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# THE CANADIAN RESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 17.—No. 41.  
Whole No. 859.

Toronto, Wednesday, October 3rd, 1888.

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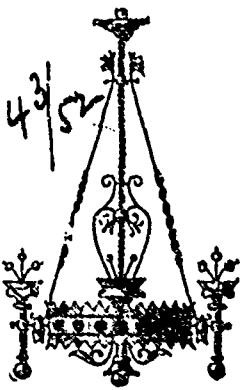
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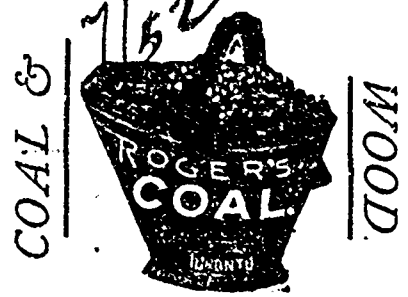
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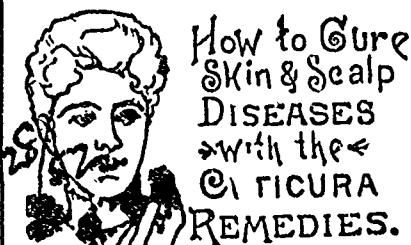
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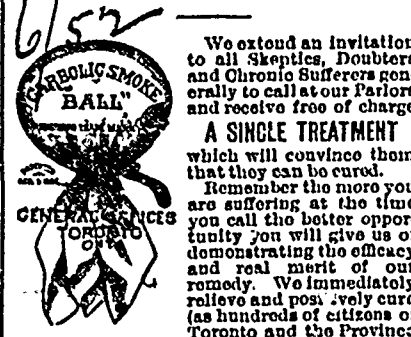
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HOT FRUIT IN JARS.—If an ordinary glass fruit jar be set on a towel which has been thoroughly wet with cold water, hot fruit may be poured into it without any danger of it breaking. The jar needs no further preparation.

MINT SAUCE.—Remove the leaves from the stalks of a whole bunch of mint. Cut in fine bits and place in the sauce bowl. Bruise with three teaspoonfuls of sugar. Pour over the whole half a pint of vinegar, which, if very strong, should be diluted.

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SWEET PEAR PICKLES.—To ten pounds of prepared fruit take three pounds of light brown sugar, one quart of good cider vinegar, one ounce each of cloves and cinnamon. Tie spices in a thin cloth, boil all together until the fruit is tender; then remove the fruit; boil the juice down to a good syrup; pour over the fruit, and seal.

STUFFED TOMATOES.—Take a dozen large tomatoes, cut off the ends, take out the seeds, sprinkle the inside with salt and pepper. Have ready a pound of cold, lean meat, half a pound of cold chicken, a slice of ham, all minced, to which add the tomato juice and fry brown with a minced onion, in a little butter. Mix in a teacup of crumbs, two eggs, salt and pepper; fill the tomatoes, glaze over with beaten eggs and bake half an hour.

GINGERBREAD NUTS.—One pound of flour dried and sifted, one pint of molasses, a light teacupful of brown sugar, a teacupful of butter, a heaping tablespoonful of ground ginger, and any other spice that you fancy. Melt the butter with the molasses, and add them to the flour when about lukewarm with the other ingredients, and then mix all well together. Drop the batter from a spoon on to buttered tins, and bake them in a moderate oven. Ginger cakes burn more readily than any other kind of cake.

OKRA SOUP.—Take two pounds of lean beef, cut into small pieces, add a quarter peck tomatoes, skinned, with the seeds and heart squeezed out, and one small onion, cut up. Let these all stew in a little butter, stirring it occasionally, and then put in the okra, cut in slices. Stir it together for about ten minutes. Next pour over it about four quarts of boiling water; season to taste, adding a slice of green pepper or red. Let all boil down slowly, stirring frequently and mashing the okra. Just before serving add a piece of butter the size of an egg, and be sure that it is smoothly blended in the soup before turning the latter out. Okra soup is never to be made in an iron pot. The tin jacketed earthen crocks that come for preserving and for stewing meats are the right things to make it in.

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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, OCTOBER 3rd, 1888.

No. 41.

## Notes of the Week.

COUNTESS TOLSTOI, wife of the Russian novelist and reformer, does not sympathize with her husband's extreme religious views; and, it is said, threatens, if he attempts to carry out his plans of selling all that he has and giving the money to the poor, to ask for an official investigation of his sanity.

PROFESSOR PROCTOR, says the *New York Independent*, was one of that very numerous class of men brought up in the Roman Catholic faith, whom the erroneous demands of that Church upon the faith of its members have driven into infidelity. France and Italy have more infidels than Germany, England or America, for no other reason than that in those countries modern scholarship has had to meet the claims of the predominant Catholic Church.

THE Rev. Dr. John Hall, of New York, has been preaching in May Street Church and in Rosemary Street Church, Belfast. The two collections amounted to about \$500. Next evening, Dr. Hall delivered a lecture in Fisherwick Place Church, on the "Encouragements of Our Time." The object of the lecture was to inaugurate the Session of 1888-9 of the Central Presbyterian Young Men's Association. The chair was taken by Mr. Thomas Sinclair, J. P.

THE visit of Mr. Hudson Taylor to Canada has resulted in deepening the interest taken in the Christian enterprise with which he has been so long associated, the China Inland Mission. His appeals have led quite a number of young Canadians to devote themselves to the work in China, on the lines hitherto pursued by that mission. Farewell services have been held in various places, and now the young missionaries are on their way to their promising field of operation.

At the recent meeting of the Free Presbytery of Glasgow, one of the clerical members informally brought up the question of the paper read by Dr. Marcus Dods at the Pan-Presbyterian Council; but Dr. Adam counselled the leaving of the matter alone. We understand, however, says the *Christian Leader*, that more than one member of the court is determined to call attention to Dr. Dods's London deliverance, with a view to free the Presbytery and the Church at large from the responsibility for the views on the Inspiration of the Bible set forth by Dr. Dods in that paper which seems to be the only feature of the Pan-Presbyterian Council that has excited general and enduring interest.

WHEN the news of Major Barttelot's death was received two weeks ago, all eyes turned to Professor Jamieson as the one to lead an expedition to the relief of Stanley. In fact, it was announced that he was preparing to leave Stanley Falls at an early date with this object in view. But now comes the news of his death. With this news the hope of Stanley's immediate relief vanishes. If alive, he must look out for himself. He is a man of infinite resources and he may live to reach Emin and with him be able to withstand the perils of the Southern Soudan. King Leopold has intimated his intention of supporting another search and relief expedition. Perhaps Stanley himself will be heard from ere long.

IN a lecture delivered recently in Aberdeen, the Rev. C. L. Engstrom, secretary of the Christian Evidence Society, referring to the relationship between Christianity and the intellect, remarked that it was a common opinion that if a man would only open his eyes and be fair he would in that proportion be gradually drawn away from Christianity. Hardly any of the great names of history were on the side of atheism, and, as to science, he gave it to them as having it on personal knowledge, and by having taken an infinite amount of pains to find out, that the English-speaking scientific men in England, Ireland and America were very decided Christians.

Professor Stokes and Professor Flowers had both declared that the great majority of their scientific friends were Christians.

WHAT may be considered the opening concert of the season took place in the Toronto Pavilion last week. It was a brilliant success. Mr. Agramonte, an eminent teacher from New York, has been giving lessons in Hamilton and Toronto during the summer. The concert was interesting in that it tested the capabilities of several of his pupils. The more prominent of the performers were Mrs. Thompson, Mrs. Mackelcan from Hamilton, Miss Rhodes from New York, Miss Robinson, Mr. George Mackenzie and Mr. J. F. Thompson, while others contributed to the success of the evening. The music was of a classical character, and was most effectively rendered. The violin playing of Mr. Hasselbrink, of New York, was specially graceful and attractive. Mr. Agramonte's efforts as an accompanist were fine exemplifications of musical skill and good taste.

PROFESSOR RENDEL HARRIS, a brilliant Quaker scholar, says the common belief that the New Testament, considered as an intellectual study, is a worn out mine, is about to receive another great reverse in the publication of the lost harmony of the Gospels, written in the second century by Tatian, the philosopher-ascetic Christian, the disciple of Justin Martyr. There is in the Vatican library a manuscript in Arabic, brought from the East by J. S. Assemani, and catalogued by him as "The Diatessaron of Tatian, or the four Gospels edited in one", and, after much needless delay, a Latin translation of it is being issued from the press in Rome. Professor Harris thinks the recovered harmony will probably furnish a clue to the number of early apocryphal sayings attributed to our Lord or His disciples. He also believes that this new find will cause as much discussion as the "Teaching of the Twelve."

PRINCETON Theological Seminary began its year of study last week. The opening address was delivered by Dr. Warfield. The number of students is said to be larger than that of last year, and one or two changes in the curriculum have been made necessary by the accession of Dr. Patton to the College presidency and the resignation of Dr. Moffat. Dr. Patton is to give two lectures a week to the junior class, and the remaining hours vacated by him will be filled by Biblical Theology and Old Testament studies. Lectures in the department of Church history will be given by Dr. Moffat, Dr. Fisher, of Yale, Dr. Schaff, of Union Theological Seminary, and Professor Scott, of Chicago, each instructor giving a course of six lectures. The L. P. Stone foundation lecture course will be filled by the Rev. Dr. C. M. Mead, formerly of Andover. An attempt is being made by the younger alumni of the seminary to found a New Testament fellowship as a complement to the Old Testament already endowed.

THERE is something ludicrous as well as laudable about Bishop Wordsworth's invitation to Scottish Presbyterians to "come over" to the Scottish Episcopal Church. As Presbyterians form about eighty per cent of Scotland, and the Episcopalians only two and one-half per cent., it would be more fitting for the former to treat the latter as aliens from the Church than *vice versa*. Dr. Wordsworth is willing to make "several concessions" for the sake of union. He advocates a "temporary suspension" of the law of the threefold ministry and of episcopal ordination, and goes so far as to admit that in many cases Presbyterian ministers are prepared much more thoroughly for the ministry than Episcopalians. Further, he reduces to an absurdity the position of those Episcopalians who shrink from coming to close quarters with their "separated brethren." Such, Dr. Wordsworth remarks, do not venture to doubt that the Presbyterians' ultimate prospect of salvation may be as good as theirs, while at the same time they deny the validity of their means of grace! The bishop does not believe that the laying on of a

bishop's hands for the ordination of the clergy was prescribed by Christ as an essential act.

IN reference to a paragraph from the *Christian Leader*, which appeared in these columns, Messrs. Oliphant, Anderson & Ferrier, the Edinburgh publishers, make the following statement: In the concluding paragraph of your justly appreciative notice of Dr. Andrew Bonar you say: "His memoirs of M'Cheyne, the best-known of his literary works, has reached a circulation in this country of over 130,000; but it is not generally known that from a pecuniary point of view Dr. Bonar has gained nothing from that valued work, having unselfishly allowed others to reap the benefit." As the sole publishers of this work for the last thirty years, we think it right—in justice to all parties—to lay before you, more fully, the facts of the case. The book was first published by the late Mr. William Middleton, of Dundee, by arrangement with the biographer and Mr. M'Cheyne's father, who had furnished Dr. Bonar with the materials; but at the expiry of two years the copyright was vested in Mr. Adam M'Cheyne, father of the late Robert Murray M'Cheyne, and his heirs and successors in the following terms, and signed by Dr. Bonar: "That after the said work had gone through several editions, and I had realized a certain sum from the profits thereof, it was agreed between me and the said Adam M'Cheyne that I should make over the work to him in trust for behoof of William Oswald Hunter M'Cheyne and Eliza Mary M'Cheyne, his surviving children." From that day till about thirteen years ago the profits of the book were paid over, in the shape of royalty, to the M'Cheyne family, and must have amounted to several thousands of pounds, when it became our sole property by the payment of a large lump sum. Had it been in our option, we would gladly have accorded a part of this royalty and final payment to Dr. Bonar; but we were precluded from doing so by the terms of the agreement, which now lies before us, and an extract from which we give as above.

THE *Winnipeg Free Press* says: The report of the Secretary of Education for the North-West Territories, recently laid before the Board of Education at Regina, contains some interesting particulars showing the progress made during the year. The increase in pupils, schools and teachers has been as follows:

PROTESTANT.			
	1887.	1888.	Increase.
Schools.....	90	108	18
Teachers.....	96	119	33
Pupils.....	2,425	2,804	379
ROMAN CATHOLIC.			
	1887.	1888.	
Schools.....	21	23	
Teachers.....	29	31	
Pupils.....	718	648	

While the report for the Protestant section shows good progress, that of the Roman Catholic section reveals a decrease of seventy pupils, and what seems very anomalous, an increase of two schools and two teachers. A good sign is the decrease of provisional teachers who are rapidly being replaced by others who are regularly certificated. In 1887 the number of teachers holding North-West certificates was nine first-class, twenty second-class, twenty third-class and forty-seven provisional. There are now sixteen first-class, thirty-six second-class, forty-three third-class, and only twenty-four provisional. The eight schools having the largest attendance of pupils are: Regina, 189; Calgary, 177; Moosomin, 150; Moose Jaw, ninety-five; Medicine Hat, eighty-eight; Lethbridge, eighty-four; Qu'Appelle Station, seventy-eight; Prince Albert, seventy-seven. The *Regina Journal* considers it a great mistake in the establishing of a school system in the North-West, Separate Schools have been allowed, and hopes in the near future to see this replaced by a non-sectarian school system. The question is one with which we would not be surprised to see the North-West Assembly deal during the approaching Session in October. There has been some talk about it.



## Our Contributors.

### CONCERNING THREE GOOD QUALITIES.

BY KNOXIAN.

A Montreal clergyman said the other day that the present duty of Canadians is to keep their "heads cool, their hearts sweet, and their tongues silent." These three things he thought we should do until the Fisheries dispute is settled and the ugly word retaliation no longer used.

That is exactly the course which most of us have been pursuing. No one can say that the retaliation threat gave Canadians hysterics to any great extent. We are so much accustomed to the sheet iron thunder of party politics that we don't "take on" when we hear it at home or abroad. We have heard our own Grits declare so often that the Tories are ruining the country, and our own Tories so many times sweetly assert that the Grits are a lot of unwashed rebels, that we make every allowance for a party leader in search of votes. We can keep our heads cool even though President Cleveland should lose his. Besides our practical knowledge of the exigencies of party warfare, we Canadians have a fair amount of self-reliance. Most of us have paddled our own canoe on the voyage of life and we feel reasonably confident that, with the help of Providence, we can paddle it to the end. So we don't get into a state of mind when politicians talk loudly because we know that they don't always mean what they say, and even if they did, we don't care much.

Our heads are quite cool and our hearts are sweet. We have no unfriendly feelings toward our neighbours. They are fine people. The typical American is one of the most agreeable men in the world. Some of the politicians over there have a weakness for twisting the British Lion's tail during elections. That pastime pleases the Fenians and does not hurt the lion. The lion may be trusted to take care of his own caudal appendage. If he does not roar we need not get into a passion. Besides, our politicians sometimes say unpleasant things about the American Eagle. If the American campaign orator sometimes tries to make a few votes by twisting the lion's tail, some of our own occasionally try to do the same thing by threatening to "lick the Yankees." The international account for bluster about balances itself.

Yes, the national heart of Canada is quite sweet toward the heart of Brother Jonathan. We like him, and we very specially like his money. We like to sell him barley and lumber and other products. We like him as a summer tourist. He spends his money freely. Great American orators come over here and we like to hear them. High class American papers and magazines come, and we like to read them. Yes, the heart of this country is sweet enough. We want no quarrelling with our neighbours. Let us have friendship and a chance to make money out of each other.

This wise Montreal minister also told his hearers that it is our duty to keep our *tongues silent*. For the most part this has been done. All the circumstances considered, our people have shown marked self-control. There have been a few painful exceptions, and a portion of the press in the East seems to court retaliation, but the great body of the people have shown self-respect and good sense. Our neighbours have for the most part done the same thing. Two Canadians, who recently made a business tour through New York State in connection with a line of business that retaliation would probably annihilate, told us the other day that they met their business friends, did business with them as usual, and that retaliation was never alluded to. There is a vast amount of good sense on both sides of the line and good sense usually tells people when to keep their tongues silent. There is no better sign of a sensible man than that he knows when to speak and when to be silent.

If these three things, a cool head, a sweet heart, and a silent tongue, are so good during a Fishery dispute, and a Presidential election, they must be not bad at other times. We began this paper with the intention of discussing three qualities, coolness of head, sweetness of heart, and silence of tongue, but our pen drifted into the international question in spite of all we could do. This may prove that our own head is

not as cool as it ought to be. Well, supposing that proposition were proved, we would not be disturbed to any great extent. Coolness is only one good quality, but it is a good quality. No good enterprise of any kind can be successfully carried on unless there are some cool-headed men managing it. Panicky men and hysterical women never accomplish much in this world.

It is easier to keep a cool head than a sweet heart. Many a man has a cool head united to a very bitter heart. That kind of a man is always dangerous. There are so many things in this world to make the heart bitter that it is almost impossible to keep it sweet. Ingratitude, opposition from those who should help, misrepresentation of motives, treachery, vile insinuations, and slander, are among the things that do the most to make hearts bitter.

A silent tongue is, for many people and for many occasions, the best kind of a tongue. It is a singular fact, a very ordinary man can for years pass as a very wise man by simply looking wise and remaining silent. The philosopher Billings says "there is no substitute for wisdom, but silence comes nearer it than anything else." Silence may often be overrated and may as often be mistaken for wisdom, but the fact remains that no small part of the evil done in the world is done by the unruly member. With the best possible wishes for every good measure that helps to put down intemperance, we don't hesitate to say that sins of the tongue injure society more in this country and hinder more the cause of Christ than the liquor traffic, bad as that traffic undoubtedly is.

### TWO TRAVEL PAPERS.

WANDERINGS ABOUT AIX.—ON TO ROME.

BY MARGARET COMRIE.

Towards the end of October, a July day, which had lost itself among clouds and mist in its own month, came forth most unexpectedly in a flood of joyous sunshine, perplexing Dame Nature, who was busy painting the forests with her glorious autumn tints. Across Lake Bourget, the white, picturesque monastery of Haute Combe nestling amid its own orchards and vineyards on the slopes of the hill, attracted us irresistibly. Yielding to the temptation of weather and scene, we took the tiny lake steamer, and in twenty minutes were landed on the opposite shore, just under the walls of the old monastic pile.

A gray haired monk, apparently a privileged member of his order, was very communicative and pleasant, as he conducted us over the interesting church attached to the convent, where many of the royal house of Savoy lie buried under magnificent marble monuments. We asked permission to ascend the tower, from which we had been told there was a magnificent view. The monk shook his head regretfully, for he felt amiably towards us, and it grieved him to do his duty. "I cannot take you there, we should have to pass where the fathers are, no ladies are allowed to go." "No ladies?" we echoed in disappointed tones. With a comical look, the old monk said confidently: "The Queen of England came this year, and she went up the tower, but then you see everybody is not the Queen of England."

But we had compensation. Bidding adieu to the friendly Cistercian, we followed, in obedience to his advice, the road which for some distance skirted the lake. The afternoon was lovely, and Haute Combe lay like a little paradise in the sunshine. Every step we took revealed fresh beauty and fertility. All around were the monastery, vineyards, where the purple clusters, peeping out cosily from under the green foliage, seemed to invite us to begin the Haute Combe vintage on our own account. But the equally rich, if humbler, profusion of brambles and wild grapes, which grew along our path, proved a delicious and more legitimate refreshment. Avenues of magnificent chesnut and walnut trees shaded us overhead, their leafy boughs forming an archway of delicate lace work against the cloudless, blue sky. Lake Bourget, with dark mysteries hidden in its still depths, lay apparently asleep in the shadow of the wooded hills, radiant in their autumn glory, while in the far distance, their white summits losing themselves in the clouds, towered the great Alps.

There was not a sign of life or habitation near, not a voice broke the hush of a Sabbath peace, until, through the still air, came the sound of the convent

bell, like the tones of a father's voice calling his happy family around him.

The sun was taking a reluctant farewell, lingering in fitful indecision, now glancing doubtfully on the cold face of the lake, now smiling at the snowy peaks blushing rosy red under his stolen kiss, now setting on fire the hillsides with his touch, and lighting up with a playful flash the modest spire of a village church, and now returning with warmth the greeting of the tall trees as they waved him a graceful *au revoir*. In fancy, we imagined ourselves in the Garden of Eden, before its light was quenched in sudden darkness.

Presently our attention was attracted by the sight of something white glancing among the trees on the winding path behind us. In a few minutes we saw it was a little band of the white-robed fathers, come, we supposed, to enjoy like ourselves the air and scene. But could we be seeing aright, we wondered, as we watched the men tramping drearily and heavily along in single file, their head sunk listlessly on their breasts, and with just sufficient distance between each monk to render speech between them impossible. On they came towards us, joylessly and doggedly keeping the middle of the dusty road, looking as if the spirit to live and walk like men had long since died within them. We stood aside to let them pass. Not an eye was raised either to glance at the strangers on their path or on the sunset glory in front of them. Can this be the happy family of the monastery, we asked ourselves? Happy? Look at that miserable creature bringing up the rear, scarce able to drag his weary limbs along, his shoulders almost seeming to protrude through the folds of his dirty white gown, and with a woeful expression on his gloomy face, as if, like his forefather, he was being driven out from the garden and the presence of God. What amount of self inflicted torture or penance has made that man's body a skeleton and his soul a wilderness? Dare any one call a system which produces such ghastly results the religion of Christ?

How we longed to stop these men and cry out: "Look up, don't you see this beautiful world which our Father has made for us to enjoy? Look higher, don't you see the Father's smile in the sunlit sky? Look higher, don't you see His Son holding out His hand to draw us into the Father's very presence? Look higher, don't you see the Father on His throne, stooping down with sorrow in His eyes, that His children should so misunderstand Him?" But they passed on. The sunset glow was fading, the day was dying, a cold chill was crying down the mountains, making us shiver as we turned to leave Haute Combe, at once the sweetest and the saddest memory of our visit to Aix les Bains.

Early in November, when the vintage was over, the sun took a well earned holiday, and left for foreign parts. His departure was quickly followed by the advent of unpropitious storms of rain and snow, which utterly changed the aspect of affairs at Aix. The establishment was deserted, and the railway station largely patronized. At the latter rendezvous, we, too, soon found ourselves taking our tickets for the sunny South.

The first part of our journey was very lovely and interesting amidst the grand Savoy mountains, through the famous Mont Cenis tunnel, seven and three-quarter miles long, then by picturesque valleys and wild gorges to Turin, from thence, as night fell, we went on to Genoa "la Superba," as it is called, on account of its beautiful situation and palaces. There, a vast number of passengers were waiting to join our train, and we were roused from our state of fatigue and drowsiness by the tumult. The sound of Italian voices, raised to a most unmelodious pitch, the sight of the swarthy, black-eyed officials, and the gay coloured Southern costumes, mingling with the sober, and for the most part unattractive habiliments of the English travellers, awoke us to the fact that we were now indeed in Italy. With a thrill we heard a porter in charge of some luggage shout "Roma," as he thrust it into the van at the last moment, and, as we moved slowly out of the station, we tried to realize that our engine-driver had it in his mind to take us to the city of Julius Cæsar.

The discomforts of this last part of our journey are most memorable, the pleasures were conspicuous by their absence. The train proceeded in the usual leisurely fashion of an Italian express. No sooner however, did we draw up at one of the larger stations, where, according to the veracious Mr. Baedeker, there should have been a good restaurant and time to

find it, than all was hurry and confusion. The frantic behaviour of officials and travellers seemed to indicate that, through the above mentioned laziness of our locomotive, twenty seconds were all that remained of the twenty minutes stoppage advertised in our time tables. No restaurant could be seen, the porters we hailed did not understand one word either of French or English. At the next station of importance a coffee stall was at last discovered. There was just time to pay for and seize some of the curious looking concoction, every drop of which we spilt on the ground in our agitation, as the whistle sounded for the departure of the train. "Oh," sighed the invalid of the party, "Why did we pack up our Italian phrase book?" "Of what use would it have been?" asked another of our party. "We might have read a page to each guard, perhaps something might have hit," was the suggestion of a third.

To the long night the day again succeeded, and revealed to each of us her own and her neighbour's begrimed condition. The pangs of hunger, intensified by the sight of the empty lunch baskets, compelled us to close with an offer at the first station of bad eatables for a ransom. We lost our money and our appetites by the transaction, but happily there was no time to grieve, for we were nearing the Campagna, that desolate, fever-stricken region, which in olden times was a populous suburb of Rome. For miles and miles we traversed a dreary plain, as truly deserted and dead as any uninhabited wilderness. And yet we hardly heeded this lonely approach to the great city, in our eagerness to catch the first sight of the Alban Hills, or the dome of the temple of the world. But Giuseppe, the engine driver, in whom familiarity with Rome had bred contempt, saw a little Giuseppe and his dinner awaiting his arrival in the city of the Cæsars, steamed up his iron steed to something like express speed, and we rushed round the city walls amidst confused cries of "There is St. Peter's, no there is a larger dome," "Look at that old gateway, will that be the one by which Paul entered Rome?" "And oh! see these wonderful broken arches—there must be the Claudian Aqueduct only 1,800 years old!" Nothing more could be seen, for we were slowing into a very modern station; a few minutes more, and we were seated comfortably in a modern hotel omnibus, and before we had attempted to realize the great historical fact of our entrance into Rome, we were standing in a modern hotel, where a modern white-tied waiter was asking in good English if we should prefer beef-steak for luncheon. Now that was a most appropriate question on the part of this Italian functionary, but probably we had expected to lunch off the leg of a descendant of Romulus' wolf, for the commonplace in the man's offer jarred upon us at the moment.

And now we found ourselves as we had anticipated, agitated by the profoundest sentiments in this most important crisis in our lives. Were they of exultation that our dream was at length realized, and that we stood within sight of the Capitol and St. Peter's, our feet actually on the soil of free Italy, that Italy for whose freedom Victor Emmanuel, Garibaldi and other brave sons of liberty fought and suffered? Alas! No. We were deeply moved, it is true, but it was by the fact, of which our olfactory nerves had just made us aware, of our immediate proximity to the hotel kitchen, whence these beef-steaks would presently issue.

That evening, when refreshed and rested, we remembered our promise to announce the fact of our safe arrival to interested friends at home. "We shall await with impatience your first impressions of Rome" they said to us. "First impressions!" Strange to say, the recollection of this duty was not altogether satisfactory, nor did we set about the performance of the simple task with the alacrity we had anticipated. But to the honour of modern historians, be it said that our first post card to England was at least the bare record of unvarnished truth.

It was as follows: "We arrived in comfort and safety this morning about noon. We find Rome a large city. The narrow streets are lined on either side with tall buildings, many of which are hotels, others are *pensionis*, a few are private houses, the remainder are, not prisons as we supposed, but palaces. Soon after our arrival, we were privileged to witness a sight of unparalleled interest, with which in this case happily antiquity had nothing to do. It was a masterpiece of Italian high art, marvellous alike in the genius of its conception, the taste of its execution, and

the richness of its details. The effect produced in the minds of the most unappreciative beholders was one of profound emotion. Share with us our first enthusiasm in the city of the Cæsars. The object around which such interest centred was a *chef-d'œuvre* of Italian culinary art in the shape of a dish of Roman beef-steak."

#### SETTLEMENT OF VACANCIES.

MR. EDITOR.—Kindly allow me a little space in your valuable columns that I may examine "One of the East's" article in your issue of the 22nd ult. In his criticism of my remarks, previously published, he unconsciously sustains me in my contention. This is far from his evident intention. One of the instances quoted clearly shows the spirit in which the proposed scheme would be hailed in many quarters of the Church during the course of its practical application. It also points out where it would fail, i.e., whence stipend? Evidently "One of the East" is dissatisfied with our present system of settling vacancies; and hails with satisfaction the proposed reformation? Yet he is evidently a member of a Presbytery which has already been repulsed in its endeavour to put this very measure (in embryo) into practical operation—repulsed by the unexpected and astounding query, "Whence stipend?" That's rich!

During the course of my ministry I have had occasion to visit more than once such a congregation as is described by "One of the East" in instance No. 1 of his article. Indeed, from facts given, I am very much mistaken if it be not one and the same.

Presuming that I am not mistaken, I proceed. Now I attribute it to latent wisdom in "One of the East" that he claims no wisdom. On that score I am ready to forgive him. I attribute it also to the fact that his wisdom is but latent that he should have instanced such a case as "illustrating the successful (?) working of the present system." For I affirm that this case is not a fair instance. I question if three other such cases could be found throughout the whole Church. It is, therefore, an exception, and should never be taken to illustrate the rule.

This congregation is in very peculiar circumstances. The land on which they are settled is of the poorest kind. It is not really fit to live on. The large majority of them subsist, not on the produce of their own farms, but on money earned by their young men and women in the neighbouring Republic or elsewhere. The people are hardy and persevering. They remain there mostly because their limited capital is sunk in their all but worthless farms. They are naturally liberal with what they have, and kind-hearted. Their late minister seeing all this did not urge them to pay his stipend with any degree of regularity, and the consequence was that at the end of his pastorate among them they were indebted to him to the extent of not less than \$400. A number of those who helped to make up the original subscription have passed away—some to other countries, others to realms whence they shall not return.

The poor congregation has, since the demise of their pastor, been struggling to wipe out that debt. And that is the sole reason why they were not settled within a reasonable period after becoming vacant four years ago. That is the "purpose" to which they put the little they save, and which they would not willingly devote to a probationer's expense. Since the demise of their late pastor they sustained the means of grace among themselves from April to October or so, and three Sabbaths at New Year—each year till the present year. They have also been contributing to the Schemes of the Church more or less liberally. Their debt also is now, I presume, pretty nearly wiped out. Again, I do not suppose it is any fault of theirs that they are not settled. Instead of one they have extended practically two calls of late. The first call kept them waiting a considerable time in suspense. It was declined of course. As soon as they got on their feet again they extended another call which kept them in suspense for something over seven months! During this time what could they do? This accounts for the fact that they were not regularly supplied this summer as usual. Is it really their fault they are vacant this twelve-month back?

Further, since they manifested their willingness to proceed to call, how many probationers did they hear? Did they hear four? Did they hear three? "No," "One of the East" replies, "they would not

receive any." And yet "One of the East" will hold up this congregation as an instance illustrative of the failure of the present system. A place where, he must admit, our present system had had no fair trial. He cannot point to three rejected candidates if I am rightly informed. Possibly the scarcity of Gaelic-speaking probationers (as I know the congregation needs such) may be mentioned as an extenuating act for both Presbytery and congregation. Twenty years without a pastor! Does that mean twenty years without Gospel ordinances. Certainly not. As already stated, they are generally supplied regularly for seven or eight months in the year and occasionally during the remaining five or four months. Their Church is not closed a Sabbath in the year I am told. They meet every Sabbath, and one of the elders takes charge and expounds the Word to the edification of the hearers. I say edification advisedly for some of these elders can handle divine truth with such ability as would put many a distinguished (?) grad to shame. Should such a congregation be instanced as illustrative of failure (?) of the present system of settling vacancies? Should such a congregation be recently stigmatized as hard and stiff-necked as has been done by "One of the East"? Is it not utterly unfair to bring this instance forward as showing what is a common occurrence throughout our Church?

I shall not trespass on your space by examining instance No. 2. I might locate it also and possibly exonerate it from blame. Nor shall I take up time or space proposing measures to deal with such cases. For I deem our present system as efficient, if not more so, than any other system extant or extinct.

I am asked to solve a problem for "One of the East," viz., "when a congregation fails to exercise the right to perform duty, should not the Presbytery act in the interests of that congregation?" Most certainly. Give them every facility to perform duty. Strive to produce conviction *re* duty. "But that is not exactly what I mean. Should not the Presbytery call a minister for the congregation?" I see that's it. Well, suppose a case. You hear one of your parishioners cursing and swearing. You rebuke him, and tell him it is his "duty" to control his tongue—keep it pure. He still swears. A faithful pastor, you do not give him up; you still urge him as to his "duty." But still no reformation. Let me tell what to do. Just act "in his interests," and you cease swearing for him; relieve him of his "duty" and yourself of the trouble of enforcing "duty" on his mind. "One of the East" has wisely admitted that it is the "right" and "duty" of a congregation to call a pastor. That being the case, should a Presbytery, having called and settled a minister over a congregation, relieve said congregation from its duty and exonerate it from the guilt incurred in not performing that duty?

Would not such conduct on the part of a Presbytery seal the congregation in its guilt and bar it from ever fulfilling that particular duty? MONTREALER.

#### REPORT ON BOOK OF FORMS.

MR. EDITOR.—May I ask the favour of being permitted through the columns of your paper to inform all who are interested in the subject, that a copy of the Report of Changes made in the Book of Forms which was laid on the table of last General Assembly has been prepared and printed; and that a copy has been mailed to every minister on the roll of the several Synods. If any have been overlooked, or any minister whose name is not on the rolls, or any elder desires to have a copy, I will send it on receiving his request.

The matter has to go again before the Presbyteries of the Church, and it is desirable that it be considered by them at as early a date as possible; so that there may be time before April next for the Committee to meet and prepare the report for next Assembly.

The importance of the revision is not to be ignored. At the same time as it is a revision only, and not the preparation of a new book, that has been so long in hand, as no change of great importance has been introduced in the revision, and as where any considerable change has been made, the approval of a General Assembly had first been obtained, it may appear to some that the Church should next year be prepared to issue the new revised edition of the Book of Forms. JOHN LAING, *Convener of Committee.*  
*The Mansie, Dundas, September 26, 1888.*

## Pastor and People.

### LIFT ME UP.

Out of myself, dear Lord,  
O, lift me up!  
No more I trust myself in life's dim maze,  
Sufficient to myself in all its devious ways,  
I trust no more, but humbly at Thy throne  
Pray, "Lead me, for I cannot go alone."

Out of my weary self  
O, lift me up!  
I faint, the road winds upward all the way,  
Each night but ends a weary day.  
Give me Thy strength, and may I be so blest  
As "on the heights" I find the longed for rest.

Out of my selfish self  
O, lift me up!  
To live for others, and in living so  
To be a blessing whereso'er I go,  
To give the sunshine, and the clouds conceal,  
Or let them but the silver clouds reveal.

Out of my lonely self  
O, lift me up!  
Help me to feel that Thou art near.  
That though 'tis night and all around seems drear,  
Help me to know, that though I cannot see,  
It is my Father's hand that leadeth me.

—Methodist Protestant.

### COUNSELS TO A FOREIGN MISSIONARY.

The following is the address delivered to the Rev. John Buchanan, B.A., M.D., at his ordination as a missionary to India in Dumfries Street Church, Paris, Ont., on the 28th August, 1888, by the Rev. William Robertson, M.A., Chesterfield:

MY DEAR BROTHER: The long-cherished desire of your heart to be a minister of Christ, in the hope that He would use you for the advancement of His kingdom and glory, has this night been fulfilled. In the felt presence of the Lord you have been ordained through prayer and the laying on of the hands of the Presbytery, and you have vowed that, God sparing your life, you will devote it to His service. It is the earnest prayer of the members of this Presbytery, in the midst of whom your student life and earlier years have been spent, and of many others throughout the Church, that your labours may be accompanied and followed with rich blessings from on high. Some of us will follow you in thought and prayer wherever God in His providence may call you. Remembrance of you and your work will often give form to our thoughts and deepen our devotion, as we plead for the extension of the Saviour's kingdom throughout the world.

You cannot too highly estimate the dignity and grandeur of the office to which you have been called. Large opportunities for blessed service are open to the minister of Christ even in the most limited sphere. Paul felt that in preaching the Gospel he was an ambassador from the King of kings. He was ordained, as every true minister is, by the laying on of heavenly hands, to the blessed work of carrying God's message of mercy to a lost and ruined world, and, recognizing the momentous importance of his calling, he was instant in season and out of season.

I have no doubt that, at this solemn period of your life history, you have been earnestly and prayerfully considering the responsibilities of the sacred office you have assumed, and that you have been deeply moved by these considerations. You are intrusted with the charge of souls, and, one day, you will be called upon to give an account of your stewardship. Your obligations as a minister extend to all the conduct of your life, and leave eternity in view. These responsibilities none might dare to assume but for such comforting assurances as these from God's word: "Fear not; I am with you"; "Lo, I am with you alway"; "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God"; "My grace is sufficient for thee, My strength is made perfect in weakness," and the testimony of experience that the upward look brings down strength.

In the providence of God the way has been opened up for your service in one of the high places of the field. Notwithstanding the obligations resting on the Church with which we are connected for missionary effort in the great North-West Territory, we are glad to think that there has been no shirking on the part of her members from the responsibilities now felt to devolve on every Church for the evangeli-

zation of the heathen. On the contrary, he has learned by happy experience that the extension of Christian sympathy abroad has no tendency to diminish its intensity at home, and it is obvious that there is a deepening interest on the part of her members in her Foreign Missionary enterprises.

There is no department of our Foreign Mission work around which a deeper interest has gathered than that in which we are engaged in Central India; for occupying that territory our small band of missionaries hold an influential position, and thus form an important contingent of a grand armament which, sent out by all the Evangelical Churches of Europe and America, has determined to conquer India for Christ and within which, success or failure in any section affects the influence of all the others.

To this field you have been designated in the confident expectation that, so long as you are spared in life and health, you will prove yourself a true and faithful, as well as able, minister of Christ, wise in winning souls.

The post assigned to you, as you are aware, is one of danger. For, not to speak of the merciless spirit of Hindu superstition, which, like the slumbering cobra or the tiger restrained for the time being by fear, may, at any moment when least expected, be excited to violence, there are the pernicious influences of climate. There is no disguising of the fact that the climate of India is trying to the constitution of foreigners. Our missionary band is now sadly thinned by sickness and death. We reverently think of those who, during the past year, have been called away from their work by the angel of death, and whose precious dust now hallows our mission field. So devoted to the Saviour, so earnest in their desire to tell the story of dying love to the heathen, their lives so rich in promise, yet it seemed good to Him who doeth all things well to call them away. As we think of them lying peacefully yonder, we are reminded that life is not to be measured by duration, but by its character and purpose, and that a sweeter rest than that of sleep remains to those who give themselves heart and soul to the service of Christ.

Asleep in Jesus! time nor space  
Affects this precious biding place;  
On Indian plains or Lapland snows  
Believers find the same repose.

But you have fully counted the cost in this respect. The trader and soldier are not deterred by fear of the pestilential atmosphere of India in the pursuit of their callings; the true physician has no hesitation in entering the hospital wards because poisonous germs are floating around the beds of the sick; and shall the soldier of Christ falter in view of danger, or the minister of mercy hesitate, at the bidding of the great Physician, to carry the water of life to dying souls?

I do not wonder that, having devoted your life to work for Christ among the heathen, you are ready to yield obedience to the call to go to India. The work there is certainly fitted to draw forth the deepest sympathies of the Christian heart. What Christian can look on the pictures that have been drawn of the moral and spiritual condition of the people of India without being moved to compassion? How deep the night still resting on the land, how polluted its atmosphere, how dismal and torpid its life, how degraded the women, how downtrodden the poor!

To those who have no faith, it may seem as if the attempt on the part of the Christian Church to evangelize the tribes of India, to break through the barriers of caste and lift them up from the depths of moral degradation into which they have sunk, were an enterprise utterly hopeless, fitted only to rouse feelings of hostility and incite the spirit of revolt. These pessimistic views are natural enough to worldly-minded men. They seem to be justified by the difficulties with which Christian labour in India is beset. As a student of pathology, you have learned that the circulation of the life blood may be so impeded or feeble as to produce not only functional derangement, but degeneration in various forms of vital organs, the renovation of which is no longer possible. In like manner, the degeneracy of the people of India is evidently due to their stagnant religious life; and when we trace the long history of their gross superstitions, so venerable in their estimation because of their antiquity and inwrought with their lives, from the comparatively pure worship of the vedas to the pantheistic idolatry of the present day, it must

be admitted that no power less than omnipotence can change these waters of death into life-giving streams.

We know, however, that the Christian Church is engaged in no hopeless enterprise. The Gospel has lost nothing of its power since the days when it overthrew the idolatries of Greece and Rome. The history of the decline and fall of the Roman Empire is the history also of the rise and progress of the Christian Church, so in the subjection of India to British rule, and missionary stations planted over the land, we see the beginnings of a revolution mightier far than any through which it yet has passed, and through which we doubt not that eventually it will be brought under His sovereignty whose right alone it is to reign—the King of kings and Lord of lords. Trusting in Jesus, His servants may resolutely prosecute their work, for He who has called them and so far opened out the way before them has also promised to be with them in all the wonderful movements of His providence and by His life-giving spirit. Nor are there wanting tokens of success. Even in the mission field to which you have been designated, gleams of hope and sunbeams of promise play on the darkest phases of the problem with which the Church has to deal.

Not without good reason has the Church adopted the idea that by means of medical missions she might win her way more readily to the heart of the heathen world. The Saviour drew the multitude around Him by his miracles of mercy, thus disposing them to listen to the gracious words that fell from His lips. In like manner, Christianity in her first triumphs went forth as a minister of mercy to the outward wants of suffering humanity. The experience of the present day, though as yet very limited, has amply justified the expectations formed of this method of dealing with the heathen. We are pleased that you are going out to India qualified to heal the sick. I have no doubt your medical skill will help you greatly in winning the confidence of those with whom you come into contact. At the same time, in possession of this influence, you can easily see that you will need great grace to keep steadily in view the higher purpose of your mission. Allow me to remind you, in this solemn hour, that the supreme end of your ministry is the recovery of souls, and that they are only qualified for winning souls to God, who themselves know the value of saving truth. If we have given our hearts in loving devotion to Him whose love passeth knowledge, this is true consecration for the ministry. We are thus led by His Spirit, day after day, into the secret of His pavilion, from which overawed by His majesty and melted by His grace, we return to our work, vested with new spiritual power.

Thus devoted to the service of Christ and concerned for His glory, you will be guided aright in every department of your work. You will be guided in your studies. There is no department of knowledge or art which, in your hours of leisure from active service, you may not cultivate to the utmost extent of your powers; for in every direction you will be led forward to new points of vision and obtain fresh glimpses of the glory of the King and the methods of His government. From every quarter you will gather new illustrations of the grand old truths of the Gospel, so that with all the vividness and living power of new discoveries to your own soul, you will never weary of expounding them to others. You will come into contact with men in India, with minds richly cultured and capable of high speculative thought, to whom you may render the highest service if you can remove their intellectual difficulties, proving to them that the Gospel of Christ is the true science of religion. For the most part however, you will find that the simple story of dying love is the wisdom of God and power of God unto salvation, fitted to meet the deeper requirements of every heart, of Brahmin or of Sudra.

Love to Christ, melting into compassion for the souls of men, will not only prompt you to faithfulness, but guide you aright in your personal dealings with those whose confidence as a physician you have won. After you have gained familiarity with the language of the people, you will not shrink from preaching the Gospel to them, as God may give you opportunity. There, as here, the glory and grace of the Saviour will be what it is in the Bible, the grand subject of your exposition; nevertheless, only through prayerful meditation, will you be able to convey your message in manner suited to the needs of those who gather around you.

My dear brother, it is our earnest prayer that the ministry on which you have entered may be a large contribution to the glory of the Lord. You will never regret that you have given your life to His service. You may sow in tears, you may not be spared to the reaping time, but in due time it shall come. From these apparently sterile fields we are assured that there will yet be gathered in an abundant harvest.

Though faltering, trustfully go forth to the work that has been assigned to you. Do not fear that He who has promised to be with His servants always, will fail you in any hour of need. Let this now and henceforth be the motto of your life, "Thy way, not mine, O Lord."



## Our Young Folks.

### IS IT RIGHT?

If you feel yourself insulted  
And are much inclined to fight,  
Wait until the question's answered—  
Is it right? Is it right?

If you find your feelings peevish,  
Willing things to do for spite—  
Listen to the voice of conscience,  
Is it right? Is it right?

If your parents have forbidden  
You to be out late at night,  
And you feel like disobeying,  
Stop and ponder, Is it right?

When in any sort of mischief  
You begin to take delight—  
Stop right then and ask this question—  
Is it right? Is it right?

### DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friends, hearing her complaint, said.

"God gives us many things to do; but don't you think He gives us something to be, just as well?"

"O dear! tell me about *being*," said Marion, looking up. "I will think about *being*, if you will help me."

Her friend answered.

"God says.

"Be kindly affectionate one to another.

"Be ye also patient.

"Be ye thankful.

"Be ye not conformed to this world.

"Be ye therefore perfect.

"Be courteous.

"Be not wise in your own conceit.

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight drew into darkness.

The tea bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what He commands. It is easier to do with a rush, than to be patient or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

### ONLY HIS MOTHER.

Charlie Holland, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you would like him. Everybody who sees him feels just so.

"His mother must be glad of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely, in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the post office?"

"Near enough to able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, but I wouldn't want to make you late at school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And, as he receives the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging, he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret in your ear. It is not five minutes since that boy's mother said to him, "Charlie, can't you run up-stairs and get that letter on my bureau and mail it for me?" And Charlie, with three wrinkles on his forehead, and a pucker on each side of his mouth, said, "O mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, well, then he need't mind, for she didn't want him to be late at school. So he didn't mind, but left the letter on the bureau and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing late, and he felt in a hurry, and he hated to go upstairs. Of course, it would not do to refuse Mrs. Hampstead, and, by making an extra rush, he could get to school in time; but the old lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charley Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say

"I guess I do love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am introducing him; you are to study for yourselves. Do you know any boy like him?

### WHY THE YOKE IS EASY.

Mark Guy Pearse tells of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden.

I had finished my sermon, when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something."

"Well my friend," I said, "it is very good of you. May I not have it still?"

"Do you know why His yoke is light, sir? If not, I think I can tell you."

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he exclaimed, shaking his head: "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said" (I had referred to the Greek word). But how much better it was to know the real thing!

He went on triumphantly: Father's yokes were always made heavier one side than the other. Then, you see, we would put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder."

Then his face lit up as he said: "That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder."

So shall ye find rest to your soul.

### SIN'S SNARE.

The dogbane sets a trap for flies which is very ingenious and successful. "Allured by the honey in the nectary of the expanded blossom, the instant the trunk is protruded to feed upon it, the filaments close, and, catching the fly by the extremity of the proboscis, detain the poor prisoner writhing in protracted struggles until released by death—a death apparently occasioned by exhaustion alone; then the filaments relax, and the body falls to the ground."

What a striking illustration of the trap which sins of sensuality set for the soul! Conscious of their power, they affect no concealment. The honey is exposed, but a sign is plainly written over the forbidden pleasure, "Beware." No sinner can plead ignorance of danger. Every sin of the flesh that allures to ruin is plainly labelled "dangerous." The poor, helpless insect held to its death by the snare set with seductive sweetness, is a picture of the struggling soul, battling for escape, but held a prisoner by the very sin which allures it.

### FAITH.

The patter of little feet at my office door, and a glad voice exclaiming, "Papa, I've come to scort you home!" made known to me the presence of my little six-year old darling, who often came at that hour to "take me home," as she said. Soon we were going hand in hand on the homeward way.

"Now, papa, let's play I was a poor blind girl; and you must let me hold your hand tight and you must lead me along, and tell me where to step and how to go."

So the merry blue eyes were shut tight, and we began—now step up, now step down, here we go around the corner, and so on, till we were safely arrived at home, and the darling was nestling in my arms,

saying, "Wasn't it nice, papa? I never peeped once."

"But," said mamma, "didn't you feel afraid you would fall, dear?"

With a look of trusting love came the answer: "Oh, no, mamma! I had tight hold of papa's hand, and I knew he would take me safely over the hard places."

Oh, that we might, with just this loving trust, clasp the heavenly Father's hand, and go down the steep paths, round the sharp corners, and over all the rough places of this troublesome, changeful life, never letting go, and never opening our eyes to wonder or to doubt as to His way, knowing that it will at last bring us, when the weary walk is done, to rest in His loving arms forever.

### CHRISTIAN CONDUCT.

Oftentime a young Christian may be puzzled about how he should act as a Christian. I have this much to say—one who is very anxious to do God's will and is prayerful and reads his Bible daily, is not often that by this question. We must take it for granted troubled everybody who is a Christian wants to do the will of Christ.

The new Testament furnishes general rules for Christian conduct. The whole law is, love to God and love to man. This comprehends everything. We give some rules founded on the Scriptures.

1. Do nothing if you doubt its being right: "Whatsoever is not of faith is sin."

2. If there is something you want to do which would do you no harm, but might lead a weaker brother into wrong, dare not do it. "Wherefore, if meat make my brother so offend, I will eat no flesh while the world standeth."

3. Do not place yourself in a false position. "Abstain from all appearance of evil."

4. Do nothing in thought, word, or deed, on which you can not ask God's blessing. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

### THE TOUCH OF NATURE.

A boy, ten years old, pulling a heavy cart loaded with pieces of boards and laths taken from some demolished structure—an every-day sight in our large cities. Tired and exhausted, he halted under a shade tree. His feet were sore and bruised, his clothes in rags, his face pinched and looking years older than it should. The boy lay down on the grass, and in five minutes was fast asleep. His bare feet just touched the curbstone, and the old hat fell from his head and rolled on the walk. In the shadow of the tree his face told a story that every passer-by could read. It told of scanty food, of nights when the body shivered with cold, of a home without sunshine, of a young life confronted by mocking shadows.

Then something curious happened. A labouring man—a queer old man, with a wood-saw on his arm—crossed the street to rest for a moment under the same shade. He glanced at the boy and turned away, but his look was drawn again, and now he saw the picture and read the story. He, too, knew what it was to shiver and hunger. He tiptoed along until he could bend over the boy, and then took from his pocket a piece of bread and meat—the dinner he was to eat if he found work—and laid it down beside the lad. Then he walked carelessly away, looking back every moment, but keeping out of sight as if he wanted to escape thanks.

Men, women and children had seen it all, and what a leveller it was! The human soul is ever kind and generous, but sometimes there is need of a key to to open it. A man walked down from his steps, and left a half-dollar beside the poor man's bread. A woman came along, and left a good hat in place of the old one. A child came with a pair of shoes, and a boy with a coat and vest. Pedestrians halted and whispered and dropped dimes and quarters beside the first silver piece. The pinched face suddenly awoke, and sprang up as if it were a crime to sleep there. He saw the bread, the clothing, the money, the score of people waiting around to see what he would do. He knew that he had slept, and he realized that all these things had come to him as he dreamed. Then what did he do? Why, he he sat down, and covered his face with his hands and sobbed.



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TORONTO, WEDNESDAY, OCTOBER 3rd, 1888.

THE *Globe* estimates that the five principal crops of Ontario—fall wheat, spring wheat, barley, oats and hay will bring twenty-four millions over the sum obtained for the crop of last year. During a part of last summer one would almost have concluded that there would be a famine in Ontario this winter. The drought, it was alleged, had destroyed everything. It now turns out that the drought was confined to two or three localities, and even in these localities the yield is more abundant than was expected. Prices are good, and the prospects for a fair fall business are excellent. There is depression in the lumber trade, but that always occurs during a Presidential contest. If our neighbours over the way would annex themselves to Canada they would not need to turn their country upside down every four years to elect a head for the nation. By the time Thanksgiving Day comes round, Ontario people will see that they have as much as ever to be grateful for, and it is to be hoped many will be ashamed of the gloomy forebodings in which they indulged last summer. Somebody preached a sermon a short time ago on "How little men trust God." That is always a suitable theme in this country.

PROPHESYING is a presumptuous and very unsatisfactory kind of business for uninspired men. Two or three years ago, hundreds of people predicted with marvellous confidence that no living man would ever again see Ontario wheat bring a dollar a bushel. It is over a dollar now on all the leading markets. One of the most successful arguments used against the Scott Act was that wheat would always be low in price, and farmers should not spoil their barley market. That argument was worth much in the barley townships. How all these predictions have been falsified! Nobody knows anything about the future and yet sensible men, or men who ought to have sense, will sit at the feet of any glib tongued, self-constituted prophet and swallow all he says about the future with a great deal more confidence than they put in the word of the Almighty. You often hear men predict with marvellous confidence calamities that they allege will befall the Church, or congregations, or individuals. Judging from the confident airs with which they prophecy, one would suppose that the Almighty had clothed them with omniscience and omnipotence. It is always a safe rule never to have much to do with a man who constantly predicts evil things. Ninety-nine times out of a hundred he will be found trying to fulfil his predictions.

WE notice that a large number of Presbyteries are arranging for something more than mere routine business at their next meetings. Some hold conferences, some appoint members to prepare papers on important practical topics, some hold public meetings in the evening, and various other plans are adopted to bring the vital work of the Church before the members of Presbytery and as many as possible of the people. All this is highly encouraging. It proves that Church machinery can be used for other and higher purposes than wrangling over disputes, passing resolutions, adopting reports, and moving a vote of thanks "to the Committee, especially to the Convener." As Principal Caven well said at the Pan-Presbyterian Council, all Church work is the Lord's work, but some kinds are much more important than others. It can hardly be said that twenty or thirty

grave teaching and ruling elders are doing very important work when sitting listening to tedious discussions about mere questions of procedure, carried on perhaps by one or two members who are more anxious to shine as ecclesiastical lawyers than as preachers of the Gospel. Order is necessary. There must be machinery, but a Presbytery may not accomplish much good if it gives its whole time to the running of the bare machinery. There must be motive power, and if the Presbytery can increase the motive power it is doing the highest work.

MINISTERS who help the Third party in the contest for the presidential chair, think they should be exempt from the hard knocks that contending politicians give one another in severe contests. Their theory is that the goodness of their cause should save them. Our neighbour, the *Christian Guardian*, does not think that even prohibition will save a minister's head if he mingles in political fray.

Some ministers, who have espoused the Third or Prohibition party, seem to think that the restrictive considerations which apply to ministers engaging in ordinary political contests do not apply to them, because of the goodness of the cause they advocate. We cannot see it in this light. In an election campaign there will be the same heated strife and antagonism between the men of the Third party and those of other parties which we see in ordinary political contests. A minister who is actively working to defeat a Conservative or Liberal candidate, in the interest of a Third party candidate, is certain to provoke the antagonism and dissatisfaction of those members of his congregation who belong to the parties he opposes, and who, rightly or wrongly, deem his Third party unnecessary. Such a course can hardly fail to lessen his influence for good, in his work as pastor and teacher, and it may create serious irritation and division among his people. All the usual evils of party strife will develop in the Third party as in other parties.

It will be exactly so. A clerical member of the Third party must fight against the Tories and Liberals, and the Tories and Liberals will hit him just as hard as they hit each other. A pastor working hard for the Third party must work against both the Liberals and Tories in his congregation and may split the congregation just as fast as if he worked on the Tory or Liberal side. Fighting for the Third party will not be any safer than fighting for either of the other two.

THE *Evangelist* gives these timely and weighty words of exhortation to the Presbyteries in regard to the autumn meetings:

Happily, there is little occasion, as we have intimated, to study our machineries, with a view to their improvement; happily, no troublesome questions have come down from the Assembly to induce division of sentiment or purpose; happily, no distracting or dangerous heresy is making its appearance in any quarter. The Presbyteries have absolutely nothing to trouble or distract them. *There is nothing to do but to go to work*—nothing but to take hold of our great denominational agencies, and with one heart to develop, apply, utilize them in each district, and, so far as possible, within each church, each family, each believing breast. The time is wonderfully opportune, and every Presbytery, from Boston to San Francisco, ought to see and to seize its golden opportunity. Let every one of our great denominational agencies be passed in grateful and strict review at these approaching convocations, not in any temper of pride or any mood of formalism, but with an earnest desire to know what the Lord would have each Presbytery, and every member in each Presbytery, to do. And let there be mingled with all such inquiry, so much of united prayer, so much of mutual conference and confession, so much of the spirit of complete and heroic consecration, that these convocations shall be themselves seasons of spiritual revival, whose glad influence shall be felt the coming winter in all our churches.

Every word in the foregoing except the reference to Boston and San Francisco will apply to Canada. We have little need to steady our machinery; we have no distracting questions; no dangerous heresy. *There is nothing to do but go to work.* We think we see in the movements of many Canadian Presbyteries a desire for united prayer, mutual conference, and a spirit of complete and heroic consecration.

#### THE SUPPLY OF VACANCIES.

THERE are indications sufficient to justify the conclusion that the existing condition of the relations of pastors and congregations are not so satisfactory as all true Presbyterians desire. It is a fact within general experience, that there is a degree of unrest which betokens anything but a healthy state of matters. Honoured, useful and faithful ministers are chafing under the difficulties that impede their work, and wistfully look for a change where, under improved conditions, they may be able to do better work and to do it with a degree of comfort to which, in present circumstances, they are strangers. Congregations in

some instances are restive under the continuance of pastoral relations from which more or less numerous portions of their membership desire to be freed. Satisfactory and progressive Christian work under such a strain is extremely difficult. The brief tenure of the average pastorate in the Presbyterian Church is in marked contrast to the lengthened continuance of ministerial work in one congregation which formerly existed. The changed condition of affairs has occasioned misgivings in the minds of ministers and people. The unrest and inharmonious relations of pastor and people are generally acknowledged. The fact that in a Church of the magnitude of the Presbyterian Church in Canada, life long pastorates in one congregation, where the minister's influence for good has grown with his years and his place in the affections of his people has become so strong that death only can sever the tie, may be regarded as the exception, not the rule. Under the changing conditions of modern life, it may be doubted whether a return to such a patriarchal simplicity is at all possible. At present, at all events, the obvious tendency is certainly not in that direction.

On all sides it is conceded that the present condition of affairs is unsatisfactory and undesirable. On that point at least there is general unanimity. It is unfortunately almost the only one relating to the question on which there is anything like general agreement. Various and even radical remedies have been suggested, but as yet an acceptable and efficient method is not within sight. It would be idle to deny that a plan approximating to the Methodist system of itinerancy in some instances finds favour with pastors and people. Possibly one reason why this is so is that there is about it a degree of certainty that is now almost wanting in present relations in the Presbyterian Church. A minister finds himself in an uncongenial sphere where he feels, that try as he may, he cannot do his best. He has difficulty in making a change, he sees no help for it but to continue as he is. Even a conscientious and devoted man will find his energies flag in spite of himself and he is in danger of still further degeneracy. A congregation may be warmly attached to their minister. They wish to retain his services. He is popular and has been looked to with wistful, not to say covetous, eyes by another congregation. The inducements they hold out are strong enough to secure a dissolution of the pastoral relationship, and he goes to a wider and more influential sphere. The weaker congregations feel themselves aggrieved, and some of them do not hesitate to impute motives. Now both ministers and people consider that a definite, fixed term of service would at least remove the uncertainty that now prevails.

There is another existing evil that an itinerant system would largely mitigate if it did not succeed in its removal. As it is, if a minister finds it necessary to uemit his charge, he may at once, and for the remainder of his natural life, be relegated to the ranks of the unemployed. There is a thoughtless way of disposing of all such by the self-complacent and hasty conclusion that they are incompetent or inefficient. No one who is at all acquainted with those in that unfortunate position but will repudiate such an unkind, unjust and unchristian conclusion. In their ranks will be found men of superior abilities and attainments, and who are capable of doing excellent service in the vineyard if they were only assigned a position where their services and experience might be made available. One of their chief defects is that they have outlived their youthful days. Congregations suffer and suffer grievously from long-continued vacancies. This may arise from various causes, but from whatever cause arising, the congregation in all its interests is visibly injured. The appointment of a minister to a congregation for a stated term would for the most part preserve the continuity of work and the general harmony among the people. For those reasons a system akin to that carried out by the Methodist Church finds a measure of favour with many. It is to be remembered, however, that the itinerancy system is not essential to Methodism or to any organized church. In the circumstances in which the Methodist Church originated it was found most convenient, and it served its purpose well. Now, however, it is found not to work so smoothly in practice. Within the last few years there have been efforts made to extend the ministerial term and to give congregations a more direct voice in the selection of their pastors. After all, a system of itinerancy may not be the best

or the only way of escape from the difficulties now felt.

The Committee of Distribution have a delicate task to perform in working the scheme recently adopted. On the part of that committee there is an evident desire to do the best they can, though they are hampered greatly in the work assigned them. The scheme itself is a compromise, and, like most compromises, it fails to work well or to secure the confidence of candidates and congregations. The question of supply is receiving considerable attention, and no doubt some plan can be devised that will result satisfactorily to all concerned, and obviate several of the anomalies that are inseparable from all half-measures and compromises. So long as the present state of affairs is suffered to continue, there will be waste of effort, grumbling and general dissatisfaction, which, not being for edification, can only result injuriously to the best interests of the Church. A proposal is at present before one of the Ontario Presbyteries that something like a bureau be established, by means of which ministers and congregations may be brought into immediate and direct correspondence, thus obviating delay and uncertainty, not to speak of possible intrigue and canvassing for hearings, etc., degrading to ministerial character in the long run, which some are apprehensive of under present conditions. Whatever else may be said for or against the proposal, it certainly has the merit of simplicity to recommend it. At all events some remedy is urgently required, and the wisdom of the Church may be depended on to supply it.

### THE SUPREMACY OF CONSCIENCE.

THOSE who assume that evolution is the ultimate fact discoverable by science are disposed to deny that conscience is a power inherent in man's nature. By such its existence is not denied but its authority is disputed. They are disposed to regard it as a dethroned sovereign. For long it has exercised sway over the actions of men, but by the progress of enlightenment it is looked upon as a usurper who has too long exercised despotic powers, and is rightfully deprived of its supremacy. Its origin is explained by the long continued exercise of educative influences on the human mind. Its place and its power are thus, they think, satisfactorily accounted for. Few on reflection, however, will deem such an account of the origin of conscience either complete or satisfactory. The actions of which conscience approves and condemns may be radically different among different races, but conscience itself is a possession of the most degraded savage as well as of the most refined and cultured Christian. That conscience is a faculty of the human soul—pertaining to man as man—can neither be seriously nor effectively denied.

Were man destitute of conscience, education could not impart to him a faculty he does not possess. The radical distinction between right and wrong would have no meaning for a being who had not the power of distinguishing between them. No degree of education can impart additional faculties to man's nature. Education may and does develop in a wonderful degree the powers possessed by the human mind, but as yet there is no recorded instance that new and distinct powers have been added to those whose existence has been recognized in the history of the race. The idea therefore that conscience is the resultant of educative influences is unsupported by consciousness and by fact.

But if conscience cannot trace its origin to education, it is nevertheless highly susceptible to educational influence. How else can the want of uniformity in its dictates be accounted for? That it is capable of terrible perversion is only too apparent. What among one race of people and in one age may be considered highly meritorious, may among another race and in a different age be the object of the severest condemnation. This does not negative the existence of conscience, neither does it discredit its authority; it only proves that, like every other essential faculty, of man's moral nature, it is liable to perversion. It also follows that as education and training are necessary to the full development and exercise of every mental faculty that man possesses, conscience cannot innocently be left in abeyance. It is just as much a natural and religious duty to educate the conscience as it is to cultivate the reason or to train the memory. All men possess, though in widely differing degree

the æsthetic faculty, the power to perceive beauty. In some it seems as if wholly latent, while in others the beauty of a landscape, or a fine artistic creation in any form, will awaken a thrill of delightful emotion, so to one whose conscience has lain dormant, or has been seared and blunted by neglect and disobedience of its dictates, an act may appear altogether indifferent, which to another, whose keen perception of right and wrong and a high sense of duty lead him to view the very same act as one of much importance whether it is done or left undone. Conscience urges on man's attention the sense of obligation. It teaches him that he is envied by duty. As it is the arbiter of right and wrong to him individually, it is of the utmost consequence that its decisions should be just and unerring. To reach this state of efficiency it should receive all the cultivation of which it is susceptible. In her conflicts with John Knox, Queen Mary pled in justification of the course she pursued that she followed the dictates of her conscience. "Conscience, Madam, needs to be enlightened," was the inflexible Reformer's direct rejoinder. The enlightenment of conscience would work marvels in every sphere of human activity.

For the education of conscience there is no means equal to the sacred Scriptures. Some modern scientists who affect to think that evolution has destroyed the authoritative basis of morality, are casting about in search of some authentic and trustworthy inspiration and authority to take the place of the divine, which they think has been superseded. They have not ventured to discard the morality of the New Testament, nor have they proposed the abrogation of the moral law. Its inherent excellence and its universal obligation remain unchallenged. Until a purer and a loftier morality than that which the Scriptures teach, and invested with a higher authority than that emanating from the Divine Lawgiver—whose vicegerent conscience is—has been revealed, we do well to take heed to our goings according to His word. It is no light thing, it is no safe course, to run counter to the monitions of conscience. To disobey its behests is to wrong one's self, not to speak of the injury that may be done to others. Conscience can be, and often is, disobeyed. It may be so outraged by disobedience that it becomes seared as with a hot iron; but the man with the deadened conscience is not one to be envied. If conscience were supreme in every human breast, or even in the breast of every professing Christian, and if its commands were obeyed with a willing devotion, what a transformation in human society would be the result!

### Books and Magazines.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Educational Monthly Publishing Co.)—The number of this valuable magazine for August-September opens with a thoughtful paper by Professor William Clark, M.A., on "The Formation of Public Opinion." It is followed by an "Introduction of Zoology into High Schools," by Professor Ramsay Wright. The other contents of the number are varied and interesting to all engaged in educational work.

THE OLD TESTAMENT STUDENT. (New Haven, Conn.)—This very valuable aid to a thorough study of the Old Testament scriptures, under the editorial care of Dr. Harper, one of the Yale professors, and an accomplished Hebraist, is showing signs of marked improvement. The September number contains a new and excellent feature, viz., a New Testament supplement giving four admirably arranged and comprehensive inductive studies on the Life of Christ. The publication is one of great practical value and deserves an extended circulation.

KNOX COLLEGE MONTHLY. (Toronto.)—The September number of this ably conducted magazine contains a number of excellent and timely papers. Dr. Thompson, of Sarnia, has a brief but interesting and practical paper on the Gospels, under the title of the "Fourfold Life;" Dr. R. F. Burns contributes an excellent and characteristic paper on "The General Presbyterian Council," in which he was an active participant. The Rev. John Knox Wright gives an account of "Presbyterianism in Trinidad," from which he has recently returned, and the Rev. J. C. Tibb, B.D., writes thoughtfully and sensibly on "Revivals of Religion." The Missionary Department is equally full and interesting.

### THE MISSIONARY WORLD.

NUMBER OF NATIVE CHRISTIANS IN THE DARJEELING MISSION.

Mr. Turnbull says that, having been called upon by Government to furnish the Church of Scotland returns for Darjeeling district for the year ending 31st March, 1888, he returned 982 native Christians—K Kalimpong division, 543, Darjeeling division, 439. The Church at home will be glad to know the impression made upon the mind of Rev. Mr. Smith, Principal of our Calcutta Institution, by the work in the Darjeeling Mission, as conveyed in one of his letters recently received: "I have just returned from Darjeeling, where my wife and I spent a pleasant fortnight with the Turnbells. It was Panchayat week when we arrived there, and I had an opportunity of seeing from catechists' reports and otherwise what a splendid organization the Darjeeling Mission is. From the Darjeeling supplement to *Life and Work* it can be seen how energetically all the various branches of the work are directed. I have now seen both divisions of this great mission, and I do not now wonder that the native Church there has increased from 184 in 1880 to 982 at the present time."

### EGYPT.

In his work on the Jews, Dr. Kellogg states that there is at Cairo the largest college in the world. There are 300 professors who teach Mohammedanism, and 100,000 students. At the head of this university is a Jewish pervert to Islam. Surely this suggests the amazing energy of the Jewish nature, and that the recovering of Israel to Christ would be "life from the dead." The Mohammedan propagandist goes out from this institution with this only as his outfit—a turban, a cloth round his loins, and a Koran. There has been a tendency of late, through recent discussions to disparage missionary zeal among Mohammedans. But have we not, as followers of our crucified Lord, something to learn from them?

### LIVINGSTONIA MISSION.

Mr. Frederick M. Moir joined his father, Dr. Moir, on the 11th August, looking well, but with his wounded right arm so far from well that it was found necessary to perform a severe operation on the elbow-joint. The hope is that eventually it will come all right. He was to meet the committee a few days ago. The latest letter from Rev. Dr. Laws is dated 16th May, in which he writes from Bandawé: Archdeacon Maples and Rev. Mr. Johnson have very kindly sent across their steamer with our mails. We were all gladdened indeed to hear of the earnest spirit of prayer manifested by the Church at home on our behalf, and already we have an answer to these prayers. We trust this earnestness may be continued and deepened, and much blessing will be the result to this land, to the Church, and to her representatives in the foreign field. On Sabbath, April 29, I had the privilege of baptizing an adult, Napoleon Tanganyika, who has been more or less under the influence of the mission teaching for the last twelve years. Six natives of this district have also come forward to join my catechumen class, and several others may yet do so. On May 2 we closed our schools with an attendance of 1,224 scholars and thirty-eight native teachers and monitors. An outbreak of smallpox had caused several deaths in the neighbouring villages.

### THE SLAVE-TRADE.

Dr. Laws thus refers to the serious troubles caused by the slave-traders: "My last told you of the wound Mr. F. Moir had received at the north end, and of the state of matters there. We have no further accounts from the north, but the *Charles Jansen* has brought us the news of the seizure of Acting-Consul Buchanan and Mr. Johnson by Makanjira, and the murder of one of Mr. Buchanan's men, the seizure and retention of the *Charles Jansen's* boat, and the holding of both Mr. Johnson and Mr. Buchanan till they were ransomed by those on the steamer. This outrage on the consul and his flag is a serious matter, and illustrates the attitude of the slave-trader to the British Government in a way which will probably open the eyes of the British nation to the fact that the slave-trade is not extinct nor amenable to consular moral suasion in the way some of those who extol Arab and Mohammedan influence and kindness would have them believe."

## Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

CHAPTER IX.—(Continued.)

One day, with some misgivings, he opened the subject to his wife. She listened silently while he spoke, in hesitating words, of the perils of that awful night, and the vow he had then made.

When he had finished she said, "I have thought that all out long ago. We took the farm on condition of caring for your father and mother. I shall never go back again, and I presume you will be satisfied to remain here. We could not be sure of finding anybody to take care of them and manage the farm properly. You had better deed it back to your father during his lifetime, and let him do as he pleases with it, and when he dies it will come to us again."

Very shrewdly planned; but the perils of that night of horror, when he was dragged from the very gate of death, were too vivid for her husband to assent to this half-way restitution.

"That wouldn't help Joel," he replied, "and I promised to be just to him."

Mrs. Balcome was one of those rare women who never waste words in a useless argument, and now, seeing that her husband was fully decided, she closed her eyes and turned her face to the wall, thus dismissing the subject once and forever.

Before his purpose had time to change, a deed was executed, giving back to Farmer Balcome his ancestral acres, and to Jacob a feeling about his heart which was entirely novel. This deed with a letter saying that on his wife's account they would remain with her people was started for the East, and Jacob turned his whole attention toward the possibilities of the West.

It was a sunny day in mid-April. Farmer Balcome and Joel had been on a little tour about the farm; down in the south meadow, where the brook began to show a narrow green border on either side; and up over the big hill pasture where the cattle roamed contentedly after the winter's confinement. The air was full of the subtle feeling of spring, and when they reached the dooryard again, they stopped and looked long over the wide brown fields, so soon to be green, and the smiling, pleasant land about them.

"This is a grand old farm, father," said Joel. "I believe it never struck me so strongly before; what a good home we have."

Farmer Balcome sat down on a wheelbarrow, and, taking off his hat, wiped his face nervously. "Joel," he broke out suddenly, a tremble in his strong voice, "I've got something to tell you; a hard thing, but it's true. This farm ain't mine; it's Jacob's. I never meant to wrong you, but after I got hurt I was kinder ailin', and got into the way of thinkin' I shouldn't ever be good for anything again; and there was you, gone off in anger—I don't say that you didn't have reason—and Jacob always here, and somehow a-urgin' of me, and one day, when I was feelin' clear down, I gave the farm to him. You can't feel any harder towards me than I do towards myself, but it's done."

"I knew all about it long ago, father," replied Joel, "and I won't pretend not to be sorry, for I love every foot of the place; but I couldn't have been your son all these years and not know you did what you thought was right. And you needn't worry about me; I'm doing well in the store."

"But you ain't made for a trader. Jacob's a better trader than you'll ever be; you're a born farmer; and to think that I have cheated you out of it," and in bitterness of spirit, Farmer Balcome withdrew to the house.

When, a few days later, Joel came back from the village with Jacob's letter and the reconveyance of the farm, Mr. Balcome's feelings may, perhaps, be imagined; they certainly cannot be described. When the fact became plain to him that he was once more a landholder, the free owner of his dearly loved farm, he shut himself up in his room and poured forth a prayer of thanksgiving that the seclusion could not silence. By and by the door was softly opened, and another gray head was bowed beside his. Not less than her husband had Mrs. Balcome felt the pain and mortification of their position, and as they had suffered together, they now gave thanks together.

Knowing that they were fully at liberty to resume their rightful places made them more willing to give up to the younger people, and they talked long and cheerfully of what they and "the children" would do on the farm the coming season, for it was settled in their own minds that Joel and Rhoda must remain with them. Joel was more than willing, for, as his father had said, he was a born farmer, and he had not known how distasteful store life was to him until he breathed again the free air of the hills. But it cost Rhoda a sharp pang to give up her pretty nest of a home, and leave her kindred and come to a place where, if some things were long since forgiven, they were not forgotten. "Besides," said Rhoda, "how can I leave dear Mr. Cushing? Your Mr. Berkeley is perfectly splendid, but he's not my own dear old minister."

Farmer Balcome and his wife stole a meaning glance at each other at this mention.

"I should miss Mr. Cushing, that's a fact," replied Joel, "but I'll tell you what we might do, Rhoda. He might be asked to come up here and preach once in a while. I think he would come, and I know father and mother would like him right well. Don't you wish they could have heard his sermon on 'The wages of sin is death'? That was just right up and down enough to suit father."

So, between them, Rhoda was persuaded, as those who love always have been and always will be. The little house at Coverley was dismantled and the old farmhouse at Wilton Corners became the richer by many dainty furnishings. And then set in a long season of peace and good-will in the

Balcome family. Joel and his father worked together more like two brothers than like parent and child; for since Mr. Balcome's confidence in himself had been so grievously shaken, he had fallen into the way of leaning on his son; and instead of the old dictatorial "I am going to do so and so," was often heard "Hain't we better do this or that?" and what he lost in authority he gained in affection.

Indoors, Mrs. Balcome and Rhoda worked pleasantly together, mutually forbearing and ignoring, as far as possible, the inevitable friction of every-day life. And if we ever stopped to think of it, here is one of the hundred ways in which women have need of more patience than men. They are thrown together so much more closely; their orbits are in closer conjunction, and they cut across one another's circles so often. Two men may hate each other very cordially, and yet work in an acre lot all day without coming to open warfare; or they may swing their hammers on opposite sides of a house, and not be tempted to strike anything but the legitimate nails and timbers; but shut them up in a space, say ten by twelve feet, and see how soon the atmosphere becomes charged.

CHAPTER X.—FRIENDSHIP TESTED.

Society does not show a very repellent front to a young doctor of fine presence and widening fame, so not many weeks passed before Mr. Berkeley received a characteristic letter from his friend, telling of his meeting with Miss Lenox, and his increased admiration for her. The letter, like the doctor's conversation, was full of quips and cranks, but through it ran an undertone of deep feeling only too apparent to the hungry heart of the recipient. "She is mine," he said passionately, "mine! and how dare he talk of winning her?" So intense was this feeling, that he hurriedly drew pen and paper toward him to forbid his friend. But the pen dropped from his hand, and, laying his head upon his folded arms, he groaned in bitterness of spirit. Fool! What claim had he upon the woman he loved? A spider's thread was stronger than any hope he could cherish. What right had he even to dream that she cared for him? Beyond the memory of a fleeting look, he searched the whole range of their acquaintance in vain. And even if the great joy might be his, that she should turn her calm eyes upon him, radiant with the light of love, and across the black gulf between them stretch hers light, firm hand, he must still cast that hand aside and hide himself from those heavenly eyes. And because Paradise was shut to him, was he so base as to grudge his friend the chance to enter? He thought of the doctor, so strong, so tender, so joyous; a son of the morning, while he seemed a companion of shadows. What hope could he have; he to whom hope was forbidden? So hour after hour wore away and still the battle raged. Mrs. Sykes tapped at his door, and went away, and came and tapped again, but he made no answer.

Just then Miss Dow happened in, and to her Mrs. Sykes told her anxiety.

"I'm just worried to death about the minister. I know he's in his room, and I've rapped twice without getting any answer."

"You might just peek in, and see what the trouble is," suggested Miss Dow.

"I should kinder hate to do it," said the other doubtfully.

"I'd just as lief as not, if you want me to."

Mrs. Sykes nodded her assent, and Miss Dow adjusted her eye to the keyhole with a dexterity acquired only by long practice, and took what seemed to Mrs. Sykes a very protracted survey. She rose from her feet in a tremor of excitement. "He's lyin' right forward on the table, and as near as I could make out by the firelight, face down. Perhaps he's in a fit."

Moved by this dreadful possibility, Mrs. Sykes laboriously lowered herself to the level of the keyhole and took an observation. "Looks to me as though he was all tired out, and had gone to sleep," she said, rising from her knees, her broad face reddened by her exertions. "He's wearin' himself out with those choppers over to the Hollow—a parcel of heathen! I'm goin' to rap again."

Miss Dow withdrew from the range of the door, and Mrs. Sykes rapped smartly, this time with success, for after a moment Mr. Berkeley opened the door.

"Supper is ready, sir," she said.

"I do not care for any to-night," he answered. It was too dark to see his face clearly, but his voice was quiet and natural, and the good woman went away much relieved.

"Did you ever think," said Miss Dow, over her teacup, "that the minister might have done some dreadful deed sometime, and have fits of remorse over it?"

"Fits of fiddlesticks," replied her hostess concisely. "If you never have any call for remorse more than that blessed saint has, you may thank your stars."

For a few minutes the relation between hostess and guest seemed slightly strained; but under the softening influences of the table, good feeling was soon restored and the two went amicably together to the evening meeting. With the last stroke of the bell Mr. Berkeley came in and took his accustomed place. He looked very worn and sad, and when he opened the Bible and began to read Psalm lxxxix—that epitome of human despair—Miss Dow gave her companion a significant nudge with her sharp elbow. As he read in his low, distinct tones, the closing verse, "Lover and friend hast thou put far from me, and my acquaintance into darkness," even Mrs. Sykes was conscious that the familiar words had a new and desolate sound, and she was thankful when a good deacon followed it with a prayer in which, in plain and homely language, he brought the sins and sorrows of the world to God, and on his strength laid the weakness of his creatures. Mrs. Sykes went home from the meeting in a calm and trustful state of mind, but after she retired for the night she lay awake sometime thinking over what Almira Dow had said, and other things, and the outcome of her thinking was the resolve to make an extra good omelette for the minister's breakfast.

The letter Mr. Berkeley sent to his friend a few days later bore no evidence of the storm that had preceded it, but

was so kind, so delicate, so full of generous feeling, that the doctor's eyes dimmed as he read it, contrasting the sunshine in which he walked with the shadowed life of his friend; for those were the golden days of Dr. Grant. He woke every morning with a sense of joy. Life had never seemed such a supreme gift. All through the day his sunny face and cheery voice carried their own healing to his patients, and the spell of his happiness seemed to work upon them; for never had he been so successful.

"Ain't he boss?" said one street gamin to another as the doctor gave them a smile in passing. "You bet!" was the answer, spoken in the terseness of the tribe. "Looks as though he'd struck a fortune."

And so he had. A fortune which some, winning lightly, cast lightly aside; which some through long years never find, and some, finding, see their fancied gold turn to lead—the uncertain fortune of love.

But Dr. Grant had not yet won. Love was no light thing to him. Through the long years of struggle in his profession he had held it aloof, and now on his mature manhood it had burst with the suddenness and splendour of an Eastern sunrise. As often as he dared, he sought the society of Miss Lenox, and, gradually, established himself on familiar footing in her father's house. It gave him the keenest delight simply to sit and look at her; to watch the quiet grace of her movements, and hear her low voice. He loved to speak to her suddenly and watch the slow lifting of the white lids, and the clear shining of her eyes. After such evenings he would go home and write a joyous letter to Mr. Berkeley, the reading of which was like tearing open an old wound. Did he not know, better than words could tell him, every turn of the proud head, every intonation of her voice, every motion of the slight hands?

If Hector could have spoken in those days, he might have told of long drives, when he was suffered to go up hill and down at his own will, while the reins hung loose on his neck as though the hands holding them had lost their power. He might have told of standing for hours in dim wood roads, while his master sat with his face buried in his hands; but nobody was the wiser for Hector. Those to whom Mr. Berkeley was dear, noticed that he grew thinner and paler, and his smile more and more rare. But they said to each other that he was working himself to death; for since Dr. Grant's visit he had taken into his thought and care the forlorn settlement at Slab Hollow. It had been a solitary work, for the good people of Wilton Corners regarded with great indifference the life that went on in those dreary woods. Sometimes, when plump chickens disappeared between night and morning, or when fruit was gathered a little in advance of the owner's intentions, the indifference woke to active ill-will; but, in general, the people round about let Slab Hollow entirely alone. To this barren corner of the vineyard Mr. Berkeley applied himself with quiet persistence and the first fruit of his labour was the sound conversion of Jake Felch, the worst man in the settlement. Jake, being laid aside from active work by his broken arm, was more accessible than the other men, and so skilfully and tenderly had Mr. Berkeley improved his opportunity, that the man, broken-hearted and childlike in his repentance, had called mightily on the Christ for help, and so calling had not called in vain. After this the way was open; for the preacher who could subdue Jake Felch must be something out of the common. So, Sunday after Sunday, the men and their families gathered in the open space before the houses, and looked curiously at the man who said such strange things to them. At first the men lounged, pipe in mouth, against the house corners, ready to make sport of anything that might happen. But this gradually changed, and soon no more attentive audience could be found. It would have been a rare scene for an artist; the background of dark woods, pierced here and there by a shaft of the low sun; the little company scattered about, seated on stumps; the coarse, hard faces of the men, and the weary faces of the women, with children leaning on their laps, and some with babes in their arms, and in their midst the thin earnest face of the speaker; a face that daily grew thinner and paler.

When Mr. Berkeley faced this audience he gave the best that was in him. This was not an audience of respectable sinners, to be reprov'd in pleasant phrases, and gently beguiled into the kingdom; it was a company of naked souls, unclothed by the wrappings of inherited or acquired morality. They demanded the living truth, and that they received, and the result became manifest. Wilton Corners was too loyal to laugh at its minister's new missionary field, but they regarded it as a sad waste of time and strength. But, by and by, people whose business took them to the Hollow, began to notice a change. The untidy litter about the houses disappeared, and the women no longer appeared in ragged dresses and uncombed hair. The men bought more groceries and less whiskey and tobacco; and there were fewer oaths, and these few uttered shamefacedly. Slab Hollow had begun to see itself as it was, which is the first step toward any sound change. People driving by the place sometimes reported the strange sight of a rough man with his arm in a sling, listening to a circle of children singing a hymn, and gradually the neighbouring farmers began to be less careful about fastening their barn doors.

So the weeks slipped by and the last of June came; still fresh and fair in the country, but stifling in the city, and Miss Lenox began to plan her summer fitting.

Though it might seem precipitate after so short an acquaintance, Dr. Grant resolved to know his fate before she went. Every time he saw her the question trembled on his lips, but something repressed its utterance. One evening, taking up a little book of Heine's poems, he noticed a pencilled translation in the margin. He sat looking at it idly, comparing the translation with the original.

"I have a friend who writes very much like that," he said, holding the book toward Miss Lenox; "my old college chum, Arthur Berkeley."

"That is Mr. Berkeley's writing," she answered quietly. "We attended his church while we lived in Philadelphia." Dr. Grant still kept his eyes on the pencilled words, but no longer idly. The past and present were suddenly illuminated, and he marvelled at his blindness. Ending his call early, he went out into the summer night. The air of the house suffocated him; his mind was in a whirl, and coming



to one of the parks he went in and sat down on a retired seat, and buried his face in his hands. The hot night had drawn the dwellers from the neighbouring houses, and they sauntered up and down the long walks, the light dresses of the ladies conspicuous against the shrubbery. Snatches of conversation reached him where he sat apart in the shadow, and once, as the sound of footsteps passed him, he heard a gay, mocking voice ask, "What is love?" Over and over he asked himself the same question: "What is love? What was this intangible, impalpable thing that had come between his friend and himself? And the equally invisible, imperceptible thing called Friendship, which put a barrier between him and the woman he loved? They could not be touched, or seen, or weighed in a balance, yet there the two stood, one over against the other, as real and impassable as granite walls.

At the other end of the park a band was playing "Departed Days." Through the June night pulsed the long rise and fall of the melody, and his confused brain unconsciously kept time to it. Never afterward did Dr. Grant hear those strains without a sudden sinking of the heart, and the memory of a fragrant summer night when he fought a hard fight. By and by the music ceased, and packing up their instruments, the musicians departed for the nearest beer garden. The loiterers grew fewer and fewer until he was left in silence. Once a policeman came up and touched his shoulder,

"It's getting late," he said. "Beg your pardon," he added, recognizing the doctor as he lifted his head, "but I was afraid it might be somebody who would make an item for the morning papers." "He's probably got a bad case somewhere near here, and has come out to rest," thought the man, as he touched his cap and resumed his beat.

(To be continued.)

REV. EDWARD P. ROE.

In the death of Edward P. Roe, many readers of fiction have lost their favourite author. Mr. Roe may not have been among our greatest novelists, but he was one of the most successful. He was born at Windsor, New York, in 1838, educated at Williams College with the view of entering the ministry, and, after a year at Auburn Theological Seminary, became chaplain of the Second New York Cavalry. In 1864, he was appointed one of the chaplains of Fortress Monroe hospitals. After the war, Mr. Roe accepted a call from the Presbyterian Church at Highland Falls, New York, and it is here he gathered the materials for "Nature's Serial Story." In 1874, he removed to Cornwall-on-Hudson, and in this beautiful retreat surrounded by fruits and flowers, which he cultivated for the sake of his health, most of his books were written.

In the preface to his novel, "Without a Home," he tells how he came to be an author. The burning of Chicago made a powerful impression on him, and after spending several days among the ruins and studying the striking features of the catastrophe, he wrote his first novel, "Barriers Burned Away," a work which had a large sale and which quickly gave him a reputation as a writer. He has since devoted himself to authorship, and the sixteen works, mostly novels, which he has produced, have had an aggregate sale of about 750,000 copies. Of "Barriers Burned Away," 69,000 copies have been sold; of "Opening a Chestnut Burr," 68,000; "Without a Home," 60,000; "From Jest to Earnest," 60,000; "Near to Nature's Heart," 53,000; "A Knight of the XIX Century," 53,000; "A Day of Fate," 50,000, and the sales of other works from his pen range from 25,000 to 45,000. Mr. Roe's latest novel, "Miss Lou," is in the printers' hands. The figures here given justify the statement that Mr. Roe's works have a larger number of readers than those of any living American novelist. The tone of Mr. Roe's works is worthy of his calling, as all of them are characterized by a moral purpose.—Book News.

ORIENTALS.

There is a secrecy among Orientals which is rarely equalled among Europeans. They live so entirely apart and their manners and customs are so totally opposite to those of the white masters of India, that a political movement may be on foot and have permeated the masses before we are thoroughly aware of its importance. Thus any outbreak would be sudden and unexpected. Although life and property under British rule is safeguarded beyond all precedent in Oriental history, the race animosity exists, and we are simply obeyed because India is not strong enough to resist. The dark-skinned masses will never love their white conquerors. This is a fact which should be ever present to the eyes of our administrators. We rule because we are supposed to possess the power to enforce obedience; we are obeyed because of the disintegrating force of caste prejudices, which prevent concerted action among the Indian races. Were the 250,000,000 unanimous, their united action would turn us out. And still we sleep unsuspectingly upon the slope of the volcano without anxiety or care. Upon a dark midnight twenty roofs might suddenly burst into flame at widely-spread intervals in the cantonments of Jubbulpur. A score of natives with bottles of petroleum to throw upon the thatch might simultaneously ignite the principal bungalows of the station, and a general attack might be made during the confusion. The "alarm" would sound in the barracks, and officers would be compelled to hurry to their posts, without a place of refuge for their wives and children. The railway station would be attacked and the rolling stock crowded off at the moment of the outbreak; the cantonments would be invested by the rebels without protection of any kind for the defenders, and without the possibility of retreat. This is not only a possibility, but a very obvious contingency, and yet we live in a fool's paradise without care or thought of the morrow. All military stations throughout India should not only be fortified, but the railway stations should be under the immediate protection of the fort to insure the

safety of the rolling stock and access to the line. I have heard officers of distinction admit this necessity, but they have offered objection to such a movement at present, "lest the natives should be rendered suspicious by a sudden defensive action upon our part."—Sir Samuel Baker, in the Fortnightly Review.

THE RIVER: A REVERIE.

The wild bird sings to charm me, while the Summer breeze is blowing,  
And I'm sitting by the river's bank alone,  
The sunbeam dances gaily on the water that is flowing,  
And I'm thinking of a lifetime that is gone.  
How my mem'ry is awakened, and my thoughts are set a-dreaming,  
As I think of that river and its source;  
How I see my life depicted in the water that is streaming.  
And its sorrows in the windings of its course!  
For life is but a river,  
With its currents gliding ever,  
And its course runs smoothly, never,  
As long years have shown to me.  
Our cares and trials binding  
Are but the river's winding,  
And many are the falls between its fountain and the sea.

I'm thinking of the friends I've known, as I see the air bells breaking,  
Bright emblems of true purity they seem,  
But soon, tho' sprung up side by side, each other they're forsaking,  
And, widely scattered, vanish on the stream.  
Alas! how like those air bells pure are friends once dearly cherished,  
Rear'd side by side in early happy years,  
Where are they now, those friends of youth?  
They one by one have perished,  
And the only tokens left of them are tears.  
For life is but a river,  
With its current gliding ever,  
And its course runs smoothly never,  
As long years have shown to me.  
Though time commands its motion  
From fountain head to ocean,  
Vicissitudes beset its path in flowing to the sea.

I'm thinking of the wealth I've seen as I see the pebbles lying,  
Brightened by the river in its flow;  
They resist the stream that woos them, and despite its undermining,  
They're clinging to the gravel bed below.  
Alas! how like those pebbles bright are treasures I've been wooing,  
And, like the stream, have tried to seize away.  
How fruitless have my efforts been, how Fate has kept undoing  
The struggles of a long and weary day!  
For life is but a river,  
With its current gliding ever,  
And its course runs smoothly never,  
As long years have shown to me,  
For down its channel moving,  
Fierce hate keeps pace with loving,  
So varied are the waifs it floats in flowing to the sea.

I'm thinking of my gray-hair'd age, as I see the white foam sailing,  
In snowy atoms down the stream it creeps,  
Till gathered on the peaceful pool, the lively current failing,  
United in a shroud—there rests and sleeps.  
Alas! how like that snow-white foam, my silv'ry locks are floating,  
Nor pause they while life's troubled waters wave.  
But with a hoary diadem, they crown me, when I'm doating,  
On the brink of life's peaceful pool—the grave,  
For life is but a river,  
With its current gliding ever,  
And its course runs smoothly never,  
As long years have shown to me,  
How gladly now I'm creeping  
To where the foam lies sleeping,  
The grave—that pool between us and Eternity—the Sea.  
J. T. R., in Good Words.—

PERSIAN FREEDOM OF SPEECH.

Sir John Malcolm, in his "History of Persia," makes mention of the appalling latitude of speech enjoyed by the common people. Strangers, he tells us, would be amazed to hear the meanest fellow aiming imprecations at his betters, sometimes even at the king himself. The most outrageous freedom passed unheeded; "never receiving consequence," Sir John shrewdly observes, "from the unwise interference of power." A small trader (a greengrocer, we should call him) came one day to the Governor of Ispahan, vowing he was unable to pay a new tax that had been imposed on the city. "You must pay it," was the Governor's curt reply, "or leave Ispahan. Go to Shiraz or Kashan, if you like those towns better." "What relief can I expect at either place?" asked the seller of vegetables, "when your brother is master at Shiraz and your nephew at Kashan?" "You may go to the court," said the forbearing Governor, "and complain to the Shah if I have done injustice." "Your other brother is Prime Minister at court," the taxpayer protested. "Then go to hell!" the Governor exclaimed, "and vex me no more." "That holy man, your deceased father, may be there," was the ungracious rejoinder, and it produced nothing worse than the smiles of those present and a promise from the Governor that he would inquire into the man's grievance.—Maemillan's Magazine.

British and Foreign.

THERE are 129 distillers in Scotland, twenty-eight in Ireland, and eleven in England.

No fewer than eight ladies laid the foundation stones of a new Presbyterian Church at Yeppon, Queensland.

DR. G. F. PENTECOST, of Brooklyn, has been conducting a series of Bible readings at the noon prayer meeting in Glasgow.

THE collections of Walker-on-Tyne have improved by \$5 a Sunday since the deacons have taken up the collection after the sermon.

THE beer duty receipts last year amounted to \$43,557,665—the largest sum ever received. The commissioners attribute the increase to the jubilee rejoicings.

THERE are more than 9,000 Japanese who are members of the Scripture Reading Union. It was commenced by a little girl who returned to Japan from England in 1882.

IN St. Leonard's Church, Perth, a special collection on a recent Sunday for the liquidation of the debt exceeded \$9,025. Three years ago \$9,000 was collected on a similar occasion.

THE Rev. William Calvert, B.A., senior minister of the U. P. Church at North Berwick, who has been laid aside by illness for over two years, died at his son's residence at Melrose recently.

DR. JAYNE, the vicar of Leeds, has accepted the bishopric of Chester. He was formerly tutor of Keble, and afterwards principal of Lampeter until 1886, when he was appointed to Leeds.

THE Rev. James Sharp, who has been inducted at Inveresk, the parish of Jupiter Carlyle, is only twenty-eight, and therefore probably one of the youngest pastors settled in the place since the Reformation.

IT is remarked that, what with octogenarian bishops and long absences from illness and other causes, several English sees are apparently reduced to the condition in which the American colonies languished during the last half century.

THE Hon. Major Robert Baillie, a zealous elder who strongly protested against the innovations introduced more than twenty years ago in the Old Greyfriars, and who was a staunch upholder of Sabbath observance, has died in his eighty-first year. He was a younger brother of the late Earl of Haddington.

THE recent appointment of Dr. Mackichan as vice-chancellor of the University of Bombay, recorded in a recent number, forms a contrast to the case of Dr. Duff. Up to 1863 the Governor-General was afraid to ask Dr. Duff to be vice-chancellor of Calcutta University because he was a Christian missionary.

TWO new busts have been unveiled in the hall of heroes in the Wallace monument on the Abbey Craig, Stirling. Mr. Andrew Stewart, Jordanhill, Glasgow, unveiled a bust of James Watt, of which he is the donor; while Professor Duns, of Edinburgh, unveiled a bust of Hugh Miller, presented by Dr. Gunning, of Brazil.

AT Vatersay, in the Hebrides, the evangelistic work among the fisher folk has to be conducted in the open air; and it is suggested that the three Presbyterian Churches might unite in providing a building capable of holding 300, and arrange each in turn to station a minister on the island for three weeks during the fishing season.

WHEN the Queen visited Glasgow cathedral in 1849, all the ministers of the city were accommodated with seats at the west door, where she was received by Principal Macfarlane. There are only six of these ministers now alive—Drs. Somerville, Smith, of Cathcart, Ramage, and Fergus Ferguson, and Messrs. David Russell and Robert Bremner.

THE late Professor Leone Levi estimated in 1870 that the number of persons engaged in the drink traffic in the United Kingdom was 846,000. If to this we add those who are dependent on the manufacturers and sellers, we have a total of between one and two millions of inhabitants directly connected with or dependent on the drink system.

THREE new buildings at Mr. Quarrier's orphan homes at Bridge of Weir were dedicated at the service held in the new church, lately, which was observed as thanksgiving day. There was a large attendance of friends, and at night an interesting meeting for the children was held in the church. Dr. Stuart, of Dunedin, took part in the proceedings.

THE Free Church Monthly intimates that it can print obituary notices only of pre-Disruption elders and of such elders as have taken some prominent part in the public business of the Church. "In an active Church like ours," says the editor, "with 1,100 congregations, there are happily so many admirable elders that for sketches of all, a special journal would be required."

SIR FRED. BRAMWELL, in his address as president of the British Association, reiterated the opinion he expressed seven years ago, that the days of the steam engine as a prime mover for small powers are numbered, and that those who attend the centenary of the association in 1911 will see the present steam engines placed in museums as things of merely antiquarian interest.

A CHOICE site has been secured, though at a big price, for the church at Cambridge—a corner in Downing Street. Site and building will cost about the same, the total exceeding \$35,000, of which over \$20,000 is collected. The congregation includes thirty students and one or two Girton girls. Professor Macalister is actively interested, and Professor Adams, of astronomical fame, is an adherent.

THE Rev. Arthur Gordon, of Kirknewton, a son of the late Lord Gordon, the framer of the anti-Patronage Act conducted one of a series of interesting evangelistic meetings that have been held on the Preaching Braes in the parish of Cambuslang. The congregation at Mr. Gordon's service was exceedingly large and before the sermon Mr. Blair, the parish minister, read an account of the great gathering held in the same place on the third Sabbath of August, 1742.

## Ministers and Churches.

THE interesting report from the pen of "Hazel" of the annual meeting of the Woman's Foreign Mission Society, has recently been issued.

THE Grafton and Vernonville congregations of the Presbyterian Church, have extended a call to the Rev. C. S. Lord, of Hopewell, Nova Scotia.

THE Ladies Aid, and the Young People's Society of St. Andrew's Church, Niagara Falls, last week, removed \$300 of the debt which encumbers the manse.

THE Rev. A. T. Love, pastor of St. Andrew's Church, Quebec, has been appointed Protestant chaplain of Beauport lunatic asylum, in the place of the Rev. Mr. Vial, resigned.

THE new Knox Church, Ayr, which is about completed, is to be opened on the 7th October. The pastor, Rev. Mr. Thompson, has so far recovered that he is expected home soon.

THE Rev. J. C. Tolmie, formerly Rev. Dr. Smellie's assistant in Melville Church, Fergus, has received a unanimous call to Ailsa Craig and Carlisle, at a salary of \$900 and manse.

THE Hon. and Rev. R. Moreton, son of the late Earl of Ducie, and a member of the British Peerage, preached the 118th anniversary sermons of the First Presbyterian Church, Truro, lately.

A LARGE number of young men met with the Rev. Dr. Laing in the basement of Knox Church, Dundas, last week, when arrangements were made for a winter class for mutual improvement.

THE Home Mission Sub-Committee and Sub-Committee on Augmentation, will meet in the lecture room of St. Andrew's Church, Toronto, on Wednesday, the 10th October, at nine a.m.

THE Board of Management of the Ottawa Ladies' College, has appointed Miss Alice Chambers, B.A., senior English preceptress. She is a graduate in arts of Queen's, and is a daughter of Rev. Mr. Chambers, Wolfe Island.

THE election of elders in St. John's Church, Almonte, has resulted in the selection of the following five members for that office: Messrs. William Toshack, P. J. Young, John Cumming, Norman Riddell and Donald Campbell.

THE Presbyterians of Hull have held another meeting regarding the establishment of a new congregation in that city. Rev. J. W. Farries and Rev. M. H. Scott were the prime movers in the matter, and after preliminary arrangements, it was unanimously decided that a meeting be held on the 2nd of October.

THE Arts' Classes of Manitoba College opened on the 19th ult. The attendance was rather in advance of the last or any previous year. A large number of the students, however, are still employed in the extensive mission field, or engaged in teaching at various points in the Province and Territories. There seems good reason to believe that when these return the various classes will be fuller than in any former year.

A LETTER has been received from Dr. James F. Smith, dated Yokohama, August 17, in which he states that Miss Sutherland, Mrs. Smith, and himself, arrived in Japan safely and in good health on Thursday, August 16, having made the quickest passage on record between Vancouver and Yokohama. They expected to sail for Shanghai by French mail steamer, and to proceed from Shanghai northward along the coast to Cheloo, arriving there about September 1.

MISS DOUGLAS, who has for long been an efficient member of St. James Church choir, on leaving for London, England, where new ties are about to be formed, has been the recipient of many kindly tokens of the esteem in which she is held, and in recognition of the services she has rendered. Among the gifts received by her was a handsomely filled purse and a fine copy of the sacred Scriptures, the latter the gift of her Sabbath school pupils.

THE Rev. J. H. Higgins, B.A., has declined the calls extended him from Maxville, Presbytery of Glengarry, and West Winchester, Presbytery of Brockville, and has accepted a second call from Hyndman and Osgoode Line, Presbytery of Brockville. This call is very cordial, being signed by 199 members and 162 adherents. Stipend, \$800 and a manse. The ordination and induction takes place at Hallville on Tuesday, 2nd October, at two p.m.

THE new Sabbath school building for Union Presbyterian Church, Smith's Falls, was formally opened on Sabbath week. The superintendent, Mr. F. T. Frost, occupied the chair, and a varied programme was presented. The service of song, readings, added to an excellent address by Rev. Mr. Nixon, pastor, were most appropriate for the opening. The building is commodious, and for architectural design and general attractiveness is all that can be desired.

THE tenth annual meeting of the Agincourt Woman's Foreign Mission Auxiliary was held in Knox Church, Scarborough, on Wednesday the 26th September, at which favourable reports of the work done during the year were given, membership forty-seven, amount raised \$168.92. Mr. Telfer and Mrs. Kirkland were with us, which added much to the interest of the meeting. Both read papers bearing on mission work. Mrs. H. Elliott, who has been our president for the last seven years, is leaving for Toronto. Mrs. William Crawford was elected president in her place. Miss A. Crawford, secretary; Miss A. Davidson, treasurer; also four vice-presidents. There was a large meeting of members and friends.

THE anniversary services conducted morning and evening in the Presbyterian Church, St. George, on Sabbath the 16th inst., by the Rev. Dr. Gregg, were of a most impressive and instructive character. The popular pastor of the congregation, the Rev. W. S. McTavish, B.D., occupied the chair at the musical and literary entertainment on the Monday evening following, the church was crowded to its utmost capacity. No tea was served and no charge for admission was made, but the free-will offering of the

occasion amounted to about \$100. The Rev. Mungo Fraser, D.D., of Hamilton, delivered a stirring address on Christian Work, and took occasion to congratulate pastor and people upon the progress being made, and especially upon the perfect unity and good feeling that prevailed.

A MEETING of the Presbytery of Orangeville was held lately in Melville Church, Caledon, for the purpose of ordaining and inducting the Rev. Mr. Kay, a student of Knox College, into the pastoral charge of the above congregation and Ballinafad. The Rev. Messrs. Armstrong, of Hillsburg, preached, Wilson, of Charleston and Alton, addressed the minister, and Fowlie, of Erin, the congregation. Quite a large representation of both congregations were present, and a deep and interesting feeling was manifested. After the services the newly-inducted minister was introduced to the people by Mr. Fowlie. He enters upon his field with considerable encouragement, and gives promise of being a faithful, energetic and kind pastor, as well as a pleasing and instructive preacher.

THE peach festival in the Presbyterian Church, Napance, on Friday evening week, was a most enjoyable affair and a good success, notwithstanding that other meetings detracted considerably from the attendance. The refreshments were a most enjoyable feature to all, nor was the intellectual feast inferior. Mr. Ogden Hinch officiated as chairman in a pleasing and affable manner. Excellent speeches were made by Rev. E. N. Baker and Rev. Mr. Grey, of Stirling; Mr. Angus Martyn gave a recitation in admirable style, while Messrs. Charles Daly and James Ferguson provided very entertaining readings. The excellent choir furnished a choice selection of music, including solos by Miss Brigg and Mr. Craig. Rev. Mr. Young filled in a brief interval at the close with an interesting address. All present are agreed that they enjoyed the evening very much.

THE anniversary services in the Elma Centre Presbyterian Church, were held Sabbath week, and nearly every available seat was occupied. The Rev. J. A. Turnbull, LL.B., of First Presbyterian Church, St. Mary's, conducted impressive religious services, and preached discourses which were listened to with pleasure and profit by the large audiences present, morning and evening. The tea meeting the ensuing evening was another grand success. A correspondent writes: At eight o'clock the intellectual feast began. I may say here that owing to the absence of the pastor, Rev. Andrew Henderson, who had been unexpectedly called away by a telegram, intimating the sudden death of one of his brothers, a sympathetic feeling prevailed the congregation towards their kind and dutiful pastor, whose place as chairman on the present occasion had to be filled by another. Mr. Robert Cleland, Reeve of the township was called to fill the vacancy, and in that position discharged the duties with unusual ability. The choir from Listowel contributed highly to the enjoyment of the meeting. The financial receipts from anniversary and soiree were \$235.68.

THE Cobourg *World* says: On the night of Saturday week what might have been a most disastrous fire broke out in the study of the Cobourg manse. Mr. McCrae went down stairs to tea at six o'clock, leaving the lamp burning on his study table as usual. On his return when he opened the library door he was horrified to find the whole room in a blaze. The lamp, which was a large, all-glass one, had evidently exploded, as pieces of it were scattered in all directions. No alarm was given, but Mr. and Mrs. McCrae and their servant worked heroically with water till the flames were subdued. Those who have examined the scene of the fire say it is a marvel that the whole house escaped destruction. The room where the fire originated is badly wrecked, and the whole upstairs of the house is more or less damaged. Mr. McCrae lost all his valuable papers, including several hundred sermons. His loss is simply irreparable. The furniture of the library was badly damaged, and a large number of valuable books and magazines destroyed and damaged by fire and smoke and water. Mrs. McCrae in trying to raise a window after the fire was subdued received a bad cut in the right hand by the falling of a large pane of broken glass.

ON the occasion of the home coming of the Rev. James Myles Crombie and Mrs. Crombie, of Cumberland, Ontario, who have been for the past three months in Scotland, a most enjoyable "Welcome Home" social was given in the Presbyterian Church, on Monday evening, September 24. The church, which had been beautifully decorated with flowers and evergreens, was filled, and after the good things had been well discussed the business of the evening began. A most excellent programme of music was presented, and the singing of the various anthems called forth the rapturous applause of the enthusiastic audience. Indeed too much praise cannot be given to the ladies and gentlemen of the choir for their careful, sympathetic and artistic rendering of the pieces. The efforts of the choir were well sustained by the speakers, Mr. Reid, of the Baptist Church, Mr. G. D. Crombie, the much loved and venerable father of the pastor, and the pastor, who grave and gay by turns earned well-merited and hearty cheers. After a vote of thanks moved by Mr. Gamble, elder, the goodly company separated, much delighted with their pleasant reunion which was a social and financial success.

AT a meeting of Presbytery held in Hamilton on the 18th September, the following resolutions were adopted: 1. That the Presbytery feels constrained to bear its public testimony for the sanctity of the Sabbath and its vital importance to the welfare of the community both temporarily and spiritually; and for this end instructs the Clerk to publish the correspondence which has taken place between the Presbytery and the Government in reference to opening of the Welland Canal on the Lord's Day. 2. That the Clerk be also instructed to continue the correspondence with the Government, and inquire whether any action has been already taken or is likely to be taken to remedy the evil complained of. The correspondence referred to consists of a remonstrance and petition sent in July last and a letter acknowledging the receipt of it. They are as follows:

To the Honourable, the Minister of Public Works, Ottawa:

HONOURABLE SIR,—At a meeting of the Presbytery of Hamilton, held on the 17th inst., in the city of Hamilton, we were instructed to present to you with all due respect and loyalty the following remonstrance and petition. This Presbytery having learned that, by orders of the Government lately issued, the Welland Canal is to be open for public traffic during thirteen hours of the Lord's Day, feel impelled by a sense of duty to address the Government, earnestly beseeching them to withdraw these orders immediately, so that the Sabbath rest hitherto enjoyed by the employees may be restored to them. Not to dwell on considerations based on the natural rights of men or on the effects injurious to national prosperity, and to the temporal welfare of individuals and society, which experience proves to flow from working for seven days in the week, the Presbytery appeal to the Government on the higher grounds of God's authority and the spiritual good of men. Jehovah has commanded all men to rest from their labour and to give their servants rest on His holy day. The Presbytery make this appeal under the deep conviction that neglect of the Sabbath degrades man, destroys spiritual life and leads directly to other grave immoralities and vices which imperil the eternal interests of man. This Presbytery would also remind the Government that many of the best men in their employment will be forced by conscience to withdraw from the service, whose places will be filled by unscrupulous men who have not the fear of God before them, and that in this way, instead of benefit accruing from working on the Lord's Day, only loss and trouble can be expected. The Presbytery further venture to call attention to the promises and threatenings of the God of nations regarding the subject, such as Isa. lviii. 13, *et seq.*, knowing as they do that these will be most certainly fulfilled, "for the mouth of the Lord hath spoken them." Zealous for the glory of God and the salvation of men, and earnestly desiring the welfare of the nation, we have the honour to be your obedient servants, W. ROBERTSON, Moderator; J. LAING, D.D., Pres. Clerk.

Hamilton, July 25, 1888.

OTTAWA, Aug. 8, 1888.

SIR,—I am instructed to acknowledge the receipt of your petition addressed to the Minister of Public Works, and transferred by him here, asking that the orders relative to Sunday traffic on the Welland Canal be rescinded. I am, sir, your obedient servant, A. P. BRADLEY, Secretary.

Rev. John Laing, Clerk of the Presbytery of Hamilton, Hamilton, Ont.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Spencerville, September 10. Elders' commissions in favour of Messrs. Edward Tennant, Marshall and Thompson were received. Mr. Kellock presented the Home Mission report. The report was received and its recommendation considered. Mr. Porteous was appointed an ordained missionary to Morton, etc., for two years. Messrs. Jack, Duncan, Macfarlane and Sturgeon, students, read discourses that were eminently satisfactory. The Clerk was authorized to certify them to their respective colleges. It was agreed to send probationers to Merrickville and Jasper. Pleasant Valley was urged to continue their services all winter. A circular entitled "The Pulpit Exchange Bureau," was allowed to lie on the table. Sessions were instructed to see to it that missionary meetings should be held in every congregation and mission station. A deputation, consisting of Messrs. Stuart and MacGillivray, were appointed to visit Mallorytown, Caintown, Lyn and Fairfield, in order to ascertain the views of the people anent reunion of these four stations, and of securing services of a student and how much they would be willing to subscribe. The Clerk and Mr. MacWilliams were appointed to visit Chrysler to secure the union of that station with Casselman or Finch Sessions and congregations were urged to resist to their utmost the present movement to repeal the Canada Temperance Act. The next regular meeting will be held in St. John's Church, Brockville, on the 11th of December, at three p.m. An adjourned meeting will be held in West Winchester, on September 20, to dispose of calls from Hyndman and Osgoode Line and West Winchester congregations in favour of Rev. Mr. Higgins. The Clerk was instructed to issue a circular letter to the Presbytery elders, setting forth the claims of the Aged and Infirm Ministers' Fund. The Clerk was also appointed Convener of a special committee, consisting of Messrs. Montgomery, J. M. Gill, James Millar, William Cochrane, Patterson, and Cummings, to work out the resolution in reference to the Aged and Infirm Ministers' Fund.—GEORGE MACARTHUR, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met on 18th September, in Hamilton. The standing committees were appointed with the following gentlemen as Conveners: Presbyterial Finance, D. McMillan; State of Religion, R. H. Abraham; Temperance, S. Carruthers; Home Missions, J. H. Ratcliffe; Sabbath Schools, G. Rutherford; Superintendence of Students, D. H. Fletcher. The committee appointed to visit Dillin, reported that things were in a most satisfactory condition, and Mr. Croll, at the request of the Presbytery, agreed to continue his service there. The venerable treasurer of the Presbyterian Synod being no longer able to attend to business, sent in his resignation, which was accepted. Dr. McDonald was asked to accept that office. The Clerk reported that the remonstrance and petition to the Dominion Government, in regard to the opening of the Welland Canal on the Lord's Day had been sent, and that receipt of it had been acknowledged. The conduct of the Moderator and Clerk was approved; and the Clerk was instructed to publish the petition and reply, and to continue the correspondence. The supply of vacancies was carefully considered. Ancaster and Alberton are to be visited as soon as possible. Vittoria is united to Port Dover; Cayuga and Mount Healy are united into a pastoral charge, and application is made for \$200 from the Augmentation Fund. Leave is granted to St. John's Church, Hamilton, to proceed in a call. Leave to sell the Church property at Fort Erie, is withdrawn. Objections were sustained

by the Presbytery to certain ministers being sent to the congregations at Ancaster and Alberton. Mr. Pyke is continued at Port Colborne, and Mr. G. R. Hutt at Port Dalhousie. Messrs. Hutt and Nightman read the discourses required, and are certified to their respective colleges. The resignation of Mr. Robertson, of Waterdown, was laid on the table and the congregation will be cited for their interest before next meeting.

**PRESBYTERY OF HURON.**—This Presbytery held its regular meeting in Brucefield on the 11th of September. Mr. McCoy reported on behalf of the Home Mission Committee recommending that missionary meetings be held during the month of October, specifying the deputations to address such meetings, and the days and hours for holding the meetings. The report was adopted and ordered to be printed. Mr. Scott, of Clinton, gave a report on behalf of the Sabbath School Committee recommending that no Presbyterial Convention be held this year. The recommendation was adopted. The Presbytery heard and sustained discourses by Messrs. Charles and A. J. Moore, B. A., and ordered Mr. Tough to be certified to the College authorities. The curriculum for Mr. Moore as drafted by the Committee on the Superintendence of Students, was submitted, and after slight amendments approved of, and the following were appointed to direct Mr. Moore's studies: Messrs. Stewart, McCoy, Anderson and Ramsay. Mr. Ramsay submitted the estimate of expenditure for the year setting forth that a rate of twelve cents per family would be required to make up the amount specified. The Finance Committee was authorized to raise the amount needed. The treasurer's book was audited in due order and certified as correctly kept. The report of the Committee on Systematic Benevolence was read by Mr. Ramsay. The following are the recommendations of it, and they were unanimously adopted: 1st, That the subject of regular storing and proportionate contributing not only be brought regularly before the people by their pastors, but also be discussed at this year's missionary meetings by some one of the members of each deputation. 2nd, That all the members of Sessions within the bounds be reminded that it is their duty to set an example to the people in this respect, and be asked to inform themselves of the arguments in favour of the above mentioned practice so as to be able to advocate it among the people. 3rd, That it be recommended to the congregations of the Presbytery to collect money for congregational purposes by the system of weekly offerings and to organize themselves thoroughly for the purpose of gathering contributions for the Schemes of the Church. 4th, That inasmuch as benevolence cannot be expected to be systematic unless it arises from a fervent desire for the glory of Christ and the coming of His kingdom, we pledge ourselves to strive with redoubled diligence to deepen the interest of the people in the work of the Church. 5th, That those who have the oversight and instruction of the young be exhorted to use special efforts not only to stir up in them a deeper interest in the work of the Church, but also to impress upon them all the teaching of the Scriptures respecting giving. 6th, That the subject of Systematic Benevolence be remitted for the remainder of the year to the Finance Committee. Mr. Henderson, of Wendigo, having accepted the call to Hensall, his induction was appointed to take place on Wednesday, the 3rd of October—Mr. Fletcher, in the absence of the Moderator, to preside, Mr. Anderson to preach, Mr. Martin to address the minister and Mr. McConnell the people. Mr. Simpson gave notice that the congregation increased his stipend by the sum of \$100. Next regular meeting to be held in Blyth, on the second Tuesday of November at eleven a.m.—A. McLEAN, Pres. Clerk.

**PRESBYTERY OF COLUMBIA.**—This Presbytery met at St. Andrew's Church, New Westminster, on the 11th ult. Mr. D. Macrae was elected Moderator for the next twelve months. A petition was presented by members and adherents of the Church in the west end of the city of Vancouver, praying to be organized into a congregation, to be known as St. Andrew's Church, Vancouver. Messrs. J. M. Munroe, J. M. Clute and W. W. Ross, were heard in support, and the Presbytery agreed to grant the prayer of the petition, and appointed Mr. T. G. Thompson, with his Session to organize; Mr. Thompson to act as Moderator during the vacancy. Messrs. Scouler and D. Fraser, with the Session, were appointed a committee to provide supply for St. Andrew's Church. Mr. P. McF. McLeod presented the Foreign Mission report, on which the following resolution was adopted: The Presbytery having heard the report of the Foreign Mission Committee desires to express its gratification at the reception given to their plea on behalf of the Chinese in this Province by the Assembly's Foreign Mission Committee and by the General Assembly at its late meeting in Halifax. The Presbytery instructs its Foreign Mission Committee to make enquiries as to a suitable missionary to undertake this work, and to send the information to the Assembly's Foreign Mission Committee, with the view of their taking action whenever able to do so. The Presbytery further expresses its opinion that Victoria should be the headquarters of the mission work. Mr. D. Fraser presented a very encouraging report of the Home Mission work, and a letter from the congregation of Comox, stating that as they were erecting a manse for Mr. A. Fraser, they required the grant of £50 promised by the Colonial Committee of the Church of Scotland, and asking the Presbytery to secure its being sent as early as possible. Mr. Scouler reported that he had visited the congregations in Mr. Tait's charge, also McKees and Westham Island. That Langley, Langley Prairie and Port Haney, unitedly, were prepared to assume the payment of the amount hitherto paid by Mud Bay towards stipend of Mr. Tait; but that whilst Mud Bay was willing to form part of a new mission field, they declined to contribute any more towards the salary of a missionary. That a subscription list had been opened at McKees and Ladner's, and Westham Island, the former promising nearly \$350, and the latter nearly \$150. It was then agreed on motion of Mr. Jamieson, that inasmuch as Mud Bay was unwilling to double its contributions toward salary as had been expected, that the Presbytery de-

lay forming a new mission field, that Mr. Tait continue to hold service at Mud Bay, and that the missionary sent to Richmond be required to have service at McKees and Ladner's, and on Westham Island—the field to be self sustaining; it was further agreed that, inasmuch as the grant made to Alberni by General Assembly Home Mission Committee was made on the understanding that a catechist should be sent to that field, inasmuch as it is extremely desirable that Mr. Dunn should remain at Alberni, and inasmuch as the Richmond field is to be self-sustaining, the grant to Alberni should be increased to \$700 for the current year. Mr. Jamieson presented the report on Systematic Benevolence, with a recommendation that copies of last returns to Assembly on Statistics and Finance by congregations of this Presbytery be printed and circulated among all our people, that they may be made acquainted with the doings of each other, and be thereby assisted in taking a more intelligent and active interest in the work of the Church throughout the bounds of the Presbytery. The report and recommendations were adopted. The Finance Committee was instructed to prepare estimates of expenditure for the year, and notify each congregation of the amount to be paid. Mr. D. Fraser moved that the appointment of Mr. H. R. Fraser to Agassiz be confirmed, which was agreed to. Requests were presented from the First Church, Kamloops, asking leave to borrow \$800; from Chilliwhack to borrow \$600, and for a grant of \$250 to aid in building a church at Cheam; from Port Haney to borrow \$650, all from the Church and Manse Building Fund. The necessary documents from Kamloops being laid before the Presbytery for this purpose, it was agreed to recommend their application, Messrs. Tait and Patterson were instructed to secure and fill up the necessary papers, and present them for consideration at an adjourned meeting to be held in First Church, Vancouver, on October 9, at half-past two p.m. Mr. D. Fraser moved that the next ordinary meeting be held in First Church, Vancouver, on the second Tuesday, December, at half-past two p.m., which was agreed to. The committee appointed to nominate standing committees reported as follows: Home Missions, D. Fraser, D. MacRae, T. Scouler, T. G. Thomson and P. McF. McLeod; Foreign Missions, P. McF. McLeod, T. Scouler, T. G. Thomson, D. MacRae and D. Fraser; Finance, Statistics and Church Property, T. G. Thomson, E. Sanders and Thornton Fell; College, Alexander Tait, G. C. Patterson and Archibald Murphy; State of Religion, G. C. Patterson, Alexander Tait and Thomas McConnan; Sabbath Schools, H. R. Fraser, Richmond missionary—and F. McCleary; Sabbath Observance, J. Chisholm, J. A. Jaffray and J. C. Flett; Temperance, Alexander Fraser, D. Fraser and Alexander Dunn; Systematic Benevolence, Robert Jamieson, T. Scouler and D. McNair. The first-named on each committee to be Convener. A minute antecedent the resignation of Rev. Mr. Cormack was adopted, which the Clerk was instructed to forward, together with the usual Presbyterial certificate, to Mr. Cormack. The Presbytery then adjourned to hold its next ordinary meeting in First Church, Vancouver, on Dec. 11, at half-past two, and an adjourned meeting in the same place on Oct. 9, at half-past two p.m.—THOMAS G. THOMSON, Pres. Clerk.

MONTREAL NOTES.

Among the prize-winners at the McGill examinations just held, appears the name of Mr. Albert G. Nichols, son of the Rev. J. Nichols, of St. Mark's Church, who gained the McDonald Scholarship of the third year in classics and modern languages. This scholarship is tenable for two years and is of the annual value of \$125. The other scholar of the same year is Mr. Robert McDougall, of the Presbyterian College, who won the Mills exhibition of \$100.

On Tuesday afternoon the Rev. J. Hudson Taylor, of the China Inland Mission, addressed a large meeting in the lecture room of Erskine Church on mission work, Rev. F. M. Dewey in the chair. Mr. Taylor stated that as a result of his visit to Canada and the United States eighteen young men and women had resolved to go and labour in China. Fourteen of these accompany him now and the rest leave shortly. Mr. Taylor left Montreal the same evening by the Canadian Pacific Railway for China via Vancouver.

The opening social meeting of the Young People's Association of St. Gabriel's Church was held on Friday evening, and proved most enjoyable. An interesting programme was gone through, including piano solos by Mrs. Jones and Miss Henry; a solo by Mr. Graham; reading by Miss Ross; songs by Miss Campbell, Messrs. Jones, Farquair and McAllister, and an address by the Rev. Dr. Campbell. At the close of the meeting refreshments were served by the ladies.

At a meeting on Friday of the Executive of the Board of French Evangelization, it was decided to have a public re-opening of the Pointe-aux-Trembles Schools on Friday, the 26th October. The Session begins on 15th October, and it is expected that most of the pupils will be forward before the 26th. This date has been fixed upon so as to give an opportunity to be present to those attending the Evangelical Alliance Conference, which is to be held in Montreal that week, beginning with Monday, the 22d inst., and closing on Thursday evening, the 25th inst. Arrangements will be made to take friends to Pointe-aux-Trembles either by steamer or carriages, leaving Montreal about noon and returning to the city in good time to permit of those leaving for home that night catching the evening trains. The repairs and additions made are about completed and everything will be in order for the opening of the Session. This will afford an opportunity to many ministers and laymen from a distance for seeing the mission buildings and at the same time the schools in working order. Those desirous of attending the public re-opening on the 26th inst. should correspond with Dr. Warden so that ample accommodation may be provided, either by steamer or carriages, for their reaching Pointe-aux-Trembles from the city.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 14, } CROSSING THE JORDAN. { Joshua 3  
1888. } 5-17.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. xliiii. 2.

SHORTER CATECHISM.

Question 97.—To partake worthily of the Lord's supper self-examination must be made. This is a profitable exercise at all seasons but in view of communion it is specially enjoined in Scripture. The answer to this question enumerates the subjects of self-inquiry. The first mentioned is knowledge to discern the Lord's body, to comprehend in some measure the atoning work of Christ, and to rest on it for salvation. Faith to feed upon Him, to take Him as the Bread of Life for the soul's sustenance and growth in grace. Then there must be evidence that sin has been repented of, love to Christ in response to His great love should be present in the heart, and a resolve to obey Him more cheerfully and more unreservedly than ever. Without these evidences of faith and love the Lord's supper instead of being a means of grace would involve deeper condemnation.

INTRODUCTORY.

At length one of the most important events in the early history of God's people was near at hand. The land that had been promised them many years before as their possession now lay before them. They were about to enter on their inheritance. The Jordan, at that season overflowing its banks, was between them and Canaan. God, who led them through the Red Sea, was to make a way for them through the waters of the swollen river. The place where the Israelites crossed the Jordan is clearly indicated in the seventeenth verse of the chapter containing the lesson. It was over against Jericho where the entrance into the promised land was effected.

**I. Preparations for Crossing.**—A period of expectation was followed by active preparation for an important forward movement. Joshua had sent two spies over the river who had brought back the tidings that the inhabitants of the land were thoroughly disheartened by the approach of the great multitude on whose behalf God's power had been so frequently and so fully manifested. The announcement is made by Joshua to the people, "Sanctify yourselves: for to-morrow the Lord will do wonders among you." This setting apart of themselves for a special purpose was both outward and spiritual. There was bodily washing and cleansing, then it implied repentance and turning unto God in renewed obedience, consecration and trust. This would enable them better to comprehend the meaning of the great wonder that God was to work on their behalf.

**II. Instructions for Crossing.**—The priests were to take a conspicuous and important part in this memorable event. They were to take up the Ark of the Covenant and go before the people to the bank of the river. The Ark contained the tables of stone on which the Law of God was written. It was the symbol of God's presence with them. The Lord graciously communicates to Joshua one of the purposes the miracle was intended to serve. "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." Joshua had been chosen and commissioned as leader of the people, and now this great manifestation of divine power was an evident proof of God's approval, a sign of His presence with Joshua, and a pledge of future guidance. The people would be able to confide in him as they had trusted Moses and followed his leading. The wonder would have a contrary effect upon the inhabitants of Canaan; it would only increase their apprehension and hopelessness. Joshua tells the people the significance of the miracle about to be wrought. It is a proof of the presence with them of the living God, and, because of that presence, he was able to assure them of the success of arms in driving out the godless occupants of the land. It was no easy undertaking. These inhabitants were warlike and powerful, and possessed of great resources. By devotion to God only and by His help could the Israelites conquer. In their own strength, and with their own resources they could not have overcome the formidable tribes opposed to them. Their strength and hope were in God.

**III. The Jordan Crossed.**—All the preparations had been made and the instructions given. The priests bearing the Ark moved onward till their feet stood in the water. It was the time of barley harvest, toward the end of March. The melting snows from the mountain ranges caused the waters of the river to overflow at this season. When the priests bearing the Ark reached the river, the waters flowing down were stayed as if by a wall, and those below flowed onward leaving the passage dry. The priests advanced to the middle of the river-bed and remained there at the distance of about three-fifths of a mile, thus visible to all the people. There they stood in obedience to God's command until the entire multitude had made passage of the Jordan. Now they had entered the land of which they heard so much and to which they had looked forward with such glowing anticipations. Their rest, however, was to be but of short duration. Only after conflict and conquest could they enter on that rest and peaceful possession for which they longed.

PRACTICAL SUGGESTIONS.

To see God's wonders aright we must be sanctified. "Blessed are the pure in heart, for they shall see God." Only in following God's guidance can our way be safe, however difficult it may appear. He can open it up for us. Jesus has divided the Jordan of death for our entrance into the heavenly Canaan.



Sparkles.

A NEW story is called "The Editor's Purse." We have seen it. There is nothing in it.

CHRISTOPHER COLUMBUS was no painter, but all the same he was the first land seer of America.

SUFFERING humanity read Carbolic Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 642.

THE decline of natural gas production in the midst of a Presidential campaign is another evidence of nature's independence of man.

IF an untruth is only a day old it is called a lie; if it is a year old it is called a falsehood; but if it is a century old it is called a legend.

"IF women are really angels," writes an old bachelor, "why don't they fly over the fence instead of making such a fearfully awkward job of climbing?"

"YES," said Quiggles, "I have a good deal on my hands just now." "So I perceive," replied Fogg. "Why don't you try a little soap and water?"

WIFE (proudly): I made this pound-cake myself, John. What do you think of it? Husband (critically): Well, my dear, I think it will run fully sixteen ounces to the pound.

"MERCY, Bridget! What's the matter with these cakes?" "I dun know, mum." "They taste of soap." "Yis, mum, I couldn't find the soapstone griddle, an' so I soaped the iron one."

DE WIGGS: Old fellow, I am truly sorry for you. You seem to have married a Tartar. DE BIGGS: It is true. But then, she's beautiful and wealthy. DE WIGGS: Ah! a sort of cream of tartars.

CHOOSING the lesser evil. Office boy (to editor): There's a female book agent outside, sir, an' a red-eyed man what wants to whip the editor. Editor: Well, show in the man what wants to whip the editor.

"AND did he say all that, Pat?" "Yis, yer riverance, all them names he called me, and sis I, 'I would'nt demane meself to lose me temper with such a blaggard,' so I just knocked him over wid the stick, and came away."

"THE sun is all very well," said an Irishman, "but the moon is worth two of it; for the moon affords us light in the night-time, when we want it, whereas the sun's with us in the daytime, when we have no occasion for it."

"I UNDERSTAND that Colonel Blear is very wealthy." "Well, he's worth about \$100,000." "How did he make it?" "He made it out of coal oil." "Indeed!" "Yes, his wife lit the fire with kerosene, and he got all her money."

"NOW," said the choir director, "sing the third stanza very softly. It is necessary to do so to bring out the spirit of the composition." "Hymn No. 96," broke in the clergyman, "omitting the third verse." And the singers enjoyed it more than the director.

THERE have been many definitions of Agnosticism. How will this one do? The Agnostic is a man who doesn't know whether if there is anything he could know, he would know it; or if he should know it, he doesn't know that he could know that he knows it.

LIEUTENANT BOXER: I'm ordered to Morocco, Miss Elson. We're likely to have trouble there, you know. Miss Elson: You must be careful not to get captured. Lieutenants BOXER: I'll try not to. Miss Elson: I would. Just think how ridiculous you'd look bound in Morocco.

Consumption Can Be Cured By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petticoctiae, N. B., says "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

WOMAN'S DRESS.

The attention of our readers is called to the very liberal offer made by American Housekeeping in their advertisement on another page of this issue. It is an undisputed fact that Worth's French Tailor System of Dress Cutting is plain and the book of instruction so clear that any child may understand how to cut and fit garments perfectly. Ladies who appreciate neat fitting garments, and enjoy good reading should send \$1 at once for American Housekeeping for one year and Worth's French Tailor System of Dress Cutting.

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8/9 SAULT STE. MARIE CANAL.

Notice to Contractors.

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

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

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

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

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

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

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

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

By order, A. P. BRADLEY, Secretary.

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

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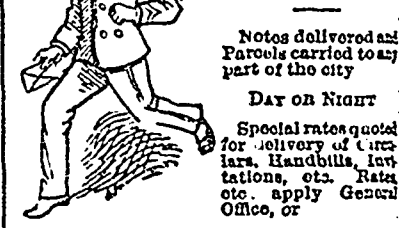
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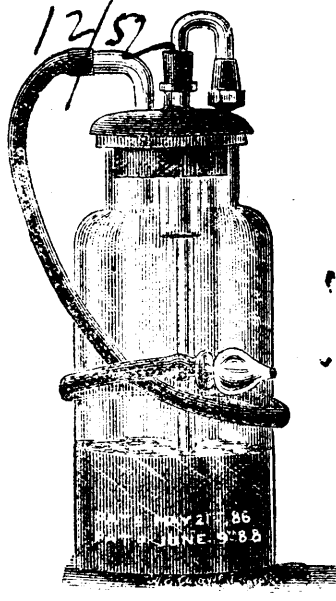
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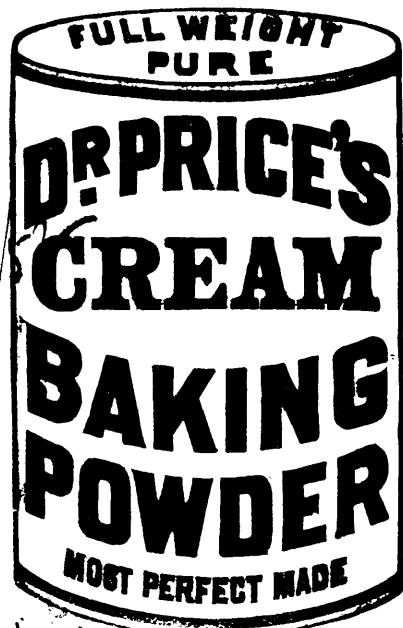
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HURON.—In Blyth, November 13, at eleven a.m.
BARRIE.—At Barrie, November 27, at eleven a.m.
LINDSAY.—At Woodville, November 27, at eleven a.m.
PARIS.—In Knox Church, Ayr., October 9, at ten a.m.
BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
WHITBY.—At Bowmanville, on Tuesday, Oct. 16, at half-past nine a.m.
BROCKVILLE.—At St. John's Church Brockville on December 11, at three p.m.
BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m.
LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, Nov. 27.
GUELPH.—In Chalmers' Church, Guelph, on Tuesday, November 20, at half-past ten a.m.



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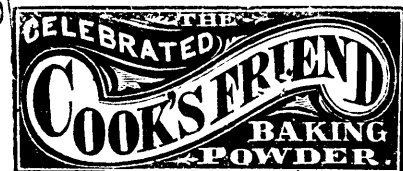
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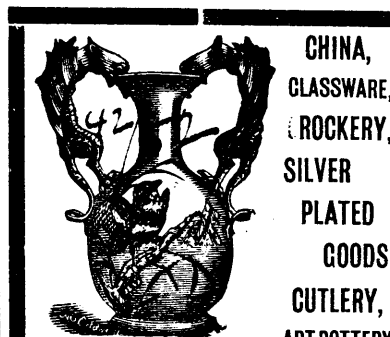
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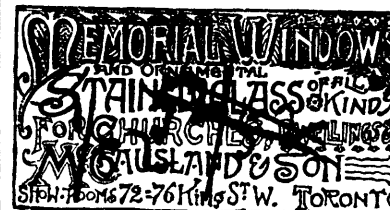
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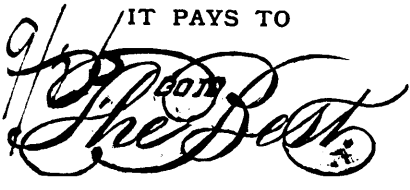
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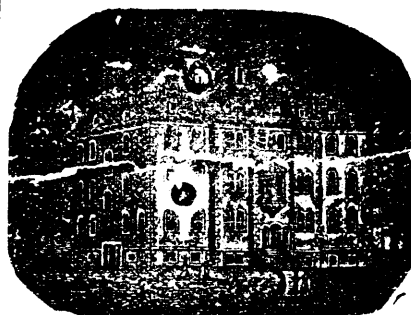
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