



# Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 17.—No. 35.  
Whole No. 863.

Toronto, Wednesday, August 22nd, 1888.

\$2.00 per Annum, in advance.  
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2/8   
**SAULT STE. MARIE CANAL.**  
**Notice to Contractors.**

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

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

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after **TUESDAY**, the 8th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

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

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

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

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

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

By order,  
**A. P. BRADLEY,**  
 Secretary.

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

1/5   
**St. Lawrence Canals.**  
**NOTICE TO CONTRACTORS.**

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

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

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

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a *bank deposit receipt* for the sum of \$8,000 must accompany the tender for the Galops Canal Works, and a *bank deposit receipt* for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a *bank deposit receipt* for the sum of \$4,000.

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

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

By order,  
**A. P. BRADLEY,**  
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Department of Railways and Canals,  
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Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of tender may be obtained at the Post Office at Toronto and at this office.

**MATTHEW SWEETMAN,**  
 Post Office Inspector.

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

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 A Purely Vegetable Medicine that Expels all bad Humors.

2/152  
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40/52

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**CREAM TARTS.**—Make a thin puff paste, cut small, bake and fill with whipped cream, on which drop a spoonful of acid jelly.

**TO KEEP LEMONS.**—Lemons may be kept fresh for a long time, if they are put in a jar and covered with water. They should be set in a cool place.

**TO BRIGHTEN LAMP CHIMNIES.**—Rub your lamp chimneys, after washing, with dry salt, and you will be surprised at the new brilliancy of your light.

**PUFF CAKE.**—Three cups flour, three eggs, two cups white sugar, one cup sweet milk, one cup butter, two teaspoonsful baking powder. Flavour with lemon.

**CORNSTARCH CAKE.**—Two cups of white sugar, one cup of butter, the whites of five eggs beaten to a froth, one cup of sweet milk, three teaspoonsful of baking powder, two cups of flour and one of cornstarch; flavour to taste.

**PEARL BARLEY PUDDING.**—Simmer a tablespoonful of pearl barley till thoroughly swelled in milk. Lay it in a pie dish, pour in the milk and a little sugar; place some tiny pieces of dripping (well clarified) on the top and bake.

**CAULIFLOWER OMELETTE.**—Chop fine the white part of cold, boiled cauliflower, and mix with a sufficient quantity of well-beaten eggs to make a thick batter. Fry in fresh butter in a small pan, and send to the table freshly cooked and hot.

I SUFFERED for a long time from a severe, hacking cough, which was pronounced by a skilful physician to be dangerous and liable to terminate in consumption. I was completely cured by using **Wistar's Balsam of Wild Cherry**. **Henry A. Bean, Lawrence, Mass.**

**HASHED POTATO.**—Cut some cold boiled potatoes into small dice, butter a shallow baking-dish, put in the potatoes about half an inch deep, sprinkle with pepper, salt and bits of butter; pour enough milk to cover them over all and bake in a brisk oven till quite brown.

**TOMATO SOUP.**—Stew one quart of sliced tomatoes in one quart of water until they are soft. Then add a quarter of a teaspoonful of soda and let the soup just come to a boil, after which add one quart of boiling milk, and salt, pepper and butter to taste. Last put in a few cracker crumbs or a little light bread.

**PEACH SAUCE.**—Beat a quarter pound of butter to a cream and add gradually a half cup of powdered sugar, beat until very, very light. Mash or press two large mellow peaches through a colander, add a little at a time to the butter and sugar, beating all the while. When very light turn into a pretty dish and stand in the refrigerator to harden.

**LEMON HONEYCOMB.**—Place the sweetened juice of a large lemon or two small ones in a dish in which the dessert is to be served. Beat the white of an egg into a pint of rich cream, and remove to the surface of lemon juice as fast as whisked. Serve with sponge cake. A little bright coloured jelly on the snowy whiteness enhances the attractiveness of the dish.

**PEAR COMPOTE.**—Wipe, but do not peel the pears, and steam them until they are tender. Remove them from the steamer into a pudding dish, add enough water to almost cover them, and a cup of sugar to every quart of pears. Set them in the oven and let them remain from twenty to thirty minutes. Quinces are also nice served in this way only they should be peeled and cut in halves.

**BALTIMORE BISCUIT.**—Measure one quart of sifted flour; leave out one tumblerful. Mix in one large tablespoonful of butter (level) one teaspoonful of salt; wet with tepid milk soft enough to knead. Sprinkle the board with some of the reserved flour, work over the dough with the rest, rolling, beating with the rolling pin, and pulling it to pieces over and over till the surface is covered with blisters, when it is spread out on the board. After the dough is well kneaded, it is better to keep it in a very cool place for a while—over night will not hurt—and then cut out the biscuit, made the size and thickness of butter crackers. Have the pan greased and hot before putting them in. Bake in a good, hot oven.

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

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**FREEMAN'S WORM POWDERS** destroy and remove worms without injury to adult or infant.

4/52  
**WHAT AILS YOU?**

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "gone-ness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—**Bilious Dyspepsia**, or **Torpid Liver**, associated with **Dyspepsia**, or **Indigestion**. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, **Dr. Pierce's Golden Medical Discovery** will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination. **Dr. Pierce's Golden Medical Discovery** acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing **Fever and Ague**, **Chills and Fever**, **Dumb Ague**, and kindred diseases. **Dr. Pierce's Golden Medical Discovery**

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 663 Main St., **BUFFALO, N. Y.**

## Notes of the Week.

UPHOLDERS of the Anglo-Israel theory will feel a little ungracious towards Mr. Spurgeon. In reviewing a book on this subject, the pastor of the Metropolitan Tabernacle, says: "We regard the theory as a sheer piece of romance. We are not Jews. Abraham is ignorant of us, and Sarah acknowledges us not."

IN an article on "National Evils" the *Peterborough Examiner* very justly says. Now a home society in these days of numerous labour organizations is, we believe, a great desideratum. For if the family life, if the home be not preserved in its purity and fulness, woe be to the nation. A stay-at-home society in our days would meet a felt want and tend perhaps to lessen an evil which is threatening the nation and destroying its vitality. Again we say, a nation without the family ties which make life sweet and pleasant, is on the highway to destruction and barbarism.

DR. PRESSENSE says the ardent address of Professor Elmslie at the Pan Presbyterian Council thrilled the immense audience through and through with sincere emotion. "This eloquent speaker," he adds, "showed most impressively that if the Reformation necessarily began with an individualism, which was to free the conscience from all usurped authority, the moment had come for it to take up the great cause of the solidarity of mankind." Dr. Pressense sympathizes profoundly with Dr. Elmslie in holding that the time has come for occupying ourselves less with obscure questions of religious metaphysics, and more with the great social problem.

WHEN a minister condemns gambling, his condemnation, says the *Christian Leader*, is weakened by a suspicion that the serious call of his life gives him a professional bias against gaiety and excitement. Justice Stephen is a man of another stamp, well known as a hard-headed and hard-hitting man. The Gospel which mellowed and sanctified his father's life has not cast its supreme spell over the son. His agnosticism is public. Of more value, therefore, is his judgment on betting, as of a man of the world who never takes odds. If I had my way, he says, and if the public gave proper attention to the matter, betting would be not only void, but illegal and immoral. It is a disgraceful thing that the law of the land should be brought in any way to aid betting transactions.

DR. WYNTER, in his interesting papers on "Curiosities of Civilization," used to describe such things as what sized pyramids the barrels emptied in a year would make. He never dreamed, says the *Christian Leader*, of speculating on what cathedrals the beer itself might have reared. Canon Wilberforce has been struck lately with the potency of whiskey and stout in this direction, especially in Dublin; and has confided his impressions to the readers of his own parish magazine. St. Patrick's Cathedral, as we all know, was restored out of porter. It is not so generally known that Christ Church Cathedral and the largest Presbyterian Church in Dublin both owe their present splendour to the profits of distilleries. Notwithstanding these attractive places of worship, Dublin is a more drunken city than even London, Glasgow or Liverpool.

THE Ontario Teacher's Association is a live institution. Its meetings are well attended by members of the profession representing all parts of the Province. These meetings are certainly not open to the imputation of being dull or uninteresting. Everything pertaining to education, whether theoretical or practical, is keenly and acutely discussed with a freedom and fulness that is quite refreshing. In the full swing of an animated debate there may occasionally be pretty plain speaking, but the bounds of propriety are not transgressed neither is there any lack of good feeling and brotherly kindness among the members of this most useful, but not too well requited profes-

sion. The proceedings in Toronto last week were agreeably diversified by a pleasant "At Home," on the beautiful grounds of Mr. John Hoskin, Q.C., Rosedale. Eminent scholars were also invited to read papers before the association. Professor Carpmael, of the Meteorological Department, lectured on "New Time Notation," and Professor Badgley, Victoria University, discoursed on "Psychology."

RECENT efforts show that Chicago people realize the truth of the adage "it is never too late to mend." The *Interior* says. Chicago congratulates her near neighbour, Hyde Park, on the enjoyment of a Sabbath with all her saloons closed. Such a Sunday was enjoyed by her good people on the 5th inst. Law commanded the saloon-keepers to close up their shops as do other business men on that day. Some of them watched their opportunity and tried to violate law by opening their doors. But the police were on the lookout, and offenders were arrested and marched to the lock-up. The next day they appeared in court and were fined. Some of them appealed to a higher court. The good citizens of the town met together, raised funds to prosecute offenders, and pledged themselves to stand by the officers of the law in their efforts to enforce its provisions against its violators. Just now the great need of Chicago is the enforcement of the law against all who violate it. Only by this means can a revival of righteousness be secured.

THERE is a very interesting and suggestive paper on "The Geographical Distribution of British Intellect" in this month's *Nineteenth Century*, by Dr. Conan Doyle. Its object is to endeavour to ascertain what portions of these countries are at the present day most prolific in intellect. Taking as his basis the names found in "Men of the Time," Dr. Doyle proceeds to assign them to the various parts of the country which have given them birth, and to enter into calculations as to the respective percentages of the intellect of the country which are therefore to be credited to different districts. Briefly stated, the results at which he arrives are these—"After eliminating from the list all who are mere local celebrities, or whose success depends upon the accident of their birth, there remain some 1,150 names which cannot be set aside. An examination into the birthplaces of these shows that 824 are English-born, 157 Scottish, 121 Irish, while forty-nine were born abroad. It is only fair to remark, however, that an appreciable proportion of the first are men who, though born upon English soil, were of immediate Irish or Scottish extraction. Taking the numbers as they stand and comparing them with the population of the Three Kingdoms, we have as a result that one in 31,000 Englishmen, one in 22,000 Scotchmen, and one in 49,000 Irishmen rises to distinction."

THE *Christian Leader* says. Professor Knight's memoir of the late Principal Shairp is nearly ready for publication, and some personal reminiscences from Lord Coleridge, to be included in the work, are printed in one of the August magazines. It may surprise some to learn that Shairp, when a Snell bursar at Balliol, was but a half-hearted Wordsworthian, but on fire with enthusiasm for Burns—an attitude he ultimately reversed, that he was a great dandy, especially distinguished for his wonderful waistcoats of a rainbow brilliancy, and a rollicking equestrian, who, Dick Turpin-like, made his horse on one occasion leap over a ladder two men were carrying across the High Street, and that he was so intensely provincial as to believe that Scottish Presbyterianism was the only form of Christianity which could fill and suffice the heart and mind of reasonable men. Perhaps the greatest surprise of all is to find that in his student days Shairp was a Radical, expressing his political sentiments with characteristic vehemence. But in this matter he soon deflected from what Lord Coleridge regards as the true faith, "and latterly it seemed to me," said his lordship, "his Toryism became somewhat blind and extreme." The most power-

ful influence under which he came at Oxford was that of Dr. Newman, and Shairp's loyalty to the Cardinal lasted as long as his life. How it was appreciated by Newman Lord Coleridge hopes the world will learn from Professor Knight's forthcoming book in the Cardinal's own words.

LAST Thursday was the anniversary of the foundation of the society of the Jesuits by Ignatius Loyola, the year of the foundation being 1534. Six years later the society received the Papal sanction of Paul III. But it was a quarter of a century old and had come under the leadership of Laynez, Loyola's successor in the office of general, when it became the special defender of and intriguer for the absolute supremacy of the Pope over all other powers, temporal and spiritual, catholic or heretic. There have been within the past few days, says the *Interior*, in divers places, memorial observances of this anniversary, or of that of Loyola's death, careful regard for the exact date being lacking for some unexplained reason. If there is any one society in the whole world which would find it impossible to enlist public sympathy in one of its celebrations, the society of Jesuits is emphatically that one. Even Catholics view it with distrust, and from Loyola's day down to the present, when the society's hands have been found meddling with the course of study in the public schools of Boston, it has been to all Protestants an abomination. An idea of what would be suitable as an anniversary exercise may be gathered from the description of the society given in a certain popular encyclopædia, which refers to it as an order "entirely destitute of any original religious idea and merely confining itself to practical purposes—missionary, educational, political, commercial, always of a subordinate, often of a doubtful nature." It would be a blessing to the world, and to Catholicism itself, if this ancient, but not venerable, society would quietly wind up its affairs and die. If its 354th anniversary should be its last, a large stumbling block would be removed from the path of civilisation.

NOT much of what was done at the Pan-Anglican Synod, which came to an end last week, the *Belfast Witness* remarks, was allowed to filter out to public view. Unlike the sister Conference, which sat simultaneously with it in London, the Pan-Presbyterian Council, it was a secret conclave. But one resolution which was brought before the assembled prelates has oozed out, a resolution to which we are glad to call attention, indicating that some, we knew not how many, Anglican bishops are beginning to take a larger view of Christendom than has been the wont of all of them in time past. The mover was Dr. Barry, Bishop of Sydney, and his resolution was as follows. "That in the opinion of this committee such conferences with Dissenters are likely to be fruitful; under God's blessing, of practical result only if undertaken with a willingness on behalf of the Anglican communion, while holding firmly the three-fold order of the ministry as the normal rule of the Church, to be observed in the future, to recognize, in spite of what we must conceive as an irregularity, the ministerial character of those ordained in non-Episcopal communions, through whom, as ministers, it has pleased God visibly to work for the salvation of souls and the advancement of His kingdom, and to provide in such way as may be agreed upon for the acceptance of such ministers as fellow-workers with us in the service of the Lord Jesus Christ." It is one of the unfortunate results of the secrecy with which the Synod invested itself that no one seems to know whether this motion was passed or not. That it was proposed at all shows that the world does move after all. There is at least one bishop capable of looking over the hedge into his neighbour's garden, and acknowledging that without the sacred "three fold ministry" there is the possibility of life. We suppose that is something to be thankful for. Yes, the world moves! Is it possible that it is beginning to dawn on these "right reverend fathers" that the non-Episcopal Churches are becoming so strong that it might be well to cultivate their friendship? But no—we shall suggest no motives.

## Our Contributors.

### WORK AND PLAY

BY KNOXONIAN.

All work and no play makes Jack a dull boy. All play and no work makes Jack an idiot and something worse. Too much play has precisely the same effect on Jack's sister. If too much work causes dullness, too much play produces imbecility, inanity, insipidity, frivolity and general vacuity in the upper story. If a person plays all the time, he has always rooms to rent in that region which is supposed to contain brains.

Many of our readers are returning from their summer trips. We presume the great majority of them are glad to get home. Holidays are all very well in their way, but earnest persons who have any purpose in life soon get tired of them. A holiday all the year round would be intolerable to anybody who knows the first question in the shorter Catechism. Just fancy a sane man spending the whole year as he spends his holidays. Muskoka is a good place for recreation, but who would want to camp out on one of those islands for a year, even though the weather kept fine? The sail down the St. Lawrence or on the Northern Lakes is very fine, but if you had to go every week, the poetry would soon go out of it. Running the St. Lawrence Rapids is about the only kind of sailing that never becomes stale. The jump over the rock at Lachine is always interesting; perhaps because it is always more or less dangerous. Taking holidays all the year round would be the most irksome kind of work to anybody not entirely destitute of any purpose in life.

People are liable to forget that it is work that makes rest sweet. Doing something in dead earnest makes doing nothing at times pleasant. A month of a holiday is pleasant only when it has eleven months of hard work behind it. Doing nothing all the year round is the hardest kind of work. The man who makes a business of pleasure is in a very tedious and unsatisfactory kind of business—a business that does not pay either in this world or the next.

The happiest of all conditions is that in which a man enjoys his work. You are gloriously independent when your day's work brings a day's enjoyment. Holiday or no holiday; tour or no tour; money or no money, you are always sure of pleasure if you take pleasure in doing your work. Somebody has said that a contented spirit is worth ten thousand a year. A spirit that takes enjoyment out of work is worth more than twenty thousand a year. The thousands may go faster than Mowat went two and a half years ago, but so long as work lasts and you enjoy work, the enjoyment can never go. Of course it takes a good deal of training to enable a man to enjoy work. Laziness is one of the fruits of original sin. Men are all naturally more or less lazy. In the clerical profession laziness is called *inertia*. To overcome laziness or *inertia* requires a long and determined effort, but the thing can be done. Happy is the man who can take his enjoyment out of his work.

The most successful men in every line are the men who enjoy their work. Anybody who ever watched the late Chief Justice Cameron at the Bar could easily see that he enjoyed his profession. He never appeared to better advantage than at the close of a long day's work when winding up a stiff legal fight. Neither weariness, nor the bodily pain which he constantly endured, nor even the rankest court house stench could prevent him from enjoying the fray. Nobody who hears Dr. Ormiston preach, need be told that he enjoys preaching. Every word, every movement of the man shows that he enjoys his work immensely. Principal Willis once told a friend half-confidentially that he enjoyed preaching himself quite as much as listening to anybody else preach.

People often wonder why public men, who might enjoy ease and comfort at home, stick to politics to the very last. One reason doubtless is because they enjoy it. If you sit in the Ontario Legislature for an hour and watch the Ontario Premier lead the house, receive the deputations, reply to opponents and run the Legislative machine generally, you come to the conclusion that he rather enjoys that kind of business. That serene smile would soon disappear from under the spectacles if the Premier did not enjoy being at the helm of affairs. Nobody need be told that Sir

John likes politics. That is one reason why he holds out so long. Home Rule and Homer are Gladstone's sources of enjoyment. He likes politics, Greek and Theology, but especially politics. Spurgeon would rather preach than do anything else in this world. He fears nothing so much as decay in his preaching power. We have seen Doctors who delighted in battling with disease when they knew they would not get a dollar for their work whether the patient lived or died. Some business men like business so much that they enjoy buying and selling even when they don't make any money.

It is a great thing to enjoy one's work. The man who thoroughly enjoys his calling always has a source of pleasure within himself.

Did you enjoy your holiday? is one of the questions we hear almost every hour. It is a very natural question at this season of the year. Do you enjoy your work? is a far more important question.

Did your boy pass? is another question one hears in this country quite frequently. We have so many examinations of one kind and another that some of the boys are getting ground all the time. Whether a boy passes any given examination or not is not half so important a question as—Does your boy enjoy honest work? If he does he'll soon pass up to the highest rung. To be able to work is good; to be able to work well is better; to thoroughly enjoy work is best of all.

Somebody who has had more experience than this contributor may want to say a few things to the girls on this question of work and play. We cheerfully give him the floor.

### A VISIT TO NORTHFIELD.

BY REV. W. M. ROGERS, M.A., LONDON, ONT.

Northfield, Mass., is the home and headquarters of D. L. Moody. It was for a long time a little-known village nestled among hills which border the valley of the Connecticut in the northwest corner of Massachusetts. A century and a half ago it was a frontier outpost, and close to the village a wayside monument marks the spot where two of the hardy pioneers lost life and scalp by the tomahawk of the blood-thirsty savage. A few miles off a

#### MEMORABLE MASSACRE

occurred at Deerfield. Since those days generation after generation has tilled the soil and thrived upon corn and calves and cheese.

The place bore a fair average New England religious reputation. Two Churches supplied its wants, the Congregationalist and Unitarian, the latter the stronger, with most of the Moodys among its adherents, though, through the influence of D. L. Moody, they are now nearly all among the former, including his aged mother, given to him among recent fruits of his ministry, in answer to intensely earnest prayer and effort.

The Congregationalists are now building a large new church. This is one of the

#### SIGNS OF NEW RELIGIOUS LIFE

and power in the place, through the influence of the great evangelist. Others are still more conspicuous, especially in the group of noble buildings which now occupy the broad slope behind and beyond his house at the far end of the village as we drive up from the station. At first the little group of half a dozen young women of promise was quartered and tutored in his own house. Gradually the number grew, and the horizon widened. Through the generosity and enterprise of noble Christian men in this country and England, Mr. Moody and his trustees have become possessed of two splendid properties, valued at about \$500,000, one here and the other at Mount Hermon, nine miles distant, each with five or six large buildings of stone or brick, of the most substantial, convenient and comfortable style, already filled to their capacity with young men and young women: 275 of the latter at Northfield, 290 of the former at Mount Hermon. Most of these intend to give their lives to

#### CHRISTIAN WORK,

chiefly as foreign missionaries or home evangelists. Indeed many from among them are already in the field; others follow rapidly. This work has recently been

supplemented by a students' summer school for Bible study in July, and by a great convocation of Christian workers for Bible study and mutual edification. The latter it has been our privilege to attend this year, and as we write it is just drawing to a close. It has been a

#### REMARKABLE GATHERING

of varied elements, but pervaded by great unity, life and power. About seven hundred outsiders, hailing largely from surrounding states, but including representatives of nearly all the States, the provinces of Canada and the principal nationalities of Europe and Asia. These, with daily crowds from the country round about have filled the spacious "Stone Hall" every day three times. The music has been led by Messrs. Sankey, Stebbins and Towner, and has formed a rich addition to the enjoyment and profit of the occasion. In recognition of the presence of many foreign missionaries, the afternoon meeting has generally been given to their interests, with much satisfaction to all concerned. The evening has been mainly occupied with lectures on the lighter class of apologetics, aided with limeball and photographic views of recent Palestine and Egyptian discoveries. But the forenoon has been reserved for study of the Word itself, under the leadership of gifted teachers. Among these we have had divines of eminence, some of whom may have surpassed Mr. Moody in intellectual culture, but none in power to interest and impress.

Admirably introductory disquisitions were given by Mr. Peloubet on the unity and variety of the Bible, and Rev. Dr. Clarke, of the Reformed Collegiate Church in New York, on the Six Layers of Truth in the Bible. Through these he proceeded to sink a shaft and direct attention to the characteristics of each in succession, and give suggestive illustrations of the precious results awaiting those who would take time and trouble for careful research. The layers of truth successively reached and passed were the (1) historical, (2) moral, (3) spiritual, (4) typical, (5) dispensational, (6) eternal. "O the depth of the riches both of the wisdom and knowledge of God!" Dr. Vail, of New York, Hamblin, of Washington, and Mr. Harbaler, of New Haven, spoke repeatedly. Mr. Moody took up in successive sessions three of the great chapters of the Bible, Romans viii, 1 Cor. xiii, and xv., the four Gospels and the Acts of the Apostles. His rapid sketches of the contents and characteristics of these, with racy running comments, supplemented by nuggets and gleanings of thought and research from the audience, interspersed with sacred song and prayer, combined to form a meeting brimful of instruction and profit. The session lately extended from half-past nine to half-past twelve, but there was no weariness even when the heat was excessive. At times the audience would be melted with irresistible pathos and power. Even oftener, perhaps, there were

#### EBULLITIONS OF RICHEST HUMOUR,

especially from Moody himself and Yetman, of Ocean Grove, and Hastings, of Boston, the latter recently imprisoned for preaching on Boston Common. These helped to relieve tedium and give vent to the good humour and animal spirits which true religion does not eliminate, but chasten and consecrate. Who that heard it will ever forget the description by the last mentioned, as he enforced the apostle's injunction as new-born babes to "desire the sincere milk of the word that they might grow thereby," of the sickly infant carried by its mother from the crowded city, where it was daily failing under the supply of sky blue from the waggon labelled "Pure country milk," away to the far New Hampshire hills, where she had passed her own childhood, and where they arrived in the evening just as the old man, her father, was bringing in the brimming pail from the pasture, which he lifted to the lips of the little one, and left a streak of froth from ear to ear, while grandma quieted the fears of the anxious mother with "Don't you be afear'd. It never hurt a child of mine, and won't hurt yours." And the little thing, with daily increasing capacity, drank rich draughts morning, noon and night, with numberless drinks between, and crowd and cried for more, till its mother could no longer keep the stirring boy in sight or stop his scrambling to the stair top ere she knew!

Mr. Moody made points as fast as he could talk. As they scintillated so freely, they often struck home within arm's length, as when, speaking of the fruits of

the Spirit, he described the peace as "a grace which would keep a man sweet and even, though he should not get a room to suit him or table waiting which deprived him of the opportunity of exercising patience." The accommodation was remarkably good, considering the crowd, yet every one understood the allusion and gave it a good-natured recognition. Between these great congregations there were many lesser ones under the trees upon breezy "Round top" behind the Seminary, or in private rooms, seeking light from the Word or power at the throne.

THE CLOSING DAY

was probably the best of all. Its chief theme was "The Church at work under the guidance and energy of the Holy Spirit" as described in the Acts of the Apostles. The book was searched from beginning to end for light upon this subject by men of learning and experience, and old and new truths brought out clearly and forcibly, which cannot but be remembered by the eager crowd of listeners, so soon to return to their varied fields of labour. The afternoon was given to a great prayer meeting for divine direction and blessing for all Christian workers, and, for an hour and a half, fervent supplication ascended, interrupted only by special requests or an occasional hymn. This over, this remarkable gathering dispersed refreshed for future labour.

WORKERS' MOVEMENTS.

Mr. Moody's programme for the coming season does not seem very definitely settled, but he will probably spend the three autumn months prior to the Presidential election, in Canada, beginning with Nova Scotia and working his way westward. He will not be accompanied by Mr. Sankey, who goes to England for two months or more, but probably by Mr. Stebbins or Mr. Towner, both of whom have been prominent here upon the singers' platform, and are first class leaders and soloists.

Mr. J. Hudson Taylor, of the China Inland Mission, whose addresses have contributed greatly to the spiritual interest and profit of the occasion, has been enlisting recruits for his foreign field. After visiting a few other points in this country he will take a run through Canada, beginning at Stratford and thence eastward by Toronto, Montreal, etc. He is accompanied by his son and Mr. Reginald Radcliffe, of Liverpool. A few words in closing may be given what might be called

NORTHFIELD IDEAS,

though not confined to its locality or atmosphere. Prominent among these is the necessity of reform in methods of Christian work, especially in regard to a lengthened college course in preparation for missionary work in home or foreign fields, which is regarded, not only as unnecessary, but prejudicial to success, as tending to cool the fervour of first love enthusiasm. Instantaneous obedience to the divine call, like that of Philip in Acts viii, is recognized as the apostolic model, and some eminent modern college professors, such as the late Dr. Wayland, president of Brown University, are quoted in support. The new language will be learned on the spot and training at the same time acquired in the work. The scanty and tardy fruits of work under the old regime are pointed out in confirmation. The lack of higher education will be more than made up by power from on high. Tarry (Acts ii. 7.) till that be got—no longer. Speaking of Peter at Pentecost, and Stephen, "the man with the shining face," whose sermon, though a "layman," is so fully recorded, Mr. Moody exclaimed, "I would rather have one drop of Holy Ghost power than all the intellectual power in the world." Great stress was put upon preaching of the apostolic type, which laid down firmly as the four corner stones of the Christian Church, Christ's death, resurrection, ascension, and return to rule and judge. Along with this was emphasized the importance of going to God in prayer for everything, including the men and means and measures essential for aggressive movements, commensurate with the Church's great commission to "disciple all nations." It must be allowed that there is much to be said in favour of these views, and that, ably advocated and illustrated by such men as Moody, Pierson, of Philadelphia, Hudson Taylor, Guinness and Spurgeon, they are gaining ground and command the attention of thoughtful minds, however they may run counter to hoary custom and prejudice.

August 10, 1888.

HARDSHIPS OF THE NORTH-WEST MISSIONARIES.

The following letter was sent recently to the secretary of the Women's Home Missionary Society of Zion Church, Brantford. It will be read with interest by many who sympathize with the hard struggles of our missionaries in the North-West:

A missionary's life here is decidedly a hard one. Much toil, many difficulties, and not much encouragement. For the past three or four years crops have been miserably poor, and the farmer had, in nearly every case, a hard fight to keep the wolf from the door. Debts grew larger instead of being paid off, and as nearly no money came in, clothes had to be worn mean and threadbare ere new ones came. In this state of things, where was the minister's salary to come from? People could not give what they had not got.

Then owing, I suppose, to bad business arrangements, the money sent to supplement the missionary's salary from the Home Mission Fund, always came late—at the middle and sometimes the end of the quarter. You can fancy this trying position for an honest and sensitive man, who likes his accounts paid at the date they are due, and I consider it important that a minister should stand perfect in this respect, as well as any other, before the eyes of his people. I had lately the pleasure and privilege of ministering for a day and a night to the wants of a good old servant of the Lord, who labours in a dreary field, about sixty miles off Moosomin. That gentleman had received no money for over seven months, and he told me he felt ashamed to go amongst his people in the suit he wore. He had not been able to pay his board for quite a while, and he had some fears that he might lose his horse and buggy on this account. My heart ached for him, for well I knew his position. Had we not had some private means when we came here, we must have often known real want. The missionary's wife has also her part of the burden to bear. On such limited means proper help cannot be afforded, thus I know what it is to be my own housemaid, nurse, cook, and washerwoman, and often I have felt very much discouraged, and very weary, physically as well as mentally.

But this is the darkest side of the picture that I paint first. The past year has been a good one, and an abundant harvest has been reaped. It has given hope to many a weary struggling one, but more good years are yet needed ere prosperity can be amongst us. The battle has been so long, and the wounds of debt and general poverty so deeply laid that it will take several favourable years to bring about a healthy state of things. Many of the folk are, I believe, willing to pay something for the cause of Christ, and would do so liberally did their means permit. These trials have to be endured by the pioneers in any new country, and the sympathy of brethren and friends in more favoured circumstances would lighten the burden much. Your letter was the first of the kind I had received during nearly six years, and the knowledge that some kind people really did think of the labourers out here in the wilds and sympathize with us did me good. Moosomin is a village of about 500 inhabitants. We have some good stores and hotels, a mill and an elevator. But here the missionary finds his task even more arduous than in the outlying stations. There is less wholesome restraint felt here than in older Provinces, and the free and easy life often leads to sin and immorality in many a form. Strong drink is smuggled into the town, and a good deal of drinking is done privately. For want of better men, Justices of the Peace were made here of men who never would have held the office in the places they came from. Those whom we have now favour the cause of the whiskey-seller where they can, and the result is sad in the extreme. Our police-officer here, a most worthy man, complained to my husband the other day that one of his men got a severe sentence last week from two of our Justices of the Peace, when in the simply doing of his duty, but by some catch they are able to fine him, and they did so.

My husband has three stations to supply, but when he came here first he had six. He has driven forty-four miles with the thermometer standing at forty-six below zero. He has long drives now every Sabbath, one to a station nine miles off, and the other, sixteen miles off. In summer the work is much pleasanter

than in the winter months. The prairie is, in some places, lovely beyond description; the wild flowers are many and beautiful, and we have many very pretty, and, to me, strange wild birds. Most garden flowers grow here, and we can raise excellent vegetables of all kinds. Tomatoes, pumpkins, citrons, squashes, melons, etc., have all done well this year, and wild berries of all kinds have been very plentiful. I should like very much to send you a jar of jelly from our native fruit next summer. If the frost would only keep off till the middle or end of September, all years would be good here, but it does not come early every year, and with some more hard fighting, and patience, and plodding, I think there is yet a good future for the Great Lone Land. I shall be pleased to answer any questions you might like to ask at any time.

THE SIX MONTHS' LIMIT.

MR. Editor,—“Montrealer” writing under the above caption in your issue of the 18th ult., says among other things, “It is one thing to have the right to advise, and even urge, congregations. It is quite another thing to dictate and impose. Congregations know their right in this matter, and if the Presbytery intrudes, by appointing a man to labour amongst a congregation, without consulting the wishes of that congregation, they (the Presbytery) had better be prepared at the same time with that man's stipend.”

The concluding part of the above quotation—i. e. the “stipend” part—is certainly a potent lever. It moves Presbyteries; and no mightier black thorn or shillelah can be used for the defence of the right of congregations to call (or not to call) a minister. With your permission, Mr. Editor, I will give two illustrations of the successful (?) working of the present system of settling vacant congregations and the influence of the “be-prepared-with-that-man's-stipend” consideration.

1. A certain congregation under the care of one of the Presbyteries in connection with “the Presbyterian Church in Canada” has existed as an organized congregation for twenty-three years. It reports more than seventy families. The families are generally large. When there is service, from 250 to 300 (sometimes more) attend. During the period of its existence, the congregation had a settled pastor for only three years. It is now vacant—and has been for years. In fairness to the congregation, it must be said that it extended one call, which was declined.

In this case the Presbytery did “advise and even urge,” yet it has been vacant for twenty out of twenty-three years. The congregation is often three (and at times more than three) months without any supply whatever. When the congregation is informed that a suitable probationer can be secured for several Sabbaths or months, the reply—though perhaps not so boldly stated—is in strict accord with “Montrealer's” sentiment—“be prepared with the stipend.” The writer knows whereof he affirms; he has visited the field, advised, urged, encouraged the congregation to secure a settled pastor, yet it is vacant; and the Presbytery's Convener reports concerning the field: “They will not receive a probationer in order to save money for some other purpose.”

2. Another congregation became vacant twelve years ago. No call has been extended to any minister during that time; and no effort has been put forth by the congregation to secure a pastor. About five years ago—when the congregation had been vacant for seven years—the Presbytery, seeing the sad condition of the field, took initial steps for the securing of permanent supply. Correspondence was had with a minister who was supposed to be available. The brother in question was well recommended by those who knew him and his labours. He gave his consent to go to the field for one or two years to begin with. The necessary grant was voted by the Home Mission Committee. The Presbytery, glad that a needy field was about to have regular Gospel ordinances, were about to proceed with the appointment when the potent question was put: “Do the Presbytery suppose that this congregation will give for the support of a minister whom they have not called?”

The right of the congregation was respected. They continue to exercise that right (?) still, with this result, that to-day the probability—if not certainty—is that no Presbyterian minister will ever be settled there. Will “Montrealer” please indicate what course should be adopted for the best interests of the above and similar cases? No one disputes the right of a Presbyterian congregation to call a minister; but the question is, When a congregation fails to exercise the right and to perform duty, should not the Presbytery act in the interests of that congregation? And if it should, what is the limit to be granted to a congregation—six months, six, twelve or twenty years—which?

If a husband has no right “to plunge a weapon into the heart of his wife,” has a congregation a right to destroy itself? Though claiming no wisdom,

August, 1888.

ONE OF THE EAST.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### A GREAT GERMAN HYMN.

COMMIT THOU ALL THY GRIEFS

BY REV. DUNCAN MORRISON, M.A., OWEN SOUND.

The author, Paul Gerhardt, in his prime, was a man of middle height, of quiet, firm and cheerful demeanour, remarkable for his conscientiousness, and still more for his unwavering trust in the providence of an ever present God. Of this we have many illustrations in his life; and these hymns of his, 120 in number, by far the finest in the German tongue, taken as a whole, are full of this blessed trust and lofty spirituality. He was the son of a burgomaster, born in a little town in Electoral Saxony, called Grafenhausen, 12 March, 1607. He was educated for the Church, but, at the age of forty-five, we find him still a candidate looking for a charge, putting in his time as a tutor in the family of one Berthold, a lawyer, teaching the children and making love to Anna Maria, one of the daughters of this gentleman, whom he marries in 1655, but not before he had succeeded in obtaining the small pastorate of Mittenwalde.

By this time he had written quite a number of his hymns, but not being able to publish them on account of his poverty, they brought him neither profit nor praise. In this obscure position he put in six very industrious years, during which he found time to add to his stock of hymns; and he succeeded in getting them published, whereupon the obscure pastor suddenly sprang into a popularity, second only to Luther himself, and before long his name, new to most people, began to be bruited about in connection with the most important vacancies that occurred in the Lutheran Church. In 1657, we find him translated to Berlin, called to a position of great honour and responsibility. Here his conscientiousness was put to the test, for he was an ardent Lutheran, while his patron, the great elector of Brandenburg, Friedrich Wilhelm I. took sides with what was called the Reformed Communion, and so anxious was he for conformity in matters spiritual throughout his dominions that he called a convention of the two Churches, the Lutheran and the Reformed Communion, with the view of bringing about a union. But during the debates that arose, the doctors of divinity, instead of coming nearer to each others' views, got further and further apart. Whereupon the Elector, losing his temper, dismissed them, stopped their sessions and charged them to abstain from saying hard things against each other, especially in their public services.

This led to Paul Gerhardt's resignation. He had all along felt that Berlin was a sort of maytrdome to him—that he had not the freedom of utterance that he desired, or the sense of independence that was dear to him, and so, in a letter written at the time to a friend, we have this expression: "I fear that God in whose presence I walk and before whose bar I must one day appear—as my conscience hath spoken from my youth up, and still speaks—I cannot see it otherwise than this, that in continuing my office here I should draw upon myself the wrath and the punishment of God." He felt that there was but one thing to do, and that was to resign; and all the more he felt this because an edict had been issued by the Elector, September, 1674, requiring all the clergy to subscribe an Act for the virtual extinction of the Lutheran Church on pain of ejection from their livings—an Act not unlike that of Charles II. of England, passed only two years before. It was on this occasion, it is believed, that Gerhardt wrote the touching hymn.

If God be on my side, etc.

He resigned his charge in Berlin, greatly to the regret of his people. Many were the efforts made for the restoration of their favourite preacher, for those who interested themselves on his behalf were both earnest and influential. The burgers, the town council, the estates of Brandenburg and even the private influence of the Electress herself were invoked to this end, but all in vain.

Paul Gerhardt was now to be removed to the Archdeaconship of Lübben, Saxony. This ended the difficulty but not his distress. He had a severe attack of sickness and could not be removed for some time. Then the loss of three of his children, one after the other, severely preyed upon his mind—worse still, ere long the loss of his beloved Anna Maria, their mother. It was from a heart crushed by such troubles that his

deep and spiritual songs flowed, and it was with such sad reminiscences of angel faces "which he had loved and lost awhile," that he struck his tent in Berlin and set out with his sickly wife and only remaining child, towards Lübben, the future field of his labours.

There is a tradition still current to the effect that they set out on foot, though both were in a poor state of health; and how that, on arriving at a village inn one evening, she, weary and disconsolate, began to weep. Behind her were the scenes of her youth, before her a land of strangers. Behind her were her father's house and the three graves of her children; before her the unknown, poor health and an early grave. He, sad at heart also, but full of trust in God, tried to comfort her, but still the tears would flow. He reminded her of Psalm xxxvii. 2-6. "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed; delight thyself also in the Lord, and He shall give thee the desires of thine heart; commit thy way unto the Lord; trust also in Him and He shall bring it to pass, yea, He shall bring forth thy righteousness as the light, and thy judgment as the noonday." It was the rosy time of the year and the air was balmy; the sky was serene and the moon was walking in her brightness. The poor woman had lain down with her babe, but the poet, moved by the calm beauty of the night remained in the arbour holding converse with God. It was then he wrote:

Commit thou all thy griefs  
And ways into His hands,  
To His sure truth and tender care,  
Who earth and heaven commands.

Who points the clouds their course,  
Whom winds and seas obey,  
He shall direct thy wandering feet,  
He shall prepare thy way.

Thou on the Lord rely;  
So safe shalt thou go on;  
Fix on His work thy steadfast eye,  
So shall thy work be done.

No profit canst thou gain  
By self consuming care;  
To Him commend thy cause; His ear  
Attends the softest prayer.

Thy everlasting truth,  
Father! Thy ceaseless love.  
Sees all Thy children's wants and knows  
What best for each will prove.

And whatsoever Thou wilt,  
Thou dost, O King of kings—  
What Thy unerring wisdom chose  
Thy power to being brings.

When Thou arisest, Lord,  
Who shall Thy work withstand?  
When all Thy children want Thou giv'st,  
Who, who shall stay Thy hand?

Of which the following Latin translation is herewith submitted:

Commenda tuas curas  
Viasque Domino,  
Qui regnat universum  
Imoque supero.

Dat suas vias ventis,  
Imperat turbine  
Et magnas undas maris,  
Dans cuique semitam.

Tu spera Deo semper;  
Hinc tende oculum;  
Incolumis tam ibis  
Ad usque terminum.

Quid proderit ut agas  
In corrosâ curâ  
Superat, non privabit  
Bonis hos in terrâ.

O Pater, tui liberi  
Eorum sorte stant;  
Incipit nota, cuique  
Das optima quæ sunt.

Vis quicquid, Deus facis;  
Et quæ sophia  
Optavit, evenire  
Facis per secula.

O Domine, quum surgis  
Quis obstet opera?  
Quum liberos pascis tuos  
Quis obstet munera?

This tradition has been pronounced by some apocryphal, but the authorship of the hymn itself, whatever the circumstances in which it was produced, is not apocryphal, and it is certain that it was after his departure from Berlin that the hymn was written, and that it was from a heart burdened with many cares that it flowed.

As to the power of this hymn, especially in the German tongue, a goodly volume might be filled with illustrations, some of which may also be set down as apocryphal, but making all allowance for the reverence—the hoar with which we invest the great of past

ages; the glamour in which we survey them and magnify every detail—there must be some substantial facts at bottom; and in looking at these illustrations that have come down to us—some of them in connection with great historical facts—we are bound to conclude that this hymn, and, indeed, all Gerhardt's hymns, have been a mighty power in the land. We have only room for one or two, and, in reading them, we are to bear in mind that Gerhardt lived in troublous times—that the thirty years' war ran parallel with a large part of his life, and that many cities such as Magdeburg had to stand the storm and the siege of the invaders. Magdeburg, indeed, is memorable in this respect, for it was at the sacking of it by Tilly that the school children went across the market-place singing hymns a matter which so enraged him that he ordered the children, one and all, to be slain on the spot. (He never smiled again it is said.)

A major in command of thirty dragoons one day entered a quiet vicarage demanding money—more than the poor vicar could have given in a year. To cheer her father, one of his daughters took down the guitar and sang one of Gerhardt's hymns. Presently the door softly opened. The officer stood before her and motioned her to continue; and, when the hymn was sung, he thanked her for the lesson and ordered away his troops. But the case of the raven, given by W. F. Stevenson in his "Two Centuries of German Hymns" is still more remarkable. The story is that in a village near Warsaw there lived a pious peasant named Dobry. He was not able to pay his rent, and, though it was winter, the landlord determined to evict him. This was to take place next day, and, as the family were spending their last evening together, the church bells pealed for evening prayer, and they sang this same hymn we are considering, ending with

When Thou would'st all our need supply  
Who, who shall stay Thy hand?

Having passed, they heard a knock at the window. It was a raven that Dobry's grandfather had taken out of the nest and tamed, and then had set at liberty. Dobry opened the windows; the raven hopped in, and in his bill there was a ring set with precious stones. Dobry thought he would sell the ring, but on second thought he brought it to the minister; and he, who saw at once by the crest that it belonged to King Stanislaus, took it to him and told the story. The king sent for Dobry and rewarded him, and the next year built him a house and gave him cattle from his own stall. No want for Dobry now! Over the door of the new house there is an iron tablet, on which is carved a raven with a ring in his beak, and underneath is a verse from this same hymn:

Thou everywhere hast sway,  
And all things serve Thy might,  
Thy every act pure blessing is,  
Thy path unsullied light.

Time would fail us even to enumerate the great masters of sacred song in this favoured land. Enough to say that the German hymn culminated in Gerhardt. The number which he wrote was not large, but those he did write have made a deep impression, especially on his countrymen—the literate as well as the illiterate, the rich as well as the poor. The miner, the soldier, the sailor, the milkmaid, the statesman, the philosopher all used them, delighted in them while following their varied callings, and not less in their hours of retirement. Schiller, one of the best thinkers of his age or any age, learned them from his mother, and his favourite one near the close of his life was the one under consideration—

Commit thou all thy griefs, etc.

For long years the voices of the early hymnists of Germany were like voices crying in the wilderness—"Prepare ye the way of the Lord and make His paths straight," but now they have found a home in every heart, and no one on entering a German church and listening to the hymn, as it is lifted up by the strong hearty voices of the worshippers, will be in doubt as to the power of those spiritual songs and the reality of the people's faith in the great facts of the Gospel story; but no hymnist has been more honoured by God as a minister in the service of song than Gerhardt, the author of this hymn. He lived in troublous times and in the darkest hour of his life wrote this hymn. He had his full share of trials, but they were trials that taught him endurance, that developed his Christian graces, that gave to his faith the value of a rich experience, and birth to some of his glorious hymns which are now felt to be like leaves from the tree of life—leaves that are for the healing of the nations. Little did he think that night, which tradition makes him spend at a village inn on his way to Lübben with his poor dying wife and sickly baby little did he think that his meditation on the thirty-seventh Psalm "Commit thy way unto the Lord" would have such an issue; and that he would have reason in after years to look back upon this night as the grandest in his life. He was passing through a hard trial then, but the trial of his faith being more precious than gold that perisheth, though it be tried with fire, has long ago been found to redound to the praise and honour and glory of the Lord Jesus Christ.

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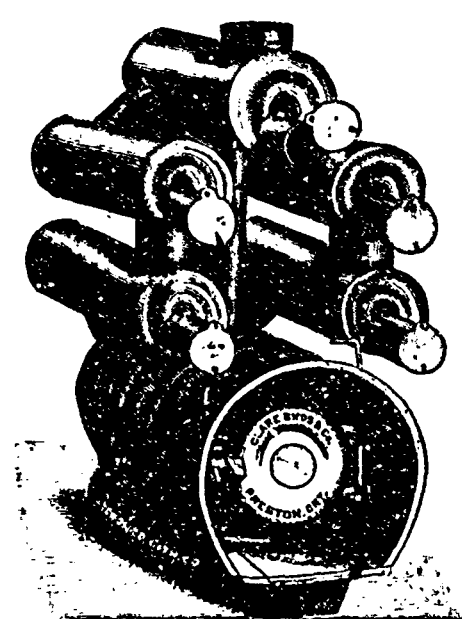
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— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company

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TORONTO, WEDNESDAY, AUGUST 22nd, 1888.

THE suggestions made by the Pan-Presbyterian Council in regard to deaconesses will do much good whether the Churches represented take action or not. A vigorous discussion of the question is sure to come. Before that discussion is long carried on, several things will be made sufficiently clear. It will be shown, we feel reasonably certain, that no small part of the work of the Church is now done by women. It will be made painfully clear that were it not for the women, the prayer meeting in most Churches would not reach double figures, and but for them, many Churches would have no prayer meetings at all. It may also be shown that we, in Canada, are on the high-road to the condition of many American Churches, in which the membership is mainly made up of women. The step from a prayer meeting mainly attended by women to a communion table mainly surrounded by women, is not a long one. A vigorous discussion of the whole question in the press will do much good.

THE visit of the Hon. Wilfred Laurier to the West produced a slight flutter in political and literary circles. The Opposition leader seems to be a kindly, genial gentleman, and he certainly has a polished, refined manner. His oratory displays quite as much polish as power. His elocution is, perhaps rather in advance of his ability to freshen up and throw new light on old topics. It has often been said that we have no speaker in Ontario equal to Mr. Laurier. In all that goes to make a graceful, polished delivery we have perhaps few equals and certainly no superior; but we have a number of public men who have a stronger grip than he seems to have, and who are possessed of more power if they have less polish. Mr. Laurier is a very pleasant and profitable speaker to listen to even when you do not agree with all he says. The platform is an educational force, and every first-class speaker on every question and on both sides of politics contributes something to the education of the people. Should the orator be a Frenchman he is all the better educator for he is sure to have a style unlike anything we are accustomed to in the West.

THE *Christian-at-Work* admits we are right in thinking that it believes Sam Jones says a great many things the people are the better for hearing.

The *Christian at Work* has long recognized the value of Mr. Jones' sermons, and Mr. Small's as well. It is true, religion suffers from the preaching of sensationalism—of that there can be no question. But she suffers infinitely more from the preaching of dreary, ethical, abstract, commonplace. Where one building—churches included—is destroyed from lightning stroke, fifty are perishing from dry rot. Fact.

Sensationalism is a vague term and may mean something good or something not good. A sensation produced by preaching the truth is a good thing. A sensation produced by error, or by half-truths—the worst form of error—or by the tricks of oratory, is not a good thing. Some people think that any kind of preaching they are not accustomed to is sensational. Some are of the opinion that a preacher who does not allow them to go comfortably asleep is sensational. The right question is, What causes the sensation? If God's truth, then welcome the sensation. We all need a sensation of that kind badly enough. Whether Mr. Jones, or any other alleged sensationalist does his work by honest use of truth is a question that people must decide for themselves.

At a meeting celebrating the fifty-third anniversary of his ordination and the thirty-fourth of his present pastorate, Dr. Newman Hall made the following suggestive allusion to Mrs. Hall

I must express no, I cannot express it, I can only hint at it—my gratitude to God for giving me as partner of heart and home and work for Christ, one to whose unceasing care and sympathy I am so much indebted for the loving discharge of the first duty of a minister's wife—which is not the doing of his work for him, but by good care of him enabling him to do it himself.

Presbyterian congregations in Canada are not, as a rule, cruelly exacting in their treatment of the minister's wife, but it will not hurt any of them to be reminded by so high an authority as Newman Hall that the first duty of a minister's wife is to take good care of her home and husband. Across the lines, we believe, a minister's wife is often considered a kind of co-pastor—without salary of course—who is expected to run a number of societies, visit the sick, call upon strangers and attend to numerous other matters. If a minister's wife can find time to attend to such things, over and above the time needed in her home, good and well. If she cannot, it is the very climax of cruelty to compel her to do so. She is under no stronger obligations to work for the congregation than the elder's wife, or the deacon's wife, or the manager's wife, or any other Christian man's wife or daughter. The best woman is the one that can so manage her household affairs that she has time left for Church work. Happy is the minister or other man who has a wife of that kind.

THE Pan-Presbyterian Council distinctly committed itself to the principle of setting apart deaconesses as official workers in the Churches represented in that body. The Council, of course, cannot legislate, not being a Church court but it can suggest and here are the suggestions, condensed by the *Interior*, in regard to deaconesses:

In our opinion, the time has fully come for the organization of women's work by Churches on some definite principle. We suggest (a) that in every congregation all women should be enrolled who are engaged in the service of Christ in connection with the Church, and also all who desire to be taught and trained to serve the Lord Jesus Christ. Thus the young and the mature, the ignorant and the experienced, servants and mistresses, would be brought into well-understood relations with each other as members of the same congregation, for friendly intercourse, leading to the giving and receiving of help.

We suggest further (b) that such as have had successful experience in work should be enrolled by the Kirk Session, as those to whom others might naturally look and apply for help. This enrollment would include experienced Sabbath school teachers and visitors and nurses and teachers of Bible classes and heads of temperance associations, workers in the service of food, makers of clothing for the poor, those who bring up friendless children, and the senior members who have taken an active part in befriending the younger or less experienced female members or adherents of the congregation.

We suggest (c) that after several years of experience or training, those women workers who are willing to devote their lives to Christian work in connection with the Church should be set apart and enrolled under the sanction of the courts of the Church as deaconesses. They might be set apart by the Presbytery or by the Kirk Session. The former is more in accordance with the custom of the early Church; the latter is more easy in operation, especially at the outset.

Does "set apart" mean to ordain? Women are now doing in many congregations the kind of work described, without any official recognition. Whether formally setting them apart by Session or Presbytery would help them in their work is a question which will stand discussion. The Council, however, has declared the order of deaconesses to be Scriptural and not an innovation. Now for a discussion of details. There is room and work on this question for some ecclesiastical reformer who wishes to make his mark.

## A GRAVE REPROACH.

THE last meeting of the Missionary Conference in London was devoted to the denunciation of three great evils that disgrace Christian nations and impede the progress of the Gospel in foreign lands. It was not one of the regular sessions of the Conference, but an extra meeting, which evoked a strong enthusiasm, and was the best attended of any that was held. It was called for the purpose of entering an energetic protest against the opium trade in China, the drink traffic in Africa, and the military recognition of vice in India. When such legalized forms of iniquity are permitted to continue for years without earnest effort for their extinction, is it any wonder that nations who tolerate their existence become the objects of unmiti-

gated scorn and reproach? The Christian people of Great Britain are strenuously endeavouring to give the Gospel to the inhabitants of China, Africa and India, but how can they meet the taunts of the heathen people of those lands when they call attention to the fact that the opium traffic was forced upon the Chinese against express remonstrance, and has been suffered to continue for nearly half a century? The explorer and the missionary penetrate the interior of Africa, and the representatives of British and German commerce, as the vanguard of civilization, follow their footsteps with soul and body-destroying liquor. In military cantonments in India degraded native women are kept under authoritative regulations. These are very dark blots on the fair fame of Great Britain. If the heathen of foreign lands can be made to understand that in that Christian nation there is a strong desire for their moral and spiritual advancement, they cannot fail to be convinced by what they see that there also exists a greed of gain that is not deterred by the fact that the methods it pursues are certain to be destructive to vast numbers of its victims. But heathens, like some others, are not in the habit of drawing fine distinctions. They are only too ready to conclude that the effort to give them the Gospel is insincere, or that it is only a round-about method of more thoroughly making merchandise of them.

At the meeting held for the purpose of protesting against the continuance of these evils, Sir Arthur Blackwood presided, and struck the key-note in a speech of much energy and directness. He showed clearly that much of the blame for the continuance of the evils deplored lay at the door of the Christian Church, because, by its apathy and silence, it was virtually tolerating a state of things that was not only a reproach to Christianity, but a disgrace to civilized nations. "The practices," he said, "carried out by Christian nations, and authorized and enforced by so-called Christian governments, have much to bear of the blame for our want of success. It is our business to lift up our voices, and that with no bated breath, and in no indistinct manner, to declare, in the name of the Lord, and on the ground of every obligation that we owe to Him who has redeemed us by His blood, that, so far as lies in our power, so far as our protests and prayers can effect it, these deadly evils shall be stayed, and by God's help, be impossible for the future." A strongly-worded resolution condemnatory of the China opium trade was moved by Mr. Hudson Taylor, of the China Inland Mission, it was ably supported and unanimously carried.

The destructive effects of the drink traffic among the native races in Africa was eloquently denounced by Dr. William M. Taylor, of New York. He clearly showed that national complicity with this demoralizing form of trade, paying for the natural products of Africa with gin would not only be injurious to commerce, but would in time be visited by retribution, quoting the saying, "the government of God is real; the government of God is moral; the government of God is retributive," and cited the Indian Mutiny, and the American civil war as impressive illustrations that national tolerance of great evils leads to terrible calamities. The resolution dealing with the subject was carried with enthusiasm.

Mr. Alfred S. Dyer, who had recently returned from India, and who had devoted earnest and persistent effort to arouse attention to the scandalous course of the Indian Government in its direct sanction of vice, was the chief speaker in favour of the resolution, bearing on a question that has given rise to energetic and indignant remonstrance. Because of his efforts in seeking the suppression of this iniquity, Mr. Dyer had been subjected to bitter onslaught, and malignant criticism. The warmth of his reception in Exeter Hall showed that he was fervently loved "for the enemies he had made." He made a powerful plea for the discontinuance of an evil that disgraces humanity. Dr. G. M. Post ably seconded the resolution which, while condemning the course of the Indian government, acknowledged the prompt action of the British House of Commons in condemning the government sanction of vice in India. "All honour," he said, "to those noble men who have stood up and vindicated the right. I repudiate and never will believe the accusation that the medical profession stands behind these acts. I have been a member of that profession for twenty-seven years. I say that when you press this matter on your legislative bodies, you may rely upon the medical profession being with you."

Concerning these evils which spread through indifference and neglect, till they cause wide-spread desolation and ruin, cover Christian Churches with shame, and render the governments that sanction them hateful, the most representative gathering of Christian missionaries spoke with a unanimity and a power that ought to arouse sleeping Churches and quicken the consciences of the rulers in civilized nations. Christian States cannot permit the stigma of complicity with crime to rest upon them.

M. LAVELEYE ON THE FUTURE OF RELIGION.

As a publicist who is in touch with the spirit of modern progression and one who thoughtfully estimates the forces operating in religious, social and economic spheres, M. Emile de Laveleye occupies a prominent place. He is not dominated by prejudice, neither does he allow theories and predilections to warp his ordinarily well-balanced judgment. The published opinions of the distinguished Belgian generally attract a degree of respectful attention. He has just been giving to the English reading public his views on the "Future of Religion," in the pages of the *Contemporary Review*. The paper is interesting and is written in that calm and thoughtful spirit characteristic of its author.

Like many other thoughtful observers M. Laveleye foresees that the close of the present century is likely to be marked by sharp conflict over two profoundly disturbing questions—the industrial and the religious—the one arising out of the claims of the working classes for a larger share in the produce of labour and the other from the antagonism between the scientific spirit and religion. Evidences are not wanting that the present industrial conflict cannot go on indefinitely without producing disastrous results. Those engaged in the heat and keenness of conflict may not be in the best position to realize the magnitude of the question involved in it.

If industrial prosperity and national well-being are to be secured, it cannot be while capital and labour are glaring on each other as deadly foes. Temporary triumphs of the one or the other settle nothing. No one can tell where or how soon the feud may rage again with greater fierceness than ever, and all the while class hatreds grow in bitterness and intensity. It is becoming more clearly understood that some method of reconciliation must be found to adjust the apparently antagonistic interests of capital and labour. The importance of finding a solution is not only seen by social scientists, but the Churches are beginning to comprehend the pressing nature of the problem that now presents itself. Church Conferences devote much time and attention to its consideration. According to the testimony of Dr. Pressense of Paris, the discussion of this question, in which Principal MacVicar took a prominent part, was one of the most interesting that engaged the attention of the Presbyterian Couccil at its recent meeting. Though the proceedings of the Pan-Anglican Conference have been guarded with jealous care, it is hardly conceivable that so august and representative a body would overlook a question with which their Church, as well as others are brought face to face. As to what the solution, in his opinion, may be, M. Laveleye gives no hint. He merely recognizes that the industrial question has religious bearings and that it is becoming more and more a burning question as the years advance.

The writer of the paper in the *Contemporary* perceives three different forces operating injuriously on all religious belief. One of these is the drift of materialistic science. Though many eminent scientists and many competent theologians rightly maintain that between true religion and true science there cannot be any real and permanent contradiction; and although those divines who accept the evolution theory maintain that, were it demonstrated, there would be no injury done to religion whether natural or revealed, it is undeniable that there is a strong drift in the direction of sheer unbelief traceable to many who claim to speak in the name of science. This tendency is producing most undesirable results in various directions. Many are pleased to justify their unbelief behind the destructive teachings of so-called science. However ill-founded are the conclusions which such people reach, and however much the fact is to be lamented, it is a painful fact nevertheless, and many are the evidences of its existence.

Another of the forces warring against religion, M. Laveleye sees in the eager and relentless struggle for wealth and position. So entirely absorbed are men in the effort to secure worldly well-being that they have neither time nor inclination to entertain seriously the claims of religion. The spirit of religion and the worldly spirit were incompatible in the first age of Christianity and it does not appear that they have come to a better understanding yet. Extreme worldliness and a lofty self-denying, Christ-like spirit cannot dwell harmoniously in the same bosom. Here is what M. Laveleye says on this point:

The modern man fixes his affections on the things of this world, and desperately pursues the good things therein attainable, as if this were his lasting dwelling-place and there were nothing beyond. For him the word Heaven has no meaning. In this cold and dry atmosphere religion grows daily weaker and tends to be swept away.

The third element at war with religion noticed in the paper referred to is Socialistic atheism. The leaders among the working classes mostly preach the blankest negation. The French Communist who was buried the other day and whose funeral nearly occasioned a serious outbreak, took for his motto "Neither God, nor master." The exponents of extreme radicalism are many of them avowed atheists, and embrace every opportunity of instilling their destructive ideas into the minds of the people. If those ideas germinate there will be an harvest, for men reap what they sow. If these atheistic ideas find general acceptance among the working classes, a reign of terror and the horrors of the Commune will not be confined to Paris or Brussels. Civilized society without religion, is, however, an impossibility. Social existence would speedily relapse into barbaric warfare. There would be no basis for morality, and poor humanity would sink to the lowest degradation and final extinction. M. Laveleye concludes that religion, if chaos comes, will emerge, under some new forms it may be, but substantially Christian. And that as formula, organization, and public worship are necessary, they will form distinctive features of the religion of the future.

That existing religion will have to pass through fiery trials at no distant date is by no means improbable. That the religion of Jesus will be eliminated is not within the range of possibility. As to its ultimate triumph there is no peradventure. He who is the Truth said, Heaven and earth shall pass away but My words shall not pass away till all be fulfilled. In his estimate the distinguished Belgian writer makes no reference to the vital religious forces at work to counteract the destructive influences to which he refers. Over against materialistic science there are Christian thinkers ready to welcome truth from whatever source it comes, whose belief in the Creator and righteous Governor of the universe is not shaken but confirmed by the discoveries and deductions of modern research. Science has not yet uttered its last word. Over against the blind devotion to worldliness there is the self-denying consecration of life and service to the highest interests of humanity. From the intense worldliness of to-day there is certain to be a recoil. Man will not be content with the most degrading of all servitudes, the service of mammon. The ever-increasing Christian activity of our day cannot surely be doomed to extinction by the on-rush of a cruel Atheism. The storm may come, but after it, the calm, when better and brighter days than the earth has yet seen shall dawn; when His kingdom shall extend from sea to sea and from the river to the ends of the earth, for the people shall be all righteous.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—For the little readers it would be difficult to surpass this most attractive and suitable magazine.

RECEIVED.—WORDS AND WEAPONS for Christian Workers. Edited by Rev. George F. Pentecost, D.D., Rev. B. Fay Mills. (New York: H. T. Richards.) PEARL OF DAYS. Edited by Rev. J. H. Knowles. (New York: Wilbur B. Ketcham.) BOOK NEWS. (Philadelphia: John Wanamaker.) THE SANITARIAN. (New York: The American News Company.) THE SIDEREAL MESSENGER. Edited by William W. Payne. (Northfield, Minn.: Carleton College Observatory.)

THE MISSIONARY WORLD.

BLANTYRE, EAST AFRICA.

The Rev. D. C. Scott writes to the Convener of the Church of Scotland Home Mission Committee: "There is no settlement of affairs at the north end of Lake Nyassa yet, while the news has reached far and wide. It is now a drama enacted before a huge audience. Even Malemia at Zomba asked Mr. Cleland if Mlozi was beaten. Mr. Johnston, of the Universities' Mission, and Mr. Buchanan, in an honest endeavour to carry out the instructions of Consul Hawes, were both assaulted and stripped, and might have been killed, when they landed at the south of the lake at Mahanjila's to endeavour to negotiate. One of Buchanan's boys was killed. This also has spread. The whole question is—What are the coastmen going to do? and what will the British say to it? I hear that that the Wakonde at the north end, who were doomed by Mlozi and his allies, will not let the English leave them without fighting for them. Mlozi, in a conference which Johnston and Buchanan managed to secure, had no reason whatever to give for his attack on the North End Station except a few vague complaints of no moment. Evidently he thought he could clear them out without danger, and so work his will upon the Wakonde. What that will is, let the Kambwe lagoon massaere testify, and his own saying, when offering to leave in two years, 'What is a place worth after two years?' Wissman's accounts, and what we know antecedently, show very plainly what the frightful work is which our presence stops, and what it will be whenever we withdraw. These black Arabs, though not real Arabs, have all coast connections, and have entered into the country, not as chiefs born in their tribes, but as adventurers with Arab money, guns and powder, for the fearful work of pillage and slaughter. They make use of one tribe against another, and then, strong enough to do so, turn upon their late allies. The black Arabs and half-castes from the coast are in a way irresponsible, but their coast connections under any circumstances, make it perfectly possible, nay, imperative, to reach them through Zanzibar. They are not out of call nor out of mind of the Beloochee Arabs, somewhat farther to the north, but who do pass down down to the lake also. Rumour and the narrative of the North End affair say the connection is much closer.

"The slave trade is worse across Nyassa than ever. Even here, with all our influence, Matope, on Ndirande Hill, three miles from here, has, I learn, taken thirty or forty slaves with him to sell near Quilimane. There were bands of young children carrying very heavy loads, and each band with its driver close behind. Mr. Henderson, of Mompea, ransomed a woman who had been sold by Kuntaja, and sent her up here. Of course I shall make *mlandus* about these; but it has been done with the utmost secrecy, and the slaves all sent away ahead. The Angoni raids are slave raids—the Arab or coastman infests every town along the lake. The chiefs are swayed by them. It is nothing but slavery. Household slavery is bad enough, but this slavery is frightful, and yet this is mercy compared with the awful work at the North End and over to the Congo! It is absurd to speak about the slave trade being less and the wars stopped, when this is going on—to discount Wissman's words—a man who came with a heart boiling over with what he actually saw—villages he had passed, entering at sunrise and only getting out at noon—villages in absolute peace and thriving industry and settled rule—repassed desolate, dead and dying, rotting and rotten, and the whole completely destroyed! The man was mad with the truth of it, and it is worse than that! And we are the only stop to this awful work! Germany is not near, Portugal does not care, and no one cares as does the Church of Christ; and to feel that Government, for its own political ends, or a nation, by lethargy, refuses help when the work is laid upon it by God, makes my soul boil like Wissman's,—only I know it will come.

"A caravan of slaves passed the other day through Mr. Cleland's station. One woman, evidently just caught, came into the station two days afterward, having escaped. Cleland says he will never forget her look as she passed. When she came back he was away, and the men dragged her out of Evangeli's house.

## Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

## CHAPTER III.—CLERICAL AND PHILOSOPHICAL.

The spiritual needs of Wilton Corners were ministered to by the Reverend Arthur Berkeley, a man as unlike his rustic parishioners in person as in name. He was a bachelor, and made his home with the widow of a former deacon of his church, who cared for him with the reverent love which she might have bestowed upon a visitant from a higher sphere. Not very much was known concerning him, although, in the first of his ministry, Almira Dow, and one or two kindred spirits, spent much time and anxious thought, and some postage stamps, in a vain effort to establish his antecedents. He had been often and warmly spoken of by the former minister, and, when that aged servant of God was called home, there being no other person definitely before the church, the Rev. Arthur Berkeley was invited to come and pass before them, which he did to such acceptance that he was formally called, and, to the surprise of every one, accepted the call. There were some who argued, not without a show of reason, that there must be something radically wrong about a man who was willing to give up a salary of \$5,000 for one of \$500; but it was soon understood that he was quite independent of his salary, and the people were rather proud of a minister who could hang his doorways with Persian draperies, and his walls with rare engravings. They liked to go into his rooms and gaze around at the antique lamps, the curious ornaments of his study table, and the great fur rugs before the fireplaces; especially as all this was done without expense to themselves. To the hard-working farmers and their wives, it seemed a bit out of another world; a symbol of the rest and beauty that might, possibly, await them in some future state. They enjoyed seeing him going about in his sealskin coat and cap; and whoever had been so fortunate as to receive a note from him with his clear, graceful writing and faultless seal, treasured it carefully. But during the three years he had been with them, this pride had changed to a warmer feeling, and, with the exception of the few inevitable malcontents, the whole parish had come to revere and love the quiet, refined gentleman who went in and out before them with such genuine Christian courtesy. To the society-loving people of Wilton Corners his life seemed a very lonely one, but to-night his study was graced by the best of company—his old college chum, Roger Grant.

The contrast between the two men could scarcely have been greater. Dr. Grant was one of those men who always seem too large for their surroundings. His big, fresh-coloured hands were locked on the top of his head, which, with its mass of tawny hair, towered above the back of his lounging chair, and his long legs stretched to the very edge of the fireplace. His strong, fair face indicated a good conscience and a sound digestion, which indications the clear blue eyes confirmed.

His friend sat opposite. Not lounging; somehow the idea of lounging seemed quite foreign to the slight figure resting easily in the tall, leather-covered chair, his long nervous hands lying lightly on its arms. Miss Dow was wont to say in times of tea-drinking intimacy, that she didn't believe the minister was ever born this side of salt water, and, in truth, the oval face, with its dusky eyes, the clear, dark skin, and black, silky hair, might well have belonged to some Spanish grandee, instead of the minister of a country church in New England. His usual expression was one of gentle sadness, but to-night it was replaced by a look of full content.

"You don't mortify the flesh a great deal, do you, old fellow?" said Dr. Grant, his eyes roving round the room. "It strikes me your surroundings are fairly comfortable."

"Why, yes; I find them quite so," answered Mr. Berkeley simply. Then, seeing a smile on his friend's face, he asked, "Do they seem unduly luxurious?"

"I've seen worse places," said the other. "But, bless you I you were made for such things. I don't suppose you are any more conscious of your finery than a bird is of its feathers. If I lived here some of these knick-knacks would get smashed, now and then, when I got under full headway."

"I'm sure of it, you great overgrown giant," retorted Mr. Berkeley. "Your name should be Olaf, and you ought to be cruising the Northern seas. I believe you are a lineal descendant of the Goths."

Dr. Grant laughed lazily, and gave a prodigious yawn. "I'd like the elbow room those old fellows had. I always feel smothered shut up in a house. Do you never feel like going up on a high hill and shouting at the top of your lungs?" he asked, getting up, and striding back and forth. "Why, old fellow," planting himself on the rug before his friend, "I feel as though I could take that little meeting-house of yours by the steeple and swing it round my head two or three times. I've a good mind to begin with you;" and he made a threatening gesture towards him.

Mr. Berkeley smiled in quiet enjoyment. "If you don't promise to keep the peace and let me and my church alone, I'll have Mrs. Sykes lock you in the dark closet under the stairs," he said.

"In that case," replied the doctor, "I should simply hump my back, and bring the whole house down about your ears."

Just then there was a knock at the door. "It's a couple to be married," said Mrs. Sykes. "They're in the sittin'-room; a shiftless-lookin' pair. I guess they're from the Hollow."

Mr. Berkeley looked annoyed. Then he said quietly, "Very well, Mrs. Sykes; I will be there in a few minutes. Will you be a witness, Roger?" turning to his friend. Dr. Grant signified his willingness to act in any capacity except as principal, and followed Mr. Berkeley into the sitting room. The happy pair were seated, stiffly, on adjoining

chairs, and made no sign at the entrance of the minister, except by a slight addition of awkward consciousness.

"Have you the necessary license?" he asked. There was a severity in his manner quite unlike him. "Very well," glancing it over, "you will rise and join your right hands." They rose clumsily to their feet, and stood before him, making several futile grasps at each other before they were able to decide which hands to give. The man looked the product of generations of ignorance and vice; stolid, brutal, unkempt. The woman, with the instinctive vanity of a bride, had made an effort to adorn herself. Her dress was clean, and she wore a bright plaid shawl, evidently new. Around her hat was twisted a piece of lace, fastened by a bunch of cheap, artificial flowers. Her face had the fleeting prettiness of youth; a prettiness which would soon be crushed out by hard work, if not by hard blows.

"When the brief ceremony was over, Mr. Berkeley went into his bedroom and washed his hands vigorously, "Is that symbolical, Arthur," called Dr. Grant, "or are you afraid of the license? It did look suspiciously dingy."

"I wish I could wash my hands of that and every marriage like it. I tell you, Roger," he said, appearing in the doorway, "when I marry a couple like that, I feel as though I profaned my calling, 'What God hath joined together.' How much do you suppose God had to do with that marriage?"

"As much, perhaps, as with some marriages where the parties were better dressed," answered Dr. Grant coolly. "Do you suppose all the marriages you solemnized in your city church were divinely appointed?"

Mr. Berkeley looked troubled. "Not all of them, I fear."

"It seems to me," said Dr. Grant, taking the favourite attitude of our British cousins, on the hearth rug, and evidently primed for a speech, "it seems to me that you ministers are not quite consistent in this matter. Inwardly, you object in some few cases, but your public, official cry is, 'Marry! marry! The country needs homes! The heathen are outnumbering us!' And, in substance, you say none are too rich or too poor, too wise or too simple, too old or too young; all are free to enter the blessed state. And when people have been coaxed and pushed into the matrimonial fold, presto! the gates are shut, and you want to lock, double lock, and bolt them, that none may escape. Yes; I know that people are very willing to be pushed in, but that doesn't alter the result. Now, I don't quarrel with your desire for strict divorce laws—the more stringent, the better—but what I do wish is that some of this vigilant strictness might be brought to bear on the parties before marriage. What would I have done? Well, as a first experiment, we might have a Matrimonial Board composed of clear-headed men and women, and every candidate be put through a rigid examination—something after this sort: What is your name? Where were you born? Are your parents living? If living, are they healthy? If dead, what did they die of? Can you earn your own living? Have you a settled income, or a trade? Are you in debt? Do you smoke, drink or chew? How do you spend your nights? Have you any idea of the responsibilities of parents? Do you lace, and wear high-heeled boots? Can you cook a meal properly? Are your lungs sound? Do you know how to spend money wisely? etc. Those who passed a satisfactory examination should have a clean bill; others should be put on probation, liable to be extended and some dismissed outright. How does it strike you, Arthur?"

"It strikes me that the Board would have a hard time, and that people would evade it in one way or another."

"Of course public opinion would have to be educated up to it, but I believe something of the kind is practicable. Take the question of health alone. You ministers seem to think if souls are looked after, it doesn't make much difference about the bodies; but often a diseased, ailing body can be an overpowering clog to the spirit. I tell you, Arthur, it makes my blood boil, sometimes, when I see the selfishness of people in this matter. A couple are in love—or fancy they are—and forthwith they marry, without a thought of their fitness, or of their obligations to posterity; and in a great many cases, all they bequeath to their descendants is a tendency to weak lungs, or rheumatic bones. Right in my own practice are children suffering, not only for the sids, but for the blindness and selfishness of their parents. I wish it was made a criminal offence for sickly people to marry, especially those suffering from inherited diseases, mental or physical."

Mr. Berkeley leaned his head on his hand, shading his eyes from the light, but made no answer.

"I suppose I am a bore on this subject, and if you get tired of my harangue, you can throw a stick of wood at me; but it's something people need waking up to, and something the clergy ought to take hold of."

"What could we do?" raising his head with the question. The light had faded out of his face, and his voice was tired and disheartened.

"Do?" echoed Dr. Grant briskly, planting himself more firmly, "when you know of a couple contemplating marriage, within your jurisdiction, if they are unsuited to each other, tell them so, and make it plain to them. They won't thank you for it, but you will have done your duty. I knew of a case where a refined Christian girl became engaged to a fellow of quite a different stamp, and the girl's clergyman, when he was called upon to marry them, objected, and talked plainly to them. I believe she married him after all—waving the damaging admission, airily, to one side—but it probably gave them a warning which did them good. There was another case, where a clergyman married a couple knowing that the man had been in an insane asylum, and knowing, also, that the girl and her friends were ignorant of the fact. The result was, that after bringing two children into the world to inherit insanity, she was obliged to flee with them, in the night, to save their lives. But don't look so cut up, old fellow; you are not responsible for the shortcomings of the whole clergy."

"I should not like the responsibility in the last case you mention. It was monstrous, both for the clergyman and the

man he married." Mr. Berkeley spoke hotly, his hands grasping the arms of his chair. "Perhaps she loved him well enough to have married him, had she known it," he added, as though to himself.

"Oh, fudge!" said Dr. Grant, kicking at a falling log, which resented the kick by sending an angry cloud of sparks up the chimney. "I'm sick of that idea, 'All for love, and the world well lost.' It's the essence of selfishness. It seems to me the first great business of love is to look out for the good of its object, and not its own gratification. We might well parody Madam Roland, and cry, 'O, Love! how many crimes have been committed in thy name.' What was it but a crime, and the blackest kind of one, for that man, knowing himself cursed with hereditary insanity, to absorb that young, innocent life, and blight other innocent lives?"

Mr. Berkeley raised his hand suddenly, as though to ward off a blow.

"Am I getting noisy? Well, it's a subject I feel strongly on. When a true marriage is such a beautiful thing, it hurts me to see these wretched mistakes. But I will wind up my discourse," and he dropped into his easy chair.

"Roger," said Mr. Berkeley, "why have you never married?"

"That's what might be called a leading question," laughed Dr. Grant. "But the truth is, I've never had time to look for her. Not being a young Cæsus like yourself, my time has been occupied in getting a foothold in this slippery world, and now that it is secured, I find myself a little rusty in the gentler arts. I've a very fair idea how she looks," he added, closing his eyes as though better to enjoy the inward vision.

"Can you share the idea with me?" asked Mr. Berkeley.

"Possibly I might," answered the doctor, stretching himself out, and clasping his hands behind his head in his favourite attitude. "To begin with, she's not over medium height; slight and graceful, with a clear, pale complexion; not sickly, mind you, but without colour, which may mean health, or it may mean bad blood. Her hair is dark; not black, but chestnut; and she wears it rolled from her face in soft masses, without any tag-rags on her forehead. Her eyes are dark and clear, but soft, like velvet—I hate these brilliant, scorching eyes—and her nose—I'm inclined to think her nose is Grecian. Her mouth isn't the conventional rosebud, but of reasonable size, with firm curves, and the corners droop a little, which gives a pathetic expression to her face. And her teeth are good," added the doctor, opening his eyes. "Dost like the picture?"

"I shall know her at once if she ever comes into my congregation," replied Mr. Berkeley.

"I don't know just how she dresses for church," went on Dr. Grant, closing his eyes again, "probably in some soft, dark fabric, for she abhors show. Ordinarily, she wears black, or yellowish-white, with a dark-red rose tucked into her dress, and she's apt to wear a lot of thin, shimmering lace about her throat. When you talk to her, she looks straight at you, and doesn't snap you up before you finish your sentence. She is a good listener."

"She will have need to be," said the other.

"Envious so soon," said the doctor, with a lazy wave of his hand. "But here's another pleasant characteristic of hers. When she seats herself, she doesn't shake out her draperies, or turn her bracelets, or play with her fan, but she falls into a graceful position, and stays so. She looks at ease, and makes you feel so. In short, Arthur, you would have suited me tolerably well if you had been a woman."

"I wouldn't have married you," said Mr. Berkeley.

"It's an excellent idea, my young friend," calmly replied the other, "not to refuse a position before it is offered you. But there's one other crowning excellence of hers which I forgot to mention. She doesn't play, or paint, or bother her eyes out over art needlework."

"I knew a woman once who would answer your description very closely," said Mr. Berkeley.

"Was she the reason why you left Philadelphia?" asked the doctor without opening his eyes.

There was no answer, and looking up, Dr. Grant saw his friend gazing into the fire with a face of such hopeless wretchedness that he started from his chair.

"Oh! forgive me, Arthur, for being such a brute," he cried, holding out his hand, "but I did not know."

"There is very little to know," answered Mr. Berkeley gently, laying his hand in his friend's, "but I will answer your question. I did leave Philadelphia to escape from the only woman I ever loved."

"Did she not return your love?" asked the doctor, his hearty voice wonderfully softened.

"I never told her of it."

"You never told her?" repeated the other, looking at him in astonishment. "That doesn't seem like you, Arthur, you always had more moral courage than a dozen men ought to have."

"Roger," said Mr. Berkeley, "did you ever hear me mention my home?"

"Never!" said Dr. Grant, "and I have often wondered at it."

"It was because I never had a home. O, yes!" answering his friend's gesture of surprise, "I had shelter and food and clothing—the costliest that money could buy—but no home. I never knew what it was to be careless and happy like other children, but my childhood was passed under the shadow of a great fear, a shadow that has never lifted. Roger, when I was eight years old, my father was carried out of the house—a raving maniac. I used to wonder why he would be so violent with us sometimes, and again so gentle; and why, some nights, my mother would lock my brother and me in our room, and we would wake in the night to hear a loud, fierce voice, and the sound of blows. But the explanation came only too soon. When I was older, I learned that my grandfather spent the last twenty years of his life in a padded cell, and my only brother, when but eighteen years old, took his own life rather than face the fate before him. My poor mother went early to her grave, glad to be at rest, and I was left the sole inheritor of the curse which, please God, shall end with me."

Dr. Grant leaned forward and laid his hand on his friend's. There was no word spoken, but the bond of sympathy was complete.

"I suppose," continued Mr. Berkeley, "that at college, I was considered a favourite of fortune, and some of them envied me my luxury and ease, but I would gladly have exchanged places with the drudge who ran my errands and blacked my boots. When my studies seemed hard, I would think perhaps it was because my reason was going, and my heart would sink like lead. You know how I avoided every excitement, how abstemious my habits were. You know, now, why I would never try for any prize. I was willing to be thought dull and indifferent if only I could ward off the curse. When it came to the choice of a profession, I was in great perplexity. I sought the advice of the old minister here, who was my father's friend, and knew all our miserable history. He held out no hope that I should escape the common fate of my family, but advised me to spend the years vouchsafed me in the ministry. It was in my congregation at Philadelphia that I met Margaret. What first attracted me was the repose of her character. There were other women in the society more beautiful, but none so perfectly poised. I would go into the pulpit sometimes, all unstrung from a sleepless night, full of evil phantasms, and the steady gaze of her clear eyes would calm and strengthen me. It used to seem sometimes that everybody must see that I preached to her alone. When I came to know her better, I was still more impressed by the transparency of her nature. It was not shallowness, but her mind and heart seemed like a placid, unruffled lake which revealed every pure thought and noble aspiration. An interview with her was like a cup of cold water to a fever patient. I knew the danger, and every time I left her resolved never to seek her again. But when the horror of the future would fall upon me, I would think of her calm eyes, her low, quiet voice, the restful folding of her hands, and, leaving everything, I would hurry to her presence. I have walked the streets for hours, with set teeth, determined not to go to her, only to find myself at her door at last. After a while I fancied there was an indefinable change in her manner; a fleeting look in her eyes, which, if I had been free to interpret it, would have made heaven upon earth to me, and then—I awoke. I wrote again to my father's friend. Before he could answer he was called home. But he had spoken kindly of me, and his people asked me to come to them, and I came. That is the whole story."

"You could not have done otherwise," said Dr. Grant gravely.

"No? I ask myself that question over and over again. It is perpetually settled and unsettled. I came across a little poem in a newspaper the other day. It has all slipped from me except the closing lines:

'Who, his love to prove  
Is willing to be forgot,  
Stands on the heights of love.'

When I read it, I prayed that Margaret might have forgotten me; then my whole being cried out against such forgetfulness. Do I forget her? There is not an hour in the day when she is not with me. When I face my people her pale, steadfast face rises among them. She holds the little children offered for baptism; and where a widow weeps over her dead, it is Margaret that weeps, and I wish the race in the coffin were mine. She goes with me on lonely rides—she is always with me; and then when I turn to speak to her, she is gone. You need not look at me in that way, Roger. I am as sane as you are, now, but how long I shall be, God only knows."

"Do you resemble your father?" asked Dr. Grant.

"Not in the least. I am like my mother. My father and my brother were large, florid men."

"What I was thinking of," said the doctor cautiously, "was, that if you are of your mother's temperament, you might escape."

"For heaven's sake, do not tempt me in that way," cried Mr. Berkeley, passionately. "I have been over the ground thousands of times, only to come to the same conclusion. I trust I am a Christian. I have some sense of eternity, and I believe the future state of the suicide most miserable; but, as God hears me," raising his hand solemnly, "before I cause any woman to suffer what my mother suffered, I will take my own life. But this is not a cheerful way to entertain a guest, and I am going to give you your light and send you to bed."

He was his gentle, courteous self again. He went with the doctor to his room, there making some thoughtful arrangement for his comfort, and adding as he bade him good-night, "Whatever else God has denied me, I thank Him very sincerely for my friend."

(To be continued.)

ORATORS.

It is encouraging to young speakers to know that there never has been and never will be such a thing as a "born orator." There has never yet been an instance of an orator becoming famous who did not apply himself assiduously to the cultivation of his art. Many even had to overcome great physical infirmities that rendered it almost hopeless for them to adopt the career of a public speaker. The best known instance is that of Demosthenes, who passed some months in a subterranean cell, shaving one side of his head so that he could not appear in public. He there practised with pebbles in his mouth to overcome a defect in his speech, and gesticulated beneath a suspended sword to rid himself of an ungraceful movement of the shoulder. Even then he was hissed from the arena in his early efforts, but he persevered—the world is full of what success. When Robert Walpole first spoke in the House he paused for want of words, and continued only to stutter and stammer. Curran was known at school as "stuttering Jack Curran," and in a debating society which he joined as "Orator Mum." Every one will also recall Demosthenes' failure when he rose to make his maiden speech. Cobden's first effort was also a

humiliating failure. But one should not conclude from these instances that every speaker who breaks down is sure to blossom into fame subsequently. We have been quoting the exceptions to the general rule. More frequently, speakers' mishaps are like that of the Earl of Rochester. "My lords," said he, on one occasion, "I—I—I rise this time, my lords, I—I—I divide my discourse into four branches." Here he came to a woeful pause, and then he added: "My lords, if ever I rise again in this house I give you leave to cut me off root and branch for ever." Many of the best orators have, even to their latest efforts, felt a tremor on rising to speak. Erskine said that on his rising to plead for the first time he should have sat down in confusion had he not felt his children tugging at his gown. The Earl of Derby, "the Rupert of debate," always knew when he was going to speak well by his nervousness on rising. This was also a characteristic of Canning. At a dinner given by the Mayor of Liverpool he was so nervous before being called on to speak that he had twice to leave the room to collect his thoughts. This may have been, however, owing to the comparative novelty of his position. Many an orator outside his accustomed haunts is completely lost. Lord Eldon said he was always somewhat nervous in speaking at the Goldsmiths' Dinner, though he could talk before Parliament as though he were addressing so many rows of cabbage plants. Mr. Cobden, speaking of Lord John Russell, said: "On the boards of the House of Commons Johnny is one of the most subtle and dangerous of opponents; take him off these boards and I care nothing for him." To few was given as to O'Connell to succeed equally with all audiences. Before he entered the House he was declared to be a mere "mob orator;" but in 1830 he was returned, and in 1831 he was recognized as a leader. Whether in swaying a multitude on a hillside, appealing to the more educated Assembly in Parliament, or in persuading a jury in a court house, he was equally at home.—*The Gentleman's Magazine.*

THE GUEST OF THE EVENING.

Good actions are a fruitage ripe and rare  
That bears not fingering. Let me then beware  
To touch with venturous hand this curving branch,  
Nor lean too heedlessly against a tree  
Thus at its prime o'erladen heavily  
With golden harvest of a stock so stanch,  
Lest I by some rude shock at this light hour  
Bring down the Virtues in a mellow shower.

To drop the figure, friends—let's be content  
The guest shall fancy less than we have meant.  
Speak not too closely of his special good:  
That we are here tells more than trumpets could.  
Our friendship holds his merits as the light  
Holds the hid rainbow; storm but makes them bright.  
The modest veil they wear I may not raise,  
Let he should blush to hear, and I to praise.

—Robert Underwood Johnson, in *Harper's Magazine* for April.

ANONYMOUS LETTERS.

But the anonymous writer may decide to comment only without directing. He may feel constrained merely to bear his testimony to the worthlessness of the editor's labours, the absurdity of his opinions, the meanness of his motives, and the lamentable folly of his conduct. It is comical to think of the avalanche of such letters which pours pitilessly into the sanctum. The charitable waste baskets can scarce accommodate the drifts. The wisdom which proceeds from statesmen in the barber's chair and on the benches of Union and Madison Squares overflows in this anonymous correspondence. It is in vain that the editorial malefactor attempts to escape judgment. The anonymous letter writer knows him much better than he knows himself, and his efforts to pose as a patriot, as a lover of order, as a friend of progress, will be sternly exposed to the scorn of mankind by "One who knows," by "Aristides," by "You know who," and by that terrible fellow who keeps society in such good order, "A foe to frauds and humbugs."

The great public will be glad to know of this omnipresent, invisible police, which regulated public men and editors, giving the reprobrates their deserts in the anonymous letter. There was a public man with a lively sense of humor who said that whenever he made a speech of importance or significance he received a letter beginning uniformly "Well, Pericles, what do you think of yourself now?" and proceeding to ask whether he was not yet aware of the profound odium into which he had fallen. "These," said Pericles, "are the humorous reliefs of public life. The importance which such worthy people attach to the expression of their dislike, the ingenious asperity of their tone, and at the end of the fulminating document no name, all reminds me in another another way of Thackeray's description of George the Fourth." He laughed as he recalled it.

Does the gentle reader recall it? Did he, perhaps, hear Thackeray read it with his rich voice, and its rollicking tone when he came to the humorous passages? Does it not seem another New York in which those lectures were delivered? He is describing the fourth George, but it is the writer of such letters as Pericles receives, with his pretentious self-importance, his perfumed air of superiority, and his air of pompous impudence, who seems to have sat for the portrait. "I try and take him to pieces, and find silk stockings, padding stays, a coat with frogs and a fur collar, a star and blue ribbon, a pocket-handkerchief prodigiously scented, one of Trenchard's best nutty-brown wigs reeking with oil, a set of teeth and a huge black stock, under-waistcoats, more under-waistcoats and then nothing."—*George William Curtis, in Harper's Magazine* for August.

On our 559 page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

British and Foreign.

THE Rev. James Kidd, of St. Andrew's, has accepted call to Erskine U. P. Church, Glasgow.

MR. SPURGEON draws more than fifty per cent. of his hearers from within a radius of one mile.

REV. J. HENDRIE, for many years missionary in India and Trinidad, has settled in New Zealand.

MR. THOMAS COOK, the founder of the railway excursion system and of personally conducted tours, has lost his sight.

MR. J. H. CHAPMAN, a licentiate of Edinburgh Presbytery, was ordained recently on his appointment as army chaplain at Shorncliffe.

A BEAUTIFUL portrait of the late Dr. W. B. Robertson, of Irvine, has been engraved for the forthcoming memoir of that brilliant preacher.

REV. T. A. DOWNIE, the faith healer, made a vain endeavour to raise a stir in New Zealand, but was permitted to pass away in silence to America.

MR. PATRICK J. G. MACLAGAN, M.A., Berwick, has been licensed by Duns Presbytery; he goes to China in connection with the Presbyterian Church of England.

MR. H. PEDEN STEEL, of Sydney, a son Rev. Dr. Steel and a descendant of Peden, the Covenanter, has published a volume of poems entitled "A Crown of Waitle."

RABINOWITZ, the Jewish reformer, has had an embargo laid upon him by the Russian Government and will not be able to carry out his plans for Christianizing his people.

THE Rev. Alexander Whyte, B.D., Busby, has sailed for New Zealand. He goes in the first instance to Wellington to report himself to the Convener of the committee of the Northern Church.

IN New Guinea the government bungalow and the mission house have been connected by telephone. Mr. Chalmers says the natives were terribly astonished, and asked what next the white man would be doing.

MR. MULLER, of Bristol, had overflowing congregations in New Zealand, and many freethinkers were struck dumb with his facts. Not a few have been shaken in their sceptical opinions by his simple and impressive story.

DR. JEFFERIES, of Sydney, declares that the Chinese question has been muddled from the outset. The English race, he contends, cannot occupy the semi-tropical regions of Australia and ought to allow the Mongolians to do so.

PRINCIPAL CAIRD acted as spokesman for Mrs. Elder at the unveiling of Boehm's statue of her husband, the distinguished shipbuilder, which the working people of Govan have erected in the park bearing the name of the great engineer.

THE ninth centenary of the introduction of Christianity into Russia was celebrated throughout the empire on a recent Friday. At Kieff a number of congratulatory addresses were read, including one from the Archbishop of Canterbury.

IN the whole sky an eye of average power will see about 6,000 stars. With a telescope this number is greatly increased, and the most powerful telescopes show more than 60,000,000. Of this number, not one out of each hundred has ever been catalogued.

CLARE congregation by a large majority has elected for the second time Rev. John Spink, St. James's, Kirkcaldy. A determined opposition by a minority on the ground of his non-acquaintance with Gaelic caused the Synod to declare his first election null and void.

DR. KIDD, in the debate in the Wesleyan Conference on the deficiency of \$500,000 a year in the income of the Missionary Society, expressed a hope that in future they would not advance without adequate financial means. There is to be no abandonment of existing missions.

THE sheriff has allowed proof in the case of the inspector of poor at Tarbolton against Mr. Higgins, parish minister, for alleged defamation. The defender is charged with having described a letter of the pursuer's as a lie from beginning to end, and the damages are laid at \$1,250.

DR. BRIGHT, master of University College, Oxford, in the new volume of his "History of England," remarks that Puseyism raised a fresh difficulty in the way of re-establishing a really national Church, changed the Church of England more completely into a sect, and rendered more probable its ultimate separation from the State.

THE Archbishop of Canterbury, in recently declining to cite the Bishop of Lincoln to answer to certain specific charges of excess of ritual, did so because he was not convinced that he had the proper jurisdiction. Accordingly an application has been made to the Judicial Committee of the Privy Council to help the prosecutors out of their difficulty.

MR. PIERS, of the Mid Parish Church, Greenock, has not received any stipend for four or five years, the town council declining to accept the receipt upon which he wrote "Accepted under protest." He now intimates that he is prepared to sign conditionally on the receipt being worded as "alleged legal stipend," and this condition has been agreed to.

SEVERAL well-known Wesleyan ministers are placed upon the list of supernumeraries this year, including Dr. Kilner, who has spent twenty seven years in Ceylon and the last twelve years at the mission house. William Arthur, M.A., the distinguished author of "The Tongue of Fire," who entered the ministry in 1838; and Mr. Roberts, who has been for forty-two years one of the most popular preachers in the body.

DR. R. F. BURNS, ex-Moderator of the Canadian Presbyterian Church, is announced to preach the anniversary sermons in the Parish Church at Bridge of Weir. A son of the late Dr. Burns, of St. George's, Paisley, says a Scottish contemporary, whose name is still a household word in the West of Scotland, he rivals his father in graceful oratory and ready wit. Dr. Burns also gives his lecture, "A Trip Through the Rockies," in the same place.

## Ministers and Churches.

THE Rev. Mr. Robertson has resigned the pastorate of Knox Church, Waterdown.

THE grant of the land on which St. Andrew's Church, Kingston, will stand is in the name of King George III.

THE Rev. A. F. Tully, of Mitchell, has returned from his holiday down by the sea, and resumed his pastoral labours.

THE Rev. Peter Wright, pastor of Knox Church, Stratford, left last week for Manitoba, where two of his sons are engaged in farming.

THE Rev. Frank Ballantyne, of Melville Church, Walton, has tendered his resignation to the Presbytery, of the charge of the congregation.

THE Rev. D. L. McCrae, M.A., recently preached a special sermon to the officers and members of the Cobourg Battery of Garrison Artillery.

THE Rev. W. G. Wallace preached his farewell sermon last Sunday. His induction in his Toronto charge will take place the first week in September.

THE Rev. E. F. Torrance, M.A., of St. Paul's Church, Peterborough, who has been in Chicago for the past six weeks enjoying a rest for the benefit of his health, has returned and resumed his pastoral duties.

KNOX CHURCH Sabbath school, Goderich, picnic was held last week in Bingham's Grove. There was a large attendance of children and parents. About 500 sat down to tea, and everybody enjoyed themselves.

THE Sabbath school picnic in connection with the Presbyterian Church, Durham, was held at Edge's Bush on Friday week. There was a good turnout, and no doubt the children and others who attended had a good time.

Mrs. S. F. McKinnon, of Toronto, has placed a \$500 memorial window in the fine new Presbyterian Church at Georgetown in honour of her father, Mr. Hugh McKay, who was for many years an elder in the Church.

DR. BEATTIE, preached farewell sermons in the First Presbyterian Church, Brantford, on Sabbath week. The Doctor has accepted the call to the chair of Apologetics in the Columbia Presbyterian College, South Carolina.

PRINCIPAL GRANT, of Queen's College, is now on a visit to Wellington, New Zealand. He expressed the opinion that a large trade in wool would be opened up by the Vancouver route between this colony and the Dominion. This is the intelligence conveyed in a letter written to the Ottawa Citizen from the antipodes.

THE Acton Free Press says: The Rev. D. B. Cameron, formerly pastor of Knox Church, Acton, is now publishing an exposition of the Epistle to the Hebrews in a series of about 100 discourses. The new work will be published in two volumes. Mr. Cameron has met with considerable success in his canvass for subscriptions.

ABOUT the end of September the students employed in the mission fields of Manitoba and the North-West will be returning to college, and the Presbyteries are desirous of securing the services of ordained missionaries and catechists to supply the mission fields in the Synod. Applications can be sent to the Rev. Dr. Robertson, Winnipeg, Man.

THE Sabbath school of St. Andrew's Church, Markham, had their first annual excursion on Wednesday, the 15th inst., to Jackson's Point, Lake Simcoe. The excursion numbered about 600 people. Its success every way was far beyond expectation. The day was spent very pleasantly by all; and especially by the young folks, who had a grand time.

THE Rev. J. A. R. Dickson, B.D., has returned from his trans-atlantic trip, and resumed his ministerial duties. During his absence the Rev. Andrew Wilson acceptably filled the pulpit of Galt Central Church, and was presented by the Session with an address expressing high appreciation of the services rendered by Mr. Wilson during the absence of the pastor.

THE Rev. H. Scott, of Manotick, Russell County, has been appointed Principal of the Ottawa Ladies' College, an institution which is now under the control of the French Evangelization Committee of the Canada Presbyterian Church. Mr. Scott is a native of Eramosa, and was a successful teacher in Paisley Block and other schools in Wellington county. He will make an excellent and energetic Principal.

ON Tuesday evening week the Rev. Dr. Tully, of Media, Pa., delivered a lecture in St. Andrew's Church, Peterborough, on "From Baalbek to Jerusalem,"—a description of his travels from one end of the Holy Land to the other. There was a fair attendance. The Rev. Alexander Bell, of St. Andrew's, occupied the chair. Mr. Carter, choir-master, rendered excellent selections on the organ. The lecture was most interesting.

MR. THOMAS KERR, of Toronto, delivered a lecture in the Presbyterian Church, Grand Metis, on Tuesday evening, 7th inst., on the subject of "St. Patrick and his Times." Rev. Mr. McCarter, who is in charge of the Church, occupied the chair, and suitably introduced the speaker. Among the audience were Revs. Dr. Campbell, Renfrew, Mr. McGillivray, Chalmers' Church, Kingston, and Rev. A. T. Love, Quebec. A collection in aid of the mission was taken up, and a cordial vote of thanks tendered the lecturer.

MR. ANDREW McLEAN, B.A., who completed his theological course at Manitoba College, Winnipeg, in the spring of 1887, and has since been pursuing post graduate studies at Princeton and Edinburgh, has accepted a call to the pastorate of the Church of the Redeemer, Manistique, Michigan. At a special meeting of the Presbytery of Lake Superior, held there August 7, the ordination and installation took place. The public meeting in the evening was largely attended. At the close of the induction services, which were most impressive, the congregation extended a most cordial welcome to the new pastor.

AT a recent meeting of the Presbytery of St. John the call from Riverside Presbyterian Church to Rev. Alexander A. Watson, late of Annapolis, N. S., was cordially sus-

tained, and has been accepted by Rev. Mr. Watson, who will be inducted to the charge within the Church at Riverside, Albert County, on the evening of Thursday, August 23, at half-past seven. Rev. J. McG. Mackay, of Port Elgin, will preside and induct; Rev. Thomas Stewart, B.A., of Sussex, will preach; Rev. L. G. Macneill, M.A., of St. John, will address the minister; Rev. G. Bruce, B.A., of St. John, will address the people.

THE past two Sabbaths, the pulpit of Knox Church, Hamilton, has been filled by the Rev. George Sexton, M.A., M.D., L.L.D., Ph. D., pastor of the First Presbyterian Church of Dunkirk, N.Y. On Sabbath the 5th, the subject of the morning discourse was "The Loneliness of Man," the evening, "Light at Eventide." On the 12th, the morning subject was "Memorable Hours in Human Life," in the evening, "Earth's Bright Side." The attendance on both Sabbaths was large, the evening services being decidedly the largest, and taking into account the number of people out of the city at the present time, it speaks well for the popularity of this learned divine who, we are pleased to see, has been inducted into a Presbyterian charge, and we hope it may be mutually profitable to the pastor and congregation.

THE dedication of the new Presbyterian Church at Campbellton, N. B., took place on Sunday morning week, Rev. Dr. McRae preaching the dedicatory sermon. Rev. O. Brown is the minister in charge of this congregation. The following description of the church was published in the Union Advocate some time ago, and we reproduce it. Size 68 x 62. The church is in the form of a cross, with four gables, the main entrance being in the base of the tower supporting the steeple and spire, and which is placed in the angle of the gables in front facing west and north. There is also a porch and entrance door at the opposite front corner. The ceiling is left open with the trusses and beams open to view, being diagonally arched from each corner. The church is lighted by large gothic windows, 10 x 18 feet, there being one in each of the gable ends. A gallery extends across the west end about twelve feet in depth. The steeple and spire makes a very neat appearance in its well proportioned details and the whole building presents a handsome appearance. The foundation is of stone.

THE opening services of the Rosedale Presbyterian Church, eight miles north of the town of Neepawa, were held last Sunday, August 12th, Rev. Dr. Robertson preaching forenoon and afternoon, and Rev. Mr. Murray, of Neepawa, in the evening. The services were well attended and the sermons preached were appropriate and instructive. Collections were taken up at each service in aid of the building fund amounting in all to \$68 29. On Monday evening a social gathering was held which was a most enjoyable affair. Addresses were delivered by Mr. Van Blaricom, reeve of Lansdowne, Rev. Mr. Aldridge, of the Methodist Church, and Rev. Dr. Robertson, while Rev. Mr. Murray, of Neepawa, occupied the chair. The proceeds amounted to \$46.65, which with the Sunday's collections made about \$115. At the close of the social the treasurer stated that the entire cost of the building was \$850, and that they needed \$85 still to free it from debt. Since that evening several contributions have been received so that the debt is now very small, and the young men have decided to wipe this off at once. The building is a neat frame structure 24 x 36 feet, on a good stone foundation. It is well plastered, and painted inside and outside. One hundred and fifty chairs afford the sitting accommodation. The congregation are to be congratulated on the success of their undertaking. It is a country district where less than three years ago there were only seven members of the Presbyterian Church. The congregation are now very anxious to have a settled pastor and steps are being taken to attain their end.

THE Woodstock Sentinel-Review says: Two little boys arrived in town the other day after a series of journeyings somewhat unprecedented for persons of their age. They have been travelling since the middle of April. Starting from the interior of Asia, they rode upon mules for 300 miles over the mountains to the coast of the Black Sea, where they took steamer for Constantinople. After a few days in that marvellous old metropolis they journeyed through Europe, going to Rome, Venice, Milan and visiting Athens, where they saw Mars Hill and the points made forever memorable by Paul's eloquence. They went also to England, staying for some time at London and Liverpool, from which place they sailed to New York. After a few weeks' stay in the great city at the mouth of the Hudson, they came, by way of Niagara, whose wonders and grandeur they enjoyed, to Woodstock, having journeyed thousands of miles and landed here in reasonable health. These little fellows are the seven and five year old sons of the Rev. Robert Chambers, who with Mrs. Chambers, accompanied the boys to New York. They arrived in Woodstock with the Rev. James Chambers and family of New York, who is summering at the beautiful home of Mr. J. N. Chambers. The eldest brother, Robert, is preaching in New York, supplying Calvary Presbyterian Church, of which his brother James is pastor, and James is supplying Old St. Andrews, Toronto, during his stay here, while another brother, the Rev. W. N., remains in Turkey in Asia, trying to make men out of the very poor material found in the Orient. Many of our readers will remember these as the sons of Mr. and Mrs. Robert Chambers, who were early residents of North Norwich, and very thoroughly identified with the interests of the Presbyterian Church in this locality.

THE Guelph Mercury says: The services in St. Andrew's Church, Sabbath week, were of a very interesting character, the occasion being the reopening of the building, after remodelling and internal alterations. Large congregations, both forenoon and evening, greeted the presence in the pulpit of the Reverend the Moderator of the General Assembly, notwithstanding the rain and threatening aspect of the weather. The Rev. W. T. McMullen, who is a man of strong individuality, deep convictions and fearless loyalty to the same, preached two discourses, which were at once thoughtful, compact and pertinent. In the forenoon his aim all through the service was evidently to develop in

his hearers loyalty and reverent submission to Him whose "name is called the Word of God." In the evening the church was filled, representatives from other congregations being present in token of sympathy and good will to a sister church whose home has just put on a new and comely dress. The theme discussed was eminently befitting that of the forenoon, viz., the royalty of Christian faith, in contrast with the deductions of human reason, as exemplified in the critical juncture which brought the imperilled Jews into stern conflict with a despotic world power, referred to in the Book of Esther, iv., 13, 14. Devotion to immediate duty was made the dominant inspiration. The praise exercises, led by the efficient choir of the Church were hearty, seasonable and devout. The renovation and adornment of St. Andrew's were much admired and called forth numerous expressions of sincere congratulations, which must have been highly gratifying to the members of the congregation concerned. The collections made on the occasion, although not specified, must have been creditably handsome. The pastor of Knox Church, Woodstock, will be a welcome visitor henceforth in any of the Presbyterian churches in Guelph.

PRESBYTERY OF ORANGEVILLE.—A special meeting of this Presbytery was held in Orangeville on the 6th inst. A call from Erskine Church, Toronto, for Rev. W. A. Hunter, M.A., of Orangeville, was considered. Dr. Gregg from Toronto Presbytery, and delegates from Erskine Church supported the call, while others, from Mr. Hunter's present charge, pleaded strongly against his removal. Mr. Hunter stated that he thought it was his duty to accept the call, and left himself in the hands of the Presbytery. The Presbytery granted his translation to Erskine Church, to take effect the last Sabbath of September. Mr. Fowlie was appointed Moderator of the Session of St. Andrew's Church, during the vacancy. Mr. Hunter reported that he moderated in a call at Caledon and Alton, in favour of the Rev. A. Wilson, of Markdale and Flesherton. The people agreed to pay, as stipend, \$850 and manse. Delegates from Caledon and Alton, and also from Mr. Wilson's present charge, were heard. The call being presented, Mr. Wilson decided to accept it, and the Presbytery agreed to his translation. Arrangement was made for his induction at Caledon, on Tuesday, 21st inst, at 2 p.m., Mr. Hunter to preside and address the minister, Mr. Armstrong to preach, and Mr. Dobbin to address the people.—H. CROSIER, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met at Portage la Prairie, Tuesday evening, July 24 at half-past seven o'clock. After devotional exercises, the minutes of the previous sederunt were read and sustained. The roll of Presbytery was called, Rev. Mr. McLaren, of Winnipeg Presbytery, being present, was invited to sit as corresponding member. The Clerk reported that he had, with the consent of the Moderator, transferred Rev. J. M. Sullivan to the Presbytery of Halifax, and asked Presbytery to sustain the action, which request was granted. For the deputations appointed to visit certain fields anent arrears, Mr. McTavish reported result of visit to Elton field. Mr. Todd, Newdale, and Mr. Mowat, Shoal Lake. Mr. Todd also reported of visit to Neepawa anent increase in subscriptions to stipend. A committee consisting of Messrs. Murray, Gow, McTavish, Currie, Hodnett, and W. W. Miller, was appointed to nominate standing committees, whose report when adopted was as follows, the first named being Convener: Home Missions—Todd, Stalker, Currie, Bell, Rowand, Robertson, Haig, Mowat, Duncan, Hodnett, Murray, with Grant Miller, Sutherland and Ross. Foreign Missions—Stalker, McTavish, Flett, Robertson, Laird, McArthur, Hodnett, with J. McLeod and D. D. Fraser. Temperance—Currie, Mowat, Anderson, with A. D. McLeod and James Lang. Sabbath Schools—Hodge, Gow, Simpson, with James Patterson, W. W. Miller and C. McLaren. State of Religion—Murray, Gow, Omand, Currie, with James Elder and William Moir. Maintenance of Theological Education—D. Anderson, Bell, Rowand, O'Mand, Duncan, with Grant, Broadfoot and Dr. McDiarmid. Examination of Students—Dr. Robertson, Bell, Haig, Mowat, Hodges, with Aikenhead. Systematic Benevolence—Rowand, McTavish, Gow, with R. Richards. Sabbath Observance—Bell, Currie, Hodnett, with T. Lochart and H. D. Campbell. Church Law and Property—Dr. Robertson, Rowand, Hodnett, with Myers of Minnedosa, Agnew and James Elder, of Virden. Mr. McTavish reported that he had moderated in a call to a minister in Brandon congregation—that the call was in favour of Rev. John F. Dustan—that the stipend guarantee was \$1,500 per annum. Commissioners Fleming, Arthur and Thompson were heard in support of the call. A petition signed by seventy communicants and eighty-two adherents was read, praying Presbytery to set the call aside. Mr. Lochart was heard in support of the same. After discussion, a committee consisting of Robertson, Bell, Murray, Todd and Rowand, were appointed to bring in a recommendation, the substance of which was that the call lay on table in meantime, and that an adjourned meeting of Presbytery be held in Brandon in order if possible to secure greater unanimity. The Presbytery declined to make the recommendation its finding, and agreed to deal with the matter at once, whereupon Mr. McTavish moved, seconded by Mr. McArthur, that the call be sustained as a regular Gospel call and placed in the hands of Mr. Dustan. Moved in amendment by Mr. Todd, seconded by Mr. Hodnett, that the call be not sustained. After long discussion the amendment was carried by ten to seven. An extract minute of Synod Records was read, granting the request of Regina and Brandon Presbyteries to transfer Cote's Reserve from Regina Presbytery to Brandon. It was then agreed to place Mr. Laird's name on the roll of Brandon Presbytery when his papers shall have been placed in the Clerk's hands. Papers were read from the Toronto Presbytery, transferring Mr. A. R. Barron to the Presbytery of Brandon for licensure, also a letter from Mr. Barron requesting licensure at the present meeting of Presbytery. Leave having been obtained from the Synod of Manitoba, etc., to license Mr. T. C. Court, it was agreed that the examining committee should proceed with the examination of Messrs. Court and

Barron, and report at the evening sederunt. The committee reporting favourably, and pieces for public trial having been heard in the open court, it was agreed to license both candidates, and also to ordain Mr. Court. In accordance therewith, Messrs. Barron and Court were solemnly set apart to the office of the Gospel ministry as above indicated. Extract minutes of the Assembly Records were read, granting leave to Rev. Alexander Smith to retire from the active duties of the ministry, also a minute granting leave to Presbytery to receive Mr. J. M. Wilson as a licentiate of the Presbyterian Church of Canada. An application from Mr. George Ambler for the position of teacher of the Okanese School accompanied by letters of accommodation, was read and referred to the Foreign Mission Committee. Applications for aid for Churches from the Church and Manse Board were read and recommended to the favourable consideration of the Board from Chateau, Monticelli and Torbolton. A deputation from Rose Dale was heard and future supply, whereupon it was agreed that Dr. Robertson visit the field and report to the next meeting of the Presbytery. Mr. McTavish tendered his resignation of the Moderatorship of the interim Session of Brandon congregation, which was accepted. Other members wishing to be relieved, a new Session was organized, consisting of Rev. S. C. Fraser, M.A., Moderator; Robertson, Bell, Rowand and Anderson, ministers; Richards, McCaul and Nicol, elders. It was agreed that Mr. Stalker preach in Brandon next Sabbath, and state the action of the Presbytery ament the call to Mr. Dusan. Mr. McTavish presented claim for \$16 which, he had paid for service in his own congregation while doing work in Brandon, which claim was referred to the Home Mission Committee. By previous agreement, the order for Wednesday evening was the hearing of the report of the Presbyterial Woman's Foreign Missionary Society. The society reported eleven auxiliaries, five of which had been added during the year. The sum of \$369 had been raised by the society during the year, an increase of \$274 over last year. The officers for the ensuing year are: Mrs. McTavish, Charter, president; Mrs. Murray, Neepawa, first vice president; Mrs. Bell, Portage, second vice president; Mrs. Haig, Cypress, third vice president; Mrs. Murray, Brandon, corresponding secretary; Mrs. H. M. Campbell, Portage, recording secretary; Mrs. Dr. McDiarmid, treasurer. Missionary addresses were delivered by Messrs. Murray and Wilson, also by Mrs. Cuthbertson, a returned Foreign Missionary of the American Presbyterian Church. It was agreed that the next regular meeting of the Presbytery be held in Minnedosa, Tuesday, September 4, at half-past seven o'clock p.m. Mr. Hodges reported that he had dispensed the Lord's supper at two stations in the Pipestone district, and that he also ordained and inducted elders in and for said field. The following Presbytery elders were reported: W. W. Miller, Portage; James Scott, Oak Lake; Thomas Bullock, Pipestone; R. S. Thompson, Cypress, and James Cummings, Charter. The Home Mission report was presented by Mr. Todd, received and adopted. The substance of the report is as follows: Ministers were appointed to dispense ordinances in the various mission fields within the bounds. Supply of vacancies was left in the hands of the Convener and the superintendent. In future Alexander station with Dunn and Roseland constitute a field and the mouth of the Saskatchewan be united to Torbolton Field. Presbytery was recommended to take action on the reduction of the grant to Birtle from \$300 to \$250. The Foreign Mission Committee also reported, and the report was received and adopted. A committee was appointed to draft resolutions of sympathy with Mr. Haig, who, during the meeting of the Presbytery received intelligence of his father's sudden death. Also with Mr. Stalker, had lately been similarly bereaved. The Presbytery adjourned to meet at Minnedosa on Tuesday, Sept. 4, at half past seven p.m.—S. C. MURRAY, Pres. Clerk.

**MONTRÉAL NOTES.**

The Rev. J. McCaul, formerly of Stanley Street Church, Montreal, was inducted pastor of the Broad Street Presbyterian Church, Birmingham, England, on the 10th of July. This congregation has at present a membership of about 100. The Church accommodates 850 and the adjoining school room 600. The English Presbyterian Church has four congregations in Birmingham, the Broad Street one being the most important, as well as the oldest, the church having been erected about fifty years ago. The Sabbath school has an average attendance of 225. This argues well for the future of the congregation under Mr. McCaul. At a welcome social on the 13th July, a large congregation was present, including eight non-conformist ministers, who extended the right hand of fellowship to the new pastor. On Sabbath the 15th, Mr. McCaul was introduced by the Rev. William Russ, of Glasgow, who preached in the morning and evening. The Rev. Dr. Warden, of Montreal, was to have taken one of these services, but was prevented because of the miscarriage of a letter Mr. McCaul's many friends here will be glad to learn of his happy settlement in England, and the hopeful prospect of success before him.

Mr. John Stirling, the well known merchant and active officebearer of Crescent Street Church here, met this week with a very severe loss in the death, by drowning, of his only son, a promising young man of twenty seven years of age. The general respect in which he was held was evidenced by the very large attendance and by the numerous floral offerings at the funeral on Thursday. Mr. Stirling has the warm sympathy of a large circle of friends in his great sorrow.

The corner stone of the new St. Matthew's Presbyterian Church, Point St. Charles, was laid in the presence of a large congregation on Saturday afternoon by the Rev. Dr. Warden, who was presented with a handsome silver trowel with a suitable inscription. A short religious service was conducted by the pastor, the Rev. W. R. Cruikshank, and addresses were delivered by the Rev. Professor Shaw, of the Methodist Church, Rev. Dr. Fraser, of Hamilton, and Mr. Colin McArthur. The new church will accommodate about

900 comfortably. The style of architecture will be Romanesque, built with Montreal stone, in treble work, with dressed facings. Interiorly the conformation will be that of a Greek cross, with a large dome in the centre. The ceiling will be vaulted. Four large piers will support it. A handsome gallery will extend across the front. Then entrances will be spacious. When completed St. Matthew's congregation will have one of the handsomest and most modern churches in the city to worship in. At present it is only intended to complete the basement, which will be roofed over, and in which the congregation will worship during the winter. The congregation has adopted the wise resolution not to go into debt. The ground cost \$3,100 and has been paid for. The work at present in progress will be paid for also; and the building will be gradually completed as the funds come in. The church will cost \$30,000. Messrs. Hutchison & Steel are the architects. The congregation now numbers 440 members, representing 220 families with 500 children and teachers in the Sunday school. Great credit is due to the Rev. W. R. Cruikshank for the success of the enterprise thus far. He has personally collected upwards of \$5,000 from friends in other Presbyterian congregations of the city; his own people have already contributed \$3,000 for the building and \$7,000 are expected from the sale of the old church, making \$15,000 for the new building in addition to the \$3,100 raised for the purchase of the site.

The Rev. Dr. Wells, of the American Presbyterian Church, went to England a month ago to consult an eminent physician for his health. He cables this week that he is much better, and hopes to return in September quite restored.

The Rev. C. Chiniquy is at present on a visit to Montreal. He conducted service last Sabbath evening and again on Wednesday evening in Russell Hall, which was filled on both occasions by a large and deeply attentive congregation. Mr. Chiniquy expects to remain in the city for another two or three weeks, and is to preach every Sabbath evening and, on Wednesday, in Russell Hall (St. John's Church).

Mr. Black, Manager of the Presbyterian Board of Publication, Philadelphia, was in Montreal on business this week. He hopes to make such arrangements as largely to increase the sale of the Board's publications in Canada.

Rev. Hudson Taylor, of the China Inland Mission, and Mr. Reginald Ratcliffe, of Liverpool, are to be in the city on Sabbath, 19th inst., when they occupy several pulpits. They are on their way home from Mr. Moody's conference at Northfield.

**OBITUARY.**

**ARCHIBALD M' LACHLIN.**

On the 10th inst., the long and severe but patiently borne sufferings of Mr. Archibald McLachlin, of St. Thomas, Registrar of Elgin County, closed in death. He was a man held in high esteem while he lived, and his worth will be held in loving remembrance by all who knew him. For a life time he was a resident of the county in which he died. In his early days he knew by experience the hardships of the pioneer's lot. Being a capable and energetic man he did not long remain on what was then a backwoods farm but joined the teaching profession doing good and faithful work, as his manner was through life. His next endeavour was in the book and stationery business, which he carried on in the town of St. Thomas, in those days though the county seat, but a limited sphere for an extensive business. On his book shelves was to be found a surprising assortment of standard works in literature, philosophy, science and theology. He founded the *Canadian Home Journal* which, from its general excellence and the ability with which it was conducted, soon rose to be one of the most influential journals in the west. He held for a considerable time the position of county school superintendent, and was deeply interested in educational advancement. He also held the office of mayor for a term. He was one of the most disinterested and public spirited of citizens, with no selfish ends to serve. Whatever movement promised to advance the prosperity of the town or the welfare of the people found in Mr. McLachlin a zealous and influential promoter. The Canada Southern Railway owed much to his energetic advocacy. Alma Ladies' College is also deeply indebted to him for the generous support he extended to that now flourishing institution, and it has recognized its obligation by naming the new addition McLachlin Hall.

His religious convictions were deep and sincere. His attachment to the Presbyterian Church was evidenced in many ways. While the town was small, and the Presbyterian cause not so strong as it is now, it always found in Mr. McLachlin a warm friend and an indefatigable supporter. He has been known to undertake burdens from which others would shrink. When there was a hitch in the building of the church that was discarded for the present handsome edifice, he manfully and hopefully came forward and undertook the difficult task of completing the work, in which he was, without unnecessary delay, successful.

Mr. McLachlin was a man of upright character and undeviating regard for all that was lovely, true and of good report. In every relation of life he was exemplary, and his removal leaves an unfilled blank. His is a record that all who know it will hold in deepest respect. His loss is deeply mourned, his strong personality will long be felt as an influence for good, and his memory lovingly cherished.

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Nearly 200 students in 1888, sixteen graduates and certified teachers in the faculty. Total expenses from \$40 to \$60 per term, or from \$150 to \$200 per year in advance, including music and fine arts.

Half the music and art graduates of this school are now employed as teachers in other colleges. Address, B. F. Austin, Principal.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS**

Sept. 2. } **THE SPIES SENT INTO CANAAN.** { Num. 13  
1888. } 27-31.

**GOLDEN TEXT.**—Let us go up at once, and possess it; for we are well able to overcome it.—Numbers xiii. 30

**SHORTER CATECHISM.**

**Question 91.**—This question brings out the radical difference between the teaching of the Church of Rome and the doctrines of the Evangelical Church, which are the doctrines taught in the Word of God. In relation to the sacraments, Rome claims that it administered by a priest, whatever his character, they are efficacious, and that the sacraments themselves are of necessary means of grace. The question clearly shows that in the water of baptism and the bread and wine of the Lord's supper there is no essential virtue. The minister who baptizes, and who dispenses the communion has no power, either personally or officially, to make the sacraments effective. What makes them means of grace is the blessing of Christ the King and Head of the Church, who instituted them, the working of the Holy Spirit, and the faith of those who receive them.

**INTRODUCTORY.**

After remaining in the encampment near Mount Sinai, the children of Israel made a three days' march into the wilderness of Paran, and encamped at Kadesh Barnea.

**I. Spies Sent Out.**—The divine command was that the people should go up and possess the promised land. They had never suffered by obeying God's command. He had miraculously shielded them and provided for their wants, from the time they had left Egypt; yet the evil heart of unbelief was strong in them. It was their desire that messengers should be sent to ascertain the state of the land to which they were journeying. They had more faith in the exercise of ordinary prudence than in the extraordinary providence of God. Leading men from each of the tribes were selected, for the purpose of ascertaining by personal observation the condition of the country. They received their instructions from Moses. They were to "go up this way southward," that is, through the southern region of Canaan, which was the least fertile portion of the land, extending northward from where they were encamped to near Hebron, and from the Dead Sea on the east to the Mediterranean on the West. These messengers were to learn all they could about the country, the nature of the soil, and its capabilities, the number and character of the inhabitants, their means of defence, and all information they could possibly glean. They were instructed to bring specimens of the fruits of the land. It was the time of the first ripe grapes, the latter part of July and beginning of August.

**II. The Expedition of the Spies.**—They set out on their adventurous journey, and probably traversed the whole of Palestine, from south to north, as the words "they searched the land from the wilderness of Zion unto Rehob, as men come to Hamath," seem to indicate. It is likely that they did not all travel together, but separately, both to obtain as much information as possible, and also for their safety, as they would be less likely to be objects of suspicion travelling singly than in company. In due course the town of Hebron was reached, where they found the warlike tribes of Abimam, Sheshai and Talmi, children of Anak, renowned for their stature and valour. To the north of Hebron in the valley of Eshcol, fruits in great abundance and perfection were found. Modern travellers bear witness that it still yields plentifully the same kind of fruits that delighted the spies sent out by Moses. The spies cut down a large cluster of grapes, and "they bare it between two upon a staff" not necessarily because the cluster was so heavy, but it could thus be more easily carried without injury. Figs and pomegranates were also taken as specimens of what the country could produce. The pomegranate was a dark red coloured fruit, luscious and grateful to the taste, about the size of an ordinary apple. After forty days' exploration, the spies safely returned to the camp at Kadesh Barnea, and delivered their report to Moses, Aaron, and the whole congregation.

**III. The Spies' Report.**—As to the excellence of the country the report was entirely favourable. The fruits exhibited to the people would tell their own tale as to the productiveness of the land and the geniality of the climate. The messengers said, "Surely it floweth with milk and honey," the very terms in which God had described the land to them, expressive of the richness and excellence of the natural advantages of the country. But the majority of the spies were discouraged by what they had seen of the inhabitants of Canaan. They were dismayed by the number of the warlike tribes that were to be found there. The people were strong. They had strongly-fortified towns. There were children of Anak, men of great strength and stature. The Amalekites, whom they had already encountered, dwelt in the south, the Hittites, the Jebusites, who held Jerusalem down to the days of King David, and the Ammonites, who dwelt in the mountains, and the Canaanites, who lived near the sea. Caleb, one of the most courageous of the spies, was not so easily depressed. He suggested that they should go at once and possess the land. But the more timid counsels prevailed, and they had to wander for many years in the wilderness. "So we see they could not enter in because of unbelief."

**PRACTICAL SUGGESTIONS.**

The two spies who brought the good report were men of undaunted courage and strong faith. They were the only two of all the vast multitude who were permitted to settle in the promised land.

Faith does not shut her eyes to dangers and difficulties, but she trusts in the Power that is able to conquer them all. The lesson re-enforces the warning, "Beware of unbelief."

Sparkles.

WASHINGTON has a "summer home for cats." It is said to be surrounded by a cat erwaul.

HIGHLANDER had struck his foot against a "stone." Phew! E eh! what a ding ma pair buit wad a gotten if I'd had it on!

"ONIONS cut in halves will absorb the smell of new paint." Yes, and a corner will drown out a jews-harp. Life is full of queer things.

"I NOTICE you never try to shine in conversation, Bromley." "Well, no. Fact is, Darrington, it keeps me busy trying to conceal my ignorance."

"I WENT down to Bar Harbour for a change and rest," says a Portland drummer. "But the bell boy got the change and the landlord got the rest."

HOUSEKEEPER: Can you furnish me with a good plain cook? Intelligent intelligence officer: "We can give you a very nice coloured one, ma'am."

OMAHA Councilman (travelling in Europe): What's them bluffs? Native: Those, sir, are the Alps. Omaha Councilman: Humph! They need grading badly.

MAJOR SMITH: Colonel Jones, can you tell me where General Robinson got his military title? Colonel Jones: Certainly, sir. He was a general ticket agent at Kalamazoo, Mich., for six years.

"BRIDGER, has Johnnie come home from school yet?" "Yes, sorr." "Have you seen him?" "No, sorr." "Then how do you know he's home?" "'Cause the cat's hidin' under the stove, sorr."

TWO clerks in an office. First clerk (to second): You are the biggest fool I ever saw. Employer (who does not like his clerks to waste time during business hours): You forgot, Samuel, that I am here.

"DARRINGER, have you a half-dollar that you don't want?" "Why, certainly. Here it is." The next day: "Say, Darringer, that half-dollar you gave me was a counterfeiter." "Yes, Bromley. You asked me if I had a half-dollar that I didn't want."

"WELL, Janet," asked a facetious husband, whose wife had just discharged the hired girl, "are you going to bravely breast the waves of the domestic sea of troubles?" "No," she answered, demurely, "I'm only going to stem the currents."

SAID a distinguished patient to his physician: "Doctor, will you hand me my medicine, please?" "Excuse me, sir," responded the man of science, "but I am only connected with the bulletin part of your case. Another doctor will be here directly."

STEVE: Yes, poor Blevins does look melancholy, as you say. He still suffers from the consequences of an early love affair. Maud (instantly interested): Oh, tell me. Did the young lady die or prove false?" Steve: Neither. She married him.

"I AM very glad to have been of any comfort to your poor husband, my good woman. But what made you send for me instead of your own minister?" "Weel, sir, it's typhus my poor husband's got. and we didna think it just seet for our ain minister to run the risk."

MISS MULTUM: Don't you find it very hard to catch Mr. Warden's expression, Mr. Soley? Mr. Soley (who is sketching the lawn tennis party). Just about as hard as it is to catch trout in Rockaway inlet." Miss Multum: Why, there are no trout there. Mr. Soley: I know it.

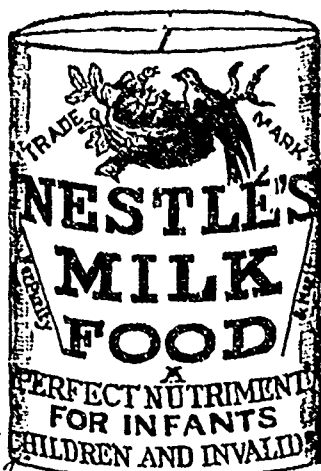
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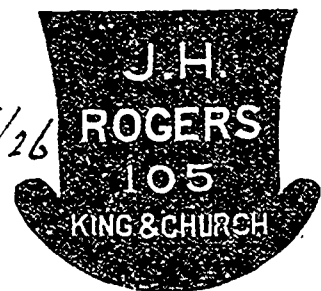
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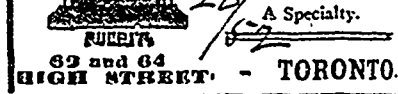
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NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

\* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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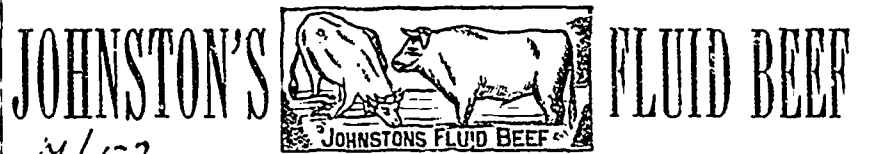
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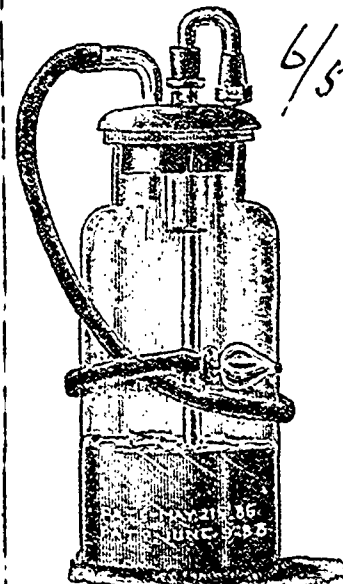
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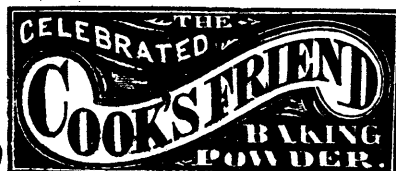
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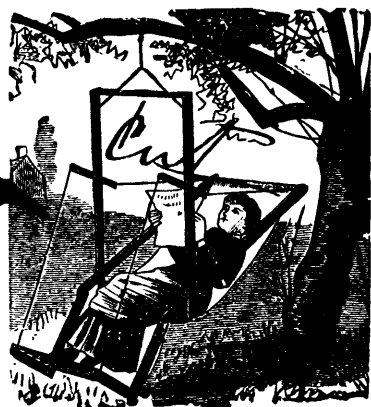


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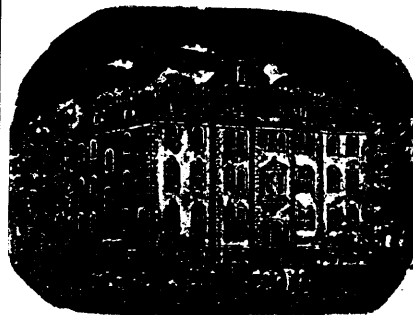
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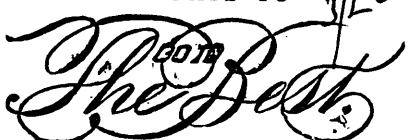
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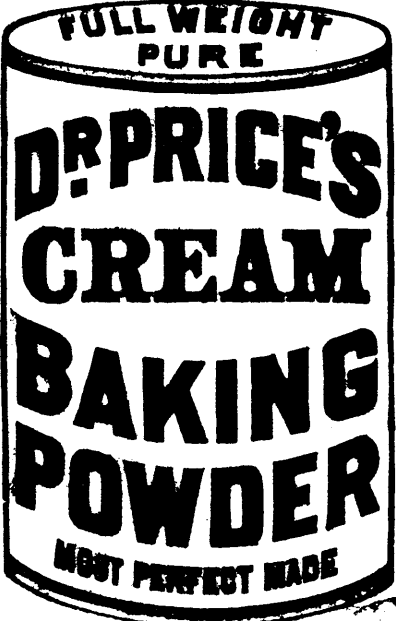
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