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THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 15.—No. 44.
Whole No. 768.

Toronto, Wednesday, October 27th, 1886.

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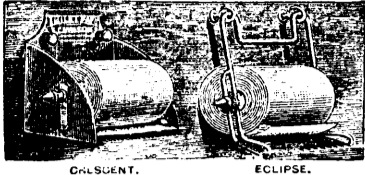
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N. B.—For Dyspepsia or Indigestion drink the Water after each meal, and for Constipation take it before breakfast.

FRENCH LOAF CAKE.—One pound of sugar, half-pound of butter, one pound of flour, eight eggs, one grated nutmeg, the juice of a small lemon, half a pound of raisins (more fruit if you can afford it—one pound each of raisins and currants). Salt-spoon of salt.

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To remove tan and sunburn: Lay tansy leaves in buttermilk, and then bind them on the face. Use sweet, thick cream and lemon juice to anoint it afterward. Or, mix together three-fourths of an ounce of glycerine, six drachms avoirdupois powdered borax and twelve ounces of rose water or elder-flower water. This is recommended as a harmless and beneficial daily cosmetic wash.

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Liver, Blood, and Lungs.

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TRIAL TRIP.

In a few weeks THE CANADA PRESBYTERIAN will enter on its SIXTEENTH YEAR of publication. Since its first appearance it has been a welcome visitor to thousands of homes, and in order that its merits as a Church and family paper may become known to a still wider circle of readers, THE PRESBYTERIAN for the remainder of this year will be sent to any one sending us Fifteen Cents in stamps.

Notes of the Week.

REFERRING to the announcement recently made in THE CANADA PRESBYTERIAN, the *Christian Leader* says: Dr. George Bryce, professor in Manitoba College, who has in the press "A Short History of the Canadian People," is a Canadian born and bred. Such a work is greatly needed to improve the popular acquaintance in Britain with our oldest colony.

IN India, the memorial of the Queen's jubilee will take the form of a subscription to extend the operations of the association for supplying female medical aid to women, which has been established by Lady Dufferin. There could not possibly be a more appropriate memorial of Victoria's reign in her Eastern empire. Already Lady Dufferin's society is doing a large and useful work, but there is almost limitless room for its extension.

THE *Canadian Gazette* is authority for the statement that the co-operation of the Canadian Government has, it seems, been fully secured toward the establishment of the Imperial Institute. A telegram from Ottawa, dated the 29th ult., announces that the Government has decided, on the re-assembling of Parliament, to apply for a vote of \$100,000, as a contribution to the proposed Institute. It is further announced that, with their characteristic generosity, Sir George Stephen and Sir Donald A. Smith have each contributed \$25,000 to the same object.

WE learn from *L'Aurore* that the Rev. Mr. Amaron, formerly of Three Rivers, now of Lowell, Mass., has been compelled to resign the pastorate of the French Protestant Church there on account of the growing importance of the College, of which Mr. Amaron is principal. That institution now demands all his time and attention. His congregation regret his resignation, but in view of the interest of the College they have consented to its acceptance. The College was opened this month, when more students applied to be received than the directors were able to accommodate.

IT is a curious thing that, although repeated outrages have been perpetrated on the property of those who have been active in securing the adoption and enforcement of the Canada Temperance Act, no adequate punishment has been meted out to the perpetrators of these dastardly crimes. It is not to the credit of this law-abiding Province that buildings should be wrecked by dynamite and life endangered, while the conspirators escape the punishment they deserve. One thing certain, these outrages and terrorism directed against the promoters of temperance will rouse the people of Ontario in favour of prohibition, pure and simple.

THE Rev. G. W. Thompson, of the Free West Church, Aberdeen, in which the late Professor Binnie was an elder, paid a beautiful and discriminating tribute to his memory, on a recent Sabbath. Dr. Binnie's intellectual force, he said, was greater than many of his acquaintances supposed. No man more firmly rooted in the faith of Christ has ever existed in any of the generations; and his life answered to his creed. Mr. Thompson declared that he had never known a man more uniformly faithful to the call of duty. He never allowed weakness or languor to interfere

with the punctual and careful discharge of what conscience announced to him as a duty. He had well-defined opinions and convictions, and more than once felt impelled to engage in public controversy, but he never said an unkind or bitter word of any man.

ANY one who has attended any number of fall exhibitions this year, especially those held near a through line of railway, says the *Peterboro' Review*, must have been astonished at the number of men who were at those fairs with devices for drawing money from the pockets of all who could be induced to become their victims. Indeed, there would seem to have been a bold effort made— an organized effort even— to demoralize these fall exhibitions. At several of the fairs in this neighbourhood there were men who carried on a very questionable business unmolested, a business which was a very thinly-disguised kind of gambling. It is to be hoped that hereafter arrangements will be made at all fairs in the country to prevent any one even commencing operations with any gambling device, and to keep the grounds clear of any thing with an appearance of evil or the least demoralizing tendency.

THE *Magazine of Art* publishes this month an interesting article on "Art in Canada," as suggested by the Canadian pictures in the Albert Hall. The article is from the pen of Mr. R. A. M. Stevenson, and that it is thoroughly appreciative may be gathered from the two following extracts. While walking among the Canadian pictures you can imagine yourself in a good European gallery much more easily than you can if you were in the Fine Art Section of any other Colony. In another place the writer says: Though their (Canadians') best men are hardly better than Mr. J. F. Patterson, who belongs to Australia, it must be confessed that they have more of them than are to be found in any other Colony, and that they show a much larger proportion of work up to a fairly good standing. Three examples are chosen to illustrate the article:—"Good-bye," painted by Paul Peel; "Meeting of the Trustees," by Robert Harris, and "The Abandoned Nest," by P. J. Woodcock.

IN July last, the incumbent of Christ Church, Gananoque, placed eucharistic and vesper lights upon the communion table of that church. A large majority of the congregation at once memorialized their clergyman to remove the lights, but without avail. Subsequently Archdeacon Lauder visited the parish with a view of settling the difficulty, and it was supposed the matter was satisfactorily disposed of. Recently the pastor, with the assent of the commissary of the bishop, replaced the candlesticks, it being understood that they were not to be lighted for the present. The anti-ritualists then sent a deputation to wait on their clergyman, with the result that no satisfactory conclusion was arrived at. Then some twenty of the low church party waited on the rev. gentleman, evidently prepared to push the matter to the last extremity and take the candlesticks from the altar by force, if it need be, on his positive refusal to acquiesce with their requests. They, as a body, entered the chancel of the church and carried them off. The clergyman and the few choristers present resisted slightly, but met with no violence.

THE annual convention of the Canadian Intercollegiate Missionary Alliance will be held in Montreal, October 28-31. The object of this Alliance is to encourage among students in general, theological students in particular, an active interest in, and, as far as possible, a consecration to mission work, both home and foreign. The Alliance embraces the theological colleges in Toronto, Woodstock, Kingston, Cobourg and Montreal. Other colleges are expected to join shortly. The first convention, held two years ago in Toronto, was very successful in drawing more closely together the students of the different colleges, and in stirring up in them an enthusiasm for missionary work. Papers by students will be read during the day

sessions. The claims of Medical Missions will be presented at a public meeting by Mr. L. D. Wishard, of New York, college secretary of the International Committee of the Y M C A. Mr. Wishard will also hold a conference with medical students concerning this subject. A returned missionary, who has laboured for eleven years in East Turkey, has been engaged to address a public meeting on Saturday evening, October 30.

THE annual meeting of the Hamilton Home of the Friendless was held in that city last week. Mr. Malloch occupied the chair. The Mayor and the following clergymen were present, in addition to a number of ladies and gentlemen interested in the Home, Revs. D. H. Fletcher, R. J. Laidlaw, S. J. Hunter and Jos. Odery. The annual report, presented by the Secretary, states that the affairs of this institution at the close of the eighteenth year of its work offered no cause of discouragement. In no year since its inauguration in 1868 has the chief aim of the work—namely, the reclaiming of fallen women—been more successful, several young women having gone out to take places as domestic servants, principally out of the city, who are giving satisfaction to their employers, and evidencing a sincere desire to lead better lives. In addition to this many little children have been received and cared for and some have been adopted into respectable families. The report of the Treasurer shows that the receipts for the year amounted to \$1,655.55. All this has been spent excepting the small balance of \$10.76, now in the treasury. The officers for the year were then elected. Most of them are well known in connection with religious and philanthropic work.

THOUGH, as might be expected, the *Christian Leader* is an admirer of Spurgeon, it does not permit its critical insight to be biassed by its affections. It says: We smile at the quaint rhymes of John Bunyan; but the contrast between Mr. Spurgeon's prose and poetry is even stronger, and not so amusing. "It is a perilous thing to have a poetical son," says Mr. Spurgeon, and the truth of the saying becomes all the more apparent when the father happens to be the editor of a magazine. In the October number of the *Sword and Trowel*, nearly eight pages are devoted to a contribution in verse by Thomas Spurgeon. "It seemed in the judgment of several impartial judges to be too good to lose. The poem is so clearly the fruit of earnest study, and is so aglow with the poetic fire, that we do not hesitate to accept it, in the belief that it will be a great treat to many of our loving friends." So writes the poet's father; but we confess we have not been able to discover any poetic fire in the elaborate composition, which has for its subject the most memorable voyage of St. Paul. Here is a fair sample of the rhyme:

Soon as the ship is fastened to the quay
The men of Myra solve the mystery;
For it transpires that she from *Cæsarea*
First touched at *Sidon*; then they had to steer
Past *Cyprus*, *underneath* that island's lee.
Because the western winds were contrary.

A parenthesis in another passage is too good to be lost:

The greetings past, the latest tidings told,
The bustle over, on the wharf there strolled
Centurion Julius of the Augustan band;
He, and the soldiers under his command,
All bound for Italy, their own dear home,
With Eastern prisoners (also bound) for Rome.

Here is another gem:

But who was Paul? How comes it, too, that he,
Although a prisoner, walks at liberty—,
Quite fetterless, while at his either side,
Beloved Luke and Aristarchus stride?

At the climax, when we look for some of the "glow," this is what we find:

Close on three hundred souls—a hapless host—
Stand safe but shivering on *Melita's* coast!

Why hapless when they were saved? It is one of the curiosities of literature that a master of prose composition like Mr. Spurgeon should be so totally devoid of the capacity of distinguishing poetry.

Our Contributors.

TWO MEN WHO GAVE THOUSANDS PLEASURE AND PROFIT

BY KNOXIAN.

Lately there passed away two men who possessed in a marvellous degree the power of giving pleasure and profit to their fellow-men. The one was John B. Gough and the other David Kennedy. Each was a master in his own line. Gough was king of the platform: Kennedy was king of Scottish song and story. Both died in harness. Finishing a stirring climax with the appeal, "Young men, keep your record clean," Gough fell back upon the platform and in a short time the eloquent voice was still. Kennedy was making his farewell tour through Ontario. He was taken ill in Toronto, but with true Scottish pluck pushed on West and kept his engagements. Arriving in Stratford, a city he loved well, and in which he had many friends, dangerous symptoms appeared. In a few hours he passed quietly away, while trying with faltering voice to join his family in singing, "Rock of Ages, Cleft for Me." Farewell, thou king of Scottish song, farewell. Thy voice was manly: thine heart was true. Thousands the world over brushed away the rising tear when they heard that thy voice was still. Peace to thine ashes. Blessings on thy memory Scotia's great singer, farewell.

At first blush it may not seem apparent why two such names as Gough and Kennedy should be united. It is not to be said here that they were alike in all or even in many particulars. They were strikingly alike in one respect. They had in a marvellous degree the power of profiting and at the same time pleasing their auditors. They had the power, too, of doing this for many years; and, what is more singular than all else, they pleased and profited their auditors by using very much the same material all these years, and it was as fresh and powerful and pathetic at the end of a quarter of a century as at the beginning. The tenth time you heard Gough tell a story it was as fresh as the first time. We heard him tell the same story three times in one week, and we were glad when we saw him working up to it the third time. We have heard some of his lectures half a dozen times, and they were as enjoyable the last time as the first. Who would say that he did not care to hear Gough lecture on "Orators and Oratory," or on "Circumstances," because he had heard it before? Having heard him once was a reason why most people wanted to hear him again.

It was exactly the same with Kennedy. His "Scots wha hae" never lost its power. "The March of the Cameron Men" never failed to stir the blood. The "Land o' the Leal" always started the tears. Nor did his stories ever become stale by the telling. The fine touches were always there and always touched. How many are there among one's brightest friends that can tell the same thing three times to the same people with undiminished interest on the part of the people. The first time it is good; the second time it is not so good, the third time it is stale. Kennedy could tell the same story a hundred times, and the hundredth time it would be as fresh as the first. Probably the reason was because Kennedy put his soul into it every time. Neither speech nor song can touch the heart of an auditor unless it first touches the heart of the speaker or singer. The thought that burns in one heart soon kindles other hearts.

Gough and Kennedy resembled each other in the vividness and permanency of the impressions they made. No man whose head was not made of wood ever forgot all that he heard Gough say in a lecture. Twenty odd years ago, we heard Gough give his course of lectures on the "Lights and Shadows of London Life." We hear him now. We see the carriages rolling along through Hyde Park, and see the Englishmen stop and uncover as her Majesty passes. We see the inside of the House of Commons, and can recognize Gladstone, Bright, Disraeli and others, from the word-picture Gough drew of them. We still see the London post office as he painted it; the crowd rushing up to the window to mail matter, as the time for closing draws near; the window coming down at the moment when a letter is half through, "and only the half that is in goes." We hear the Cockney and the Northumberland man talk, and see the street arabs steal.

Years ago we heard Kennedy sing four verses of the sixty-eighth psalm, beginning at the eighteenth verse.

Thou hast, O Lord, most glorious,
Ascended up on high.

"Warwick" was the tune. We hear him singing the first tune now. At the evening service he sang the second paraphrase to "Evan." We hear him still. Probably we may hear that psalm and paraphrase as sung by the Kennedy family among the last things we hear on earth. How is it that the sayings and the songs of some people make an indelible impression, whilst the same thing said or sung by another is not remembered? second? May there not be some subtle laws of expression that have not yet been discovered? Might not an exhaustive inquiry into this subject be as useful as killing extinct Satans, or exploding heresies two thousand years old? The man who never said anything anybody heard with pleasure, or remembered ten minutes, may always be relied on to say that he and everybody else speaks quite well enough. Those of us who have felt the tremendous difference there is between the same thing said by different men, don't think so.

How is it that there are so few speakers one can find it a real pleasure to hear? There is an increasing number of singers that one can listen to with profit and pleasure. We hear some every Sabbath we are at home. May the number increase a hundred-fold over all this country. But how many speakers has Ontario, at the bar, in parliament, or in the pulpit, that it is a genuine treat to hear? Many there are that one may hear with great profit. That is the main thing; let us be thankful for that. But unless all appearances are deceptive, we have struck a period when people like immensely well to take their profiting pleasantly. That seems to be a characteristic of our age. There is no sort of sense in quarrelling with this characteristic. It will not help the age for an ordinary man to curse it.

Years ago, an esteemed citizen of Dundas told us that he always liked to serve on juries when the late William Hume Blake was on circuit. So charming was Mr. Blake's eloquence that our friend—a most intelligent man—was willing to sit on a board and breathe courthouse air to hear him plead! How many men are there at the Ontario bar to-day that anybody would make that sacrifice to hear?

Well indeed it is for us that truth can be conveyed in tones that are the reverse of pleasant. Much good may be done in a manner that does not please—yes sometimes in a manner that offends. Still the fact remains that the judicious mingling of profit and pleasure of the right kind is a good thing. Thanks for every man that gives us profit and pleasure combined

CO-ORDINATE CAUSES IN THE DEVELOPMENT OF MIND.

BY F. C.

II.—FRIENDSHIP.

Wherein does friendship differ from love? Friendship is the outcome of love, and a particular form of it, or friendship, is the mutual intimacy which arises between two who love one another; but the one does in several respects differ from the other. Love seizes upon us suddenly without giving warning, and our disposition or our weakness favours the surprise. One look, one glance from the fair, fixes and determines us. Friendship, on the contrary, is a long time in forming; it is of slow growth, through many trials and months of familiarity. How much wit, good nature, indulgence, how many good offices and civilities are required among friends to accomplish in some years what a lovely face does in a minute! Besides, while it may exist in different degrees in all, love is one in its character, one in its operations. In all love breathes the same sentiment, and speaks the same language. It is the endless source of new gratifications, nor amid the varied relations of life can we find the same amount or the same high degree of happiness. Spenser speaks of each kind with such justice, and attributes the highest praise to friendship.

Hard is the doubt and difficult to deem,
When all three kinds of love together meet;
And do disport the heart with power extreme,
Whether shall weigh the balance down; to wit,
The deep affection unto kindred sweet,
Or raging fire of love to womankind,
Or zeal of friends, combined by virtues, meet;
But, of them all, the bond of virtuous mind,
Metinks, the gentle heart should most assur'd bind,

Again, some separate friendship from love, and say the former is superior to the latter, but in our opinion love, as it ought to be, combines all the purity and strength of friendship with all the tenderness and ardour peculiar to itself. In short it is friendship, with several additional elements, concentrated on one object! What a cold world this would be without the benignant influence of love! It affords solace to our bleeding hearts and heightens our joy. It makes flowers spring up in our path, though it cannot uproot the thorns.

But happy they! the happiest of their kind!
Whom gentle stars unite, and in one fate
Their hearts, their fortunes and their beings blend.
'Tis not the coarser tie of human laws,
Unnatural oft, and foreign to the mind,
That binds their peace; but harmony itself,
Attuning all their passions into love;
Where friendship full exerts its softest power,
Perfect esteem, enlivened by desire
Ineffable, and sympathy of soul;
Thought meeting thought, and will preventing will,
With boundless confidence; for naught but love
Can answer love, and render bliss secure.

Friendship cannot, indeed, exist apart from love any more than there can be light and heat without the sun; or, friendship is truly the extension of love, which wells up in the inner and outer life of man under various aspects. The first aspect of love which we note is the friendship between husband and wife. No condition of mind is so exquisitely tender as that which arises out of being united together by the silken ties of genuine love. When this passion gains the ascendant in the heart, the feelings are wrought into a fine sensibility which nothing can produce but the contact of two minds in unselfish attachment.

This passion toward each other, when once well fixed, enters into the very constitution of the mind and the offices of kindness flow as easily and silently as the blood in the veins. The exchange of looks touches the heart with pleasure, the furtive glance of the eye enkindles the affections into a fine glow, the tones of the voice are music to the ear and gladness to the inmost soul, and everything about the beloved object has a something which charms the lover. He is all ear, he is all eye, and his or her heart is accessible at every point, or ten thousand avenues lead to the seat of their affections; and when this affection is enjoyed in the most sublime degree, they sweeten each other's existence into supreme happiness. If the one is in sorrow, the other doubles his or her kindness and caresses; if surrounded by company, they wish them all gone that they may be at freedom for dalliance—not that they cannot enjoy society—they, of all others, are best able to extract the sweets of social relation, or to feast on the entertainments of friendship—but still they find greater delight in the softness and endearments of conjugal love.

They lov'd; but such their guileless passion was,
As in the dawn of time informed the heart
Of Innocence and undissembling Truth.
'Twas friendship, heightened by the mutual wish;
Th' enchanting hope, and sympathetic glow,
Beamed from the mutual eye. Devoting all
To love, each was to each a dearer self;
Supremely happy in the awakening power
Of giving joy. Alone, amid the shades,
Still in harmonious intercourse they lived
The rural day, and talked the flowing heart,
Or sighed and look'd unutterable things.

No friendship can be compared with the friendship formed between a man and woman whose hearts are knitted in virtuous love. Brothers and sisters regard each other as different from themselves, and as having separate interests; but husband and wife are "one flesh" and have only one interest. Their susceptibilities wrap themselves around each other's mind, or interweave themselves into each other's feelings—they grow into one inseparable existence. Their mutual affection may lose its buoyancy, but it will gain in strength; it may lose its transports, but it will settle down into constant ardour.

For natural affection soon doth cease;
And quench'd is with Cupid's greater flame;
But faithful friendship doth them both surpass,
And them with mastering discipline doth tame
Through thoughts aspiring to eternal fame.
For, as the soul doth rule the earthly mass,
And the service of the body frame,
So love of soul doth love of body pass,
No less than perfect gold surmounts the meanest brass.

As viewed in the light of experience in the matter, as well as in the light of observation, and reason thereon, it is said by an eminent writer of the fair sex that friendship is the perfection of the soul. The

opinion which she so expresses in regard to friendship appears too exclusive and unqualified, but she is certainly not far from the truth, in so far as she uses the term to denote the breathings and actings of love on the part of one toward another in the matrimonial relationship. Friend is a word insignificant of the connection—to have one soul, one fate with her; to participate her happiness, to share her griefs, to be that single being to whom, the next to the Divinity, she pours out the feelings of her heart, to whom she speaks the gentlest of her wishes, to whom she sighs the most delicate of her fears; to grant those wishes, to soothe those fears, to have such a woman (like one's guardian angel without his superiority), to whom we may unbosom our own, the creation of pleasures is little; this is a creation of soul to enjoy them!

THE WORKINGMAN'S HOME.

NO. X.—THE SABBATH.—Continued.

We sometimes see the poor man whose income is small, but whose great desire is to bring up his family in church-going habits, appearing with them regularly in the house of God, all clothed in decent attire, and we have wondered how the small weekly income, coupled with the strictest economy, could accomplish such a task; while another family, with the same or a much larger weekly receipt, having no regard for the Sabbath, may be seen on that day scattered along the thoroughfares, or lounging at street-corners, dressed in their working clothes. These are facts patent to the most common observation, and evidently show that God's blessing and God's curse are awful realities, and that the one is too little coveted and the other too little feared. Assuredly he is no friend of the workingman who would seek to deprive him of the benefits derivable from the Sabbath, or attempt to lower in his estimation its moral obligations; although there are in our day men with pretended principles of the broadest philanthropy who seek to pervert its character by converting it into a day of worldly pleasure and enjoyment. "The hard-working man," say they, "requires relaxation and amusement; pent up in the crowded and smoky city or unhealthy workshop, he requires on this day to breathe the pure air of heaven; therefore let railway trains run and steamboats ply let museums, picture galleries, theatres and other public institutions be thrown open—that opportunity may be afforded him to recruit his physical strength and feast his intellect." They forget, or seem to forget, that man has a spiritual as well as an intellectual nature; and that God's command, given forth amid the thunders of Sinai, is: "Remember the Sabbath Day, to keep it holy." It is a fearful, awful thing to rob God, or to encourage and teach others to do so. But the ultimate result would be to rob man also; for let the Sabbath cease to be regarded as a divine institution and where is your guarantee for a Sabbath at all? Greedy, grasping avarice might then demand incessant toil, and the Sabbath would no longer be the poor man's day. Then, for the love which we bear to our religion, to our country, and to our homes, let us sacredly safeguard the blessings and privileges of the weekly Sabbath.

NO. XI.—FAMILY TRIALS.

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howso'er defended,
But has one vacant chair. —*Longfellow.*

While much of the misery and suffering that exists in families may be traced to causes which attach the blame to the sufferers themselves, there are other cases where no such secondary causes exist, and where the affliction is traceable directly to the hand of God. It is well to expect trials, that, being forewarned, we may also in some measure be forearmed. And yet how often are these overlooked by the young and inexperienced in entering on the married state! The young couple in the rosebud of health, and buoyed up by hopeful prospects of perfect felicity and bliss, soon begin to discover that life is not a mere romance, a sentimental dream, but a stern reality, a perpetual hard fight. It is well not only to expect trials, but to meet them in a right spirit. We must endeavour to ascertain their causes; and if they are traceable to ourselves, to our ignorance, to improvidence, to intemperance in any of its forms, or to any other sin, let the cause be removed, and the

effect will cease. There is many a suffering family, martyrs in their own estimation, conscious that there is something radically wrong, who blame their neighbours, their masters, their legislators, their landlords and even their God; and yet who are all the while their own self-tormentors, and even in some instances their own self-murderers. There are others who, it may be, are earnestly seeking to know the path of duty and desirous to walk therein, on whom God, in His providence, sees meet to lay His afflicting hand. They cannot comprehend His mysterious dealings with them; but, believing that "God is His own interpreter," they can trust and also in some measure with meekness and patience submit.

A WORKINGMAN.

THE RETORT COURTEOUS.

MR. EDITOR,—I am sorry to ask you to print in your paper the enclosed letter, which I lately addressed to the editor of the *Presbyterian Review*, and which has been refused insertion. The excuse given for not doing me this simple piece of justice is in the following terms:

We have received another communication from Rev. W. Inglis, regarding his connection with the *Globe* newspaper, much in the same strain as that of his previous letter, but we do not deem it necessary to trouble our readers with it at present. We would have been pleased had our correspondent stated that he is not the author of the discreditable attacks on his brethren of the Toronto *Presbytery*, Rev. Messrs. McLeod, Macdonnell and Milligan, which have lately appeared in that paper; but he has not done so or signified even the mildest disapproval of its indecent treatment of them. We have no desire to pry into the *personnel* of the *Globe* staff, and had not our correspondent challenged enquiry and volunteered so much, we should not have felt prompted to ask this question.

The question is simply and definitely whether or not, as was charged by a letter in the *Review* and practically endorsed, editorially, both in previous and subsequent issues, every writer in "a party paper makes his bread and butter by lying." That is the one issue raised and that ought to be definitely and distinctly settled, either one way or the other. If such be the fact, then, as you put it, I ought certainly to be deposed from the ministry, and expelled from the membership of the Presbyterian Church. If such is not the fact, then I leave your readers to say how the correspondent and editors of the *Review* ought to be characterized. Your obedient servant,

WM. INGLIS.

TO THE EDITOR OF THE PRESBYTERIAN REVIEW.

SIR,—I am much obliged by your insertion of my letter of the 27th ult. Allow me, however, to draw your attention to one or two misstatements (I will not say misrepresentation, for that would imply an imputation of motives which I willingly leave to religious journalists) in your editorial note.

1. I did not say that anything in your columns was written with direct reference to myself. Your own statements, and those of your correspondent, were of the most general and the most sweeping character, comprehending every editor of every "party" paper, otherwise they had no point or relevancy. I merely said, in reply, that I was, and had been, such an editor, and consequently that I must be one of the sinners condemned. If not, then others of the same fraternity, for aught your correspondent knew to the contrary, might be equally guiltless; and then both his statements on the subject and yours were mere railing, unsupported assertions, and not sober, reliable declarations of fact. If, on the contrary, I was included, then proof, I said, was needed if calumny were not to be confessed.

I do not know that either you or your correspondent could definitely say who wrote any article whatever that ever appeared in the "party press." But if all such writers are said to "make their bread and butter by lying," of course I must be included, and I merely gave data, by means of which it would not be difficult to detect and expose my falsehoods.

2. I did not say that I had written "almost all the political articles in the *Globe*." Very far from it. Had I done so, that would at any rate have been one falsehood, of which I stood convicted.

By no possible process, however, either of interpretation or of inference, could such a meaning be put upon my language.

3. I had not the slightest idea that your correspondent, "Riverside," ever heard of my existence or occupation. His having so heard, or the reverse, had nothing to do with the question at issue. It is more

than likely that he does not know the names of two persons in the whole Dominion who, to a certainty, write for the "party press." But he says he knows they are all liars, and of the meanest kind—"liars for bread."

Indeed, I should not have known that even you had ever heard of my existence, had it not been that you have once and again, and very pressing, asked me to contribute to the *Presbyterian Review*, and, allow me to add, that I duly appreciated the honour, and felt almost oppressed by the apparently very undeserved compliment.

Let me assure you, that though I am only a very humble, and of course, quite unknown member of the editorial staff of a "lying party paper," my reputation for veracity and honour is as dear to me as that of more important personages may be to them; and what I say for myself I can confidently add, for all the other members of that same staff.

When you or your correspondents give even one instance of deliberate falsification of the record on the part of the *Globe*, with any thing approaching to proof, rest assured your statements will be met. Mere vague unsupported assertion, however (and that is all I have yet seen, either in your editorial columns or in the letters of your correspondents), must go for what it is worth, and must be treated, after challenge to the proof has been unanswered, with the silent contempt which it deserves. I am your obedient servant,

WILLIAM INGLIS.

5th October, 1886.

CHURCH UNION.

MR. EDITOR,—In THE CANADA PRESBYTERIAN of the 13th inst., there is a letter signed "W. S.," dated from Aylwin, Quebec, on the subject of "Church Union," which, I think, should not be allowed to pass without comment. The recent advance made by the Church of England toward the other Protestant Churches of the Dominion, with a view to union, is treated by "W. S.," in a manner in which few, I trust, are prepared to concur. He alleges that "no Church is doing more to promote division," and yet none "louder in its cry for union than the Church of England." In support of an accusation so serious, he cites the sending of a minister of that Church to labour at Maniwaki, Quebec, which field, he says, had been previously taken possession of by the Presbyterian Church, and contained only two families of the Church of England.

Now, supposing the facts to be as stated by "W. S.," is the whole Church of England, in Canada, to be held responsible for what has been done at Maniwaki? Has the Presbyterian Church never done anything similar? Is the preferring of such accusations likely to promote brotherly love, or to diminish "the evils of division" which "W. S.," says are nowhere so apparent as in the Province of Quebec? Would our meeting in the spirit of his letter, the present advance by the Church of England help to make matters better at Maniwaki, or anywhere else?

Again, he alleges that union means that all the other Churches should conform to the Church of England. What grounds has "W. S.," for assuming that the Church of England will yield nothing for the sake of union? The advance which she has made implies her readiness to confer in good faith, and in an earnest Christian spirit, with the other Churches, on the question of union; and that advance should be met in a courteous and appreciative spirit, and I am confident it will be, so far as the Presbyterian Church is concerned. Yours, etc.,

W. F. McMULLEN.

Woodstock, October 15, 1886.

THE latest phase in the Russo-Bulgarian difficulty seems to be that immediate submission of the Bulgars to the wishes of the Czar being out of the question, other efforts by intrigue have been incessantly kept up by General Kaulbars. He is said to have visited in succession the chief garrison towns in Bulgaria, endeavouring to secure the military to work for his master and betray their nation. Now it is asserted that Russia and Turkey have come to an understanding, and that between the two poor Bulgaria may be crushed as in a vice. Even this menace has not taken the spirit out of Bulgarian independence. Turkey is told that encroachments from the shores of the Bosphorus will be as intolerable as those from St. Petersburg.

Pastor and People.

EARTHLY CARE A HEAVENLY DISCIPLINE.

BY MRS. HARRIET BEECHER STOWE.

Why should these cares my heart divide,
If Thou indeed hast set me free?
Why am I thus, if Thou hast died—
If Thou hast died to ransom me?

Nothing is more frequently felt and spoken of as a hindrance to the inward life of devotion than the "cares of life"; and even upon the showing of our Lord Himself, worldly cares are the thorns that choke the word, and it becometh unfruitful.

And yet, if this is a necessary and inevitable result of worldly care, why does the providence of God so order things that they form so large and unavoidable a part of every human experience? Why is the physical system of man arranged with such daily, oft-recurring wants? Why does his nature, in its full development, tend to that state of society, in which wants multiply, and the business of supply becomes more complicated, and requiring constantly more thought and attention, and bringing the outward and seen into a state of constant friction and pressure on the inner and spiritual? It is true that some claim the thousand wants of advanced civilization are not from God, but among the many inventions which man has sought out. But they are from God, and of His ordering and arranging, as much as the blossoms and fruit which each kind of seed produces; and as the plant is arranged by God to produce first the rudimentary leaves, then stalk, bud, blossom and fruit, and all His creation, so the human spirit, as it unfolds in society, produces first the rude and simple wants of life, and gradually and necessarily expands into the variety and bloom and complexity of civilization and refinement; and the thousand wants which this state induces in the human being are as truly from God as the first simple cravings for food and drink and shelter.

Why, then, has God arranged an outward system to be a constant diversion from the inward—a weight on its wheels—a burden on its wings—and then commanded a strict and rigid inwardness and spirituality?—why placed us where the things that are seen and temporal must unavoidably have so much of our thoughts and time and care, and yet said to us, "Set your affections on things above, not on things on the earth," "Love not the world, neither the things in the world"? And why does one of our brightest examples of Christian experience, as it should be, say, "While we look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal"?

The Bible tells us that our whole existence here is a disciplinary one; that this whole physical system, by which our spirit is linked with all the joys and sorrows, hopes and fears and wants, which form part of it, is designed as an education to fit the soul for its immortality; hence as worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it, which converts it from an enemy of spirituality into a means of grace and spiritual advancement.

Why, then, do we so often hear the lamentation, "It seems to me as if I could advance to the higher stage of Christian life, if it were not for the pressure of my business and the multitude of my worldly cares"? Is it not God, O Christian! who, in ordering thy lot, has laid these cares upon thee, and who still holds them about thee, and permits no escape from them? and as His great undivided object is thy spiritual improvement, is there not some misapprehension or wrong use of these cares, if they do not tend to advance it? Is it not even as if a scholar should say, I could advance in science were it not for all the time and care which lessons and books and lectures require?

How, then, shall earthly care become heavenly discipline? How shall the position of the weights be altered so as to press the spirit upward to God, instead of downward and away? How shall the pillar of cloud which rises between us and Him become one of fire, to reflect upon us constantly the light of His countenance, and to guide us over the sands of life's desert?

It appears to us that the great radical difficulty lies in a wrong belief. There is not a genuine and real belief of the presence and agency of God in the minor events and details of life, which is necessary to change them from secular cares into spiritual blessings.

It is true there is much loose talk about an overruling Providence; and yet, if fairly stated, the belief of a great many Christians might thus be expressed: God has organized and set in operation certain general laws of matter and mind, which work out the particular results of life, and over these laws He exercises a general supervision and care, so that all the great affairs of the world are carried on after the counsel of His own will; and in a certain general sense, all things are working together for good to

those that love God. But when some simple-minded, child-like Christian really proceeds to refer all the smaller events of life to God's immediate care and agency, there is a smile of incredulity—and it is thought that the good brother displays more Christian feeling than sound philosophy.

But as life for every individual is made up of fractions and minute atoms—as those things which go to affect habits and character are small and hourly recurring, it comes to pass that a belief in Providence so very wide and general is altogether inefficient for consecrating and rendering sacred the great body of what comes in contact with the mind in the experience of life. Only once in years does the Christian with this kind of belief hear the voice of the Lord God speaking to him. When the hand of death is laid on his child, or the bolt strikes down the brother by his side; then, indeed, he feels that God is drawing near; he listens humbly for the inward voice that shall explain the meaning and need of this discipline. When by some unforeseen occurrence the whole of his earthly property is swept away—he becomes a poor man—this event, in his eyes, assumes sufficient magnitude to have come from God, and to have a design and meaning; but when similar comforts are removed, smaller losses are encountered, and the petty, everyday vexations and annoyances of life press about him; he recognizes no God, and hears no voice, and sees no design. Hence, John Newton says, "Many Christians who bear the loss of a child, or the destruction of all their property with the most heroic Christian fortitude, are entirely vanquished and overcome by the breaking of a dish, or the blunders of a servant, and show so unchristian a spirit, that we cannot but wonder at them."

So when the breath of slander, or the pressure of human injustice comes so heavily on a man, as really to threaten loss of character, and destruction of his temporal interests, he seems to be forced to recognize the hand and voice of God through the veil of human agencies, and in time-honoured words to say:

When men of spite against me join,
They are the sword, the hand is Thine.

But the smaller injustice and fault-finding which meets every one more or less in the daily intercourse of life—the overheard remarks, the implied censure, too petty, perhaps, to be even spoken of—these daily recurring sources of disquietude and unhappiness are not referred to God's providence nor considered as a part of his probation and discipline. Those thousand vexations which come upon us through the unreasonableness, the carelessness, the various constitutional failings or ill adaptedness of others to our peculiarities of character, form a very large item of the disquietudes of life, and yet how very few look beyond the human agent and feel these are trials coming from God! Yet it is true, in many cases, these so-called minor vexations form the greater part, and, in many cases, the only discipline of life; and to those who do not view them as ordered individually by God, and coming upon them by specified design, "their affliction really cometh of the dust, and their trouble springs out of the ground," it is sanctified and relieved by no divine presence and aid, but borne along, and in a mere human spirit, and by mere human reliance, it acts on the mind as a constant diversion and hindrance, instead of a moral discipline.

Hence, too, comes a coldness and generality and wandering of mind in prayer—the things that are on the heart, that are distracting the mind, that have filled the heart so full that there is no room for anything else, are all too small and undignified to come within the pale of a prayer; and so, with a wandering mind and a distracted heart, the Christian offers up his prayer for things which he thinks he ought to want, and makes no mention of those which he does want. He prays that God would pour out His Spirit on the heathen, and convert the world, and build up His kingdom everywhere, when perhaps a whole set of little anxieties and wants and vexations are so distracting his thoughts that he hardly knows what he has been saying. A faithless servant is wasting his property, a careless or blundering workman has spoiled a lot of goods, a child is vexatious or unruly, a friend has made promises and failed to keep them, an acquaintance has made unjust or satirical remarks, some new furniture has been damaged or ruined by carelessness in the household—but all this trouble forms no subject-matter for prayer, though there it is, all the while lying like lead on the heart, and keeping it down so that it has no power to expand and take in anything else. But were God in Christ known and regarded as the soul's familiar friend—were every trouble of the heart as it rises breathed into His bosom—were it felt that there is not one of the smallest of life's troubles that has been permitted by Him, and permitted for specific purpose to the soul, how much more heart-work would there be in prayer—how constant, how daily might it become, how it might settle and clear the atmosphere of the soul, how it might so dispose and lay away many anxieties which now take up their place there, that there might be room for the higher themes and considerations of religion.

Many sensitive and fastidious natures are worn away by the constant friction of what are called little

troubles. Without any great affliction, they feel that all the flower and sweetness of their life is faded; their eyes grow dim, their cheek careworn, and their spirit loses hope and elasticity, and becomes bowed with premature age, and, in the midst of tangible and physical comfort, they are restless and unhappy. The constant under-current of little cares and vexations which is slowly wearing out the finer springs of life is seen by no one, seldom do they speak of these things to their nearest friends. Yet were there a friend of a spirit so discerning as to feel and sympathize in all these things, how much of this repressed electric restlessness would pass off through such a sympathizing mind.

Yet among human friends this is all but impossible, for minds are so diverse that what is a trial and a care to one is a matter of sport and amusement to another; and all the inner world breathed into a human ear only excites a surprised or contemptuous pity. To whom, then, shall the soul turn?—who will feel that to be affliction which each spirit feels to be so? If the soul shut itself within itself it becomes morbid—the fine cords of the mind and nerves by constant wear become jarring and discordant; hence fretfulness, discontent and habitual irritability stealing over the sincere Christian.

But to the Christian who really believes in the agency of God in the smallest events of life, that confides in His love and makes His sympathy his refuge, the thousand minute cares and perplexities of life become each one a fine afflicting bond between the soul and its God. God in Christ is known, not by abstract definition, and by high-raised conceptions of the soul's aspiring hours, but as a man knoweth his friend—He is known by the hourly wants He supplies—known by every care with which He momentarily sympathizes, every apprehension which He relieves, every temptation which He enables us to surmount. We learn to know God as the infant child learns to know its mother and its father, by all the helplessness and all the dependence which are incident to this commencement of our moral existence—and as we go on thus year by year, and find in every changing situation, in every reverse, in every trouble, from the lightest sorrow to those which wring our soul from its depths, that He is equally present, and that His gracious aid is equally adequate, our faith seems gradually almost to change to sight; and God's existence, His love and care, seems to us more real than any other source of reliance, and multiplied cares and trials are only new avenues of acquaintance between us and heaven.

Suppose in some bright vision unfolded to our view, in tranquil evening or solemn midnight, the glorified form of some departed friend should appear to us with the announcement, "This year is to be to you one of especial probation and discipline, with reference to perfecting you for a heavenly state. Weigh well and consider every incident of your daily life, for not one shall fall out by accident, but each one is to be a finished and indispensable link in a bright chain that is to draw you upward to the skies."

With what new eyes should we now look on our daily lot, and if we found in it not a single change—the same old cares, the same perplexities, the same uninteresting drudgeries still—with what new meaning would every new incident be invested, and with what other and sublimer spirit could we meet them. Yet if announced by one rising from the dead with the visible glory of a spiritual world, this truth could be asserted no more clearly and distinctly than Jesus Christ has stated it already. Not a sparrow falleth to the ground without our Father—not one of them is forgotten by Him—and we are of more value than many sparrows—yea, even the hairs of our head are all numbered. Not till belief in these declarations in their most literal sense becomes the calm and settled habit of the soul is life ever redeemed from drudgery and dreary emptiness, and made full of interest, meaning and divine significance. Not till then do its grovelling wants, its wearing cares, its stinging vexations, become to us ministering spirits—each one, by silent but certain agency, fitting us for a higher perfect sphere.

MEN'S WISHES AS TO POWER DISAPPOINTED.

"Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i. 22-24.

The poet Horace has said that a vessel which is unclean will corrupt the purest liquid that can be poured into it. This remark is applicable to one and all the corruptions of Christianity, which are only the corruptions of the nature to which it is applied. The purity of the divine element in the Gospel overcomes to some extent the most inveterate evils of humanity, but it also takes a tincture from their reaction. It was so in the Corinthian Church, where the corruptions of the Greek character made a sad inroad on the simplicity of the doctrines of Christ and of the ordinances of Christianity. So far the Apostle is led to deal in this Epistle chiefly with Greeks, and to show how their philosophy led them wrong, and

sought an end inferior to that which the Gospel had already secured. But he remembers that he had also—even in that Corinthian Church—to deal with Jews; and he shows that they, too, had erred on another side in asking the Gospel to satisfy in another way what it had better supplied already. As the Greek was the example of wrongly desired wisdom, so the Jew was the example of wrongly desired power. In both cases the right thing came in, and in the right way and place. The Apostle brings both into one verse; and as he puts the Jew in it first, though he had already been dealing with the Greek, we shall follow his order.

It was not the Jew only who complained of the want of power. The Gentile also had this difficulty. But it was a special Jewish requirement, though the Jew also sought for more wisdom than he found. As to power, he was specially disappointed. The Old Testament dispensation had been a grand monument of power, and as the Jew thought of the completion of that dispensation (for the coming of another did not suggest itself to his mind), the prophecies that announced it all seemed to announce power working exactly in the same or yet grander style. With a carnal mind at work on these prefigurations, the kingly element in the Messiah came to overshadow every other. He should come with the clouds of heaven, smite the Edom and Moab of the Roman Empire, raise up the fallen throne of David, and make the Jews the monarchs of the world. The Jew would allow with this some mixture of teaching, perhaps some shades of suffering, but the visible glory was to be stupendous and irresistible. Hence when Jesus came, the Jews were greatly perplexed and staggered. There were some signs of glory which could not be denied; but how much was there to offend in the humble origin of Jesus, in His mean retinue, His association with the common people, above all, His steadfast refusal, in spite of such openings, to set up a worldly kingdom! When the cross seemed to end all, what a mortification to one who had any hope, — to one who had no spiritual vision, what a recoil with irritation and disgust! To this day, beyond the mere resentment of the Jews under the charge of the death of Jesus, there is their dislike of this feature in the Gospel that keeps them from it; and the last thing that they will do is to embrace a Messiah who could not come down from the cross and save Himself.

How far is the Jew here from being alone! Go to the pagan nations, and specially those of great power and high civilization, is not the first exhibition of the cross here disappointing also? "Your religion," they say, "is from God. It asserts the appearance of God among men. Is the godlike, then, clothed with weakness and shame? In our religions God is strong and great; in yours, feeble and dishonoured. Show us a religion more splendid and magnificent than our own, and we shall embrace it, but do you expect us to believe that God lived like an outcast and died like a criminal?" So in Mohammedanism, that religion, owning Jesus as a prophet, almost, if not altogether, blots out the memory of His death, while wholly denying His atonement, and finds here a strong point of contact with what is otherwise its rival and opposite. Even corrupted Christianity goes back to the very Jewish dislike of weakness by making Christianity strong at the wrong place, giving the cross itself something of the power of a Jewish sign, and turning the Gospel into a material kingdom. In the hearts of all professing Christians who are Christians only in name, this deep discord remains unhealed. They are not inwardly reconciled to a Christ, whose kingdom is so visibly not of this world, and who requires all His followers to suffer before they can reign. Were Christ even to come to set up a temporal kingdom (not to speak of what would still be most uncongenial to the natural mind), that would not reconcile the nominal Christian to His having come first to die upon a cross. It may be some comfort to the nominal Christian, in his ignorance, to think that Christ by suffering has paid his debt and secured his escape, but, in itself considered, the idea of suffering and weakness in connection with the Head and Example of his nominal religion is unwelcome and repulsive, and therefore he is in heart a Jew, and the last thing that he finds, even in the Gospel of his own childhood and riper years, till he becomes a true and living Christian, is the proof, folded up in the sorrow and death, more than in the miracles, of Jesus, of such divine power, as to evince that this is indeed the Christ, the Saviour of the world. *Principal Cairns, D.D.*

PRESBYTERIANISM IN AUSTRALASIA.

The most noteworthy event of 1886 in the history of Presbyterianism has just transpired at the Antipodes. Dr. James Nish, of Sandhurst, Victoria, by the nomination of all the Presbyteries in all the colonies was elected Moderator of the first Federal Assembly, which assembled at Sydney on July 14. He has been the prime mover in this federation, and well deserved the honour bestowed upon him with such complete unanimity. By the Australian colonies and Tasmania fifty-one ministers and forty-eight elders had been appointed. Dr. Nish mentioned that the rapidly-in-

creasing facilities for travel have already made it quite as cheap and much less toilsome for him to go from Sandhurst to Sydney as it was at his first location on Bendigo in 1854 to attend the meeting of the Melbourne Presbytery. One of the probable results of the federation pointed out by Dr. Nish is the laying on the Australian Church the entire onus of maintaining and carrying out the mission to the New Hebrides; and he expressed his belief that should they come to be charged with it, the protest of their federal court would materially influence the home authorities to refrain from any further coquetting with foreign powers relative to the cession of these islands to the French, and to take a vigorous stand in resisting their future contamination by any influx of criminal outlaws. At present the Assembly is designated "a court of arbitration and advice," and its first Moderator confessed that he has no burning desire that its powers should, in this respect, be greatly enlarged for many days to come. Were it practicable to form an incorporative union of the churches, and to transmute the federal court now formed into a General Assembly of Australasia, Dr. Nish would even then be strongly inclined to plead for a large measure of independent Home Rule on the part of the several provincial assemblies, which, under such a union, would naturally take the place and designations of synods. It is worth noting that the first business after the Moderator's opening remarks was the appointment of a committee to prepare a loyal address to the Queen, concerning whom it was said that, "as a communicant of the Presbyterian Church, they could in fact claim her Majesty as a member." The reports from the various Colonies were of a cheering character, and showed that the Churches are everywhere waking up to the necessity for home mission work. In Victoria, where a native ministry is being developed, there are now scarcely a dozen miles of country without some threads of religious ordinances being provided for the people.

FOR THE CANADA PRESBYTERIAN.

PETER.

BY T. K. HENDERSON.

"And he went out, and wept bitterly." — Matt. xxvi. 75.

To that wide eastern hall where calmly stood
The central figure of the human race,
Amidst the crowd that waited for His blood,
There entered one upon whose rugged face
The lines of hope and fear had left their trace.
A little while ago, his ready sword
Leaped from its scabbard to defend his Lord.
Now craven fear usurped the foremost place
In Peter's soul, and he that Lord denied,
And with loud imprecations backed the lie:
Albeit his Galilean tongue betrayed
The ready falsehood to the Jewish maid.
But when he caught the Master's pitying eye
The strong man turned away, and sorely cried.

Toronto.

I WRITE UNTO YOU, YOUNG MEN.

Of you, Christian young men, it is asked that you cast out of yourself the false, the selfish and the feeling, and that you be sincere workers for the glory of God and the benefit of men. We ask it in the name of Truth, that you may man her bulwarks, and tell her to the generation following. We ask it in the name of Christianity, that you may join her in her brave battle with world and flesh and devil. We ask it in the name of Society, that she may not be convulsed by the crimes of the lawless nor by the frenzy of the despairing. We ask it in the name of Humanity, struggling to deliver herself from a thousand wrongs. We ask it in the name of multitudes, showing your own manhood, who are passing down to darkness, waiting as they go. No man hath cared for my soul! We ask it in the name of the Redeemer, who has shed for you His own most precious blood, and who waits expecting to see the travail of His soul.

Wearily have the years passed, I know; wearily to the pale watcher on the hill, who has been so long gazing for the daybreak; wearily to the anxious multitudes who have been waiting for His tidings below. Often has the cry gone up through the darkness. Watcher, what of the night? and often has the disappointing answer come. It is night still; here the stars are clear above me, but they shine afar, and yonder the clouds lower heavily, and the sad night winds below. But the time shall come, and perhaps sooner than we look for it, when the countenance of that pale watcher shall gather into intense expectancy, and when the challenge shall be given with the hopefulness of a nearer vision: Watcher, what of the night? And the answer will come, The darkness is not so dense as it was; there are faint streaks on the horizon's range; mist is in the valleys, but there is radiance on the distant hill. It comes nearer—that promise of the day. The clouds roll rapidly away, and they are fringed with amber and gold. It is, it is the blest sunlight that I feel around me—it is morning! And in the light of that morning thousands of earnest eyes flash with renewed brightness, and

things that nestle in dust and darkness cower and flee away. Morning for the toil-worn artisan! for oppression and avarice, and gave it famine and poverty, are gone, and there is social night no more. Morning for the weak-eyed student! for doubt has fled, and sophistry is silenced, and the clouds of error are lifted from the fair face of youth for aye, and there is intellectual night no more. Morning for the lover of man! for wrongs are redressed, contradictions harmonized, problems solved, men in perpetual brotherhood, and there is moral night no more. Morning for the lover of God! for the last infidel voice is hushed, the last cruelty of superstition perpetrated, the last sinner lays his weapons down, and Christ the crucified becomes Christ the crowned. Morning! hark how the earth rejoices in it, and its minstrels challenge the harpers of the sky, "Sing with us, ye heavens, the darkness is past, the true light shineth." Hark how the heavens reply "Thy sun shall no more go down, neither shall thy moon withdraw her light, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." And the light climbeth onward and upward, for there is a sacred noon beyond. That noon is heaven! "And there shall be no night there."
C. H. Spurgeon.

OLD MEN AND OLD WOMEN.

Some one has made out a long list of old men and women who occupy prominent places and wield world-wide influence. It is not a difficult task. Probably at no time in the world's history were there so many active leaders in advanced life as now. In the light of the prevalent confidence in youth, and the sad lack of reverence for gray hairs which are so frequently seen, it might be well for each of our readers to moralize a little on a few facts we subjoin:

President Grevy, the only man in France that can stand at the head of the Republic, lately re-elected president, is seventy-three years old.

Gladstone is past seventy-six years, and yet he has more power than any man in the British Empire.

Bishop Taylor, of the Methodist Episcopal Church, who has more missionary spirit than some whole missionary boards and entire churches, and who has recently travelled 600 miles on foot in the tropical climate of Africa, establishing missionary stations, is almost seventy years old.

Bismarck, the mightiest man in all Europe, is seventy-two years of age.

Tennyson, the poet-laureate of England, is seventy-six, and has scarcely a rival in all Britain in song.

Whittier, who stands at the head of American poets, is seventy-nine years old.

Queen Victoria went to the throne of England fifty years ago, and never was more loved by Britain and the world than to-day.

Dr. McCosh, the President of Princeton, since the death of Dr. Hodge, and the leading writer on philosophy of our times, is seventy-six years of age, and has written immensely on the most difficult subjects, and yet evades no issue of the day.

Bancroft, the greatest of all American historians, is seventy-six.

Mrs. Lydia Sexton, of the United Brethren Church, is now far up toward ninety, and can outpreach any woman in the denomination, and has recently been engaged in revival work where many were brought to Christ.

Honour the aged. Give them a chance to do something for the Master, if they have a heart to work. They may have some old notions, but they may have old wisdom as well.

Remember, you are growing old. The gray hairs are growing on your head. "Old men for counsel," at least, even if we send the young men to the war.

HOW TO ENCOURAGE A MINISTER!

Hear him "now and then." Drop in a little late. Do not sing. Do not find the text. Talk a little during the sermon, or read some book, or turn over the leaves of your Bibles while he is reading. Look as listless as you can. Be as restless as you can. Notice carefully any slip he may make while you are awake. Find all the fault you can, it will come round to him. Censure his efforts at usefulness, and throw cold water on all his endeavours at improvement. If you hold an office in the church, be as often absent from your duty as you can without incurring censure on yourself. Tell him when he calls what a stranger he is. Hint to him how his predecessors used to drop in for an hour's chat, and how much you liked them and their preaching, and do so in a whining tone. It is sure to have effect. Never attend the prayer meeting. Never by any chance attend when he intimates a special service. If he is always in the pulpit, clamour for a stranger. If he has to be away, and absent from his pulpit a Sunday or two, say to your friends, "That man is never at home." By all means keep down his income. Fulness of bread is bad for every one but the fairy. Patient continuance in such well-doing will certainly break his spirit, ruin his usefulness, and send him to his grave, and verily you shall have your reward.

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TORONTO, WEDNESDAY, OCTOBER 27, 1886.

THE longer one thinks of the action of the American Board of Missions in refusing to send the New Theology men as missionaries to the heathen, the more apparent does the wisdom of the action appear. Of what use would it be to send men to preach about a "perhaps" to the heathen? That kind of preaching meets with very indifferent success among educated heathen, and would meet with less among savages. To do any good a foreign missionary must be a positive man. No small amount of George Leslie Mackay's marvellous success arises from positiveness. Fancy him preaching a "perhaps" kind of gospel. Positive preachers are doing the most good all the world over. People have no confidence in a man who thinks every thing an open question. And, anyway, how much good would the New Theology do a heathen even if he did accept it? An American writer says he has no confidence in the effort that is being made to civilize the Indian. It does, he says, no good to civilization, and knocks twenty per cent. off the value of the Indian. Before teaching the heathen the New Theology, it might be able to ask how much good it would do them.

If the object is to have Thanksgiving Day at the duldest and most unfavourable time in the year a better day than the 18th of November could not be appointed. At that time the days are generally dull, the weather raw and the roads bad. In the country there is neither sleighing nor wheeling. Why should not Thanksgiving Day be in October, say, between the middle and the end of the month. The harvest is then over, the root crops are in and the fall wheat sown. The weather is usually delightful and the roads in most places fairly good—at least much better than a month later. A large portion of our population begin hard work about the 1st of September. A holiday about the middle of October would divide the time nicely between September and Christmas. The 18th of November is only five weeks from Christmas. Presumably there is some reason for having Thanksgiving Day at the time appointed, but we never heard it nor have ever seen any body that knew any reason. Probably the appointment is made by some official who takes down his almanac and marks off that day simply because some day has to be appointed. No doubt it would be impossible to appoint a day that would suit everybody, but we believe nine-tenths of the people of Canada—Ontario at all events—would prefer a day three weeks or a month earlier. The people in this country keep Thanksgiving Day as well as the people in towns and cities, and driving to church in the middle of November does not stir up feelings of gratitude.

FOR some time past the *Interior* has been carrying on a rather sharp controversy with one or two journals, several D D's, and a host of correspondents, in regard to the functions of the ruling and teaching elder. The discussion began about the eligibility of ruling elders to the chair in Church courts; but, of course, could not be confined to that point. The arguments proceeded mainly on scriptural lines, and we are bound to say that the *Interior* has held its own. To the objection, that if the office of teaching

and ruling elder are scripturally one the ruling elder may administer ordinances, the *Interior* replies:

We do not wish to administer the ordinances, and would very promptly resent the attempt of any forward elder to usurp functions to which the Presbytery and the people had not called him. But this is because of expediency in the present order and condition of things. It would be scripturally lawful for us to exercise any ministerial function, and we would not hesitate to do it in circumstances where the glory of God and the consolation and edification of His people seemed to require it. That would, in any case, only be our duty in the absence of a minister. It would be lawful, but excepting in an extreme and exceptional case, highly inexpedient; an expedience which conceivably might be a positive sin.

To some this view of an elder's functions may seem new and somewhat startling. It is not by any means new in the Canadian Church. It is held, we believe, by one esteemed minister, on whom one of the colleges has recently conferred the highest honours, and has been held by him for many years. The practical question is not, should an elder dispense ordinances in ordinary cases? Neither the people nor the Presbytery have called him to that work. The practical question is, Would it be lawful for an elder to dispense ordinances in a locality where the services of a minister could not be obtained, and where the glory of God and the edification of His people would be promoted by such dispensation?

IT is almost impossible to believe that the trial of Hand, the alleged dynamitard of Sarnia, did not end in a complete failure of justice. Indeed, if the press reports are correct, failure seems too weak a word to describe what took place. The charge of the presiding judge was one of the most remarkable we ever read. It was remarkable for what it contained and for what it did not contain. There was not a syllable from first to last about the enormity of the crime charged against the prisoner. For any thing the jury were told to the contrary, blowing up the house of a Scott Act man, with nine of a family asleep in it, may be a harmless pastime. The witness Hall was severely enough handled, but there was not a word in condemnation of blowing up houses. The next remarkable thing was the comment on the evidence of the detective. Now it may be quite true that the evidence of the detectives should be received with caution, but that is an entirely different thing from saying in effect that a detective should be regarded as an accessory after the fact to the crime he is trying to ferret out! If criminals who use dynamite are not caught by detectives, how in the name of common sense are they ever to be punished? When a ruffian goes to use dynamite on a neighbour's house, does he take some person with him to see him use it? There is no crime in the calendar less likely to be found out without a detective. Evidence which would have shown that an attempt was made on another house the same night was ruled out. The evidence of Hall, the boatman, who said he rowed the ruffians over the river was commented on to the jury in such a way as to make it almost impossible for them to believe him. Hall's wife paid this very man \$100 to leave the country and not give evidence! What did he get this \$100 for if he knew nothing about the case, and had nothing to do with it? No man of average perception can read the address without feeling that it is strongly in favour of the prisoner. Possibly his lordship was quite right in omitting what he omitted, and saying what he said, but it is very unfortunate, indeed, that his view of the case was so different from the views of many of the people of this country.

COMMENTING on the revival service conducted under the auspices of the Methodist congregation by Messrs. Jones and Small, the *Christian Guardian* says:

A noticeable feature of this revival is the absence of those who gathered around Moody, Varley, Haslam, and other evangelists who were Calvinistic in their theology. Most of those to whom we refer were strongly for Christian union at former evangelistic services, where the theological teaching they preferred was taught by the evangelists; but probably the Arminianism of Sam Jones is not acceptable to them, and they are not for union on that line. This is all right. "Let every man be fully persuaded in his own mind." But no one should claim credit for liberality for union in Christian teaching and work which is wholly on the line of his own creed and preferences.

True. A man who must have union in Christian teaching and work wholly on the line of his own creed and preferences, or not have it at all, deserves no credit for liberality. Absorption is what he is after, not union. All this is true, but we think our neighbour is

quite mistaken in supposing that any considerable number of Calvinists decline to co-operate with Mr. Jones on account of his Arminianism. With the exception of one or two sermons, it would be impossible to know from Mr. Jones' sermons that he is an Arminian. We do not know to whom the *Guardian* refers, when it says: "Those who gathered around Moody, Varley, Haslam and other evangelists who were Calvinistic in their theology" are conspicuous by their absence. Certainly, the Presbyterian ministers of Toronto did not gather around any of these men except Moody. Some of them may have gone to hear these evangelists occasionally, just as some of them have gone to hear the Georgia men occasionally. We have no right to speak for the Presbyterian ministers of the city, and do not profess to do so, but we think we can assure the *Guardian* that most of them would much rather co-operate with Methodist ministers, whose methods they approved, than with any of the evangelists named, or a dozen others that might be named. Of course, almost any body would be glad to co-operate with Moody, but it is hardly fair to classify him with ordinary evangelists. We may be mistaken, but we don't believe Mr. Jones' Arminianism kept six Presbyterian Calvinists out of his meetings.

JOHN KER, D.D.

ANOTHER of Scotland's eminent Presbyterian ministers has ended his life's work. A short time ago reference was made to the death of Dr. William B. Robertson of Irvine. He is now followed by his intimate and much loved friend, Professor John Ker, D.D. Lovely in their lives, in death they have not been long divided.

John Ker was born in Edinburgh, where he received his preliminary education, afterward graduating at the University of his native city. Thence he went to the University of Berlin, where he had the privilege of attending Neander's lectures. He studied theology in the Divinity Hall of the Secession Church. His first charge was at Alnwick Northumberland, whence he was called to the United Presbyterian congregation of East Campbell Street, Glasgow. At that time that congregation had two retired pastors, Dr. Kidston and Mr. Brash. Under Dr. Ker's ministry the congregation grew rapidly in numbers and in Christian activity and usefulness. Soon they moved to a new building erected for them in Sydney Place, and the cause continued to prosper. The minister of Sydney Place Church was willing to aid in every good work, and requests for his services were far more numerous than he could comply with. His heartfelt sympathies were with all engaged in the work of the Gospel. Great as was his affection for his own denomination, he warmly loved all who loved the Lord Jesus Christ. He was ever ready when opportunity offered to conduct special services, and take part in public movements, in connection with other Churches. With the evangelization of the masses Dr. Ker had profound sympathy. To crowds, where non-churchgoers assembled, he was often heard preaching the Gospel in its fulness and simplicity, with a fervour and earnestness that moved the hearts of the listeners.

The strain on his physical strength, great as it was, at length became too great for endurance. He felt compelled to withdraw from the pastorate of Sydney Place Church; but so attached were his people that they would not hear of his resignation. He was retained as senior pastor. He resided for a time on the Continent of Europe, and also made a journey to America. Many Presbyterians in Canada and the United States cherish pleasant memories of the visit of Dr. John Ker. Here in Toronto he preached with great acceptance to crowded congregations, and wherever he went his sermons were highly appreciated. As a conversationalist he was brilliant, not in the sense that he laid himself out to say smart things, but in a rich, refreshing flow of sunny humour, full of human kindness, he would speak that which could not fail to profit his spell-bound listeners.

After a time his health improved to a degree that enabled him to take part in public work again. One season he occupied the pulpit of the Presbyterian Church in Rome, and finally agreed to become Professor of Practical Training in the United Presbyterian Theological Hall.

His profound scholarship had a wide range. Gifted with a remarkable memory, he could very profitably realize the results of his extensive and varied reading.

His vigorous mind was not overlaid by the weight of others' ideas. His thinking was fresh, original and massive, expressed by tongue and pen with a clearness that rendered his meaning unmistakable. Dr. Ker's linguistic acquirements were great. While visiting in Detroit he took a solitary walk through Elmwood Cemetery. Beside the plot reserved for Germans a poor mother stood by the grave of her child. Dr. Ker approached her and, in the language of her Fatherland, spoke words of consolation to her. A reference to her native place so impressed her with its accuracy that she asked Dr. Ker to what German town he belonged.

Excellence characterized all the work in which Dr. Ker engaged. As a writer he was equally charming and instructive. He contributed occasionally to the magazines and reviews. Several years ago a volume of sermons by Dr. Ker was published, and met with a most cordial welcome. Competent critics were of opinion that since the publication of F. W. Robertson of Brighton's Sermons it was the most noteworthy volume of the kind that had appeared. The same book was republished in New York under the title of "The Day Dawn and the Rain."

Dr. Ker's death was sudden and unexpected. He was taken ill on Sabbath night, October 3. Principal Cairns, speaking of the death of his friend, said: Dr. Ker was one of the brightest ornaments of their Church, or of the Christian Church of our day. He was found at midnight on Sunday exhausted and unable to speak, but in perfect peace of mind, and in this state his spirit passed away.

FOREIGN MISSION SABBATH.

THE seventh of November next is to be Foreign Mission Sabbath throughout the Presbyterian Church in Canada. It is designed that special public prayer for Missions be offered in all the congregations and mission stations on that day. The missionary spirit is being diffused among our Churches, and interest in this, the distinctive work of the modern Church, is growing both among old and young. The ministers and office-bearers in the Church generally do take an interest in the promotion of the great work of evangelizing the world. The ladies have shown what can be done by systematic, intelligent and prayerful effort, and the Woman's Foreign Missionary Society is extending its influence and usefulness year by year. It is nevertheless quite apparent that, even in the most active and public spirited of our congregations, there are numbers still apathetic to the claims of the world lying in wickedness, and, what is equally serious, apparently oblivious of the Saviour's parting commission to the Church.

The Foreign Mission Committee, now happily united, is anxious to see a marked advance in missionary interest and enthusiasm throughout the Church. The dimensions of the Foreign Mission work are yearly extending, the existing agencies require reinforcement, new opportunities are constantly presenting themselves; hopeful and encouraging results are apparent in every field in which missionaries of our Church are labouring, whether among the Indians of the Far West, in the distant islands of the Pacific, in Central India or in Formosa. Increase in contributions, fervent supplication for the Holy Spirit's outpouring on the Church at home, and the heathen abroad, and a truer spirit of consecrated liberality, would issue in blessing beyond the most sanguine expectation.

In order to promote this work the Foreign Mission Committee have had printed a large edition of the General Assembly's report, giving a full and interesting account of the entire Foreign Mission work in which the Church is at present engaged. Copies for distribution in every congregation and mission station can easily be obtained from officers and members of the committee. Principal Grant, of Queen's University, has also written a series of most interesting letters to the daily press, giving an account of the five Foreign Missions which the Canadian Church has undertaken. These have been neatly printed in pamphlet form for general circulation, and can readily be had by corresponding with Principal Grant.

The Foreign Mission Committee also earnestly request that all ministers preach sermons bearing on the subject of missions on the first Sabbath of November. May these prayers and efforts issue in blessing to the Church at home, to our missionaries abroad, and those among whom they labour!

Books and Magazines.

THE WESTMINSTER QUESTION BOOK FOR 1887. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This well-known and useful work needs no introduction to the many thousands who have been using it in past years. The new volume for 1887 is better than any of its predecessors. It contains the International Lessons for the year, with Golden Texts, Home Readings for all the days of the year, Lesson Plans, notes, questions, practical thoughts and maps, and is a most complete manual. It has been reduced in price.

COMING TO THE KING. By Frances Ridley Havergal and others. (Toronto: S. R. Briggs.)—The appearance of this exquisite little book is a reminder that the year is waning. It is especially prepared as a gift book for the holiday season. It has everything to recommend it. The merits of Frances Ridley Havergal's Hymns have long since been recognized, and if possible they are becoming more highly prized than ever. Artistically the work is "a thing of beauty," and the price brings it within the reach of all who wish to be generous to their friends.

THE CHESTER COTERIE. By Kate Livingston Hamilton. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a vigorous narrative in which a circle of quiet young people work out certain problems of church work, especially the raising of money, without resorting to any methods not thoroughly defensible. At the same time this book shows us how these young people solved the higher problems of self-consecration and of brave service for their divine Master. The influence exerted by the members of this circle over each other is suggestive of that unconscious service which the young may render, and of the good they may do without design, if only their hearts and lives are right.

EARTHLY WATCHERS AT HEAVENLY GATES. The False and True Spiritualism. By the Rev. John Chester, D.D., pastor of the Metropolitan Presbyterian Church, Washington, D. C. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—There are always many people ready to be duped by spiritualism. The desire to know something of the condition and the experiences of those who have gone from the earth, and also to hold communication with them, is very apt to spring up in the hearts, especially of a certain class of bereaved people. Though spiritualism has been exposed so often, yet there are always those who are silly enough to turn to it with a kind of hope. Dr. Chester's book whilshowing much of the absurdity of spiritualism, also aims to show the nobleness of true Bible spiritualism, inasmuch as the Scriptures fully answer all proper inquiries concerning the state of the dead; and the communion of saints through Christ and the Holy Spirit yields far more real comfort than could come through any *seance* though communication were possible. This book contains a slight thread of story with a view to make the book more popular. It will do good.

THE PRESBYTERIAN REVIEW. (New York: Charles Scribner's Sons.)—In these days of bustle and activity there is not so much leisure for quiet and thoughtful reading as our fathers enjoyed. As a result, the massive quarterly review is not now the power it once was. Only the best have been able to survive, and they fill the proverbial felt want. Those that remain are the best of their kind. The *Presbyterian Review*, under the managing editorship of Professors Briggs and Paton, does honour to the influential Church it so ably represents. The October issue contains "Hosea's Testimony to the Pentateuch," by Professor Green, D.D., LL.D.; "Home Missions and the Presbyterian Church," by Rev. Jos. K. Wright; "Instinct," by Professor T. S. Doolittle, D.D.; "Samuel Grube, A Short Chapter in the History of Philosophy," by Professor Nicholas Murray Butler, Ph.D.; "The Pecuniary Support of Churches" by the Rev. Erskine N. White, D.D., and "A Crusade Against the Albigenses," by Professor James C. Moffat, D.D. Critical and Editorial Notes and valuable and discriminating Reviews of Recent Theological Literature, complete an excellent number of one of the best theological quarterlies of our time.

RECEIVED—YOUNG FOLKS' ENTERTAINMENT. Motion songs, charades, etc. (Philadelphia: National School of Elocution and Oratory.)

THE MISSIONARY WORLD.

UNION COLLEGE AND THEOLOGICAL SCHOOL,
TOKIO.

The closing exercises of the Union Theological School and Union College, of Tokio, came off very successfully at the Meisii Kaido, Tokio. The day though warm was fine and breezy, such as commencement days should be. Arriving at the Meisii Kaido the American and Japanese flags at the gates showed that a gathering of no small national importance was to be held there. The number of vehicles arriving, and some Japanese military gentlemen on horseback, showed that all classes were interested in the Union Seminary and Union College commencement. Entering the hall we found it filled with a superior class of persons, among whom were several leading Japanese gentlemen of the capital. A liberal sprinkling of foreign ladies, in bright costumes, and gentlemen occupied the square before the speakers, and behind fifteen graduates of the two institutions were seated. The platform was occupied by the faculties of both institutions, including both foreign and native professors, besides whom we were glad to see the benevolent features of Dr. J. C. Hepburn, of Yokohama. Rev. Dr. Amerman presided, and the exercises were opened by reading of Scripture and prayer by Rev. George William Knox, followed by an address of welcome from the presiding officer. Then came

STUDENTS' ADDRESSES.

one in English, by one of the graduates of the college, and two in Japanese by members of the graduating class of the seminary. The subject of the English address was "Patriotism." The address was temperate in tone and fairly well delivered. The Japanese addresses on "The Importance and Responsibility of Domestic Mission Work" were delivered with ease and elicited applause. The concluding addresses were then given. One in English on "Impressions from Reading Church History," by Mr. Iwanaga Yoshitaro, of the seminary graduating class, was very easy and graceful in delivery and forcible in matter, having selected Athanasius, Ambrose and Augustine as examples of the moral courage inspired by faith in Christ and dependence upon the divine Spirit. This speaker's costume was the graceful Japanese dress, while the other theological students had dress cloth coats and white neckties, and the Union College graduates their uniform of gray with gilt buttons.

The address of Rev. Dr. Perbeck to the graduating class was forty-five minutes long, but was listened to with increasing interest to the end. His theme was the difficulties that lay in the way of the youthful preacher in Japan. He singled out especially the opposition of science, and the wrong and right way of treating this opposition. This was not by ignoring science, nor by trying to incorporate it, nor by dreading it. The utility of all this he ably set forth, and advised the reading of the best authors on both sides, the using of science and its facts for illustrations, and, above all, the living of a positive Christian life.

DIPLOMAS PRESENTED.

The presentation of diplomas to eleven graduates of the Theological School, by Rev. K. Ibuka, was followed by a short address in which he exhorted them not to be satisfied with small things, but to press on to the attainment of great things, and not to be discouraged with the difficulties of their calling. A song by ten of the undergraduates, in English, "Good-bye," was very spiritedly sung. The long metre doxology in Japanese joined in by the audience, followed by the benediction, pronounced in English by Rev. H. Harris, of the college, brought the exercises to a close.

The occasion, the first of its kind, of a united commencement of the above institutions must have been very especially gratifying to many of their patrons.

These institutions, the outgrowth of many years' labour at Yokohama and Tokio, have recently become united and are to assume a new name, commemorative of the age to which they owe their birth, and which we hope may prove prophetic of the influence they are yet to have in moulding Japanese civilization, viz.: Meisii Gaku In, or Institution of Learning of the era of Good Government, or Good Government College.

UNITED EFFORT.

For the information of persons at a distance, we should add that these institutions have hitherto been the result of labour spent chiefly by the American Presbyterian and American Reformed Church Missions. They have been joined in the Theological School by the Scotch United Presbyterian Church Mission, though no foreign member of that mission is at present engaged in theological instruction. The results of both institutions are for the benefit of the United Church of Christ in Japan, with which it is soon expected to have a still closer connection by the addition of several Japanese representative gentlemen to the Board of Trustees and Faculty.—*Japan Mail*.

If you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.

Choice Literature.

UNDER THE SNOW.

CHAPTER IV.

The two men had been digging for an hour, yet it seemed as if they made no impression on the enormous mass of snow at which they laboured.

When it became known that the count had gone up to the chalets some lads who had come down with the cattle followed him, and there were soon almost a dozen at work with picks and shovels, but the snow was so hard and deep that it seemed as if they might go on for hours. They had pushed Andre's mother aside when she asked to help them, but Monsieur von Erlach took a spade and worked with a will.

Now and then Elisa walked up and down below them, but the chalets had stood on the exposed side of the mountain, and the snowfall, after overwhelming them, had drifted down on one side, so that only a small space of path was left, thinly covered. Lately she had stood still, muffled in her shawl, watching the diggers.

All at once she moved to the left where the snow lay thickly heaped, and when Monsieur von Erlach looked up she had passed out of sight. He thought she had gone down to the lower chalets, to which he had already sent a lad to make all ready to receive those they hoped to rescue. The sun was gaining power over the snow on this side, and as Elisa plunged resolutely into it she sank to her knees. She tried to go on, but this seemed impossible. She felt rooted in the snow. At last, with much effort and long pauses between each step, she struggled forward. As she advanced her footing became firmer, for she had circled round the vast mound, and on this side the snow had not melted. She had quite lost sight of the diggers, and, crouching down, she listened. Then a wailing cry sounded over the snow,—

"Andre, Andre, I am here."

The terrible cry startled the diggers; they looked around them in alarm; the count with some help climbed up to the top of the mound.

He saw Andre's mother lying crouched on the top of the snow.

"What is it?" he cried, too much astonished to realize the courage and daring which had enabled her to reach the spot where she lay.

"They are here, monsieur," she said, her eyes glistening with hope. "The men waste their labour on that side; the chalet is here, and some one still lives there under the snow."

Monsieur von Erlach climbed down till he reached her. "You must not stay here," he said. "You will perish in the snow, and you can do no good."

She gave him a look which puzzled him. She was wondering how it could be possible that Andre yet lived, if mere contact with the snow was so harmful.

"Listen!" she held up her hand and bent her head. Truly it seemed as if there was a far-off, muffled cry. Monsieur von Erlach still held the shovel with which he had been working, and with a loud shout he tried to thrust it down in the direction of the sound.

Presently he raised his head with a look of relief. "The snow is hard below," he said, "but I believe it is only snow, the rock has not fallen."

"No, sir;" Elisa rose up and pointed overhead; "you can see that from here. Except for the snow the mountain has not changed."

And as he followed the direction of her finger he saw that she was right. The place where they stood was so altered in aspect that no one would have recognized it. The winding path which had curved outside the flank of the mountain had disappeared with the chalets of the herdsmen; a new projecting spur in the shape of an enormous snow-hill had taken their place barring all upward progress, and on one side it spread downward, but above, except that it was white with snow, the mountain was unchanged.

"You must come with me," the count said imperatively. "I will bring the men here, but you must come away—come, do you hear me?"

She was stooping down. Now she cried out again, in a wail that sounded strangely sad,—

"Andre, Andre, I am here."

While she bent down listening for an answer, she was firmly drawn away, carried off her feet and set down again, where the snow lay only a few inches deep on the ground.

Then as the count told his news to the men there rose a hearty shout; they were soon digging rapidly on the spot where Elisa had crouched.

She stood waiting; she had done what she could, but it seemed terrible that while her darling lay, perhaps dying, she could do nothing. Since that day, when she had fallen insensible at the foot of the snow mountain, where her husband had perished, she had rarely shed tears; something had congealed them. Now she could only stand praying that her boy might yet live—her loving Andre. No one but she knew how good and tender, how self-denying he had been.

Clouds had risen and now they reached the sun and obscured his light, and an icy wind swept round Elisa, but she did not even shiver; she could only think of her boy.

The digging went on silently; it seemed to her the men were digging a grave. How far off it was since her boy had come down to her, and she had seen his hopes and how he strove against them for fear of grieving her!

Oh, how good and loving her Andre had ever been to her! He had never wilfully given her an hour of sorrow, and she—what had she done? Because she had yielded to her fear, she had given him a constant secret grief, she had checked the flow of his confidence in her, and she had taught him that his mother exacted the sacrifice of his dearest wish, while in words she lived only for his happiness.

And now perhaps the end had come. She could not be

sure that the cry she had heard was Andre's, and presently the men might bring out from under the snow—. The thought shaped itself with terrible reality; the hard pain at her heart tightened, and then a burst of tears came. How blind she had been, she was able to see it now. What was the use of faith and trust if she did not think his Father in heaven could better care for Andre than she could? She stood silent after this; she gave up even her longing to help; she tried to accept that she must yield up her own will, and when the count called out to her to move about, or go down to the chalets or she would get frozen by the wind, she began to hurry backwards and forwards along the narrow ledge on which she stood.

Time was slipping by quickly, yet it seemed to her slow-footed. The snow had made all below look monotonous, but as Elisa turned she saw on the white expanse dark objects in movement. Soon she made them out to be a body of men climbing up the road by which she had come.

"Monsieur, Monsieur le Comte," she cried loudly, "there is help coming to you."

It was, in truth, the party of soldiers for whose help Monsieur von Erlach had sent to ask, and behind them came Hans Christen. He had evidently been schooling them as to the manner in which they were to proceed; but when Monsieur von Erlach came forward, Hans stopped short.

"I am glad to see you, Christen," the count said. "You must take care of this poor woman, she is cold and weary with watching."

Her old friend had not seen her. Now he pulled off his spectacles, and blew his nose; and then he frowned at her severely.

"You have given us all a nice fright, Elisa Engemann," he said sternly. "Who would have thought a woman arrived at your years would run away from home? You made me feel like a fool when I found your cottage empty."

A wan smile came over her face. "I could not help it, neighbour, I was wanted here," she said quietly, and then she turned back to the snow.

Christen caught her by the shoulder.

"You must come away with me," he said. "Did you not hear the count say so just now? What will you be fit for by the time Andre is found?"

Her eyes brimmed over at his words.

"God bless you, old friend," she sobbed. "I will go with you by and by."

Christen turned away his head; secretly he was as unwilling to leave the place as she was. He tried to get round behind the diggers; but he found the snow too deep, and on this side it seemed to him not hard enough to climb over unaided, although since the sun had disappeared it had been freezing.

It grew colder and colder. After half-an-hour's waiting, Christen went up to Andre's mother.

"Come, neighbour," he said, "let us go down and see that all is ready against he is found."

She followed him in silence; turning her head as she went she felt that part of her lay under the snow.

Elisa turned away from the blazing fire, beside which Christen sat lecturing the lad who had been sent to kindle it. She had seen that all was ready, and now she sat down near the window; her body felt heavy and inert, but she was not sleepy; her faculties were awake and strained in the effort of listening.

More than once she had gone outside the hut, but now she had come in again—waiting—waiting. Yes, it was true what Christen had said to her: when Andre came his mother must be there to meet him.

What was that sound? This time surely it was not as Christen had said just now—the wind murmuring in the chimney. The sound came again, a dull, soft tread, and a murmur of voices—nearer now—nearer still. Elisa looked round; her companions did not hear; the boy stood listening to Christen's talk.

She could not move; the terrible dread kept her still. Now the dull tread grew more distinct, but still Christen went on talking.

Which was real, the woman asked herself, the man talking there by the fire, or the soft, dull sound on the snow path? Was it, after all, her fancy that had heard it?

All at once the sound ceased, and then the spell that kept Elisa still broke. She rose up and opened the door. Outside was Monsieur von Erlach.

"They are bringing them," he said, in a hushed voice. Then he stood aside and the soldiers passed him, carrying their burdens into the hut.

The snow still lies on the lower mountains, but it will be there till spring sunshine comes to melt it, for winter is everywhere; the trees are leafless, except on the pine-clothed ridge behind the village, and though the water of the lake is not frozen over, the river beyond it is a long stretch of ice.

It is evening now, and red light gleams here and there from a chalet; but generally the heavy outside shutters are closed, and these keep in the firelight and glow. Elisa has just shut the door that leads into the balcony, and she goes back into the room where Andre is lying on a sheepskin in front of the fire. The room looks warm in the dim, ruddy light, and the soup-pot over the fire sends out an appetizing smell.

"Shall I light the lamp?" his mother says to Andre. "You will spoil your sight, my boy, if you read by firelight."

Andre catches at her skirt as she goes to light the lamp. "Not yet, little mother," he says; "sit down and be idle a while; it is good for you to have a change and help me to be idle. I am to begin work to-morrow. Hans Christen says so."

She sits down, and then he rises and kneeling beside her leans his head on her bosom.

"Mother dear," he says softly, "I want to tell you something."

She smiles fondly at him. Ever since the day when she

was allowed to bring Andre home exhausted, but alive, it had seemed to Elisa as if life were too full of blessing. She does not talk much to her boy, but her eyes rest on him with loving contented glances.

He has been some weeks in recovering from his burial under the snow; his poor little comrade was dead, but now Andre is as strong as ever; his godfather, Hans Christen, has offered to teach him his trade.

"Mother," says Andre, "did you guess that I was keeping a secret from you?" Elisa's heart gives a big throb, and the lad feels it as he leans against her; for a moment the struggle goes on in her heart, for she knows that she has long ago guessed Andre's secret; and then there comes vividly before her the huge snow hill across the lake, and the lesson she learned as she walked to and fro on the ledge below.

"You will tell me your secret now," she says timidly; for as she looks at him she feels puzzled, there is such a gleam of mirth in his eyes.

Andre puts both arms round her. "Darling mother," he says, "you must not be hard on me, I was very childish then, I thought only of myself. I know it was not kind. I used to want to grow up so fast to be a strong man like father, that I might guide travellers across the glaciers."

He felt her tremble, but she kept her face still. He clasped her still closer, and kissed her.

"Mother, dear," he went on, "that is all over now. I told you that while I was lying there under the snow it seemed like years. I went on thinking and thinking more than I ever thought before, and then all at once I left off thinking about myself and poor little Heinrich, and I thought of you instead. 'This grief will kill her,' I said. 'Precious little mother! she has suffered so sadly; she cannot stand this.' And then presently I began to see how the mountain life I wanted would have been just as bad a trial to her as this one—what do I say?—it would have been worse! for it would have given her the anguish again and again. Mother," he rose up and took both her hands in his, "I knew then for a certainty I could not be happy while you were sad, and I wondered how it was I had been so dull; it all came so clear"—he paused an instant; then he broke into a merry laugh. "You will have me to plague you always now. I mean to be a better carpenter than there is even in Dort before I'm as old as neighbour Hans."

Andre's mother strained her boy to her heart, as though she would make him grow there, and he felt her hot tears on his neck.

THE END.

WANTED, A READING PUBLIC.

This is what the publishers say is needed—that is, serious readers, those who care enough about books to buy them, own them and really possess themselves of their contents. This is what the writers say is needed—the writers who are becoming almost more numerous than the readers. Nearly every body writes for publication; it is impossible to provide vehicles enough for their contributions, and the reading public to sustain periodicals does not increase in proportion. Every body agrees that this is the most intelligent, active-minded age that ever was, and in its way the most prolific and productive age. Is there a glut and overproduction in the literary world as well as in other departments? Isn't it an odd outcome of diffused education and of cheap publications, the decline in the habit of continuous serious reading? We have heard a great deal, since Lord Brougham's time and the societies for the diffusion of knowledge, of the desirability of cheap literature for the masses. The Congressmen place cheapness above honesty in their sincere desire to raise the tone of the American people. There is no product that men use which is now so cheap as newspapers, periodicals and books. For the price of a box of strawberries or a banana, you can buy the immortal work of the greatest genius of all time in fiction, poetry, philosophy or science. But we doubt if the class that were to be specially benefited by this reduction in price of intellectual food are much profited. Of course some avail themselves of things placed within their reach which they could not own formerly, but it remains true that people value and profit only by that which it costs some effort to obtain. We very much doubt if the mass of the people have as good habits of reading as they had when publications were dearer. Who is it who buy the five, ten and twenty cent editions? Generally those who could afford to buy, and did buy, books at a fair price, to the remuneration of author and publisher. And their serious reading habit has gone down with the price. We have an increasing leisure class. When does it read? Not much in the winter, for the demands of society are too exigent then. For private reading there is no time, and a short-cut to information is sought by means of drawing-room lectures and clubs, which are supposed to give to social life, without interfering with it, a lacquer of culture. In summer it is impossible to read much; what is called the mind needs rest by that time, and the distractions of outdoor life in the mountains and by the sea forbid anything but the most desultory skimming of the very lightest products of the press. To be sure, the angel of the Atlantic Ocean sees a row of pretty girls on the coast, seated on rocks or on the sand, from Campobello to Cape May, with novels in their hands—one of the most pleasing imitations of intellectual life ever presented in the world. It is perfect when there is breeze enough to turn over the leaves. And the young men—those who are in business, or who are supposed to be getting a more or less "conditional" education—do they read as much as the young ladies? It is a curious comment on the decay of the reading habit in households, the blank literary condition of the young men who come up to the high schools and colleges. Is it owing entirely to the modern specialization of knowledge that they usually have read little except their text-books?

Now we are not trying to defend the necessity of reading. They say that people got on in the Middle Ages very well without much of it, and that the women then were as

agreeable, and the men as brave and forceful as in this age. But it is certainly interesting to consider whether, by reason of cheap and chopped up literary food, we are coming round practically to the Middle Ages relative to reading, that is, to reading any thing except what is called news, or ingenious sorts of inventions and puzzles which can be talked about as odd incidents in daily life are talked about. Reading to any intellectual purpose requires patience and abstraction and continuity of thought. This habit of real reading is not acquired by the perusal of newspapers, nor by the swift dash which most people give to the cheap publications which are had for the picking up, and usually valued accordingly. It is an open question whether cheap literature is helping us any toward becoming a thoughtful and reading people.—*Charles Dudley Warner, in Harper's Magazine.*

THE EDUCATIONAL SYSTEM IN ONTARIO.

In an editorial the London *Times* makes the following remarks on the Ontario Educational Exhibit at the Colonial and Industrial Exhibition:

The educational exhibits of Canada deserve more detailed notice than we were able to accord them in our previous articles. In none of the courts is this department of colonial activity so well represented. As we have already said, the Educational Department of Ontario, under the care of Dr. May, is more fully represented than is the case with any of the other Provincial Governments. The Ontario educational system has been in working order for many years, and is very completely organized, from the Kindergarten and public elementary schools up through the various training schools for teachers, classical schools, universities, technical schools, special schools, medical and other independent schools, and scientific and literary institutions. All these classes of institutions are well represented in the Ontario court. In the gallery there are abundant exhibits showing the working and results of the Kindergarten and elementary schools. In the former the training seems well adapted to educate the eyes and the fingers of the little ones, as well as to draw out their budding minds. The specimens of art work, of maps and exercises of various kinds from the elementary schools, would come out well if placed alongside any similar specimens of this country. The art schools especially appear to be doing excellent work, as any one may see for himself by inspecting the many sketches and models which are exhibited in the court. The systems in vogue in the institutions for the deaf and dumb and for the blind seem particularly well adapted to their purpose; and the statistics of these institutions on the central screens, as well as the specimens of work and illustrations of method and apparatus in the gallery, are well worth inspecting by those interested in this special department of education. Evidently very great care is bestowed on the training of teachers for the various classes of schools in Ontario. The examinations which they have to undergo are formidable and comprehensive, and for the higher grades quite as formidable as that of the London B.A., and far more varied. Science holds a prominent place in the educational system at Ontario, and the specimens of apparatus in all departments—physics, chemistry, biology—for teaching it are among the prominent exhibits in the court. The Ontario Agricultural College, established in 1874, is largely represented among the exhibits; and from them, as well as from the published reports and results, it is evident that the institution affords an admirable training, which must have a highly beneficial influence on the agricultural development of the Dominion. These are only a few of the more evident features of this interesting court.

RELIGION IN ITALY.

The Italian Government, like most other civilized Governments of our time, are at odds with their Church with respect to the management of their schools. They cannot find a midway between the tuition of the Jesuits, Scolopians and Ignorantins, and that of downright Freethinkers and atheists. The Church, which has all her way in her seminaries and Sunday schools, would equally claim full control over all lay schools and academies. The plea is that in Italy the people are all Catholics, and can never be any thing but that. But, unfortunately, many are any thing but that. Away from the peasant class, the number of true, earnest believers is inconceivably limited, and wherever intelligence is found the antagonism of the nation to Papacy is invincible. There are not many thinkers in Italy, consequently not many sceptics or positivists. But religion is nowhere a matter of more supreme indifference than in that country. That churches are crowded or that new ones are being built is no proof to the contrary. All evidence goes to prove that paganism had no greater honour paid to it in ancient Greece and Rome than when the cry of clear-sighted people was: "Les Dieux s'en vont." We may be told that the same may never be the case of Christianity, or even of Catholic Christianity. And, doubtless, the most conscientious Italians go the whole length with Manzoni in his defence of the *Morale Catholique*. They find no fault with the dogma in its original simplicity and purity. But the Papacy is not satisfied with that, and most assuredly it seems rather hard to anathematize as atheism their disbelief in papal infallibility, in the sacredness of the priestly vows of celibacy, in the expediency of the use of dead languages in the liturgy, in the wanderings of the House of Loreto, and the bubbling of St. Januarius's blood, in the apparition of the Virgin of Lourdes and La Salette; in all the new-fangled tenets proclaimed by the Vatican, and in the endless modern miracles added to those with which, to use Cardinal Newman's expression, "the Church is hung all round." Between believing too much and believing nothing no midway is allowed. The Papacy on one side and false Liberalism on the other equally insist on the *tertium non datur* enforcement of their views; and the result of their irrational, interminable squabbles is that the interest of the rising generation in the school is sacrificed.—*A. Gallenga.*

ONE BY ONE.

Though from the boughs to which they've long been clinging,

The autumn leaves are dropping one by one.
Yet, from their dust, new forms of beauty springing
Shall emile again in summer's gentle sun.

Though one by one the pearly drops of morning,
From drooping flowers, on viewless pinions rise,
We'll see them yet the gorgeous clouds adorning
With glowing arches of celestial dyes.

Though one by one the stars are fading slowly
That all night long kept vigil in the sky,
The distant mountain peaks, like prophets holy,
Proclaim that morning's light and song are nigh.

Though with slow step goes forth the sower weeping,
And on earth's lap his precious treasure leaves,
Yet comes the harvest, with its joyous reaping,
When shall be gathered home the ripened sheaves.

Though one by one the friends we fondly cherish
Withdraw from ours the cold and trembling hand,
And leave us sorrowful, they do not perish—
They yet shall greet us in a fairer land.

Yet, from all climes, where'er the faithful slumber
'Neath scorching suns, or arctic snow and frost,
Stainless they'll rise, in myriads without number;
All, all shall meet there shall not be one lost.

—*Chambers' Journal.*

WANTED, SENSIBLE WOMEN.

Specialized education does not necessarily create companionable nor even sensible women; else, by parity of reasoning, would all professional men be personally charming and delightful, which undoubtedly they all are not. A girl may be a sound Grecian, a brilliant mathematician, a sharp critic, a faultless grammarian, yet be wanting in all that personal tact and temper, clear observation, ready sympathy and noble self-control which make a companionable wife and a valuable mother. Nor is unprofessional or unspecialized instruction necessarily synonymous with ill-health and ignorance; while a good, all-round education is likely to prove more serviceable in the home and in society than one or two supreme accomplishments. Many of us make the mistake of confounding education with acquirements, and of running together mental development and intellectual specialization. The women of whom we are most proud in our own history were not remarkable for special intellectual acquirements so much as for general character and the harmonious working of will and morality. The Lady Fanshaves and Elizabeth Frys, the Mary Carpenters and Florence Nightingales, whose names are practically immortal, were not noted for their learning, but they were none the less women whose mark in history is indelible, and the good they did lives after them and will never die. And taking one of the at least partially learned ladies of the past—is it her Launty and her bookishness that we admire so much in Lady Jane Grey? or is it her modesty, her gentleness, her saintly patience, her devotion?—in a word, is it her education or her character?—the intellectual philosopher or the sweet and lovely and noble woman?—*The Fortnightly Review.*

DO IT CHEERFULLY.

There are households where "ma" is a bond-servant to the whims of husband and children. Such a case needs a course of sweetly smiling indifference. She should give them what is good enough, then receive their remarks as a feather bed does a shower of stones. We sometimes see how a quiet imperturbable second wife reforms such a family after they have worried a timid, sensitive little woman into her grave. Above all, do not get disheartened. You may despair of attaining perfection, as the ever-receding standard of excellence rises as you grow older and more experienced, your tasks may be hard and uncongenial, the mysteries of the frying pan and oven harder to understand than the mysteries of geometry or the lexicon ever were; you may have the dispiriting feeling that, no matter how hard you try, it will be almost against the grain; for not every woman is a born housekeeper any more than every man is a born financier—but bring to bear upon it all the faith, and patience, and courage you can get. The Lord has given you this work to do; do it bravely and cheerfully, as unto him. Perhaps he sees that through this discipline you may make that which is better even than a perfect housekeeper, a woman full of sweet, brave patience and a cheery faithfulness.

THE Rev. James Fraser, A.M., of Coveland, has in the press a happily-named volume, "Scotch Sermons on the Old Lines"—a selection from some hundreds preached during a ministry of more than forty years' duration.

THE Rev. Dr. Crokery, Professor of Theology in Magee College, Londonderry, died on a recent Sunday. He had been in somewhat feeble health for a year or two, but on his return from Castlerock was regarded as much improved. His death was remarkably sudden. Dr. Crokery succeeded Professor Smyth, M.P., in the chair of logic nine years ago.

THE late Mr. Andrew Cunningham, deputy town clerk of Glasgow, in addition to munificent bequests to charitable societies and for public buildings and educational purposes in that city, has left property of the value of \$540 a year to the minister and Kirk Session of Irvine, his native town, for the support of a missionary in the parish to be called "The Cunningham Missionary," and for other charitable purposes connected with the parish, together with two pews in the church. The Glasgow Royal Infirmary is residuary legatee.

British and Foreign.

DR. INGLIS, of Kirkcubbin, the veteran missionary, has a work in the press on the New Hebrides.

THE *Tablet* prints the "apostolic letter" of Leo XIII. on establishing a Papal hierarchy for India.

THE Celtic League, inaugurated at the recent meetings a Bonar Bridge, will hold its Conference next year at Oban.

THE Rev. Dr. W. H. Thompson, master of Trinity and canon of Ely, died at Cambridge lately, in his seventy-sixth year.

ALL that now remains standing of the old college of Glasgow is two side-posts of a doorway, part of the wall behind the janitor's house.

PROF. HARNACK, of Geissen, succeeds Prof. Brieger at Marburg, the latter having been appointed successor to Prof. Kahnis in Leipzig.

AT Amritsar the Christian schools are suffering from a burst of opposition from the Ayria Somaj, a sect whose object is to destroy Christianity.

MANY interesting particulars found in no previous life of Wesley are promised in a biography by Rev. John Telford, to be issued immediately.

THE Rev. Thomas Burns, of Lady Glenorchy's parish, Edinburgh, is preparing a history of old Scottish communion cups, baptismal plate and tokens.

MRS. OLIPHANT is on a visit to St. Andrews collecting further materials for the biography of Principal Tulloch, on which she is very busily engaged.

NEW halls and class-rooms in connection with North Leith Church, erected at a cost of about \$15,000, were opened by Principal Cunningham lately.

THE Rev. W. Carrick Miller, Howwood, was elected to Wellington Church, Hawick, by a majority of 118 over the total votes for the other four candidates.

THE magistrates at Accrington, in Lancashire, have decided that raffling at bazaars is illegal; the defenders were the officials of the Church Conservative Club.

OUT of eighty-two applicants for the vacancy of Aberlour a list of thirteen has been chosen, which will probably be further reduced before the trials are commenced.

THE Rev. Neal Mackinnon, of the Gaelic Church at Rothsay, declares that the Gaelic language will not die so long as Hebrew, Greek and Latin are written and known.

THE Rev. R. Lawson, of the West Parish Church, Maybole, has procured from Mr. Muir, sculptor, Kilmarnock, a design for the proposed monument at Maybole to Donald Cargill.

THE first number of the *Theological Review and Free Church College Quarterly* is to be issued in November. It will contain articles by Dr. Rainy and Mr. Stalker, of Kirkcaldy.

THE Reformed Church of Bohemia has added to its doctrinal standard, the second Helvetic confession, 1566, the yet older and more generally recognized symbol, the Heidelberg Catechism.

THE Primate's Scheme to build a church hall in London in celebration of the Queen's jubilee has been taken up with spirit by an influential committee, and seems already assured of success.

THE *Liberator* says it is attempted by some to draw a distinction between religious and political dissenters; but Mr. Samuel Morley was both, and it was his religion which made him political.

THE National Thrift Society suggests as a memorial of Samuel Morley the erection of a Thrift Hall, to be a centre of temperance and of other social movements for the welfare of the industrial classes.

THE Rev. F. F. Goe, rector of St. George's, Bloomsbury, has been appointed Bishop of Melbourne. He was formerly Vicar of Sunderland, where he was known as a hard worker. He is a liberal evangelical.

FROM Calchan, in North Uist, comes a pleasant account of Dr. Somerville's evangelistic services, at which both Mr. Macrae, of Carlouay, and Mr. Macphail, of Kilmuir, acted as his interpreters. There was a large and deeply attentive congregation.

A LISMORE tradesman sent an account to Lorn Presbytery for \$5.50, being his charges for breaking open the doors of the parish church at the induction of Mr. Torrie. The Presbytery referred the account to the Kirk Session or heritors of Lismore.

MISS FLORENCE NIGHTINGALE could not accept the invitation to unveil the statue of Sister Dora at Walsall, on account of overwork and illness. Mr. Gladstone telegraphed an expression of his regret at his inability to be present, though he profoundly revered Miss Pattison.

MR. STEVENSON A. BLACKWOOD, of London, who, with the dowager Duchess of Manchester and his family, has been spending his autumn vacation at Tobermory, preached twice in the Free Church there to overflowing congregations, composed of members of all denominations.

A SERIES of meetings for the deepening of the spiritual life were opened recently in Wishaw Parish Church by Rev. H. W. Webb-People, of St. Paul's, Onslow Square, and brought to a close in Cambusnethan Church by Rev. D. C. Sholto Douglas, vicar of All Souls. Dr. Marshall Lang was the speaker at one of the meetings.

THE General Session of Glasgow has remitted to the several Kirk Sessions to consider as to the desirability of a re-arrangement of the hours of public worship, so that the forenoon service be the principal diet, leaving the afternoon open for service for the young, or for parochial work, with services of an attractive kind in the evening.

Ministers and Churches.

PROBATIONERS, etc., in applying for appointments in the Presbytery of Huron are requested to correspond with Mr. Musgrave, Seaforth Post Office, who is Convener of the Presbytery's Home Mission Committee.

A NEATLY PRINTED card containing the texts and topics for the prayer meeting service in Erskine Church, Montreal, has been issued. A glance at the themes selected shows that care has been exercised to make the meetings attractive, interesting and profitable.

THE congregation of St. Andrew's Church, Levis, in the Presbytery of Quebec, have given a call to Rev. C. A. Tanner, of St. Andrew's Church, Scarborough, and St. John's Church, Markham. The Clerk of the Presbytery of Toronto has cited all parties concerned to appear at next meeting of said Presbytery on the 2nd prox., and it is expected that on that day the call will be disposed of.

THE Rev. J. K. Smith, M.A., of Galt, and now Moderator of the General Assembly, conducted services in Duff's Church, East Puslinch, on Sabbath, Oct. 10. There was a large congregation, who listened very attentively to his discourse on the Schemes of the Church, and the necessity of contributing liberally to the same. Rev. Dr. Mackay conducted similar services at Knox Church, Galt, to a very large congregation.

THE sacrament of the Lord's supper was observed in Duff's Church, East Puslinch, on Oct. 17. Owing to the unfavourable weather, the attendance was not so large as it usually is. The pastor was ably assisted by Rev. G. Haigh, of Hespeler, Rev. J. Cathcart, of Strabane, Rev. E. McAuley, of West Puslinch, and Rev. W. Meldrum, of Morriston. This congregation are preparing to make considerable improvements in their glebe in the way of building.

At a special meeting of the Truro Presbytery, held Tuesday, October 19, a call from the First Presbyterian congregation, Truro, addressed to the Rev. John Kobbins, Glencoe, was sustained, and the Revs. J. Alister Murray, London, and Dr. F. W. Archibald, St. Thomas, were appointed to appear for the interest of Truro at London Presbytery. Suspend promised, \$1,200. A *pro re nata* meeting of London Presbytery to issue the call is appointed for Monday, November 1, at London.

OUR readers who may intend visiting the Great West will be pleased to learn that the Canadian Pacific-Railway are running a First-Class Excursion to the Pacific Coast, Vancouver, B. C., Victoria, B. C., and San Francisco, Cal., and return, on the 29th and 30th October, from all stations on their line, at the very low rate of \$90, to afford families and others a cheap and enjoyable way of spending the Winter on the Pacific Coast. Tickets will be good for seven months, and enable the purchasers to stop over at any point on the line.

THE Mutual Improvement Association of St. Andrew's Church, Belleville, reorganized for the winter on the 18th inst., under most favourable auspices. Sixty members were enrolled, after which the following officers were elected: Rev. M. W. Maclean, M.A., honorary president, Mr. J. Lyons Biggar, president, Mr. John Stewart, and Miss M. Rutherford, vice presidents, Miss E. Robertson, secretary; Miss L. Brownlee, treasurer. Musical and literary committees were appointed. The association enters upon the eleventh year of its existence with the prospect of a most successful session.

A LECTURE on the subject, "John B. Gough," was delivered in Knox Church, Brandon, on Tuesday evening, October 5, by Rev. J. B. Silcox, of Winnipeg. The church was filled to overflowing, and quite a number found it impossible to gain admittance at all. The chair was occupied by Andrew McLean, B.A., who has charge of the congregation at present. The chairman in introducing Mr. Silcox said: That he was welcomed to Brandon as a champion in the cause of temperance and prohibition. His grand utterances on the temperance question, upon various occasions, had won for him the admiration and the confidence of all interested in the great movement, which aims at the complete suppression of that traffic which has so long been blighting and blasting civilization. Mr. Silcox occupied over an hour and a half, and the very great interest of the lecture was shown by the fact that the rapt attention of the large audience was kept throughout. The lecturer gave a clear and graphic outline of Gough's life, and he enunciated the principles which he believed and taught; and concluded by adducing a number of practical lessons from his life and teaching. During the evening, appropriate music was rendered by a choir composed of members of the various city choirs. A vote of thanks to the lecturer was moved by Dr. Fleming, in a few well chosen words, seconded by Mr. Lang, and carried unanimously, after which the meeting was closed with the benediction.

ON Oct. 24 the Rev. John McKay, M.A., was ordained and inducted into the pastoral charge of Knox Church, Scarborough. Rev. Dr. Kellog preached, Rev. Peter Nicol presided and offered the ordination prayer, in the absence of Rev. Mr. McIntosh, Rev. Mr. Monteath addressed the newly-inducted minister, and Rev. R. P. Mackay addressed the congregation. After refreshments the congregation again assembled in the church, when addresses were delivered by Messrs. Nicol, Montro, Embro, Conron, Farquharson, Frizzell and Neil. At the close an address and purse were presented to Rev. R. P. Mackay in recognition of his services as Moderator of Session during the vacancy. Very appreciative references were made to his work in the congregation during a pastorate of seven years. Mr. Mackay acknowledged the gift by some pathetic reminiscences of the mutual joys and sorrows of these years, and expressed the hope that they would as loyally support their new pastor as they had supported him, and that the fruit might be much more abundant. The Markham choir, under the leadership of Mr. Reesor, rendered exceptionally sweet music during the evening. They also were presented with

a purse as an acknowledgment of many similar kindnesses in the past, to which Mr. Reesor, who had consecrated his fine musical talents to Christ, made a suitable reply. Notwithstanding the unfavourable weather, the church was full both in the afternoon and evening, which is but one of many indications of a hearty and blessed pastorate.

ANNIVERSARY services were held at Ashton, in the Presbytery of Lanark and Renfrew, on Sabbath, 17th inst. The Rev. D. J. McLean, M.A., of Arnprior, Moderator of the Synod of Montreal and Ottawa, preached morning and evening, and the Rev. Wm. Craig, Methodist minister, Ashton, in the afternoon. The day was not altogether favourable, but the church was well filled at all the services. A soiree was held the following evening, when, after a bountiful tea, served by the ladies of the congregation in the village schoolhouse, a large audience gathered in the church and listened to interesting and instructive addresses from Revs. A. A. Scott, of Carleton Place, Wm. Craig, of Ashton, and J. G. Stuart, of Balderson. An excellent choir rendered a choice selection of sacred music in such a manner as greatly to add to the interest of the meeting. On Tuesday evening again, the Sabbath school children and their friends assembled at five o'clock, and, after tea, were entertained by their pastor and teachers with readings, music, etc., the whole winding up with a balloon ascension—a fire balloon being sent up, sailing away into space until it appeared a distant star, and then vanished. The interest of all these meetings was much enhanced by the presence of a new organ, which the congregation has obtained for use in the service of praise, and which was used for the first time at these services. The congregation has also purchased a lot immediately opposite the church, on which sheds are to be erected this fall. Let us hope that these things, which indicate material prosperity, may be an aid to the spiritual life of the congregation.

PRESBYTERY OF BRANDON. It would seem that the financial outlook in Manitoba is improving. At the late meeting of the Presbytery of Brandon, the call of the congregation of Carberry, promising a salary of \$1,000, was accepted by the Rev. David Anderson, and he is to be inducted during this month. The congregations of Virden and Oak Lake petitioned for moderation in calls with a view to speedy settlement. The congregation of Souris, that last season raised only about \$350 toward the support of ordinances, petitioned for a moderation, promising \$700. The field to the south, Whitevale, occupied for the first time this summer, agreed to contribute \$625 toward the support of a minister, and expressed its desire to call. Binscarth and Birtle, on the M. & N. Ry., expressed also their desire to have a settled pastor, and arrangements were made for moderating in calls. Two other fields, Cypress and Strathene, are moving in the same direction. From this it is clear that one or two favourable seasons would change the character of the Presbytery. If we mistake not, some found fault at last Assembly with the Superintendent for occupying Whitewater, but the offer of the field is the best vindication of this course. There will be occupied next spring a district north of Arden. Quite a number of settlers have gone in there, and others are going. It is proposed to unite with this central district some outlying and remote stations of the Neepawa and Gladstone groups. These congregations would not be weakened, but strengthened, and the wants of the people in the new district could be met.

PRESBYTERY OF QUEBEC.—This Presbytery met in Scotstown on the 13th October. A letter was read from Mr. John MacLeod, under call to Scotstown, setting forth that he could not obtain an honourable release from Antwerp, where he is now labouring; that on that account he was unable to assume the pastoral charge of Scotstown. The Clerk having fully explained Mr. MacLeod's position, the Presbytery resolved as follows: The Presbytery learns with regret Mr. MacLeod's inability to accept the pastoral charge of Scotstown, owing to the fact that he cannot obtain a release from his present field of labour at Antwerp without violating his engagement with the people there, sympathizes with Scotstown congregation in their present disappointment, sets aside the call to Mr. MacLeod and grants leave to the congregation to proceed with another call when ready. Mr. Currie's resignation of Three Rivers was taken up. A letter was read indicating the people's great reluctance to part with Mr. Currie, and the loss which the congregation would sustain were Mr. Currie to leave, and setting forth Mr. Currie's willingness to allow the resignation to lie on the table. The Presbytery expressed its satisfaction with Mr. Currie's decision to remain meantime at Three Rivers. Mr. Pritchard reported that he had secured information from Metis that the people were prepared to contribute not less than \$300 per annum toward ministerial support, and that they desired to have Mr. D. Mackay appointed an ordained missionary to that field. Mr. Mackay was accordingly appointed as ordained missionary to Metis for one year, dating from 1st Oct., 1886. Mr. Lee reported that he and Mr. Pritchard had visited Sawyerville, Island Brook and East Clifton; that they had organized these fields as a mission station, to be designated "The Sawyerville Group." The Presbytery received the report, and thanked the brethren for their diligence, and instructed the Presbytery's Home Mission Convener to secure supply till the next meeting of Presbytery. A call from Levis, in favour of Rev. Chas. A. Tanner, of the Presbytery of Toronto, was sustained and ordered to be transmitted. The next meeting was appointed to be held in Sherbrooke on 14th December, at eight o'clock p.m.—J. R. MacLEOD, *Pres. Clerk*.

PRESBYTERY OF MIRAMICHI.—This Presbytery met at Newcastle on Monday, the 4th October. The Rev. William Aitken was appointed Moderator *pro tem*. Elders' commissions were received as follows: from Redbank, in favour of Mr. Benjamin Hubbard; New Richmond, Mr. John W. T. Fallon, Richibucto, Mr. James Murray, and Bass River, Mr. Thomas Irving. The reply from the Presbytery of Kingston, anent Mr. Thomas Marquis,

was read, and consideration deferred. A letter from Mr. Andrew Wilson, of Nelson, Ontario, was read, reporting that he had attended the General Assembly as a commissioner for the Miramichi Presbytery. The Rev. John Robertson, of Black River, was appointed to dispense the sacrament of the Lord's supper at Kouchibouguac, and to exchange with the catechist there, on the 17th inst., for that purpose. A call from Tabusintac and Burnt Church was presented by the Clerk. It was signed by forty-seven members, and fifty-four adherents, and addressed to Rev. J. C. Oehler, late of Princeton College, N. J. The conduct of Mr. Waits in moderating in the call was sustained, and he was instructed to correspond with the Burnt Church section of the congregation to get their pledge to the guarantee of \$450, as well as that of Tabusintac, already obtained. He was also empowered to make application to the Augmentation Committee for a grant of \$300, to supplement the promised salary. The report of committee to visit Charlo was given in, and the committee was thanked for its diligence and discharged. It was agreed that the separation of Belledune from Bathurst must be initiated by petition from the parties concerned. Mr. Brown gave notice of motion that at the next ordinary meeting of the Presbytery, he would move that all assessments be made on the total number of families reported. It was resolved to have the next quarterly meeting at Campbellton, on Tuesday, January 18, 1887; that the committee of supply for Nelson, Messrs. Aitken, McKay and Waits, be continued, with power to effect a union between that congregation and Derby, under the pastoral care of Rev. T. G. Johnston; and that Douglastown be requested to send a commissioner or written communication to the meeting in January, stating what they have done and intend doing in future for supply. The Presbytery adjourned to meet in the hall of St. John's Church, Chatham, on Tuesday, November 2, at eleven a.m.—E. WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, Winnipeg, on October 5, Rev. D. M. Gordon, Moderator. The Clerk submitted and read a report of the Presbytery's Home Mission Committee, which, on motion of Mr. Quinn, seconded by Mr. McFarlane, was, after consideration, adopted. In the report were the following recommendations: (1) That the grant to Dominion City be increased from \$250 to \$300 per annum; (2) That the Presbytery records its opinion that it is desirable to secure an ordained missionary for Fort Frances; but that meanwhile, in view of the grant to this field, it should endeavour to secure the services of Mr. F. W. Nash, or other suitable catechist missionary; (3) To reappoint Rev. R. Nairn to Fort William for the current six months; (4) To recommend that Gretna be supplied during the current half-year from the college, and that the Superintendent of Missions be requested to visit the field; that in view of the urgent necessity for a church building there, the Presbytery request the Church and Manse Board to consider the feasibility of removing the church from West Lynne to Gretna; (5) That Headingley receive fortnightly supply from the college on condition that it agrees to pay its proportion for the same, viz. \$50; and that Professor Hart supply Headingley next Sabbath, and bring this arrangement before the people; (6) That Meadow Lea be supplied fortnightly from the college during the winter; (7) That Milbrook be supplied with a catechist missionary if possible during the winter, and, failing this, that it be supplied from the college. The Presbytery further appointed Mr. McLaren to visit the field, and make inquiries anent the advisability of proceeding to elect elders and report to Presbytery in the matter; (8) That Whitemouth be supplied from the college fortnightly. The Superintendent of Missions reported that he had visited Murillo, and he finds that it is not advisable at present to erect it into a mission field, and that Rev. Messrs. Pringle and Nairn had agreed to give supply as is practicable. Presbytery instructed the Clerk to fill in and transmit, with its authority, the schedule for the amounts required for Augmentation. Mr. J. A. Crac appeared as a delegate from the Riviere Salie group of stations, and presented his commission, which was read. He then addressed the court, and stated that he was appointed by said group of stations to appear here and ask the Presbytery to secure for them an ordained missionary, and he promised \$500 per annum toward his support. Mr. Russell, the student missionary in charge, also addressed the court in regard to his work and the condition of this field, and urged that the appointment sought be made. Dr. Bryce then moved, seconded by Mr. Quinn, that Mr. W. D. Roberts, the missionary at present in charge of Dominion City, be placed in charge of this field for the current six months; and that Mr. Roberts take charge on and after the first Sabbath of November next. It was further agreed to ask the Assembly's Home Mission Committee to increase the grants for the current six months by \$75. The Superintendent was requested to secure the services of a student catechist for Dominion City for the winter. Leave was granted to the Moderator of the Kildonan Kirk Session to moderate in a call to a minister there when they are ready to proceed. Dr. Bryce reported from the Committee on Finance and Statistics anent arrears due missionaries. The report was received and adopted as an interim report. An application from the congregation and managing committee of Knox Church, Rat Portage, for the appointment of the Rev. W. Hamilton Spence to that charge for the next six months was read, and it was agreed, on motion of Hon. Justice Taylor, seconded by Mr. Quinn, to appoint Mr. Spence in accordance therewith. The Clerk was instructed to dispense the sacrament of the Lord's supper at Clear Springs, and also to organize and dispense the communion at Niverville. Rev. W. D. Roberts was appointed to dispense the sacrament at Riviere Salie on the last Sabbath in this month; and Mr. Russell was instructed to make the necessary arrangements and announcements. Professor Hart was appointed to dispense the communion at Headingley. Mr. McFarlane reported that he had dispensed the communion at Meadow Lea; Mr. McLaren was appointed to dispense it at Milbrook, and Mr. Nairn at Rat Portage. Mr. Whimster submitted the constitution adopted by the North Church, Winnipeg, for the consideration and

approval of the Presbytery. It was agreed to remit the same to a committee consisting of Hon. Justice Taylor, Dr. Bryce and Rev. A. McLaren; and the said committee was instructed to report at the next meeting of Presbytery. A letter from Dr. Middlemiss, anent the Aged and Infirm Ministers' Fund was read, and the Clerk was instructed to assure him that the Presbytery would use all diligence to secure increased contributions to this fund. The Clerk was further instructed to notify congregations that the General Assembly requires them to make their year correspond with the calendar year, and at the same time to inform them that their reports this year will need to be for the full term of twelve months, ending 31st December next. Hon. Justice Taylor, Professor Hart and the Moderator were appointed a committee to draft a minute for the adoption of the Presbytery, expressing the feelings of the court anent the death of Mrs. King, and to submit the same to the next meeting of Presbytery. Mr. Bryden was appointed interim Moderator of the Session of Knox Church, Rat Portage. The Superintendent gave notice that he would submit at the next regular meeting a motion as to the appointment of missionaries for definite periods. The Moderator brought the state of the funds for the maintenance of the theological department of Manitoba College before the Presbytery. The following committee was appointed to bring the requirements of the department before the congregations, viz.: Hon. Justice Taylor, Convener, Messrs. Gordon, Pitblado, Quinn, McFarlane and McLaren, ministers, and Messrs. C. H. Campbell, D. McArthur (Emerson), P. R. Young, A. H. Coubrough, R. McBeth and Dr. Smallee, elders. The Presbytery then adjourned to meet in the same place, on the first Tuesday of December, at half-past seven p.m.—D. B. WHIMSTER, Pres. Clerk.

MISSIONS IN THE NORTH-WEST.

The following statements from the report of the Superintendent of Missions in the North-West will be read with interest. The crop in Manitoba was about two-thirds of an average, while in Assiniboia it was not so good. At Edmonton and along the base of the Rocky Mountains the crop was everywhere good. No damage was suffered through frost, all grain being harvested long before the frost came. The quality of the grain is everywhere good, although the yield may be short and the price low.

The brighter outlook has encouraged congregations, and the prospects are that six or seven of the mission fields will at once take steps to call ministers of their own. The work of organization has been carried on as widely as circumstances are favourable. A good deal of new ground was occupied, and now there are eleven self-sustaining congregations, eighteen augmented congregations and seventy-three mission fields. This of course does not include any of the Indian missions. A good deal of attention is being paid to the organization of Sabbath schools. In a country where family religion is not too prevalent the Church must see to the religious education of the young.

CHURCHES BUILT.

There were seventeen churches and one manse built at an estimated cost of \$32,000. Of these, five are stone, one brick and eleven frame. A number of other congregations are preparing to build in spring. The Church and Manse Building Fund has been drawn on for the great majority of these churches.

The report congratulates the Church on the ability and adaptability of men occupying important outposts like Battleford, Edmonton, Calgary, High River, McLeod and Lethbridge, and expresses regret at the withdrawal of Mr. McWilliam from Prince Albert. All the fields were occupied during the summer and gratifying progress is reported. Communion rolls have been considerably augmented, and many of the accessions have been on profession of faith.

Some anxiety is expressed about the supply of mission fields this winter. For the 102 fields occupied during the summer not more than seventy-five ministers and missionaries are available, and silent Sabbaths mean numerical and spiritual loss. Will not men of missionary zeal volunteer for this work?

The Superintendent travelled during the summer 1,450 miles by buckboard and 5,650 by rail (not including distances travelled in attendance on Church courts), and preached and gave addresses on 175 occasions.

The report is cheerful in tone, but earnestly prays for at least a score of the right kind of men to occupy the vacant mission fields.

It is mentioned incidentally that of the ninety-four churches and twenty-one manses belonging to our white population no fewer than seventy-seven of the churches and nineteen of the manses were built during the last five years. The total value of church property in the Synod east of the Rocky Mountains is computed to be about \$300,000, while in 1871 it was below \$14,000.

OBITUARY.

THE LATE MRS. KING, OF WINNIPEG.

The memory of Mrs. King will always be cherished by those who knew her, and especially by those who enjoyed her friendship. Admiration and affection will be united in all their remembrance of her.

It is well known with what ability and success she, in connection with her excellent sister, the late Miss Skinner, conducted a school for young ladies. As an educationist she had, in her own province, no superior; and while she displayed the highest ability both in teaching and organization, a decided and entirely healthful Christian spirit pervaded all the work and arrangements of her school. The amount of good there accomplished was certainly very great, and her memory will be revered and loved by all who were her pupils.

Those who knew the history of this school will delight to associate the names of the Misses Skinner, with that of another admirable lady, the late Mrs. Burns, who founded

the seminary, as they will rejoice that its educational and religious character are still worthily maintained.

As a minister's wife, Mrs. King was a model of kindness, prudence and constant—though noiseless—activity in good works. In the Sabbath school her high qualifications as a teacher, in union with an earnest spiritual aim, drew her classes very near to her, and gave her great power over them for good. But her influence was felt beyond the circle of her husband's congregation; for in all that was done by the Presbyterian ladies of Toronto, in the cause of Foreign Missions, Mrs. King, while she always sought to avoid undue prominence, was necessarily a leader. Her sound judgment, energy and courage, united as they were to great kindness and gentleness, made her a most valuable office-bearer of the Ladies' Missionary Society of the Presbyterian Church.

It was well known before Mrs. King's removal from Toronto that the state of her health was critical; but her friends entertained the strongest hopes that she might be spared for many years. But after several months of confinement to her chamber, during which, as all who saw her testify, the beauty of her character shone out with remarkable lustre, the Master whom she loved and served, and whose presence had been her joy and strength, called her away to her home and rest.

Many will join in the prayer that such a life may become a pattern and a stimulus; and that the "God of all comfort" may comfort and sustain in arduous labours him upon whom the stroke of bereavement especially falls, as well as the little ones by his side. W. C.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

Nov. 7, } THOMAS CONVINCED. { John 20: 1886. } 19-31. GOLDEN TEXT.—"And Thomas answered and said unto Him, My Lord and my God."—John xx. 28.

INTRODUCTORY.

There are recorded eleven appearances of our Lord during the forty days He was upon earth, after His resurrection.

No doubt there were other appearances not recorded. John says (chap. xx. 30) that He wrought many signs in the presence of the disciples, not written in the Gospels. Enough is given to teach us to believe in Him as the Christ.

That Sunday, on which He rose, He devoted to His disciples. Their faith had received a great shock—their hopes were well nigh gone. In order to rally them He appeared to the women returning from the sepulchre, to Peter, to two disciples on the way to Emmaus, and then to the ten assembled with closed doors. Before the day was over the disciples were lifted into a confident assurance and joy hitherto unknown.

EXPLANATORY.

I. First Appearance to the Apostles Assembled. (Verses 19-23.)

(1) Place.—They were perhaps assembled in the same room in which He instituted the Supper, and spoke the farewell address. They had the doors closed for fear of the Jews. It might have been expected that after the priests got rid of the Master they would endeavour to exterminate His disciples.

They were in fear assembled and in perplexity discussing the strange reports that came to their ears about His resurrection. Mary and the other women, Peter and the two disciples who had returned from Emmaus gave their testimony. And then the wonderful story of the soldiers who saw the angel that rolled the stone away leaked out, notwithstanding the bribes given to keep silence.

(2) Jesus stood in the midst.—He thus showed them that He lived bodily, but with a body different in some respects from what He formerly had. The appearance in this way was miraculous, but similar to all His appearances during the forty days. He did not stay with them as formerly—but came and went as if to teach them that although He was not always visible, yet He was always at hand. They were thus prepared for His ascension.

(3) Peace be unto you.—This is His salvation. It linked the present with the past (chap. xiv. 27). He was the same Saviour still. The word peace includes a completed salvation. It is intended to mean forgiveness of sins, forgiveness of their unfaithfulness to Him since they had parted in the garden, and to take away fear of the Jews. What a word! So does Jesus quiet the troubled soul, when the door is thrown open for Him.

"Oh Lord, how gracious is Thy way,
All fear before Thy presence flies,
Care, anguish, sorrows, pass away,
Where'er Thy healing beams arise."

(4) Evidences of a real resurrection of the body.—The disciples were afraid, thinking Him to be a spirit. In order to convince them He showed them the prints of the nails in His hands and feet (Luke xxiv. 39), and the wound in His side. He then asked them to handle Him, and see that He had a real body—flesh and bones. And in order to make the matter still more certain He asked for food and ate a piece of broiled fish and of an honeycomb before them. Thus they were assured that He was the Crucified, risen from the grave and were filled with joy.

These wounds were not only an evidence to the senses, but they were tokens of that peace that He imparted to them. "The chastisement of our peace was upon Him." It is through the sacrificial wounds that salvation is provided. No Saviour without wounds.

(5) Peace be unto you: as My Father . . . so send I you. (Verse 21.)—The former "Peace be unto you" was the salutation, this is the farewell. He emphasizes it, that

it may be established. Let us especially notice its connection with their commission. "I send you as messengers of peace, because ye are the possessors of peace." We are not fit to teach others what we have not got ourselves, but having the light ourselves we are bound to give it to others.

In the comparison drawn between Himself and the disciples notice four points. (1) He is a Sender as well as the Father. (2) He had revealed the Father who sent Him. They were to reveal Him who sent them. (3) As He lived a life of self-sacrifice, so were they to deny themselves and take up the cross, to live and do and suffer as He did. (4) He had the Holy Spirit, and so had they.

(6) He breathed on them, etc. (Verse 22.)—This might be taken as another sensible evidence that He was not a spirit. But it is principally to be considered as qualifying them for the commission. They were to go out as messengers of peace. This gives the power by which to go. It consecrates them to the work. At the creation, God breathed on man and made him a living creature. Now Christ breathes, and imparts the new life needed for their service.

That act taught that His glorified humanity was the source of divine energy for them, and suggested that ever afterward the word that proceedeth out of His mouth is to be the medium of the Spirit.

Receive ye the Holy Ghost.—In chap. xvi. 7, it was said that the Spirit could not be given until ascension. Hence many regard this as a promise simply—that His breathing was a symbol of that mighty rushing wind that came upon them at Pentecost. But whilst that is true, it may also be taken as a pledge and a preparation for what was to come. Before God can bestow great gifts the heart must be prepared to receive them.

(7) Whosoever sins ye remit, etc. (Verse 13.)—This is easily understood when connected with what preceded. His abuse arises from losing sight of that connection. Jesus says that they who have this peace, and this Spirit shall be able to preach the truth and so to interpret men's spirits as to be able to declare whether they are in the faith or not.

The abuse of this has been in thinking that the power of absolution is given to a class of men, who can exercise it independently of all gracious influences upon their own hearts.

II. Second Appearance to the Disciples. (Verses 24-29.)—Of Thomas not very much is known. He was absent from the first meeting—probably through doubt and despondency. He loved his Master so that he had been willing to die with Him (John xi. 16), but being of that disposition that looks on the dark side of things, and is difficult to persuade into belief, he is more discouraged than the others.

Except I shall see in His hands, etc. (Verse 25.)—The other disciples told him that they had seen the Lord, had handled Him, but Thomas held out against their combined testimony. He said he would not believe unless he saw and handled for himself. In this there is self-will. He had no just ground on which to question the testimony of the ten.

To the disciples it must have been discouraging to meet this obstinate unbelief. Would they find such difficulty in persuading men when they went out to preach the Resurrection to the world?

After eight days . . . Thomas was with them, etc. (Verse 26.)—Thomas was in so far influenced by what he had heard as to be present on the next Sunday evening. And our Lord encouraged such assembling on that day by again manifesting Himself to them as before, with the same salutation, "Peace be unto you."

Be not faithless, but believing. (Verse 27.)—The Lord looked at Thomas, and then in his own words (verse 25) invited him to put his finger into the wounds, etc., adding, "Be not faithless, but believing," i.e., not only believe in this case, but do not cultivate this critical habit of requiring an unreasonable amount of evidence. Be more open to conviction.

My Lord and my God!—We are not told that Thomas did put his finger into the wound. The probability is that at the sight of his Lord the love of Thomas' heart arose into such a tide as to sweep away his rationalistic scepticism, and he threw himself at His feet, exclaiming: "My Lord and my God." O, the preciousness of the pronoun *my*!

Because Thou hast seen Me, etc.—Let it be noted

(1) That He does not say that Thomas and the other disciples were not blessed, because they had seen. Their seeing and testimony of sight is the ground upon which we can believe without sight.

(2) He does not encourage that credulous disposition that will believe without investigating any thing that is offered, in worldly and other affairs.

(3) That after this, the rule is to be that blessedness is to come from faith in that sight. They are to believe because of the evidence of others, but especially because they have that within themselves—that light that can see and discern the true light. That is the most blessed faith—which gives substance to things not seen. In that case sight comes last. It is through faith, to sight. We shall see Him, but not now. In the meantime we have in faith all the blessedness with which the Sermon on the Mount begins, so that John returns at the close of the Gospel to where Matthew began.

Believe and have life. (Verses 30-31.)—More might have been written, John says, but this is enough to convince any honest inquirer that Jesus is the Christ, and to enable him to say "my Lord and my God," and thus be possessor of life eternal.

PRACTICAL SUGGESTIONS.

1. Jesus appeared to the disciples in the first day of the week—our Sunday.
2. The commission to preach was given on the day of His resurrection. True preaching is resurrecting—awakening the dead.
3. The Holy Ghost qualifies us to preach.
4. Belief should be more of the heart than of the head.
5. Strong faith is great blessedness.

Sparkles.

HEARTY laugh: One that gets down among the ribs. THE movement that was "on foot" has taken a carriage. A DUDE on shore is disgusting to many people, but a swell of the sea sickens a far larger number.

Mrs. Langtry, Sara Bernhardt, and Adolina Patti Revisit Toronto. These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months.

A PERSON who had been listening to a very dull address remarked that every thing went off well—especially the audience. It is said that bleeding a partially blind horse at the nose will restore him to sight; so much for the horse. To open a man's eyes you must bleed him in the pocket.

JOHN PORTER, of Ripley, Ohio, writes: "I have given the Pain-Killer to Horses for Colic, and found it the best remedy I ever tried. It gives them ease quicker than any other remedy I ever used. I give for a dose half of a 25-cent bottle, put in a pint bottle of warm water, and drench them with it. I have always cured the worst cases without delay."

MIKE: "An' what are ye diggin' out that hole for, Pat?" Pat: "Arrah, an' it's not the hole I'm after diggin' out! I'm diggin' the dirt out and lavin' the hole."

IN announcing a visit of her Majesty to Scotland, a Scottish paper said: Preparations are now being made for her reception, several tradesmen having received orders to be immediately executed at Balmoral.

"We say at night, 'Would God the day were here,' And say at dawn, 'Would God the day were dead.'"

How well Swinburne has emphasized the feelings of thousands of Earth's fairest daughters, who are laid prostrate by disease's fell hand. But, instead of the anguish of despair, what a song of joy ascends from the hearts of those ladies who have used Dr. Pierce's "Favourite Prescription," and by its means been restored to the glorious sunshine of health.

AN advertiser informs his customers that he alters their furs to suit the fashions, as follows: N.B.—Capes, victorines, etc., made up for ladies in fashionable style out of their own skins.

THE FOUR CARDINAL POINTS.—The four Cardinal points of health are the stomach, the liver, the bowels and the blood. Any irregularity of their action brings disease and derangement to the whole system. Regulate their condition with Burdock Blood Bitters to secure perfect health.

"How beautifully that woman sings!" said one lady to another, who was in gorgeous attire and blazing with diamonds. "Is she a mezzo-soprano?" "No, I guess not. I think she is a Swede," replied the other.

AN AWFUL DOOM

of any nature is usually avoided by those who have foresight. Those who read this who have foresight will lose no time in writing to Hallett & Co., Portland, Maine, to learn about work which they can do at a profit of from \$5 to \$25 and upwards per day and live at home, wherever they are located. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Both sexes. All Ages. Particulars free. A great reward awaits every worker.

Horsford's Acid Phosphate. Incomparable in Sick Headache.

Dr. FRED HORNER, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

"I WISH I was a star," he said, smiling at his own poetic fancy. "I would rather you were a comet," she said, in a dreamy tone that made his pulse quicken with hope. "And why?" he asked, with suppressed anxiety. "Oh," she replied in a freezing tone, "if you were a comet you would only come round once in every fifteen hundred years."

THE COCAINE HABIT.

THE WORST SLAVERY KNOWN—NEW RELATIONS OF POWER.

Cincinnati Times-Star.

When cocaine was discovered the medical world exclaimed "thank heaven!" But useful as it is, it is also dangerous, especially when its use is perverted from the deadening of pain for surgical operations, to the stimulation and destruction of the human body.

J. L. Stephens, M.D., of Lebanon, O., was interviewed by our reporter yesterday at the Grand Hotel, and during the conversation the doctor said: "The cocaine habit is a thousand times worse than the morphine and opium habits, and you would be astonished," he said, "if you knew how frightfully the habit is increasing."

"What are its effects?" "It is the worst constitution wrecker ever known. It ruins the liver and kidneys in half a year, and when this work is done, the strongest constitution soon succumbs."

"Do you know of Dr. Underhill's case here in Cincinnati?" "That leading physician who became a victim of the cocaine habit? Yes. His case was a very sad one, but the habit can be cured. I have rescued many a man from a worse condition."

"What, worse than Dr. Underhill's?" "Indeed, sir, far so. Justin M. Hall, A.M., M.D., president of the State Board of Health of Iowa, and a famed practitioner, and Alexander Neil, M.D., professor of surgery in the Columbus Medical College, and president of the Academy of Medicine, a man widely known, Rev. W. P. Clancey, of Indianapolis, Ind., from personal experience in opium eating, etc., can tell you of the kind of success our form of treatment wins, and so can H. C. Wilson, formerly of Cincinnati, who is now associated with me."

"Would you mind letting our readers into the secrets of your methods?" "Well, young man, you surely have a good bit of assurance to ask a man to give his business away to the public; but I won't wholly disappoint you. I have treated over 20,000 patients. In common with many eminent physicians, I, for years made a close study of the effects of the habits on the system and the organs which they most severely attack. Dr. Hall, Dr. Neil and Mr. Wilson, whom I have mentioned, and hundreds of others, equally as expert, made many similar experiments on their own behalf. We each found that these drugs worked most destructively in the kidneys and liver; in fact, finally destroyed them. It was then apparent that no cure could be effected until these organs could be restored to health. We recently exhausted the entire range of medical science, experimenting with all known remedies for these organs, and as the result of these close investigations we all substantially agreed, though following different lines of inquiry, that the most reliable, scientific preparation was Warner's safe cure. This was the second point in the discovery. The third was our own private form of treatment, which, of course, we do not divulge to the public. Every case that we have treated first with Warner's safe cure, then with our own private treatment, and followed up again with Warner's safe cure for a few weeks, has been successful. These habits can't be cured without using it, because the habit is nourished and sustained in the liver and kidneys. The habit can be kept up in moderation, however, if free use be also made, at the same time, of that great remedy."

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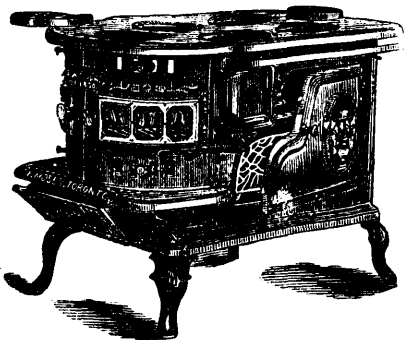
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MEETINGS OF PRESBYTERY.

REGINA.—At Moosomin, on Tuesday, Nov. 2.
COLUMBIA.—In First Presbyterian Church, Victoria, on the first Wednesday in March, at ten a.m.
HURON.—At Clinton, on Tuesday, November 9, at eleven a.m.
LINDSAY.—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 9, at half-past ten a.m.
PARIS.—In First Church, Brantford, on November 9, at eleven a.m.
GUELPH.—In Knox Church, Guelph, on Tuesday, November 16, at half past ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.
BROCKVILLE.—In First Church, Brockville, on December 7, at half-past two p.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 14.
BARRIE.—At Barrie, on Tuesday, November 30, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.
TORONTO.—In the lecture room of St. Andrew's Church, on Tuesday, November 2, at ten a.m.
HAMILTON.—In Central Church, Hamilton, on Tuesday, November 16, at ten a.m. A special meeting at Niagara Falls South, on Nov. 2, at eleven a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 21, at two p.m.
ORANGEVILLE.—At Orangeville, on Tuesday, November 9, at eleven a.m.
LONDON.—A *pro re nata* meeting will be held in London, on Monday, Nov. 1.
MIRAMICHI.—In the hall of St. John's Church, Chatham, on Tuesday, Nov. 2, at eleven a.m. Next quarterly meeting at Campbellton, on Tuesday, January 18, 1887.
QUEBEC.—In Sherbrooke, on Tuesday, December 14, at eight p.m.

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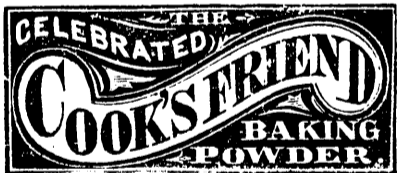
MARRIED.

At the residence of the bride's parents, Oct. 13, 1886, by the Rev. Alexander Mackay, D.D., Mr. Marcus M. Tansley, of the township of Nelson, and Miss Elizabeth, daughter of Mr. Robert Watson, of Puslinch.

On Wednesday, the 20th October, by Rev. S. H. Kellogg, D.D., at the residence of the bride's father, 303 Berkeley street, William Mortimer Hamilton, eldest son of William Hamilton, Superintendent Waterworks, to Henrietta Burnett, eldest daughter of George Laidlaw, all of Toronto.

DIED.

At Aberdeen, Scotland, on 7th October, James Garvie, father of Mrs. Alex. Murray, Brampton, Ont.



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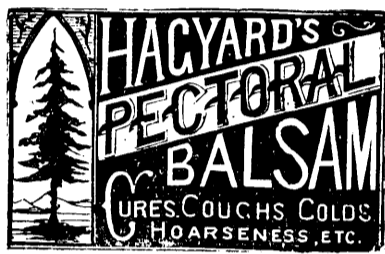
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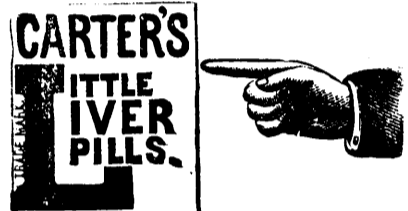
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