have the advantage there. Bones are

tangible. You can see them. You know just what they ought to do, and you can make them do it "but souls"—

"Are just as real, can suffer so much more, can need help so deeply, and yet withstand it," said the minister.

Dr. Grant settled himself more comfortably, tucking the robe about him.

"It has always seemed to me, Arthur, with all respect to the ministry, that too much of the preaching is like shooting without any definite aim. What would you think of a physician who should go to a hospital once or twice a week, and addressing the patients collectively, should say, 'You are all sick, and need medicine,' and then leave the same remedy for all of them. Sick? Of course they are sick. That's why they are in the hospital. But they are sick in different ways, and need different remedies, which can be effectively applied only by knowing them separately."

"But the Gospel of our Saviour contains all needful help. Each one must apply it to his own special need."

"That's just what people will not do; or, doing, will not do intelligently. Suppose you turn a dozen invalids loose in a drug store; how many will light upon the remedy suitable for them, or in proper quantities? And it is just so in the church. The fearful, timid souls will tremble over the threatenings, the confident will lay hold of the promises, and the despondent torment themselves with election and predestination. They are almost sure to get hold of the wrong remedy. I tell you, Arthur, I believe preaching, like doctoring, is a hand to hand matter."

"But you must see, Roger, that there is a wide difference in them. Your patients come to you for help, and in the majority of cases, I have to go after mine, and very often work hard to convince them that they are sick. Then in a large parish, the ordinary church would absorb most of the pastor's work."

"Well, then," said the doctor, "cut up the parishes until they are so small that the pastor can know personally and thoroughly every soul under his charge; and then he will have a definite target to aim at, and will not fire scattering. But, bless you! I didn't come up here to give a course of lectures. You must be about worn out with me, and Hector has been yawning for the last half-hour."

But the doctor's mind was full of the subject, and as he bade his friend good-by that afternoon, he said, "Don't forget Slat Hollow," and Mr. Berkeley answered earnestly, "I will not."

(To be continued.)

NOTHING IS LOST.

Nothing is lost; the drop of dew
Which trembles on the leaf or flower,
Is but exhaled to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the truest seed
By wild birds borne, on breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words—or harsh or kind,
Uttered, they are not all forgot;
They have their influence on the mind,
Pass on, but perish not.
So with our deeds, for good or ill,
They have their power, scarce understood;
Then let us use our better will
To make them rife with good!

WRITINGS OF THE PURITANS.

The writings of all those early New Englanders have an Elizabethan richness of diction which one tastes alike in the quaintness of Bradford's and Winslow's records of Plymouth, in the sericousness, sincerity, and credulity of Higginson, and in the ribaldry of the ungeddy and unruly Thomas Morton of Merry Mount. One fond of tracing the origin of national traits and customs will find a pleasure in following to its far source in some of the New England and Virginia English men of the seventeenth century the modern American fashion of booming a new country. The Rev. Francis Higginson does this in pleasing prose, and the good William Morrell in deadly verse, for Massachusetts Bay; John Smith blows the trumpet for Jamestown, and for all Virginia Colonel Norwood, in his "Voyages," sounds repeated blasts, while Master R. Rich praises the new land in as woful a ballad as any made to a mistress's eyebrow. Norwood has more than gleams of gaiety, if one may not quite call it humour; his work has, unquestionably, literary quality, and we wish we could say as much for John Rolfe's wordy and scattering apology for marrying Pocahontas; but that has chiefly the quality of a very disagreeable self righteousness.

The most valuable fact about the earliest American literature, which is not yet American of course, is that it so fully reflects the life of the time and place—the objective life of daring and adventure and hardship, and the subjective life tormented and maddened by abominable beliefs, with its struggles to escape from them. In Virginia these are not felt; there is a delightful freedom from them; but for this very reason the literature of that colony has a more superficial character; it lacks the depth as well as the gloom which characterizes the sermons and memoirs of New England.

Whether life more influences literature, or literature life, is a question we need not stop to dispute about here, they probably have a perfect balance of interaction at all times, but what one might certainly infer from this anthology of

the Puritan literature is the Puritan life. If there were no other records of the state, of the civilization, which produced these writings, the general complexion of that life might be inferred here, and this gives a historical importance to the compilation which might be easily underrated. It would be a mistake to suppose that the Puritan life in New England was all psalms and sermons; enough is given to show that it had its reliefs, and to let the reader perceive that these were something of the nature and general pleasurable effects of dancing in chains.—W. D. Howells, in Harper's Magazine for August.

ROUTING GREAT SPEAKERS.

Some of the most experienced orators have been dethroned by very trivial circumstances. Daniel Webster, rising to speak at a poultry show, was unable to continue in rivalry with a giant Shanghai which began to air its lungs at the same moment, and had to resume his seat in confusion. Erskine was always extremely sensitive to a lack of interest by his audience. "Who can get on with that wet blanket of a face of yours before him?" he said once to Garrow, who was engaged with him in a cause. His first speech in the House of Lords was a humiliating failure, owing to the action of Chatham, who, as a speaker began, took up a pen and made a few notes, as if with the intention of replying, but, after listening a few moments, he dashed pen and paper upon the floor with a contemptuous smile. This indifference, real or pretended, completely upset Erskine, whose voice faltered, he struggled through the remainder of his speech, and sank into his seat dispirited, and shorn of his fame." Burke was also extremely sensitive. Selwyn relates that he rose on one occasion to speak, holding a bundle of papers in his hand, when a rough hewn country member started up and said: "Mr. Speaker, I hope the honourable gentleman does not mean to read that large bundle of papers, and to bore us with a long speech into the bargain." Burke was so suffocated with rage as to be incapable of speech, and rushed out of the House. "Never before," says Selwyn, "did I see the fable realized of a lion put to flight by the braying of an ass."—The Gentleman's Magazine.

A MASTER AT ETON.

Keate was a great teacher and ruler. He was also a tremendous flogger. That saying of John Bright, that force is no remedy, has been canvassed in many different senses, but I suppose we are all agreed that force is no remedy for disorders of the soul. Such, however, was not the opinion of Dr. Keate. On one occasion—so the story goes—he addressed the boys upon the Sixth Beatitude, and the substance of his comment has come down to us: "Blessed are the pure in heart. Mind that! It's your duty to be pure in heart. If you're not pure in heart I'll flog you." Nothing can show better the extent to which flogging was carried than a rule which the doctor made that a boy should lose his remove if flogged thrice in one day. And if any one still doubts the comprehensive sweep of Dr. Keate's birch I need only say that he was once upon the point of flogging a certain aged and eminent statesman, remarkable for his skill in casuistry, who was then a boy at Eton. Contrary to his usual practice, however, the doctor, instead of proceeding immediately to the matter in hand, gave the culprit an opportunity of explaining himself. It was a great tribute to the powers of persuasion, and a happy augury of the future career of that distinguished man, that he was perhaps the only boy who ever persuaded Keate to forego a flogging, which, I may add, was thoroughly deserved.—Murray's Magazine.

A DOG ON LONG SERMONS.

A correspondent, "A. H. A.," of the London Spectator, of August 4, writes: "During a recent journey in Canada I met with a striking instance of reason in a dog. I was staying at the Mohawk Indian Institution, Brantford, Ont. Rev. R. Ashton, superintendent of the school, is also incumbent of the neighbouring Mohawk Church (the oldest Protestant Church in Canada). Mr. Ashton is very fond of animals and has many pets. One of these, a black and tan terrier, always accompanies the ninety Indian children to church on Sunday morning. He goes to the altar rails and lies down, facing the congregation. When they rise to sing he rises; and when they sit, he lies down. One day, shortly before my visit, a stranger-clergyman was preaching, and the sermon was longer than usual. The dog grew tired and restless, and at last a thought occurred to him, upon which he at once acted. He had observed that one of the elder Indian boys was accustomed to hand round a plate for alms, after which the service at once concluded. He evidently thought that if he could persuade this boy to take up the collection the sermon must naturally end. He ran down to the back seat occupied by the boy, seated himself in the aisle and gazed steadfastly in the boy's face. Finding that no notice was taken, he sat up and 'begged' persistently for some time, to Mr. Ashton's great amusement. Finally, as this also failed, the dog put his nose under the lad's knee and tried with all his strength to force him out of his place, continuing this at intervals all the sermon was concluded. Did not this prove a distinct power of consecutive reasoning?"

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British and Foreign.

THE Rev. Dr. Donald Fraser, London, is about to visit Australia.

THE sale of "Hymns Ancient and Modern" is said to average 1,000,000 copies annually.

IT is suggested that the next International Alcoholic Congress should be held in Norway.

THE widow of Professor Spencer Baynes, of St. Andrew's, has been placed on the civil list for a pension of \$375.

A PLEBISCITE of Vauxhall Ward, London, on the subject of Sunday closing shows 1,739 in its favour, 421 against, 171 neutral.

NINE of the memorial windows have been placed in the Ramshorn Church, Glasgow, and the remaining five are expected to be inserted this month.

A MEMORIAL volume of the Inverness Assembly is about to be published. It will consist of a popular narrative of the visit and work of the Assembly.

MR. STEPHEN WILLIAMSON, M.P., the son-in-law of Dr. Guthrie, has purchased the estate of Glenogil, one of the finest grouse moors in Forfarshire, for \$120,000.

LADY VICTORIA CAMPBELL, one of the daughters of the Duke of Argyll, who devotes herself to Christian work, is learning the Gaelic language in order to get hold of the Gaelic heart.

THE company of the Boys' Brigade in connection with Alton parish church, numbering 100, have had their first march out. A few weeks ago they were supplied with miniature rifles.

SIR JOHN GORRIE, an old editor of the Stirling Observer, who has filled with acceptance the post of chief justice in more than one crown colony, is about to visit Scotland on a lengthened furlough.

MR. H. O. FORBES, a son of the minister of Drumblade, has been appointed curator of the natural history museum at Christchurch, New Zealand, the largest institution of its class in the southern hemisphere.

PROFESSOR TSCHAKERT, of Königsberg, has discovered in the library of that city some unpublished sermons and scholia by Luther belonging to the period between 1519 and 1521, his most active time of his Reformation work.

TWO ministers of each of the three leading Churches in Scotland suggest the desirability of the congregations everywhere being gathered for confession of sin and earnest supplication in view of the uncertain prospects of the harvest.

GREENOCK Free Church Presbytery has agreed to moderate in a call to Rev. E. D. Finland as colleague and successor to Dr. John J. Bonar. The call was signed by 212 members and fifty-three adherents. The minority lodged dissent.

MISS GORDON CUMMING is one of the most prolific authors of the day, but she would seem to make so little by her writings that she has been placed upon the civil list for \$250 a year in consideration of her merits as an author and of her destitute condition.

AN Anglo-Indian Temperance Association has been formed with Mr. S. Smith, M.P., as president, Mr. Hugh Matheson, treasurer, and Mr. Caine, M.P., secretary. Mr. Caine intends to go to India few months hence to establish branch associations.

MR. WILLIAMSON, M.P., has offered \$5,000, and his sister, Mrs. Duncan, of Liverpool, \$2,500 towards building a new church in Anstruther as a memorial of Dr. Chalmers in his native town. The congregation will doubtless take advantage of these handsome offers.

THE Jesuits are about to make a large addition to their scholastic propaganda in London. The two schools set up by the exiles in Southampton have proved an unqualified success, being largely attended by the children of Protestants on account of their efficient teaching of languages.

THE Rev. Gavin Laing, of Inverness, officiated at the funeral of Colonel Cameron, of Inverailort, by whose death the last male representative of that family disappears, as also, through his mother, do the Macdonnells, of Barrisdale, a once powerful branch of the Glengarry Macdonnells.

BAILIE WALCOT was the leading spokesman at the welcome breakfast in Edinburgh to the young men delegates from abroad who passed through that city lately on their way to Stockholm. The bailie's cordial greeting was followed by a characteristic address from Principal Cairns.

MR. WILLIAM VEITCH, of Inchbonny, the elder son of James Veitch, the self-taught astronomer and mathematician, has died in his eighty-fifth year. He was interred in the Abbey churchyard of Edinburgh. A staunch churchman, he looked askance at the introduction of anthems, and finally left the church on the appearance of the organ.

THE Rev. D. G. Manuel preached on a recent Sunday at the re-opening of St. Andrew's Church, Perth, which has undergone alterations adding 172 sittings. Mr. G. R. Douglas, a member of the congregation, has at his own cost redecorated the background of the pulpit, painting on the one side a portion of Psalm xcix., and on the other, several appropriate texts of Scripture.

DR. MARSHALL LANG, who was cordially welcomed by his Presbytery on his return from Melbourne, gave a glowing account of his visit to that city, and spoke with jubilant hopefulness of the Scots Church, in which there is not now a single sitting to let. The sympathies of the Church at home, he said, should be far more actively drawn out towards the Churches in these new lands than had hitherto been the case.

ABERTARFF Presbytery has agreed to the translation of Mr. M'Cowan to Cromdale. A part of the congregation have raised an action in the civil court to prevent his induction; but this Mr. M'Cowan resolutely resists, not only on his own account, but for the vindication of the right of the Church courts to decide finally and conclusively on the appointment, admission and settlement of a minister.

Ministers and Churches.

KNOX CHURCH, Cornwall, is about to get an organ.

THE Rev. Dr. MacNish, of Cornwall, has returned from a trip to England.

THE Rev. A. D. McDonald, Seaforth, has after a period of recreation resumed his pastoral duties.

THE Rev. J. Wilkie, missionary, recently gave an interesting address in St. Andrew's Church, Pakenham.

THE Rev. A. A. Scott and family, of Carleton place, arrived home Friday morning week, after a few weeks' rest.

THE Rev. Dr. Bennett, of Almonte, has not improved in health during the past week. His condition is very precarious.

THE Presbyterians of Hensall have extended an invitation to the Rev. Mr. Henderson, of London Township, to become their pastor.

THE Waterloo Presbyterian Church is now under roof. It is expected to be finished about the middle of October. The church presents a very fine appearance.

THE second annual picnic of the Keene Presbyterian Church choir was held at Jubilee Point, on Wednesday week, and was a grand success in every way.

THE Rev. Robert Hume again filled his pulpit in the West Adelaide Presbyterian Church on Sunday last, after spending his vacation with friends in the east.

MR. H. T. KALEM, student in the Montreal Presbyterian College, and a native of Armenia, is preaching in St. Andrew's Church, Almonte and Appleton, for a few Sabbaths.

MR. MATHER, of New Lowell, a delegate to the Presbyterian Council, has brought a present from the Duke of Argyle to Mr. William Switzer, Warden of the County of Simcoe.

LARGE meetings were addressed in Toronto last Sabbath by Rev. J. Hudson Taylor, of the China Inland Mission, Mr. Reginald Radcliffe and Mr. G. Sudd, the eminent English evangelists.

THE call to Rev. E. Wallace Waits, of Chatham, N. B., from Knox Church, Owen Sound, was handsomely sustained at the meeting of Presbytery, and the further steps to be taken in the settlement ordered.

THE Rev. Mr. Roberson, of Chesterfield, and Rev. Mr. Hardie, of Stanley Street Church, Ayr, exchanged pulpits on Sabbath week, and Rev. J. McMechan, of Port Perry, occupied the pulpit of Knox Church.

THE Rev. J. A. K. Dickson occupied the pulpit of the Central Church, Galt, on Sabbath last and preached two vigorous discourses. The reverend gentleman has been greatly benighted by his trip across the ocean.

THE Presbyterian lawn social at the Burlington manse on Tuesday evening week was a decided success. The grounds were lighted by Chinese lanterns artistically arranged. An excellent programme was rendered.

THE board of managers of the Presbyterian Church, Deseronto, have had the pews in the gallery neatly cushioned and matting placed on the floors. It is proposed to have changes made in the method of lighting.

ADVICES from San Francisco state that Rev. C. B. Pridel intends to resign the position he at present holds. It is thought he will not be likely to go to Moncton, N.B., Mr. Hogg's late congregation being desirous of having him.

THE Rev. J. W. Rae on Tuesday week completed his first year as pastor of Knox Church. The *Acton Free Press* says his pastoral during this year has been fully acceptable, and he has won the warmest respect of the entire community.

A GLASGOW paper says: The Rev. Mr. Milligan, of Toronto, a remarkably plain-speaking divine, preached in Mr. Kirkwood's pulpit at Troon on Sunday week; and Dr. Taylor, of New York, is expected to officiate in the same place during the present month.

THE Rev. Dr. Wardrope occupied his own pulpit in the evening of Sabbath week, after an absence from it for some weeks. In Knox Church in the evening there was a large congregation to hear Rev. Dr. Beattie, late of Brantford, who was highly appreciated.

THE Rev. John Gilis, occupied the pulpit of the Presbyterian Church, Glenora, Sabbath week, morning and evening. He preached an eloquent sermon in English in the morning, taking his text from Romans viii. 28. He also preached a fine Gaelic sermon.

THE Rev. G. N. McDonald, of Washington, D. C., has been the guest of Mr. A. McD. Allan, Goderich, during the past week, and has enjoyed a pleasant time seeing his old friends. Sunday morning week he preached in the Gaelic Church to an appreciative audience.

THE pastor of the Presbyterian Church at Port Stanley, Rev. Mr. McConachy, has, owing to declining health, placed his resignation in the hands of the Clerk of the London Presbytery. Mr. McConachy and family purpose making an extended tour through the North-West.

THE Port Elgin *Times* says: It is pretty generally understood that the Rev. James Little, of Princeton, will accept the call addressed to him by the Presbyterian congregation of Underwood. We congratulate the people on securing the services of a man so eminent for ability and piety as Mr. Little.

THE Rev. T. T. Johnston delivered an illustrated lecture titled, "A Winter Among the Choctaw Indians," in the East Toronto Presbyterian Church last Friday evening. At the close of the lecture Mrs. Revell and some friends from the city gave an excellent concert, which was greatly appreciated by the audience.

THE large congregation at Knox Church, Woodstock, Sabbath week, morning and evening, was treated to two very able sermons by the Rev. A. C. McKenzie, of Oswego, N. Y. Mr. McKenzie is an old Oxford boy, being a son of the late Rev. Alexander McKenzie, of Embro, and at one time carried on business in Ingersoll.

THE Berlin *Telegraph* says: The Rev. D. Tait, the worthy pastor of St. Andrew's Church of this town, returned home from his visit to Britain on Tuesday last. His trip, we understand, was a most enjoyable one, and has resulted in his complete restoration to health, which will be good news for his attached congregation and friends generally.

THE Rev. A. Currie, of Sonysa, was favoured with a visit from the Rev. D. J. Macdonnell, of Toronto, who conducted the services in St. Andrew's Church, both morning and evening, Sunday week. The talented speaker was listened to with marked attention by a large and appreciative audience, the church being crowded on both occasions.

CHALMERS CHURCH, Woodstock, is being thoroughly renovated both inside and out. A few years ago it was enlarged and improved at an expense of \$7,000. The present improvements will cost about \$1,000. There are two organs in the church, and the ladies have just purchased a first-class piano. The pastor, Rev. Mr. McKay, has returned from his vacation.

THE Rev. Dr. Ormiston preached to crowded audiences in St. James Square Church last Sabbath. In the morning he discoursed eloquently on the supremacy of the spiritual over the material, and in the evening on the answer given to Daniel's question, "What shall be the end of these things?" It is announced that Dr. Ormiston will occupy the same pulpit next Sabbath.

A LARGE number attended the Welcome Garden Party to Rev. J. Somerville, held in the grounds of the Division Street Presbyterian Church, Owen Sound, on Tuesday evening week. Although the evening was rather dark and threatening, a pleasant time was spent by all present, making the party a success both socially and financially. The Citizens' Own band was present, and furnished excellent music.

In a paragraph in last week's issue referring to the appointment of Rev. M. H. Scott as Principal of the Ottawa Ladies' College it was stated that that institution is now under the control of the Board of French Evangelization. It does not pass into the hands of the Board before next July. Meanwhile the college is to continue as heretofore under its present directors, by whom Mr. Scott has been appointed for one year.

THE Rev. James Murray, B.A., B.D., pastor of Wentworth Presbyterian Church, corner of Barton Street and Smith Avenue, Hamilton, occupied the pulpit of the Church both morning and evening last week, and preached to large congregations. Mr. Murray has just returned from his holidays, looking and feeling both refreshed and strengthened. The Sunday school children of this Church held their annual picnic at Brant House last week.

AT its last regular meeting the Presbytery of Barre granted Rev. R. J. M. Glassford, of Waubesa, six months' leave of absence from his charge, it being his purpose to pursue post graduate studies during the winter. The leave was cordially given, and was accompanied with expressions of high regard for Mr. Glassford and his work since he went to Waubesa, and with best wishes for success in his studies. Mr. Glassford leaves to take up his proposed studies about October 1.

A LARGE congregation was present at Cooke's Church, Kingston, on Sunday week to hear Mr. Theodore Malchess, of Macedonia, speak about the good work being done in that far away land. The service was opened in the usual manner by Rev. Mr. Houston, pastor, who introduced Mr. Malchess to the congregation. He is a young man with coal black hair and moustache. He spoke of the political and physical condition of his countrymen, and how they have suffered at the hands of the Turks.

THE Enniskillen correspondent of the *Bowmanville Statesman* writes: The Presbyterian Church on Sunday morning last was well filled, and all listened very attentively to an able and very practical Gospel sermon by the Rev. Mr. Kennedy, of Newcastle. Although Mr. Kennedy is one of the oldest ministers in the Presbyterian Church, he is still very active, and delivers his sermon more impressively and with greater vigour than many of the young men. The people here will be delighted to listen to him again.

A CORRESPONDENT of the *Sentinel Review* writes: The Rev. Mr. Thomson, of Knox Church, Ayr, is at present lying ill at the residence of Rev. Mr. Robertson, of Chesterfield. Mr. Thomson went to Chesterfield a week ago last Friday to attend the funeral of Mr. William Hardy, when he was taken suddenly ill and compelled to take to his bed, and since that time he has been seriously ill. His recovery is very slow, but we trust that he will soon be able to be removed home, and to greet his many anxious friends, who are eagerly awaiting news of his recovery.

THE Galt *Reporter* says: Rev. J. A. R. Dickson, B.D., on his return home from the old country, was a passenger on the fast express west from New York on the Erie Railway, and when a short distance from a station called Shohola the train ran into a wrecked freight, and all the coaches with the exception of two (in one of which Mr. Dickson was riding) were precipitated over the embankment about eighty feet high. A large number of passengers and others were injured, and three or four lives lost outright. Mr. Dickson lost all his luggage excepting his valise.

A VERY excellent sermon was preached in the Presbyterian Church, Port Elgin, says the *Times* of that town, on Sunday evening to a large congregation by the Rev. William Burns, of Toronto, agent of the Knox College Endowment Fund. Mr. Burns is a most practical and eloquent preacher and in his capacity as canvasser for Knox College he has no equal. His good humour, and his vast fund of anecdote and personal reminiscences make him a pleasant companion, and his business tact enables him to bring financial matters to a successful issue. The authorities of Knox College are to be congratulated on having so fine an agent as Mr. Burns.

AT the close of the prayer meeting in Erskine Church, Hamilton, last week, Mr. John Smillie, who is about to take his departure for the old land, was presented by the congregation with a purse of money as a token of their appreciation of his faithful services in Erskine Church and the high esteem in which he is held by the congregation. Mr.

James Smith, on behalf of the congregation, expressed their profound regret that Mr. Smillie was about to leave them, wishing him a safe and prosperous journey and hoped that he would be spared to return again in good health. Mr. Smillie was taken by surprise, and very feelingly expressed his thanks for their kindness and good feelings toward him.

THE *Huron Expolitor* states that a short time ago the old and faithful horse, so well known to most of the people in this vicinity and of Bruce's Id., and which belonged to the late Rev. Mr. Ross, met with an accident which resulted in its death. The animal had been tethered in the orchard to feed upon the grass, and in some way got entangled in the rope by which it was tied, and its struggles for freedom broke its leg and had to be killed. It had been a faithful servant of the family for about twenty years. With their characteristic generosity the members of the congregation purchased and presented Mrs. Ross with another suitable horse to replace the faithful animal that had come to so unfortunate a death.

THE Princeton correspondent of the *Sentinel Review* writes: The Rev. Mr. Little inducted from the pulpit on Sabbath last that he had received a call from the good people of Underwood, in the county of Bruce, and that he would accept the same. This has been expected for some time past, owing to little differences between the reverend gentlemen and the congregation here, which is not an uncommon occurrence when a minister labours in one place for over half a score of years; yet it is acknowledged by all denominations that the subject of these remarks is the cleverest theologian ever stationed here, a true friend and good neighbour, and his friends here console themselves in the fact that our loss will be the friends at Underwood's gain.

MISS ROSS, returned missionary from Indore, India, addressed a ladies meeting in Chalmers Church, under the auspices of the Woman's Foreign Missionary Society lately, there being over 100 ladies present. Miss Ross began with a description of India, its streets and business arrangements, and when describing the dress of the natives exhibited a number of articles, both of jewelry and dress, and also some idols. She then gave a description of the marriage ceremony, which lasts for three weeks. She threw a good deal of light on the degraded state of the women in India, making an earnest appeal to all engaged in this good work to remember her in their prayers and also by their means. The address of Miss Ross was full of information and calculated to be of great use to the friends of Indian Missions.

THE Rev. James W. H. Milne was ordained and inducted to the pastoral care of Boston Church, Esquesing, on Thursday last. There was a large congregation present. The Rev. J. M. Cameron, Moderator, pro tem of the Toronto Presbytery presided. The Rev. J. A. Johnston, Hornby, preached an excellent sermon from Daniel ii. 35. The Clerk of Presbytery Rev. R. Monteith narrated the steps taken in connection with the call, after which Mr. Milne was ordained to the office of the ministry. The young pastor was then addressed in suitable and impressive terms by the Rev. Joseph Alexander, of Norval. The Rev. J. M. Cameron then delivered an appropriate and pointed address to the people. The Rev. James Murray, of Hamilton, and Rev. William Robertson, of Waterdown, were present. In the evening a successful social was held. Mr. Milne begins his ministerial work under most favourable auspices.

A MOST successful lawn social and concert was held on Monday evening week at Ouve's Ferry, in behalf of the building fund of the Presbyterian Church there. The grounds were tastefully arranged for the occasion. Trees were planted all along the grounds and on each tree hung a Chinese lantern. There were upward of 300 people present. The ladies of the congregation and others interested prepared tea and cake for the occasion. Throughout the evening the audience was entertained by the Misses Greig and their brother, from Almonte, with excellent music and singing. Before the meeting broke up, the Rev. Mr. Campbell, the minister of Elmsley congregation, thanked the Misses Greig and their brother for the excellent music rendered throughout the evening. Over \$60 were realized, besides some liberal donations promised by friends interested in the welfare of the congregation.

THE new church at Acton, seven miles north of Neepawa, was dedicated on the 12th August, the Superintendent of Missions preaching morning and afternoon, and the Rev. Mr. Murray, of Neepawa, in the evening. The services were largely attended, waggon seats having been arranged outside the door to accommodate part of the audience. The church is a neat frame structure, seated to accommodate, on ordinary occasions, about 180 people. The cost was about \$1,000. With the \$150 given by the Church and Manse Board, the expense of erection will be met. The collections, etc., connected with the opening services amounted to \$115. The congregation is quite new, and yet they are desirous of securing a pastor. Seven hundred dollars will be raised towards his support the first year, and in three years the congregation will be self-sustaining. A manse is to be erected next year. With one or two more favourable years, rapid strides will be made in church work.

THE regular monthly meeting of the Guelph Auxiliary of the Woman's Foreign Missionary Society was held lately in St. Andrew's Church schoolroom, and was an occasion of special interest on account of the presence of Miss Wight, a missionary from the North-West. Mrs. Thomas Goldie, president, occupied the chair and conducted the exercises. Miss Wight is a pleasant speaking young lady of about twenty-two years, and she explained that though she had answered questions about her work, this was her maiden speech. Her address throughout was very interesting. She has been a teacher sent out by the Presbyterian Woman's Foreign Missionary Society to the Sioux at Portage la Prairie and her graphic description of her work among the Indian children showed the lights and shades which missionaries have to contend with. She spoke feelingly of the support and sympathy extended by the friends at home, and referred to the hearty reception given to the parcels, books, clothing, etc., sent out by the Sunday schools and

auxiliaries. His light goes out in the fall to labour among the Cree.

A LARGE audience assembled Tuesday night, 14th inst., to bid farewell to Rev. Dr. Beattie, who has resigned his pastorate of the First Presbyterian Church, Brantford, to accept a professorship in Columbia College, South Carolina. He was the recipient of a joint address from the members and adherents of his own Church, those of the Presbyterian Church in Onondaga and a number of prominent citizens, amongst them being Mayor Heyd, William Paterson, M. P., Principal McIntyre and others, accompanied with a handsome silver tea service. He also received addresses from the board of the Young Ladies' College and several other local organizations. He made a feeling reply, and in the course of his remarks said that the college to which he was going was the largest theological institution in the Southern Presbyterian Church, it having a constituency of 2,200 Churches and 170,000 members. The Rev. Doctor leaves for his new sphere of labour with the sincere regard and good wishes of his late church membership, of the citizens of Brantford and many friends throughout the county by whom he is held in high esteem.

A GRIMSBY PARK despatch says: Rev. Dr. Ormiston, of New York, delivered a lecture on the "Soul and Society." It was a very fine literary effort, full of path and practical applications. The true saying that "the proper study of mankind is man" was well demonstrated by the doctor in an hour's tour through modern society. He made pure society to be of divine origin. "It is not good for man to be alone" is true when viewed from any standpoint. Special forms of society may assume any character that political necessities would, as its origin is divine its purpose should be humane. All kingly men are anointed in solitude and ordained in silence, but they go forth from that secret chamber with their souls stirring with a new life to lift the race higher and bless humanity. The home, as a centre of influence, was sketched with a philosopher's mind, and in language most beautiful. The family, as a workshop, was well connected with some of the most gifted of the earth, and in social and political revolutions that have blessed the race. Public opinion was next touched and its powers fully acknowledged, either for good or ill, according to the tone of the moral sentiment that is behind it.

THE Strathroy Despatch says: Our town was startled yesterday afternoon by the announcement that the wife of the Rev. Thomas Macadam, minister of St. Andrew's Church here, had suddenly died at Bayfield, where she had been putting in a well earned holiday season for the past ten days or so. Mr. Macadam's first intimation that anything was wrong was received yesterday morning about eleven o'clock by telegram from his daughter Bessie, who said that her mamma was very ill, and that the doctor said he had better come up. He then lost no time, and was off on the half past one train for Bayfield, but he had no sooner departed than another telegram was received by Rev. I. Desbrisay from Can. N. Richardson, who was also at Bayfield, stating that Mrs. Macadam was dead and asking him to break the sad news to the bereaved husband. Mr. Macadam being away, of course the sad message could not be delivered here, but its purport was telegraphed to a warm personal friend at Ex-ter, who was requested to meet him at the station and inform him of his terrible loss. Of the cause of the sudden taking away we know nothing at present writing, but it is said that heart trouble must have been the reason. The body will arrive on the train from London this evening, whither a number of elders and managers of the Church proceeded to meet the sad party this afternoon, consisting of Messrs. T. Gordon, D. L. Leitch, W. Ireland, G. Thompson, H. Uqhart, James Noble, R. Diprose and W. T. Smith, accompanied by Mrs. Dr. Thompson and Mrs. Macdonald, to take charge of the two motherless daughters, whose feelings must have received a terrible shock on being left alone with their dead mother so far from home. Of the deceased lady and her disinterested work, nothing but the most unqualified praises can be said. If ever there was one, she was a hearty, consistent and effectual worker in the Master's cause, and her energetic and intelligent efforts in connection with the ladies' work of St. Andrew's Church will be sorely missed. For the past six or seven years she has been a resident of Strathroy, and during that time made numerous friends, who will be terribly shocked to hear of her sudden and comparatively early death.

THE Kingston Chronicle and News says: From the first, William Newman contended that the corner stone of St. Andrew's Church was in the front of the building, he having remembered when it was removed, but as it was known for a fact that it had been laid at the north east corner, it was thought he was mistaken. He was correct, however, because Thursday afternoon he discovered the stone, and removing into St. Andrew's Hall, telephoned to the managers about his find. Pretty soon a large number of people had gathered to see the stone and its contents. Messrs. Minnes and Gibson made an investigation, and in the cavity was found a lead box, and in the box was an old-fashioned square bottle, in which were some documents. The bottle was broken and the papers secured, but they are nearly destroyed, portions having been burnt by the fire, and other papers are wet. They are now at Mr. W. Craig's house being dried. This morning a reporter looked over them and found portions of two sheets of foolscap, which appeared to have contained the minutes of the meeting at which it was decided to enlarge the church. It is dated February 13th, 1837. On one page there is a resolution dealing with a newspaper editor's action towards a preacher and the Kirk Session, and on another is a motion appointing Francis A. Harper, Joseph Bruce, Robert Duff, David Duff, and Roderick M. Rose, a building committee, and Alexander McNab, Thomas Greer and John Macdonald, a finance committee. On the same sheet it is stated that one of the two plans submitted by Mr. Harper for the enlargement of the church was adopted. The resolution was moved by Mr. Harper, and seconded by Mr. McMurrich. Another resolution that the result of the meeting be sent to the Kirk Session, was moved by

John McIntyre and seconded by R. M. Rose. Among the papers was a copy of the Chronicle, a catechism, the Christian Examiner containing a report of Rev. James George's sermon before the Toronto Presbytery, and others which could not be identified. A Kingston almanac containing Parliamentary records and an extract from the minutes of the Synod of Canada, September, 1835, were also among the papers. The coins were: A well-worn guinea, dated 1775, a half-guinea of 1818; an English six pence, which looked like new, and dated 1819; a sixpence of 1816; a crooked penny of 1831; an Irish and an English farthing of 1828 and 1806; a half-penny on which were the words "George III."; also two old coins, the faces of which are nearly defaced. These coins, which are in the possession of Mr. Minnes, will be put into the new corner stone. On one side of the plate is inscribed: "The foundation stone of this church was laid on the 20th day of July, in the year 1820, in the first year of the reign of His Majesty King George the Fourth, by Thomas Markland, Esq., senior magistrate of Kingston, Mr. Archibald Fraser, architect. On the other side is: "Removed from the northeast corner to the present place of deposit on the 24th day of May, 1837, when this foundation of the addition was laid."

PRESBYTERY OF GUELPH—An adjourned meeting of this Presbytery was held on the 14th, in St. Andrew's Church, Guelph, Mr. Edmison, Moderator. A call from the congregation of Knox Church, Galt, in favour of Mr. Alexander Jackson, of the South Side Presbyterian Church, Pittsburg, U. S., was presented and sustained. Mr. J. C. Smith, who had moderated in the call, and Dr. Torrance were appointed to prosecute it before the Presbytery to which Mr. Jackson belongs. Dr. Middlemiss reported that he had preached in Melville Church, Fergus, according to appointment, and declared the charge vacant in the usual way. A letter was read from Mr. Hugh Rose Rae in answer to a communication from the Clerk apprising him that the General Assembly had granted permission to the Presbytery to receive him as a minister of this Church, and that they were prepared to do so on his appearing before them, answering satisfactorily the questions appointed to be put on the reception of ministers from other Churches and signing the formula. Copies of communications by cable to and from Mr. Rae were handed in, the last being dated the 10th inst., in these words, "Presbytery uncertain; decided to remain. Am writing." After full deliberation it was moved by Mr. J. W. Rae, seconded by Mr. Charles Davidson, That the Clerk cable Mr. Rae in these words, "No Presbyterial uncertainty; bring letter of demission." It was moved in amendment by Mr. Smith, seconded by Mr. Goodall, That the message be in the words, "No difficulty on part of Presbytery; letter of demission from the Congregational body only required." On being put to vote the amendment was declared carried, and the Clerk was instructed accordingly. Mr. Strachan reported that he had preached in Knox Church, West Puslinch, in Gaelic, and English, July 29, the attendance at both services being small, and that the committee had met with the congregation on the following forenoon, only eight heads of families being present, and that after deliberation a resolution had been carried to the effect, That it is the opinion of this meeting that the one-half of the student's salary will be paid by the congregation, his board being the first charge thereon. The report was received and consideration delayed till next regular meeting. The proceedings were closed with the benediction.

PRESBYTERY OF QUEBEC.—This Presbytery met in Sherbrooke on the 14th August. Rev. A. T. Love was elected Moderator for the ensuing twelve months. An elder's commission in favour of Mr. Thomas Cromwell was accepted. Messrs. J. A. Morrison and A. T. Love, commissioners to the General Assembly, reported their diligence. Mr. James D. Ferguson reported having visited Ditchfield according to instructions, and having organized a mission station there known as Spider Lake. An extract minute of the proceedings of the General Assembly was read setting forth that leave had been granted to Mr. William Mathieson, of this Presbytery, to retire from the active duties of the ministry. Standing Committees were appointed, of which the following are the Conveners: Sabbath Schools, Mr. James Sutherland; Temperance, Mr. T. Z. Lefebvre; State of Religion, Dr. Lamont; Statistics, the Clerk; Protestant Education, Mr. C. A. Tanner; Sabbath Observance, Mr. A. T. Love; French Evangelization, Mr. C. A. Tanner; Home Missions, Mr. A. Lee. A deputation consisting of Messrs. James Sutherland, J. R. MacLeod and C. A. Tanner was appointed to visit the French Church, Quebec, and to report to the next meeting. An intimation from the Presbytery of Stratford was read stating that Rev. D. Gordon had declined the call to Lake Megantic. The congregation was granted leave to proceed with another call when ready. Messrs. John MacLeod, Richmond, A. Lee, C. A. Tanner and G. R. Maxwell were appointed a committee on Ecclesiastical Co-operation. Mr. Robert Eadie, a young man having the ministry in view was examined and certified to the Presbyterian College, Montreal. Messrs. Love, Sutherland, Ferguson and Dr. Lamont were instructed to see that missionary meetings be held within the bounds. Mr. Lee reported on the state of the vacancies. The report set forth that there are four vacancies—Lingwick, Winslow, Lake Megantic, Scotstown; that two of them have had little or no supply during the summer. The Convener was instructed to make arrangements, if possible, with Rev. James Ferguson, Snyerville, for the partial supply of these fields for the ensuing six months. The next meeting is appointed to be held in St. Andrew's Church, Quebec, on 23rd October, at eight p.m.—J. R. MACLEOD, Pres. Clerk.

READERS OF THE CANADA PRESBYTERIAN requiring coal and wood, hot-air furnaces, should write to Messrs. Clare Bros. & Co., who manufacture a variety of styles in several sizes, for their illustrated catalogue. The Messrs. Clare are justly celebrated for the excellence of their furnaces.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 9, 1888. } THE UNBELIEF OF THE PEOPLE. { Num. 14
170.

GOLDEN TEXT.—So we see that they could not enter in because of unbelief.—Heb. iii. 19.

SHORTER CATECHISM.

Question 92.—A sacrament can only be instituted by Jesus Christ, the King and Head of the Church. No man, whatever his office in the Church, has power and authority, even if he had the wisdom requisite, to appoint sacred ordinances. No Church then can add to or diminish the sacraments appointed by Christ. The sensible signs of the New Testament sacrament are water in baptism and bread and wine in the Lord's supper. "They are Christ Himself and the spiritual blessings He bestows. The outward elements, exhibit, convey, and apply to believers the inward benefits of the covenant. These latter are pictured or mirrored by the elements; they are sealed, that is, made to come home as they are applied, that is, made channels of the good things of blessings flowing from Christ personally to us personally; of which they are the signs. By faith alone, by believers alone, are all these effects realized, to their comfort and joy."

INTRODUCTORY.

Two years after their departure from Egypt the Children of Israel had reached the confines of the promised land. They had ascertained by means of the spies that it was a delightful land, but the great multitude were afraid that it was securely defended by the various tribes inhabiting it. They murmured and rebelled against a forward movement for taking possession of the promised inheritance. Because of their disobedience, they had to wander for more than a generation in the wilderness.

I. The Evil Effects of Unbelief.—The disheartening report by ten of the spies, notwithstanding the glowing and confident descriptions of Caleb and Joshua, plunged the people in consternation and despair. "They lifted up their voice and cried; and the people wept that night. Conviction and courage go together; the want of conviction is usually accompanied by cowardice. The fear of their enemies plunged the Hebrew people in despair, whereas confidence in God as their Leader should have inspired them with heroic devotion. When people are panic-stricken they are very unreasonable; they must have some one on whom to vent their misguided feelings. They found in Moses and Aaron those on whom they thought they could lay the blame of what they considered their misfortunes. The angry multitude raged against their appointed leaders. No distress is like present distress. The cruel bondage of Egypt was a thing of the past, and in their present mood they thought it preferable to the wilderness pilgrimage, and the formidable dangers attending the conquest of Canaan. Even to perish in the wilderness would be better than to face anticipated perils. Unbelief is always unreasonable. They proceed to still greater depths of unbelief. Their murmuring against Moses and Aaron was indirectly rebellion against God. He had appointed them, and they were leading the people in accordance with the divine directions. They now proceed directly to murmur against God Himself. "Wherefore hath the Lord brought us unto this land to fall by the sword?" They urge pity for their wives and children as a motive for their rebellion, as if God was not able to protect them all in the future as He had done in the past. They were willing to rush blindly back again to Egyptian slavery rather than face their foes. Unbelief is not only unreasonable; it is also stupid.

II. The Courage which Faith Inspires.—To face an angry and excited multitude is no easy task. To expose their folly and speak wholesome truth demands rare courage and fidelity. These great virtues are not wanting at that supreme moment. Moses and Aaron prostrated themselves before the people, and Joshua and Caleb rent their clothes. The latter was a very common symbolic action, indicating strong indignation or violent grief. These significant demonstrations will momentarily bush the clamour of the multitude. Of this brief silence the faithful spies took advantage and testified that the land before them was "an exceeding good land." With God's favour they would be sure to triumph and get possession of the land. This reflection should rouse the most exalted patriotism. If they distrusted their own courage and strength, it was extreme folly to distrust the power of the Almighty. Besides, their foes were not so formidable as their imaginations painted. They were only "as bread for us," to be consumed. "Their defence is departed from them, and the Lord is with us; fear them not." Confidence in God can face danger undismayed. The people listened thus far, but they listened no longer. They clamoured for the death of these faithful men. At this point God interposes for the deliverance of His faithful ones. "The glory of the Lord appeared in the Tabernacle." The rebellion of the people incurred God's displeasure, and He intimated His purpose of their rejection. At Moses' intercession they were spared, though none of that faithless generation with the exception of the two faithful spies, would live to settle in Canaan.

PRACTICAL SUGGESTIONS.

Distrust and disobedience lead to disastrous results. God's true servants will not fear the face of man, but will do and say at all hazards what He commands them. God's presence was revealed in time to save His faithful servants from harm. Unbelief excluded the children of Israel who rebelled from entering the earthly Canaan. Unbelief excludes from the heavenly inheritance.

Sparbles.

SPEECH is silver, silence is golden, giggling in brazen, and laughing is often ironical.

TO IMPROVE LEMONADE.—The juice of two oranges added to a pitcher of lemonade greatly improves it.

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

THE man who is convinced that advertising does not pay is generally anxious to have an extended personal notice every time he leaves town or returns.

THE late E. P. Roe was an industrious writer, but he knew when to stop. Unlike some authors who have departed this life, he will not continue to write novels for years after dying.

FATHER: What's that noise in the next room? Mother: It's Bobby singing "I want to be an angel;" dear little fellow. Father: Well, you had better go and see what he's up to.

MISS SCREECHER: Well, dear, how was my voice to-night? Did it fill the room? Miss Veracity: At first it did, but afterward— Miss Screecher: Well? Miss Veracity: It emptied it.

"DOES your son get on fast in his studies, Mrs. Brown?" asked the minister at dinner. "Guess he does," said Bobby; "I heard Jim Williams say that George was the fastest man in Yale College."

BROWN: That's a handsome umbrella you've got there, Robinson. Robinson: Yes, Brown. Brown: About what does it cost to carry an umbrella like that? Robinson: Eternal vigilance.

"Why do you call the man that gets married the groom, pa?" asked a little boy. "Because he carries favour with his mother-in-law," was the reply, "and tries to saddle his debts on his wife's father."

MADAM (to French cook applying for a place): Your accent, Marie, is not strictly Parisian. French cook: No, mum, me husband was Dublin born, and it is his accent that O! have absorbed a trifle.

TEACHER: Can you multiply together concrete numbers? (They appear uncertain) Teacher: What would be the product of forty apples multiplied by six pounds of beef? Small boy (triumphantly): Mince pies.

DEACON (to country minister). "I s'pose, parson, that the advance in your salary from \$500 to \$600 will be a big help to you. Minister: Yes, indeed. The addition of \$100 will enable me to hire a man to collect the \$500.

JUDKINS (with apparent carelessness). "By the way, Feebil, you're a lawyer; what would you do if a fellow was to refuse to pay for a bill of goods? Feebil (dryly): I would see a lawyer, give him a retainer, and state my case.

GRCOM (to bride; they were waiting for the minister): Hadn't I better skip out and see what is the matter, my dear? The minister should have been here twenty minutes ago. Bride: No, George; you stay right where you are.

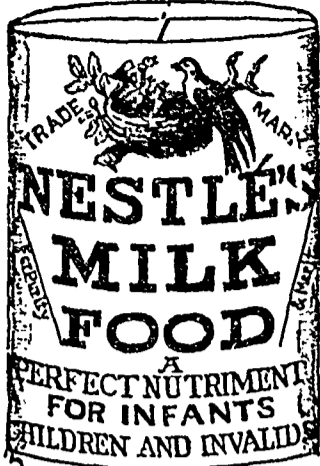
SHE: Mr. Sillhead sent me such a lovely novel, and I know he meant me to think the hero himself. The hero is disappointed in love and at last blows his brains out. The Other She: Well, Mr. Sillhead couldn't do that, at all events—for reasons.

WIFE (reprovingly). The great trouble with you is, John, you buy a good many things you don't need, simply because they are cheap. That is very false economy. Husband: Here is a lady's watch I bought to-day for \$20 that's worth every cent of \$30. Wife: O, thank you, John, why, it was a real bargain!

TRAMP: I know it, ma'am; I'm always out of work, but it's all my poor luck. Woman: How is that, poor man? Tramp: It's this way, ma'am. In the winter I feel like mowing lawns, and in the summer I just actually crave to shovel snow, and nature continually balks me. Have you such a thing as a pie in the house?

To the request of the eloquent Dr. Hawkes for an increase of salary, giving as his reason that his family expenses were increasing, an officer of the Church replied: "Do not trouble yourself; the Lord has promised that He will care for the young ravens when they cry." "I know that," replied the witty minister, "but nothing is said about the young Hawkes."

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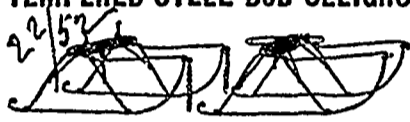
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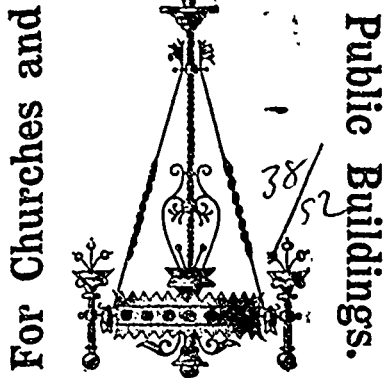
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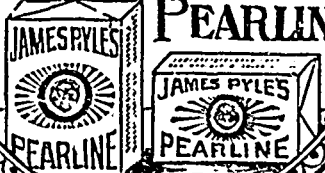
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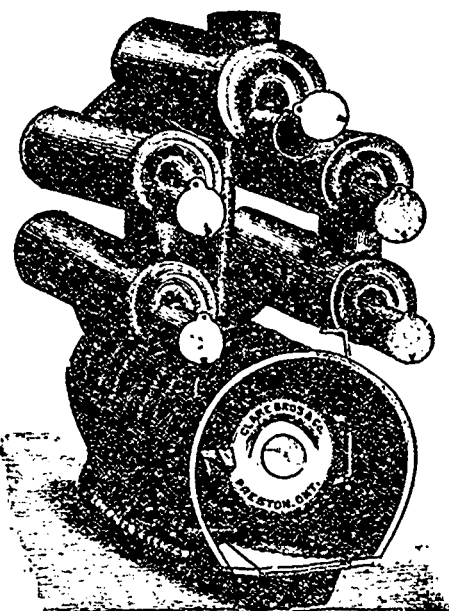


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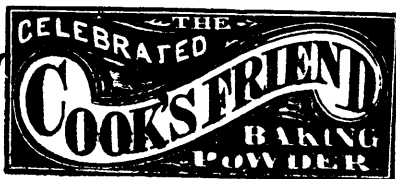
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CALGARY.—In Calgary, on Wednesday, September 5. SAUGEN.—At Mount Forest, September 11, at ten a.m. PETERBOROUGH.—In Cobourg, September 25, at ten a.m. BROCKVILLE.—At Spencerville, September 10, at two p.m. BARRIE.—At Barrie, on Tuesday, September 25, 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. BRANDON.—At Minnedosa, on Tuesday, September 4, at half-past seven p.m. CHATHAM.—At First Church, Chatham, on Tuesday, September 4, at ten 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. GLENGARAY.—In Knox Church, Lancaster, on Tuesday, September 18, at eleven a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at 8 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. COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m. MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, October 2, at ten a.m. TORONTO.—In the usual place, September 4, at ten a.m., and Bloor Street Church September 4, at half-past seven p.m., for the induction of Rev. W. G. Wallace, B.D.

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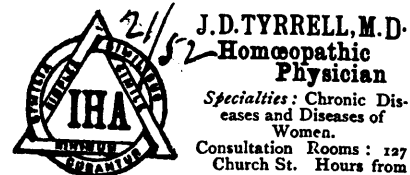
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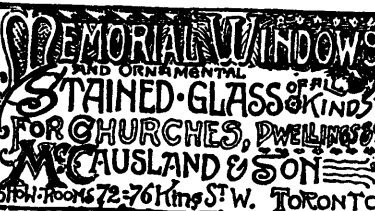
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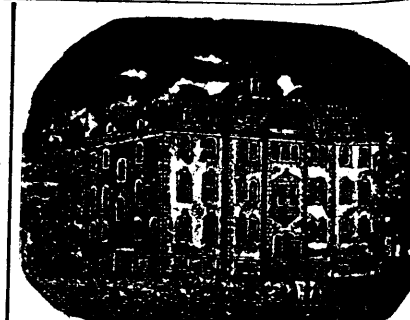
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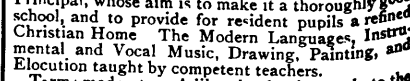
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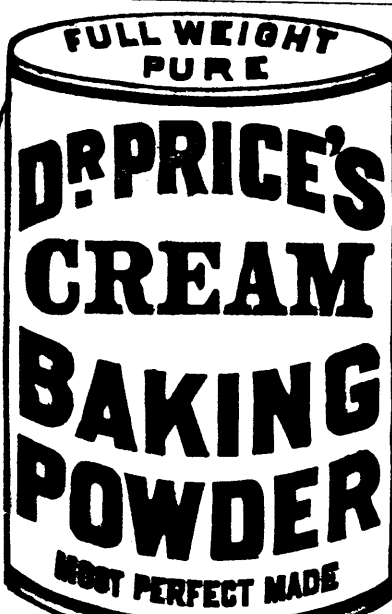
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