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**BAKED CHICKEN.**—Disembowel the joints in the same manner as for stewing; lay the pieces in a shallow dish, and pour over the meat sweet cream in proportion to one-half cup to each chicken; season to taste. Baste occasionally with the liquor formed by the cream and the juice of the meat, and as fast as the pieces get browned turn them.  
**A PEAR COMFORT.**—Wipe, but do not peel the pears, steam them until they are tender, take them from the steamer, put them in a pudding dish; add enough water to almost but not quite cover them, and a cupful of sugar to a quart of pears. Set them in the oven for from fifteen to twenty minutes. Quinces are also nice served in this way, only they should be peeled and cut in halves.

**THE NEW SUBSTITUTE FOR PILLS.**—Campbell's Cathartic Compound. Easily taken, much more effective  
**BAKED APPLE DUMPLINGS.**—One quart of flour; stir into it three teaspoonfuls of baking powder, then rub into it two ounces of butter, after which stir into it one pint of milk, all at once. If not quite soft enough to roll out, add a little more flour. Cut the dough in two parts. Roll each part separately, cutting from it six dumplings, which will make twelve in all. Into each dumpling put two half apples. Bake three quarters of an hour.

**A PEAR COMFORT.**—Wipe, but do not peel the pears; steam them until they are tender, take them from the steamer and put them in a pudding dish, add enough water to almost but not quite cover them, and a cupful of sugar to a quart of pears. Set them in the oven for from fifteen to twenty minutes. Quinces are also served nice in this way, only they should be peeled and cut in halves.  
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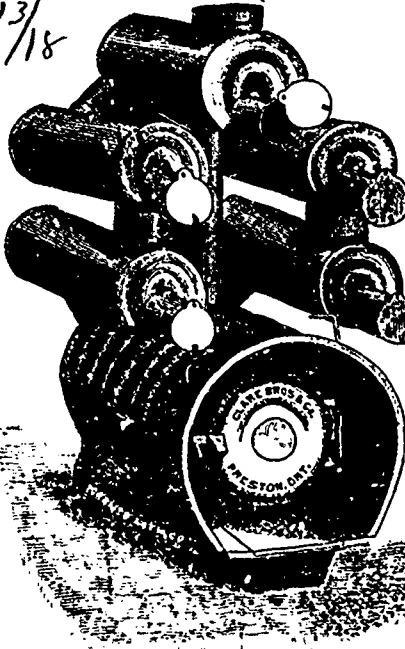
**MOULD OF CHICKEN.**—Broil a chicken or chickens in as little water as possible, until very tender; pick the meat from the bones, rejecting the skin, and chop or cut into small pieces—not mince. Season with pepper and salt. Boil until hard half a dozen eggs, and cut into slices. Put into the bottom of a mould some slices of egg, cover with chicken, then arrange some slices of egg around the sides of the mould, press the chicken against the pieces to keep in place. In this way fill the dish. Boil down the broth so that there will be about a cupful for each chicken; season, and to each cupful add a teaspoonful of gelatine, which you have first soaked in a very little cold water. Pour over the chicken while warm, not hot, and set it aside for a day and night. Turn into a platter and garnish with celery leaves or parsley.

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## Notes of the Week.

A CONTEMPORARY writing on the condemned Chicago anarchists remarks: In effect, Spies and every other anarchist sets himself up as an individual judge of what is right and wrong, and will obey no law that does not stand this test. A society composed of such individuals could by no possibility become a state, and no government can afford to admit them. Indignation has prompted the writer to give vent to his feelings in a foreign tongue, not taught in our colleges. Translated, it would read: "No government can afford to admit them to the rights of citizenship."

ABOUT 5,000 Protestants of the Cevennes have celebrated, on the top of one of the mountains where their ancestors used to meet on Sunday, the centenary of the edict of toleration, signed in 1787 by Louis XVI. The ceremony is described by an eye-witness as singularly impressive. A rustic pulpit had been erected on the summit of the wild mountain which formed there a plateau. Thirty pastors, in black silk gowns, were seated in front, and on a ridge behind the congregation. A commemorative stone was unveiled by a patriarch of Cevennes, and Pastor Vigue, of the faculty of Protestant Theology of Paris, preached a sermon on religious toleration and kindness. He took his text from a passage in St. Paul's Epistles to the Corinthians on charity.

REV. SIMON FRASER, one of the most prominent figures in the Highlands at the Disruption, and in the conflict by which it was preceded, died last week in his eighty-first year, and was interred recently in the cathedral burying grounds at Fortrose, in presence of a large concourse of ministers from various northern Presbyteries. Born at Foyets, Mr. Fraser graduated at King's College, Aberdeen, and for several years acted as university librarian. In 1832 he emigrated to New Brunswick, where he laboured for seven years, returning to Scotland in 1839 to be ordained minister at Fortrose parish. Since 1843, he has been pastor of the Free Church there, and in 1885 was presented with a purse of sovereigns on attaining the fiftieth year of his ministry. He is survived by one daughter.

COMMENTING on Mr. Spurgeon's remark that a minister who desires to have his church filled has but to declare the old Gospel, the *Newcastle Leader* says: The fact is that no preacher who had half Mr. Spurgeon's power, whatever his doctrine might be, would ever find himself without a congregation. Powerful preaching is in itself an attraction, and people will go to hear it whether they approve of the preacher's dogmas or otherwise. In the end it is probable that they will be brought to approve. Stern doctrine uninterestingly set forth will indubitably empty churches; but so will any sort of doctrine. An able and interesting evangelical preacher need be under no apprehension that the rigidity of his teaching will empty his pews. The manner of teaching has quite as much to do with the filling of the churches as the character of what is taught.

THE sudden death of Senator McMaster has shown how high was the general esteem in which he was justly held. By his will, it is seen how he intended to dispose of the wealth he had acquired during a long life of business capacity and perseverance. The McMaster University was designed to receive the largest donation, the sum of \$800,000 having been devised to that institution. There has been much talk about the validity of the Senator's will. Legal pundits, like doctors, differ widely in their opinions. Some maintain that the money will be disposed of as the will directs, and others hold that since the Senator died within six months after the instrument was drawn, it may be regarded as invalid. It is rumoured that the courts will be invoked to decide on the validity of Senator McMaster's will. Another illustration of the wisdom of a man being his own almoner.

OCCASIONS are not wanting when it is necessary to call attention to the narrow exclusiveness with which one denomination sometimes regards another. It is much more pleasing to chronicle instances of brethren of different Churches dwelling together in unity. One such is noticed in the *Woodstock Standard*. The annual harvest home festival at old St. Paul's, it is almost unnecessary to say, was a success. The ladies of the congregation provided a splendid supper which was done full justice to before the service proper commenced. The impressive ritual of the Episcopal Church followed with special references to the bountiful harvest. Rev. Mr. Wade, the popular pastor, then took the chair, and appropriate addresses were delivered by Rev. Messrs. Cuthbertson, McMullen, Hill and Trotter, of Woodstock; Gemley, of Simcoe; and Saunders, of Ingersoll; while the choir rendered several anthems in a very fine manner. The church was splendidly decorated with emblems of the harvest, and the many members of the other congregations were loud in their praise of the manner in which all the arrangements were carried out.

THE *Interior* remarks. There is said to be among the Hindus a greatly admired proverb which runs in this wise: "Never strike a wife, even with a flower." That is a Hindu theory. The Hindu practice is somewhat different and antagonistic. A Hindu recently burned the soles of his wife's feet to prevent her from running away to escape his cruelty. That illustrates the very prevalent Hindu practice of treating their wives worse than they treat their cattle. The man who declared that he could tell the character of a people from its proverbs showed that he carried a full cargo of self-conceit or of ignorance. There is no truth in any such idea. The worse the people, the better, as a rule, the theories enunciated in their proverbs by way of atonement for shortcomings. We might proceed to state that this kind of inconsistency—sound theories with lax living—is not fenced off from the church by high walls and deep ditches; that it scales both, and is sometimes urged as forcibly against Christianity as that of the Hindu is against Hinduism. But it should be remembered that these are the rarely exceptional cases and not the rule; although it sometimes appears as if there were a superfluous number of cases.

THE meeting in Shaftesbury Hall last week, in the interest of Queen's University, was both enthusiastic and successful. The position of Queen's is now clearly defined and cordially accepted. Its friends have elected not to enter confederation, and there the matter rests. There is no disposition to question the wisdom of the decision and no inclination to say harsh and ungenerous things because the overtures to accept federation have been declined. With chivalrous devotion, Principal Grant has set himself the task of raising a quarter of a million dollars, to complete the endowment of the University at Kingston, and it seems as if the work would be completed at an early date, so successful have been the Principal's efforts hitherto. The absence of Dr. Grant from the meeting was unfortunately unavoidable through illness, from which it is pleasing to state that he is gradually recovering. The communication read by Mr. Macdonnell was characteristic of the force and clearness with which Dr. Grant enunciates his views. Professor Watson's discourse on the requirements of Queen's and an ideal university was forcible and effective. The generous contributions already made by prominent citizens of Toronto indicate that the people of the Queen City will do what is expected of them.

THE fifth session of the Toronto Woman's Medical College affiliated with the University of Trinity College has just opened with very encouraging prospects. The staff of professors and lecturers is surprisingly complete for so young an institution. In the list are the names of several physicians who have more than a local celebrity. The new President of the Faculty is Dr. McPhedran, a choice which the future success of the college will doubtless amply justify. The faculty

reported that during the past year two ladies have received the degree of M.D., C.M., at Trinity College, and one has passed the primary examination, with first class honours in all the subjects, at the same institution. At Toronto University one lady passed the first year examination with first-class honours in Anatomy and second-class in Chemistry and Natural Philosophy, and another passed the primary. These five ladies form the entire number of students of the Woman's Medical College who presented themselves for examination at the universities, and it will be seen that, without an exception, they have done credit to the teaching they received. If the retrospect is thus satisfactory, the prospects for the future are still brighter. Already many names have been added to the list of prospective students, and the number who have expressed an interest in the college has largely increased.

THE advance of Presbyterianism in Belfast, remarks the *Witness* of that town, as indicated by the number and character of the new places of worship which are being erected in connection with it, is certainly as marked as it is gratifying. Sixty years ago the town contained but four Presbyterian Churches, two of them small buildings. To-day it has thirty-two, and in addition many new suburban congregations erected to accommodate the vast numbers of Belfast people who now reside in the outskirts of the town. Not only so, but the style of the modern churches, especially those erected of late years, presents a wonderful contrast to the appearance of the old buildings. More beautiful specimens of ecclesiastical architecture could nowhere be found than some of them. They are at once an ornament to the town and a credit to the body. Lately an addition was made to the list which cannot but be generally admired. We refer to the Crescent Church opened on a recent Sabbath, which was built for the accommodation of the congregation of Linenhall Street, who, under the earnest and able ministry of the Rev. John McIlveen, have found the old place too strait for them. Without and within it is a very beautiful edifice, designed with exquisite taste, most solidly constructed, and supplied with every accommodation necessary for the successful working of a large congregation and a populous parish. May all success attend it.

THE *Christian Leader* makes the following reference to the death of Mr. Nelson, the Edinburgh publisher. Edinburgh mourns this week the loss of one of her most loyal and loving sons, and the publishing trade of Britain one of its most distinguished and honourable members, by the death of Mr. William Nelson, of the eminent firm of Thomas Nelson and Son, who passed away on Saturday morning in his seventy-first year. A member of the Free High Church, he had contemplated making an autumnal tour in Greece with his pastor, Dr. Walter Smith; but about three weeks ago he was taken seriously ill. In everything that touched the amenity of his native city and the preservation of its historic relics he took an interest which was not merely sentimental. At his own cost he restored the Argyll tower at the castle; St. Bernard's well, on the Water of Leith, in the virtues of which he was a firm believer, he purchased, and at a cost of £4,000 transformed that mineral spring into one of the most attractive resorts in the city; while his other kindred works included the restoration of St. Margaret's Chapel at the castle. Along with his brothers Thomas and James, he developed the business which his father began in a small shop in the Lawnmarket until it had become one of the largest publishing concerns in the world, noted especially for its elementary education books and its wide diffusion of wholesome religious literature, uniting cheapness with good literary quality and artistic taste. Solid theological works were also issued latterly from the Nelson press, the fame of which has grown almost as much in the New World as in the Old. By his numerous employees, in whose welfare he took a warm personal interest, as well as by many others to whom he had lent a helping hand, and also by the members of the Church with which he was connected, William Nelson will be greatly missed.

## Our Contributors.

### PRESSURE THAT SHOULD BE RESISTED.

BY KNOXONIAN.

There is a well written and appreciative sketch of the character and work of the Hon. Oliver Mowat, in a late number of *The Week*, written by Mr. J. E. Wells. Among the fundamental qualities which make Mr. Mowat a statesman the writer puts his "*wise caution that refuses to move blindly under irresponsible pressure.*"

Irresponsible pressure is a neat expression, and it describes well a deceptive and dangerous kind of influence that is often brought to bear upon every man who serves the Church or State. People who have no standing, no influence, no character that they would not be better without, no reputation that does them any credit, often gather around a public man, and press him to do some doubtful and risky thing. He takes the risk under pressure, and does the doubtful thing. The result is often disastrous. The irresponsible men stand from under, and the man who was moved by their irresponsible pressure suffers. Such things occur every day. Many a good man goes to the wall simply because he does not know the difference between irresponsible pressure and pressure that is able and willing to share responsibility.

Here is a merchant doing a nice, safe, remunerative business in a store that is good enough but has very little style about it. This is getting to be a great country for style, and a little style is not a bad thing if one takes kindly to it and can pay for it. Half a dozen fellows that have more cheek than money, and more tongue than sense, get around our merchant, and advise him build a new store, strike out, clap on all sail and make a splurge generally. The advisers are absolutely irresponsible. They have nothing to lose. If all their names were put at the bottom of a note the banker would want some responsible man's name on the back of it before he would hand over \$1. Our merchant takes the irresponsible advice, and perhaps goes under. The parties who gave it always were under, and it makes no difference to them. There is no man so gloriously independent as the man who has nothing to lose.

Half a dozen irresponsible meddlers attack a publisher, and press him to enlarge and otherwise change his paper. They know no more about the publishing business than Adam knew about the electric light. Some of them are perhaps the fattest failures in their own line—the most excruciating botches at their own work. The publisher knows exactly how much his constituency will pay. He knows he is carrying that it is safe to carry. He ignores his own judgment, yields to the irresponsible pressure and suffers. The irresponsible pressure men hurry out of the way when the suffering begins. They always do. That is their style.

The path of the church is fairly strewn with the victims of irresponsible pressure. Clergymen suffer from this kind of pressure more perhaps than any other class of men.

A few restless, irresponsible spirits surround a pastor, and urge him to send for some sensational revivalist and get up a revival. The pastor wants a genuine revival in the congregation much more than any of the restless spirits do. He has worked for it, planned for it, prayed for it, done all in his power to promote it. But he knows very well that many excellent people of conservative leanings in the congregation do not take kindly to some modern revival methods. He knows also that seeds of discord have been sown at many so called revivals that have brought forth bitter fruits for years. He knows also that more effective and more useful special services might be held under the auspices of the Session and by ministers of his own Church, but he has a chronic fear of being charged with opposition to revivals; he yields and the sensational unknown is sent for. The result is perhaps disastrous. But when the disaster comes, where are the irresponsibles who brought the pressure to bear? They are snickering around corner groceries gabbling over the affair in much the same spirit as they would gabble over the last lacrosse or baseball match. The Church may lose influence, lose money, lose the inestimable blessing of peace, but the irresponsibles lose nothing, for the best and simplest of all reasons—they have nothing to lose.

By all means hold special services, when reasonable

and responsible persons desire to hold them. But let such services be begun, continued and ended by men of known and established Christian character, men for whom the Christian people of the community have respect and in whom they have confidence. A revival carried on by persons that no sane man would make executor for an estate worth \$100 is not likely to do much good.

Choir leaders are sometimes worried by irresponsible pressure. A good choir leader knows pretty well what his congregation want, and how much they will stand in the way of new music. He wisely mingles the new and old, retaining the grand old tunes and occasionally introducing a new one. Behind him there may be a few irresponsible musical people pressing for radical changes in tunes and everything else. If he yields to the irresponsible pressure, the conservative portion of the congregation are annoyed; if he does not yield the singing people may become obstreperous. There is pressure from both sides. If you don't think so just take charge of a good choir for the next six months, and at the end of that time ask your barber if the gray hairs are not coming.

Sessions are often subjected to irresponsible pressure. A talkative, cheeky fellow who has nothing to lose that he would not be better without, often tries to get round an elder and press him into some doubtful undertaking. The doubtful undertaking is considerably helped if you can persuade a few members of Session to favour it. An elder that allows himself to be moved by irresponsible pressure is not wise. Neither is a deacon or manager or Sabbath school superintendent. In fact, nobody is wise who allows himself to be moved by irresponsible pressure.

There are a good many people in this country who have been induced by irresponsible pressure to invest their money in losing concerns. They innocently put their little pile in the hole that the irresponsibles carefully dug for them. When the bottom went out of the hole they found to their surprise that the irresponsibles had never put in a cent themselves. They never had a cent of their own to put in.

When a man is pressed to do anything doubtful, it might be a good thing for him to indulge in a little soliloquy of this kind. "Now what kind of people are these that are pressing me to do this thing? What is their reputation? What is their standing? What is their influence? What is their character? What are their claims to be heard? What have they accomplished in their own line? If I yield to their pressure and a crash comes, will they share the responsibility, or will they stand to one side and cackle?"

No doubt, Mr. Mowat soliloquizes in this way at times. If he didn't, his premiership and his surplus would have gone long ago.

### "THE INHERITANCE OF THE SAINTS" AGAIN.

MR. EDITOR,—In THE CANADA PRESBYTERIAN of the 21st ult, a writer who signs himself "Presbyterian" appears to be much exercised in mind as to certain "dogmas held and uttered by members of the Toronto Presbytery," touching "the inheritance of the saints," which, it seems, they have represented as "a new earth," to be inherited by the redeemed in resurrection. The question which disquiets his mind is not whether the "dogmas" of these brethren be Biblical, but only whether they be "Presbyterian doctrines." On that point we think we may be able to reassure his mind.

The late Professor A. A. Hodge, of Princeton Theological Seminary, in his "Outlines of Theology," enlarged edition, p. 578, has spoken on this subject as follows:

From such passages as Rom. viii. 19, 23, 2 Peter iii. 5, Revelation xxi. 1 it appears not improbable that after the general destruction of the present form of the world by fire, which shall accompany the judgment, this world will be reconstructed, and gloriously adapted to be the permanent residence of Christ and His Church. . . . As nature was cursed for man's sake, and the creature, through him, made subject to vanity, it may be that they shall share in his redemption and exaltation.

His venerable father, the Rev. Dr. Charles Hodge, professor of systematic theology in Princeton, has expressed himself on the same subject in a decided manner. In "Systematic Theology" speaking of the predicted destruction of the earth by fire in the last judgment, he affirms that "the destruction foretold is not annihilation," and continues:

The apostle teaches that our vile bodies are to be fashioned like unto the glorious body of Christ, and that a similar change is to take place in the world we inhabit. There are to be new heavens and a new earth just as we have new bodies. . . . The Bible concerns man. The earth was cursed for man's transgression. That curse is to be removed when man's redemption is completed. The *klisis* (creation) that was made subject to vanity for man's sin is our earth, and our earth is the *klisis* which is to be delivered from the bondage of corruption. The change to be effected is in the dwelling place of man. . . . The result of this change is said to be the introduction of a new heavens and a new earth. . . . This earth, according to the common opinion, that is, this renovated earth, is to be the final seat of Christ's kingdom. This is the new heavens; this is the New Jerusalem, the Mount Zion, in which are to be gathered the general assembly and church of the first born which are written in heaven, the spirits of just men made perfect; this is the heavenly Jerusalem, the city of the living God; the kingdom prepared for His people before the foundation of the world.—"Systematic Theology," vol. iii, pp. 852, 845.

To the words of these eminent Presbyterian authorities, we will only add a citation from that prince among Presbyterian preachers and theologians, the Rev. Dr. Thomas Chalmers. In his celebrated sermon, "The New Heavens and the New Earth," published in the appendix to his "Astronomical Discourses," he argues at length for what Dr. Charles Hodge calls "the common view" of the inheritance of the saints—a view held, it seems, even by "members of the Toronto Presbytery." In that discourse Dr. Chalmers affirms that, according to his text (2 Peter iii. 13.) "in the new economy which is to be reared for the accommodation of the blessed"—therefore, by no possibility, we may remark, inherited at death—"there will be materialism; not merely new heavens, but also a new earth." He then proceeds to justify this conception to the thought of believers in the Scriptures by reminding us of the condition of things in Paradise, before sin had entered the earth, and then continues thus:

This may serve to rectify the imagination . . . as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that when a spiritualizing process had purged away all our corruption, then, by the stepping stones of death and a resurrection, we should be borne away to some ethereal region, where sense and body, and all in the shape either of audible sound or of tangible substance were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that in the place of eternal blessedness there will be ground to walk upon, or scenes of luxuriance to delight the corporeal senses . . . or, in short, anything that has the least resemblance to a local territory filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception and thought and mutual communication, such as we now exercise. The common imagination that we have of paradise on the other side of death is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments which give such an expression of strength and life and colouring to our present habitation, are attenuated into a sort of spiritual element, that is . . . utterly uninviting to the eye of mortals here below . . . where nothing is left but certain unearthly scenes that have no power of allurement, but certain unearthly ecstasies, with which it is felt impossible to sympathize. . . . We do hail the information of our text that after the dissolution of the present framework (of the earth) it will again be varied and decked out anew in all the graces of its unfading verdure . . . that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of his own workmanship—and that instead of being transported to some abode of dimness and of mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights and those sensible glories, which, we doubt not, will be most profusely scattered over the new heavens and the new earth wherein dwelleth righteousness.

We have not raised the question whether these representations are Biblical or not; for that does not seem to have been troubling "Presbyterian." We trust that the above citations from theologians so truly representative of Presbyterianism on both sides of the Atlantic, will reassure his mind as to the consistency of those views, the utterance of which, by Toronto Presbyterians, has disturbed his tranquillity with the most unwavering adherence to the formulated system of Presbyterian doctrine. We do not apprehend that the Presbyterian public will be greatly concerned for the orthodoxy of the "members of the Toronto Presbytery" who hold these views as to "the inheritance of the saints" when it is observed that, in so holding, they are in accord with such trusted Presbyterian theologians as Charles Hodge and Thomas Chalmers.

ANOTHER PRESBYTERIAN.

THE Rev. Philip Schaff, D.D., was inaugurated last week as Professor of Church History of the Union Theological Seminary, New York.

**"THE INHERITANCE OF THE SAINTS."**

MR. EDITOR,—In a letter under the above caption, signed "Presbyterian," which appeared in the last number of THE CANADA PRESBYTERIAN, I find the following :

In short, after death is Paradise, then the resurrection, then the second coming of our Lord, who reigns over His redeemed on the earth—a new earth, which forever will be enjoyed by man as his inheritance, and to enter then on the use and enjoyment of those high dignities of governmental powers with which God in the beginning endowed our first father in Paradise. If such dogmas, held and uttered by members of the Toronto Presbytery, are Presbyterian doctrines, the sooner and wider they are made known the better.

Now I have no intention at present of discussing this as seems to me, untenable doctrine where Scripture is properly interpreted; but I wish to join with "Presbyterian" in expressing a doubt whether the doctrine is Presbyterian, that is, in harmony with the Westminster Standards, and to thank him for letting the public know that members of the Toronto Presbytery are in the habit of uttering them. "After death is Paradise," Luke xxiii. 4, 2 Cor. xii. 4, Rev. ii. 7, compared with Rev. xxii. 2, 14. These are the only passages in the New Testament in which Paradise is spoken of. If the text in Luke implies something after death, that in Corinthians has no such implication, and that in Revelation is certainly to be understood of something after the resurrection and the new heavens and new earth. And yet on this is founded the dogma that after death the children of God go to Paradise; as opposed to the commonly-received opinion that death ushers them into heaven. Is Paradise, then, a place; and a place different from heaven? Is it Abraham's bosom (Luke xvi. 23)—a kind of waiting place for souls, different from heaven? If so, what of lost souls? Is there a waiting place for them which is not hell (Luke xvi. 23)? A purgatory? Am I wrong in discussing here an unscriptural recognition of a state of probation between death and resurrection, both for Christians and sinners? Let us beware. The teaching of Scripture is explicit. "The Son of Man is in heaven" (Acts iii. 21). Stephen saw Him there (Acts vii. 26, also Heb. iv. 14). To depart from this life is to be with Christ; absent from the body, at home with the Lord (2 Cor. v. 8), that is, in heaven where Jesus is. Many other passages teach that being with Christ is being in heaven. So far for Scripture. Now about Presbyterian doctrine? The Shorter Catechism says, question 37, "The souls of believers at death do immediately pass into glory." The Larger Catechism says, question 86, "The communion in glory with Christ, which the members of the 'invisible' Church enjoy immediately after death, is in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory," etc. No room left here for Paradise as something different from heaven. The Confession says, chap. xxxii, "After death the souls of men [which neither die nor sleep] having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory. . . . The souls of the wicked are cast into hell. . . . Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none." That is, the Scripture does not teach there is a paradise for souls after death, which is not heaven; or a purgatory, which is not hell. Clearly the dogma referred to is contrary to Scripture, and is not Presbyterian doctrine. Pity then, that it should be "held and uttered by members of the Toronto Presbytery."

But perhaps "Presbyterian" is not well informed regarding these strange views. He says the order is death, paradise, resurrection, second coming of Christ, everlasting abode on earth. But no place is left for heaven; unless the exercising of governmental powers on earth, over the lower animals, as given to Adam in Eden, or over the living nations of men on the new earth, be heaven. Besides, most men—some premillenarians—believe that the dead rise, not before, but at the coming of Christ, and as a result of it (1 Cor. xv. 23, John vi. 40) that then the blessed risen and changed saints "shall be caught up to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thes. iv. 17). That is in heaven. However, these are minor matters. I only wish to

utter a word of caution regarding dogmas which are not new, but have, after full consideration, been rejected by the Church of God in times past.

PRESBYTER.

**MACHINERY.**

MR. EDITOR, Thanks for your pithy editorials on vacant charges and candidating and calling. It might be easy to say hard things on this subject, and I doubt not but some hard things will be said, and justly said too. I fear some one with the sword of Goliath in his one hand will come out of this cave with more than the skirt in the other.

If this business was scriptural one hundred years ago, will some of our theologians come forward and show that it is scriptural now?

If this business was the glory of the Church one hundred years ago, when the State filled the crib, can it be the glory of the Church now when the crib is filled from the other end? By prayer a host of ardent young men enter our Church at the one end, and, by a cold process of machinery, we starve out some and grind out others at the other end.

The greatest thing to be admired in the whole business is the calm patience of the sufferers. Any man will tell you that the machinery of our Church has lost us much, and humanly speaking, there is much more to follow, and yet no Ajax, D.D., or otherwise will seize this machinery and carry it off the course. Ministers suffer, vacant charges suffer and settled charges suffer most of all. Some charges are glad to give their pastors a holiday and money too to get them off for a while,—Micawber like—for in the meantime they have fresh blood, a good attendance and more liberal collections on the Sabbath. Holidays by our machinery become a relief all round, and this is one of the best things it has ever been known to do.

Some of our suffering ministers and vacant charges have ecclesiastically ceased to exist. It may fairly be said their usefulness is done. Some of our settled charges, and for that matter our settled ministers too, are looking for relief, and the machinery affords them none. Like the boy on the burning deck, some think they have stood about long enough. Some settled charges with plenty of money backed up by a good deal of Christianity buy off their pastors when the machinery fails, and, like the chief captain, with a great sum obtain their freedom; but more anon.

**CALLING.**

That calling is scriptural none in his senses will deny. Paul was called on his way to Damascus. Such a call is a highly scriptural call. Paul never doubted the genuineness of it himself. Such a call was a sustaining power to Paul; and such are all genuine calls. This call was recognized by the Presbytery of Antioch as genuine. This call was all that was thought necessary for ordination at that ancient time.

The Presbytery of Antioch, when they had fasted and prayed and laid their hands on them, sent them away. The good people of Seleucia and Salamis did not come with one of our modern calls, and lay it on the table of the Presbytery of Antioch.

Perhaps neither Paul nor Barnabas had ever one of these formidable documents presented to them by any of our Church courts. They may never have had the pleasure of hearing how their talents were just adapted for the congregations of Seleucia and Salamis respectively. We have never even heard it mentioned that Sergius Paulus, perhaps some remote connection of the Apostle Paul, and deputy of the country, had anything to do with this call. His name is not mentioned as a commissioner to support the call before the Presbytery of Antioch. In those days the Presbytery of Antioch might have thought that they knew as much about the talents and suitability of Paul and Barnabas as the good people of Seleucia and Salamis did.

If the Presbytery of Antioch had not given over its powers they might very profitably judge of the talents and suitability of some of our ministers without charge or our graduating students, and send them away to some of our congregations of Seleucia and Salamis. They might do as much service for the Master in thus being sent away as they render to the Master under our modern plan.

I suppose it depends a good deal on what Seleucia and Salamis would say in the matter. And their

say will depend a good deal on the place they happen to occupy on the map or the world at the time. Should Seleucia and Salamis lie in Muskoka they will be very grateful to the Presbytery of Antioch for sending them a Paul and a Barnabas. And should they happen to lie farther south on the map I fear our modern use and wont would prevail, and the action of the Presbytery of Antioch would not be sustained before the next meeting of the Synod at Jerusalem.

There was no fault found with the Presbytery of Antioch when they ordained and sent Paul and Barnabas to preach the Gospel in Seleucia and Salamis. This appointment, without any calling under our modern plan, does not appear to have been an invasion of the rights of these congregations. They appear to have succeeded fairly well, and no great loss was sustained by being in happy ignorance of the plan now generally adopted in our Church.

That our congregations suffer very materially under the present mode of settlement none will attempt to deny. They continue without pastoral oversight for years, and the neighbouring congregations being well supplied, the fittest survive. Strong charges become weak and the weak die. That they fail to obtain a pastor lies in the system and not in the congregation.

Our congregations not only find our system slow, but worse still they find it equally uncertain. Our town congregations may fare better, but it is no fault to the great mass of our congregations that a town is not booming in their midst. The place they occupy on the map debars them from having a town, and the machinery of our Church deprives them from having a pastor. Were they under the care of the Presbytery of Antioch things would be different. Pastors would occupy these charges continuously. Many who are now wandering about with all the vagueness of uncertainty would have hope revived by receiving some definite work to do for the Master, even if it was as hard as it was remote. Young men also could be found now as well as then, and ready to be sent to such charges, knowing that in his turn, the Presbytery of Antioch would consider his claims to preach before Cæsar at Rome. It is questionable if either Paul or Barnabas would have liked to have spent all their days within the narrow bounds of either Seleucia or Salamis.

But the city charges, when they become vacant, have their trials as well as their weaker sister charges in the country. They search the land from Dan to Beersheba, and can find no David to refresh them and make them well. The schools of Alexandria and Jerusalem do not furnish the type of a man they want. They too remain vacant for years, divide up into factions, and many of the more devout connect with other churches. They too lose their place and power and in a great measure cease to become centres of influence for good in their respective cities. The Presbytery of Antioch, being well acquainted with all the apostles, would have sent them a son of thunder at once.

DIDO.

**THE SECOND COMING.**

MR. EDITOR.—I have just read your issue of the 14th ult., in which appears the third article on the second coming of Christ. This is a subject which oftentimes occupies my own mind. The Bible is full of it, both the Old and the New Testament. I have several times put the question to ministers of various Protestant denominations, Why they scarcely ever touch it in their sermons? Their answers have generally been, that "there were such differences of opinion on the subject and that it was not very essential." Such excuses for not preaching this part of the Word have never satisfied me. Although a layman, and making no pretensions to know anything beyond what is plainly written, it appears very evident to me that "Berean," instead of casting light on the subject has to my mind made it still more mysterious. The fourth of 1st Thessalonians, taken in connection with the twentieth of Revelation, is to my mind very clear that Christ's second coming for His saints, who are to reign with him 1,000 years previous to the rest of the dead being raised, and the great white throne judgment, are two distinct, yes, very distinct, events. Such a subject should never be made one of controversy but of prayer.

A PRESBYTERIAN.

New Westminster, B. C.

## Pastor and People.

### THE SHADOW OF A GREAT CITY.

The *Christian World*, noticing in flattering terms the visit of Rev. J. B. Sikox, of Winnipeg, to England, publishes the following from his pen. Its perusal will open up to many undreamt of phases of human life.

The greatness of London appals one. It is great in every direction; in poverty as in wealth, in vice as in virtue. An American gentleman said to me the other day, "This is the only city I ever failed to compass. It is too big for me. I cannot take it in." It is an education to see London. No man should allow himself to live thirty years in this world without visiting it, even if he had to come 5,000 miles to see it, as I did. There are certain places here that every stranger is expected to visit. I need not enumerate them. I had visited many of these Meccas. I had seen the Queen and Mr. Gladstone, had heard Joseph Parker in the Temple, Charles Spurgeon in the Tabernacle, and Henry Irving in the Lyceum. I had reverently looked on the relics resting in the British Museum, had stood in wonderment before St. Paul's Cathedral, and had tried to absorb some of the beauty looking down on me from the walls of the National Gallery. But there was another side of London life that I was anxious to look upon. One of the theatres was daily advertising, as an attractive drama, "The Shadows of a Great City." To see the shadow side of London I did not go to the theatre, but took a more direct route, for it was not the shadow of the shadow but the substance of the shadow that I wanted to see. I had read "The Bitter Cry of Outcast London," and knew somewhat of the relief work undertaken by the London Congregational Union, and had welcomed to my far away Western city some who had been rescued by the Self-help Emigration Society. Through the kindness of Rev. Andrew Mearns, who has done so much to awaken and direct the thought of Christian men and women to this good work of reclaiming the outcasts, it was arranged that I should spend a day with the missionaries working in the south-east of London, and also spend a night on the streets and lanes of London. It is the night tramp that I attempt to describe in this article. According to agreement, I met Mr. Gates at midnight, at Piccadilly Circus. Here we saw what is perhaps the saddest sight, the darkest shadow of this great city. In a short walk of five minutes we counted 150 victims of man's inhumanity to woman. They were young, and, as a rule, beautiful in form and feature. They might have adorned homes of wealth and culture. Alas! "it might have been."

As we pass from this shadow of death, we can hear the pitiful heart-cry of many an unfortunate saying, "Can you help me to a better life; can you show me the way back?" What response does the Church of Christ make to that importunate appeal? Turning our steps eastward, we meet a youth of sixteen shuffling aimlessly along the streets, with his hands in his pockets. Addressing him, we find him to be a quiet, modest-appearing boy, with a sad, hungry face. His father is dead. He had left his stepmother in the country, and had come to London for work—a printer by trade, but now out of work and homeless. We gave him a ticket to Collier's Rent Hall, where he could have a chair to sleep on and a breakfast in the morning. His face brightened at the prospect, and with a quickened pace he started for what to him was a "Bonanza."

To stand on Trafalgar Square in the daytime is an inspiration. It makes one proud that he belongs to so great a nation as Great Britain. Here the spectator is reminded of the magnificent achievements of Nelson, Napier, Havelock, and others of England's heroes. What splendid triumphs of art and arms, of commerce and religion, gird one on every side. But at night the shadow falls, and the scene is changed. Such a picture of squalid poverty and degradation I never before looked on. In the square surrounding the base of Nelson's Monument we counted 312 human beings huddled together like hogs, taking Nature's sweet restorer, balmy sleep.

I am not wholly a stranger to "Buffalo Bill's Wild West" land. I have seen the Ojibway Indians of Dakota in their wigwams, have visited the Sioux in his tepee, where a dozen men, women and children lay around almost as nude as many of the pictures that adorn the art galleries. Strange how Nature in her coarseness and Art in her refinement meet and overlap! I know by actual observation how filthy and degraded the Indians live; but the Indians over our prairies are clean and comfortable compared with the mass of humanity heaped together on this square in the centre of Christian London.

It was a pitiful spectacle to look on. There were mothers with babes at their bosoms, sleeping in the damp night air, the hard stone their only bed and pillow. Let me briefly sketch some of the characters we met. There is a boy lying on his back sound asleep. The gaslight shining on his upturned face shows a bright, intelligent beautiful face. There are mothers in the palace homes near by who would be proud to

call such a boy their son. What possibilities of manhood lie sleeping in his soul. But what will his future be? Would that this lad could be saved before sinking to lower levels! An old man of nearly seventy is shivering on his seat. He has been out four nights in succession. "I'm almost done up, sir," he said. He looked it, as well as said it. At the morning breakfast I saw the same wearied, wasted face again.

Curled up against the stone wall, we find a woman apart from the rest, as though she shrunk from such companionship. As she slowly opened her eyes, we saw her to be a woman about fifty, with a quiet, gentle lady-like address. Her clothes were poor, but clean and neat. She sold chickweed for a living—had her unsold bundle at her side. She was not often out at night. "I went to day," she said, "to see my brother at Battersea, but found that he was sick in St. Thomas's Hospital. My day's sales were not sufficient to procure a bed, so I was compelled to sleep on the streets."

Sleeping side by side on a seat is a man and his wife. While Mr. Gates talks with the man, I speak with the woman. Unable to get work in the country, they had tried the city. The woman keenly felt her position. "I never expected to come to this, sir. It's a terrible hard life, and sometimes I almost wish I was dead." After the morning breakfast I observed Mr. Gates talking with them, and planning to get them some work.

A discharged soldier—and, by the way, we met many of this class in our nocturnal ramble—tells us that he was "in the army nineteen years for nothing," and wishes he could get back to Africa, where there is always plenty of work to be got.

There is a woman talking in a semi-preaching style to the motley crowd around her. Here are a few specimen sentences that I caught as I stood looking on the weird scene at two o'clock in the morning: "God made you in His own image. God loves you. What does drink do for you? Drink is your curse." I asked a young man at my side what she was doing. "She is talking religious, sir." "Do you know much about religion?" "No, sir." "Don't you ever go to church?" "I was in once, sir, a little while." And this home-heathen was born in a land of churches.

To a young Scotchman I expressed surprise to find one of his nationality in such a sorry plight. He had come some three weeks ago from the North of Scotland, expecting to get work, but failing in this, was compelled to sleep, like Jacob, with a stone for a pillow. Leaving the square, we wended our way toward Charing Cross, stumbling on men who were lying around everywhere.

"Why are you here?" we say to a man curled up against a wall. "Well, sir, like other unfortunate wretches, I have no work. Times are hard. Surely the Government should do something. The Jubilee didn't do us much good. The aristocracy don't care whether we live or die. They would let us starve in the ditch, and kick us for dying." This seemed to me to be a severe criticism on the aristocracy. Repeating it, a few days ago, to a prominent Congregational minister of London, he said: "I regret that the man's words are too true. Those high up have really little or no sympathy with those who are low down." My own idea is that if those who have the control of London possessed an ordinary measure of sympathy and fairness they would clean the narrow streets of South-East London as well as the streets of the West and Central parts. One needs a nose-protector to walk through many of those streets.

If I were an artist I would put on canvas some of the pictures we saw that night in the streets of London. Here is a rough sketch of one scene. We are in Covent Garden. It is half-past two o'clock. The gray morning light is breaking through, and driving back the night. A mother lies on the hard stone pavement, her tired head resting on an upturned basket for a pillow. Her little boy, about five years old, has wakened. He has a thin, sorry little face. But he is making the best of the situation, for with a little broken toy in his hand he is playing with a kitten. What a little hero he was, to be able to extract mirth from such surroundings, and what a pleased, gratified look the little fellow gave me when I handed him a penny!

An old Irishwoman, sitting near by, tells us that she was only able to earn fivepence shelling peas, and some of the poor women, she said, "were not able to make that much." After a little friendly talk we pass on. Her parting words are, "Thank you, gentlemen, for the ticket; but I'm really more thankful for the little conversation we have had than for the breakfast even." These people are human, and are hungry for human sympathy.

We wakened a young woman, about eighteen years old, sleeping soundly on the hard stone. I saw her after breakfast in the mission-hall, and she told me the story of her life. Father and mother had died when she was young. She had a brother and a sister somewhere in London, but "they don't care for me now since I'm down in the world," and her lips quiver and the tear forces itself to her cheek. The woman in the mission-hall persuades her to stay behind, and she will get her in the home, and after a while find a place for her.

But I must stop describing the characters we met. Along the Thames Embankment we found its seats filled, and also the recesses in the bridges. At four o'clock life begins to move again. The "cheap breakfast" stalls are open to make an early penny from the hungry out-door sleepers. We are near our journey's end. South and east of London Bridge we turn off a main street, into Angel Court, passing the old Marshalsea Prison, familiar to the readers of Dickens as the birthplace of Little Dorrit. Entering the mission-hall, we find it full of our invited guests, who have one by one gathered in during the night. What a strange, sad sight! If one could know the causes that led to this poverty, what a wise man he would be. The theologian accounts for it on the theory of total depravity and the solidarity of the race, the political economist and socialist affirms that it all arises from a wrong adjustment of labour and capital; Henry George avows that it is the natural result of vicious, unjust land laws; the teetotaler is quite sure that nine-tenths is traceable to the liquor-traffic; the don't-care-man of the world, looking on the scene, says it all comes from "pure cussedness" that it is their own fault, and serves them right.

What cause or combination of causes has brought these people to this low level I don't presume to say. But here they are. If we believe the first chapter of the Bible, these people were made in the image of God, are our brothers and sisters, and we are their keepers. From conversation with many of them, I am persuaded that a large number are honest English working men and women who cannot get work, and are therefore driven to the streets. England has done much to Christianize and civilize the world. Her statesmen and philanthropists have given freedom to slaves and have elevated whole empires. If she will, she can remove the blighting shadow that rests on her own great city. London is full of monuments, columns, statues, commemorating the heroic deeds of those who lived nobly and died gloriously for England's honour on sea and land. Will not men, and men of equal self-denial and valour, arise to deliver the land from her internal foes, ignorance, poverty, irreligion and drink? More men of the Shaftsbury and Peabody type are needed.

I have not space to describe the breakfast scene. After breakfast Mr. Gates gave out the hymn, "What a Friend we have in Jesus!" That hymn will always have a fuller meaning to me. I noticed that nearly all sang it. Over yonder a woman's clear voice rises above the others singing, "Have we trials and temptations?" When the line "We should never be discouraged" is reached, I notice that the woman who sold chickweed has stopped singing. Her tears are her song. A man not far from me began to sing, but his head soon dropped, and I could see him struggling to hide his emotion. Who can tell what memories, what repentances, swept through the soul as they sang "Are we weak and heavy laden?" etc.? Does not their present condition arise as much from their weakness as from their wickedness?

These people are recoverable. The lost silver is silver still. If the preachers don't teach this the novelists do. Victor Hugo, in "Les Miserables," and Charles Reade, in "Never too Late to Mend," have preached the Gospel to us. Bret Harte's "Outcasts of Poker Flat," and "Miss," the ignorant child of "Old Bummer Smith," have the germs of noble manhood and womanhood in them, so also have the "Outcasts of London," whose "Bitter Cry" should touch the hearts and call forth the humane efforts of all who love their kind. These men and women are recoverable. As I was looking at a babe in a mother's arms that morning, she said to me, referring to his sore eyes, "My little boy has got the blight, sir." Yes, poor mother, your boy has got the blight in a deeper, darker sense than you mean. The shadow of a great city's poverty and vice has fallen on him and on many more. The gladness and gratitude of those who that Sunday morning received a breakfast, and a few words of warm Christian sympathy, are full reward for those engaged in this Christly work of feeding the hungry. If any one has doubts about the wisdom of giving a free breakfast to guests that must be personally invited and gathered in from the highways and alleys of London, let him go once and witness the scene; let him hear the miracle of Christ feeding the multitude, as I heard it read that Sunday morning by Mr. Gates; let him hear the fervent expressions of gratitude from those to whom this kindness is shown, and all doubts will for ever be banished, and the doubter will become a helper. As a policeman said to me that night, "It's a great mystery to see men and women in such a plight. I suppose God knows all about it, and why it is. I don't." As I have walked the streets and lanes of London, and looked at the vast mass of men and women struggling for a livelihood, I have reverently pondered the question, and offered the prayer:—

When wilt Thou save the people?  
O God of mercy, when?  
The people, Lord, the people!  
Not thrones and crowns, but men!  
Flowers of Thy heart are they, O Lord,  
Let them not pass like weeds away;  
Their heritage a sunless day;  
God save the people.

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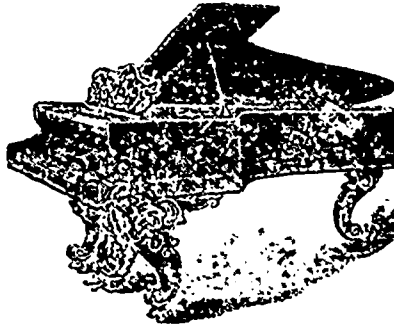
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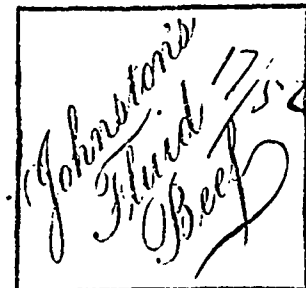
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TORONTO, WEDNESDAY, OCTOBER 5, 1887.

SPURGEON is of the opinion that some of his Nonconformist brethren are not any more orthodox than they should be. In a late issue of his magazine he says:

The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah, which had comforted her, had been declared by her minister to be uninspired. It is a common thing to hear workmen excuse their wickednesses by the statement that there is no hell "the parson says so." Meeting-houses are empty. The places which the Gospel filled the new nonsense has emptied, and will keep empty.

When the great London preacher penned the foregoing and a good deal more on the same subject, he may have forgotten for the moment that one notoriety-loving heretic makes more noise in a Church than a hundred orthodox men. The opinion of leading Congregational ministers seems to be that the Gospel was never more fully or faithfully preached by the great majority of Congregational preachers. A few lively heretics, however, are noisy, and the noise they make is sometimes mistaken for the voice of English Congregationalism.

THE eagerness with which some people welcome a supposed convert from the Romish priesthood would be amusing were it not so humiliating. The Methodist ministers of the city of New York held a meeting lately, and asked Dr. McGlynn to address them. At the close of the address they passed the following resolution:

Resolved, That the members of the New York Preachers' Meeting, having heard with pleasure and profit the able and instructive address of Dr. McGlynn, while each member reserves his individual opinion concerning the land theories advanced by Dr. McGlynn, recognize in him a talented and sincere Christian brother and minister with a call to a high duty, and we bid him God-speed in preaching the Gospel of the fatherhood of God and the brotherhood of man.

"The fatherhood of God and the brotherhood of man" is a well-balanced expression. It rounds off the resolution in good style. The "brotherhood," however, does not include the large number of men in this country, who by economy and hard work have secured a piece of land for a home. Last December, Dr. McGlynn said

I would bring about instantly, if I could, such a change of laws all the world over as would confiscate private property in land without one penny of compensation to the misallied owners.

Confiscating private property in land may be considered a "high duty" in New York, but we rather incline to think that any Canadian Methodist who had hewed a farm for himself out of the forest would mildly protest against the discharge of any such duty. If anybody attempts that kind of reform on Presbyterians who own a piece of land, he may find the duty so high he cannot reach it. The duty will be higher than the man who tried to discharge it by the time the tussle is over.

#### THE CONDEMNED ANARCHISTS.

WHEN the Chicago Anarchists accomplished their deadly work at the Haymarket they scarcely dreamed that the American people would be so unanimous in their outspoken condemnation of such methods of warfare against society. There is so much latitude allowed to the public expression of opinion that these agitators presumed that not only what they said, but also what they did, would be tolerated and in a measure excused. Whenever the apostles of anarchy pass

from the region of speculation to that of action they are promptly pounced upon. The thoroughness with which the anarchic organizations in Chicago were suppressed after the outbreak which was attended with fatal results was a genuine surprise to the adherents of the red flag. The patience with which the leaders of the movement were tried for their crimes showed that, while they should have all the advantages the law allowed them, there was no possibility of escape from the penalties they had incurred. Bomb-throwing is a pastime not permissible in any community under any circumstances. The cause that needs the aid of dynamite for its promotion is and must be inherently wrong, and nothing can so effectively kill it as the employment of means so barbarous.

The motion for a new trial on behalf of the condemned men was denied by the Supreme Court of Illinois. The sentence of the lower court was maintained. The application received the fullest and most careful consideration by the judges, as their very elaborate deliverance shows. It enters into the most minute details which the evidence supplied, and gives a calm and unbiassed history of the events that led up to the terrible crime. A perusal of the judgment leads to the conclusion that not the smallest loophole for escape is possible to the unhappy men over whom hangs the death sentence. Should the talked-of appeal be made to the Supreme Court of the United States, there is no likelihood that the previous decisions will be set aside. The man Neebe who was sentenced to a long term of imprisonment has been placed where he will have to serve his time. The others are in the condemned cell awaiting the approach of the day that is to seal their doom. The only hope left, and it is a very faint one, lies in an appeal to the clemency of the authorities. Petitions in their favour are receiving numerous signatures, because there are always many who are moved to pity for those doomed to death, however atrocious their crimes might be. These petitions will probably have little weight. The protection of life and property, the safety of the commonwealth, demand that exemplary though awful punishment be meted out to the convicted Chicago anarchists. Their guilt was clearly proved. Their condemnation does not rest on dubious or circumstantial evidence, but on the most direct testimony of eye-witnesses. Mistaken leniency now might lead to consequences deeply to be deplored. Those who embrace the doctrines of anarchy and communism are desperate men. They hold their own lives as cheaply as they do that of their neighbours, and a failure to enforce the law now would lead others to think that they could sport with the lives of their fellowmen with impunity. Mercy as well as justice demands the execution of the sentence pronounced upon the Chicago anarchists.

The ravings and the threats that their followers in other cities are indulging in cannot affect the case one way or another, unless it be to strengthen the resolve that these condemned men shall suffer for their crimes. When once these men who aim at the destruction of society clearly understand that the people without respect to political opinions or social theories insist on the maintenance of law and order they will find that their occupation is gone. Neither Canada nor the United States affords congenial soil for the growth of so pestilential a plant as anarchy.

#### IS ENGLISH NONCONFORMITY BECOMING HETERODOX?

THE English Nonconformist Churches have, by the pointed and serious charges brought against them by Mr. Spurgeon, been put upon the defensive. The controversy is widening, and others are taking part in the discussions that have grown out of Mr. Spurgeon's charges. The High Church party in the English establishment have sought to improve the occasion in the fashion peculiar to themselves. Of course they accept Mr. Spurgeon's testimony as conclusive, and claim that as the dissenting Churches have parted with their piety and soundness in the faith, there is no reason for their continued existence. The body is dead; let it have decent burial. Whether they have reached a correct conclusion does not disturb them. They are in such a hurry to utilize the supposed facts that they cannot spare the time to inquire as to their certainty. What they put over against the spiritual deadness of Nonconformity is that all spiritual vitality is to be found within their own section of the Anglican Church.

Mr. Spurgeon certainly claims that in his dark estimate he made no mistake. He reiterates his charges, and repels with some warmth the imputation that his impressions had received their sombre hue from the imperfect state of his bodily health. Even as great and good a man as Charles H. Spurgeon is liable to be mistaken. The Prophet Elijah fell into a similar error which his environments no doubt fostered, but it was shown to him that he did not stand alone in devotion to God's service. Many are coming forward with their testimony in behalf of the Churches affected by Mr. Spurgeon's criticism. It is admitted that Broad Churchism has a footing in both the Baptist and Congregational Churches, but it is neither common nor influential. The general tenor of Nonconformist preaching is strongly evangelical. Several writers show that in the meetings of the Baptist and Congregational Unions the "new theology" finds itself in an uncongenial atmosphere.

Another point no less clearly emphasized by the correspondence Mr. Spurgeon's strictures has evoked is that where distinctively evangelical preaching prevails Christian activity and spiritual vitality are clearly discernible. It is no less significant that where the new theology has its exponents there appears only spiritual languor and decay. As an evidence that evangelical Christianity is a vital and practical force, it is noticed that there is a great increase in all forms of active benevolence. Never before have there been so many well-directed efforts for the extension of the Gospel both at home and abroad. The missionary cause has within the last few years received a mighty forward impulse. The readiness with which many are consecrating themselves to the work of the Gospel in foreign lands is certainly an indication of spiritual life in the Churches.

It has to be remembered that while the cultivation of spiritual mindedness is all important and earnestly to be desired, there is such a thing as a hypocritical affectation of piety which was more common in bygone days than it is now. It found expression in external formalities and peculiarities of speech. It carried with it a distressing air of unreality, as all pretence is apt to do. The loss of this kind of piety is a gain to the Churches not to be deplored. There is in these days a greater degree of directness and reality. There is less inclination and less temptation to appear what one is not. Yet, after all allowances are made, it is true that a deeper spiritual life is greatly needed. Absorption in things seen and temporal is so great in these days that the higher individual Christian life is stunted and feeble. Its attainment is not sought with that fervour with which earthly things are pursued. The one-sided and extreme view expressed in Mr. Spurgeon's pessimistic outlook will have rendered an important service to the cause of vital Christianity if it leads not only to careful inquiry into the state of religion in the Churches, but to individual self-examination revealing the need of a sanctified life and a closer dependence on the Divine Spirit as the source and inspiration of holy living.

#### PROHIBITION AND FEMALE SUFFRAGE.

IT is assumed by many Prohibitionists that Prohibition could be carried and enforced almost anywhere if women had the power to vote. Not so does the veteran Prohibitionist, Dr. Cuyler, believe. Writing about the deliverance of two State Prohibitionist Conventions in favour of female suffrage, the Brooklyn Doctor says:

In the villages and the rural districts (where it is comparatively easy for us to carry Prohibition at any rate) a large number of thoughtful and excellent women might be induced to go to the polls. But in our great cities, while a considerable proportion of the refined, virtuous and Christian ladies might be prevailed on to exercise the right of suffrage, yet the whole legion of coarse, low, beer-drinking and whiskey-guzzling women would swarm out from the slums and tenement-houses and back alleys, and would throw an enormous vote against us. Beer-drinking, yes, and rum-drinking are almost as prevalent among the female class as the male class in the lowest sections of all our great towns. Every ballot of every drinking woman would be brought to the polling-box by the busy minions of the liquor interest. A perilous experiment would it prove to be, to attempt to throttle the rum and beer power by putting a new weapon into the hands of a great host of its devotees.

The radical error is in assuming that all women would vote for Prohibition. As Dr. Cuyler clearly shows many women would vote against Prohibition in the very places where Prohibition needs votes the most—in the cities and large towns.

But the Doctor goes farther, and contends that

even though Temperance Reform should gain temporarily by giving women the ballot the probable gain would be counterbalanced by certain loss in other directions. He says:

Even if a temporary gain to the temperance reform could be secured by the enactment of female suffrage (which is extremely doubtful), yet the enormous injustice and wrong of imposing political burdens upon all the womanhood of the land would vastly outweigh all its possible benefits. For female suffrage means infinitely more than merely dropping a vote into a ballot box. It means a participation in all the responsibilities of government; it means eligibility to nearly every legislative and executive office; it means that in addition to all the high and enormous duties to which God has laid on every wife and mother, there should also be imposed the sacred trust and burthens of civil government! The idea is so monstrous that Dr. Horatius Bushnell, in his *unanswerable* volume against it, well styled it the "Reform against Nature."

But there is another and more serious difficulty. Dr. Cuyler does not believe that many of the best women in the United States want the ballot:

Four-fifths of the most sensible women of America are utterly opposed to the imposition of the burthens of political duties upon their shoulders. Woman's empire is wide enough already; her burthens heavy enough. It would be of the meanest and most skulking cowardice on the part of the men to call upon woman to bear and train every child, to regulate every home, to educate the human race, and then, in addition to these vital and exacting offices, to turn to and pry out of the mire the vehicle of civil government which their masculine incompetence has capsized! Shame on such poltroonery!

If four-fifths of the most sensible women in America do not want the ballot it is not very likely that they would use it if given them. The female anti-Prohibitionists would certainly vote, and a large majority of the sensible women would probably stay at home. That at least seems to be Dr. Cuyler's view of the situation.

The Doctor closes his letter with the following solemn appeal to Prohibitionists who "lash" other questions to Prohibition:

We can say frankly to our temperance brethren, that if they attempt to lash the wise project of Prohibition for saloons and the foolish project of female suffrage inseparably together, they will encounter fatal opposition. They will repel tenfold more sensible voters than they will win. Their most eloquent and logical advocate, Dr. Herrick Johnson, is as intensely opposed to the Lucy Stone and Elizabeth Cady doctrines of woman suffrage as I am. Nineteen-twentieths of our Presbyterian ministers will never cast a vote which is nominally only for "Prohibition," and yet is really a vote for burdening womanhood with civil government. What is true of our Church is true of the Episcopal, Reformed, Baptist, Congregationalist and the most influential portion of the Methodist Church. Brother teetotalers and Prohibitionists, have we not a sufficient task on our hands to combat the colossal hydra of strong drink, without rushing into a war against nature and common sense by attempting to carry through the revolutionary folly of the female suffrage *doctrinaires*? Woman can do, has done, and will do a most glorious service in our noble cause, while working in the lines for which God has endowed her. But heaven ordained sex cannot be revolutionized by the shout of a political convention.

These be weighty words, and they are all the more weighty because they come from a man who has spent a long and honoured life in advocating the Temperance Reform. The attempt to "lash" a moral question to a third political party, or female suffrage or any question on which Prohibitionists themselves are not agreed is certainly unwise. Thousands of thinking men in all parts of America will put more confidence in the opinions of Dr. Cuyler than in the "shout of a political convention."

## Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This favourite weekly continues to supply its numerous readers with the best current literature,

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This is a model little monthly for little folks. It has just completed another volume.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—From week to week this ably-conducted and handsomely-illustrated publication supplies varied, instructive and attractive reading for the young.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—One of the most attractive and finely-illustrated papers in the October number of Scribner is "The Paris School of Fine Arts." The last instalment of the Thackeray Letters dealing with his visit to America appears in the present number. N. J. Shaler contributes an interesting paper on "Caverns and Cavern Life," ably and refusely illustrated,

and Gamaliel Bradford writes on "Municipal Government." "Seth's Brother's Wife" grows in interest, and there is a well-told short story by Octave Thanet. The poetical contributions to the number are decidedly good.

ESSAY ON THE TIMES. Canada, 1887. By Vill-cxxxviii. (No imprint.)—This pamphlet professes to expose the designs of Romanism in its efforts to conquer all Canada and the Eastern States. It advocates the abolition of Provincial Governments, and suggests that we should have only one central power, the Dominion. Failing this, we should seek Imperial Federation, and should that appear impracticable then let us look for a remedy in Annexation. It reads marvellously like an electioneering campaign document. It would also have been more agreeable reading had it been more free from typographical errors. Gavazzi's name is misspelt throughout.

THE AMERICAN MAGAZINE. (New York: The American Magazine Co.)—The October number completes the first volume of the new series of this popular magazine. There are a number of attractive papers in this issue. The opening paper, "The Mountain that Smokes," is descriptive of Mount Popocatepetl in Mexico. Another interesting communication, copiously illustrated, is "American Experiences in China." The Washington National Monument is clearly described by Oscar Foote, and Grant Allen writes on "My Lares and Penates." "Pittsburgh's Invisible Fuel" is also interestingly written. The supplement contains several excellent things.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The opening paper in the form of letters bears the title of "An Uncloseted Skeleton," and affords reading of great interest. Dr. Oliver Wendell Holmes concludes his attractive and finely-written series of papers "Our Hundred Days in Europe." Other noteworthy papers are "The Soul of the Far East," "Millet and the Millet Exhibition in Paris," "Anecdotes of Charles Reade," "A Second Glance Backward," by Susan Fenimore Cooper, the able serials by Mrs. Oliphant and F. Marion Crawford, critical papers and the Contributors' Club. The number as a whole admirably sustains the high reputation the *Atlantic* has justly earned.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The October number of *Harper* surpasses its usually high standard in the number and quality of the illustrations, and the literary contents are no less varied and attractive. The frontispiece is happily conceived and finely executed. Kate Field contributes a very readable story, "Our Sumner's Outing." William E. Curtis gives another of his gleanings in Southern travel, "The Smallest of American Republics," Costa Rica. The Rev. Dr. Hurst describes "A Dead Portuguese City in India." "Tony the Maid" is concluded, and "April Hopes," by W. D. Howells, and "Narka," a story of Russian life, by Kathleen O'Meara, are continued. The other contents of the number are of superior merit.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The *Homiletic Review* for October is quite equal in ability and interest to any number of the year, and that is saying a good deal. Dr. Snively, of Brooklyn, adds another excellent paper to the Symposium, "How can the Pulpit Best Counteract the Influences of Modern Scepticism?" Dr. Stuckenbergh, of Berlin, gives the first of three sterling and highly instructive papers, entitled, "Psychology for Preachers." The "Eminent Professor of Homiletics" gives his fourth criticism in the series of brilliant papers on Representative Preachers. Dr. John Hall sits for the portrait this time, and the photograph is life-like and grand. Dr. McNulty has an interesting article, the "Cherubim of Scripture." Professor Wilder, a very instructive article on "Etymology as an Aid to the Preacher." Dr. C. S. Robinson, in "Man Created as a Living Soul," furnishes some hard nuts for Evolutionists to crack. Dr. A. T. Pierson's "Gems" and "Missionary Field" are, as always, rich and valuable. The sermons, exceptionally able, are by such preachers as Drs. Mullenseifen of Germany, R. S. Storrs, Howard Crosby, Henry J. Van Dyke, Jr., Thomas Rambant and Rev. C. H. Spurgeon. The customary departments are as interesting and varied as usual. Altogether, it is a remarkable number, and helps to round out a year of extraordinary attraction and success.

## THE MISSIONARY WORLD.

### LOVEDALE INSTITUTION.

Far away, in the eastern corner of South Africa, where the coast begins to run north from the port of Port Natal, stands our missionary institution of Lovedale. It nestles among grassy hills and is pleasantly situated. In sixty years our missionaries have made it the headquarters of the Kafir race. From Lovedale, light and freedom, learning and industry, the graces and the hopes given only by the Gospel of Christ, stream out over millions of red heathens, who are gradually, by this and similar missionary agencies, being made a civilized, Christian people.

In 1841 the Rev. Mr. Govan opened the present Lovedale—the first one had been destroyed in the Kafir wars—with eleven Kafirs and nine sons of missionaries. Then came more wars, but in 1855 the Governor, Sir George Grey, inspected the missionary school with great satisfaction, and made it grants of money to enable it to teach the Kafirs trades, as well as book-learning. This has ever since been done by four skilled Scottish artisans and evangelists, who take the most likely Kafir lads as apprentice blacksmiths, joiners, printers and bookbinders. At the same time, side by side with the school and the workshop, there have grown up two Christian Churches—one a large congregation, under its own native pastor, and the other a college congregation, meeting in the fine new hall of the mission building. The former had 689 communicants last year; the latter had no fewer than 123, besides sixty-nine candidates for baptism, out of a total number of 363 young men and women, boys and girls, all attending the institution.

Lovedale institution consists of a divinity college, as well as schools and workshops. There Kafir ministers are trained for the churches. The Rev. Dr. Stewart, and colleagues like Mr. Moir and Mr. Andrew Smith, M.A., have so watered the hardy Lovedale plant by years of prayer and toil, that God has increased it to become one of the greatest missionary centres in the non-Christian world. It helps the Kafir race to help themselves. Had it done nothing else than produce ardent and successful evangelists like the Rev. Tiyo Soga, and Mr. William Koyi, of Livingstonia Mission—to mention only the dead—Lovedale would have done well. But Dr. Stewart has just published, in a thick volume, a register of 2,000 names of Kafir pupils and students whose history can be traced after having passed through its classes. Of 1,500 of those who were native young men, sixteen have been or are now ministers or missionaries, twenty evangelists, 251 teachers, 202 engaged in agricultural work on their own land, forty-nine interpreters or magistrates' clerks, nine law agents and journalists, fifteen chiefs or headmen, and many artisans and traders on high wages. Of some 500 native girls, 158 became or are teachers and sewing mistresses, fifty-three entered domestic service and seventy-nine married.

In such figures as these we see the making of a Christian Church and nation, on whom the future of a vast portion of South Africa as a colony and a state depends.

### A SELF-SUPPORTING NATIVE WORKER.

Mr. Yates, of Shanghai, China, giving some accounts of one of his deacons, Wong-Yih-San, now twenty-five years a Christian, tells how troubled he was at first about giving up his business as a rice merchant on Sunday. He feared that his customers would desert him if he closed his shop on Sunday. But his Christian principle prevailed. He told his customers he was a Christian and could not sell rice on Sunday, but would sell them enough on Saturdays to supply them till Monday. As a result, even the heathen were so impressed by his manifest conscientiousness and f. ed principle that all continued to buy of him. His business prospered more and more, and as he became possessed of larger resources he built a chapel just inside the West Gate of Shanghai, large enough for an audience of about 100, wholly at his own expense, and became his own preacher, prosecuting the work with great zeal and earnestness. This, surely, is work of the right kind. Brother Yates well says: "I have long worked and prayed for a spontaneous work to grow up out of the Church. His case is a real inspiration to the whole Church, and to other churches, too, many of whose members sometimes attend Wong's services; for the fame of this layman's noble deed has gone forth far and wide among millions. Many want to see and hear the man who built his own chapel and preaches without wages. One such man will do more good in the direction we are trying to go than a hundred hirelings."—*Missionary Review*.

## Choice Literature.

### HOW JOHNNIE GREW UP.

BY WILLIAM M. BRIGGS.

Johnny Rounsky was just the funniest boy! He was a little brown looking boy, straight in his legs and square in his shoulders, and sturdy as a young pine-knot. He had a curly head not much browner than his face, for that was pretty well sunburned. But little did Johnnie care for that. He wore an old fur cap, from under which his big black eyes looked out in a perpetual smile, and people couldn't very well tell which was fur and which was Johnnie's own superabundant locks. He said the cap was cat-skin; but I doubt if any cat ever grew to be so rusty, unless she had lived in a red-ash cinder-barrel all her life. Johnnie was an excellent good boy, for all he was so funny; and I think it would have puzzled most folks to tell in what Johnnie's funniness consisted. It certainly was not in his old faded coat nor in his patched pantaloons, for they were always clean, if they couldn't be called new; but I think it was his good-natured face, which was always ready to wrinkle up in a comical grin, and his wide mouth with its white row of teeth, that made Johnnie so funny; for people like to be looked at pleasantly, and to be laughed at even, if they say anything smart, or think they do.

Johnnie's father was a market-gardener, and lived some two miles out of the city, and Johnnie was his right hand-man. The good mother was a little bit of an invalid, but she managed to keep everything neat and clean; and her husband's Sunday linen was as spotless as any that went in on Sundays at the church. Johnnie was very fond of his mother, and she of him. It follows, as a matter of course, that a dutiful son makes his mother's heart glad, and Johnnie was all that son could be. He owned a Donkey. Donkeys don't generally have capital D's to their names, but this Donkey really deserved it. The donkey is a very bright and knowing fellow when well taken care of; but beating and ill-usage make both donkeys and boys stupid. Johnnie never thought of whipping him. He kept a stick just for show, and carried it in his hand whenever he went to market, but Donkey knew as well as Johnnie that that stick was just a cheat, a perfect fraud and make-belief; and so they never said anything further about the matter.

Johnnie went to market every week day morning. He used to get up early, and go out into the garden and pick any fruit and vegetable that were ripe or ready for sale, and load the two great side-baskets, or panniers, which made a load for his Donkey, and then start on his two mile walk to the city. Sometimes it would be strawberries or young lettuce, sometimes fresh green peas, sometimes cucumbers and early potatoes; but whatever it was it was sure to be fresh and clean and very nice. He would talk to his Donkey, and Donkey would seem to know every word that he said, and twitch his long ears, as if he thought a great deal more than he cared to say. Johnnie was quite satisfied. He didn't exactly believe that Donkey knew, but still it was pleasant to think so, and therefore he never stopped to reason about it.

One day as Johnnie was returning from market, he saw an old man and a little girl resting on the bank by the wayside. The man seemed very old and weary. He had long white hair, like silver, coming out from under his wide brown hat, and his clothes, though greatly patched, were neat and clean. He looked very sorrowful, and wore on his breast a paper placard, on which was printed in large black letters:

I AM BLIND!

So Johnnie, who knew very well how to read, and believed that everything that was printed must be true, felt quite sure that the man was blind; for why people should take so much trouble to put in black and white what wasn't just so (or, indeed, so wicked) he could not comprehend. Johnnie, you know, was very young. He believed in his father and his mother and in his Donkey, and why then shouldn't he believe in what was printed for all the world to know! Why not—to be sure!

The little girl was very pretty. She had a pale, sweet face and soft blue eyes, and looked so tired and hungry that Johnnie's heart quite melted at the sight. So he went up to them, and said:

"Poor man, what is the matter with you?" said the old man said:

"I am blind, as you can see by my placard, and Alice and I have come a long way to day and we are very tired and hungry."

"You must come home with me," said Johnnie, "and my mother will give you a nice dish of bread and milk, and shelter for the night. I am very sure she will, for she is a good mother, and wouldn't let even a cat go hungry to bed."

With that he led the way, and soon they came to the cottage.

"Mother!" cried little Johnnie, "here is a poor man and a little girl who are very hungry and blind, and I have brought them home with me, for I could not bear to see them sitting on the bank, and the night coming on; and, dear mother, they have no supper!"

"Very well, my child," said the mother, coming quickly to the door, "you did quite right to bring them home with you. Come in, poor old man; come in, my dear little girl; you shall have plenty to eat, and you shall rest yourself till to-morrow morning."

The old man gratefully bowed his head and came in, the little girl carefully leading him by the hand. Johnnie laid aside the old man's hat, and then brought a softly-cushioned arm-chair for him to rest in, and a stool for Alice. The mother took off the little girl's bonnet, and smoothed back her long bright hair, and looked wisely in her face. She had no little daughter of her own, and her heart yearned toward Alice. She saw that she was neat and clean. Alice bore a small basket on her arm in which were needles and scissors and thread, and in all their wanderings she managed to keep her father's clothes and her own well mended and

tidy. This Johnnie's mother saw at a glance, and it softened her heart toward the poor houseless child.

Presently she gave them their supper, and sent the old man, who seemed quite ailing, to bed. She did not ask them any questions, for they were tired, and appeared to be quite worn out with their day's journey.

Then Johnnie's mother took little Alice and bathed her weary feet, and put on her a fresh sweet night dress, and laid her softly in bed. She bent over and kissed the child, and prayed a silent blessing to the Heavenly Father for the poor motherless one. Alice's eyes filled with tears; it was a long time since a mother's touch had soothed her weary limbs, and the memory of old and happy days came sharply over her, and she burst into sobs.

Now this, dear little ones, was too much for Johnnie's mother. She was the softest, tenderest hearted little woman in the world, and she determined at that very moment to speak to her husband before they went to sleep, and that, if she could only have her way, Alice should never leave their house again, but remain to be to her a daughter, as Johnnie was a son.

She was a wise woman too, although she was so very little, and not so very strong. Weak people are often the strongest; and though that may seem a funny thing to say, yet before many years you will quite understand what I mean, and believe it, too!

So, when Johnnie's father that night was just taking his first long, drowsy breath, his wife said: "Husband!" and then she said lots more, and the upshot of it all was that the thing was settled, and very soon too: though whether Johnnie's father was in a hurry to get to sleep, or whether because he loved his wife, and always had found it best to follow her counsel, that I don't know; still, I am inclined to think it was because he believed in his wife's good heart and wisdom and loved and valued her accordingly—and that's one way to make life and home happy.

The next morning the old man was found to be too ill to leave his bed; they sent for their family doctor, in whom they had great confidence, but nothing would avail. Grief and pain, and long exposure to the hardships of the road, had totally undermined the old man's constitution, and, after a few days, he died, leaving his child to the care of the good mother, who solemnly promised to take care of her all through her life.

Alice was very unhappy for many days. But Johnnie did his very best to amuse her, and turn her attention from sad and unavailing thoughts, and, as youth is ever hopeful, soon they were very happy together, and would wander for hours, when the day's work was over or Johnnie had a holiday, in the fresh wide garden, and work over the flower-beds, or gather the fruit and vegetables for the market baskets.

Now that Johnnie had gained a companion, work seemed a thousand times lighter: nay it seemed like play itself, and better too, for there was more satisfaction in play that helped the father and mother than in any other sort. But you needn't for that imagine that Donkey was forgotten—not a bit of it; he would stand patiently by their side in the garden when they were loading the panniers, or browse on the sweetest thistles when they walked forth on the common; and Johnnie told Alice that he thought Donkey knew all that they said, though he never expressed any opinion of his own, and certainly he had—ever. Alice could see that—the very wisest twitch to his ears in the world!

And so the children laughed and were happy, and time flew on, making Alice and Johnnie two or three years older than they were when I first began.

They lived in the market place in the city a rich old produce dealer, with whom Johnnie's father had always had dealings. This man was fat and good-humoured, and, as it often happens with such people, a little inclined to laziness. He liked to take his leisure, and sometimes he took too much of it. He was very fond of a gossip with his neighbours when customers were waiting; and every one knows that when a man buys a pound of butter he does not like to have it melt in his hands while he is waiting for the change, or when a woman has a brood of little children at home, hungry for supper, she does not like to have them crying for half an hour when there's no need of it; so, as the old dealer saw that his customers were dropping away, and that Johnnie seemed like a very active and industrious boy, and good-natured withal and ready to oblige, he thought he would kill two birds with one stone—that is, save his custom and secure Johnnie; he thought also to himself that he had found just the one to be clerk in his store, one that would please the people, and, moreover, could be well trusted. One day, therefore, when Johnnie had brought him a load of green peas and other vegetable produce, he spoke to the lad, and made him a generous offer of weekly wages, if he would leave his market gardening and come to live with him in the city, and be his attendant and store keeper.

Johnnie was much astonished and delighted. How glad his mother would be, was his first thought, and then he thought of little Alice and his father. He knew his father could not very well spare him; and then the grief of leaving poor Donkey in the hands of some new boy, who might not be kind to him, quite overcame him. So with mingled feelings of joy and sorrow he thanked the dealer and said that he would speak on the subject when he got home.

His father readily agreed, and went the next day himself into the city with the donkey-load, and made an arrangement with the market-man, by which Johnny should remain with him during the week, but always spend his Sundays with his family.

Johnnie had a holiday that day, and he and Alice wandered over the garden, making delightful plans for the future; and at night when Donkey was fed Donkey was told all about it. But he only shook his ears, which meant "yes" or "no," as his master wished; and Johnnie reported that Donkey was quite willing, and that to him and Alice was all that was wanting to complete their entire satisfaction.

Johnnie went back and forth. Donkey seemed, to like the new boy—a friend of Johnnie's—and Johnnie never failed to see Donkey and his new driver every day, and hear the news from home. The dealer had made a good bargain, as he knew he should, and customers poured into the shop

more than ever, sure of being served cheerfully and promptly. The old dealer took his leisure more and more. He had Johnny, he had his black cat, he had his gossip—what more could a man wish? The shop wasn't very large, but it had an oval shaped counter running round its three sides like a horse shoe, the open part facing the door. Here Johnnie and Tom, the cat, used to take their stations, Johnnie perched on one end of the counter, the cat on the other. He was a very large fine cat, with fur as black as jet, and great yellow eyes, with just a streak of black in the middle to see out of. He had the reputation of being mild, and purred like six spinning wheels all at once. Mild! He was so indeed to the customers; he would let children and women smooth his back and never say a word; he had his master's interests too much at heart to be ill-natured or snappish; but oh, the rats! what did they think of him? "Mild!" said they, "not a bit of it. A perfect old ogre," said the rats. And wasn't he? Not a mouse dared nibble a cheese or even pick up a crumb from the floor but snap went pussy's claws, and, dear me, where then was the mouse? No, when Tom wanted fresh meat for dinner, he was obliged to find it somewhere else than on his own premises—and so the neighbours said.

Time went on: for time always will. Johnnie grew into a tall young man, and little Alice at home, she too grew into a lovely, sweet maiden. And on Saturdays they went to church together, and on Saturday evenings what a treat it was when they rambled side by side down the walks of the old garden. To be sure, there were cabbages oftener than there were roses—but who cares! when people are not thinking of cabbages they might just as well be cabbages as hollyhocks or pinks or peonies, at least, so I might think—and so Johnnie and Alice thought too!

There was a great square, deserted lot of ground next to the old gardener's place that had on it a cottage falling into decay. Johnnie had often cast a longing eye on this neighbouring piece of land so delightfully close to his father's house, and as he carefully saved his wages, he found that in time he had quite enough to buy it altogether with the little cottage; and its owner, a shiftless man who drank, was glad enough to sell it at a moderate price, so that he might have the money to go on from worse to worse in his idle ways.

Johnnie, once in possession of this, his longed-for hope, worked diligently on the land in the evenings, for he often came home now at night, and hired carpenters to put the cottage into excellent order; and, one bright day, when the produce-dealer, growing too old and too indolent to attend to his business, offered to take Johnnie in as partner, provided he could furnish a small capital, Johnnie felt that his happiness was almost now complete. His father furnished the funds, and a satisfactory bargain was made. A new sign was put over the shop, which read—to the astonishment, and I ought also to say the pleasure, of the whole neighbourhood:

JOSEPH BLUNDERBUS & CO.

Johnnie was the "Co." and a fine Co. he was, so everybody thought, and what everybody thinks must be true.

That night Johnnie went home, partner of the firm "Blunderbus & Co." What a time they had there in the market-gardener's cottage! There was Johnnie's father dressed in his Sunday suit; there was the mother in her only black silk gown; there was little Alice—but how can I describe her! I think she had on a white dress, all spotted over with little red berries, and just two green leaves to each, and clock-work stockings and black slippers laced in front, with neat little bands crossed over and bound round her pretty ankles; for, dear me, it was ever so long ago, and I am such an old-fashioned man, that I am quite at loss to tell how maidens dress nowadays!

They had supper, and Alice and Johnnie wandered out afterward on the old familiar common. What they said I couldn't tell, even Donkey did not know, and that alone shows that it was a very serious conversation; and, to make a long matter short, it was not many months, just in the bright days of June, before the church bells rang, and the good minister at the altar made Johnnie and Alice man and wife! Did you believe it was going to come to that, children? for I declare I didn't, and I think that even Donkey was taken by surprise! Certainly he was at the wedding, though he had an extra supply of food, on that particular occasion. But they were really married, and moved at once into their own cottage. Oh, yes! it was a very fine thing in Johnnie to get that very cottage ready just in the nick of time, wasn't it? So they lived and lived and lived!

"But what became of Donkey?" Ah, I knew you would ask that! Well, he grew old, as donkeys will after a while, and when he became too old to work, Johnnie put him in a little paddock at the end of the field, and there he lived on clover for the rest of his days, and died at length, with the longest pair of ears that a donkey ever had, and full of honours and good oats!

They buried him in his paddock, and there Johnnie's children often play and sit upon his grassy mound, and say that when they grew up and got rich enough they will build him a monument. But Johnnie, turning to Alice, says with a twinkle in his eyes, "We have enough already;" for Johnnie, as I said at the beginning of my story, was a funny boy; and he was a funny man at the end.

### LETTERS.

"An odd thought strikes me—we shall receive no letters in the grave." So said Johnson in his last illness, and to many of us the idea of a time when the postman shall cease from knocking and the scribe shall be at rest has a certain charm in it. Even a man who has only been aboard ship on a voyage enjoys and benefits by this respite from a daily delivery of letters. From the day of witty Lady Mary Wortley Montagu to our own time, not only are letters written, but many are also published, and the charming letters of Thackeray just given in *Scribner's Magazine* go far to revive what it has become the custom to say, namely, that letter writing is a lost art. But so long as letters are written at all, and there are men and women of genius, so

long letters must be interesting. Take the recent letters of Thackeray. They are like bits out of "Pendennis" or "Vanity Fair." Never expecting again to be blessed with another production from the author of "Esmond," we are suddenly surprised with a gift in Thackeray's very best style, and a revelation of him in his happiest and kindest mood. How entirely Thackerayan they are! He brings himself back again among us. We see again his manly presence, his broad shoulders, his leonine head, his hands in his pockets, and above all we hear him talk again, or to use his own adoption into our tongue of a French word, we are amused while he "persiflates." Underlying his humour there is the old doubt of human nature which runs like a distinct vein through all Thackeray's writings. Though it be true, as Mme. de Maintenon said, that "les morts n'écrivent pas," yet here we have letters as from Thackeray's grave; and assuredly do honour to him, and show how, under a surface sometimes rough, and even unkind, there lay a warm and even gentle heart.—*Temple Bar.*

#### FRENCH SENSE AND AMERICAN SENTIMENT.

There are a dozen points of reciprocity between Frenchmen and ourselves which do not exist between us and the rest of the Latin race. Indeed, from our excessively industrial point of view it seems as if it were only since 1870 that the Italians had belonged to the modern world at all—that world of which, from the same point of view, we are the present light and the future hope. Yet I do not doubt that nine out of every ten travelling Americans find the Italians more sympathetic, and that those who cross the Pyrenees get a more cordial feeling for the Spaniards. The reason is that the moral atmosphere south of the Pyrenees and the Alps is saturated with sentiment. As, journeying northward, one passes into the vine-clad prairie of Languedoc, or into the rose-decked arbour of Provence, one exchanges the deep Iberian tone and intense colour, and the soft sweetness and suave grace which but gather substance without changing character in their *crecendo* from Naples to Turin, for a flood of bright light and clear freshness that fall somewhat chill on American relaxation. One exchanges the air of sentimental expansion for that of mental exhilaration, and only when some definite work is to be done do we, in general, enjoy external bracing of this sort. And in France, where industry, sobriety, pleasure, good sense hold remorselessly unremittent sway, where the chronic state of mind seems to him keyed up to the emergency standard, where no one is idle in Lamb's sense, where day-dreams are unknown and pleasure is an action rather than a state, where "merely to bask and ripen" is rarely "the student's wiser business"—where, in a word, everything in the moral sphere appears terribly dynamic, the American inevitably feels himself somewhat at sea.

We have, of course, our unsentimental man, but he differs essentially from the Frenchman. He is practical, pragmatical—his enemies are inclined to add, pharisaical. To any one of a radically different intellectual outfit he is intensely unsympathetic.—*W. C. Brownell, in Scribner's Magazine for October.*

#### ENGLAND AND AMERICA.

We must not forget that our fathers were exiles from their dearly-loved native land, driven by causes which no longer exist. "Freedom to worship God" is found in England as fully as in America in our day. In placing the Atlantic between themselves and the Old World civilizations they made an enormous sacrifice. It is true that the wonderful advance of our people in all the arts and accomplishments which made life agreeable has transformed the wilderness into a home where men and women can live comfortably, elegantly, happily, if they are of contented disposition; and without that they can be happy nowhere. What better provision can be made for a mortal man than such as our own Boston can afford its wealthy children? A palace on Commonwealth Avenue or on Beacon Street; a country-place at Framlingham or Lenox; a seaside residence at Nahant, Beverly Farms, Newport or Bar Harbor; a pew at Trinity or King's Chapel; a tomb at Mount Auburn or Forest Hills; with the prospect of a memorial stained window after his lamented demise—is not this a pretty programme to offer a candidate for human existence?

Give him all these advantages, and he will still be longing to cross the water, to get back to that old home of his fathers, so delightful in itself, so infinitely desirable on account of its nearness to Paris, to Geneva, to Rome, to all that is most interesting in Europe. The less wealthy, less cultivated, less fastidious class of Americans are not so much haunted by these longings. But the convenience of living in the old world is so great, and it is such a trial and such a risk to keep crossing the ocean, that it seems altogether likely that a considerable current of re-migration will gradually develop itself among our people.—*Oliver Wendell Holmes, in the Atlantic Monthly for October.*

#### A FUNERAL IN COSTA RICA.

A familiar sight in Costa Rica is a death procession. When some one is dying the friends send for a priest to shrive him. The latter comes, not silently and solemnly, a minister of grace and consolation, but accompanied by a brass band, if the family are rich enough to pay for it (the priest receiving a liberal commission on the business), or, if they are poor, by a number of boys ringing bells and chanting hymns. Behind the band or bell boys are two acolytes, one bearing a crucifix and the other swinging an incense urn. Then follows the priest in a wooden box or chair, covered by a canopy and carried by four men, wearing the sacramental vestments, and holding in his hand, covered with a napkin, the host, the emblem of the body of Christ. People upon the street kneel as the procession passes, and then follow it. Reaching the house of the dying, the band

or bell-ringers stand outside, making all the disturbance they can, while the priest, followed by a motley rabble, enters the death chamber, administers the sacrament and confesses the dying soul. Then the procession returns to the church as it came. Going and coming and while in the house the band plays or the bells are rung constantly, and every man, woman and child within hearing fall upon their knees, whether in the street or at their labour, and breathe a prayer for the repose of the departing spirit.

Funerals are occasions of great ceremony. Notices, or *avisos*, as they are called, are printed and posted upon all of the dead-walls, like announcements of an auction or an opera, and printed invitations are sent to all the acquaintances of the deceased. The priests charge a large fee for attendance, proportionate to the means of the family, and when they are poor it is common for some one to solicit contributions to pay it. The spectacle of a beggar sitting at the street corner asking alms to pay the burial fee of his wife or child is a very common one, and quite as often one can see a father carrying in his arms to the cemetery the coffin of a little one, not being able to pay for a priest and carriage too.—*W. E. Curtis, in Harper's Magazine for October.*

#### A LULLABY.

Night is here, night is here;  
Lullaby, oh, baby dear.  
Now the cricket's carol shrill,  
Fairies dance on moonlit hill,  
In the forest dark and green  
Merry elms sport unseen.  
Lullaby, oh, baby dear;  
Night is here.

Singing low, singing low,  
Little night-winds come and go;  
Hear their footsteps as they pass  
Softly o'er the dewy grass.  
Nearer now, and now away  
In the dusky trees at play,  
Little night-winds come and go,  
Singing low.

Hush, my love! hush, my love!  
For the bright moon shines above:  
Starlets blink their yellow eyes  
All night long in peaceful skies;  
All night long their watch they keep,  
Lullaby, oh, baby sleep.  
Now the bright moon shines above:  
Hush, my love!

Angels white, angels white.  
Guard my pretty babe to-night;  
Softly o'er his cradle lean.  
Tell him of your home unseen,  
Where there is no night nor gloom,  
Where unfading flowers bloom.  
Guard my pretty babe to-night,  
Angels white.

#### THE JERKS AT A REVIVAL.

The "falling exercise" became not so common, and the "jerks" succeeded. These, if possible, were harder to account for than the former, and it is impossible for me to fully describe them. The first I saw affected with them were very pious, exemplary persons. Their heads would jerk back suddenly, frequently causing them to give a cry, or made some other involuntary noise. After this, nearly all classes became subject to them. The intelligent and the ignorant, the strong athletic man and the weak, effeminate persons were handled alike by them. Sometimes the head would fly every way so quickly that the features could not be recognized. I have seen the heads fly backward and forward so quickly that the hair of females would be made to crack like a carriage whip. Some wicked persons have taken "jerks" while ridiculing them, and have been powerfully operated on; others have taken them while trying to mimic them, and had the fit in good earnest. One thing that appeared, almost if not entirely miraculous, was that among the hundreds I have seen get them I never knew or heard of one being hurt or injured thereby, beyond the soreness caused by their efforts to avoid them.—*American Magazine for October.*

#### LADIES' CLUBS DEVELOPING ESSAYISTS.

The best and most orderly treatment of that much-discussed subject, Socialism in America, which I remember to have met during the past year, was a lady's essay read in her regular weekly club meeting. Another lady, whose subject was "America's Domestic Relations," discussed the Negro, Chinese, Indian and Mormon questions; each of her four papers showing an exact and discriminating knowledge "up to last Saturday night," as Sir James Mackintosh used to say. From this same company came also two papers of literary criticism which have since had a large hearing through the columns of a well-known monthly. Yet seventeen years ago when that little group first came together each one of them was afraid of the sound of her own voice; not one supposed that she had anything to say, or that she could say it if she had.—*Anna B. McMahon, in the American Magazine for October.*

THE Rev. D. C. MacKellar has been ordained pastor of the U. P. Church, Denny; Rev. John Macgregor, of Inverness, has been ordained at Johnston Free Church; Rev. Thomas D. McNee, of Burnay, has been ordained pastor of Philipston U. P. Church, near Linlithgow; Rev. John S. Bowie has been inducted at West Port Territorial Church, Edinburgh; Rev. Murdo Mackenzie, of Kinmalle, has been inducted pastor of the Free North Church, Inverness.

## British and Foreign.

THE Rev. Donald Macallum, of Waternish, the crofters' friend, is likely to accept the charge vacant at present in Tiree.

THE Rev. W. B. Ritchie, M.A., of Bannockburn, was entertained at a public dinner in Stirling on leaving for Georgetown, Demerara.

THE Rev. Mr. Dick, of Eglinton Street U. P. Church, Glasgow, has received leave of absence from his Presbytery for three months in consequence of illness.

MR. JAMES A. WYLIE, M.A., has been accepted by the mission board as one of the missionaries for Manchuria, and will be ordained by Hamilton Presbytery on November the 1st.

THE new parish church at Oban, which is to be erected on the site of the present building, is designed in the early English style, will be seated for 450, and is to cost about \$11,000.

ST. ANDREW'S English Presbyterian Church, Chatham, is filled monthly by a large congregation attracted by a choral service at which Rev. S. D. Scammell gives a Gospel address.

"THE Psalmist and the Scientist" is the title of a new work on which Dr. George Matheson is engaged. It will be an analysis of the spiritual side of life as opposed to that of modern materialism.

ON a vote for the Scottish universities, Mr. Hunter, M.P., entered a protest against the payments made in respect of the theological chairs; but the vote was carried by 105 against thirty-one.

INVERNESS has taken a plebiscite which shows 1,439 in favour of prohibition, 183 against, and 188 neutral. The vote was taken under the auspices of a thoroughly representative committee which included members of the liquor trade.

IT is hardly conceivable, but it is true, that so recently as the year 1840 the London insurance offices refused to accept lives of total abstainers as ordinary risks. This led to the establishment of the Temperance Provident Life Assurance Society.

THE Rev. R. S. Arnold, M.A., rector of Grafton Flyford, near Worcester, is so much dissatisfied with the Church Patronage Bill passed by the House of Lords that he has become a member of the Liberation Society and promises to do all he can on its behalf.

THE Rev. Dr. Balmorie, Rev. W. S. Swanson, Rev. W. Hutton, Rev. Dr. Munro Gibson and Rev. Dr. Murphy have been conducting services at the Peak Hydropathic Establishment, Buxton, of late. The attendance at these services has considerably increased this season.

THE Rev. W. S. Swanson, Moderator of the English Synod on a recent Sabbath at the opening of the Crescent Church, Belfast, erected at a cost of \$40,000. It is one of the finest buildings owned by the Irish Assembly. At the evening service large numbers were unable to obtain admission.

THE Oban people have had a large number of distinguished men preaching to them during the season that is now drawing to a close. The latest was Signor Conti, the colleague of Gavazzi, who gave a lecture in the parish church on a recent Sabbath describing the progress of the Gospel in Italy.

ABERDEEN Free Presbytery passed a resolution expressing regret that the town council had decided to permit the sale of temperance refreshments in the Duthie Park on Sundays. They regard this arrangement as unlawful and inexpedient, and declare that it is really not needed by any section of the people.

THE Rev. Mr. Innes, of Panbride, in Arbroath Free Presbytery, expressed the opinion that they had been perfunctory in their examination of students as to their religious experience, practical religion and moral character. Other members concurred, and it was agreed to take the subject into subsequent consideration.

A RATHER interesting coincidence happened in Edinburgh on a recent Sabbath. Three ministers—Mr. Swanson in the Barclay Church, Mr. H. M. Williamson in Dalry Church, and Mr. Martin, of Morningside, in Roseburn Church, preached from the same text—Gal. vi. 2, Bear ye one another's burdens.

THE *Friend* of Honolulu states that the peaceful revolution of June 30 will secure the churches in the Sandwich Islands from the injurious and vexatious interference of the king. Pastors and deacons were compelled, in many cases to carry out his majesty's political schemes and even to undertake the management of elections.

A GENTLEMAN visiting Holland says: While I was waiting at a port for a steamer to return to England I saw a most extraordinary sight—four policemen leading an elderly woman to the river to be dipped for drunkenness. I spoke my mind pretty freely, but I was told that the punishment was a great deterrent, for a woman in that town had not been found drunk before for seventeen years.

THERE is a parish in Kent the value of the living in which was estimated nine years ago at \$5,000. The rector has recently resigned in consequence of the failure in the payment of tithes. He did not care to enter into unseemly contests with his people. It is said that in 1886 his net income was less than \$250. The living has already been refused by two clergymen owing to the uncertainty of the future.

PROFESSOR STORY, in a letter resigning his position as member and chairman of Rosneath School Board, said circumstances rendered his attendance difficult, and he had no wish to remain longer connected with the affairs of the parish. Mr. McEwan, Free Church minister, was appointed his successor as chairman, while Mr. McLean, U. P. Church, Kilcreggan, was elected a member of the board in room of Professor Story.

## Ministers and Churches.

THE Rev. Mr. McKee, of Cookstown, and late inspector of public schools for South Simcoe, has become a resident of Barrie.

THE ladies of the Woman's Missionary Society of the Presbyterian Church, Dundas, have forwarded a box of clothing and bedding to the North-West.

THE Rev. Dr. Barclay, for eighteen years minister of St. Andrew's Church, Toronto, until 1870, died on Tuesday week. He was highly esteemed by a large circle of friends.

THE Rev. J. K. Smith, D.D., of Galt, will spend the winter in California. He expects to leave in two weeks with his family, some members of which are in poor health.

THE Rev. Alexander McMillan was ordained and inducted into the pastoral charge of Manchester and Smith's Hill on the 26th September. Mr. Simpson preached, Mr. McLean addressed the minister, and Mr. Ramsay, besides presiding, addressed the people.

AN exchange says. Some days ago Rev. Mr. Houston visited Sharbott Lake, and while there called on Mr. Wm. Robinson, who owns a summer residence on one of the islands. Mr. Robinson and Mr. Houston, while in a skiff, were precipitated into the water. The skiff rolled over, and they held on to it until labourers working on the road near by heard their appeals for help and rescued them. In the evening of the day of the incident Rev. Mr. Houston preached at Sharbott Lake. It has never been insinuated that Mr. Houston was a dry preacher.

THE children's day service held on a recent Sabbath in the First Church, Brockville, was in every way successful. The attendance of both children and parents was large. The platform was beautifully decorated with flowers provided by the children. A suitable and interesting address was given by the pastor, Mr. Burnfield. A special service of praise had been prepared under the management of Mrs. Gordon Starr, leader of the choir. In this part of the service the children and the parents also joined heartily. The whole service was impressive and profitable, and was thoroughly enjoyed by the large audience present.

AN exchange says: The Rev. Mr. Farries, of Ottawa, in the course of a sermon in his church Sunday week, said that the Provincial Exhibition there had been marred by the number of men seen on the grounds under the influence of intoxicating liquors, and also by the open sale of liquor, especially as the county of Carleton was a Scott Act county. It was anything but creditable to Ottawa, and the scene was calculated to destroy the fair name of the city throughout the country. He strongly condemned horse racing and dancing at an exhibition of the products of the country, and said that people were kept from visiting the exhibition on account of the sights which were sure to meet their eyes.

THE Whitby *Chronicle* says: The late sacramental services in the Presbyterian Church were more than usually interesting and profitable. The Rev. A. H. Kippen, of Clermont, preached at the preparatory services a most appreciative discourse from the words, "Come and see," John 1. 29. On the Sabbath following the Rev. Professor Gregg, D.D., was present, and assisted the pastor. Dr. Gregg preached a very logical and eloquent sermon from Heb. 1. 3. The address, after the tables were served, delivered by Dr. Gregg was exceedingly appropriate and very much admired. We remember years ago that Dr. Gregg was regarded as one of the best preachers in the Presbyterian Church, with very few if any superiors. We think now, after the lapse of fifteen or twenty years, that the Rev. Doctor is not losing any of his old-time pulpit vigour, but is as clear, logical and instructive as he used to be when old Cooke's Church was in its palmy days.

LAST week the Ladies' Aid Society, established in connection with St. Andrew's Church, Ottawa, gave a reception to Mrs. Gordon, wife of the Rev. D. M. Gordon, formerly pastor of the church. Mrs. Gordon has been on a visit to Prince Edward Island, and on her return home to Winnipeg took the opportunity of staying a few days in the city. The reception took place in the basement of the church, which was handsomely decorated with flags and flowers. Amongst the latter were some particularly fine geraniums, begonias and lilies. Tea and coffee were supplied during the evening, the chairs and tables being so distributed through the room as to allow the ladies to form into parties. At the conclusion of the repast, the Rev. W. T. Herridge delivered an address in which he expressed the sentiments of warm friendship which the ladies of the congregation felt towards the guest of the evening. Songs were rendered by Misses Holbrook and Denzil, and Mr. Chrysler, Misses Romine, Drummond and Mather gave selections on the pianoforte. A very pleasant evening was spent, and the party united in wishing Mrs. Gordon a safe journey to her home.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Kemptville on September 6, the Rev. G. A. MacArthur, Moderator. The Clerk was instructed to correspond with the Clerks of the General Assembly, and endeavour to obtain the exact wording of the Assembly's decision in the case of Mr. MacIntyre. Messrs. Hunter, Robertson, Hyland, Munro and Cornett, students, presented discourses which were sustained, and the gentlemen were certified to their respective colleges. In the absence of Mr. Richards, the report of the committee on Remits was laid over until the December meeting, as was also the report on Systematic Presbyterial Visitation. A letter and telegram from Rev. John MacIntyre, declaring his purpose to withdraw from the Church, was laid on the table until the next meeting. It was agreed to unite Morton, Delta, Leeds and California as one mission field to be placed under charge of an ordained missionary. For this field it was decided to ask a grant of \$300. In the matter of Mr. Fred J. Styles, missionary at Morton, it was moved by Mr. Stuart, duly seconded and agreed: That inasmuch as Mr. Styles has not

produced his credentials, this Presbytery declares that he is no longer in our employ, and that we believe him to be utterly unworthy of confidence. Next regular meeting to be held at Prescott on December 6, at two p.m.—G. DUNLOP BAYNE, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met on the 20th September. There was a good attendance of both ministers and elders. A considerable portion of one of the seditious was occupied in considering the state of the mission fields of the Presbytery. Session records were called for and examined. Rev. Neil McHardy applied to get leave to retire from the active work of the ministry, and to get put on the Aged and Infirm Ministers' Fund. Mr. Thomas R. Egerton was examined and received as a student catechist, and members of Presbytery were appointed to direct him in his studies, preparatory to going in due time to one of our colleges. The Clerk was appointed to attend to the interests of the Home Mission Fund: Mr. Gray to those of the Foreign Mission Fund; Mr. D. Currie to those of the French Evangelization Fund; Dr. Battisby to the College Fund; Mr. Becket to the Widows' Fund and the Aged and Infirm Ministers' Fund. Mr. Tallach was appointed to prepare the report on Temperance; Mr. Fleming the report on Sabbath Schools; and Mr. Farquharson the report on the State of Religion. It was resolved to apply to the Board of French Evangelization to send a missionary out in the counties of Essex and Kent. It was agreed to hold an adjourned meeting in Chatham, in First Church, on 11th October at ten a.m., and the next regular meeting in the same Church on second Tuesday of December.—WILLIAM WALKER, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Exeter on September 13. Rev. John McLeod, M.D., was received as a minister of the Church. Mr. R. F. Thompson, B.D., tendered his resignation of his pastoral charge. The resignation will be disposed of at next regular meeting in November. The organization of a mission station at Kinburn was delayed in the meantime. A call from the congregation of Manchester and Smith's Hill to Rev. Alexander McMillan was sustained. The call was very unanimous, accompanied with a guarantee of \$800 stipend with a manse. Mr. McMillan accepted the call, and the ordination is to take place on the 26th inst., in the church at Smith's Hill. Discourses were received from Messrs. Clark and Higgins, the former a student of Knox College, the latter of Montreal College, and the said students were ordered to be certified to their respective colleges. It was agreed to leave to Sessions to make arrangements for their own missionary meetings. Moderations in calls were granted to the congregations of Bayfield Road and Knox Church, Goderich, in the latter case respecting a colleague to Dr. Ure. It was agreed to ask for the following grants of the Assembly's Home Mission Committee: for Bayfield and Bethany, \$300; Grand Bend, \$250; Goderich Station, \$2 per Sabbath. The next regular meeting is to be held in Seaford, on the second Tuesday of November, at eleven a.m.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met at Walkerton on September 13. A call from the congregation of Westminster Church, Teeswater, to Mr. D. A. McLean, signed by 134 members and sixty-three adherents, and promising an annual stipend of \$800, was sustained and forwarded to Mr. McLean. Congregations that have not yet made their financial year close with the calendar year were urged to make the change. After examination, Mr. George Duff was received as a catechist, and his name ordered to be sent to the Home Mission Committee. Mr. Linton submitted and read the financial and statistical report for the past year. The report was received, and the committee thanked. It was also agreed to have the report printed. The greater part of the afternoon and the whole of the evening seditious were taken up with the consideration of Home Mission matters. A petition was received from Bruce Mines praying to be organized as a pastoral charge and have leave to moderate in a call, was granted. After due consideration the Presbytery resolved to delay taking any further action beyond continuing Mr. McNaughton in that field for the next six months. Mr. D. Cameron was appointed to visit Tarbut, and Mr. Mackenzie's appointment was continued until after Mr. Cameron shall have reported. Mr. Hector McLennan's resignation as catechist on St. Joseph's Island was accepted, and Mr. George Duff was appointed to that field for six months. A petition from Little Current asking to obtain an ordained missionary or catechist, and guaranteeing \$300 a year, was forwarded to the Assembly's Home Mission Committee with the recommendation that an appointment be made, together with whatever grant may be required. A petition was received from Thessalon asking that the field be divided and two congregations formed. And also a petition from the proposed Thessalon group asking that leave to moderate in a call be granted, and promising \$250 of stipend. In view of the smallness of the sum subscribed the Presbytery decided not to make any change at present. An application was received from Spanish Mills for an ordained missionary, the Lumbering Company guaranteeing an annual stipend of \$500. The committee were instructed to take steps toward securing a missionary, and an application for a grant for this field was forwarded. The Presbytery agreed to meet at Port Elgin on the second Tuesday of December at four o'clock p.m., and at half-past seven for conference on Sabbath Schools and Evangelistic work.—F. GORLAY, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—A special meeting was held in Chalmers Church, Kingston, on Tuesday, 13th day of September, for the induction of the Rev. M. McGillivray, M.A. Mr. Cumberland, the Moderator, preached and presided, Dr. Mowat addressed the pastor, and Mr. Gracey the people. In addition to the usual welcome at the time of induction, Mr. McGillivray was accorded an enthusiastic reception on the evening of the following Thursday. On this latter occasion, after refreshments had been partaken of in the basement of the church, the company repaired to the main part of the building, where addresses of welcome and

congratulation were given by representative ministers of the city congregations. Between the addresses the choir of the congregation furnished some choice music. A quarterly meeting of this court was held at Kingston on the 19th and 20th days of September, at which a large amount of important business was transacted. A Statistical Committee was appointed, of which Mr. Chambers is Convener. Mr. Young directed attention to the serious loss sustained through fire by the Presbyterian congregation of Newburgh. It was decided to ask each congregation within the bounds to take up a collection for the relief of the sufferers to be used as the Kirk Session of Newburgh may see fit. Mr. Childerhose was authorized to ordain elders at the Ridge Station. Mr. Mackie tabled a call from the congregations of Storrington etc., in favour of the Rev. Robert Laird. The amount of stipend promised was \$750 and a rented house. The call was sustained and accepted, and arrangements made for Mr. Laird's induction on Tuesday, October 4, at eleven a.m. Mr. Maclean presented the Home Mission report, which was found to be highly encouraging. Roslin and Thurlow were recommended to be replaced on the supplemented list, and the sum of \$50 to be sought on their behalf for the past six months. Provision was made for serving winter supply for all the mission fields within the bounds, and for the visitation of all the augmented charges. It was decided to ask a grant of \$225 on behalf of Glenvale, etc., and of \$5 per Sabbath for Consec, etc., in case an ordained missionary is secured for them. A petition for organization at Portsmouth was presented and referred to a committee, consisting of the city ministers and their representative elders. A petition from Melrose, etc., asking the Presbytery to sanction an agreement entered into between them and a certain student occasioned a considerable amount of animated discussion, and resulted in having the papers referred back to them for further consideration. There was taken up a request from Demorestville, etc., to have an ordained missionary sent them, and the matter was left with the Home Mission Committee to be disposed of. Mr. Gracey advocated the propriety of holding a Sabbath School Convention, under the auspices of the Presbytery. It was decided to hold such a convention in St. Andrew's Church, Belleville, on the week of the next quarterly meeting. The particular time fixed on was Tuesday, December 20, at three p.m. A committee, of which Mr. George is Convener, was appointed to make the necessary arrangements. Sessions are asked to determine in what way they can best elicit the sympathy and support of the people in aid of the mission and other schemes of the Church. Intimation was made that Mr. Peter McLaren, had evinced great liberality in paying up the entire debt resting on the Snow Road Church; and the Presbytery passed a resolution acknowledging Mr. McLaren's generous gift and commending his example as worthy of being followed by others in like circumstances. Mr. Cumberland intimated that the Fredericksburg Memorial Church would be ready for occupation by October, and the committee were authorized to make all arrangements for the opening. The exercises of certain students were reported on, and provision made for the examination of others.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF CALGARY.—This Presbytery held a regular meeting lasting two full days, in Knox Church, Calgary, September 13 and 14. There were present four missionaries, one representative elder and one student catechist. It was decided to open up a book to be called "The Record of the Mission Stations of the Presbytery of Calgary," to be kept as a complete register of all the statistics connected with the growth and condition of the mission fields in the bounds, ministers and Moderators of Sessions to make regular returns for entry. On account of the great expense involved in attendance at the meetings of the court by members from a distance, a travelling expense fund, to be made up of personal contributions from the members of Presbytery as a whole, was set on foot. Exercises from Messrs. R. Phalen and W. Reilly, Presbytery's missionaries along the C.P.R. and at Red Deer respectively, were submitted, read and approved. Several cases of Sabbath desecration were reported by the Committee on Sabbath Observance, and it was decided to bring them before the attention of the authorities. Several communications were presented on the Schemes of the Church: it was agreed to approve of the recommendations of the Superintendent of Missions in reference to forming missionary associations, and to sending out deputations to present the claims of Home Mission work to the several fields within the bounds, and deputations were accordingly appointed to visit at an early date the points most easily accessible. It was further agreed to assume responsibility for \$100 at least for Manitoba College for current year. The following minute was adopted in reference to the resignation of Rev. A. B. Baird: The Presbytery of Calgary, in releasing Mr. Baird from his charge at Edmonton, desires to place on record its appreciation of the fidelity with which he has so long carried on his work. Settled in a distant outpost, the stimulus denied him that comes from intercourse with brethren, Mr. Baird laboured with bravery and success, amid drawbacks greater than usually fell to the lot, even of the pioneer missionary. Mr. Baird broke ground six years ago in what is now the northern frontier of the Presbytery of Calgary, and was then a distant region on the extreme Western fringe of the great Lone Land, and alike in the cause of education, in literature, in Indian work and in assiduousness of missionary services, has so wrought for our Church that to day his name is a source of strength to us, and the influence of his pastorate a power of good. Most cordially do we wish him all success and prosperity in the new and interesting work to which in the providence of God he has been called, both in Manitoba College and in the fulfilment of his appointment to the principalship of the Industrial School at Regina. A respectful statement of grievances and of suggestions in connection with the carrying on of the Home Mission work within the North-West was then prepared and passed by Presbytery, and copies ordered to be transmitted to the Synod's and Assembly's Committees. A deputation, consisting of Messrs. James Herald and C. McKillop, was also appointed to present this statement to the Synodical Committee to meet shortly in Winnipeg, and give reasons. A donation of

\$30 from the Superintendent of Missions toward a fund in the Presbytery for pioneer and exploratory work was announced, and the cordial thanks of Presbytery were transmitted to the donor. Communications were read from several missionaries, giving valuable information as to the progress made by the fields under their charge. The amounts due missionaries from the Augmentation and Home Mission Funds for half year closing Sept. 30 were then made up, amounting in all to \$1,368. Estimates for the ensuing half year were then taken up, and application made for the grants deemed requisite, amounting to \$1,716. A public meeting was held during the Presbytery's stay, the main feature of which was a most interesting address by the Rev. James Herald, on "What I saw in Scotland." There was also a meeting for conference and devotional exercises in connection with the weekly prayer meeting of the congregation in whose church the Presbytery sat. Next regular meeting was appointed to be held in Medicine Hat, first Tuesday in March, 1888, at two p.m., and the Presbytery closed a prolonged session two hours after midnight on the morning of the 15th inst.—J. C. HERDMAN, Pres. Clerk.

**MONTREAL NOTES.**

The Trafalgar Institute opened on Thursday last with a fair attendance of pupils. The staff is about complete, and promises to be an efficient one. The following are some of its members: Professor Eaton, of McGill, Latin and Greek; Miss Woolan, German and French; Miss MacDonnell, Drawing; Mr. A. T. Taylor, Art; Miss Smiths, Mathematics; Miss Sym, Instrumental Music; Miss Labatt, House keeper. The permanent principal is not expected for a few weeks, her place being temporarily filled. A Scientific Department is to be opened after the Christmas vacation. The site of the institute is a most desirable one, being at the top of Superior Street, on the Mountain slope, the grounds around the house being large, and tastefully laid out.

The regular meeting of the Montreal Presbytery took place in the David Morrice Hall on Tuesday, the 4th inst. A special meeting was held in the Centre Farnham Church on Monday week, in connection with the resignation of the pastor of that congregation, Rev. A. H. Macfarlane. After hearing all parties, the resignation was accepted, and the Rev. J. Patterson appointed to preach the pulpit vacant.

The Rev. George Coull, M.A., formerly of Valleyfield, Ont., has accepted a unanimous call to St. Sylvester and Lower Leeds, in the Presbytery of Quebec. This congregation has been vacant for about five months, its former pastor, Rev. G. R. Maxwell, being translated to Three Rivers. Mr Coull's induction takes place on Wednesday, the 12th inst.

The Rev. J. Gordon Gray, D.D., minister of the Free Church of Scotland at Rome, Italy, arrived by the *Parisian* last week. His object is to raise funds in Canada and the United States to aid in reducing the debt on his church property at Rome. The site, purchased in 1883, cost \$27,500 and the buildings \$40,000. Upward of \$40,000 have already been raised, and Dr. Gray hopes to get a considerable portion of the remaining \$25,000 or \$30,000 in America. His Church is the only Presbyterian one in Rome, and is attended by many visitors from America as well as Europe. The Rev. Dr. Jenkins was a colleague of Dr. Gray's in Rome three years ago for a winter, and warmly commends the effort now being made. Dr. Gray preached on Sabbath morning in Erskine Church, and in Crescent Street in the evening. He goes west next week to visit Ottawa, Kingston, Toronto, etc.

On the 15th inst. the next session of the Pointe-aux-Trembles Schools begins. Already nearly 250 applications have been received, and as many admitted as the building will accommodate. It is earnestly hoped that the appeal, sanctioned by the General Assembly, for funds to enlarge the buildings will prove successful, so that the contract may be let this season, and the work completed before the opening of another session. The board have strengthened the staff by the appointment of Miss Vessot, the accomplished French teacher of the High School, Montreal, and an earnest Christian lady. The school commissioners of the city part with Miss Vessot with great regret, as she has proved a most successful teacher and disciplinarian.

The next session of the Presbyterian College, Montreal, opens on the evening of Wednesday, the 5th inst., at eight o'clock, when a lecture will be delivered by the Rev. Prof. Scribner, M.A., on "The Law of the Sabbath." As this is a subject of more than ordinary interest in the city at the present time, there will doubtless be a large attendance of the friends of the college and others. A special collection is announced on behalf of the Library Fund. The prospects for the ensuing session are exceptionally good, upward of twenty new students being already forward. The staff has been strengthened by the appointment by the Board of the Rev. L. H. Jordan, B.D., as Lecturer in Homiletics. Authority was given by last Assembly for the appointment of a lecturer, and Mr. Jordan has consented to accept the position for this session, giving two hours per week.

The St. Gabriel Church bazaar took place in the new armory of the Victoria Rifles, on Friday and Saturday last. The hall was tastefully decorated, and the tables abundantly supplied with a great variety of fancy and useful articles. A rustic arbour in the centre, at which bouquets and plants were sold by young ladies in Swiss peasant costume attracted special attention. A furnished drawing room with articles for sale was another unique feature. The bazaar was formally opened on Friday by Sir D. A. Smith in an interesting address. Sir Donald's interest did not confine itself to words, for he privately handed Dr. Campbell a check for \$1,000 on behalf of the church debt. The weather on Saturday was most unfavourable, still the bazaar was quite successful, and must have netted a large sum. To Mrs. Campbell, and to the staff of ladies who so ably aided her, the congregation is very deeply indebted for this successful effort to reduce the debt on the new church. At the evening service in Chalmers Church addresses were

delivered by Messrs. Redfern and Saunders, missionaries elect to China, under the auspices of the China Inland Mission of London, England.

The Rev. J. S. Black, of Colorado Springs, and recently of Erskine Church, Montreal, is at present on a visit east. He preached to a large congregation in Erskine Church on Sabbath evening.

The R. v. M. McLeod, of Lingwick, in the Presbytery of Quebec, has accepted a call to Loch Lomond, C. B., in the Presbytery of Sydney, N. S. It is hoped that arrangements may now be made to unite Lingwick with Gould. The two congregations lie alongside each other, and together would form a good self-supporting charge of about 115 families.

Mr. D. L. Moody arrived in the city last Saturday morning, and is staying at the Windsor. He began his work here by three services on the following Sunday, viz., nine a.m.; four p.m., for women, only, and half-past eight p.m., for men only. The meetings are to be held in the Crystal Rink, on Dominion Square, which is lighted by electric light. Seats have been placed for upward of 4,050 on the floor of the rink, and a platform has been erected to hold 600 additional. Services are to be held at three and eight p.m. every week day for two weeks at least.

The several congregations of the city are organizing for winter work. On Monday week the annual meeting of St. Paul's Church Young Men's Association was held, and the course of lectures decided on for the season was "Canadian Biographies." The following officers were elected for the ensuing year: Rev. James Barclay, M.A., hon. president; Dr. J. C. Cameron, president; Mr. A. T. Drummond, first vice-president; Mr. Alexander McFee, second vice-president; Mr. A. J. McPherson, secretary; Mr. F. E. Jodry, treasurer; Mr. W. A. Doig, secretary of Monday morning meetings, and a full committee of management.

The Rev. Dr. Campbell's book on the history of St. Gabriel Church is just out. Instead of some 300 or 400 pages, as was originally intended, it has grown to an octavo volume of upwards of 800 pages. In a lengthened notice in the *Montreal Gazette* the author is highly commended on the result of his painstaking labours, and on the great value of the book, which is characterized as virtually a history of Presbyterianism in Canada. On a future occasion reference will be made to the contents.

Owing to the breaking up of the schools in June and the absence of so many families from the city, it was resolved to hold, on the 1st of October, a gathering of all the Sabbath school children in the city in honour of the Queen's Jubilee. Extensive preparations were made. The plan contemplated was to have a parade of the scholars from McGill College grounds to the Victoria Skating Rink and an entertainment there. The wet weather interfered with the parade. The meeting, however, took place in the rink, which was crowded to excess by about 10,000 children, with their teachers and friends. Sir J. W. Dawson presided. The programme included singing by the children and by the original Fisk Jubilee singers, an exhibition by a number of deaf mutes and also by several Indians from Algoma. Jubilee mugs from England and medals were to be presented to each scholar. Owing to the dense smoke the steamer bringing the mugs did not reach Montreal in time. These are to be distributed through the respective schools. They cost upwards of \$400, a donation from Sir D. A. Smith to the children.

**DISTRIBUTION AND SUPPLY.**

The Assembly's Distribution Committee held its third quarterly meeting for 1887 at St. Paul's Church, Hamilton, on Thursday, September 22. There were present with the Rev. Dr. Laidlaw, Convener, Revs. Dr. Torrance, Clerk; Dr. Cochrane, Dr. Laing and Mr. George Kutherford, elder, Revs. Dr. Reid and Mr. Gilray being unavouably absent.

The Clerk submitted the most gratifying report that has been before the committee since the remodelling of the Scheme.

During the past quarter six of those on the committee's list had either been called away and settled or had withdrawn their names owing to being on the eve of settlement. Nine new applicants were placed upon the roll, making the whole number to be distributed for the current quarter twenty-five.

Of the twenty Presbyteries sending in returns fourteen reported vacancies needing supply through the committee. As a number of the thirty-two vacancies asked for only partial supply, the total number of Sabbaths to be filled was only 228. Thus the committee could give each of the twenty-five applicants on the roll only nine Sabbaths' preaching out of the thirteen Sabbaths in the quarter. Had all the Presbyteries in Ontario and Quebec reported their vacancies and asked for either full or partial supply, all the applicants on the roll might have received appointments for the whole quarter.

It is the purpose of the committee to seek to have the Scheme made as perfect and as satisfactory in its working as possible, and Presbyteries are invited to help toward this end by doing what they can to give effect to the provisions of the Scheme as at present in operation, or by suggesting improvements if any may still be found necessary. The committee already see beneficial results from the following additions to the Scheme, which were adopted at last General Assembly:

1. Ministers and licentiates failing to fulfil their appointments without assigning a due cause may be refused further appointments by the committee, notice of their action to be sent to the Presbyteries by whom the parties were certified.
2. That the committee have power to withhold appointments from any to whom objections have been made until such time as the Presbytery recommending him shall show cause for his being given his former position.
3. Presbyteries are instructed to report all vacancies in their bounds prepared to call, and obtain through the committee either full or partial supply.

4. Vacancies reported as requiring supply for a certain number of Sabbaths shall be held responsible for the employment of those sent to them for these Sabbaths either in their own pulpits or elsewhere.

The next meeting of the committee will be held in St. Paul's Church, Hamilton, on Monday, December 19, at ten o'clock a.m.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Oct. 16, 1887. **POWER TO FORGIVE SINS.** {Mat. 9: 1-8.

**GOLDEN TEXT.**—The Son of Man hath power on earth to forgive sins.—Mat. ix. 6.

**SHORTER CATECHISM.**

**Question 43.**—When the law was given to Moses it was introduced by a statement that the Lawgiver was God. The Israelites had been under the tyrannical and oppressive laws of the Pharaohs. Now Jehovah, the absolute self-existing One on whom all being depends, declares His law to them. It is not intended for one nation only, but is of universal obligation. The preface to the Ten Commandments gives the reason why they should be obeyed. "I am the Lord thy God." It is God's law, therefore perfect. He is the covenant God, thy God. He is to be trusted and obeyed because He has redeemed His people. They were released from the bitterness of Egyptian bondage. We are redeemed from the slavery of sin, therefore we are bound by gratitude to obey the law of God.

**INTRODUCTORY.**

After Christ had stilled the tempest on the Lake of Galilee He delivered two men from the awful affliction of demoniac possession. This occurred in the country of the Gadarenes. The people there, because their swine, taken possession of by the evil spirits, had been drowned in the waters of the lake, prayed Jesus to depart from their coasts. They did not know whom they rejected. Jesus complied with their request, and with His disciples re-crossed the lake, and came to Capernaum, where this miracle of healing was wrought.

**I. The Paralytic Healed.**—The word "palsy" is a contraction for "paralysis," a partial or total loss of sensation and power of motion. It was a prevalent disease in our Saviour's time. The man was unable to come himself. He was carried on his portable bed by friends. They had faith in Christ's power to heal. When they reached the house where Jesus was they found it so crowded with people listening to His teachings that they could not gain an entrance. This did not deter them. They carried the sick man up to the flat roof of the house, made an opening, and gently lowered the patient into the presence of the Great Physician. With a word of power the sufferer is healed. The faith of the man and the faith of his friends is recognized by the Saviour. Wherever faith is He sees it. He speaks words of comfort to the distressed paralytic: "Be of good cheer, and add an assurance of still greater comfort: "thy sins are forgiven thee." It is possible that the man's disease was the direct result of his sins; at all events it was sin that brought death into our world, and all our woe. His disease may have pressed heavily on his spirit; his conscience was quickened and he no doubt longed for pardon. Death may have appeared to him as near at hand. How welcome then were the Saviour's cheering words!

**II. Jesus has Power to Forgive Sins.**—Several Scribes who were present were offended at Christ's words. They made a great mistake. The poor sufferer recognized His divine power; they failed to see it; they thought of Him only as a man like themselves, and in their hearts they said, This man blasphemeth. If he were only a man they would be right in so thinking, for no man can forgive sins. They erred in denying the divinity of the Son of God, who evidenced that divinity in being able to read their thoughts. They are startled by His question, "Wherefore think ye evil in your hearts?" The next question would be no less startling to the Scribes, "Whether is easier to say, Thy sins be forgiven, or to say, Arise and walk?" To man, one was as difficult as the other. To man, both are impossible. The apostles afterward wrought miracles, but never by their own power; the marvellous works were done in the name of Jesus. So miraculous healing and the forgiveness of sins were divine prerogatives. If Jesus possessed these powers, then He was divine. By the actual exercise of that power He leaves the doubting Scribes no alternative but belief in Himself as the Son of God. "But that ye may know that the Son of Man hath power on earth to forgive sins, then saith He to the sick of the palsy, Arise, take up thy bed and go unto thine house." The poor man, who so long had been powerless, is immediately restored to health. He had to be carried to the house where Jesus was; he is able to walk to his home. All Christ's work is complete; whatever He does is perfect. Such an evident manifestation of divine power could not fail to produce a striking impression on all who beheld it. The lesson does not say how the murmuring Scribes were affected by the miracle. We are not told whether they were convinced or not; at all events they were silenced for the moment. The multitudes who witnessed the cure of the sick man by Christ's word marvelled. They were impressed with a feeling of wonder, admiration and awe. They understood aright the source of the power whose exercise they had witnessed. "They glorified God who had given such power unto men."

**PRACTICAL SUGGESTIONS.**

- Christ sympathizes with the distressed.
- Faith is indispensable, if we would receive blessings from Christ.
- Forgiveness of sins is God's gift through the Saviour.
- As the palsied man's friends brought him to Jesus, so we ought to bring others to Christ.

Sparkles.

LONGFELLOW on Interstate Commerce: "Try not the pass," the old man said.

"MADAME," said a gentleman to a lady, "pardon me, but your hair is coming down."

NEVER ask a girl if she believes in love in a cottage unless you can show a clear deed of the cottage. It will be well to have the deed with you to show as a curiosity.

A LOVELY THING IN PERFUMES.—"Lotus of the Nile."

MISTRESS (to servant): Did you tell those ladies at the door that I was not at home? Servant: Yes, mum. Mistress: What did they say? Servant: How fortinit.

"YOU may speak," said a fond mother, "about people having strength of mind, but when it comes to strength of don't mind, my son William surpasses everybody I ever knew."

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c in stamps for book and testimonials from those who have been cured. Address M. V. Luton, 47 Wellington Street East, Toronto, Ont.

SAID a White House caller to President Cleveland, as he shook hands the other day: "You must come up to Boston. We won't take 'no' for an answer. Come and bring Mrs. K. with you."

"CAN there be anything be brought into this house," asked a disgusted member of the Legislature, "that will not be repealed sooner or later?" One of the opposition suggested "a peeled orange."

FOR DEEP-SEATED COLDS and Coughs, Allen's Lung Balsam cures when all other remedies fail.

BAD luck is simply a man with his hands in his pockets and pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck with his sleeves rolled up, and working to make it come out right.

"TO what do you attribute the curative properties of your spring?" asked a visitor at a health resort. "Well," answered the proprietor thoughtfully, "I guess the advertising I've done has had something to do with it."

JAMES PYLE'S PEARLINE.—This preparation, advertised elsewhere, is really an excellent article for saving labour in washing. It takes the place of soap, sal-soda and other chemical preparations.

SHE (gazing upward). How bright the stars are to-night, Mr. Sampson! He (promptly): They are not brighter, Miss Clara, than, than— She (softly): Than what, Mr. Sampson? He: than they were last night.

"If a man wants to own the earth, what does women want?" inquired Mr. Grapp of his better half, after a little family matinee, a few days ago. "Well, my dear," responded that lady, in a gentle tone, "to own the man, I suppose."

BE PREPARED.—Many of the worst attacks of cholera morbus, cramps, dysentery and colic come suddenly in the night, and the most speedy and prompt means must be used to combat their dire effects. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

HOTEL CLERK (to guest): Your bill is one dollar and a half, sir. And how did you find trade in town, sir? Guest: Trade? I'm no drummer. I'm a gentleman, and am travelling for pleasure. Hotel Clerk (contritely): I beg your pardon, sir. Two dollars, please.

"BROMLEY, you never heard such an eloquent sermon before, I am sure. There was no lagging of interest. Such brilliant passages!" "Yes, Darringer, I admit that. Still I slept during one of the passages. "You did, eh? Why, Bromley, what passage was it?" "The passage of the collection plate."

Horsford's Acid Phosphate.

DR. A. L. TURNER, Head Physician, Bloomingburg Sanitarium, Philadelphia, Pa., says: "I have prescribed it in several hundred cases of epilepsy, and always with good results. As an adjunct to the recuperative powers of the nervous system I know of nothing to equal it."

SAM JOHNSON, an Austin coloured man, has a mule that balks. After Sam had belaboured the mule for an hour the animal trotted off all right. "Dar," said Sam, confidentially to the mule, "dar, ye see, ef yer would only do what's right, we mout lib tergedder jes like two budders."

48/52

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For his prospectus of his system of training the memory. Recommended by clergymen, doctors and lawyers in all parts of Great Britain, United States and Canada for the wonderful results attained. Lectures and sermons can be fixed in the mind by once reading over. Foreign languages learned at the rate of from eighty to 120 words per hour. Dates and figures (the most difficult of all subjects to remember) cannot be forgotten after being once read.

Rev. W. B. Pope, D.D. (author of "Pope's Theology," etc.), says: "I have great pleasure in testifying to the vast benefit to be derived from the study of your system of Memory. Although it appears incredible that such knowledge can be acquired so quickly and so easily, the success of our students here in our college would satisfy the most sceptical. Wishing you success in your Educational Revolution."

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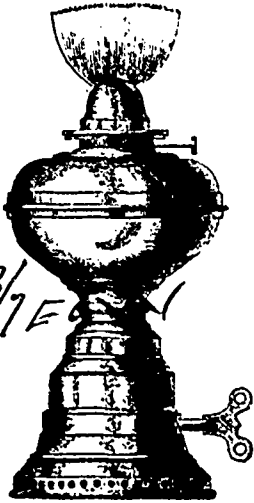
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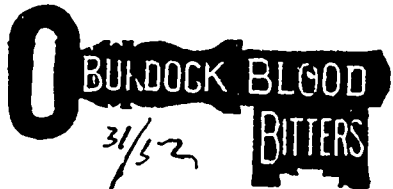
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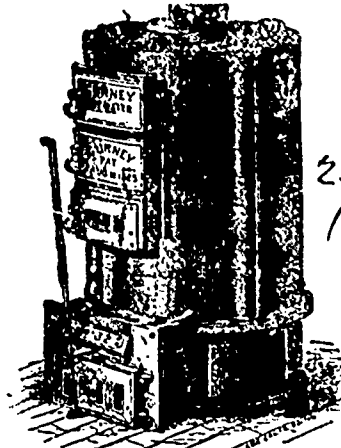


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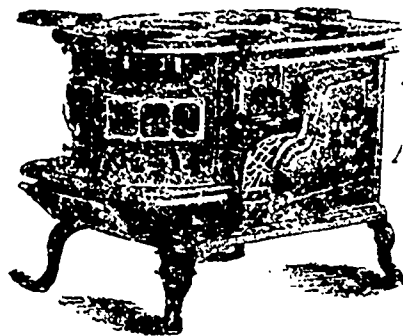
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**MEETINGS OF PRESBYTERY.**

**WHITBY.**—At Oshawa, on Tuesday, October 18, at half-past ten a.m.  
**TORONTO.**—In the usual place, on Wednesday, October 5, at ten a.m.  
**LINDSAY.**—At Woodville, on Tuesday, November 29, at eleven a.m.  
**STRATFORD.**—In Knox Church, Stratford, on Tuesday, November 8, at half-past ten a.m.  
**SAUGHERY.**—In Mount Forest, on Tuesday, December 13, at ten a.m.  
**PARIS.**—In Zion Church, Brantford, on Tuesday, November 8, at ten a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.  
**BROCKVILLE.**—At Prescott, on Tuesday, December 6, at two p.m.  
**BRUER.**—At Port Elgin, on Tuesday, December 13, at four p.m. Conference on Sabbath Schools and Evangelistic Work at half-past seven p.m.  
**QUEBEC.**—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.  
**HUMBER.**—In Seaforth, on Tuesday, November 8, at eleven a.m.  
**CALGARY.**—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.  
**KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m.  
**CHATHAM.**—Adjourned meeting in First Church, Chatham, on Tuesday, October 11, at ten a.m. Next regular meeting in the same place on Tuesday, December 13.

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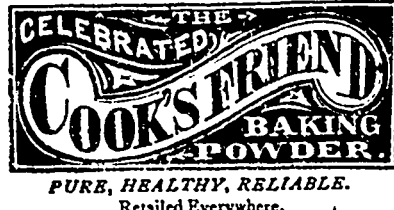
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