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Whole No. 810.

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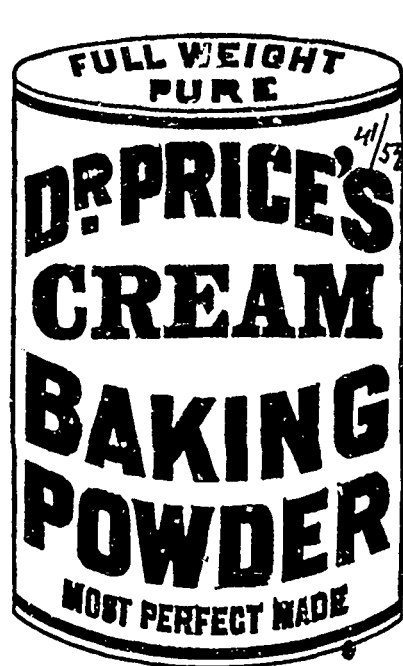


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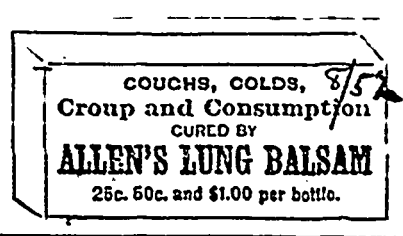
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TAPIOCA PUDDING.—This is very light and delicate for invalids. An even tablespoonful of tapioca, soaked for two hours in nearly a cup of new milk. Stir into this the yolk of a fresh egg, a little sugar, a grain of salt, and bake in a cup for fifteen minutes. A little jelly may be eaten with it.

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GOOD PUMPKIN PIES.—Much depends on the way in which pumpkins are in the first place cooked. The pumpkin selected should be a good one, and be prepared in the morning and cooked all day. A little salt should be added while cooking. It must not be allowed to burn. When done it should be immediately removed from the vessel it has been cooked in. The flavour will be spoiled if it be allowed to cook in an iron vessel. After preparing the pumpkin in this way take for six pies twelve tablespoonfuls of pumpkin, four eggs, eight tablespoonfuls of sugar and six cups of new milk; season to taste—some prefer cinnamon. If the pumpkin be not rich and good, more sugar and eggs are required to bring the richness to the required standard.

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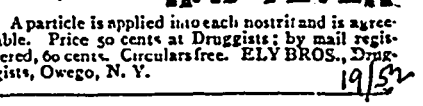
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Notes of the Week.

A COMPANY of Morimons, it seems, have been prospecting with a view to the formation of a settlement in the North-West Territories of the Dominion. Their difficulties in Utah have, of late, been increasing, and there is no sign that they need expect peace so long as they cling to polygamy. Their settlement in Canada with that institution is impossible. Neither the laws nor the moral sentiment of the people would tolerate a polygamous settlement in the North-West, or anywhere else in the Dominion.

At the meeting of the Synod of the Original Secession Church of Scotland, some time ago, a committee was appointed, on the motion of Professor Spence, to consider the whole question of the condition of their Church, and to report to next meeting of Synod. The Professor said in his speech that if things were to go on as they had done, and at the same rate, there was great danger of their losing their identity. It appears from the report laid before the Synod that the entire number of members amounts only to 3,475, and of adherents to 1,049.

It is expected that the chair of Church History in Union Theological Seminary, New York, rendered vacant by the death of President Roswell D. Hitchcock, will be filled by Dr. Philip Schaff. His life-long studies in this department of sacred literature eminently fit him for the position. Hitherto, his branch in that institution has been New Testament Exegesis. The name of Dr. Marvin Vincent has been mentioned as Dr. Schaff's successor in the exegetical chair. Such appointments will in nowise impair the prestige of Union Theological Seminary.

THE statistics for the Presbyterian Church (South) for 1887 give the following contributions. Sustentation, \$42,944, evangelistic, \$42,434; invalid fund, 11,921; foreign missions, \$67,204; education, \$39,250; publication, \$9,084, Tuscaloosa Institute, \$4,152; Presbyterial, \$13,754, pastors' salaries, \$616,583; congregational, \$453,977; miscellaneous, \$114,015. Total, \$1,415,318. An increase is indicated in all these items except the first. The Church now has thirteen Synods and sixty-nine Presbyteries, the same as last year; 1,116 ministers, a gain of thirty-one; 2,236 churches, a gain of thirty-eight; 150,398 communicants, a gain of 6,655. The number received on examination—12,145—was the largest, we believe, in the history of the Church.

It is generally supposed that British Churches do not resort to doubtful methods of raising money for Church purposes. That American and Canadian Churches are not singular in this respect is apparent from the following statement in a British contemporary: Winstead Church, in the East Riding of Yorkshire, had once the honour of entering on its register a record of the baptism of Andrew Marvel. Things have changed since then. The building has lately been restored. This week an amateur dramatic company is announced to act for two evenings at the Hull Theatre Royal in order to raise money for the Restoration Fund. Andrew Marvel's name is flouted in connection with the affair; but we doubt if the permission of the incorruptible Puritan has been obtained. Shall we next have a "Benefit night for Poor Curates" at the Lyceum?

THE election of a bishop in the Anglican Church is a matter of serious difficulty. The Nova Scotia Provincial Synod, having failed to agree on a Canadian, united in offering the position of bishop to an English clergyman who is virtually the bishop of the military chaplains, but he has signified his declination of the office. Once more, the candidates of the opposing parties were again brought forward, only to discover that the election of either was hope-

less. Now it is announced that a compromise candidate, Bishop Perry, of Iowa, has been elected, and should he accept the bishopric of Nova Scotia, the difficulty will be solved for the present. It is the same conflict wherever the Episcopal Church exists, the High Church and the Low Church are irreconcilable. How will the conflict end?

THE recently published necrological report of the Alumni Association of Princeton Theological Seminary gives short biographical notices of thirty-one of the alumni who finished their course during the year ending April 1. The oldest of these was Rev. A. K. Nelson, of the class of 1832, who was nearly ninety-three years old at the time of his departure; and the youngest was Rev. A. T. Hays, who was taken away in his thirtieth year. The average age of these thirty-one servants of the Lord was sixty-six years and two months, ten had completed their eightieth year; fifteen—nearly one-half—their seventy-fifth, while the age of the oldest has been already stated. It certainly pleases the Lord to give remarkably long lives, upon an average, to those who give themselves to the preaching of His Word, though he favours a great many by taking them to heaven at a comparatively early age.

A CONTEMPORARY states that a visitor who knew Berlin before the great war is struck by the change in its appearance and the habits of the people. The outward look of Christianity has not advanced at an equal pace. The Dom Church is shabby in the extreme. The public debt is less than that of any other military power; the material interests of the nation are well considered; a religious cant marks the words of the Emperor and of Bismarck; but neither they nor the people think much of Churches except as a branch of the civil service. This sentiment tends to restrain the life there may be in the members of the Church; nor will the Church attain its full vigour till it is cast upon itself and its real Head. And German Christians are beginning to fall back upon the apostolic position that a Church is only strong as its members preserve their purity, and fulfil their responsibilities as preachers of the Word.

A CIRCULAR signed by the Mayor and the Warden of the Central Prison has been addressed to the ministers of Toronto, suggesting that in connection with the meeting of the National Prison Association of the United States congress in this city next month, they take as the theme of their discourse on the evening of September 11, the subject of crime, reformatories, penal institutions and the work of prison reform, and then to grant the committee the use of the manuscripts for publication in the proceedings of the Congress. By this means the association would be put in possession of much valuable diversity of thought on the subject of its work, which, from the large number of young people constantly being added to the criminal roll, has been one of great public interest. At a meeting of the Local Committee held on the 28th ult., Messrs. Howland and Massie were instructed to address a circular letter to all the clergy in the city, and ask their consent to the foregoing proposal, in so far as they can conveniently do so.

FRENCH encroachment on the New Hebrides has given rise to fresh diplomatic complications. The English Government has asked the French Minister for Foreign Affairs to name the date for the evacuation of the islands by the French troops. To this M. Flourens replies that he cannot do this till England gives a satisfactory account of its Egyptian occupation and its policy in relation to the Suez Canal. In the House of Commons, the Under Secretary for Foreign Affairs, in reply to inquiries, stated that England had never acquiesced in the presence of French troops in the New Hebrides, expressed his belief that the French occupation would only be temporary, and that the Government declined to consent to the proposal that the withdrawal of the French from the New

Hebrides should be contingent on the settlement of difficulties as to the neutralization of the Suez Canal. One reason why such interest is taken in this matter is, that missionary operations are seriously interfered with while French occupation continues.

ANOTHER awful railway disaster occurred last week. A large excursion train from towns in Western Illinois to Niagara Falls ran on to a burning trestle, and a large number of the unsuspecting excursionists met with instant death. The prairie fires raging unchecked, had seized on the trestle, which went down with a crash when the long train came dashing along. Hundreds of people bent on an enjoyable excursion, and seeing one of the grandest sights on the continent, were suddenly stopped in their journey, and their lives ended prematurely there. Over one hundred were killed outright, and many more received injuries from which they will never fully recover. What invariably happens occurred in this instance, the wrecked cars took fire from the oil lamps with which they were lighted. Fortunately, the prompt efforts of passengers and trainmen soon extinguished the blaze. The terrible disaster near Piper City, Ill., adds another to the many arguments why railway cars should be illuminated by some means less dangerous than coal oil.

THAT no little scandal has been occasioned by the unseemly scenes and profane language which have characterized the present session of the British Parliament is obvious from the following remarks in the editorial column of the *Christian Leader*: It is the ideal of representation that those chosen to represent should be alike able to lead, and worthy to follow. Their words should guide to action, and their manners both lend dignity to their conduct and add sweetness to their speech. The House of Commons should contain men of this stamp, and none else. It is one ill-result of the white heat of recent political life that public language has lost much of its grace, and been decorated in some cases with a disgusting garniture. The voluble harridans of Billingsgate may be pardoned the coarseness and ribaldry of their speech; they know no better. There is a notion in some quarters that you cannot get work out of certain classes of men without swearing at them—it is the only language they understand. There has been much to irritate individuals of both parties in recent politics, but nothing can justify the manner in which some of the members adorn or envenom their utterances, they do know better, and their opponents can understand pure language. It was high time a public protest against this base and useless practice should be firmly and authoritatively made.

THE *British Weekly* states that a meeting convened by circular was held recently in the Presbyterian College, Queen's Square, with a view to local arrangements for the fourth meeting of the General Presbyterian Council, which falls to be held in London next year, between June 26 and July 6. Mr. George Duncan presided, and there were present many of the leading ministers and laymen of the English Presbyterian Church and the Churches of Scotland. Rev. Dr. Blaikie, of Edinburgh, and Rev. Dr. Mathews, of Quebec, secretary of the European and American branches respectively, were also present. After explanations as to what had been done in preparation for previous meetings of Council, it was agreed that immediately after the holidays steps should be taken to form a large local fund for the expenses of the meeting, and that a representative committee should be named, out of which sub-committees should be formed to arrange for accommodation of the Council, hospitality to the members, a great reception meeting and such other matters as might be found necessary. It is understood that there will be two daily meetings of the Council, one in the morning and the other in the evening. There is every prospect of a most interesting and important meeting, as the Churches seem impressed with the importance of sending some of their best men to London.

Our Contributors.

INDIA.

LETTER FROM MARION OLIVER, M.D.

The St. Marys *Argus* gives the following extracts from a letter written by Miss Marion Oliver, M.D., to her old pastor, Rev R Hamilton, of Motherwell. They will be read with interest

I was so pleased to get the photo. One likes to know we are not forgotten. It adorns the mantelpiece of the one little rough, wooden house which at present forms the abode of Miss Beatty and myself—a house so rudely constructed that a back woods shanty might be called a mansion. A few steps from our house are the Wilsons, in a similar house, and a little farther on the Wilkie family, but they, being a large family, must have at least a two-roomed house. Just as in the early days of Canada, so 'tis here. Everybody is on the same level as far as their house is concerned. We have generals, colonels, mayors, and even the agent of the Governor-General, all around us with their families, and all in just such grand palaces as ours.

This is the way English people in India seek a change, instead of going to a fashionable watering-place, and certainly it is a much surer way of finding health, for if one can't get strong in this bracing air, one may give up the search.

Where are we, you begin to wonder. Away on the top of the mountains of Kashmir, some 10,000 feet above the sea, where the air is so rare that for the first few weeks neither Mrs. Wilson nor I could find room in our lungs—rather when we attempted to walk up hill.

Kashmir may be called the Sanitarium of India, though it is only within the last few years that English women have ventured into it, owing to the great difficulty of getting over the Himalayas into it. To me that was by far the pleasantest part of our journey, and I think I may say the same of all our party. We came in regular gipsy fashion, taking a couple of weeks to get over the nearly 160 miles of mountains. We made a march of from ten to fifteen miles daily, pitching our tents or else staying over night in the travellers' bungalow.

The whole way, with the exception of the first forty miles, is a narrow mountain path, over which no one could venture to take a vehicle of any sort.

Coolies carried our baggage and provisions; also the children, invalids and weakly ones of our party had to be carried by coolies in a sort of boat in which one could sit or lie.

Not being an invalid, I preferred to walk, when a hill pony could not be obtained. I must have walked not less than sixty miles. Mr. Wilson grew so strong over it that he walked the last march of sixteen miles without being in the least fatigued. I walked it too, but must own that it was almost too much for me.

What magnificent views we got. Great, towering, snow-capped mountains above us, with streams tumbling down their sides, and below us the roaring Jhelum. The roads follow the course of the river all the way and are often 1,000 feet above it. It seemed like hanging in mid-air.

Of course the road was dangerous. Donkeys carrying loads often fall over precipices into the river below, but hundreds of people travel over it every summer and no lives have been lost, so why should we be afraid?

The Valley of Kashmir is very much like some parts of Ontario. When we came in the middle of April the apple and peach trees were in full bloom, and everything except the people and the houses made one think of our finest Canadian spring weather. The houses are rudely constructed, even the palaces, and all the roofs are covered with grass. I saw one roof a perfect mass of bright tulips.

Srinagar, the capital of Kashmir, is a city of about 125,000 inhabitants, and is an abominably dirty place. The part reserved for English residents is away beyond the native city, and would be all the better were it a few miles farther away from Srinagar odours. The River Jhelum forms the main street of the city—There is no such thing as a wheeled vehicle in all Kashmir. People go to the bazaar in boats. We tented for the first three weeks in the part of the city reserved for English visitors, when, finding a lovely spot on the shore of a lake—the lake celebrated in Moore's "Lalla Rookh"—we moved our tents to it

and remained there. It began to grow sultry and warm, when, ten days ago, we climbed the mountains to this tableland.

You see we are becoming very nomadic, as all dwellers in tents are. This, however, will be our last move until we set out on the homeward journey, in about three weeks hence. Miss Beatty is not yet strong enough for the journey, and will not return before September. Owing to her extreme weakness we were obliged to make a slow journey, even on the railway when coming from Indore. This gave us an opportunity of seeing something of the various interesting cities along the line, and also afforded us the pleasure of meeting with and seeing something of the work—both of the Rajpootana mission and the American Presbyterian. After leaving Neemuch our first halt was at Ajmere, where we were called upon by Mr. Gray, Dr. Husband and all the ladies. We stopped again at Jeypore, which wonderful city we were able to see a good deal of, through the kindness of your friend, Mr. Traill. He spent the whole day driving Mr. and Mrs. Wilson and myself to see its many objects of interest, while Miss Beatty rested. We remained over Sabbath at Ulwar, another of the United Presbyterian stations. Misses Ashcroft and Jamieson are the missionaries there. They have a substantial and pretty stone church, such as I would like to see at Avonbank, in which Mr. Wilson preached.

Ulwar is like Jeypore—a marvellously clean city for India, being all thoroughly drained and having well paved streets and waterworks. It is completely surrounded by mountains which render it a perfect furnace during the hot season.

Leaving the Rajpootana desert behind us we entered the Punjab, passing on our way to Lahore, our next halting place. Thousands upon thousands of acres of wheat fields, most of it in the ear, though it was still March. At Lahore we remained two days. Being the capital of the Punjab, and also a city in which the American Presbyterians have had a mission for almost half a century, we felt that one day was too short for all we wished to see. Dr. and Mr. Forman, the grandfather of Mr. Forman, who was in Toronto during the winter stirring up the students on missions, whom we met there, are both men who have been in India about forty years, and are now white haired old men, yet still working. Mr. Forman took us through their boys school, where we saw about 1,300 boys all busy as bees. They have nearly 2,000 boys and girls attending their schools. Surely Lahore will soon be won from dark, dark heathendom.

A twelve hours' railroad ride brought us to Rawal Pindi, and also to the end of our journey by rail. It lies just at the foot of the Himalayas, and being so near the border of India, it is an important military station. Here we spent the Sabbath, Messrs. Wilkie and Wilson taking the services for Mr. Taylor, the Presbyterian chaplain, an earnest, good man. The American Presbyterians have a mission here. In the afternoon we went to hear their Urdee service, conducted that day by Rev. Mr. Ullma, a hale, hearty old missionary, who also has held up the cross of Christ in India for half a century. The very clasp of his hand did me good.

The inhabitants of Kashmir are nearly all Mahomedan, but are ruled by a Hindoo Maharajah, who keeps them in a state of almost slavery. None are allowed to leave the valley without his special permission. He bought the country from the English government for sixty-five lacs of rupees. He compels the people to hand over to him half of all that is grown or manufactured, also half of all the cattle and sheep.

The Church Missionary Society have had a mission in Srinagar for about twenty years and are doing good work. Especially successful has their medical work been under Dr. Elmslie and now under Dr. Neve, both trained in Edinburgh's Medical Mission.

I have been spending my days here over Hindi, and hope I may master enough of it to do something with the patients when I get to Indore.

Kashmir, May 30, 1887

M OLIVER

ABRAM'S believing God was one phase of his righteousness. Another was his obedience. But this belief is the heart-feeling, out of which outward expression grows. Faith is more than mere belief, it is the right feeling of the heart to God, including love and consecration.

THE EXCOMMUNICATION OF DR. M'GLYNN.

MR. EDITOR,—Permit me to make a few remarks on your recent article on this subject, with a view to correcting misapprehensions to which it is sure to give rise.

1. With respect to the form and meaning of "excommunication" it should be borne in mind that Protestant Churches also excommunicate members, and that this is meant by them, as it is by the Roman Catholic Church, to be a severe penalty. A few years ago an elder in a Presbyterian congregation in Western Ontario was excommunicated for marrying his deceased wife's sister. His act, though a transgression of the law of the Church, was not, even at that time, a violation of the law of the land, and it was not *per se* a moral offence at all. Since this excommunication the Parliament of Canada has expressly legalized such marriages, and the Canada Presbyterian Church has resolved to change its Confession of Faith to bring it into harmony with the public law. What reparation is the Church prepared to make to the elder above referred to, and to others excommunicated for the same offence?

2. Dr. McGlynn was excommunicated not for holding or preaching any form of sociological or any other opinions, but for disobeying the order sent to him by the head of his Church, whom he was under voluntarily incurred obligation to obey. For endorsing Henry George's land theories he was suspended by his immediate ecclesiastical superior, Archbishop Corrigan, of New York, but an archbishop has no more power to finally excommunicate a priest than a moderator of a Presbytery has to excommunicate a Presbyterian clergyman. No one knows what might have been the result had Dr. McGlynn gone to Rome, but he did not go, and he gave no reason for not going. He was therefore excommunicated for contumacious disobedience, and for similar conduct any Presbyterian clergyman would be similarly dealt with by the General Assembly. What would have happened ten years ago in Halifax if the Rev. D. J. Macdonnell had refused to appear at the Assembly's bar to plead to a charge of preaching heresy? He would have been promptly deposed and excommunicated, and properly so. No Church that is worthy of the name can allow its clergy to be insubordinate.

3. I have said that no one knows what might have happened if Dr. McGlynn had gone to Rome in obedience to the Papal summons, but I firmly believe that if he had gone and explained his views he would have secured for them Papal approval. I have been forced to this conclusion by several considerations. In the first place the Papacy does not gratuitously throw itself into an attitude of antagonism toward any popular movement, and there is no reason why it should declare illegitimate the one advocated by Dr. McGlynn and Henry George. Their position on the land question is not new, and it is not essentially different from that of the great English and foreign writers on Political Economy, including John Stuart Mill. The essence of Dr. McGlynn's teaching was summed up by Mill nearly half a century ago, in the assertion that the unearned increment in the value of land belongs of right to the community, and not to the individual owner; and I have no doubt that Leo XIII. would instantly admit the soundness of this principle, though Archbishop Corrigan does not. Then what happened in the case of the Knights of Labour, when Cardinal Taschereau, of Quebec, threatened them with excommunication? Their case was taken to Rome, and advocated there by Cardinal Gibbons, of the United States Church, the result being that while Cardinal Taschereau has been let down as easily as possible, his decree of excommunication has been averted, and good Roman Catholics may become Knights of Labour. Leo XIII. is reported to have said that Dr. McGlynn made a mistake in not going to Rome while Cardinal Gibbons was there. The report is probably true, and it confirms my opinion that had Dr. McGlynn obeyed orders he might have remained a Catholic priest, and advocated George's theories as long as he pleased.

4. I do not know exactly what you mean by "Papal fulminations, which you say are regarded as 'mock thunder.'" A simple decree of excommunication is no more a Papal fulmination than is a resolution of the Presbyterian General Assembly dealing with a heretical or recalcitrant clergyman—a Robertson Smith, for instance. And why should secular journals be

denounced by you as lacking in courage because they decline to champion Dr. McGlynn? What is to be said in his favour except that he is a man of high moral character, courage and ability? The same may be said of Robertson Smith, so far as I know, and yet the Free Church Assembly of Scotland deposed him from his professorial chair for writing articles in the "Encyclopædia Britannica." If Dr. McGlynn, having complied with the order of his highest ecclesiastical superior, had seen fit to preach what he believed to be the truth, in defiance of Papal interdict, he might have become a second Galileo. As the case now stands, he is preaching what the Pope has never condemned, and what, I firmly believe, he will yet formally and cordially approve of. WM. HOUSTON.

Toronto, July 29, 1887.

P.S.—Since writing the above I have read with great interest Dr. McGlynn's article on "The New Know-nothingism and the Old," in the August number of the *North American Review*. No one who reads that article can be at any loss to know why Dr. McGlynn, holding the views there enunciated, refused to go to Rome. It is perfectly clear that he meant from the first to force the authorities of the Roman Catholic Church to excommunicate him. While I admit that the time had come for him to sever his connection with that Church, I still think that he should have left it in a dignified way, or have gone to Rome to defend his published opinions, instead of putting himself in a position to be shown the door on a side issue. When Martin Luther was urged to disregard the command to defend himself before a great council at the city of Worms, he declared that he would go and face Charles V. in the midst of his counsellors, "if there were as many devils in Worms as there were tiles on the housetops." It is a pity, for the sake of the great cause he represents, that Dr. McGlynn had not some of Luther's heroic temperament. As many of your readers may not see the *North American Review*, permit me to quote from Dr. McGlynn's article his platform, reprinted from the *New York Sun* of 1870. The following are the planks of which it is composed :

1. Forbidding appropriations of school funds to any but common schools.
2. Forbidding the reading of the Bible or any other distinctively religious book ; all praying, worship and singing of religious hymns in common schools.
3. Forbidding magistrates to commit to any but public prison, asylums, etc.
4. Repealing all existing laws by which appropriations are made to any but public institutions, and forbidding counties, cities, towns and villages to donate any property or to sell or lease it at lower than market values, or to donate money for the payment of assessments, or for any other purpose, to any Church or to any school, college, asylum, hospital, etc., or to any institution of charity, correction or learning, which is not the property of the people, and under the exclusive control of officers of the people.
5. Revoking existing appointments, and forbidding future appointments of chaplains, whether salaried or not, in any public institution, and forbidding compulsory attendance at or joining in any prayer, worship or religious service, or instruction in any public institution, and forbidding any insult to the faith or religious convictions of any inmates of public institutions or pupils in public schools.
6. Granting all reasonable facilities to citizens and clergyman of all denominations, to visit public institutions of charity and correction, to impart religious instruction or consolation, or administer religious ordinances to those of their own faith, or those who may freely desire it.

I commend the second plank to the careful consideration of those members of the Toronto Ministerial Association who desire to compel public school teachers to give religious instruction as part of their daily work in the school room. W. H.

THE PRESBYTERY OF CALGARY.

By action of the General Assembly of this year, there was formed a new Presbytery, the Presbytery of Calgary, out of the western portions of the field occupied previously by the Presbytery of Regina. The Presbytery of Calgary contains at present within its bounds three student missionaries and the following ordained ministers: Rev. James Herald, of Medicine Hat ; A. H. Cameron, of Donald ; J. C. Herdman, of Calgary ; C. McKillop, of Lethbridge ; A. B. Baird, of Edmonton ; Angus Robertson, of Pine Creek ; R. C. Tibb, of Fort McLeod ; R. McKay, of Banff, and D. G. McQueen, of Edmonton. Five out of these nine members were present at the convening of the Presbytery of Calgary, 19th July, one minister having travelled 300 miles, and another 180 miles by rail, in order to attend. The Moderator, Mr. A. Robertson, opened the proceedings with devotional

exercises, and preached a sermon on the vitality and growth of Gospel truth from Mark iv. 26-29. Thereafter he read the document transmitted from the General Assembly creating the Presbytery of Calgary, and appointing time and place for its first meeting, after which he constituted the Court with prayer. Mr. Robertson was then appointed Moderator of Presbytery for the ensuing twelve months, and the thanks of the Presbytery were tendered him for the way in which he had conducted the constituting of the Court and for the appropriate sermon with which he had opened the proceedings. A docket of business for the next day was drawn up, and then Presbytery adjourned to take part in an entertainment provided on their behalf by the Ladies' Aid Association of Knox Church, Calgary, in the course of which an address of welcome was presented, and responded to in happy terms by the Moderator and other members of the Court.

Resuming business the next morning, the roll of Presbytery was drawn up, Mr. J. C. Herdman was appointed Presbytery Clerk, and the Moderator, Presbytery treasurer. It was agreed to raise \$100 for the Presbytery Fund, to cover expenditures within the ensuing twelve months in connection with the clerkship for postage and stationery, with the Home Missions Conventions for the same, and with the sending of deputations of Presbytery on pioneer or Home Mission, or Augmentation work, or to plead on behalf of the Schemes of the Church, and an assessment ranging from \$7 to \$20 per year was asked of the congregations within the bounds. Communications on mission work from Mr. R. C. Tibb and the Superintendent of Missions were read. The question of dispensing the Lord's supper at various mission stations was discussed, and the fields concerned were placed under direct oversight on this behalf. It was arranged that exercises should be prescribed to students labouring within the bounds. At request of Presbytery, Mr. McKillop and the Clerk gave a short account of the proceedings of the General Assembly, especially as they affected mission work in the North-West.

At the afternoon sederunt, standing committees were appointed, the respective Conveners being as follows. For Home Missions, Mr. Herdman, Foreign Missions, Mr. Herald ; State of Religion and Sabbath Schools, Mr. Cameron, Sabbath Observance and Temperance, Mr. Robertson ; Examination of Students, Mr. McKay, and Statistics, Mr. McKillop.

A discussion ensuing as to the shortcoming in salaries on the part of several of the missionaries, and the Presbytery's Home Mission Committee were instructed to send a circular asking full and definite information from each missionary in the bounds, and then to prepare a statement and memorial upon the subject.

A report as to the Kootenay Valley was given in by Mr. Cameron and the Clerk, who had recently visited this field at their own expense, and who advocated that a missionary should be sent in as soon as practicable.

Two young men, members of Knox Church, Calgary, having intimated their desire of studying for the ministry, their motives and qualifications were examined into by the Presbytery, who agreed to recommend them, one, Mr. F. Cosgrave, for a complete, and the other, Mr. C. Christie, for a shortened course of study in Manitoba College, the latter arrangement being subject to consent, to be asked in due time from the Synod and Assembly.

It was agreed that at all regular meetings of Presbytery henceforward, an hour or if possible a session, be devoted to a conference on Religious Work and Life. Next meeting was appointed to be held in Calgary, on the second Tuesday of September, at ten a.m. So passed, pleasantly and harmoniously, the first meeting of the new Presbytery.

J. C. HERDMAN, Pres. Clerk.

MAYOR FOSDICK, of Fitchburg, Mass., after a trial, of one year, of no license in that city, is able to furnish these statistics. Arrests for drunkenness decreased forty-five per cent. ; occupants of jails lessened thirty-three per cent. ; expenses for department of the poor reduced from \$16,000 to \$13,000 ; applications for aid, reduced from 401 to 295, arrests for violations of the liquor law two, under license ; under no license twenty-seven.

GOSPEL WORK AMONG CHILDREN.

HINTS AND HELPS.

As generation after generation matures and recruits very largely the ranks of the worldly and the wicked, the problem of reaching and saving the young presses with ever-growing insistence upon the brain, heart and conscience of the Church. This seems to be especially the case in the neighbouring States, where laxity of family government aggravates the evil. Thoughtful men see the gravity of the question, and are giving it earnest study and vigorous treatment. No doubt the remedy lies largely with the parent and the pastor—with the former from his position of natural advantage and responsibility, and with the latter from his special opportunities not only to work himself, but to arouse, direct and help the parent.

We would commend to all interested a valuable and timely work* from the pen of a New England pastor, Rev. Dr. Chesebrough, who has given the subject much practical attention, and gives us the benefit of his experience and judgment. These might be summarized in five pregnant words—Early, Thorough, Constant Instruction and Training by the parent in infancy, and by parent and pastor, with Sabbath school teacher, in childhood and youth, including an early, deliberate, solemn, self-committal of the child to the Saviour. As to the kind of instruction he says : " While we would not forbid the enforcement of these truths which move the sensibilities, the chief aim should be to store the memory and the imagination and the heart with Gospel facts and motives, to do this calmly and patiently, calling into exercise the incipient faculty of reason, the conscience and the moral aspirations, so as to furnish the proper aliment for a rudimental piety to feed upon."

Just here we would invite attention to one of the best helps we know for interesting and instructing children in the "Gospel facts and motives." It is entitled "Talks to Boys and Girls" about Jesus, with Bible Links to make a Complete and Chronological Life of Christ for the Young.† It is composed of a series of five and ten minute talks to children by some of their most intimate friends, in the pulpit and out of it, admirably arranged, supplemented and illustrated by the gifted Sabbath school worker, Rev. W. F. Crafts. Parents, teachers and ministers will find it valuable.

Dr. Chesebrough wisely says : "A vigilant eye should also be kept upon the books read, the playmates and school fellows, the places visited and upon all the influences that affect character from without."

He quotes a weighty passage from Dr. J. W. Alexander which deserves most serious consideration : "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. The door to which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By chess, books and amusements an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse."

To the pastor Dr. Chesebrough recommends and describes in detail periodical classes, the special aim of which shall be to teach the young "what it is, and how to become a Christian, and how best to live a consecrated Christian life, intelligent, steadfast, fruitful, progressive." He gives his experience, and offers his suggestions, modestly but earnestly, and they may well claim attention when he can add : "After forty years' experience in the cure of souls, he feels more hopeful of the results aimed at in this line of effort than in any other form of pastoral work which he has ever attempted."

Lack of space forbids our following him into detail, which moreover must vary with circumstances. An earnest, loving spirit, guided by sanctified sense, is the chief requisite, and is not likely to go far astray, and the book itself is within the reach of all who are interested. R.

*THE CULTURE OF CHILD PIETY. By Dr. Chesebrough. (Boston: Congregational Sabbath School and Publishing House.) Pp. 235.

†TALKS TO BOYS AND GIRLS ABOUT JESUS. (New York: Messrs. Funk and Wagnalls.)

Pastor and People.

For THE CANADA PRESBYTERIAN.

THE FAR-OFF LAND.

By T. K. HENDERSON, TORONTO.

Thine eye shall see the King in His beauty.—Psa. xxxiii. 27.

Lord I shall I see Thee, not with those dim eyes,
That scarce can gaze upon Thy shadow here,
When, climbing up into the noon-day skies,
I veil my feeble vision from its glare!
Shall I behold Thee in Thy beauty, where
The lid yet trembles in the lustrous light
That circles round Thy dwelling place so fair—
Wrapped in the radiance of that deep delight,
O'er which no cloud shall come, nor shade of darksome night!

When, overshadowed by the mercy seat,
We catch some sweet though passing glimpses now,
That struggle down into the soul's retreat—
The presages of heaven here below—
Then the glad spirit feels a warmer glow,
Rays from eternity stream out to cheer
It on its journey, welcome as the flow
Of many waters on the thirsty ear,
That o'er the desert faint the traveller leads to hear.

Flooding the narrow cell o'er which we pace,
With beams of light and loveliness divine,
The halo rests upon us, and we trace
The sacred language of a sunnier clime,
Writing upon its walls in words sublime
Some tidings of the glory yet to be
Revealed to those who shall, throughout all time,
With girded loins and on their bended knee,
—Wait for the prison doors to open and set them free.

Oh in those blessed moments visions come
Crowding upon the soul in bright array,
More glorious as we travel nearer home—
Nearer to the unutterable day!
Airs from the world of spirits seem to play
Around us, and we hear the heavenly tone,
As if an angel finger struck the key,
And felt the breath of the Eternal One,
Perfuming heaven and earth, the footstool and the throne!

Would they were deeper, more abiding still,
But this cold world is harsh and dims the sight,
Lest we should taste the joy it cannot feel,
And bask for ever in the blessed light
To which the soul will turn in this dark night!
But when the veil is lifted we shall stand
With eyes undimmed and hearts attuned aright,
Upon the mountains by the Lord's right hand—
So far, so very far beyond this cloudy land!

Those who have washed their robes and made them white
In the pure stream that flows from Calvary's hill,
And, girded with their snowy garments, white,
Stand forth to do their lawful Captain's will—
A band of faithful men who fear no ill—
Their feet shall stand upon the sunny shore,
Their eyes shall see the Lord they loved so well
Crowned with the glory that He had before
He trod this weary world all sceptreless and poor.

THE IMPRESS OF CHRISTIANITY.

If a visitor at St. Paul's Cathedral will cast his eye over the northern doorway, he will see a slab of marble on which is inscribed the names of its architect, Sir Christopher Wren, with the date of his birth and death. The words which follow are of great simplicity. They are as follows: "Si monumentum requiris, circumspice," which, rendered into English, mean, "If you seek his monument, look around you. Observe, the inscription says not one word about his genius, or even the grandeur of the work which he executed, but simply tells you, if you wish to form an estimate of his powers as an architect, to look around you, and contemplate his work. A similar course I ask you to pursue with respect to the affirmation of the Jewish Carpenter, that He was the "Light of the world." Do you ask me, Is it true? I reply, Look around you and behold! As a matter of fact, He is the moral and spiritual Illuminator at this present moment of all the progressive nations on earth; and all who are not walking in His light are fallen in to a state of stagnation and decay. Do you ask with respect to His second affirmation, that He is the "Light of life." Do the rays of this spiritual Sun generate vitality and life in the spiritual and moral worlds? I say again, Look around you and behold! From whom, I ask, have sprung all the efforts which are made for the amelioration of mankind? Where were they before this Light of life shone on the moral and spiritual worlds? Scarcely anywhere. What have they now become? A mighty host. All this, I say, is capable of an easy verification by all those who have eyes to see or ears to hear.

The assertion we are considering was a bold one, because it removes the pretensions of Jesus Christ out of the regions of the abstract and the theoretical, and brings them to the test of fact. If we can discover in the facts of the present no clear or unmistakable signs of an illumination and vital power issuing from His person, work and teaching, then the utterer of the affirmation has borne false witness of Himself, and stands convicted of being an impostor. But if, on the other hand, He is, at the present moment, the source of the moral and spiritual illumination of all the progressive races of mankind, then He must have possessed a superhuman insight into the history of the future. Thus a saying which to all His contemporaries, except an inconsiderable number of disciples, must have seemed the height of fanatical presumption, and which must have taxed to the utmost the faith of His friends, is now the strongest evidence that His mission is from God, and that He Himself is a manifestation of the Divine in the sphere of the human.

The contempt with which such an affirmation would be received by ordinary men in our Lord's day, when class prejudices were vastly stronger than they are at present, would be better estimated if we suppose some rustic, whose sole education had been in a village school, were to make his appearance in one of our first-class London congregations, and to proclaim aloud, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Imagine what would be the comments of the men of science, the lawyers, the medical men, the merchants, the ordinary congregation, and even of the theologians, supposing such to be present. What, then, must have been the feeling excited when class prejudices were rampant? Let us now take a brief survey of the modern world, and observe the position which the Carpenter of Nazareth occupies therein.

If you travel through Europe and those parts of America into which European influences have penetrated, you will not travel far without seeing a temple, and not unfrequently a most costly edifice, erected to His honour; and you will find Him acknowledged as the supreme Head of a great spiritual society, of which He is both the founder and the King. On conversing with the men you usually meet in the course of your travels, you will find the names of the great men of antiquity scarcely known, at any rate little cared for, and the influence which they exert scarcely appreciated; whereas the name of the Galilean Carpenter will be familiar to everybody, and His precepts, though imperfectly acted on by His nominal subjects, yet universally acknowledged to approve themselves to the conscience, and to have a binding force. Rome has produced a number of great politicians and great conquerors, among whom the first three emperors occupy a conspicuous place; yet the names of the second and third of these are chiefly preserved in the memory of ordinary men by the fact that Jesus was born in the reign of the one, and crucified in that of the other; and the still greater name of the mighty founder of the empire is known only to a few of these millions who have heard of the name of Jesus. The name of what Roman do you find best known at the present day? The name of that inconsiderable man Pontius Pilate, for he was in reality a very inconsiderable personage. Why is he known, while the names of his far greater countrymen are forgotten? Simply because he presided at the trial and condemned to death the Jewish Carpenter, for whose royal claims he entertained the most profound contempt. None would have been more incredulous than he if he had been told that the words, "He was crucified under Pontius Pilate," would have preserved his name in everlasting remembrance, while those of the reigning sovereigns, the lords of the then civilized world, who were deified after their death, and not unfrequently received divine honours during their lives, had become almost forgotten. Yet such is the fact. There is no greater name known among the civilized races of mankind than the name of Jesus. Emperors and kings profess to be His subjects. The cross of infamy, the scandal of the ancient world, holds the highest place of honour in the noblest monuments of the modern world, for no other reason than because He died upon it, and even a large majority of those who deny that He is the incarnate Son of God assign to Him the highest place among great men. Yet this is He of whom His countrymen once

said in scorn, "Is not this the carpenter?" Yes, He was the Carpenter, but at the same time greater than all their prophets, greater than all their kings, greater than all their conquerors, greater far than the monarch of the civilized world under whose yoke they were forced to bow.—*Rev. C. A. Row, M.A.*

ONE'S BEST IS ENOUGH.

Sometimes the lesson is hard to be learned that all which God asks of any one is to do one's very best. We look back upon a given experience, whether it has been happy or sorrowful, and although we are conscious of having made our utmost endeavours, we seem to see how what we felt obliged to leave undone might have been done, or how what we did do might have been done more skilfully and usefully. There is no pain keener than that which conscientious persons often feel, because of the revelations which the present thus occasionally makes concerning the past, and the bitterest element of it is the fact that these better things really might have been accomplished.

But there is no need of remorse or even regret. Whether it actually were possible or not to act and succeed, as it now appears to have been makes no difference. If we did all which the light which we then possessed revealed to us, as involved in our duty, and if what we did was done honestly in the best way open to us, then we did all which we could have done, and may rest in peace. God's best and our best usually are two quite different things, and it is only the latter for doing which He holds us responsible. To allow ourselves to become morbid and miserable for not having attained an impossible ideal of conduct is a sin.

Nevertheless, two facts must be accepted unquestioningly. We may not be happy or even content, unless we truly have done our very best. Nothing other or less than this, as a sensitive and enlightened conscience decides, can be accepted as a substitute. Nobody must delude himself into playing the hypocrite. Furthermore, our best must grow better continually. We must welcome and use the new light, the fresh knowledge, which comes to us, raising our standard steadily, and using every success, whether complete or partial, as a stepping-stone to something better.—*Congregationalist.*

A BAD TEMPER CURED.

"I should like to tell you my case," said a tall, fine-looking gentleman with a bright, beaming countenance. I had been speaking at a meeting in a large provincial town on the mighty power of the divine grace as all sufficient to save and deliver from the habit of besetting sins. At the close of the meeting this gentleman accosted me as above, and added, "I keep a school, and for years my temper was sadly tried by my boys. Being, as I trust I am, a converted man, and a professed follower of the Lord Jesus Christ, I felt that by giving way to my temper I was dishonouring my Lord and Master. This was a sad grief to me. It was a bad example for my boys, and I knew it must mar my influence with them.

"I struggled against it. I made it a subject of earnest prayer. Night after night I confessed my sin, and sought strength to overcome it, but all in vain. I then wrote down and kept on my desk a memorandum of my transgressions, hoping that the constant sight of this reminder of my sins might serve as a check and cure—but still in vain. The outburst of temper broke over all such barriers. Again and again I confessed and wept over my sad and sinful habit. I was injuring my own soul, and dishonouring my Lord in the presence of the whole school. This state of things went on for weeks and months. I knew not what to do. All my efforts were fruitless; all my good resolutions were broken. I was at length so driven to utter self-despair as regarded this matter, that one night I fell upon my knees, and cried unto the Lord, and said, 'It is no use, Lord; I give it up; undertake for me.'

"It is now five years ago this happened. The Lord did undertake for me, he did for me what I could not do for myself. Since that time I have never once been out of temper with my boys, nor have I once felt the inclination to be so. I thought you would like to have your words confirmed by this account of my experience." Such was, in substance, the language of the speaker.—*The Helmet.*

Our Lving Folks.

GOLDEN GRAIN BIBLE READINGS.

BY J. A. R. DICKSON, B.D., GALT.

GOD'S CLEANSING FIRE.

Is not *My word like as a fire?* saith the Lord, Jer. xxiii. 29; Luke iii. 16.
It discovers sin, Rom. iii. 20, Heb. iv. 12; 2 Sam. xii. 1-7.
It cleanses from sin, Jno. xv. 3; 2 Sam. xii. 13; Psa. cxix. 9.
It creates a hatred of every evil thing, Psa. cxix., 104, Prov. i. 23.
It imparts a delight in holiness, Micah ii. 7; Psa. cxix. 173.
It regenerates and renews the nature, 1 Peter xxiii, Titus iii. 5.
It prepares for and urges to testimony, Jer. xx. 9, Neh. i. 6.
It fits for the reception of blessing, Jno. xv. 7; 1 Jno. ii. 5.

THE PLAN THEY TRIED—A TRUE STORY.

Two such woe-begone, draggled little figures! They came back to the house, one behind the other, as slowly as if they were going to their great grandmother's funeral, and indeed they looked like chief mourners.

The nurse had caught them playing in the brook, an amusement strickly forb. 'len at this time of the year, and a whipping was inevitable.

The whippings didn't come very often in this family, but for direct disobedience they were as sure as fate.

"Letty," said the older of the two little sisters, "I'll tell you what let's do."

They had on dry clothes, and had been seated on two stools, one on each side of the sitting room fireplace, while mamma went to get the switch.

"Well, what let's do?" asked Letty in a depressed tone.

"Why, the first lick mamma gives, let's holler like we were bein' killed," whispered Sue, "then she won't whip much."

This naughty plan seemed to work well. Both little girls yelled so loud that mamma was scared.

"My switch must be too keen," she said, and left off.

"It didn't hardly hur' me a bit," said one little girl, gleefully, when mamma was out of hearing.

"Me neither," said the other.

Just then they heard a rustle of a newspaper in the library, and, peeping through the half-opened door, they saw papa. After that the children went about like culprits with a rope round their necks, expecting another whipping. But mamma was trying a new plan.

"Mamma, please take this splinter out of my hand," said Letty: "it hurts me."

"Oh, no!" said mamma, quietly. "You are holler-ing before you are hurt," and the poor little finger festered and got sore.

"Please give me a drink of water," said Sue, "I'm so thirsty."

"I reckon not," said mamma. "You always holler before you are hurt, you know," and Sue had to go to the kitchen for water.

Every petition was treated in the same way, until they could stand it no longer.

"We most haven't got any mamma," sniffed Sue.

Then they took courage, and made a clean breast of their misery.

"Is it 'cause papa told you what we did 'bout bein' whipped?" asked Letty.

"Yes," said mamma gravely, "that's the reason I treat you as if you never told the truth."

"O mamma," they both cried, "we'd rather be whipped!"

"But this is God's plan with his big children," answered mamma. "Ananias and Sapphira were punished quick and sharp like a whipping, but mostly God leaves liars to get their punishment by degrees. And it always comes; as soon as people find out that you have told a lie they quit believing anything you say, and I've just been showing you how uncomfortable that is."

"But mamma," cried Letty, "if we say we are sorry and won't do so no more, won't you believe us then?"

"Yes," said mamma, with her brightest smile.

"That's God's way, too, as soon as anybody is sorry, and wants to do better, He says He is slow to anger and plenteous in mercy."

I never knew Letty or Sue to act another lie.

BRUCE AND THE SPIDER.

For Scotland and for Freedom's right
The Bruce his part had played,
In five successive fields of fight
Been conquered and dismayed.
Once more against the English host
His hand he led, and once more lost
The meed for which he fought;
And now, from battle faint and worn,
The homeless fugitive forlorn
A hut's lone shelter sought.

And cheerless was that resting-place
For him who claimed a throne;
His canopy, devoid of grace,
The rough, rude beams alone;
The heather couch his only bed.
Yea, well I ween, had slumber fled
From couch of eider down!
Through darksome night till dawn of day,
Absorbed in wakeful thought he lay,
Of Scotland and her crown.

The sun rose brightly, and its gleam
Fell on that hapless bed,
And tinged with light each shapeless beam
Which roofed the lowly shed;
When, looking up with wistful eye,
The Bruce beheld a spider try
His filmy thread to fling
From beam to beam of that rude cot,
And well the insect's toilsome lot
Taught Scotland's future king.

Six times his gossamery thread
The wary spider threw;
In vain the filmy line was sped;
For powerless or untrue
Each aim appeared, and back recoiled
The patient insect, six times foiled,
And yet unconquered still.
And soon the Bruce, with eager eye,
Saw him prepare once more to try
His courage, strength and skill.

One effort more—his seventh and last!
The hero hailed the sign—
And on the wished-for beam hung fast
The slender silken line.
Slight as it was, his spirit caught
The more than omen; for his thought
The lesson well could trace.
Which even "he who runs may read"—
That Perseverance gains its meed,
And Patience wins the race.

A HAPPY HOME.

A pretty story about a German family discloses the secret of a happy home, where joy aboundeth, though there are many to feed and clothe.

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was in his nine children, though it was no light task to support them all.

His brain would have reeled and his heart sunk had he not trusted in his heavenly Father, when he thought of the number of jackets, stockings and dresses they would need in the course of a year, and of the quantities of bread and potatoes they would eat.

His house, too, was very small quarters for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made. But the father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner the stranger, looking at the hungry children about the table, said compassionately, "Poor man, what a cross you have to bear!"

"I? A cross to bear?" asked the father wonderingly, "what do you mean?"

"Nine children, and seven boys at that!" replied the stranger, adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher, with prompt decision.

"How does that happen?" asked the guest.

"Because I have taught them the noble art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?" The two girls laughed roguishly, but the seven youngsters shouted.

"Yes, dear father, truly."

Then the father turned to the guest, and said: "Sir, if Death were to come in at the door, waiting to take one of my children, I would say"—here he pulled

off his velvet cap and hurled it at the door—"Rascal who cheated you into thinking that I had one too many?"

The stranger sighed; he saw that it was only disobedient children that made a father unhappy. One of the nine children of the poor schoolmaster afterward became widely known; he was the saintly pastor, Oberlin.

SMALL BEGINNINGS.

Man is made in the image of God, and his mind is peculiarly interested and impressed by this feature of the Divine handiwork. And when, on a far humbler scale, it characterizes his own works, he is greatly moved. Witness the delight of the schoolboy when a handful of snow, rolled patiently along the garden, becomes a huge lump taller than himself. Witness the satisfaction of some laborious writer, who for years upon years has been toiling at a dictionary, or history of the world, or a philosophy of the universe, or some such task, and at last sees the slender first day's page multiplied into a work of a dozen enormous volumes. A successful man of the people who founded an institute in a provincial town in Scotland placed in it a little green box, more interesting to him than to the public, because when he started in life it contained the whole of his earthly possessions. In the hall of a splendid mansion on the edge of Loch Lomond, I have seen the picture of a little sailing vessel, which carried the owner and all his goods, when he set out for the East to begin what proved to be a vast and most lucrative business. And how often at firesides, or dinner tables, in the course of friendly saunters by the way, do men who have acquired a position delight to rehearse the story of their progress; and how interested are most of us in hearing or in reading how the gulf was spanned between the lawyer's first brief and the woosack, or the doctor's first fee and his baronetcy, or, in the case of the American President, between the log cabin and the White House.

THE SPIRIT OF DISCONTENT.

The other day, we stood by a cooper who was playing a merry tune with his adze round a cask. "Ah," said he, "mine is a hard lot—driving a hoop."

"Heigho," sighed the blacksmith on a hot summer day, as he wiped the perspiration from his brow, while the red iron glowed on the anvil: "This is life with a vengeance, melting and frying oneself over a hot fire."

"Oh that I was a carpenter!" ejaculated the shoemaker as he bent over his lapstone. "Here I am, day after day wearing my soul away, making soles for others—cooped up in this little seven-by-nine room. Hi-ho-hum!"

"I'm sick of this outdoor work!" exclaimed the bricklayer, "broiling under the sweltering sun or exposed to the inclemency of the weather. I wish I was a tailor."

"This is too bad," petulantly cried the tailor, "to be compelled to sit perched up here plying the needle all the time. Would that mine were a more active life!"

"Last day of grace! Banks won't discount, customers won't pay—what shall I do?" grumbles the merchant, "I had rather be a truck, a dog, or anything else."

"Happy fellows!" groans the lawyer, as he scratches his head over some dry, musty records—"happy fellows! I had rather hammer stones all day than puzzle my head on these tedious, vexatious questions."

TAKE CARE OF YOUR CHARACTER.

Take care of your character. Do not be too much concerned for your reputation. Keep the character right and the reputation will give you no trouble. Character is everything—something that cannot be hid from God or man, that cannot be changed as we change a garment; but we carry it with us wherever we go, and by it we are known every day of our life. A pure, earnest, broad, consistent, symmetrical character—what divine glory it reflects, what blessings it confers on the world!

HE that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him.

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS.—Under 3 months, 10 cents per line or insertion; 3 months, \$1 per line; 6 months, 150 per line; 1 year, 250. No advertisements charged at less than five lines. None other than objectionable advertisements taken

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TORONTO, WEDNESDAY, AUGUST 17, 1887.

A CONCISE summary of the annual report of the Board of French Evangelization has been prepared for distribution among the congregations of the Church. Ministers and others desiring packages of fifty or a hundred can obtain them on application to Rev. R. H. Warden, 198 St. James Street, Montreal.

IN connection with the appalling railway accident near Chatsworth, Illinois, some terrible surmises have been set afloat. Allowance has to be made for those whose excitement is such that they do not stop to think of the effect of the words they thoughtlessly utter. Others there are who, aware of the intense desire for particulars, have no scruples in inventing the most atrocious falsehoods, the more horrible they are the better for their purpose. Statements are made that possibly the bridge through which the ill-fated train was precipitated was fired by miscreants who sought an opportunity to plunder the passengers. For the sake of humanity, it is to be hoped that there is no foundation for such a horrible suspicion. What is asserted concerning the robbery of the dying and dead may be true, and that is awful to contemplate. What a wonderful piece of mechanism is man! When the Devil has him in his grasp, what a pitiable object he becomes!

CHAT-AWAY Assemblies, Whimsy Camps, Paradise Parks and such like are very nice and enjoyable places to visit. It is quite possible to have a very good time at any of these delightful retreats, but it is possible also that these summer religio-educational fairs may be considerably overdone, just as was the old-time soiree which has now almost gone out of commission. It is a grand thing to meet with old friends and make new ones, amid the fluctuating associations of the camp grounds; it is delightful to hear the lions, ecclesiastical, scientific and educational, do some mild roaring. These modern institutions have their use no doubt. Those who like to have their reading and thinking done for them by proxy will find that those mid-summer dissipation fill the proverbial long-felt want, while those who, through the year endeavour to give their intellectual nature anything like justice, will find their moral and spiritual being braced and strengthened by calm and silent converse with nature. But then it has to be remembered that these gregarious summer pasturages are paying concerns.

IN contributing to the Schemes of the Church congregations and individuals generally form their own estimate of their relative importance. The Scheme that best commends itself to their judgment receives the larger contribution, what they deem subordinate is put off with a small offering or none at all. There is not a single object authorized by the General Assembly for which the contributions of the people are asked, but must commend itself to the approval of every well-informed member of the Presbyterian Church, and yet some of the Schemes suffer seriously from the inadequate support they receive. This is notably the case with the Aged and Infirm Ministers' Fund. A trifle over \$200 a year is a poor pittance for those who have spent their strength in

the service of the Gospel. The English Presbyterian Church, with neither the numbers nor resources of the Canadian Church, gives about the same amount to their disabled ministers that we do. This year they are making a special effort to raise the allowance to \$400, not an extravagant figure to maintain ministers no longer able for pastoral labour, and for those dependent on them. Is it not time that the Canadian Church bethought herself of dealing a little more generously with those who have done faithful work in past years?

PUBLIC opinion in and around St. Catharines has of late shown a healthy vitality. The order permitting Sunday labour on the Welland Canal has aroused a vigorous opposition. When people are careless of encroachments on their rights, they are sure to suffer their loss. The prompt manner in which the people of St. Catharines have protested against the attempts to deprive a number of canal workmen of their inalienable right to their Sabbath rest is most commendable, and it is hoped will be effective in securing the withdrawal of the order. The Sabbath, even apart from its blessed spiritual advantages, is an inestimable boon to the weary toiler, and there is need of constant watchfulness to preserve its integrity. Insatiable greed of gain is ever ready to encroach on the hours of the sacred day, and every such encroachment is appealed to as a reason why others should be permitted, and thus the evil spreads. If the day is to be safely guarded beginnings must be resisted. If traffic is permitted on the canals under Government sanction, then railway companies will clamour for the same privilege. Street cars, first under plea of enabling people to go to church, will be run in all our cities, then the Sunday newspaper would make its appearance, and Sunday excursions would be numerous. It would then be difficult to keep shops shut. Under various pleas of urgent necessity many artisans would be employed. Prevention is the best kind of reform, and is much easier. If public opinion on the Sabbath question is as sound the Dominion throughout as it is in St. Catharines, the outlook is far from discouraging. Some plead that the laws forbidding Sunday traffic are antiquated. God's law is older than human enactments, and is never behind the age. The most advanced of all legislation is the divine law.

THE TEACHERS' PARLIAMENT.

AT the meeting of the Teachers' Association in Toronto last week, several important questions bearing directly on educational matters were discussed. These discussions, as might be expected, were conducted with great ability and in an excellent spirit. It would be an imputation on the teaching profession to assume that their deliberations would be wanting in manly independence. There was full freedom of expression, but no tendency to forget the amenities of debate. The dignity of the teaching profession was well sustained. Many subjects of practical as well as speculative interest came up for consideration, and it is every year becoming more apparent that the educational system of Ontario could have no more watchful and intelligent guardians than the body of enlightened men and women who are actively engaged in doing the real work for which it is designed.

Papers were read and addresses delivered by ministers and others, all bearing on important aspects of the educational system and the teacher's work. Thus, the association meetings, though to some they may appear a little irksome, inasmuch as they tend to curtail the teacher's well-earned and much needed vacation, are decidedly advantageous. With the rest and change of the vacation, and the stimulus supplied by the interchange of ideas and the large and comprehensive views of the importance of the teaching profession, most of them return to the round of duty with renewed energy and quickened enthusiasm. Able papers were read by several inspectors and teachers who have been eminently successful in their respective spheres, and ministers of different denominations addressed the members on themes of interest. The various sections of the Christian Church were not so fully represented as they might have been, but it has to be borne in mind that this is vacation time, and all the ministers have not yet returned from their midsummer wanderings; besides the time of the association, like that of every deliberative body, is necessarily limited, and the line must be drawn some-

where. Dr. Sutherland said some excellent things on the subject of religious education, Mr. Stafford gave a good address on the influence of the teaching profession, and Dr. Ormiston, though separated locally for years from those with whom he was intimately associated, has lost none of his warm hearted enthusiasm for men and things Canadian. Long residence in New York has cooled none of his fervour, and the old time energy was not very perceptibly impaired. An old member of the Canadian pedagogic profession, the Doctor can speak with knowledge on matters educational. His testimony to the superior excellence of the Ontario system of education is all the more valuable, because he is in a position to know whereof he speaks.

The subject of religious instruction in the public schools received considerable attention, and was fairly well discussed. The members of the association were able comparatively to approach the question without the bias given to it by designing politicians. Most people who take an intelligent interest in our public schools will be satisfied with the conclusion reached by the association. They are no friends either to education or religion who make this serious and important matter a stalking horse for political intrigue. Fierce contention over religion is not calculated to impress either young or old favourably, and where there are differences of opinion it is best for the youth of the country and for the true interests of the State that there should be harmonious action on a matter of such vital importance, and not a reckless determination to drive matters to extremes.

ST. PAUL'S INSTITUTE, TARSUS.

THE rising tide of missionary enthusiasm now so powerfully felt in all sections of the Christian Church is eminently catholic in its spirit. One obvious effect of its strength, and an evidence of its genuineness, is that it tends to unite in sympathy and effort all who love their Saviour. There may very properly be a firm attachment to the respective denominations; but it is rapidly becoming more enlightened and more tolerant. Distinctive peculiarities of doctrinal belief and church polity may be as real as ever, but they no longer usurp undue proportions. Christian brotherhood is more fully recognized; the duty of obeying the Saviour's parting command, "Preach the Gospel to every creature," is felt to be more binding, and the urgent need of the perishing is more generally and more sympathetically recognized than in former years.

It seems strange that lands at one time blessed with pure Gospel light, but having lost it, should have for centuries been left in utter neglect by the Christian Church. The Seven Churches of Asia, where the golden candlesticks were placed, have for long been in obscure darkness. In that region, famous in ancient times for its seats of learning and emporiums of active commerce, the oppression of demoralizing Turkish rule, and the corresponding ignorance and fanatical superstition inseparable from Mohammedanism have long prevailed. Within the last few years bright rays of hope, prophetic of better things, have risen in the East. Representatives of the American and British Churches have laboured faithfully, and now hopeful results are becoming manifest. Roberts College, in Constantinople, has already accomplished an excellent work, socially, intellectually and spiritually. It has awakened in the minds of ardent and intelligent youth a glowing spirit of patriotism. Much of the desire for political independence in Bulgaria has been fostered by those who have received their training in Roberts College.

About four years ago a young student in Marash Theological College began to preach in Adana, an ancient Cilician city, now the capital of the Province. It has a population of about 40,000. For several years it has experienced remarkable growth, but of late, owing to various causes, it has suffered and is still suffering greatly from famine. Here the young student preached regularly, and his labours were abundantly blessed. In the Week of Prayer in 1883 daily meetings were held, and the deepest interest soon became manifest. There was a great revival, and the places of meeting were crowded. It was not a mere passing wave of excited feeling, but a deep and abiding spiritual movement. Many were converted, most were spiritually quickened, and the fervour of religious belief was exemplified in fuller consecration and con-

sistent living. The young man whose ministrations were thus signally owned has shown a marked devotion to the work to which his life is consecrated. He is moved to intense earnestness on behalf of his people. He desires to spend and be spent among them. To secure thorough equipment for the work he desires to accomplish, he resolved to visit the United States to receive a more complete training than he could secure in his native land, and to observe the methods of religious work on this continent. Hartune S. Jenanyan came to New York almost penniless, an entire stranger, and unable to speak English. He entered New York Theological Seminary, where, being possessed of good abilities, by dint of indomitable determination and perseverance in a few weeks he was able to follow with intelligent comprehension the instructions of the professors. He soon endeared himself to them and to his fellow-students, and succeeded in enlisting their ardent sympathies in the work that lies nearest to his heart.

It has been resolved to found St. Paul's Institute at Tarsus, in Cilicia, the birthplace of the Apostle of the Gentiles. It is to be an educational institution where a useful education can be imparted to all who desire it; while special preference will be given to the deserving poor and orphans, who would otherwise be deprived of all educational advantages. Though the proposed institute is to be undenominational and unsectarian, it is to be distinctively Christian. The constitution provides that "God and His Word shall be distinctly acknowledged and taught therein, the Scriptures being read and prayer offered at least once every day, and Divine worship held on the Sabbath." It is also designed that practical evangelical work be connected with the Institute. Teachers and Christian students will engage in mission work in the city and neighbourhood as opportunities are afforded, "the chief object being to bring souls to Christ, through the means of teaching, preaching, prayer and enquiry meetings."

A number of influential ministers and laymen, chiefly resident in New York, have taken a deep interest in the proposed institute, and a board of trustees has been appointed with Dr. Howard Crosby as president; Col. Elliott F. Shepherd, of Dr. John Hall's congregation, as vice-president; Walter T. Hatch, treasurer; Daniel W. McWilliams, corresponding-secretary, and Louis C. Winton, recording-secretary. On the advisory board of managers among others are Dr. John Hall, Cyrus Hamlin, William Ormiston, William M. Taylor, R. S. Storrs and others equally eminent. Mr. Moody also strongly endorses the movement. Considerable support is already guaranteed, and it should not be a difficult matter to place the institute on a stable and satisfactory basis at the outset. It is Mr. Jenanyan's intention to leave for his field of labour soon. He is not to go alone. He is to be accompanied by a young Canadian, possessed by a fine enthusiasm for the work for which he has been selected by the Board of Trustees, and to which he willingly devotes himself. Mr. Alexander McLachlan, the gentleman appointed, a graduate of Queen's University, has completed his theological course at Union Seminary, will be the only American in the St. Paul's Institute at Tarsus. Before departing for Asia Minor, these young men may have an opportunity of addressing Canadian audiences on the movement in which they are so deeply interested. If they do so they may be assured of a cordial and encouraging reception. There is something inspiring in the thought that the West is about to give back to the East the educational advantages of the nineteenth century, and the doctrines of grace that Paul of Tarsus proclaimed in the first century of the Christian era.

Books and Magazines.

JUBILEE ECHOES. A Poem in Celebration of the Fifty Years' Reign of Queen Victoria. By Mrs. G. E. Morton. (Toronto: S. R. Briggs.)—The poem has distinctive merits of its own, and its artistic setting is neat, tasteful and beautiful. As a gift book it would be highly esteemed.

ROBERT MOFFAT, THE MISSIONARY HERO OF KURUMAN. By David J. Deane. (Toronto: S. R. Briggs.)—For those who have not the leisure for reading the large biography of the famous African missionary, and for young readers especially, this will be

a most interesting work. The story of a heroic and devoted Christian life is well and simply told, and its perusal will stimulate interest in the work of missions.

THE PEOPLE'S A B C GUIDE TO HEALTH. By W. Gordon Stables, C.M., M.D., R.N. (Toronto: S. R. Briggs.)—Many catchpenny books on practical subjects are pressed on public acceptance simply because people are only too ready to purchase them. This admirable little work does not belong to that class. It is what it professes to be, a simple, straightforward, intelligible guide to health, and will prove itself useful in the household.

OLIVER GOLDSMITH. A selection from his works. With an introduction by E. E. Hale. (Boston: Chautauqua Press.)—The Chautauqua movement has not only done much to create a taste for reading, but it has in a measure begun to supply material suitable for the gratification of that taste. The Garnet series is in every way commendable. This volume, containing selections in prose and poetry from some of the best of Goldsmith's writings, will be greatly appreciated by all who are fond of English literature. Mr. Hale's introduction is worthy of the work.

THE STORY OF THE LIFE OF QUEEN VICTORIA. Told for Boys and Girls all over the World. By W. W. Tulloch, B.D. (Toronto: S. R. Briggs.)—This handsome little volume gives an interesting and plainly written account of her Majesty's career. Its parts are entitled "The Young Girl," "The Young Queen," "The Young Wife and Mother," "Royal Visits and Visitors," "Domestic Events and Public Acts," and "The Queen's Later Life." There are finely engraved portraits, and the work has received careful revision by the Queen herself.

HISTORY OF ENGLAND FOR BEGINNERS. By Amelia B. Buckley. With Additions by Robert H. Labbarton. (London and New York: Macmillan & Co.; Toronto: S. R. Briggs.)—Much labour has been bestowed on the preparation of this admirably-condensed history. It is well fitted to give the average reader a full and comprehensive view of the principal events in English annals and the general condition of the English people. The record is brought down to the present time. Coloured maps, chronological and genealogical tables and a carefully-compiled table of contents make it an easy matter to refer to any date or even the reader may desire to verify.

CURIOSITIES OF THE BIBLE. By a New York Sunday School Superintendent (New York: E. B. Treat.)—As a help to young students of the Sacred Book, this work will be found both suitable and valuable. It contains a mass of most interesting Bible truth, systematically arranged, relating to persons, places and things, comprising prize questions and answers, Bible studies and test exercises founded upon and answered in the Bible, including blackboard outlines, seed thoughts illustrated, Scripture emblems and allegories, Bible readings, concert exercises, prayer meeting subjects and daily readings, with many ready reference tables and maps. The volume contains an introduction by Rev. J. H. Vincent, D.D., in which he says: I do most sincerely thank the industrious and ingenious New York Sunday School Superintendent who has compiled the valuable manual of Biblical curiosities now presented to the public.

HENRY WARD BEECHER. A Sketch of His Career. By Lyman Abbott, D.D., assisted by Rev. S. B. Halliday. (Hartford, Conn.: American Publishing Co.)—The prominent position occupied for so many years by Henry Ward Beecher, his great abilities, and being a typical American, render him an object of deep interest. An authentic account of his life and the manner of man he was will be eagerly read by thousands. The present work will go far to satisfy the general desire to gain an impression of the kind of man he was. It is written and compiled by one who knew and loved Mr. Beecher well. The first part of the book sketches the childhood and youth and the subsequent career of the famous preacher. Mr. Halliday, who was so long associated with Mr. Beecher, gives a number of interesting reminiscences. The second part contains analyses of his power and reminiscences by a number of his more prominent contemporaries, while the third part presents the reader with a number of Beecher's characteristic utterances on varied topics. The concluding part chronicles the closing years of the pastor of Plymouth Church. The volume is embellished with a number of finely executed illustrations.

THE MISSIONARY WORLD.

TRAVANCORE.

A report furnished by students in a Catechists' Class at Nagercoil says:

That Christianity is a religion capable of bettering the spiritual and bodily condition of its adherents is, say the Catechists, clearly understood, not only by Christians, but by many heathen also, as is evident from their words, which we are encouraged to hear not unfrequently. A certain old man, living in a hamlet close to Kottar said: "You need not speak to me anything by way of proving the credibility of Christianity, because I am already convinced of it, seeing the salutary influence it exerts wherever it goes. For example, I know thoroughly well what the state of the Nagercoil Christian village was fifty years ago. There were no buildings, no large bungalows, no good roads. The people were few, poor and ignorant. But now a great change has come over the village, and this is entirely ascribable to Christianity. The people have made rapid progress in number, literary attainments and religious experience. They are second to no caste in Travancore. We ignorant people consider demons, idols and sinful men as our gods, and they keep us down to their own degraded and wretched level. I blush to say our condition is deplorably stagnant; and if there be any movement, it is only retrogressive. Upward of thirty-five years ago a Catechist was working amongst us. But, to our great misfortune, he died of cholera, and no one succeeded him. Had he lived, he would have taken our boys to English schools, and have made good changes amongst us, and thus our moral and intellectual status would have been far better than at present. I will gladly submit myself to religious instruction, if any teacher will come and open a place of worship among us."

There are evidently not a few people who stand aloof, for fear of persecution, from making an open confession of Christ, in spite of their conviction that He is their only Saviour. A young potter of Kottar said: "What you say about Jesus Christ is true and credible. I received my education in one of the mission schools. My days in the school were very happy to me, because of the Scripture instruction I had there. Now, too, I am regularly reading the Bible; and am very desirous to become a Christian, because I believe that Christ is my only Saviour. But what shall I do? See what troubles all the Vadasery Christians are labouring under. I shall also be involved in similar difficulties if I do not take care." We spoke to him that it is not wise to lose the salvation of his never-dying soul for fear of troubles that do not last long. May God give him the Holy Spirit and enable him to decide for Christ in the prime of his youth.

MADAGASCAR—COMPLETION OF THE REVISION OF THE MALAGASY BIBLE.

The past month, writes an Antananarivo correspondent, has been marked by the completion of a work which has been in hand, with some interruptions, for more than thirteen years. On Friday morning, April 29, the committee completed its second revision of the New Testament, and on the following Monday morning the usual service on the first Monday of the month was made a special occasion of thanksgiving to God for the successful completion of this great undertaking. The service was held in the Ampamarinana Memorial Church, which was densely crowded with people. Almost all the Europeans and Malagasy who have taken part in the revision (those at least who are still in the country) took some part in the service. The Rev. W. E. Cousins, who has been the chief reviser all through, and on whom by far the heaviest responsibility of the work has rested from the first, gave an interesting account of the revision work and of those who had taken part in it, and begged the Malagasy not to be too hasty in their judgment as to the merits or demerits of the work when it should reach their hands in its printed form. Messrs. Briggs, Sibrec, Matthews, Baron and Stribling also took part, as well as three or four native pastors; and Mr. Dahle, of the Norwegian Mission, gave a most earnest and appropriate address. Mr. Hewlett, of the S.P.G., was also invited, but ecclesiastical order proved too great a barrier for him to overcome—a fact we all regretted, as he is, without doubt, a faithful and earnest minister of Christ. The result of this meeting, we believe, cannot but be the deepening of the interest of the Malagasy in the Word of God.

Choice Literature.

LAD'S LOVE.

BY L. B. COCROFT.

It grew, long ago, in a corner of my neighbour's garden, together with many another old-fashioned flower. Snowdrops and periwinkle blossomed, and still blossom there in early spring, side by side with primroses and white violets. Wall-flower grows there too, and English honeysuckle, sweet briar, gillflower, heart's-ease, lavender and silvery honesty. There are spicy sea pinks, roses in their season, sweet peas, mignonette and stary virgin's bower, and at midsummer annunciation-lilies lift their pure heads to receive God's benediction of sun and shower and dew.

The house around which this garden lies is a rambling building, with many wings and chimneys, gray with the wear of wind and weather. It stands sheltered by a hill-side, facing the sea, which stretches, unbroken by any shore, to the horizon line. Vines cling about the old house, and a giant oak casts a tremulous shadow across the threshold. No architect would call it beautiful, but I doubt whether any artist could resist its charm, and I know at least one of the brotherhood who, for love of the house and its owner, has pitched his summer tent in Bythesea for many a year. Bythesea itself, though a sleepy little hamlet, is a charming place. Few strangers find their way to it; there are quaint "bits" without number for the sketch book; old gowns do not come amiss there, and early hours and simple living are still the rule. All these things attract us to the place, and above and beyond them all, there is our neighbour, Dr. Shirley, our first and best friend in the little village which my husband and I look upon as our summer home. We were in sore trouble when we first went there, and there, when it seemed as if all the world had passed us by, our good Samaritan came to us in the guise of Humphrey Shirley.

I have sometimes had it in my mind to paint that old wayside picture, taking for its central figure no ideal Samaritan, tall and swarthy, no patriarch, venerable and gray haired, but the simple portrait of a man no longer young; a man tall and worn and thin, grave about the eyes and mouth, and rugged and ungainly alike in face and figure. But I should paint in vain, for the beauty of holiness which made Dr. Shirley what he was is a beauty not to be caught and reproduced by my hand through either brush or pen.

For me to say that he was strong and wise with the best of all strength and wisdom; truthful, gentle, just to all men; pitiful to the weak and faithful with rare faithfulness to those whom he loved, is to describe him in a measure; but the sketch falls far short of doing justice to its subject, and can never bring before the minds or eyes of strangers any true likeness of the friend whom I knew and loved.

He was a bachelor, a confirmed old bachelor, the village people said, but the half-shy, half-wistful interest which he took in all that concerned our welfare during our early months of struggle went far toward convincing me that he had remained unmarried from necessity rather than from choice. I was mistaken, for in those days there was no romance in the doctor's story, save such as was supplied by my lively fancy, which made him by turns faithful to the memory of a dead love or true to a false one. My dreams took in the future also, and I mourned over the unhappy attachment which had so filled his heart that there was no room in it for another love.

"He never was meant for a bachelor," I used to insist, to my audience of one. "He could not fail to make a wife happy, and she would make him like other people."

"It would be a doubtful improvement, my dear," my husband would answer; but, though I was fain to own the truth of his remark, my grievance still remained. Indeed it remained for many a year, though I soon ceased to dream of seeing it righted, and, after a time, contented myself with saying wistfully: "What a pity it is that he didn't marry and have his own home. He would have made the best of husbands to the right woman."

"Yes; but suppose he had married the wrong one? Square pegs find their way into round holes, you know. Let well enough alone, Nell; the doctor does very well as he is. As to a home of his own he has his mother and that handsome scapegrace, Rex, and what more does he need?"

Rex, by the way, was a half-brother, twenty years younger than Humphrey, toward whom he seemed to stand in a relation almost more filial than fraternal. Humphrey had watched over him from childhood, had sacrificed much for him, had educated him, had fairly fought life's battle for him, and, as is the way with generous hearts, now loved him all the better by reason of those very sacrifices and struggles.

Rex took this affection as he took the other good things of life, simply as a matter of course. Not that he was deliberately ungrateful; far from it. In his visions of the future he always saw himself doing something wonderfully generous for Humphrey, "poor, plodding, old Humph," who had thrown away all his chances in life, and who now, at forty years of age, was a mere country doctor—a failure, as Rex would have said. It was a humdrum life, and humdrum found little space in Rex's thoughts—those "long, long thoughts" of youth, which deal ever with the joy at a triumph of the future, rarely or never with its sorrow, its failure and its despair. And indeed, why should any shadow of these last mingle with the bright fancies of one who was, as yet, only a heedless boy, swayed by every passing influence, fired by every fleeting enthusiasm, and with no better purpose in life than such as sprang from vague dreams of that "some day" when he should achieve, by some bold stroke of fortune, that glorious meed of success which most men toil for through a weary lifetime, and even then fail to win.

Yet the lad was popular with everybody, and was a special favourite of mine. Therefore, when we came for the sixth season to our summer home it was a disappointment to find that he had gone West for a stay of several months. That he had gone against the doctor's wishes I gathered

from the few words on the subject, which the latter let fall when he came in, as he said, "for a moment, just to shake hands," on the evening of our arrival. He was preoccupied, and looked old and careworn, and once or twice I heard him sigh in an anxious, heart-sick way, that stirred both my sympathy and my curiosity. Taxing him promptly with having overworked himself, I found that, far from claiming the idea, he seemed actually to catch it as a relief. It had been a trying season, he said, and added that he was tired and out of spirits.

He laughed, however, when I suggested a vacation, declared that he should certainly be himself again, now that we were there to cheer him up; and, finally, thinking better of his haste to be gone, took a chair and a fan, and gave us the local news of the past few weeks. At the end of it he said casually that he had a patient staying in the house, a child, to whom he hoped I would be kind. His own intentions were good, but, he added, hesitatingly, he knew nothing of girls or the way to manage them. If I would take pity upon his—his ward and himself he would be very grateful. Then, after a few more words, he took his leave.

His mother, Mrs. Tracey, gave me the history of his progress next day.

"I'mphrey spoke to you of our little girl, I suppose?" she asked, smiling; "but of course he told you only half the story. You know him so well that you will not be surprised to find that they were strangers to us, and, indeed, to everybody in Bythesea."

"They? Surely, Mrs. Tracey, there are not two of them?" I cried in surprise.

"One, now. The other—the mother—lies out yonder in the churchyard," said Mrs. Tracey, after a moment's pause. "She was taken ill while travelling, and knowing, poor soul, that she could not live to reach her journey's end, she left the train here at Bythesea. Humphrey happened to be at the station, saw her, took in the situation at a glance and brought them here. She died before the morning, and we thought at first that Lillian would follow her. It almost seems as if it would have been the best thing for the poor child after all, for she has no money and no friends. There was some sort of a pension, I believe; but it ceased at the mother's death. Humphrey is greatly interested in Lillian; but he hardly seems to know how best to help her, or to put her in the way of helping herself. I wish we could keep her with us," she added, regretfully; "for she certainly is a dear child."

It was something of a surprise to me to find the "child" a girl of nineteen, younger than her years in face and figure, but older far than most girls of her age in the knowledge of grief and pain. Afterward I thought her pretty, but at that first meeting she left merely the impress of a pale, shy girl, too crushed and saddened to retain a trace of the brightness which properly belonged to her youth. Even the flowers with which she came in laden seemed out of place in her hand I thought, as I watched her deft fingers grouping them in the vases which the doctor liked to see freshly filled every day.

On one, which always stood on his study table, she spent some little care, putting into it from time to time a flower which specially pleased her critical taste. Yet when finished the whole was neither elaborate nor gay. There were a few white carnations, I remember, and a spray of sweet briar, some mignonette, three or four velvety pansies, and a piece of English honeysuckle. Last of all she added a bit of lad's love, looked at it, took it out again, held it for a moment irresolutely, then replaced it and set the vase aside.

"He likes it," she said simply, catching my glance of amusement.

"Lad's love? So do I; it has such a spicy, pungent smell," said Mrs. Tracey, rubbing a leaf between her fingers.

"It may be all very well while it lasts, but it must be fleeting, I fancy, or it would hardly have come by such a name," said I, laughing. "I don't believe it is worth having, even if the doctor is prejudiced in its favour."

"But it is sweet, too, in its own quaint fashion," said Mrs. Tracey.

"Like—" began Lillian, then paused.

"Like Humphrey himself," said Humphrey's mother, finishing the sentence.

"But the doctor is not fickle, no, nor yet odd; only good," said Lillian flushing.

"He is good enough to be very odd, indeed, my dear," said Mrs. Tracey, with something between a smile and a sigh. "As to fickle—no, he is not that. Perhaps, after all, we shall have to leave the lad's love for Rex."

I laughed, for Rex was wont to lose, or at least to lend, his heart to every pretty girl he met. Fortunately he met a good many, and, as the doctor said dryly, there was safety in a multitude.

Lillian, however, shook her head. "I don't know anything about the meanings of flowers," she said earnestly; "but this is the doctor's own flower, Mrs. Tracey, and I am sure it cannot mean anything about fickleness. Mr. Rex can have—"

"A petunia, I suppose," I said, laughing, "or anything equally cloying and flaunting. But, Lillian, I can't allow you to abuse Rex. Let me tell you that I have adopted him as my own special boy."

And Lillian laughed as she answered, "Keep him and welcome; only don't ask me to like him better than the doctor."

"Lillian," I called her from that first day, for she seemed too much of a child to need a more formal title. Indeed, there was very little formality in our treatment of her, for we soon learned to love her for her own sake as well as to pity her for the sorrows through which she had passed. If she was not a sunbeam in the house she might at least have been likened to a ray of purest moonlight, touching with softest radiance the dimness of the quiet house. It was a house where there had long been a lack of young life, for Rex, between school and college, had spent little time of late years at home, and Lillian slipped into the vacant place and filled it as of right. She grew to be almost indispen-

sable to Mrs. Tracey, as day by day the elder woman leaned more and more upon the younger one, much as she might have leaned upon her own lost daughter, had the little life been spared to blossom into womanhood. To me the girl was the most charming of companions, and my husband found her an equally charming model. She sat for him by hours together, and sketches of her face in all sorts of mediums found their way into his portfolio. One of them, a study in oils, he afterward elaborated into an "Elaine" which attained a great success, and another picture, a very faithful likeness, found its way into the doctor's hands and still hangs above his study fireplace, the Lillian of long ago. It was painted for a wedding gift, for none of us were blind to the little drama which was played before us that summer. He must have been dull, indeed, who could have failed to read the doctor's story in his face, in the thrill in his voice when he uttered Lillian's name, or in the light kindling in his eyes when they rested upon her. Love had come at last, and perhaps it was all the stronger by reason of its long tarrying. We all knew the open secret before any glimmer of the truth came to Lillian. Humphrey had been, from the first, the gentlest and kindest of guardians, and the brotherly manner which he had at first adopted toward his ward changed so imperceptibly into something warmer and deeper, that I doubt whether even he himself understood the meaning of the change until it was too late to struggle against the power which had mastered him.

I think that he did struggle, even then, but all his doubts and scruples were for Lillian's sake. Mine, and I had many of them, were for him. To wait forty years, and then give his heart into the keeping of a child, "fitter," as I thought at first, to myself, "for Rex" than for the grave elder brother whose love she surely could not value at its worth, even though she should accept it when he laid it at her feet.

Mrs. Tracey did not seem to share my misgivings as to Lillian's fitness, but she feared greatly that Humphrey would be unsuccessful.

"She is too frankly fond of him as her friend to have thought of him in any other relation," she said, sadly, "and besides, the difference in age is great. She can hardly be expected to think of him as a lover."

"Just at present she doesn't know what to think of him," I answered, with an inward laugh, as I recalled a question put to me by Lillian earlier in that same afternoon:

"Is the doctor displeased at me; I don't know what I have done, but he has changed toward me, and I don't know how to set matters right."

Not daring to enlighten her, I had merely answered that Humphrey had a good deal on his mind. Certainly she had not vexed him in any way.

"Then perhaps it is about his brother. Maybe I ought not to speak of it, but he half told me about it, and of course you know the whole story."

(To be continued.)

THE NEIGHBOURHOOD OF NIAGARA FALLS.

While hundreds of tourists visit the Falls of Niagara every season, not one in a thousand actually sees the river. But with the "freeing of Niagara," celebrated by New York State, and Canada July 15, 1885, the river experienced a new birth. Hereafter, in the true spirit of the international bond, the traveller, having enjoyed restored nature at the points comprised within the limits of the International Park Survey, may explore Niagara River to where, actually freed from its high, precipitous mural boundaries, it pours the waters of our upper inland seas into the broad Ontario. Here culminates the historic interest of the Niagara frontier, as at the Whirlpool modern rock-readers tell us to seek a clue to its geological past. For of few other rivers may it be said that they have a threefold charm, appealing alike to artist, historian and man of science.

True lovers of Niagara hope that the day is not far distant when the International Park will consist of not merely a mile strip on the American bank, but a grand double boulevard, running from Buffalo to Longwood, and on the Canadian cliffs from the Horseshoe Falls to Queenston. As a site for country villas, Lewiston Ridge, with the unnumbered beautiful drives in its neighbourhood and its picturesque historical associations, must, as the cities of western New York grow in wealth and population, become not less famous than the cliffs of Newport.

Below the cataract, the Niagara, although comparatively few tourists discover this fact, has a beauty and grandeur no less imposing than the falls themselves. Not content with its mighty plunge of 165 feet, the river goes surging and tossing downward another 104 feet in its rocky bed over the obliterated falls of a preglacial stream, the remains of a third cataract being still perceptible in the Whirlpool Rapids. At the Whirlpool the river entwines itself like some mighty serpent from its sinuous contractions in this concave prison, to pour itself an emerald green wave into a channel at right angles with its former course, and henceforth trends north east with many a gentle curve.

Not until we leave Lewiston Ridge do we turn our backs on the Niagara's stupendous exhibition of power. From this height, described by Father Charlevoix as "a frightful mountain which hides itself in clouds on which the Titans might attempt to scale the heavens," is a view worthy the expansive canvass of a Bierstadt. The table-land terminates abruptly in an escarpment. Beneath stretch boundless meadowlands as rich as any in agricultural England. They slope gently to the river, which, coming headlong down the gorge, with the leap and roar of the Whirlpool upon it, gradually subsides into a tranquil stream as the bold outlines of the banks above Lewiston fall away into broad, smiling plains. Across the gorge is the Bunker Hill of Canada, crowned by its lofty shaft. Few monuments in the world have so imposing an effect in the landscape as the lonely form of Brock towering in the blue clouds far above the heights of Queenston.

Nestling under the shadow of her mountain is Lewiston, so named in 1805 for Governor Morgan Lewis, of New York. At the extreme north, beyond the village of Youngstown, and commanding the angle at the headland of river and lake, we descry the white ramparts of Fort Niagara, whence the gallant Pouchot, begirt with enemies, looked out in 1758, vainly attempting to discover moving among the trees the battalions of his allies from the Detroit River. Exactly opposite Fort Niagara lies "fair Newark, once gay, rich and beautiful," presenting to the water's edge her ancient front of crumbling fortresses and gray church towers.—*Jane Meade Welch, in Harper's Magazine for August.*

BENJAMIN DISRAELI.

That the attention of the English people was first aroused by the air of original coxcombrv with which Benjamin Disraeli made his appearance on the stage of public life; that they were interested by his audacity, and fascinated by the strange mixture of genius and charlatanism that distinguished his early utterances, would not be denied by any candid person. But attention, interest and even fascination are something quite different from admiration, and, far from the English people being quick to entrust the direction of their fortunes to this brilliant writer and sparkling speaker, they continued to be disinclined to commit any serious task to his charge by reason of this brilliance, even for a considerable time after he had in a large measure purged himself of it, and had become a painstaking, methodical and measured politician. If any one will take the trouble to read carefully his speeches on the condition and prospects of agriculture delivered by him in the House of Commons in the years 1846 and 1847 included in the collection of Lord Beaconsfield's speeches, edited by Mr. Keibel, he will, I think, allow that there must have existed the strongest prejudice against a man who could not, on the strength of those speeches, get the whole world to regard him as a serious and solid statesman. The prejudice did exist, and it was a just prejudice, a prejudice based on the political vapouring that had accompanied his path to notoriety. No doubt when, in course of time, this just prejudice was justly discarded—by many persons it never was—then the English people, always generous to their favourites, not only made allowances, as I have argued we all should do, for the fermenting ambition of his youth, and for the obstacles it had to encounter, but placed to his credit the courage, the tenacity, even the recklessness which by a vigorous analysis are not to be disentangled from the errors all dispassionate persons must condemn. The answer, therefore, to the question is that, in the case of Lord Beaconsfield, the English people blamed what was blameworthy, distrusted what was untrustworthy and admired what was admirable. Had not wit ripened into wisdom, had not duty burned ambition pure, he would never have become Prime Minister of England.—*Alfred Austin, in National Review.*

STANDS SCOTLAND WHERE SHE DID?

It is related of a certain Scottish Governor of Canada that when any one made application to him for assistance on the ground that the applicant was a brother Scot, he put the matter at once to the test by asking, "What is man's chief end?" If the right answer was not given offhand, the man was set down for an impostor. In those days a knowledge of the Shorter Catechism was the birthmark of the Scotchman. But it seems they have changed a good deal since then, for recently at the Presbytery of Brechin the Rev. A. Gardner declared as his firm conviction there were individuals licensed in the Church of Scotland at that moment who did not know the Shorter Catechism, and who were unacquainted with the fundamental doctrines of religion. This alarming statement was made in the course of a discussion regarding the examination of students. The Rev. J. Landreth remarked that he supposed it would be sufficient if the students showed an intelligent knowledge of the Larger and Shorter Catechisms, and that strict verbal accuracy would not be insisted on. The Rev. R. Duncan on this asked how they were to know that a student was acquainted with the Catechism, if he was not able to answer a question in the words it gave, whereupon the Rev. R. Fraser explained that if a student, when asked what "justification" was, gave the answer to the question about "sanctification," the Presbytery could not accept such an answer. This method of dealing with students had been, he said, the practice of the Presbytery. If Mr. Gardner's statement be correct, there must be a fault somewhere. Our young people could put these theological students to shame, for many scores of them won prizes for the most remarkable verbal accuracy in repeating the Shorter Catechism. The serious point, however, is not the want of exact acquaintance with the words, but the ignorance of the fundamental truths of religion which is affirmed to exist among licentiatees of the Church. If this be true, it should certainly be looked to, and that without a moment's delay.—*Presbyterian Messenger.*

CHINESE AND POLITICS.

The fact that the Manchoo nation rules the Chinese does not weaken China. The people, and especially the literati of China, are loyal to the imperial family just as if it were Chinese. "The Emperor is to me the ancestor of literary rank, and his ancestors gave my ancestors literary honours for seven or eight generations. I owe him (as) as the fountain of my honours." Such is a specimen of the way in which they reason, and it is an understood thing that any who, on occasion of a popular rising at any place, may be set as chief magistrates, must die rather than quit their posts. To talk politics is in common life not allowed. The well conducted citizen pays his taxes, attends to his own affairs, and avoids criticizing the Government. If he goes to take a cup of tea in a large teashop he sees written up in large characters, "Do not talk politics. The master of the house wishes his customers to avoid such conversation, on his own account as well as on theirs." People will con-

verse of course on political subjects, notwithstanding this injunction, and run the risk of being observed by some one who may report what they have been heard to say, with additions. The daily newspaper, too, is forcing its way as an exciting novelty, and its compact dose of news, local and foreign, is growing into a necessity. But the old system is built up on the absence of political thought as a foundation, and it is considered that this abstinence from criticism of the Government is a duty. Passivity engenders loyalty, as in some countries ignorance is thought to be the mother of devotion. In China, a prudent man does not call in question the wisdom of the powers that be. The ancient Emperors who ruled badly are criticised. History holds her balances and puts each actor on the scene into her scales, to decide what good he has done and what evil; but as to the living, silence is golden.—*The Contemporary Review.*

HOW THE CARES WENT.

A-weary once I sought the green-wood shade;
My cares came trooping after,
Vainly I ordered back the grim brigade,—
They came—with mocking laughter.

But when we reached the place, from all about
Rose whisperings and chiding;
The little birds sang, "Quick! You care! Out! out!
Here is no place for hiding!"

The grasses, straightening up, gave them a throw;
A wind-puff blew them higher;
Tree branches sent them tossing to and fro;
Brooks dashed some in the mire.

They found no peace. Some running, broke their heads
Against giant boulders pelting;
Some smothered were in wild flowers, dewy beds,—
In flight from sunbeams, melting.

"There now," I cried, when of this worrying crew
No vestige could I find;
"See what the wild-wood has in store for you!
The next time stay behind!"

—From the German of Gustave Parrvus.

THE INVENTOR OF MATCHES.

According to a German paper, the inventor of lucifer matches was a political prisoner who perfected his idea in 1833, within the walls of a State prison. Kammerer was a native of Ludwigsburg, and when sentenced to six months' imprisonment at Hohenasperg, he was fortunate enough to attract the notice and to gain the favour of an old officer in charge of the prison, who, finding he was studying chemistry, allowed him to arrange a small laboratory in his cell. Kammerer had been engaged in researches with a view of improving the defective steeping system, according to which splinters of wood with sulphur at the ends were dipped into a chemical fluid in order to produce a flame. If the fluid was fresh the result was satisfactory; but as it lost its virtues after a time there was no general disposition to discontinue the old fashioned system of using flint and steel.

After many failures, Kammerer began to experiment with phosphorus, and had almost completed his term of imprisonment when he discovered the right mixture and kindled a match by rubbing it against the walls of his cell. On coming out of prison he commenced the manufacture of matches. Unfortunately, the absence of a patent law prevented his rights from being secured, and an Austrian and other chemists analyzing the composition imitations speedily made their appearance. In 1835 the German States prohibited the use of these matches, considering them dangerous. When they were made in England and sent to the continent these regulations were withdrawn, but too late to be of any benefit to the inventor, who died in the madhouse of his native town in 1857.

A QUAKER ON GOOD MANNERS.

Recently a Quaker was travelling in a railway carriage. After a time, observing certain movements on the part of a fellow-voyager, he accosted him as follows: "Sir, thee seems well dressed, and I dare say thee considers thyself well bred and would not demean thyself to any ungentlemanlike action, wouldst thee?" The person addressed promptly replied with considerable spirit, "Certainly not; not if I know it." The Quaker continued, "And suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drank out of it thyself, wouldst thee?" The interrogated replied, "Abominable. No. Such an offer would be most insulting." The Quaker continued, "Still less would thee think of offering me thy knife and fork to eat with, after putting them into thy mouth, wouldst thee?" The interrogated answered, "To do that would be an outrage on all decency, and would show such a wretch was out of the pale of civilized society." "Then, with these impressions upon thee, why shouldst thee wish me to take into my mouth and nostrils the smoke from that cigar which thou art preparing to smoke, after sending the smoke out of thy own mouth?"—*League Journal.*

HIGH license in Minnesota has caused many saloon-keepers to go out of the business. The people generally are in favour of it. In Minneapolis 209 licenses have been taken out, a decrease of 127 compared with last year.

THE thirteenth annual convention for the promotion of practical holiness is being held this year at Keswick. Originated by the late Canon Battersby, vicar of Keswick, the meetings have grown year by year, until this year the accommodative capacities of the little lake metropolis are taxed to their utmost. Something like 3,000 people from all parts of the world have arrived, and the utmost difficulty is experienced in accommodating them all.

British and Foreign.

CANON LIDDON is said to be travelling in Ireland with his eyes open.

It is stated that Cardinal Manning has entered on his eightieth year.

An elegant granite monument has been erected to the late Principal Tulloch in the new cemetery at St. Andrews.

AN estimate of the population of China, based upon official data, puts it at 382,000,000, as against 413,000,000 in 1842.

THE late John Fulton, of Portadown, has bequeathed nearly \$8,500 to the various Schemes of the Irish Presbyterian Church.

DR. JOHN THOMSON, of Grantown, Morayshire, at one time minister of Knox Church, Galt, formerly of New York, is seriously ill.

THE Queen, through the Home Secretary, has sent her thanks to the royal chaplains for Scotland for their beautiful Jubilee address.

SOME Nonconformist laymen of London have held a preliminary meeting to take steps against the intrusion of politics into the pulpit.

THE conference of Congregationalists and Baptists for the purpose of promoting co-operation and union is to be held in London in September.

DR. McEWAN, of Clapham Road Presbyterian Church, has been appointed vice-chairman of the board of directors of the London Missionary Society.

FROM January to June of this year there were 10,236 deaths from cholera in Chili, and the Government spent \$1,000,000 in fighting the plague.

IT is said that the cost of the recent meeting of the General Assembly of the American Presbyterian Church at Omaha, Neb., foots up \$41,061.70.

TWO volumes of sermons by the late Bishop Fraser, of Manchester, are in the press, they have been selected and edited by Rev. J. G. Diggle, of Liverpool.

A CORRESPONDENT in Japan of the *Sunday at Home* declares that the Bible and Tract Societies are the two greatest factors in the evangelization of that country.

DR. McLEOD, of St. Columba Church, London, has obtained leave of absence for three months for the benefit of his health. He purposes making a tour of America.

THE King of Siam gave a very kindly welcome to Mrs. Leavitt, and evinced much interest in the account she gave him of the work of the Woman's Christian Temperance Union.

THE reports that Dr. Dollinger was seriously ill was contradicted by a Munich journal to which he has frequently contributed. Though he was born in 1799 he is as fresh in body and mind as ever.

A COMMITTEE of the English Presbyterian Synod have taken the opinion of counsel as to how certain title-deeds of some church property may be affected if the Confession of Faith be modified to suit the present-day theology.

THREE of the bishops, viz., Chichester, Worcester and St. Asaphs, are octogenarians; and two more, St. Albans and Bath and Wells, will be added to the number if they live till next year. Four other bishops have passed their seventieth year.

"BRIGHT EYES," daughter of the chief of the Omahas, one of the North American Indian tribes, and an active worker in the native mission schools, with her husband, Mr. Tibbles, conducted a special service at Hare Court Congregational Chapel, Cananbury, London.

A BUILDING in St. Nathaniel's Parish, Liverpool, has been purchased from the Wesleyans and dedicated as a chapel of ease in which Welsh services are to be conducted. Bishop Ryle says there are 80,000 Welsh people in Liverpool, of whom 30,000 are more familiar with their native tongue than with English.

A BLIND aid society is one of the Schemes of Regent Square Presbyterian Church, London. The members, with their guides, to the number of 330, have just had their annual outing, which, by the aid of many friends, was made exceedingly pleasant. A social meeting is held every Thursday evening, which the poor blind people greatly enjoy.

THE Church of Kintail, which for beauty of situation has few equals in Scotland, is now internally one of the most elegant in the Highlands. Its interior has been finely painted and otherwise adorned, the whole expense being met by voluntary contributions. The minister's wife originated the movement, and all the poor people vied with each other in giving their help.

FROM Siberia there is news of a Gospel movement under the leadership of Jacob Schienmann, a Polish Jew, who twenty years ago, through independent thought, reached the conclusion that Jesus Christ was the true Saviour. The strict Talmudic Jews got him shipped to Siberia, where for fifteen years he laboured almost unheeded to awaken faith among his fellow-exiles.

BISHOP CROWTHER was lately shipwrecked near Cape Palmas, and robbed of everything by the Kroomen of the locality, who also pillaged the ship. The bishop and his wife, as well as the other passengers and the sailors, would have been stripped even of their clothes had not some wretched Kroomen from a factory belonging to a European come to their rescue. The bishop has lost over \$1,000 of public moneys.

THE Kirk Session have agreed to sanction the placing of a brass or other plate, with suitable inscription, in the Abbey Church of Dunfermline to mark the spot where the remains of King Robert the Bruce were discovered in 1824 when the new church was being built. It is also proposed to fill in the east window with stained glass of appropriate design, and among those promoting the movement is the Earl of Elgin, a descendant of the Bruce.

Ministers and Churches.

THE Rev. J. K. Smith, of Galt, preached in the Preston Lyceum on Sunday week.

THE Presbyterian congregation of Lower Musquodobit has extended a call to Rev. T. H. Murray.

THE Rev. A. J. Mowat, of Fredericton, N. B., has declined a call to St. Andrew's Church, Halifax.

REV. MR. REES has tendered his resignation of the Presbyterian Church, Blackheath, where he has been pastor for five years.

THE Barrie Presbyterian Church and Sabbath school excursion on Wednesday week was quite successful, and an enjoyable time was spent in various amusements.

THE Rev. C. H. Cooke, B.A., of Baltimore, will spend his summer vacation camping on Lake Couchiching, in company with his brother, Mr. E. F. Cooke.

THE Rev. M. Macgillivray, late of St. Andrew's Church, Perth, is spending a few weeks at Metis, Quebec, before entering upon his new pastoral duties in Kingston.

THE Rev. John Gillespie, minister of the Established Church at Mouswald, Dumfries shire, arrived in New York last week. He intends making a tour through Canada and the United States.

THE pulpit in St. John's Church, Almonte, was occupied Sunday week by Mr. John McDonald, of Ramsay, who is now a student at Queen's College, Kingston. His discourses were on foreign mission work.

THE Rev. Mr. McClelland and family returned last week again to Ashburn. Mr. McClelland was on a visit to Nova Scotia. He preached in Truro, Windsor, and St. Andrew's Church, Halifax. Had a very enjoyable time, and came back much improved and invigorated. Mr. McClelland received the degree of M.A., at the late Encenia, King's College, Windsor, Nova Scotia.

As Walter Smyth, eldest son of the Rev. Dr. Smyth, of Montreal, and Bertie Nichols, son of the Rev. John Nichols, also of the same city, were out boating the other day at Buctouche Beach, N. B., a squall overtook and overturned the boat, precipitating the two lads into the water. Had they not been able to swim they would have been drowned, but they managed to reach the shore in safety.

A MEETING of the committee for the erection of a monument in memory of the late Rev. Mr. Ross, was held in Brucefield lately. The treasurer, Mr. William Scott, merchant, Brucefield, reported that the amount already subscribed was \$245. The time for receiving subscriptions was extended till September. The monument is to be of granite, and of such dimensions as the funds will allow.

AT the joint weekly prayer meeting of Knox and Chalmers Churches, Guelph, held in the basement of Knox Church last week, Rev. Dr. Wardrope at the request of a number of friends gave an account of his visit to the Indian reserves in the North-West Territories. The basement of the church was well filled. The reverend doctor spoke for about an hour, and during that time gave a graphic description of his travels.

THE Rev. W. Ballantyne preached farewell sermons to his congregation at Pembroke on Sunday week. The *Observer* says the sermons were characterized by great power, pathos, moderation and earnestness. He urged the congregation to be united, to let all strife and ill-feeling cease, and, hand in hand, to use every effort to advance the cause of Christ and promote the welfare of the congregation and the town and vicinity.

THE *Perth Courier* states that at a congregational meeting of St. Andrew's Church on Monday, the Rev. Mr. Crombie, of Smith's Falls, Moderator, being present, a committee of twelve, and comprising representatives in equal parts from the Session, board of managers, other members and adherents, was appointed to deal with the matter of pulpit supply by candidates for the vacant pastorate of the church. There are good grounds for believing that a number of excellent ministers will become candidates for the vacancy.

ON a recent Thursday morning all the scholars of St. Andrew's Church Sabbath School, Almonte, were on the tiptoe of expectation, anticipating a fine day's sport, that being the day of their annual outing. A train had been engaged to leave about nine o'clock, and over 200 happy pleasure-seekers were carried to Carleton Place, from where they were conveyed to the regatta grounds, and a very pleasant afternoon spent, notwithstanding the extremely hot weather. The return trip was made by the regular evening train.

THE Rev. G. Branch Howie preached in Knox Church, Owen Sound, on August 7, and is expected to remain a few weeks longer, while the Rev. A. H. Scott is away. The local papers state that Mr. Howie's services last August have something to do with the cordial welcome accorded him this August. Mr. Howie is engaged to lecture next week under the auspices of the Ladies' Aid Society in Owen Sound. It is now more than fifteen months since Mr. Howie arrived in Ontario, and he has had engagements every week.

PRINCIPAL GRANT was in Smith's Falls last week soliciting subscriptions for Queen's. He explained to a few gentlemen Friday morning at an informal meeting the position taken by the authorities and their reasons for taking that position, together with a statement of the finances of the college, and his object in visiting the town. A vote of sympathy with his efforts, including a promise of co-operation, was passed by those present, after which subscriptions were asked for. He got \$1,000 in two subscriptions and promises of more.

THE children and friends of the Cobourg Presbyterian Sabbath school held their annual outing lately. At the hour of starting, about 300 persons assembled at the station, and at a quarter to nine o'clock the train moved out, and reached

Harwood after an hour's run. The sail to the camping ground was thoroughly enjoyed by all. After an excellent spread had been provided for the little folks, and big ones as well—which, by the way, rapidly disappeared—sports of all kinds were indulged in, and many a little heart was gladdened by the sight of a lovely prize which the proud winner could call his "very own." The only thing to mar the pleasure of the day was the narrow escape from drowning of William, youngest son of George Mitchell. The little fellow slipped off the scow near the water's edge and had sank the second time, when he was caught by the arm and rescued, none the worse for his wetting—a little frightened and impatient on account of having to wait until his clothes dried.

THE committee on Evangelistic Work, appointed during the meeting of the General Assembly at Winnipeg, met in the vestry of the Central Presbyterian Church, Toronto, on Monday, the 8th inst., at two p.m. There were present Rev. Dr. Smith, of Galt, the Convener; Dr. Wardrope, Guelph; J. McKay, Agincourt; J. M. Cameron, P. McF. McLeod and Mr. George Robb, elder. It was unanimously resolved to hold a conference on evangelistic work in Toronto, on Monday and Tuesday, the 3rd and 4th of October next. An interesting programme for the conference was prepared; and the necessary steps taken to secure a large and representative gathering. Arrangements will be made for reduced fares on the various lines of railway, and for the entertainment of ministers and elders attending the conference. The date has been fixed with a view to accommodate the large number of ministers who usually attend the opening of Knox College.

THE pulpits of the Presbyterian Churches of Truro on Sabbath week were filled as follows. Rev. John Robbins, preached at First Presbyterian Church Sabbath morning on "Assurance"; in the evening the Rev. F. W. Archibald, Ph.D., of St. Thomas, Ont., preached, his subject being "What think ye of Christ?" Both sermons were listened to with great attention. At St. Andrew's Church the Rev. Mr. Young, of Princeton, N. J. (who this summer is occupying the mission station at Mulgrave), preached for Mr. Cumming. Mr. Young is a typical American, a most promising young man, and preached with great energy and earnestness, his sermon in the evening on "Songs in the Night" being eloquent and logical. Rev. Mr. Geggie preached morning and evening at St. Paul's Church, the morning sermon being based on the text, "There shall be no night there," and in the evening "Christ's command to His disciples." Both sermons were deeply interesting, and were attentively listened to.

THE *Orillia Packet* says: The sacramental services in the Orillia Presbyterian Church last Sabbath were largely attended. The Rev. Mr. Glassford, of Wauabashene, preached on Friday afternoon and evening. Dr. McTavish, formerly of Beaverton, but now of Inverness, Scotland, preached twice on Sabbath, and also on Monday evening, to large congregations. The Doctor's visit created much interest among the older residents, especially those of Gaelic persuasion, and his services were much enjoyed. For a man of seventy, Dr. McTavish possesses an unusual amount of vigour, and if some of his old-time Celtic fire is lacking, its absence is more than compensated for by a ripeness and mellowness not so noticeable in his early life. Forty-one years ago this summer the Doctor conducted his first service in Orillia. Since then wonderful changes have taken place in Orillia and its surroundings, and but few who heard him forty-one years ago heard him last Sabbath. The reverend gentleman sails for Scotland on the 20th inst., but may possibly end his days in Canada. Like all who have lived for any length of time in our young country his heart is still in Ontario, and we should not be surprised if a good call brought him again over the water.

THE ordination and induction of the Rev. J. Steele, B.A., into the united charges of Seymour and Rylestone took place on the 19th ult., in St. Andrew's Church, Seymour. A deputation of the Kingston Presbytery, consisting of Rev. J. Cumberland, of Stella, acting as Moderator, Rev. Mr. George, of Belleville, and Rev. Mr. Gray, of Stirling, came out to conduct the services. A very large congregation, with full representation from Rylestone, had gathered together before eleven o'clock, the hour at which the meeting was opened. Rev. Mr. Cumberland preached an excellent and very appropriate sermon from Col. i. 24-28. After this the Moderator put the questions of the formula to Mr. Steele. Then, by the laying on of the hands of Presbytery and consecration prayer by the Moderator, the young minister was set apart to the sacred work of the ministry. It was an interesting and solemn scene when the venerable Dr. Neil, who was on the platform with others, placed his hands on the head of his young successor in St. Andrew's, and gave up to him the pastoral care of the flock to which he had ministered for over forty-five years. Rev. Mr. George addressed the minister in suitable terms. Rev. Mr. Gray, of Stirling, addressed the people on the duties the new relationship placed upon them as a congregation. Besides those mentioned there were on the platform Rev. Messrs. Carmichael, of Norwood, Childerhose, of St. Columbia, and Hay, of Campbellford. Mr. Carmichael, in a few words, offered his congratulations to minister and people. After singing by the choir, which rendered good music throughout the whole meeting, the services were brought to a close by the benediction. Mr. Steele received a cordial welcome from the people as they passed out. The interest taken in the ordination service was well shown by the large attendance.

THE *Montreal Witness* says: A large congregation assembled last Sabbath in St. Paul's Church, the occasion being the jubilee sermon of the Rev. Dr. Jenkins, who has now completed the fiftieth anniversary of his ordination. The reverend gentleman chose for his text Ecclesiastes vii. 10. In introducing his subject, the reverend gentleman deprecated the pessimistic views which old age usually held respecting the present as contrasted with the past. He did not believe that the past was better than the present. He did not believe that the love and purity and beauty which

then belonged to youth were in any way superior to these qualities and possessions now. It was the tendency of age to exaggerate the surroundings of youth, and to impart to them, now that life was on the decline, a degree of brightness which they did not perhaps altogether possess. I cannot, the speaker said, follow such people in their pessimistic regrets. To my thinking, there has been progress all along the line of modern human life and history. As for things material, the last fifty years have enjoyed a more rapid advance than any like period in the whole human experience of the past. Competent observers and writers have lately sketched for us in leading periodicals the wonderful progress of practical invention, the incomparable growth and expansion of scientific knowledge, and the successful study and wide application of the arts during the fifty years of Her Majesty's reign. The preacher asked the question, What is the Christian position now? and then proceeded to answer it at some length, and with much eloquence. I allow, he said, that the teaching and system of Christ and His apostles, as embodied in the New Testament, have within the period of which we are speaking been subjected to widespread and even fierce opposition. Science, philosophy and irreligion have vied with each other, or have combined in attempts to discredit Christianity and its claims. I believe, and if necessary am prepared to maintain, that the Christian position in the world has not been seriously, or even at all, imperilled by these attacks. True, there are crucibles from time to time one and another surrender on the part of individuals to the clamour of unbelief. Men, many men, who in childhood and youth have been surrounded by Christian influences, give up their Bible, their Saviour, their Christian trust, their hope of immortality, and often enough their morals, too. Some of them are conspicuous as thinkers and writers. But for all, brethren, the name and character, the teaching and work, of the Christ of the Gospels are more widely known, honoured and trusted in the world to-day than in any age since the days and successes of Paul. After speaking of the triumphs of the Gospel in China, Formosa, India, Polynesia, America, Canada and Europe, the speaker proceeded: "As I look back over these fifty years of office and responsibility in the Church, I feel that I have no reason to be ashamed of that Gospel which I have preached. I feel rather that I ought to rejoice in that I have been permitted from time to time throughout my long ministry to witness unnumbered examples of its power to transform sinful lives, and to inspire with unyielding hope human souls in their great passage 'through the valley of the shadow of death.'"

THE *Rat Portage* correspondent of the *Winnipeg Free Press* says: Among the Presbyterian element of this place, the interest of the week has centred in the induction of the Rev. R. Nairn, B.A., as the first settled pastor of their Church there. This interesting event took place on Wednesday evening of last week. A large congregation assembled in Knox Church at the appointed hour. The Presbytery of Winnipeg convened, and was constituted. There were present beside the minister elect, the Revs. D. B. Whimster (Moderator), J. Douglass, C. W. Bryden and W. H. Spence, ministers; and Mr. Carmichael, elder. Mr. H. F. Ross, the student missionary of Whitemouth, was also present. Rev. Mr. Spence was appointed Clerk *pro tem*. Rev. J. Douglas preached an eloquent and forcible sermon from Revelation iv. 4, after which the Moderator put the usual questions to the minister elect, and, the same being satisfactorily answered, did in the usual manner duly induct him into the pastoral charge of the Church. The Moderator, in the name of the Presbytery, suitably addressed the newly-inducted minister on his office and work. Rev. C. W. Bryden, in a neat and earnest address, enforced upon the people their duties to the pastor. The meeting was then closed. Afterward the Rev. Mr. Spence conducted the pastor to the vestibule, where he received a cordial welcome from his flock as they retired. It ought to be mentioned that the ladies of the congregation had tastefully decorated the interior of the church with ferns and flowers, and that the choir, under the able leadership of Mr. W. L. Baker, who is both precentor and organist, rendered the musical department with fine taste and good effect. The Rev. R. Nairn, the minister, was born in Ayrshire, Scotland, famed as the birthplace of Burns, and the home of "honest men and bonnie lasses." He received his preliminary training in a parish school in Ayrshire and in the Established Church Normal School, Glasgow, graduating in Arts in Queen's College, Kingston, took part of his theological curriculum in the same institution, and part in the Theological Hall, Edinburgh. He was licensed and ordained by the Presbytery of St. John, N. B., 1882, and immediately afterward was called to a large country congregation at Harvey, in York County, in the same Province. The claims of the great mission work in the North-West induced him to go to that country. He has with much acceptance ministered to the congregation of Emerson and Fort William during an appointment to each. He enters upon his work with much promise of usefulness and success. On Thursday evening a welcome social was held in the music hall, Rat Portage, in token of the general feeling of gratification among the classes that Rev. Mr. Nairn had been permanently located in the town. The reverend gentleman has ministered to Knox Church since the middle of April, and has won for himself a high place in the confidence and good will of the people in the locality. After a few preliminary remarks from Rev. Mr. Nairn in appropriate taste, Mr. H. F. Ross sang a college song. This was followed by Miss Alexander, who sang in good style "Within a Mile o' Edinburgh Toon." The Rev. D. B. Whimster followed with a short speech, and expressed the hope that the manse would soon have a second occupant, as it seemed too bad that such a fine and comfortable house should be a bachelor's abode.

THE PRESBYTERY OF MIRAMICHI.—This Presbytery met at New Mills, Restigouche, on the 5th July, for the induction of the Rev. Isaac Baird into the pastoral charge of Charlo, New Mills and Louison Brook. There was a large congregation present. The Rev. A. F. Thomson, of Bathurst,

presided on the occasion, and preached the induction sermon from the words "Give them to eat," Mark vi. 37. He was assisted in the opening exercises by the Rev. E. Wallace Waits. The Rev. A. Ogilvie Brown narrated the proceedings leading up to this settlement. Mr. Thomson then put the questions prescribed in the formula, which being satisfactorily answered, he offered prayer and inducted him into the pastoral charge of the congregation. In the absence of Rev. Alexander Russell, who was unable to be present through illness, Rev. William Aitken gave the usual charge to the newly inducted minister, and Mr. Brown addressed the people. After the benediction the people welcomed their pastor at the door of the church. Mr. Baird having signified his willingness to sign the formula, his name was added to the roll of Presbytery. Mr. Brown constituted the Session, and introduced the new pastor to his position as Moderator, and reported accordingly. The Presbytery, having conferred with the elders and trustees, was closed with the benediction. Rev. Mr. Baird enters upon his work under the most favourable auspices. The treasurer of the congregation paid him his first quarter's stipend on the day of induction.

PRESBYTERY OF MIRAMICHI.—This Presbytery met at Newcastle, on Tuesday the 19th ult., Rev. William Hamilton, Moderator. The following commissions were received: From Blackville, in favour of W. H. Grindley; St. John's, Chatham, William Gray; Newcastle, John R. Nicholson; Campbellton, John Mair; St. Andrew's, Chatham, Alexander Loggie; Richibucto, Archibald Lennox; Bathurst, Captain J. Andrew; Dalhousie, George Haddow; New Carlisle, Daniel Chisholm; Bass River, Duncan Campbell; River Carlo, etc., Peter Hamilton; and Douglstown, James McLean. The Rev. Neil McKay was appointed Moderator of the Presbytery for the ensuing year. Mr. William Murchie, B.A., appeared before the Presbytery, and made application to be certified to one of the theological halls of the Church. The Court, from good information, was quite satisfied with his attainments and standing, and cordially granted his request, and instructed the Clerk to give him the necessary certificate. The Port Daniel matter was considered. The minutes of the former meeting bearing on the case were read, the Rev. Mr. George and Mr. D. Chisholm, elder, were heard, and documents from New Carlisle, Hopetown and Port Daniel were read, and thereafter the Presbytery came to the following finding: That having heard all parties, the Presbytery now accept Mr. George's resignation of Port Daniel. At the same time they express the earnest hope that the people there will see it to be their duty, at no distant date, to return to their allegiance to the congregation. The Rev. P. Lindsay was requested to exchange with Mr. George, and declare the Port Daniel Church vacant, on a day convenient to themselves. The Rev. E. Wallace Waits was re-appointed Clerk of Presbytery for the ensuing year. The Rev. Mr. Hamilton disced from this, for reasons to be given in at the evening sederunt. The Rev. Mr. Baird reported that the whole of retiring allowance voted by River Carlo, New Mills, etc., to their former pastor was now paid, at which the Presbytery expressed their satisfaction. The commissioners to Assembly, Rev. Messrs. T. G. Johnstone and Alexander Russell, reported, and the following minute was adopted: Receive the report of the delegates, tender the thanks of the Presbytery to the two brethren, express sorrow at the illness of Rev. Mr. Russell during his absence, and pray that his health may soon be fully restored. Douglstown case was then called for, and a number of papers thereon were read; the Session appeared for their interest, and a deputation from the congregation. After considerable deliberation, the Session, on the better understanding of Rev. William Hamilton's letter concerning supply, withdrew their objectionable expressions in answer thereto. Mr. Waits resigned the Moderatorship of that Session, to which Rev. John Robertson, Black River, was appointed. It was unanimously and heartily agreed to nominate Rev. Neil McKay as Moderator of the ensuing Synod, to be held at New Glasgow, in October. The Rev. William Aitken and Mr. J. R. Nicholson were appointed a committee to look after the MacLellan trust. The next meeting was appointed to be held in St. Luke's Church, Bathurst, on the third Tuesday of September, for ordinary business at ten a.m., and for public missionary meeting in the evening; for which the following speakers and subjects were appointed: Mr. McKay, Foreign Missions; Mr. Hamilton, Family Training; Mr. Aitken, The Relation of Children to the Church; Mr. Waits, Home Missions; Mr. George Haddow, Sabbath School Work. The Presbytery adjourned at half-past ten p.m. and was closed with the benediction.—E. WALLACE WAITS, Pres. Clerk.

OBITUARY.

REV. GEORGE LAWRENCE.

There are ministers that count the shade who could easily occupy a far more place among their brethren, whether in the courts of the Church or in the literary arena, who quietly do efficient work in the Lord's vineyard. Mr. Lawrence was undoubtedly one of their number. His intellectual strength was above the average, and his acquirements, literary and theological, would have compared favourably with those of nine tenths of the best cultured clergymen of his own or any other denomination. But he was singularly unostentatious, and greatly lacking in self assertion. He seemed to care nothing for prominent place, and applause, but a more conscientious performer of what he deemed his duty there could hardly be.

Mr. Lawrence was sprung of a stalwart race, as regards both mind and body. His paternal grandfather was an extensive and well-to-do farmer in Aberdeenshire, with whom his grandson went to spend the vacations of school and college. We have heard him speak of these seasons as "green spots in Memory's waste." His father studied civil engineering, and executed a number of public works in Russia, and invested a large proportion of his gains in property in that empire. But Napoleon's famed march to Moscow and

his flight from that burning city proved alike disastrous to the property of Engineer Lawrence and the army of the invader.

The subject of this notice was born in 1811, at Pennyquick, a village on the banks of the North Esk, nine miles from Edinburgh. His parents soon moved to Edinburgh, and subsequently to Leith. His father died when his son was young, but at what date the writer knows not. The widowed mother had sufficient means to afford her son an excellent education at the High Schools of Edinburgh and Leith, and at the University of the former city. Having creditably passed the university curriculum, he was admitted in 1829 to the Theological Hall of the United Secession Church, then located in the city of Glasgow, and in which Drs. Dick and Mitchell were professors. Prior to this Mr. Lawrence was admitted to the membership of the Church by Dr. Haiper, of Leith, subsequently Principal of the United Presbyterian Theological Hall in the city of Edinburgh.

It was in the year 1830, while fellow students in the above-named theological hall, Glasgow, that the writer of this notice made the acquaintance of Mr. Lawrence, and during the intervening fifty-seven years he has been honoured with his friendship, and a truer friend, and, in all respects, a truer man it has not been the writer's fortune to know.

Mr. Lawrence's piety was deep, unostentatious, all pervading and all controlling. There was perfect consistency between his conduct and his profession, as a Christian and as a minister of the Gospel. He was not demure, but sedateness was one of his marked characteristics. His mental grasp was strong, and his judgment remarkably clear. His opinions were not hastily formed, but when formed they were firmly held, and for so holding them he was able and ready to give a good reason. In the courts of the Church his voice was seldom heard, but when heard it was influential, because in a few words he divested the matter in hand of all that was extraneous, and held it up in the clear light of reason and revelation. He was a great reader, and made himself acquainted with the various changes and vagaries of religious opinion, and with the real and pretended advances in philosophy and science. He had no hobbies, but estimated all matters according to their relative importance. It need hardly be said that he was incapable of anything like chicanery. He was somewhat reticent, but proverbially guileless and downright. As a preacher he was sound, earnest and faithful. He allowed no mist to intervene between the cross and his hearers. His preaching was fitted to arrest and command the intellect more than to excite the feelings.

Mr. Lawrence came to Canada in 1837. And his declining a call to Toronto and preferring a call to a remote country charge, testifies to his retiring, self-abnegating disposition.

Many in the township of Clarke, where for more than thirty years he exercised his ministry, gratefully remember his faithful preaching and affectionate pastoral work. He was beloved by the people of his charge. A throat affection caused him to resign his charge some years ago, but he ceased not his loved employ—preaching the glorious Gospel when health and opportunity offered.

He entered on eternal rest at Toronto, on the 29th ult., having reached his seventy-fifth year. His widowed partner has the sympathy and prayers of many friends. "Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them." SENEX.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Aug. 28, } **PIETY WITHOUT DISPLAY.** { Matt. 6:
1837. } { 1-15.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. xvi. 7.
SHORTER CATECHISM.

Question 36.—Godliness has the promise of the life that now is as well as that which is to come. The benefits of true religion here on earth are numerous and unspeakably precious. Assurance of God's love can only be enjoyed as the fruit of justification. Peace of conscience is what no money can buy. It can only be enjoyed by those whose sins are forgiven. Joy in the Holy Ghost is purer and more abiding than any this world can afford. God's grace in the soul increases its power, and enables the believer, old or young, to persevere in the certainty that he shall receive the end of his faith, even the salvation of the soul.

INTRODUCTORY.

In the Sermon on the Mount the Saviour gives several illustrations of the spirit in which the moral law is to be fulfilled. The present lesson, which also forms a part of the Sermon on the Mount, is an illustration of the manner and spirit in which strictly personal religious duty is to be fulfilled. They relate to giving and praying.

I. The Right Principle of Giving.—"Take heed that ye do not your alms [the Revised Version, righteousness] before men to be seen of them." It is possible to misunderstand this caution. It may be pressed by selfishness or culpable diffidence into an excuse for neglecting religious duty that witnessing for Christ requires to be public. It is not that which is here warned against, but courting publicity for the sake of gaining the good opinion of others. It warns against making a show of religion, performing religious duties from wrong, selfish and ostentatious motives. The term "righteousness" in the Revised Version brings out the true meaning of the exhortation. The word from which the term "alms" is derived meant originally charity in its widest sense, but alms is now confined to the giving of material help to the destitute. In the second verse it has this more restricted sense. Doing righteous deeds only for the applause of others goes unrewarded of God. For illustration, the Pharisees are cited, who are described as seeking

the most public places, the synagogues and street corners where people congregate, and ostentatiously calling attention to their acts of giving. They have their reward, not God's blessing, but what they sought—the admiration of the least discerning of their fellow-men. The principle of Christian almsgiving is beautifully and suggestively expressed in the saying, "Let not thy left hand know what thy right hand doeth." Not that it should be done carelessly or unconsciously, but in simplicity, without self-consciousness, and with no exultant feeling that you are doing a good deed, but for Christ's sake, for love and sympathy for the distressed. This kind of giving will not be without the best of all rewards—God's approval. It is not necessary that human eyes be upon you; the all-seeing eye of the Heavenly Father witnesses every deed that is prompted by a pure motive and a loving heart, and His blessing is the highest of all rewards.

II. The Spirit of True Prayer.—The Saviour takes for granted that every disciple of His recognizes that prayer—personal and secret prayer—is a duty. He says, "When thou prayest." Again, those who content themselves with the form, but ignore the spirit of prayer, are pointed out as examples to be shunned. "Thou shalt not be as the hypocrites are." That word of terrible significance is taken from ancient theatrical usage. The Greek and Roman actors put a mask on their faces to indicate the character they personated. They assumed the personality of another, they were not representing themselves. So the person who represents himself to be religiously what he is not is a hypocrite. So they sought to appear to men to be devout by saying their prayers in the synagogues or at the street corners, while their hearts were cold and sinful. They directed their prayers to men, not to God. Their prayers were unanswered, but they got what they sought—the admiring glances of those who noticed them. In contrast with this, those who are truly devout seek the quiet retreat where they can be alone with God. The Heavenly Father who knows the secret thought of all hearts will reward sincere and earnest prayer by giving what was asked for, or something better suited to those who ask. Here Jesus adds another caution against vain repetitions, as if people could persuade God by much speaking. Then what an encouragement he gives in the assurance, "For your Father knoweth what things ye have need of before ye ask Him."

III. The Model Prayer.—It is called the Lord's Prayer, and rightly, for it is the one He has given us, but it may be called our prayer, because it comprehends all our needs, and is best fitted for their expression. It is the true model. "After this manner pray ye." It is the pattern according to which we are to pray. The form of the prayer shows us that prayer, while it should be individual, should never be selfish, it is not *my* but *our* that is used. "Our Father." It teaches that prayer should always be reverent, for though God is everywhere He is here represented as in His heavenly glory. The term by which we are taught to think of and address Him is fitted to call forth our reverence, affection and trust. As they ought, the first petitions relate to the duty we owe to God, and the others to our wants temporal and spiritual. The name of God, that is all by which He makes Himself known, is to be held in highest reverence. We dare not use that name lightly ourselves, and we pray that others also may hallow that sacred name. The next petition is for the coming of God's kingdom—the reign of righteousness on earth—through Jesus Christ. "Thy will be done on earth." Whatever God wills is right. All sin is in opposition to His will, therefore all who truly pray this prayer desire that the Holy Spirit may mould all human hearts to do the will of God here on earth as the holy angels do His will in heaven. Now we reach the petitions that relate to man's wants, and express his dependence on God. "Give us this day our daily bread." This teaches us the lesson of daily dependence. Not to-morrow's but to-day's bread. Our daily bread is God-given. The grain grows in the earth He has created. It is brought to maturity by the showers and sunshine which He sends in due season. We gain by His blessing on our toil for the strength and skill to labour on His gifts to us. In this petition all that we need for the soul's sustenance and health is included. God's infinite goodness to us reminds us of what we owe Him—perfect love, service and devotion, but in all things we offend and come short of His glory. Our sins are debts we can never pay. Here we are taught to pray for their forgiveness. If we repent and accept Christ as our Saviour, God blots our sins out of the book of His remembrance, but at this very place Christ teaches us to say, "as we forgive our debtors." No one can wrong us as we wrong God, therefore if we would find forgiveness we must also forgive. Well may we pray, "lead us not into temptation." Exposed to the tempter's power we cannot stand alone. We can only overcome through Christ's strength. But we must not pray one thing, and act another. We ought never voluntarily expose ourselves to temptation. If in God's providence we are surrounded by enticements to sin, we can say with confidence, "deliver us from evil." What is termed the doxology, the ascription of praise and glory to God, is wanting in a number of manuscripts, and for this reason is omitted from the Revised Version. This part of the Sermon on the Mount closes with a clear statement of the conditions on which forgiveness of sins is possible. If we forgive, we will be forgiven, not otherwise.

PRACTICAL SUGGESTIONS.

Christ requires us to be righteous and to do righteousness. All religious duty should be done for God's sake, not for show.

We should be generous, not ostentatious, in giving to those in distress.

Prayer should be to God, from the heart, not for the applause but for the good of others

THE Rev. E. H. Sugden, B.A., B.Sc., who has accepted the principalship of the Wesleyan Trinity College, Melbourne, is a prominent member of the Society for Psychological Research, and as skilful a thought-reader as Mr. Irving Bishop.

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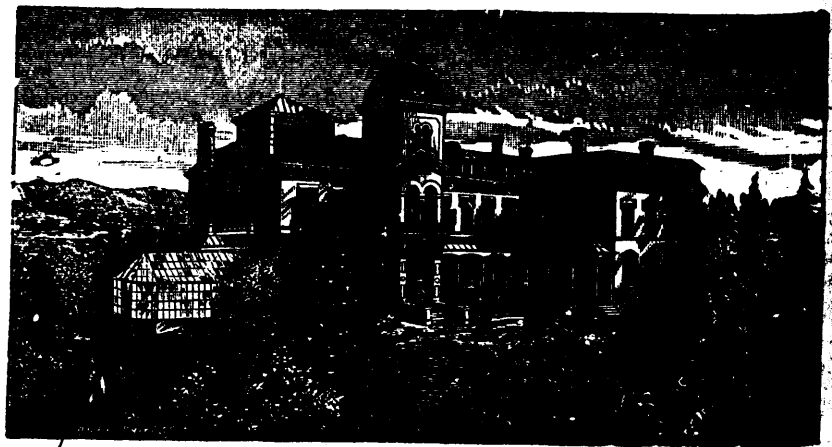
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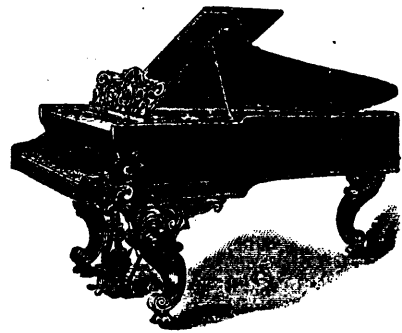
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- 77 My Old Kentucky Home, Good Night!
- 79 Thou Art so Near and Yet so Far
- 80 The Sword of Bunker Hill
- 84 I'll be All Smiles To-night, Love
- 86 Listen to the Mocking Bird
- 88 Silver Threads Among the Gold
- 103 Her Bright Smile Haunts Me Still
- 84 Sunday Night, when the Parlor's Full
- 96 The Gypsy's Warning
- 98 Swinging in the Lane
- 102 'Tis But a Little Faded Flower
- 103 Touch the Harp Gently, My Pretty Louisa
- 104 The Girl I Left Behind Me
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- 106 His Sisters and his Cousins and his Aunts
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- 141 Old Wooden Rocker
- 142 Speak, Only Speak
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- 144 Where Art Thou Now, My Beloved?
- 146 You May Look, but You Mustn't Touch
- 149 Balm of Gilead
- 150 There's Always a Seat in the Parlor for You
- 152 I've no Mother Now, I'm Weeping
- 153 Pull for the Shore
- 154 Nearer, My God, to Thee
- 158 Masses, in do Cold, Gold Ground
- 159 Say a Kind Word when You Can
- 160 Cure for Scandal—Comic
- 165 I Cannot Sing the Old Songs
- 170 I'm Lonely Since My Mother Died
- 172 Tenting on the Old Camp Ground
- 173 Glove Flinging—Comic
- 174 Filtration of the White—Comic
- 176 Don't You Go, Tommy, Don't Go
- 180 Willie, We Have Missed You
- 182 Over the Hills to the Poor House
- 185 Don't be Angry with Me, Mother
- 186 The Old Village School on the Green
- 189 Darling Minnie Lee
- 190 Hat Filtration—Comic
- 191 Filtration of the Fan—Comic
- 194 Why Did She Leave Him
- 196 Thou Hast Learned to Love Another
- 204 You Were False, but I'll Forgive You
- 206 Old Log Cabin in the Dell
- 209 Whisper Softly, Mother's Dying
- 211 Will You Love Me When I'm Old?
- 213 Gathering Shells by the Sea Shore
- 215 By the Sea Sea Waves
- 216 Come Into the Garden, Maud
- 218 Where there's a Will there's a Way
- 219 God Bless My Boy at Sea
- 220 Annie Laurie
- 222 Sherman's March to the Sea
- 224 Come, Birdie, Come
- 225 Now I Lay Me Down to Sleep
- 226 Ever of Thee
- 228 Love Among the Roses
- 230 Der Deltcher Gal
- 232 Old Arm Chair (as sung by Ned Barry)
- 233 The March of the Toys
- 243 Oh! Dem Golden Slippers
- 244 Morning by the Bright Light
- 246 Poor, but a Gentleman Still
- 249 Nobody's Darling but Mine
- 251 Put My Little Shoes Away
- 252 Darling, Nellie Gray
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SARNIA.—In St. Andrew's Church, Strathroy, on Thursday, September 29, at half past two p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 27, at three p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, September 13, at half-past ten a.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, September 13, at ten a.m.
ORANGLIA.—At Shelburne, on Tuesday, September 13, at eleven a.m.
QUEBEC.—At Inverness, on Tuesday, September 20, at seven p.m.
HURON.—In Calvin Church, Exeter, on Tuesday, September 13, at half past ten a.m.
WHITBY.—At Oshawa, on Tuesday, October 18, at half-past ten a.m.
CHATHAM.—In First Presbyterian Church, Chatham, on Tuesday, September 20, at ten a.m.
SAUGUN.—In the Presbyterian church, Mount Forest, on Tuesday, September 20, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, September 20, at half past ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, September 20, at half past one p.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, September 13, at two p.m.
BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, October 4, at ten a.m.
PARIS.—At St. George, on Tuesday, September 13, at ten a.m.
MAITLAND.—At Lucknow, on September 13, at half-past one p.m.
BRANDON.—At Portage la Prairie, on Tuesday, September 13, at half-past seven p.m.
TORONTO.—In the usual place, on Tuesday, September 6, at ten a.m.
CALGARY.—In Calgary, on Tuesday, September 13, at ten a.m.
MIRAMICHI.—In St. Luke's Church, Bathurst, on Tuesday, September 20, at ten a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday, September 13, at half past two p.m.

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