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VOL 15.

TORONTO, WEDNESDAY, MAY 12th, 1886.

No. 20.

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## Notes of the Week.

In France since 1874 over 23,000 school savings banks have been opened, and children have deposited nearly half a million sterling. Birmingham followed with two school penny banks in 1876, and £217 in deposits; last year it had eighty-six such banks, and £3,000 were deposited. Liverpool and other towns are following.

THE exposure of spiritualist humbugs continues. At a seance in Manchester, N. H., recently, a citizen of that place laid hands upon a "spirit" and was promptly clubbed by another "spirit," who proved to be the husband of the captured ghost. In the mêlée which followed the two mediums fared roughly. They left town next morning by an early train.

THE receipts of the Boards of the American Presbyterian Church reported in March were: Home Missions, \$131,974.53; Education, \$14,205.29; Foreign Missions, \$107,014.81; Publication, \$6,163.71; Church Erection, \$21,068.35—to the Manse Fund, \$25,200; Relief, \$27,020.74; Freedmen, \$46,563.27; Colleges and Academies, \$18,166.71; Committee on Temperance, \$561.96.

LAWLESS attempts to redress grievances, real or imaginary, are both foolish and injurious. The cowardly attacks on Chinese labourers in California have provoked bitter feelings in China. Missionaries there are painfully aware that an infuriated populace may without nice discrimination resort to retaliation and dreadful results may ensue. It is a sad commentary on the condition of a Christian country that sends missionaries to the heathen, and at the same time permits murderous assaults on Chinese immigrants.

THE American Congress of Churches is this year to be held in Cleveland, Ohio, on the 25th inst. and two following days. A definite announcement of arrangements has been delayed on account of incomplete negotiations with railway companies regarding return fares. Over certain lines rates of travel to Cleveland and return have been arranged for at one fare and a third. Full fare will be paid going, and definite announcements during the Conference will be made as to terms secured for return.

THE *Interior* says that the only way to save the masses is to build chapels in the destitute places and man them with pastors—"preachers who will not kindle shavings-fires of religious enthusiasms and then go off and leave the dead ashes; but men who will work diligently in the field, and utilize all the new soldiers they are enlisting, and organize them into churches." This is so true, so rational, too, that no sober person will contradict it; and yet there is a tendency in the direction of the churches following the people off to the suburbs and leaving the masses churchless and chapelless.

THE Rev. H. D. Powis, a worthy and esteemed Congregational minister, has retired from the pastorate of Zion Church, Toronto, after labouring for eight years. There was a large attendance of the members of the congregation and others at a farewell social held in Zion Church last week. An address, expressive of the appreciation in which Mr. and Mrs.

Powis were held by the congregation and others, was read and appropriately responded to by Mr. Powis. A number of ministers of other communions were present. Mr. Powis leaves for England, bearing with him the esteem and respect of all who know him.

THE *Witness* says. The Government have determined to institute an investigation into the recent revolt of the convicts of St. Vincent de Paul Penitentiary. The escape of Vid will give them new matter for serious inquiry, and will suggest haste lest all the internal evidence disappear. The investigation should, like that lately held in Toronto in connection with the Central Prison, be with open doors. The public have a right to know the causes which resulted in a revolt which would have proved a very serious danger to peaceful citizens had it succeeded. If this is done, the farce which does duty for our inquest will have had no bad result.

AT the meeting held in Toronto last week in favour of the Temperance movement and at the Synod meeting in Galt, it was clearly expressed that Prohibition was the only means by which the evils of intemperance can be restrained. The Scott Act is accepted as the best possible measure at present, but is not regarded as a finality. It is generally agreed that in no county in Ontario has the measure had a fair trial. Now that one of the opposing causes, conflicting jurisdiction, has been removed, and the Provincial Government more free to deal with infractions of the law, the friends of the Act may a year hence see many of their anticipations realized. The Toronto Commissioners have courageously refused licenses for the sale of intoxicants on the Island.

THE great Colonial Exhibition in London has been opened with brilliant ceremonies and under most favourable auspices. Her Majesty the Queen graced the occasion by her presence, and the Poet Laureate furnished the opening ode, a highly meritorious production. The subject of the poem is by no means devoid of inspiration, but in the light of Baron Tennyson's poetic achievements it is another illustration of the fact that poetry cannot satisfactorily be made to order. The presence of many Canadians at the opening is chronicled. All reports thus far received agree in speaking of the Canadian exhibit in the highest terms. Visitors to the Exhibition will be induced to take a more lively interest in the condition and prospects of the Dominion of Canada.

THE Synods of the Irish Presbyterian Church have been in session, and the principal subjects on which interest has chiefly centred are the Home Rule proposals and the organ question. On the former there is almost unanimity of opinion that Mr. Gladstone's measure should be rejected. The Presbyterians of Ulster are firmly convinced that Home Rule means Rome Rule. There is a strong conviction that their rights will be disregarded. Whether this belief is well founded remains to be seen. Regarding instrumental music a tendency is apparent of a more pacific and conciliatory disposition to seek for a practical solution of a question that for many years has proved a disturbing element in the Church. When wise counsels and a generous disposition prevail extreme views give way to harmonious action.

LAST week witnessed terrible events in the streets of Chicago and Milwaukee. A wild and desperate atheistic socialism attempted to reproduce in a free country the fearful scenes of the Parisian commune. The result has injured, in the estimation of many, the constitutional movement for improving the condition of the toiling masses. These murderous outbreaks have brought desolation into many homes, and maimed for life the guardians of the peace. But for the vigilance and courage of the authorities Chicago might have been laid in ashes a second time. Honest workingmen deplore as heartily as any class in the community the awful havoc these inhuman anarchists have wrought. There is a settled determination to bring to

justice the ringleaders and all who have guiltily participated in this purposeless and brutal crime against society, which will everywhere meet with cordial approbation.

COMMENTING on the diminished revenue from intoxicating drinks, alluded to by Sir William Vernon Harcourt in the British House of Commons, the *Christian Leader* says Last year showed the greatest falling away yet recorded in the revenue from wines and spirits. So it was only natural that the Chancellor of the Exchequer should have something to say on the subject in his Budget speech. What is the explanation? Are the people becoming of more temperate habits? do they buy less drink because they have less money to spend in drink? or are the excise and customs returns deceptive with regard to the actual amount of alcohol consumed? Sir William Harcourt inclines to the belief that there has been a genuine tendency to voluntary abstention or moderation. We do not see how any sensible man could arrive at any other conclusion. The widespread social change in the matter of drink during the past decade must be obvious to every one. In many thousands of homes it amounts to little short of a revolution, and a blessed one it is, too, not only securing good in the present, but holding out the prospect of a brighter day still in the future.

In an article on "Troublesome Foreigners," the *Philadelphia Presbyterian* says: The question of restricting emigration is not one of local importance, but universal. The Chinese are no more to be dreaded than the turbulent Irish, and can as safely be trusted with citizenship. The Chinaman is no more to be dreaded than a large class of Germans or Poles or Hungarians. These hostiles will force the issue of their exclusion or their forceful subjugation here. It is the question of existence as a country distinctly American that we must confront. Will we keep our country in a condition to tolerate everything but proscription, and especially persecution for opinion's sake? These hostiles are here because the ruling principle in this country has been to tolerate all men who themselves, in the struggle for existence, tolerate those who are in the conflict for life. Imported diabolism will not be tolerated here. This country will not be forced into and continued in the agonies of financial distress to please that class who have found an asylum from oppression only to become the propagandists of an oppression saturated with the politics and policies of the Inquisition.

BETWEEN the opinions of intelligent men on the relations of capital and labour and the pernicious teachings of anarchic demagogues there is a wide gulf. Mr. Arthur, Chief of the Brotherhood of Locomotive Engineers, in a recent address, says: No man has any right to say to another, "thou shalt" or "thou shalt not"; and in the violation of this principle is where the trouble lies among the workingmen to-day. We have no business to say that an employer shall employ or shall not employ this man. A man has a right to belong to any organization, provided it is not contrary to the law. We say no man has the right to say to another man that he must not belong to an organization. And, too, we have no right to go to the companies and say, "You must not employ that man." We oppose this way of doing things, on principle. Unless a man is a rascal, you have no right as superintendent or master mechanic to prevent him from getting employment elsewhere, because he does not suit you; for he might suit somebody else. The great trouble is there has been too great a chasm between capital and labour, and we should strive to bring them closer together. There should be no antagonism. There is no occasion for it, and though I want every labouring man to hold up his head and look his employer squarely in the face, I want him to remember that capital, as well as labour, has rights which we must respect. We cannot do without either. Both are essential to the prosperity of the country. There should be no clashing between them; there need be none.

## Our Contributors.

### CONSERVING SEED AND SOWING

BY KNOXIAN.

The curtain rises for the second act. The head of the household sits on the front verandah after tea smoking his briar root contemplatively. The ladies of the family are arranging the flower beds beautifully. The head of the family pauses in his smoke, holds up his briar root and remarks in a tone of mingled dignity and appreciation: "What a fine flower garden we are making this spring."

By way of rest and variety one of the ladies talks with a neighbour lady across the garden fence. What are they talking about? Some wretched cynic, who gossips more in a corner grocery every day than all the respectable ladies in the neighbourhood do in a twelvemonth, will be sure to say they are talking about the neighbours. Perhaps one of them is telling the other that baby has got a new tooth. More likely they are talking about the seed they are planting in their gardens—perhaps about some bad seed that didn't turn out well. That is exactly what we are going to do in this paper. We are going to talk across the fence to the readers of THE PRESBYTERIAN about bad seed. Last week we had a chat about good seed. All seed, however, is not good.

#### THE SEED OF DISCORD

is very bad seed. Sometimes fiends in human form sow discord in the *family*. This is a vile act. There are dozens of men in the Kingston Penitentiary who would blush at the thought of sowing the seed of discord in a household. There are men *not* in the penitentiary, but who certainly ought to be, who think nothing of turning relatives against each other. This vile kind of sowing takes its worst form when husband and wife are set against each other. The creeping thing that can deliberately engage in such vile work should scarcely be allowed to live. Whether it would be right to lynch him or her is a nice question of morals that we do not now discuss, but certainly better people have been lynched. Never interfere in a family quarrel unless you are reasonably certain you can do some good. If you ever find yourself sowing the seed of discord in a family be absolutely certain you are on the high road to the bad place, and it will take something more than the Scott Act to keep you out.

Sowing the seed of discord among neighbours is a villainously bad kind of sowing. There are people, and the moment they move into a neighbourhood strife begins. Neighbours who were friendly and never said an unkind word for thirty years suddenly become estranged. Veteran settlers who used to borrow and lend in the early days, who lived like brothers, whose families grew up together, who helped each other over many a difficulty, who rejoiced at the marriages and mingled their tears at the funerals, suddenly begin to quarrel. They hardly know why. The neighbourhood has suddenly changed. The change has been made by the man or family that has moved in, and by whispering and gossiping, by running from house to house with loads of scandal and unloading at each fireside, has poisoned the community. A family of that kind are a greater scourge in a community than the potato bug or weevil. They are a greater pest than the rinderpest.

What should be said about the sin of sowing the seed of discord in congregations? A large proportion of the difficulties that arise in congregations, that disgrace religion, drive people out of the Church, stop the work of Christ, grieve the Holy Spirit and wound the Saviour in the house of His friends, may be traced directly to one man. Others are led in and induced to take sides, but one man begins the mischief and is primarily responsible for the damage done. The great majority of the Christian people of any congregation desire to live at peace. They would do so if they were let alone. They are dragged in by men who make them believe they are contending for principle, when they themselves often have a thousand times more principle than the man that drags them. Perhaps he merely wishes to pose as a leader, and call public attention to himself as a skillful ecclesiastical pugilist. Nobody might notice him if he were not in a fight of some kind. Or perhaps he merely wants to gratify his malice or satisfy his hate. So he uses the Church as a platform on which he can exhibit his

fighting powers, or give vent to his personal malice. While the fight goes on young people are driven into infidelity at the exhibition, some of them being the sons and daughters of the fighters. Deceitful people are driven out of the Church. God's people weep and all hell laughs. And the man who sowed the seed that leads to this fearful state of things always lays his hand on that portion of his anatomy where his heart is supposed to be and tells you he did it all from principle! He sowed the seed in the name of the Lord! He led his fellow members into strife that may exist long after he is dead; but he did it all for the glory of God and the good of the Church. No comments needed.

#### THE SEED OF IRREVERENCE

is very bad seed. Anything that leads the young to think or speak irreverently of God's day, God's house, God's worship, or God's Book is as deadly seed, as can be sown in the youthful mind. Reverence is not religion, but it is very closely allied to it. When reverence for sacred things and sacred persons goes, impiety and immorality are pretty certain to come in its place. When boys on their way home from the barracks of the Salvation Army sing snatches of hymns about our Saviour in the same spirit and to much the same air as they sing "Old Bob Ridly," we are old-fashioned enough to think these boys are having some very dangerous seed sown in their minds. When young people troop, giggling and snickering, into a so-called revival meeting and giggle and snicker while a preacher is speaking to them about God and Christ, heaven and hell, we are enough behind this age to think they would be better at home, if their parents are any better than they are. The seed sown by leprous newspapers is seed of the worst kind. The headings put by some of the Chicago journals to their reports of sermons should never be seen by a boy. Anything that lessens reverence for sacred things is bad seed.

#### THE SEED OF INFIDELITY

is very bad. We have all known cases in which one or two blatant infidels have poisoned a whole neighbourhood. They sowed the seed and it grew. Parents and guardians cannot be too careful about this matter. Never allow your children to be on intimate terms with a sceptic or scoffer. Ninety-nine times out of a hundred he will sow his seed directly or indirectly. The more refined and "nice" he is the more damage he can do. The best way to keep out bad seed is to fill the heart with good. A sack full of good grain has no room for tares.

### EN ROUTE TO THE PACIFIC COAST.

CHICAGO—THE GARDEN CITY—ITS POPULATION—PREACHERS—CHURCHES, ETC.—REV. SAM JONES.

"The Star of Empire turns West," and a short visit to Chicago will convince one of the truth of the statement. Who has not heard of Chicago with its huge mercantile establishments, its manufactories, its famous corn exchange and the palatial residences of its merchant princes? In the year 1800 the site of this great city was a swamp; forty years afterward it was incorporated as a city, with over 5,000 inhabitants and to-day it has a population of 600,000; fully one-half of which are of foreign birth. There are about 50,000 Irish, 6,000 coloured people, about 400 Chinese, and 15,000 Canadians. Chicago is situated on Lake Michigan and is about 2,500 miles from San Francisco.

The buildings are large, ornamental and substantial, and in every way worthy of the people and the place. Prominent among the large buildings are the city hall and court house, said to be the most extensive and elaborate buildings devoted to county and municipal purposes in the world, a statement which I think myself should cover the whole ground until the Toronto court house and city hall be completed which, I hope, will eclipse even Chicago, whose buildings have cost over four and a half millions of dollars.

Chicago is justly proud of her water works system, and has spared neither trouble nor expense to perfect this department of municipal work, even to the turning of the stream of the Chicago River, and making it run out of Lake Michigan into the Illinois and Michigan Canal and thence to the Mississippi. In a place of such burning thirst good water is of great value. It is said there are 4,000 saloons in Chicago; whether this is true or not I cannot say, but a stranger

passing along the streets almost at every step is painfully reminded of the unbridled sway of the liquor traffic and places of so-called amusement; all of them open on Sunday to the great hurt of morality and religion. So serious have matters become that Christian people are getting nervous as to the results. According to statistics given by Dr. Kittredge, to whom reference will again be made, in his sermon bearing on Home Mission work, it appears that licenses, saloons, vice and crime were being multiplied by large percentages whilst that of religious growth and Christian progress here was very small—I think only five per cent., and unless a change comes quickly the outlook for Chicago is rather cloudy from a religious point of view.

I was informed that Mr. Moody was approached on the subject of making Chicago his future field of labour, and that his reply gave some ground for encouragement to the Christian workers there. He proposed that they raise \$250,000, of which sum \$100,000 would be spent in erecting a building where meetings would be held, and which at the same time would afford accommodation for about 100 missionaries selected not from the ministerial ranks, but from the ranks of earnest Christian laymen, and the balance, \$150,000, to be invested toward the support of these missionaries. The project was favourably received, and I understand a start has been made.

#### SUNDAY

is wholly disregarded; saloons and theatres are open; street cars are run as on any other day of the week; and the city generally assumes a holiday appearance. In spite of heavy rain and slushy streets and a keen March wind, which pierced to the inmost nerves, and at times threatened to shatter the fragile framework of the descendants of old Adam, there was a fair congregation assembled in the Third Presbyterian Church, of which the Rev. Abbott E. Kittredge, D.D., is pastor, and the Rev. William Post, D.D., assistant pastor. This congregation has had a rather chequered career. It was organized in 1847, and up till 1870 had the advantage of listening to six pastors in rapid succession. On the 13th June, 1870, the present pastor was installed, when matters evidently took a turn for the better. A new church was erected and in May, 1878, opened for worship, while in October following it was destroyed by fire. The congregation, nothing discouraged, commenced to build again, and at present occupies one of the handsomest church edifices to be found in any city.

The congregation has grown to be a large one, having 2,300 members, and the church is crowded at every diet of worship. Strangers are accommodated with seats on chairs and benches in the back of the church until after the introductory exercises when they are escorted to vacant pews. As the day was very severe there was ample room, and immediately after the opening invocation the pastor requested that all strangers should be accommodated with seats at once.

The choir is composed of two female and two male singers, and although few in number the music is nothing the worse, the preacher standing and singing and the whole congregation joining heartily. The first Scripture lesson is read together, and before the sermon the Apostles' Creed is repeated, the minister leading. Such a proceeding does nobody any harm, but I could see no use in reaffirming our belief in the fundamental doctrines of the Christian religion on such occasions.

#### REV. DR. KITTREDGE

is a short, stout built man, with an animated countenance and heavy, dark hair, neatly brushed, and slightly tinged with gray. He wears glasses. He was born in Massachusetts, and is in his fifty-second year. His first charge was in Charlestown in his native State, where he laboured for four years. He was then called to Memorial Church, New York, where he remained six years, after which he came to Chicago, and at present is the minister of the *third largest* congregation in the Presbyterian Church in the United States, and from which has sprung three other congregations.

Dr. Kittredge has had a successful career, and may not yet have touched the height of his popularity. He receives a salary of \$7,500, and I understand that overtures were lately made to him to go further West at an increase of salary. He is a vigorous, eloquent preacher, and his sermons bear the stamp of careful preparation, and are often published; one sermon

each week is printed and circulated among the congregation.

The discourse to which I listened had reference to missionary work, and contained much statistical information as to the progress of Christianity on the one hand and that of sin and vice on the other. On the whole the Doctor's anticipations as to the speedy overthrow of sin and ungodliness are hardly so bright or sanguine as our millenarian friends in Toronto would have us believe, "but all things are possible to them that believe."

REV. GEORGE LORIMER, LL.D.,

of Immanuel Baptist Church, is one of the most prominent and popular ministers of Chicago and one who as a preacher and scholar has made his mark.

Dr. Lorimer was born in Scotland, and came to the United States when seventeen years of age. He was employed by a dramatic company which he soon left and joined the Church, and shortly afterward he entered college in Georgetown, Ky., with a view to the ministry, from which college he lately obtained the degree of LL.D. Mr. Lorimer removed to Boston, where his ministry was very successful—large congregations always assembled to hear him.

His fame as a speaker and preacher reached the West, and with the view of strengthening the Baptist cause in Chicago he accepted a call from the First Church there, and where in a short time nearly 500 members were added to the church. Immanuel Church having been erected, Dr. Lorimer transferred his services to this church with equally favourable results as there is at present a membership of 700. He is president of the University, and has published some important works and now has another in the press. He visited Toronto some years ago in connection with the annual meeting of the Bible Society, and delivered a powerful address in St. James Square Church.

Dr. Lorimer is forty-eight years of age, but looks much younger than this, in fact having a rather boyish appearance.

The sermon was founded on Psalm xii. 8, and the subject of discourse was "the exaltation of the vicious" which the preacher handled in a plain and forcible manner. Immanuel Church is a very handsome edifice and situated on one of the most prominent streets. The music is good, and as in Dr. Kittredge's church, a quartette leads the singing

REV. SAM JONES,

the Georgia revivalist, was in Chicago and, as in other places visited by him, caused quite a sensation. He is accompanied by Sam Small, who is a different type of man, but who also attracted large congregations. Sam Jones is about thirty-seven years of age, with nothing whatever remarkable in his appearance. He is a man of medium height, dark complexion, with a slight moustache and wears a plain tweed business suit. He was a lawyer by profession until thirteen years ago, when he was converted, to which circumstance he often refers in his addresses. Whatever may be thought of the language Brother Jones uses, which no doubt is open to question and criticism, one thing is sure, he makes good points, and hits the bull's eye every time. His sermons fairly bristle with stories and illustrations, which seem to run off at pleasure and in every case point a moral or adorn a tale.

Mr. Jones preached in the Casino Rink, which accommodates fully 6,000, and hundreds had to be turned away from every service.

It was Sunday afternoon, the rain and sleet were falling heavy, and although the services were not to begin until three o'clock, parties were at the doors from half-past one.

The platform was packed with the clergymen of the city, and the choir.

The Rev. Dr. Barrows, of the First Presbyterian Church, presided. The Scriptures were read by the Rev. Dr. Scudder, of the First Congregational Church, and prayer was offered by the Rev. Dr. Lawrence, of the Second Baptist Church. The text was John xix. 22, "What I have written, I have written." The point enforced and illustrated was "Record," and for over an hour the preacher swayed that large audience, which numbered, at a moderate estimate, 6,000 men, as it was a men's meeting. At times his audience is convulsed with laughter. Even the staid, reverend brethren on the platform were obliged once or twice to yield, and applaud. At other times Mr. Jones makes the most melting appeals.

He concluded a powerful and impressive sermon in the following words, repeating the whole hymn.

Thank God, thirteen years ago last August I confessed the fact at my father's couch that I was the most guilty man in the universe, with record enough to damn the whole world; that I was guilty before God. I asked, "What will I do?" And then all at once I realized the truth that is contained in that grand old song,

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

The effect produced on the audience will not soon be forgotten. Many strong men shed tears, and lingered while they left the building, resolving to lead better lives in the future.

Revivals are no new things. In the days of Seth men began to call on the name of the Lord, and it would seem late in the day now to begin to reason with Sam Jones, Sam Small, or D. L. Moody, as to the style of *dress* or *address* with which they will appear on a platform, or the particular forms of expression they will use when attacking the citadel of sin and the strongholds of Satan.

#### A MINISTER IN A NEW DRESS.

The Rev. Mr. Green, having left the Presbyterian Church, preached his first sermon in the English Church recently, having accepted its doctrines in preference to those he heretofore held and preached.

With the greatest regard for the many excellent able men within the folds of that Church, it does seem strange to see a man leave the Presbyterian Church for Episcopacy. What does he find there that he has not a sufficiency of in the Presbyterian Church? Does he wish to *read* his prayers? I have heard this done from a Presbyterian pulpit, and I am not aware of any law forbidding it. Does he wish to read his sermons? This practice is not uncommon. Does he aspire to the rank of a bishop? He has relinquished this high position. Does he want the exercise of patronage? Some say we have quite enough of this in our Church already. Does he wish to be an assistant or curate to another minister? Such a position is possible in the Presbyterian Church. Does he wish for a more scriptural creed, or a more apostolic form of government? I would respectfully say that he will not find it in the Episcopal Church. K.

Palmer House, Chicago, March 26.

#### MEDICAL MISSIONS.

[Miss Marion Oliver, of the graduating class at the Royal College of Surgeons, Kingston, delivered the following valedictory at the close of the session. Dr. Oliver leaves for India shortly, to labour as a medical missionary under the direction of the Presbyterian Church in Canada.]

When, a few years ago, the question, "How shall the women of Canada, who are seeking a medical education, obtain it in their own country?" was being considered by many thoughtful men and women in different parts of this land, the good people of this stalwart little city did not rest satisfied with merely talking, but most generously put their hands in their pockets. Thus it came about that in a very few months the Kingston Women's Medical College was established. For this praiseworthy act and large-hearted liberality we, who have benefited thereby, owe a debt of gratitude, which we hope in time to repay in some small measure, by doing our utmost to promote the growth and progress of the college. But this new-born college was not to be left to feel herself an orphan. Good old Queen's University soon opened wide her motherly arms and made her one of her children. And I am here to-day glad to be able to tell you that her little daughter, having passed safely through her first teething, promises to grow up into a useful and noble womanhood. Already her graduates, though so very few in numbers, are widely scattered, doing good faithful work; and we, the members of the class of 1886, would seek to go forth from her college halls to our lifework filled with the same earnest resolves which inspired those who have gone before us. Yet, though we have eagerly looked forward to this time, now that it has come we welcome it with mingled feelings of gladness and regret. College days have been busy days, but they have been happy ones. Often in the future will we lift the curtain of memory and take a long look back on these pleasant years, years in which we surely cannot have failed to catch something of the spirit of our professors, something to carry away and keep ever before us in our endeavours to use the knowledge which they have aided and guided us in acquiring. To them, one and

all, we bid a regretful farewell, as also to our many friends among the citizens of Kingston, whose kindnesses we are powerless to repay save with grateful thanks. But "ye have your reward." The grace of hospitality, like that of mercy, is twice blessed. You have remembered our Lord's words, "I was a stranger, and ye took Me in," on you falls His benediction, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

Having been privileged to enter on and complete a medical course, perhaps I may be permitted to say a very few words with regard to what so many of my sex seem to be afraid of. In attempting to acquire a knowledge of this wonderful body of ours, the student will very probably at first be appalled by the vast amount of anatomical geography which has to be stored up in the memory. This feeling of dread, however, fades away as one by one we make the acquaintance of the many little rivers which carry their life-giving crimson currents to all parts of this strange country—the soul's abiding place—and then find their way back in other and darker streams to the ocean from whence they came. And when we have learned something of the numberless telegraphic wires which are constantly carrying messages to and from the great central office, situated in the capital of this country, we begin to think that by patient perseverance we may obtain, at least, a fair understanding of what has by this time become to us a most interesting study. I speak not only my own experience, but also the experience of all my fellow students, when I say that the student finds in medicine and surgery much of interest and delight. To those women who are contemplating a course of medical study, but yet are dreading to venture thereon, I would, without hesitation, say: Throw your fears aside, and before your first session is completed you will laugh at your cowardice. True, it does not take many lectures in anatomy to firmly establish in the mind the truth of the old adage, "There is no royal road to learning." But if you are not afraid of hard study there is nothing else which need deter you. And what work of any real value is accomplished save by patient, earnest endeavour?

There is at the present day a loud call to woman to enter the profession, and assert her right to relieve the sick and suffering of her own sex in all lands. Especially from our poor down-trodden sisters in the East does the Macedonian cry sound out with a trumpet peal. Nor are they, while calling loudly from their barren hearts and cheerless homes, "Come over and help us," sitting with folded hands. A Japanese lady, having in an American College a knowledge of medicine, is now practising among her countrywomen. And only the other week a Hindoo lady—Amandabai Joshee—graduated from the Women's Medical College in Philadelphia, and is now on her way to her native land to carry healing into the prison homes of her benighted sisters. Another Hindoo lady has lately given \$75,000 to found a hall of residence in Calcutta for native women, students of medicine, thus generously aiding Lady Dufferin in her good work. Is it much, then, for us to give our help to those who out of the thick darkness which surrounds them are thus groping their way toward the light?

While the practice of the art of healing is work for which woman is peculiarly well fitted, still it is no matter for surprise that, though we have in Ontario two medical colleges for women, as yet so few have ventured within their halls. Their doors were opened so suddenly that it could not be expected that many would be found prepared to embrace the opportunity offered. Besides, all women are not meant to be doctors. Parents have sometimes made a mistake when they sent their son to college, and it is just possible to make the same mistake with regard to their daughter.

Though as yet only a few have seen their way clear to seek degrees in arts or medicine, every woman ought to realize with her whole heart and soul that she was born into the world to be useful in some way. Surely, my sisters, we dishonour our womanhood when we give our best thoughts to the trimming of our bonnets, or when our aims in life are no higher than to be the most graceful dancer or the best lawn tennis player in our set. Not thus can we ever hope to hear the Master's "Well done." To us, as well as to our brothers, have been entrusted talents with which we are commanded to trade, and for which we must give an account. True, our bodies must be

clothed, and our social nature should not be allowed to starve: but they are not the only parts of our being requiring food and clothing. "We must keep pleasure under, or it will keep us under." How are we to widen and deepen and strengthen this grand glorious life of ours if we feed it only on sweets? An eminent Christian lady recently, in addressing a large assemblage of women in London, England, gave expression to a feeling which saddens many thoughtful hearts. She said her heart ached for two classes of women—her poor sisters in heathen lands, and her poor sisters at home, who, raised above the need to toil for their daily bread, fritter away their days in idle nothings or worse than nothings.

There are many ways in which the sins of the parents are visited on their children. If parents neglect or refuse to fit their daughters so that if need be they can face the world in such a manner as to claim therefrom a comfortable livelihood in adverse days, then will they too late realize their error. How hard the lot of those who have been too tenderly cherished, and too carefully kept from a real knowledge of what our life on earth is intended to be, when compelled to earn their daily bread in some poor way.

But some one asks, What can I learn to do? I am not suited for the work of a doctor. Very likely not. It would be a sad state of affairs if we all were to become doctors. We would soon hear a wail of distress, not from the sick, but from the hungry. Perhaps, my sister, God has laid out your work in the form of many little things which you are overlooking in your search for something you think is greater or nobler. Nine out of every ten of us will most likely have but seldom to go outside four walls of our own houses to find our hands full. Only let us realize with our whole heart that we, one and all, rich and poor, are called upon to be bees, not butterflies, and we will find no lack of useful work everywhere around us. Surely in this, the last, quarter of the nineteenth century it is high time that we, as Christian women, cease to be ashamed of the example set by the Carpenter's Son of Nazareth. Far more than we need the right to cast our votes into the ballot box do we need that our work should be valued by ourselves as it is by our God, not for what sort of work it is and who it is that does it, but for the manner and spirit in which it is performed. The right to vote a few men have it in their power to grant or to withhold, but this higher and nobler right is a power within the breast of each one of us, and asserts itself only by degrees as the eyes of our understanding open more and more to take in the real meaning of living. This thought ought to be a very serious one to those of us who, having come to the close of our college life, are to-morrow to be granted the right to go out and take our stand in the world's battle-field. We desire to fight bravely and win success. How best can we do this? Hear the voice of a well-tryed, valiant old soldier, the hero of a thousand fights: "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." A reasonable service, for is He not the King to whom we owe our being? None who seek a life of ease or self-indulgence need enlist under His banner; for His marching orders are: "Whatsoever thy hand findeth to do, do it with thy might." Nor does He promise to pay any of His soldiers with fame or riches or earthly honours, though these things may be added. Let us listen to this King, Christ Jesus, speaking alike to every one who enters His service. Hear His gentle voice saying: "My peace I give unto you, not as the world giveth give I unto you." And again hear the sure promise: "Be thou faithful unto death, and I will give thee a crown of life." Strengthened with this peace which passeth understanding, and inspired by the glorious hope which lies before us, little matter is it in what part of the world our lot be cast, or what the kind of work put into our hands to do, we cannot fail of success.

From those whom we are leaving behind us, and who look forward to again returning to these college halls, we would fain keep back that sorrowful word, "farewell." We would that we might be always together. This must not be; but there still remain to us, to be treasured in our hearts, happy memories because you have been our fellow-students. If we would say a word to you that word must be, "Go on as you have begun." No need to warn you against trifling away your time. In the eager pursuit after knowledge we are sometimes apt to forget that our college days

are a part of our actual life. We are tempted to selfishly shut ourselves up in our rooms and give ourselves wholly over to our books, forgetting that we have a spiritual, a physical and a social nature as well as an intellectual, each of which if neglected suffers serious loss. How better can we part than by saying to each other and to our own hearts, Let us strive to live each day as we would wish to live it did we know it would be the last day of our lives?

#### CENTENARY OF PRESBYTERIANISM IN MONTREAL.

MR. EDITOR,—The correctness of your report of the meeting held in Knox Church, Montreal, celebrating the centenary of Presbyterianism in that city, has been called in question in the following particulars:

First, the attempt of the Church of Scotland to dispossess the congregation of St. Gabriel Street of their property.

To put the matter beyond controversy let me refer to the minutes of the congregational meeting, at which action was taken. It is dated 28th August, 1844, the Hon. A. Ferrie in the chair. Three resolutions were proposed, affirming the congregation's attachment to the principles of the Free Church, commending their minister, Rev. Henry Esson, for his fidelity thereto, and declaring their purpose to sustain him therein. Of each resolution the minute reads: "It was put and carried unanimously, Mr. John Fisher alone objecting."

Now, it so happened that this Mr. John Fisher was trustee of the manse property, and, acting for the Church of Scotland party in the Presbytery, he refused to give possession to the congregation. They were therefore compelled to take legal steps for the recovery of their property; and the litigation thus begun continued more or less actively until 1864, when a compromise was effected. The terms of the agreement are unmistakably clear, and clearly determine the relation of the parties respectively to the Old Church.

"That the litigation be compromised, and the pending suits withdrawn, etc.

"That the congregation at present worshipping (not the majority merely, as the Rev. Robert Campbell would have us believe,) in St. Gabriel Street Church receive from the parties (parties outside the congregation) representing the Church of Scotland the sum of £1,450 in compensation for their rights in the said suit, and the properties of the St. Gabriel Street Church and manse, and the revenues thereof, which they relinquish to the Church of Scotland."

This agreement was signed by the representatives of Knox Church on the one part and on the other by trustees named by the Presbytery to hold the property for the future St. Gabriel congregation.

Second, Mr. Campbell charges your report with incorrectness because it states that his congregation, the present St. Gabriel, was organized subsequent to the compromise, and is the "new" congregation referred to in the Act of Parliament which ratified the compromise.

Appealing again to the law and to the testimony, what says the Act? In clause 5 [28, 29 Victoria, cap. clx., 1864.] we read:

"Until a congregation shall have been regularly organized in connection with the said Church (Church of Scotland) and a minister for the same duly called and inducted into the charge thereof, the aforesaid trustees shall remain in office." And again, "And after the organization of a congregation (not re-organization of the congregation, as Mr. Campbell innocently suggests,) such congregation, by rules and regulations to be by them adopted for this purpose, and approved by the Presbytery, etc."

From these extracts it is evident that Mr. Campbell's congregation, not only, as he says, had been disorganized for twenty years, but did not then exist, and had not existed previously, but was called into existence and put on the roll of the Presbytery for the first time in the year following these Acts.

Third, Mr. Campbell is bold enough to say that his church has still as good a right as ever it had to the name of St. Gabriel Street Church. That may be, for his congregation never had any right to the name. The facts of the case are these. At a congregational meeting held at St. Gabriel Street on the 10th February, 1864, it was moved by R. Gardner, seconded by Wm. McGibbon, and carried without a dissentient

voice, "That from the date of the passing of an Act of Parliament to be applied for to give validity to the compromise, this congregation (St. Gabriel Street) shall take the name of Knox Church, and shall thereafter be known and designated as 'Knox Church.'"

The change was ratified by Act of Parliament, "And whereas the members of the congregation of St. Gabriel Street Church have assumed the name of Knox Church, it is therefore enacted that the trustees of the St. Gabriel Church (the name to be borne by the Church hereafter to be formed) shall be empowered," etc.

The old St. Gabriel Street congregation, therefore, at present exists as Knox Church, and no other congregation has any right, good or bad, to the title.

Sir, no amount of manipulation, however ingenious, can alter these two facts, namely, that the congregation of St. Gabriel Street vacated the old building as a fully equipped congregation under the name of Knox Church, taking with them all their belongings, books, registers, session records, minute books, even their mural tablets, leaving only empty pews and bare walls behind them, and that a new congregation under the name of St. Gabriel in the year following occupied the building and has occupied it since.

I am surprised that Mr. Campbell has had the temerity to refer to his action in the meetings of the Presbytery's committee of arrangements, taking credit to himself for certain suggestions of a large and generous kind. Those who know the native modesty of the reverend gentleman will best appreciate the position, and the members of committee, knowing what they know, will smile.

JAMES FLECK.

#### THE IMPORTANCE OF DISTRICT SYNODS.

MR. EDITOR,—Too many presume to write thoughtlessly of our Synods, as if these courts were insignificant through small attendance of members and much lack of business. Let us look into the state of the case.

Last year the Synod of the Maritime Provinces and the Synod of Manitoba and the North-West Territory each held eight sederunts. But perhaps we are referred to the intermediate Synods. Well, supposing that only one-fourth, or even one-fifth, of the members of these attended, the meetings would be respectable, and plenty of business would claim their attention. Take the Presbytery of Montreal and Ottawa for an instance. It sat lately at Perth, and, at the least, forty-five members were present, all good men, earnest and true. And they were kept quite busy through six sederunts, sitting at one time and another fully fourteen hours in the course of three days, once on a Tuesday evening, thrice on Wednesday, and twice on Thursday. The first business was the able and attractive discourse of Dr. McNish, on Presbyterianism; then the long roll and the instructive list of changes affecting it—three deaths, six demissions, etc., etc. Few estimate the importance of these matters, which occasion so much careful labour to Clerks.

The review and attesting of six Presbytery Records, hearing, discussing and disposing of elaborate reports on the State of Religion within the bounds, on Sabbath Schools, Temperance, Protestant Education in the Province of Quebec, the Mission to Lumbermen in the Ottawa Region, and Legislation on Lotteries, besides questions of Sabbath observance and "A Scheme for the Supply of Vacancies," leave to take Candidates for license on trials, and other minor concerns, all claimed the full attention of members of the Synod and obtained it. Are these things of little importance? There were no quarrels to settle; so much the better. Much work was done which neither Presbyteries nor the General Assembly could do so well. The fact that the Synod of Montreal and Ottawa persists year after year in causing 1,100 copies of its minutes to be printed for circulation among professors, ministers and elders within its bounds, shows that it has a sense of its own weight and assurance of its own efficiency. Away with the gloomy vaticinations of those who look only at the face of things, and do not sufficiently regard the inner workings of our well-distributed and well-balanced Presbyterian organization.

JAMES WATSON.

THE true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN

### THE SOUL'S PRECIOUSNESS.

BY DELTA.

Could all the precious things of earth  
Be got and gathered as one whole,  
And baffle man to tell its worth,  
Yet all could not redeem one soul.

How precious, when its powers we scan  
In workings near or far abroad;  
'Tis this that constitutes the man,  
That links and likens him to God.

How precious, in its ransom price,  
Unspeakable, yet freely given,  
For nothing but the blood of Christ  
Could free from death and fit for heaven.

How precious, when we look above  
And contemplate its heavenly bliss,  
The purchase and the proof of love,  
Its untold endless ecstasies.

### THE DARWINIAN THEORY OF EVOLUTION.

I have looked at these matters solely on the side of Natural Science, and without reference to their possible bearing on Theology. On this, I think, no apprehension need be entertained. The mere metaphysical agnosticism of Herbert Spencer is likely to be as ephemeral as other forms of atheistic philosophy which have preceded it, and is already losing its hold, and the question of how species may have been introduced by the will of a creator is one not likely to be soon, if ever, definitely settled by science, while in the Bible it is left in a form which does not commit us either to the extent of species or to any special doctrine with respect to the precise way in which it pleased God to make them. On this subject, I cannot do better than quote from a recent work of my own. "When we look at the details of the narrative of creation we are struck with the manner in which the Bible includes in a few simple words all the leading causes and conditions which science has been able to discover. For example, the production of the first animals is announced in the words 'God said let the waters swarm with swarms.' A naturalist here recognizes not only the origination of animal life in the waters, but also three powers or agencies concerned in its introduction, or rather, perhaps, one power and two conditions of its exercise. First, there are the Divine power and volition contained in the words, 'God said.' Secondly, there is a medium of environment previously prepared and essential to the production of the result—the waters.' Thirdly, there is the element of vital continuity in the term 'swarms'—that reproductive element which hands down the organism with all its powers from generation to generation, from age to age. If we ask modern science what are the agencies and conditions implied in the introduction on the earth of the multitudinous forms of humble marine life which we find in the oldest rocks, its answer is in no essential respect different. It says that these creatures, endowed with powers of reproduction and possibility of variation, increased and multiplied and filled the waters with varied forms of life; in other words, they were 'sherezim,' or swarms. It further says that their oceanic environment supplied the external conditions of their introduction and continuance, and all the varieties of station suited to their various forms—the waters brought them forth.' Lastly, since biology cannot show any secondary cause adequate to produce out of dead matter even the humblest of these swarms, it must here either confess its ignorance, and say it knows nothing of such 'abiogenesis,' or must fall back on the old formula, 'God said.'

"Let it be further observed that creation or making, as thus stated in the Bible, is not of the nature of what some are pleased to call an arbitrary intervention and miraculous interference with the course of nature. It leaves quite open the inquiry how much of the vital phenomena which we perceive may be due to the absolute creative fiat, to the prepared environment, or the reproductive power. The creative work is itself a part of Divine law, and this in a threefold aspect: First, the law of the Divine will or purpose; second, the laws impressed on the medium or environment; third, the laws of the organism itself, and of its continuous multiplication, either with or without modifications.

"While the Bible does not commit itself to any hypotheses of evolution, it does not exclude these up to a certain point. It even intimates in the varying formulae, 'created,' 'made,' 'formed,' 'caused to bring forth,' that different kinds of living beings may have been introduced in different ways, only one of which is entitled to be designated by the higher term 'create.' The scientific evolutionist, may, for instance, ask whether different species, when introduced, may not, under the influence of environment, change in process of time, or by sudden transitions, into new

forms not distinguishable by us from original products of creation. Such questions may never admit of any certain or final solution, but they resemble in their nature those of the chemist, when he asks how many of the kinds of matter are compounds produced by the union of simple substances, and how many are elementary and can be no further decomposed. If the chemist has to recognize say, sixty substances as elementary, these are to him manufactured articles, products of creation. If he should be able to reduce them to a much smaller number, even ultimately to only one kind of matter, he would not by such discovery be enabled to dispense with a Creator, but would only have penetrated a little more deeply into His methods of procedure. The biological question is, no doubt, much more intricate and difficult than the chemical, but is of the same general character. On the principles of Biblical theism, it may be stated in this way: God has created all living beings according to their kinds or species, but with capacities for variation and change under the laws which He has enacted for them. Can we ascertain any of the methods of such creation or making, and can we know how many of the forms which we have been in the habit of naming as distinct species coincide with His creative species, and how many are really results of their variations under the laws of reproduction and heredity, and the influence of their surroundings?"

I may add that this paper is necessarily a very general summary of the questions to which it relates, and that its positions might be much strengthened by a detailed reference to those marvellous structures and functions of animals and plants which modern science has revealed to us and to their wonderful history in geological time. These are thoughts so stupendous in their intricacy and vastness that they make the relation of God to the origination and history of any humble animal or plant as grand and inscrutable as His relation to the construction of the starry universe itself.

In conclusion, I may remark that the Darwinian hypothesis has produced a number of clever and attractive popular writers, of whom Grant Allen, John Fiske and Henry Drummond may be taken as different types, who have elevated evolution into a sort of new Gospel by which they hope to explain all the difficulties of humanity, and to meet all its wants either with or without a Divine revelation. These writers are characterized by somewhat loose statements of natural facts and laws, and by the habit of assuming evolution, whether causal or modal, as a proved result of science. I cannot think that their works will have a permanent influence, or will do more than afford scope for discussion leading, perhaps, to more solid conclusions. In the meantime it is well closely to scrutinize their statements of fact as well as of inference, whether with respect to science or revelation.

Recent controversies, as, for example, those which have appeared within the last few months in the *Nineteenth Century*, plainly show that the agnostic evolution and the acceptance of the results of German criticism in disintegrating the earlier books of the Bible are combining their forces in the attack on evangelical Christianity. They present at the moment a very formidable front, but if met in a spirit at once fair and firm, and with an intelligent knowledge of nature and revelation, the evil which they may do will be only temporary, and may lead in the future to a more robust and enlightened faith.—*Sir William Dawson, in May Homiletic Review.*

### THE SOLID ROCK.

A gentleman once wished to examine the operation of a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold, he slowly let himself down. When at last he came to the end of the rope, he found, to his horror, that he had not reached the bottom of the mine; he realized that he had made a fatal mistake. He could not re-ascend, and to let go his hold was to fall, perhaps, hundreds of feet to the rocks below. All around was darkness. He called wildly for help, but there came no response; at last giving up to his fate, he relaxed his grasp and fell. He dropped about six inches, and stood safe on the rock bottom of the mine! That rope was long enough for the tall miners, and the shortest of them had learned to have faith, to let go without fear.

In the course of our Christian life, we often come to what seems a terrible extremity. We let go, thinking that we are falling into the empty void and we find that the solid is beneath our feet.

A little church for years clung to the Board of Home Missions for support. At last it was notified that it must let go and take care of itself; this seemed to be the church's death-warrant. But some of the members gathered together, and consecrated themselves and their substance to the Lord's service, and when the fatal day arrived, instead of falling into a bottomless pit, they dropped gently upon the rock of self-support.

A minister believed for a long time that he could preach more effectively if after thoroughly studying his subject, he could boldly stand before the people, ready to receive the immediate inspiration of the Holy

Spirit. But this involved giving up his manuscript, and he feared that without it he would have a disgraceful fall. Suddenly his right hand was disabled so that he could not hold his pen. He was compelled to go to the pulpit without his written sermon. Instead of falling he found that the Spirit gave him a power he had never known to move the hearts of the people and lead them to Christ.

In his personal experience every faithful Christian finds that when his accustomed supports are taken away, God gives him something better and more enduring.

In the last event of our earthly life when heaven and earth seem to be passing away, we shall find as never before the Rock of Ages firmly beneath our feet.—*North-Western Presbyterian.*

### THE MOTHER.

There is no human love like a mother's love. There is no human tenderness like a mother's tenderness. And there is no such time for a mother's first displaying her love and tenderness toward her child as in the child's earliest years of life. That time neglected, and no future can make good the loss to either mother or child. That time well improved, and all the years that follow it can profit by its improvement. Even God Himself measures His fatherly love by a motherly standard. "As one whom his mother comforteth, so I will comfort you," He says, and what more than this could He say? And many a strong man who was first comforted by his mother's loving and tender words and ways while he was a helpless child has never lost his grateful, trusting dependence on that mother's ministry of affection and sympathy.

When gruff old Dr. Johnson was fifty years old he wrote to his aged mother as if he were still her wayward but loving boy: "You have been the best mother, and I believe the best woman, in the world. I thank you all your indulgence to me, and beg forgiveness for all that I have done ill, and of all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly or quite as old as this, yet his cry even then was, "O God, could she have been spared yet a little longer. . . . Without her the world feels to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hour, the memory of his mother's tenderness was fresh and potent, and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old-time lullabies, as if his mother was still sitting by his bedside in loving ministry, as she had been well nigh a century before. The true son never grows old to a true mother.—*S. S. Times.*

### CHRISTIAN PERFECTION.

"Perfect in Christ Jesus" (Col. i. 28).

Do you not feel in your own soul that perfection is not in you? Does not every day teach you that? Every tear that trickles from your eye weeps imperfection, every sigh which bursts from your heart cries imperfection, every harsh word which proceeds from your lips mutters imperfection. You have too frequently had a view of your own heart, to dream for a moment of any perfection in yourself. But amid this sad consciousness of imperfection here is comfort for you—you are perfect in Christ Jesus. In God's sight you are complete in Him—you are accepted in the Beloved. But there is a second perfection yet to be realized, which is sure to all the seed. Is it not delightful to look forward to the time when every stain of sin shall be removed from the believer, and he shall be presented faultless before the throne, without spot or wrinkle, or any such thing? The Church of Christ will be then so pure that not even the eye of Omniscience will see a spot or blemish in her; so holy and so glorious that Hart did not go beyond the truth when he wrote:

With my Saviour's garments on,  
Holy as the Holy One.

Then shall we know and taste and feel the happiness of this vast, but short sentence. "Complete in Christ." Not till then shall we fully comprehend the heights and depths of the salvation of Jesus. Doth not thy heart leap for joy at the thought of it? Black as thou art, thou shalt be white one day; filthy as thou art, thou shalt be clean. Oh, it is a marvellous salvation, this! Christ takes a worm and transforms it into an angel. Christ takes a black and deformed thing and makes it clean and matchless in His glory, peerless in His beauty, and fit to be the companion of seraphs. O my soul, stand and admire this blessed truth of perfection in Christ! Oh "that Christ may dwell in your hearts by faith."—*Spurgeon.*

ARE there not, alas! professed Christians like "a certain kind of octopus, which, by a subtle process of its own, changes its colour according to the colour of the water in which it swims?" Christians who, in some sort, are saintly among saints and worldly in the world?



# PRESBYTERIAN

TORONTO, WEDNESDAY, MAY 12, 1886.

LAST week Chicago furnished a telling illustration of the kind of citizens that are made by socialism and infidelity. The men who raised the riots there and threw the shell among the police, taking the lives of several and maiming others for life, are, of course, genuine specimens of the European socialistic infidel. One of them gave a reporter this charming account of himself:

The man said he could not understand why it is that men could not do as they think best. He had come to this country because the agent who had told him to emigrate had promised he would come to a free country. He had come here with the idea that this country was a free one in which a man could do what he pleased. Now he had found out that the police in this country were just as bad as those in Europe, and protected the property of the rich, which the workmen wanted to destroy because they wanted to compel the rich to become their equals. Therefore he hated the American police just as much as he did the officers in Europe, and thought it just to kill them and their spies.

There is a charming simplicity about this little narrative. His idea of a free country was to do what he pleased. If he pleased to kill a few officers of the police good and well, nobody had any right to object. One of the leaders, on being asked if he favoured the killing of police with dynamite, gave this candid reply:

"That all depends on circumstances, if you have an enemy you must kill him. I look upon the police as the representatives of the capitalists. I am opposed to the present laws. I consider them inimical to the furtherance of social growth."

This worthy puts two points of his creed very plainly. He is "opposed to all law," and "if you have an enemy you must kill him." And yet there are easy-going people who tell you that infidelity is not in the least degree dangerous to society. There are others who think that a man may have ample regard for his neighbour and none for his Creator. Chicago threw a fierce light on these theories last week. There is probably more and fiercer light to follow.

## AN EXPLANATION NEEDED.

ON the 14th of April Mr. Ferguson, M P for Leeds, while replying to a speech of Mr. M. C. Cameron on Indian affairs, according to the "Hansard" report, made the following insinuation in regard to the Rev. James Robertson, Superintendent of Missions in the North-West:

The hon. gentleman made reference to the statements that appeared in the newspapers of a Rev. Mr. Robertson. I happen to know something about Rev. Mr. Robertson, which I do not care to disclose or discuss here, and which, to my mind, does not add much to the weight of his statements. I am not going any further on that subject.

Immediately afterwards Mr. Fairbank rose in his place, and said:

I do not rise for the purpose of prolonging the debate, which has already been amply handled on this side of the House, but I rise to call attention to a very improper remark made by an hon. gentleman opposite. He has spoken in reference to the Rev. Mr. Robertson, a gentleman with whom I happen to have a slight acquaintance, having met him in the discharge of his duties in that country, having listened to his preaching, and knowing him very well by reputation. When an hon. member in this House stands up in his place and makes a remark like this: I know something of the Rev. Mr. Robertson which I am not going to refer to here, I submit that that gentleman has either said too much or not enough.

Mr. Charlton said:

I merely rise to call attention to a charge made by the hon. gentleman for Leeds (Mr. Ferguson) against a very respectable and highly esteemed clergyman of the Presbyterian Church. If these insinuations made by the hon. gentleman meant anything, he should have come further, for, as the hon. gentleman for Lambton says, either he said too much or too little. I think it is due to the Rev. Mr. Robertson, and due to this House, that the hon. member for Leeds should specify what the charges are that he insinuated against that gentleman. There is one feature of that gentleman's character that, I presume, would not commend itself to the hon. member for Leeds. He is, I believe, a Liberal, and has been for many years. Sir, the Rev. Mr. Robertson is a gentleman of the highest respectability. I have known him for over twenty years, have known him intimately. His position in the Church is a high one, he has for many years been in charge of the Presbyterian Missions in the North-West, and in discharging those duties he has proved himself to be an efficient and an able man. It is to be regretted that such insinuations should be made against that gentleman, insinuations that leave us to imagine almost anything we please with regard to him. I claim on behalf of the

reverend gentleman that it is due to this House, to him, and to the country, that we should know what the charges are against him—whether he has been a thief or a liar; whatever the charge may be, let the hon. member for Leeds tell us what it is.

Mr. Watson, the representative of a Manitoba constituency, added:

I would not have spoken at this hour were it not for an insinuation that has been made on the other side of the House against the Rev. James Robertson, and also the insinuation made by the Minister of Public Works in reference to the Rev. John McDougall. Now, I consider that if there are two gentlemen in the North-West who have rendered a service to this country in civilizing the Indians, it is those two gentlemen. I was surprised to hear hon. gentlemen opposite slander them to-night. The Rev. Mr. Robertson I have known for the last ten years, and I think he is a man who is above reproach. He did not go to the North West on the same mission as did the hon. member for Leeds, who has been slandering him; he did not go to the North-West for the purpose of having *bona fide* settlers' parents cancelled by his Government influence; but the Rev. Mr. Robertson went to the North-West for the purpose of doing good to the white settlers and the Indians.

Mr. Ferguson made no reply to the challenges of Messrs. Fairbank, Charlton and Watson. On seeing the report we asked Mr. Ferguson to make specific charges, or withdraw his insinuations and apologize. Nearly a month has passed, and so far as we have seen he has done neither the one nor the other. We told Mr. Ferguson that the matter was not one between him and Mr. Robertson, but between him and the Presbyterian Church of Canada, whose servant Mr. Robertson is. Mr. Ferguson now stands before the people of Canada as a Member of Parliament who uses his privileges to stab by insinuation the reputation of a missionary of this Church, and who when called upon to make specific charges or withdraw his insinuation, is too cowardly to do the one or the other. We direct the attention of the Christian people of Leeds, especially the Presbyterians, to the conduct of their representative. This is not a question of party politics. No political party is called upon to endorse Mr. Ferguson's conduct.

## SYNOCDICAL CONFERENCES.

ALTHOUGH there was a very fair attendance, both of ministers and elders, at the meeting of the Synod of Toronto and Kingston, held in Galt last week, there is still room for the complaint that the Synod does not appear to be the most popular and attractive of Presbyterian Church Courts. In the nature of the case it can scarcely be otherwise. The practical work of the Church is done by Presbyteries and the General Assembly. Whatever business arising out of memorials and complaints appealed from Presbyterial decisions reaches the Synod, in a majority of cases, finds its way ultimately to the Supreme Court of the Church. It was at one time thought that Synods would dispose of a number of such cases, and thereby save precious time in the General Assembly. Such expectations have not been exactly fulfilled. It was also thought that Synods would afford greater opportunities for the consideration of those subjects which affect the vital interests of the Church, such as the State of Religion, Sabbath Schools, Evangelistic Work and cognate themes, which the presence of necessary business in the Assembly to some extent hinders. This hope likewise has not been as yet satisfactorily realized.

Several had the impression that this defect might be remedied by the institution of the Synodical Conference. For several years the experiment has been tried with, in most respects, very satisfactory results. Conferences at their best, however, have not secured anything like a full attendance of members of Synod, a state of things not altogether incapable of explanation. Members have often to decide between conflicting claims of duty. The time occupied in Conference and Synod makes a considerable inroad on that at a minister's disposal. It absorbs the better part of one week, and leaves little opportunity for necessary pulpit preparation. Those who in a month later have to attend the General Assembly consider that the time they are called upon to devote to the general business of the Church is very considerable, and some for that reason feel themselves justified in omitting attendance on the Subordinate Court.

The general impression of all who have been present at these Synodical Conferences appears to be that they are especially interesting and profitable. This certainly was the uniform opinion of those who were present at the recent meeting in Galt. The number of residents in the town who attended the evening meetings especially was an evidence that deep interest

was taken in the subjects selected for consideration, and in the manner in which they were discussed. It was also felt, and freely expressed, that they had a stimulating influence on the ministers and elders present. The topics selected for this year's Conference were all of them of a most practical character, and the manner and spirit in which they were treated by the various speakers by whom they were introduced were all that could be desired, and though free voice was given to differences of opinion, there was nothing to mar the harmony, or to lessen the beneficial and elevating influence they were so well fitted to produce.

The success attending these Conferences, and the desire to make them still more effective and profitable has prompted an effort to make them an integral part of the Synod itself. The plea in favour of this advance is by no means weak. It would provide a welcome and refreshing change from the unbroken continuance of routine work, and would afford to the residents of the place where the meetings are held greater occasions of profit than discussions of overtures relating to the internal economy of the Church and unfinished business from a former sederunt.

At all events, the Synod of Toronto and Kingston has resolved to try the experiment next year. The Synod is to meet on Monday instead of Tuesday and the evenings are to be devoted to conference on subjects of directly spiritual import. Those living at great distances from the place appointed for the next year's meeting do not take kindly to the change, for the reason that they find it impossible to be present at the opening session. When the Synod meets at the extreme of either the eastern or western boundary, this difficulty will necessarily be felt, but in general the meetings are held more centrally and easily accessible to all.

One thing very noticeable in these Conferences is that their main object is designed for the spiritual well-being and prosperity of the Church. The manifest aim of each speaker was how best to obtain spiritual quickening and how to discover the fittest methods of promoting Christian work, promoting the knowledge of the Saviour, exalting religious feeling, deepening reverence for divine things, extending the conquests of the Cross and advancing the glory of God.

## AN ANTIDOTE TO ANARCHY.

RECENT Socialistic atrocities in Chicago and elsewhere teach important lessons demanding serious attention. The most obvious is one that is easily learned and needs no insistence. The maintenance of law and order, the protection of life and property from murderous assault and destructive violence, is imperative. No less essential is it to maintain the inalienable right of all citizens, whether millionaire or poorest labourer, to free action, as long as such action is within the sanction of the law.

There is another lesson no less apparent and no less imperative, though not so generally recognized as it ought to be, that when summary justice is meted out to the anarchist criminal, the law vindicated and order restored, the responsibility of society to these misguided and perverse classes does not end. Why is it that in such centres as Chicago and Milwaukee of all other places these fatal riots should break out so destructively? True, the great body of the rioters were from congested labour centres of the European Continent, from Polish provinces and from crowded German cities and towns. These down-trodden people were not trained to freedom, and their spiritual natures were uncared for. Firmness in dealing with this unassimilated element of the American population was too long deferred. When the logical result of long neglect had to be promptly met, action was, as it behooved to be, sharp, direct and decisive.

The great Earl of Shaftesbury, who understood both the nature of the London proletariat and what they most required, called earnest attention to the danger that would inevitably threaten society if the denizens of the London slums were allowed to wallow in their pest-breeding quarters in a moral and spiritual degradation unsurpassed by heathens anywhere. His warnings are being verified. What examples have the people of this continent been setting before these anarchic immigrants in whose hearts hate and impotent fury have been rankling? They have been loud in the praises of the freedom the United States afford to all who land on their shores. These misguided Socialists, fresh from European restraints, have abused that freedom, and for years

have been preaching rabid and incendiary doctrines. There has been no effort to remonstrate with them, to show them the folly and wickedness of the course they were pursuing. Worse still, there is no record of any well-sustained attempt to reach the dangerous class with the peaceful and blessed message of the gospel of God's grace.

Does truth warrant the saying that the American people themselves have not shown the respect for law and order that would have been most impressive? The law of the Christian Sabbath has in most American cities been permitted to lapse, and by many is regarded as obsolete. In our correspondence columns an observant writer stated that in Chicago the number of drinking saloons open on Sabbath was simply alarming. Is it natural to expect that State and municipal legislation will be respected when clear and explicit precepts of the divine law, binding on all men, are trampled under foot?

The Church has a clear call to carry the Gospel to the irreligious masses who inhabit the crowded parts of all great cities. Not to speak of the obligation enforced by the highest sanctions of Christian philanthropy, but as a necessary social safeguard, the earnest and brotherly plea of the missionary is more effective than baton, bullet or bayonet. The remedy suggested is no mere rose-water sentiment. The McAll Mission in Paris is a proof of what honest and sincere consecration to a Christ-like work can effect. Mr. McAll and his fellow-labourers were not afraid to penetrate the lairs of Belleville and Montmartre. The reception they met with and the blessed results of their labours with the fierce supporters of the Commune afford fresh illustration that the Gospel is still the wisdom and the power of God to every one that believes.

Here in Canada, thank God, the same danger does not immediately threaten. Our cities and towns are increasing in population, and the so-called lapsed masses are not decreasing. Religion and patriotism urge that they be not neglected.

**SYNOD OF TORONTO AND KINGSTON.**

A few years ago members of the Synod of Toronto and Kingston, feeling that the pressure of ordinary and necessary business precluded a sufficient degree of attention being bestowed on the vital and most interesting work of the Church, thought of meeting earlier in Conference, when more scope would be afforded for the discussion of such topics. A gratifying measure of success and profit has attended these Conferences, and the last, in Galt, was pronounced one of the best yet held. The meetings were well attended, large numbers of the citizens being present at the evening sessions.

The Conference in connection with the Presbyterian Synod of Toronto and Kingston began in the Central Church, Galt, on the evening of the 3rd inst. The opening session was combined with the anniversary services in Central Church, and the ladies made excellent provision for the entertainment of the members of the Synod. The chair was occupied by Rev. J. A. R. Dickson, B.D.

**CHURCH WORK.**

Principal Grant spoke on "Church Work." He showed that the Church, to do effective work, must not stand aloof from human activities, but must make the pure spirit of Christianity felt in every department of effort. That influence must permeate everywhere—in family, industrial, commercial and political life. The distinction between sacred and secular work had been productive of most injurious consequences. Work is sacred or secular according to the spirit in which it is accomplished. The Church has to do Christ's work in the world.

**INTERESTING THE YOUNG PEOPLE.**

Rev. H. M. Parsons took for his theme:—"How to develop among our young people an interest in Church Work." The first thing was to bring them to Christ, then set them to work for Him. Their work must be constant and sustained. To carry it is work effectively the divine, not the human, methods must be exalted.

The topics were commented on by Rev. D. McCrae, R. Wallace, W. A. Hunter and J. B. Mullen.

**TUESDAY'S CONFERENCE.**

The subsequent meetings of the Conference were held in Knox Church. In the morning the chair was occupied by the Hon. James Young, and the devotional exercises were led by the Rev. A. Gilray.

**PASTORAL VISITATION.**

Dr. Wardrop introduced the subject of pastoral visitation. He referred to the growing disinclination to such visits entertained both by pastors and people. He showed clearly that the duty was taught by the precept and example of Christ and His Apostles. It ought to be done prayerfully, sympathetically, and in the spirit of the Master. Dr. Wardrop detailed his own methods of performing the duty.

Rev. Messrs. Parsons, Bennett, J. K. Smith and Principal Grant spoke on the subject.

Rev. R. D. Fraser, of Bowmanville, addressed the Conference on the "Spiritual Life of the Minister in its bearing upon his Work." In an earnest address he urged the necessity of living in close communion with God and with spiritual things, if a minister would be lifted above the drudgery incident to his work. Such communion was essential to his

joy and comfort, and to the fidelity and efficiency of his work.

Rev. Messrs. Parson, Wilson, Gilray and Hunter made remarks.

**THE WORK OF THE ELDER.**

In the afternoon the Rev. J. K. Smith presided, the Rev. J. A. R. Dickson leading in devotional exercises.

Rev. P. McF. Macleod delivered an address on "The Work of the Elder." After defining the position assigned to the eldership in the reformed churches, he specified the duties of the elder in the session, in visitation, and in relation to the general work of the Church. An elder is never elected to the Moderatorship of the Assembly, for what reason he did not know. Elders should receive a larger share of the responsibilities and honours of Church Work.

Remarks were made by Rev. Messrs. Wilson, Bennett, Fitzell, D. D. McLeod, and Messrs. Gordon and Cranston, elders.

**INDIVIDUAL RESPONSIBILITY.**

In the absence of Rev. A. H. Scott, Rev. J. R. S. Burnett spoke on "Individual Responsibility in Christian Work." He detailed various ways in which Church members, whatever their position, might accomplish earnest work for the good of others, bringing them under Gospel influences. A number of those present spoke briefly in enforcing the arguments employed by Mr. Burnett.

**THE SOCIAL ELEMENT.**

Rev. George M. Milligan, B.A., spoke with much interest and force on "The Social Element in Religious Work." By means of vivid and telling illustrations he showed that healthy co-operative work would result in incalculable blessing to the world. He combated the pessimistic views of the present condition of affairs, and showed that political corruption and social disturbances would disappear if the full social force of Christianity were properly directed. The Conference closed with prayer by Rev. John McAlpine.

**THE SYNOD.**

The Presbyterian Synod of Toronto and Kingston met in Knox Church, Galt, on Tuesday evening. The opening sermon was preached by Rev. D. J. Macdonnell, B.D., retiring Moderator, from Hebrews xii. 27. By reference to the context it was shown that the Jewish nation had served its spiritual purpose, and was superseded by the Christian dispensation. The mutable must be removed that the immutable may abide. Modes of worship may sometimes be changed that spiritual worship may remain. The forms of Church organization may be changed, while the Church lives and grows. Human opinions concerning the things revealed in God's Word may be shaken, but the truth may remain firm. The truth is the authority on which a faithful ministry must rest. Christ in all His fulness must be the essence of preaching.

After devotional exercises Mr. Macdonnell thanked the Synod for the honour bestowed and the kindness extended to him. He then called for the nomination of a successor.

**THE NEW MODERATOR.**

Dr. Torrance moved, and Rev. R. Wallace seconded, That Rev. William Bennett, of Springville, be appointed Moderator. This motion was carried unanimously.

Mr. Bennett, after giving expression to the surprise the announcement of his election had caused him, thanked the Synod for the honour conferred upon him. A vote of thanks was then tendered to the retiring Moderator, and after the roll had been called by the Clerk, Rev. John Gray, D.D., the Synod adjourned.

**WEDNESDAY MORNING.**

The first hour of the morning session was spent in devotional exercises, the Moderator and several members leading in prayer.

Applications from Presbyteries of Toronto and Kingston to take students who had completed their theological course on trial for license, were granted.

Rev. David Beattie, of Campbellford, presented a memorial, in which complaint was made against certain action of the Presbytery of Kingston. Rev. Messrs. T. S. Chambers and F. McCuaig briefly gave a history of the case so far as the Presbytery was concerned. After discussion, in which several members took part, on motion of Rev. D. D. McLeod, seconded by Rev. J. K. Smith, it was agreed that the statements reflecting on Kingston Presbytery were not sustained, that further investigation was unnecessary, and that the Synod expressed sympathy with Mr. Beattie, who has for so long a period laboured faithfully in the service of the Church.

**NEXT MEETING.**

It was resolved that the next meeting of Synod be held in the Presbyterian Church, Brampton, on the first Monday in May, 1887, at half-past seven o'clock p.m. Several of the members dissented from the decision to meet on Monday evening, as they found it impossible to reach the place of meeting in time.

**STATE OF RELIGION.**

At the meeting on Wednesday evening the report of the Committee on the State of Religion was submitted by the Convener, Rev. E. D. McLaren, B.D. Complaint was made that returns were incomplete, and that owing to this the results were not as satisfactory as they ought to be. From the returns received it was learned that there was much regularity and reverent attendance at the meetings of grace, though there still was room for considerable improvement in this respect. At congregational weekly prayer meetings there was a constant and fairly-large attendance, and an increasing number taking part in the exercises, and in some instances considerable effort to make such meetings more effective and interesting. The Sacrament of the Lord's Supper was observed by from seventy-five to one hundred per cent. of the membership. It was much to be deplored that in many cases family worship and the home religious training of the young were neglected. In several instances much had been done to interest the young in vital religion, and to instruct them in the distinctive doctrines of the Church. About one-third of the membership engage in

active Christian work. There was a marked improvement in contributions for religious purposes. The report concluded with a number of practical recommendations which, including reception of the report and the vote of thanks, on motion of Professor McLaren, seconded by Rev. J. R. S. Burnett, were substantially adopted.

**SABBATH SCHOOLS.**

An interesting report on Sabbath Schools was presented by the Convener of the committee, Rev. George M. Milligan. The number of schools within the bounds reporting was 217; teachers and officers, 2,459; scholars on roll, 23,495; average attendance, over 16,000; amount raised, \$11,658, of which \$4,652 was contributed for Missions; number from schools joining the membership of the Church, 516. The report concluded by recommending: (1) That ministers and superintendents be requested to make their returns on receipt of blank forms. (2) That the class books prepared by Convener of General Assembly's Sabbath School Committee be used in the schools. (3) That Sabbath schools be a prominent feature of inquiry in Presbyterian visitations. (4) Special care should be taken by Presbyteries of Sabbath schools in vacant charges and mission stations within their bounds. Rev. D. D. McLeod moved, and Rev. John Neil seconded the adoption of the report, and thanks to Convener and committee. The motion was carried.

**THURSDAY MORNING.**

The Synod being constituted, a resolution moved by Rev. J. K. Smith, seconded by Professor McLaren, congratulating Dr. Smellie, of Fergus, on his attaining his jubilee in the service of the Church, having been in his present charge for the period of forty-three years, was passed with acclamation.

**PRESBYTERY OF ORANGEVILLE.**

On motion of Rev. D. Macdonnell, seconded by Rev. W. A. Hunter, it was resolved to form a new Presbytery—that of Orangeville, which is appointed to meet on the third Tuesday of July, Rev. A. McFaul to be first Moderator.

**COMPLAINT AND PROTEST.**

The complaint and protest of Rev. John McMillan and others, of Mount Pleasant, against actions of the Presbytery of Saugeen were, on motion of Principal Caven, remitted to a commission of Synod, to meet at Harrison, to issue the case before the meeting of the General Assembly in June next.

**CONGREGATIONAL SINGING.**

In response to an overture by Rev. W. Fitzell and others, a committee on the improvement of congregational singing, consisting of Rev. Messrs. Fitzell, P. McF. McLeod, and John M. Cameron, was appointed.

**TO RESTORE AN OLD CHURCH.**

Rev. Mr. Cumberland spoke in support of an overture from the Presbytery of Kingston, proposing the restoration of the old church at Fredericksburg, where Rev. Mr. McDowall, a pioneer U. E. Loyalist Presbyterian minister, preached nearly a century ago. Dr. Reid, speaking in support of the overture, gave several interesting reminiscences of his early labours in Mr. McDowall's time. On motion by Principal Caven, a committee, consisting of Rev. Messrs. Bennett, Eastman, Cockburn, Drs. Reid and Gregg, Campbell and Gray, Messrs. A. H. Scott, W. A. Hunter and J. K. Smith, to co-operate with the Kingston committee, was appointed.

**REPORT ON TEMPERANCE.**

At the afternoon meeting, Rev. E. Cockburn, of Uxbridge, presented the report of the Temperance Committee, from which it appeared that though the reports received were incomplete, the action of the Canada Temperance Act had on the whole been beneficial, while from various causes it has had hardly a fair trial. As an instance of improvement, it was stated that under license the commitments to Barrie Gaol, in 1884, were sixty-four, and for the corresponding period, in the following year, there were only six. Provision should be made for its vigorous enforcement by the Provincial authorities. On motion of Rev. John Smith, the report and its recommendations were adopted, and thanks tendered to the Convener and committee. The following is the substance of the resolution passed: This Synod regards the traffic in strong drink as one of the greatest hindrances to the kingdom of the Lord Jesus Christ; and, in view of the evils wrought by intemperance, we hail with gladness the utter destruction of intoxicating liquors as a beverage by the power of the Gospel of Christ, the force of example, the influence of public opinion and vigorous and enlightened legislation.

**SABBATH OBSERVANCE.**

Principal Caven submitted the report of the Committee on Sabbath Observance, recommending that the General Assembly, through its committee, should enter into correspondence with other branches of the Church in Canada and the United States, with a view of bringing combined Christian public opinion to bear on the question, in order that the inheritance of the Sabbath may be restored to large and important classes of the community.

**THE COLLEGE QUESTION.**

An overture from the Presbytery of Barrie asked that the General Assembly remit to Presbyteries the consideration of the question: How many colleges does the Church require, and where should they be located? In explanation Rev. D. D. McLeod stated that it was the object of the overture to bring about harmonious action in relation to the colleges. It was agreed to transmit the overture.

**SUPPLY OF VACANCIES.**

Regarding the proposed scheme for the supply of vacancies, the Synod appointed a committee to confer with similar committees appointed by other Synods, that a Scheme may, if possible, be submitted to the General Assembly.

**STATUS OF MINISTERS.**

An overture on the standing of ministers without charge was received, and its transmission to the General Assembly assented to. After the usual votes of thanks, the Synod adjourned.

## Choice Literature.

### MISS GILBERT'S CAREER.

CHAPTER XVII.—PHILOSOPHICAL, BUT IMPORTANT TO THE STORY, AND THEREFORE TO BE READ.

To the long winter which followed these startling and closely-crowded disasters, Arthur, in after years, always looked back as the most delightful and fruitful of his early life. He was called upon to contrive for those who could not contrive for themselves—to find work for those who, tied to the Run by dependent families, could not go away freely to seek their fortunes elsewhere. He won to himself the gratitude and the prayers of the helpless. Joslyn and Cheek were provided for in Crampton, the latter obtaining the much-coveted situation of driver of the Crampton coach. Others were furnished with situations in distant villages.

Bound no longer to the vicinity of the mill, he again took up his lodgings at home. There, in the daily presence of her to whom he had once given his idolatrous love, he learned how stronger than the strongest will is the power of submission. It was by almost a fiercely persistent power of will that Dr. Gilbert overcame his passion for Mary Hammett; and, though he accomplished his object, he never met her without feeling that he had been wounded and terribly tried. Arthur, with no conscious exercise of will, submitted—accepted the decision made against him—and was at peace. From her high position in his imagination, Mary Hammett never fell. On the contrary, she was advanced to a still higher plane, where his dreams of possession did not venture to intrude. He was her disciple. She became to him an inspirer and a guide. In the atmosphere of her noble womanhood, his own best manhood found nourishment and growth. Never, for one moment, allowing his old passion for her to rise, his reserve in her presence all wore away, and she, instinctively apprehending the condition of his mind, became to him the elder sister that he needed.

She led him into new fields of thought. They read books together, and talked about them. Gradually he felt himself advancing into a larger realm of life. His powers, under so genial a sun, developed themselves grandly, often surprising, by their scope and style of demonstration, the fair minister who, with earnest purpose, was striving to feed the fountain from which they sprang. It was her constant aim to bring his mind into contact with the minds of others, that new avenues might be established through which nutriment might reach him, and that he might gain not only a juster estimate of his own powers, but of his own deficiencies.

Under this happy nurture, his old thoughts of doing something in the world and something for the world began to revive. He felt stirring within him prophecies of a future not altogether like the past. He felt his nature spreading into broader sympathies with humanity, and was conscious of enlarging power to follow in the tracks of those sympathies with a hearty ministry of good.

The earth sees no spectacle more beautiful than that of a completed womanhood, looking, by its delicate insight, into the depths of a half-developed manhood, and striving to stimulate and nourish and harmonize powers that it knows and feels will some time rise above itself, and become, in return, its source of inspiration. Mary Hammett had a thorough comprehension of the material she had in hand. She saw its high possibilities—saw and knew that they were beyond her own. She thoroughly apprehended the nature and the limits of her mission. She felt that her work would be short, but believed that it would be fruitful.

There was one subject discussed by this amiable pair that always touched Arthur profoundly. It was one proposed in a passage of the letter of the young woman to him, already in the reader's possession. Those words: "If I have had this influence upon you, through your love for me, what shall be the influence of Him who has room in His heart for all the hearts that have ever throbbled, or ever shall throb in the world!"—came often to Arthur in his hours of leisure, as if some angel had recorded them upon a scroll, and waited always to read them to him when he could hear. It was a subject which, in their conversations, was never thrust upon the young man by his Christian-hearted mentor; but it was one which so interused her whole life that all her thought was coloured by it.

It was through these conversations that Arthur caught his first glimpses of the beauty and the loveliness of a divine life—a life parallel to, and, in its measure, identical with, the life of God—a life above the plane of selfishness, radiant from a heart indued and informed with love for God and man. Toward this life his discipline had led him. He had schooled his powers and passions to self-control. He had subordinated his own life to the life of others, by motives of natural affection and manly duty. He had submitted to a decision that placed for ever beyond his possession the object of his fondest worship. All this had led him heavenward; it was for his companion to point him to the door. It was for her to speak to him of the duty of consecration, and of the charm of that life whose gracious issues are beneficence, and healing, and everlasting happiness.

Let the veil be dropped upon those experiences of a great, strong heart, adjusting itself through prayerful scrutiny and careful thought, to a scheme of life above itself—a scheme brought down from heaven by Jesus Christ! Let no intrusion be made upon the calm joy of a soul when first it determines to give its life for ever to God and men, to law and love, and feels itself in harmony with the spirit and economy of the universe, and knows that its life can only tend, in this world and in coming worlds, to blessed consummations!

Miss Fanny Gilbert was, of course, frequently a member of the social circle in Mrs. Blague's quiet dwelling; and though Arthur had been through most of her girl's life her beau-ideal of young manhood, she never lost occasion, when alone with Mary Hammett, good naturedly, though very perversely, to quarrel about him. She professed herself un-

able to understand how a young man who was truly manly could fail to be ambitious, and how, being ambitious, he could patiently subject himself and subordinate his life to those who were beneath him. If she were a man, she was sure that she should die, if obliged to do what Arthur Blague had done, and was still doing. If she were a young man like him she would not remain in Crampton a day. It seemed to her that Arthur was very much more like a woman than a man.

Miss Hammett's line of defence was that Arthur was acquiring his education, under a master whose name was Necessity; that, like all decent young men, he was tractable and patient under authority; that out of honourable subjection and self-control springs always the highest power to subject and control others, and that he had not got his growth. It was her theory that a soul in its development needed time as much as nutriment—that its growth could never be hurried to its advantage. Trees live alike upon the earth and upon the atmosphere, and cannot be too much forced at the root without destroying the proper relations between those visible and invisible influences which contribute to feed it. There is an atmosphere around each soul, as there is around each tree, and this God takes care of as He does the air, and only in a measured time can the soul gather from it what it contains of nourishment. The soul, therefore, must have time for growth, or grow unsoundly. The soul's sympathies are the soul's foliage, and only when the just relations exist between sympathetic absorption and the direct imbibition of the nutrient juices does the soul grow strongly and healthily. The prime condition of such a growth as this is time. Storms must wrestle with it. Winds must breathe through it. Rains must descend upon it, year after year. In darkness and in light it must stand and absorb, even though it be unconsciously, those elements that minister to its forces and its fibre. A soul thus growing will become larger and more beautiful than when forced at the root, beyond the power of absorption in the leaves.

Fanny admitted the ingenuity of the reasoning, and believed in its soundness more thoroughly than she was willing to confess; but it was directly opposite to the theory of education she had received from her father. With him, education consisted in the acquisition from books of the accepted facts of science and philosophy. The quicker this could be done the better. That student who should the most readily and the most expeditiously acquire the knowledge contained in a given number and variety of books was, in his estimate, the best scholar; and he only could be an educated man who should secure the particular knowledge prescribed by the schools. It was in this way that his daughter Fanny had been educated. With a mind that acquired with wonderful facility she had distanced all her associates and exhausted the resources of her schools before she had arrived at full womanhood. The idea that sound growth required time had never occurred to him at all; and he had determined upon putting his little boy through the same course that his daughter had pursued. He was to be urged, fired and fretted with ambition, taught to labour for the prizes and honours of scholarship, and brought into life as soon as possible.

Notwithstanding this clash of theories, and Miss Gilbert's respect for that of her father, there was something in that of the schoolmistress which gave her serious thought. It somehow united itself with the words of the reviewer which had so deeply impressed her. She felt more than ever that she needed more life—that she needed time—that there was something which time would give her that she could obtain by no means within her province and power to institute. She did not understand how she could grow without direct feeding; but she saw before her a woman, evidently her superior through the ministry of time. She did not recognize in Mary Hammett powers and acquisitions that outreached her own, but she apprehended a harmony, maturity and poise, to which she could lay no claim. So, as she said when she finished reading the review of "Tristram Trevanion," "Hurrah for life!" she concluded her reflections upon Mary Hammett's theories by the exclamation, "More time, then!"

There was one influence in Arthur's quiet home-life that his expanding nature drank as the flower drinks the dew. Little Jamie, his brother, a beautiful little boy, was a constant source of delight to the young man. When the little fellow had reached his second birthday, there was not a more precious and charming specimen of childhood in Crampton. Arthur carried him out in his limited walks, took care of him at night, and with even more than motherly patience bore with his petulance when ill, and his natural restlessness when well. The attachment between those two brothers, so widely divided by years, was the theme of general remark. Miss Hammett saw it with delight, and Miss Gilbert looked on with astonishment, admitting that it was all very beautiful, but very unaccountable. It seemed more womanly than anything she had seen in Arthur, and she saw few things that did not bear that complexion.

To Arthur, the opening of that little soul upon the realities of existence, the unfolding of its budding affections, the fresh simplicity of a nature newly from the Creating Hand, the perfect faith and trust of a heart that had never been deceived, the artless prattle of lips that knew no guile, the wonderful questions born of childish wonder, were like angels' food. Out of that little cup of life he drank daily nectar. He never tired of its flavour—never thrust it rudely away from him. The child almost forsook its mother in its love for the strong arms and great heart of its brother. In this sweet affection and wonderful intimacy, there was a prophecy of the future which Arthur could not read. Could he have done it, he would have sunk on the threshold of life, and prayed to die. Ah! blessed darkness, that rests upon each step that lies before us in the future! Ah! blessed faith, that frankly gives its hand to Providence, and walks undoubting on!

It was impossible for Miss Hammett to mingle so freely in the society of Arthur and Fanny, without thinking of them sometimes in the relation of lovers. She knew both sufficiently well to see that they did not understand each

other. She knew that Fanny was far more accomplished than Arthur; yet she knew that Arthur had powers under whose shadow even Fanny would at some future day delight to sit. When Mary talked with Arthur about his ambitious friend, he always had quite as many objections to her as she was in the habit of expressing in regard to him. He could not love a woman who wanted the praise of the world. Such a woman could only be fit for the world's wife. He pitied any man who would consent to be known to the world as the husband of an ambitious and bepraised notability. Mother Hubbard's dog was a very insignificant individual. Besides, he disliked a "blue," and not only disliked her, but was afraid of her.

Mary Hammett tried to argue Arthur out of notions like these, not because she was anxious to contrive a match between her friends, but because she felt that Arthur was doing Fanny injustice; but she could make no impression on him. He declined to reason on the subject, and declared he had no prejudices upon it. He could only say that he felt as he did because he could not help it. There was something in her position and in her aims that offended him. He thought her a woman of genius, admired her powers, delighted in the vivacity of her conversation, and felt himself stimulated by her presence; but the idea of loving and wedding her was repulsive to him.

Throughout this season of active and productive social life, Mary Hammett was haunted by a single fear—a fear that obtruded itself upon all her hours of retirement, and often came upon her with a pang when in the presence of her friends. She knew that the villain who had defrauded her out of her earnings, and who had wound up his career in Crampton by the wholesale robbery of his employer and the betrayal of his daughter, would exhaust his money. She knew, too, that even the large sum he had on hand would furnish him with food for his vices but a short time. She felt certain that his first resort would be the price of her betrayal. She had no doubt that her father would give him any reasonable sum he might claim for discovering to him her retreat. She felt, therefore, that her stay in Crampton was limited, and that any week might bring events that would cut her off forever from the companionships that had become so pleasant and precious to her.

She had fully contrived her plan of operations in the event which she so much feared, and when, at last, it came, she carried it into execution with better success than she had dared to expect.

CHAPTER XVIII.—MARY HAMMETT'S FATHER HAS A VERY EXCITING TIME IN CRAMPTON.

It was a pleasant Saturday night in August, when, as Mary Hammett sat at her window, she caught a glimpse of the Crampton coach as it drove into the village, raising its usual cloud of dust, and bearing its usual covering of the same material. On the back seat sat an elderly gentleman with his head down, and an altogether superfluous amount of material around his face. Mary could see but little and saw that only for a moment, but she was convinced that her day of trial had come. She could not be mistaken in the stout shoulders, the short neck, and the heavy eyebrows. She passed out of her room to get a better view of the passenger while he alighted at the hotel, and, though it was almost twilight, and the house at a considerable distance across the common, she was certain that her first impressions were correct.

She immediately returned to her room, and wrote a note to Dr. Gilbert, Aunt Catharine and Fanny, and despatched it by the hand of Arthur, requesting those friends to call upon her so soon as it should be dark. They came accordingly, wondering much at the singular form of the invitation, and curious to ascertain what it could mean. Mary met them in the parlour, and calling in Arthur Blague and his mother, closed the door and sat down before them, pale, faint and trembling. There was an expression of painful embarrassment upon her face, and Fanny, anxious to do something to relieve her, rose, and crossing the room, took a seat beside her on the sofa, and handed her a fan. Mary put the fan aside with a quiet "Thank you," and said: "My friends, I am sure that trouble lies just before me, and I want your advice."

"Certainly," responded Dr. Gilbert, promptly. "I'm sure we are all at your service."

"You have all been very kind to me," continued Mary, "for you have trusted me without knowing me, and received me as a friend without inquiring into my history. I wish to thank you for this, and to assure you that whatever may be the events of the next few days, I shall remember you with gratitude as long as I live."

There was a pause. Dr. Gilbert, exceedingly puzzled, sat and drummed upon the arms of his chair. It was all a mystery to him—her solemnity, her apprehension, and her allusion to imminent events of an unpleasant character. "Miss Hammett," said the doctor, "what do you mean? Who menaces you? Are you going to leave us?"

"I may be obliged to leave you for a time, at least," replied Mary, her eyes filling with tears.

"Who or what can drive you from Crampton?" said Dr. Gilbert, bringing his hand excitedly down upon the arm of his chair. "Let them deal with me. Unless there is some one who has a legal right to control you, I will stand between you and all harm."

"Dr. Gilbert," said Mary, trembling, "My father is in Crampton."

"Your father!" exclaimed all her auditors in concert. "My father is in Crampton, and he is very, very angry with me."

"What is he angry with you for?" inquired Dr. Gilbert, that being the first question that rose to his lips.

"Because," said Mary, with strong feeling, "because I will not perjure myself."

"Let him lay his hand on you at his peril," said the doctor fiercely, again bringing his hand down upon the arm of his chair with a will.

"No, doctor, no; there must be no violence. I must get out of his way."

"Because you will not perjure yourself!" exclaimed

the doctor, coming back to the cause of the difference between the young woman and her father. "I'm sure some explanation should go with that. I don't understand it."

"Dr. Gilbert," said Mary, "my father insisted upon my breaking the most sacred pledge of my life, and breaking two hearts with it; and on my refusal to do it, he bade me never enter his presence again. That is the reason I am here in Crampton to-night. That is the reason you found me in the mill at Hucklebury Run. I took his alternative, glad in my choice; and he is here to force me, if possible, back to my home."

"You don't know that," said the doctor, thoughtfully.

"You don't know my father," said Mary.

"But how did he learn that you were in Crampton? That's what puzzles me," said the doctor.

Then Mary told him of Dan Buck, and all the persecutions of which she had been the subject at his hands, and of her conviction, from the first, that this would be the result. Dan Buck had been a salesman in her father's store, had seen and known her then, had been discharged for his dissolute habits, and had now sold the secret of her hiding-place for money.

"Miss Hammett," said the doctor, rising to his feet, "I propose to manage this matter myself. You are not going to leave Crampton at all. If Dan Buck has told your father that you are in this town, he has told him what house you are in. Now just pack your trunks, and Arthur and I will take them over to my house. Aunt Catharine and Fanny will look after you; and if he gets an interview with you, he will get it because he is a stronger man than I am."

The doctor looked as if he thought that entirely settled the matter of her safety from all intrusion.

Aunt Catharine and Fanny very earnestly seconded this project of Dr. Gilbert. Aunt Catharine even went so far as to declare her intention of giving the gentleman a piece of her mind if he should ever darken the door of the Gilbert mansion, at which the owner of that mansion smiled, and shrugged his shoulders. Fanny was delighted. This was life. She would lay away in memory every incident of this affair, and some time it should be woven into a romance. Mrs. Plague and Arthur objected, but the majority were against them; and when Sunday morning came it found Mary Hammett the occupant of a room in Dr. Gilbert's dwelling, which overlooked the common, and the hotel on the opposite side of it.

Through the half-closed blind Mary Hammett was an earnest watcher of every movement at the hotel. For half of the day her father sat at his window, looking at the people as they walked or drove past on their way to and from church. He had his reasons for not showing himself in the street, and so had his daughter. The day wore away, and night descended again. In the evening, Mary, for the first time, revealed the story of her life to her companion, Fanny Gilbert, all of which Fanny carefully remembered, that she might have abundant material for her future romance. The doctor and Aunt Catharine dropped into her room in the course of the evening to talk over affairs, and contrive for the emergencies that would develop themselves, without doubt, on the following day.

It was Mary's opinion that her father, having learned her business and the habits of her charge, would keep himself out of her sight and knowledge, so far as possible, until she was within her school room and alone with her little flock. This would give him his best opportunity to meet her without the intrusion of Dr. Gilbert, of whose strength of will and whose local power and influence, she had no doubt, he had been abundantly informed by Dan Buck. So it was determined that Mary should remain a prisoner in her chamber, and that Fanny should go over and perform her duties as teacher.

This arrangement Fanny agreed to gladly. It would give her an opportunity to meet the old gentleman alone, and possibly furnish her with further materials for the great romance.

(To be continued.)

### THE NOVEL OF OUR TIMES.

What strikes us most in these old masters of fiction, in contrast with the modern school, is their prodigality of resources, the wealth of wit and wisdom, and oftentimes of recondite learning, which they lavish on their books, the breadth of their knowledge of man in all times and under all phases. No one dreams of apologizing for the spending of his time in reading such world-books. They constitute a curriculum of culture.

These writers saw life not as the vivisectionist sees it, nor the world as the man of science with his microscope and camera sees it, nor yet as a "Flatland" without firmament or chiroscuro or perspective. They had the poetic sense which discerns what the photographer's art cannot catch, "a light that never was on land nor sea." They were not less poets in the higher and etymological sense of a maker. There was not only the genius which portrays the features and expression of the present, and paints in imaginative colours the past. They had the creative touch, by which new worlds are added to our observation and actual people come into the world to dwell for evermore among us. What wizards they were in reproducing the atmosphere of other ages, bringing them under our very eyes, and yet without the least sacrifice of perspective or of historic colour. Wherever we may go for the facts of English and Scottish history, the Britain which is real to us, whether we will or no, is that of Shakespeare and Scott. And it is to the latter that we owe the modern method of vivid and human history-writing, since it was he who awoke the "muse of history" in Macaulay.—F. N. Zabrickie, in *New Princeton Review* for May.

The Bible class of St. George's Church, Paisley, conducted by Rev. David Watson, has closed a highly successful session. Nearly 300 young men and women have been in regular attendance, and the subjects of study were the life of Moses and the Scottish Reformation.

For THE CANADA PRESBYTERIAN.

### THE CAVALRY CHARGE, BALACLAVA.

BY WILLIAM T. TASSIE.

As voices of thunder  
Resounded far under  
Dark-browed Balacava their story of woe,  
'Midst smoke and scenes gory,  
In silence and glory  
The cavalry charged on the guns of the foe;  
And though while contending  
They fell in defending  
The chivalrous name that our soldiery bear,  
They fell in the front of  
The foe, and the brunt of  
The tempest swept over and withered them there.

The stout hearts that bore them  
'Midst carnage before, then  
Beat high, and their pulses were beating in tune  
Like meteors of wonder  
'Midst lightnings and thunder  
Rode they in war's pomp, and in lusty youth's bloom;  
Where flames of death lighted  
And shot and shell blighted,  
They charged—passed the guns and wheeled, charging  
again.  
A chieftain was leading,  
And Britons were pleading  
With weapons of steel and not pleading in vain!

There giants were clashing,  
And strong blades were flashing;  
There riderless horse dashed through Russian defiles,  
And there 'midst the mangled,  
The trampled, the strangled,  
Swept on the brigade of the inviolate isles,  
Still dauntless and scattered,  
By horse and man battered,  
The rough gunners stood 'midst the fierce, rushing tide,  
And there in wild glory  
Like Titans of story,  
Lord Cardigan fought, and the brave Nolan died.

Where horsemen were surging  
Like angry waves scourging  
In insolent fury on ocean-girt rock,  
Where sabres were clashing  
And mighty guns flashing  
The hurricane-light of the terrible shock,  
The stricken were breathing  
A prayer, but believing  
A glory illumines the warrior's clay,  
Unhorsed and despairing  
Fought still with wild daring  
And passed to their Christ in a merciless day.

And forms of the dying  
Were shrivelled and lying  
Outstretched in the gloom of a day of the dead,  
And few who were groaning  
Were stilled by the moaning  
For comrades at rest and for bosoms that bled;  
Their voices have ended  
In cries that have blended  
Long since with the shout for the true and the brave,  
Who charged at death staring,  
A thought only sparing  
For hurried farewells to those over the wave.

Let angels receive them  
As fair, and believe them  
The true, for they know that their virtues were tried;  
Let patriots lend their  
Applause, and defend their  
Bright name, for they know they were heroes that died;  
Let hearts that could cheer them  
Expand and revere them;  
Let valley and hill shout their praises in song;  
Let the glamour of glory  
Enshrine them in story,  
For they fought for the weak and they died like the strong.

### THE LONDON OF TO-DAY.

We speak of the rapid changes in our American cities, but nothing like the changes of London can exist with us. Growth is not a charge of this kind. Paris alone, in certain respects, can show such metamorphoses as London. But on the whole, Paris, as I saw it at this first visit to the Old World, was more like the Paris one sees now than was London of 1850 like the London of to-day. The mere question of growth is a minor matter. London was not the metropolis of the world in 1850, and now it is. Then it was only a huge provincial town. The Londoner in general measured nothing but himself, and nobody came to London for anything but hardware, good walking-boots, saddles, etc.; now it is the *entrepôt* of the civilized world. The World's Fair of 1851 and succeeding similar displays of what cosmopolitan industry can do, the common arrival of ocean steamers, rare at the time I am writing of, have changed the entire character of London life and business and the tone of its society. It is not merely in the fact that 48,000 houses were built in the capital in the last year, or that you find colonies of French, Italians, Russians, Greeks in it, but that the houses are no longer what they were, inside or out, and thus the foreigner is an assimilated ingredient in its philosophy. All this has come since 1850.—W. J. Stillman, in *May Atlantic*.

The Rev. David Macrae, Dundee, lectured in Glasgow City Hall recently on "Characters We Meet." Lord Provost M'Onie presided, and the proceeds were given to the unemployed.

## British and Foreign.

LAST year the contributions of the British Baptists to their missionary society amounted to \$755,000.

A MOTION for modifying the burial service has been rejected by the Episcopal Synod of New Zealand.

THE Marquis of Breadalbane, from personal reasons, has declined to act as Lord High Commissioner to the Assembly.

AUSTRALIA has thirty Y. M. C. A.'s, with an aggregate membership of 4,000 and \$400,000 worth of property.

THE South Australian Independents are expecting Dr. Dale, of Birmingham, and Mr. Spicer to come out next year to assist in their jubilee celebration.

THE magistrates at Thurso have asked the Salvation Army to agree not to march through the streets on Sabbath, otherwise steps will be taken to prevent them.

THE Lall Bazar Baptist Chapel is the oldest dissenting place of worship in Calcutta; it was opened on the first day of 1809. It witnessed the baptism of Dr. Judson in 1812.

DR. CAMPBELL reported at the Fife and Kinross Synod that sixty-five per cent. of the whole population in their ninety-five parishes were connected with the Church of Scotland.

THE movement against the use of alcoholic drinks in hospitals is making great progress throughout Great Britain. Experience has fully shown that the expenditure under that head was lavish and pernicious.

AT the week-night prayer meeting in the East End Baptist Tabernacle, London, of which Mr. Archibald Brown is pastor, the minimum attendance is a thousand, and sometimes there are as many as 1,500 present.

MR. BENJAMIN WHITWORTH says the manufacturing concerns with which he is connected would have to pay from twenty to twenty-five per cent. more in wages were half the drink money diverted into trade channels.

THE Free Synod of Merse and Teviotdale has asked the Assembly to declare that Disestablishment of the Church of Scotland is a carrying out of disruption principles to their logical conclusion, and of the express sentiments of leading disruption men.

IN Russia, notwithstanding the strict censorship of the press, all works bearing the name of Mr. Spurgeon are permitted to pass unchallenged, with the exception of his famous sermon on Baptismal Regeneration, which is rigorously prohibited.

IN consequence of the increased demand for sittings in Westbourne Church, Belfast, Rev. W. Witherow and his committee have resolved to make alterations in the building to provide 500 additional sittings. A new vestry and session house will also be built.

THE Rev. D. McCallum, Waternish, denies the accuracy of the report of last Presbytery meeting. He says he apologized to Captain M'Donald for remarks made regarding his character, but he "defies" the Presbytery to prove any of their charges against him.

THE intoxicating liquor consumed in the United Kingdom last year gave about two gallons to every man, woman and child. The food wasted by that liquor was equal to 74,500,000 bushels of grain, which would have produced 1,117,500,000 loaves of bread.

IT is not generally known that the late Mr. W. E. Forster declined, from conscientious motives, to accept an interest which his uncle, Sir Thomas F. Buxton, offered to leave him in his well-known brewery. He did not wish, he said, to have any monetary interest in such a business.

AT a conference between the office-bearers of the Congregational and Evangelical Union Churches in Glasgow recently it was agreed that a union of the two Churches was desirable, and a lengthened conversation took place regarding difficulties in the way. Further meetings are to be held.

THE Rev. T. Mirams, formerly pastor of London Road Congregational Chapel, Derby, has entered the Anglican Church, and been licensed to a curacy. His successor at Derby has just resigned owing to his inability to carry on his ministrations and at the same time please a certain number of the congregation.

DR. HUTTON, Paisley, closed the U. P. Theological Hall with an address on the relation of science to theology. The Bible, he said, was ever proving itself to be very different from that which feeble grammarians or mole-eyed specialists would have made it. Thank God, they were not employed in its preparation!

BARON DE ROTHSCHILD, M.P., speaking at a temperance meeting a few days ago, stated that in a recent conversation Sir John Lubbock told him that, in the course of his zoological studies, he often had to try animals with the bait of drink, but they would never take it. In some experiments conducted with ants, Sir John had the greatest difficulty in making them drink—in fact, he had to steep them in whiskey.

BISHOP COTTERILL, of Edinburgh, died recently from an incurable growth in the cheek-bone which has troubled him for several months. He went to Edinburgh in 1871, having previously been a chaplain in India for nearly ten years, principal of the Brighton College, and Bishop of Grahamstown in South Africa. He was highly respected, and his administration of his diocese is said to have been tolerant, enlightened and successful. He was in his seventy-fifth year.

THE latest report of the Spanish Evangelistic Mission, conducted by Pastor Lopez Rodriguez and his devoted wife, is accompanied by a map of the country round Figueras over which their labours extend, and striking tokens of success are mentioned. A case is related of one convert in a distant town who, whenever he can, walks thirty-six miles of bad road in order to be present at the Sunday services. On refusing to give up his Bible to be burnt by the priest, this man was excommunicated, and his wife commanded to leave him.

## Ministers and Churches.

THE Rev. John Ross, B.A., of Brussels, has declined the call for Knox Church, Scarborough.

PARKDALE Presbyterians are at work erecting a church that will accommodate a thousand people.

ONE HUNDRED new members were added to St. Matthew's Church, North Sydney, at its last communion.

THE Presbyterian congregation of Springfield have secured the services of Mr. Beattie, student, for the summer.

THE Rev. William Grant, of Prince Edward Island, will shortly be inducted to the Presbyterian Church at Cow Bay, C. B.

MR. McDONALD, a student from Manitoba College, has been placed in charge of Arrow River and Beulah stations in the North-West.

THE Rev. E. C. B. Hallam gave an interesting lecture in the Presbyterian Church, St. George, on 27th ult., on "Mission Work in India."

THE Rev. Angus McMaster, who laboured faithfully for many years in the northern part of New Brunswick, died suddenly on April 6, at Arran, Scotland, aged eighty-four years.

THE Rev. J. C. Burgess, formerly pastor of the Presbyterian Church, at Carleton, N. B., has tendered his resignation as pastor of the First Presbyterian Church, San Francisco.

THE Rev. A. Beamer was inducted into the charge of the Petrolia congregation, on 29th ult. Mr. Beamer enters upon his duties with the most encouraging evidences of success.

THE Rev. Joseph Hogg, of Moncton, left last week on a three months' trip to Europe. The evening before his departure, his congregation presented him with a filled purse, accompanied by their best wishes.

TIDINGS have been received of the death of Rev. J. W. Macleod, one of our missionaries in Trinidad. He died at Mr. Morton's house, Tunapuna, on the 1st of April, having been confined to bed only about one week.

THE Rev. W. T. Herridge, B.D., of St. Andrew's Church, Ottawa, preached in MacNab Street Presbyterian Church last Sabbath morning and evening. He also lectured on "John Milton" on Monday evening.

THE Bible Society recently sent from Toronto thirty strongly bound volumes of the Scriptures for use in the mission Sabbath school, which meets in St. Andrew's Church, Goderich. The donation was much appreciated.

ON Sabbath, April 25, Messrs. E. McMillan, A. Allan and J. Fleming were ordained to the office of ruling elders in the congregation of Kintyre. There are now nine ruling elders in the session, all men of piety, intelligence and prudence.

A GAELIC catechism has been completed by Messrs. Gillis and Cameron, professors in St. Boniface Roman Catholic College, Winnipeg. Copies have been sent to the Gaelic colony at Wapella, by whom, it is said, they are highly esteemed.

THE Rev. A. Falconer, late of Trinidad, spent most of the past winter in England. He preached for two months in the church of Rev. Dr. Macleod, of Birkenhead, Dr. Macleod being absent on sick leave. Mr. Falconer is likely to come to Canada in the autumn.

THE Taylor Church congregation, Montreal, determined that the wife should be the "better half" not only in word but also in deed, gave a more beautiful reception social in honour of Mrs. Bennett upon her arrival last Thursday, than that given her husband last December.

A MEMBER of Dumfries Street Church, Paris, presented one of the student missionaries of Knox College, en route to his field of labour in the North-West, with the sum of \$25—an act of genuine and unsolicited kindness, which betokens a thoughtful appreciation of the difficulties which beset student life.

THE sacramental services in the Presbyterian Church, Orillia, were largely attended and of more than usual interest. The Rev. Mr. Duncan, B.D., of Churchill, preached on Friday. Professor McLaren preached on Sabbath morning and evening. The pastor and Dr. Gray dispensed the ordinance.

THE Rev. Dr. Mowat, of Queen's College, Kingston, preached two excellent sermons in the First Presbyterian Church, Brockville, on Sabbath week. In the morning he referred to the evil effects of immoral literature, and in the evening to the injurious tendency of the careless observance of the Sabbath day.

THE lecture given by the Rev. Dr. Moffat, of Winchester, in the Town Hall, Charleston, on the evening of the 27th ult., under the auspices of the Mechanics' Institute, was a great success. There was a large audience present, and the lecture was much appreciated. The Rev. A. McFaul, president of the institute, occupied the chair.

THE Rev. T. Cumming lectured last week in St. Andrew's Church, Truro, under the auspices of the Ladies' Mission and Benevolent Society of the congregation. His subject was "Seven Great Mistakes of Human Life." The audience was large and appreciative. The lecture, to say the least, was very suggestive and helpful. Financially it was a decided success.

THE Rev. Jas. Howie died lately in Hamilton Asylum in the seventy-third year of his age. Deceased was a minister of the Presbyterian Church, but severed his connection therewith several years ago. Becoming afflicted with a mental malady of pronounced and dangerous type, it was found necessary to remove him to this institute, where he has remained ever since.

THE Woman's Foreign Missionary Society, Eastern Section, not the ladies of Fort Massey Church, as previously stated, purpose guaranteeing the support of a fourth missionary to the New Hebrides to accompany Mr. and Mrs. Annand to their new field. In this they invite the co-operation of their western sisters to signalize unification and bring about equality.

THE Board of the Presbyterian College, Halifax, met in the library of the college at Pine Hill last week. Various matters of interest were disposed of. The summer session project was considered impracticable, and it was agreed to report to the Assembly accordingly. Affiliation with Dalhousie after the manner of the theological colleges in Montreal with McGill was approved.

THE Rev. H. A. Robertson sends a statement and inventory of arrowroot contributed by the natives of Eromanga for 1885, to be equally divided between Home and Foreign Missions, Eastern Section. The arrowroot is shipped in twelve casks, containing in all 2,368 lbs. net. This represents a large measure of liberality on the part of the Christians of Eromanga. All the arrowroot is a "thank offering."

LAST Monday evening, the Bible class of St. Mark's mission, in connection with St. Andrew's Church, Toronto, presented to Mr. Somerville, missionary, a purse accompanied by a brief but very cordial address expressive of the high esteem entertained by the class for the personal worth and valuable services rendered by Mr. J. T. Somerville, who has laboured very successfully in connection with St. Mark's mission for the past six months.

THE monthly meeting of the Canadian Auxiliary of the McAll Mission was held Thursday afternoon in the Mission Hall. Very interesting articles referring to the work were read. The treasurer reported \$62.85 on hand. The committee have ordered a number of quarterlies to be sent regularly from Paris, and have decided to send for records of the American McAll Association, and other very interesting pamphlets which are published in the United States.

THE Charlottetown, P. E. I., Patriot says: Rev. James Carruthers, who has obtained three months' leave of absence to visit his native land, was a few days ago presented with the sum of \$320 to aid in making his trip pleasant, by members of St. James' congregation. Mr. Carruthers, who has been just a year in charge, has worked hard, we fear too hard for his strength. He has now the satisfaction of seeing his church united and flourishing, and also evidence that his labours are appreciated.

ON Monday afternoon a meeting of the ladies of the Presbyterian Church, Orillia, was held in the lecture room for the purpose of organizing a branch of the Ladies' Foreign Missionary Society in connection with the congregation. Professor McLaren, D.D., explained the working of the general society, and a branch was organized, and the following officers appointed: president, Mrs. Grant; vice-presidents, Mrs. J. B. Thompson and Mrs. Main; treasurer, Miss Nellie Bertram; secretary, Mrs. W. M. Harvey.

TEACHING in the Arts classes in Manitoba College continued till Saturday last, 8th inst. After about a fortnight's illness, from which he has happily recovered, Principal King has been able to meet with the Arts classes under his care, comprising the honour students in Philosophy and German. The examinations of the University of Manitoba commence on the 12th inst., and will keep both professors and students busy till the end of the month. Thirty-five students from Manitoba College will take part in these examinations, a larger number than on any previous occasion.

HALIFAX Presbyterian Witness: We congratulate the Augmentation Committee, Eastern Section, on their success. Now, let us keep up to the point "wherunto we have attained." When this work commenced, more than a year ago, we called attention to the fact that the movement really meant a "revival of religion." Its aim is to set ministers free to do their work with heart and soul, being delivered from the distressing bondage of debt and respectable starvation. What do we see? Our own columns testify from week to week that more members have been added to our churches probably than ever before in the same period of time. The revival is going on: let us thank God and take courage.

REV. A. BREMER was inducted to the pastoral charge of the Presbyterian Church at Petrolia, last week. The induction sermon was preached by Rev. Mr. Thompson, of Oil Springs; the people were addressed by Dr. Johnston, and the minister was addressed by Rev. George Cuthbertson, of Wyoming. The attendance was good, and the congregation is to be congratulated on having secured at length a pastor who bids fair to unite in harmony the conflicting elements of the church. In the evening a reception was tendered the Rev. Mr. Bremer, in the Oil Exchange Hall, under the auspices of the Ladies' Aid Society of the Church. There was a large gathering, and the event was eminently successful and enjoyable.

AT the dedication services last week in St. Andrew's Church, Peterborough, the Rev. Dr. Cochrane preached in the morning an eloquent and impressive sermon from Mal. iii. 16-17. Special service was also held in the afternoon, when Rev. D. J. Macdonnell, B.D., delivered a suitable and appropriate discourse from 1 Peter ii. 4-5. Dr. Cochrane again preached in the evening. The building was crowded, and numbers failed to gain admission. On Monday evening, after refreshments had been served, Mr. John Carnegie, M.P.P., took the chair, and after praise and prayer introduced the first speaker, Rev. A. H. Munroe, of the Baptist Church. He was followed by Rev. Dr. Cochrane, who spoke with his accustomed eloquence and fervour. The last speech was delivered by the Rev. F. H. Wallace, of the Methodist Church. The enjoyment of the evening was greatly enhanced by the fine music rendered by the choir, under the leadership of Mr. D. D. Galleily. The singing of the doxology, followed by the benediction, brought the gratifyingly successful series of opening services of St. Andrew's Church to a close.

AN enjoyable Celtic social was held in Brockville recently. No nationality, says the Recorder, is so susceptible to having their feelings worked upon by anything specially distinctive of their country as the Celtic race, and it was a happy idea to provide an entertainment in which everything, as far as possible, should partake of a Scottish character. The Young People's Association is therefore to be congratulated on the success which attended the efforts of its members. A success it truly was so far as attendance was concerned, for the basement was literally packed. Rev. Dr. Jardine occupied the chair in the midst of a bower of flowers. The room was prettily decorated with tartan and other trimmings in keeping with the character of the entertainment. The refreshments included oat cake and Scotch short bread, and the waitresses wore mitches (we won't vouch for the spelling). Dr. Pickup read "Tam o' Shanter," Prof. Austin a scene from "The Lady of the Lake," and Mr. Ross (in Gaelic) after complimenting the entertainment, read a translation of Scott's patriotic address:

"Breathes there a man, with soul so dead,  
Who never to himself hath said,  
This is my own, my native land."

A fine selection of Scottish music, vocal and instrumental, and other attractive features greatly contributed to the evening's enjoyment. In announcing the refreshments Dr. Jardine exhibited a nicely-carved wooden toddy ladle, cut out with a jack-knife, kindly lent by Col. Wylie for the occasion, and drew a comparison between the refreshments served with it and those of a more rational character, of which they were about to partake. The audience dispersed after singing "Auld Lang Syne," to the music of the bag-pipes.

THE Supplementing Committee met at Halifax, says the Presbyterian Witness, on the 27th ult., and spent the whole day with the business entrusted to their charge. Matters were found to be in a most encouraging position. The receipts for the year have been upwards of \$8,600, with some twenty congregations still to be heard from. Directions were given to pay in full the amounts voted from the Surplus Fund with the expectation that the receipts for the year would cover the whole amount of the expenditure. It was hoped that all the congregations which have not yet remitted their contributions will do so immediately. Deferred applications for the past year were finally considered and disposed of. Applications for supplement for the current year were fully and carefully considered. A few cases have been laid over for further information, and will be finally dealt with at a future meeting. Meantime it is expected that the amounts required for this year will probably be some \$1,500 less than that asked for during the past year. On this point further information will be given at an early day. The committee were gratified to learn that the congregation of Amherst has become self-sustaining, and that besides increasing the amount of support for their own pastor, has sent a very handsome contribution to the Supplementing Fund. Upon the whole the committee were very much cheered with the response which has been generally made by the Church to the recommendations of the Synod, and they felt grateful to the Presbyteries, Sessions and congregations for their hearty co-operation, as well as to the Great Head of the Church for His blessing upon the means employed to maintain the position which has been gained with reference to this matter. It was felt that all that was needed to make the Scheme a permanent success was the maintenance and manifestation of the same spirit which has prevailed during the past two years.

MR. WILLIAM HOSSIE, president of the Brant County Sabbath School Association, has been visiting the Sabbath schools throughout the field embraced by the association. Among others he visited Glenmorris, where he found the school in a prosperous condition. It has an active Band of Hope. The large senior class is taught by the pastor, the Rev. R. Pettigrew, who is training a number of young men and women who may at an early day become useful Sabbath school teachers. At the close of the school exercises Mr. Hossie gave an interesting and instructive address, full of useful information and encouragement. At the evening service conducted by the pastor, Rev. R. Pettigrew, Mr. Hossie, by special request, gave an address on the "Ideal Sabbath School." He suggested that the time was coming when fathers and mothers would render the desirable help, and the scholars not be spoken of as the little children exclusively. He agreed with Dr. Vincent's definition of the Sabbath school, and stated that the Sabbath school is a congregation assembled on the Lord's Day to study, teach and learn the Word of God, under the guidance of the Holy Spirit, for the purpose of bringing souls to Christ, and of building-up believers in the grace and knowledge of their Lord and Saviour Jesus Christ, and to help each other to know more of the great salvation so freely offered in the Gospel. Were this status attained, and the school attended by the old as well as the young, then the Word would be studied at home from day to day for a purpose that would be helpful to all in the home, and make an interesting searching service, conducted by the pastor, instead of one of the preaching services. Mr. Pettigrew, in closing the meeting, said, while not agreeing exactly with all that had been advanced, he was greatly pleased with the address, and as he had been seriously thinking over the matter of making some change in one of the services, this discussion might help to open the way for a trial in the direction indicated.

THE annual congregational meeting of the First Presbyterian Church, Brantford, for the year ending March 3, 1886, was held in the lecture room of the church recently. The attendance of adherents and members was larger than on former occasions. After devotional exercises conducted by the pastor, who presided at the meeting, the various reports for the year were presented. These were all of an encouraging nature, and showed that there had been progress of a satisfactory nature during the year. The report of the session showed that the attendance at the different services had considerably increased. This is especially true of the evening service and the prayer meeting. During the year forty-eight new members were received, making the total mem-

bership now 224, against eighty-eight four years ago. Five adults were baptized during the year, besides fourteen infants. The congregation had been divided into elders' districts, and communicants' cards have taken place of the members' tokens. The report of the Sabbath school indicated that the attendance is now larger than it has ever been during the history of the school. A new library was purchased during the year, and \$130 was taken at the Sabbath school collections for the year. The pastor's Bible class now numbers over thirty members. The Ladies' Aid Society reported that it had been entirely reconstructed during the year and its membership greatly increased, there being now over eighty members on the roll. They also reported a balance on hand of \$104.50. This society is doing most valuable work in the church. The report of the Young People's Association showed that it had been flourishing during the winter in its useful work. The report of the Board of Management was submitted by the secretary, Mr. Cromar, and the auditors' report by Mr. Turnbull. Both were considered together. The receipts from ordinary sources of income were \$1,168.49, being an increase of \$58.28 over last year. A sum of \$475 was paid on floating debts, and the amount raised by the congregation for all purposes during the year was \$2,522.

AT the late meeting of Synod held in Galt there was presented an overture from the Presbytery of Kingston in reference to the old United Empire Loyalist Presbyterian Church in Fredericksburg. The overture set forth that the Rev. Robert McDowall came to Upper Canada in the year 1798 in response to a petition sent to the Classis of Albany by the band of United Empire Loyalists who landed in Adolphustown under Major VanAlstine in 1784; that he, Mr. McDowall, had itinerated from Brockville to the head of Lake Ontario when that vast region was almost one unbroken wilderness; that his old church is now in a dilapidated condition; that it was proposed to restore it, making it again suitable to be used as a place of worship and to erect a tablet near the pulpit commemorative of the life and labours of the pioneer missionary; that a small sum from each family within the bounds of the Synod, which really constituted his parish in so far as the country was then settled, would be sufficient, to accomplish the work. The overture was supported by the Rev. Mr. Cumberland and Dr. Reid, and was very favourably received. On motion of Principal Caven it was adopted, and the following members representing the several Presbyteries were appointed a committee to co-operate with the Kingston Presbytery in taking the necessary steps to carry out the terms of the overture: the Moderator, W. Bennett, the Clerk, J. Gray, D. D., W. Reid, D. D., J. K. Smith, M. A., E. Cockburn, M. A., S. H. Eastman, B. A., W. A. Hunter, M. A., J. Campbell, M. A. and A. H. Scott, M. A. At a meeting of the committee it was decided that a circular be prepared, and sent to each minister within the bounds, setting forth the points of interest in connection with the scheme, and that the representatives of the several Presbyteries be instructed to bring the matter before their Presbyteries as soon as practicable, in order to develop as much interest as possible in the matter. The Rev. Mr. Cumberland, of Stella, Amherst Island, was appointed treasurer. It is understood that about \$300 have been already subscribed, and that it is the intention of the committee to set vigorously to work, and have the repairs completed in order that the church may be re-opened in September. As only about \$900 more will be required, a small sum from each family will enable them to complete the work, and thus preserve to posterity this historic church. Suitable plans have been prepared by Mr. John Paris, architect, Belleville.

#### MONTREAL NOTES.

THE annual Convocation of McGill University took place last week, in the presence of a large number of friends of the college. The graduating class in Arts numbered twenty-seven, the largest in the history of the college. Of this number twelve are theological students, nine of whom are Presbyterians. The Prince of Wales Gold Medal was won by Mr. Macdougall, one of our students. Of the two who received the degree of M. D., one—Mr. J. L. Morin—was a distinguished French student who graduated from the Presbyterian College last year, and a former pupil of the Point-aux-Trembles Mission Schools. Of the thirty-one students who passed the intermediate examination, eight are young women. There were 564 students in attendance at McGill this year, fifty-one of whom are ladies. The number graduating in all the faculties is ninety-two. In his closing remarks, Sir J. W. Dawson, the Principal, stated that the invested capital of the University was now \$721,000, of which the magnificent sum of \$336,000 had been received within the last five years from friends of the Institution. To increase the efficiency of the college, and enable it to maintain its position as second to none in the country, he appealed for an additional \$250,000, in the full confidence that it would be forthcoming.

ON Sabbath week the ordinance of the Lord's Supper was administered for the first time in Melville Church, Cote St. Antoine. The services were conducted by the Rev. R. H. Warden, Moderator of Session. The number of communicants was fifty-eight. The communion set was the gift of the Sabbath school children of the congregation.

THE Board of Management of the Presbyterian College here are advertising for the services of a suitable person as steward and janitor. The position is one of responsibility, and it is hoped that a good appointment will be made. A married man is a *sine qua non*.

THE Rev. James Gormack, of St. Andrew's Church, Lachine, who went South last month on account of impaired health, is regaining strength and hopes to return home about the end of May.

THURSDAY, the 6th inst., was the anniversary of the induction a year ago of the Rev. L. H. Jordan, B. D., as pastor of Erskine Church. The Young People's Association took advantage of the occasion to hold a conversation in

the lecture room of the church, which was filled to overflowing. The hall was tastefully decorated, and an excellent programme of readings, songs and duets was gone through. Among those taking part were Mrs. Weir, Miss Featherston, Miss McLea, Miss Ross, Miss Ritchie and Messrs. Common, Stewart and Weir. The Young People's Association has had a successful season, the attendance at the ordinary meetings as well as on public occasions being good, and the interest well sustained.

THE monthly meeting of the Montreal Presbyterian Woman's Missionary Society was held in Erskine Church on Friday last. An interesting report was submitted from Miss Watt, one of the Bible women and nurses employed by the society. Mrs. Dey, the president, read a paper on "Formosa," Mrs. W. Paul, on "Those Pennies," and Mrs. Mackay gave an account of the recent annual meeting of the Woman's Missionary Society of the Western Section.

ON Sabbath next the Rev. Jas. Patterson is to be inducted, and Mr. J. B. Picken ordained and inducted, as elders in Knox Church here.

SABBATH railway travelling seems to be largely on the increase in Canada. Trains between Toronto and Montreal, leaving on Saturday evening, are extensively patronized, and it is no unusual thing for members and office-bearers of our Church to travel by them. Incredible as it may seem it is said that even ministers have been known to travel by these. Not long ago one who had been preaching in a large city church on a certain Sabbath was seen an hour after the close of the evening service in a sleeping-car on his homeward journey; and only recently two were recognized on board a train on a Sabbath afternoon, both of whom had been preaching that morning. To check this growing evil, it were well that the pulpits in Canada gave no uncertain sound on the question of Sabbath profanation.

IT is understood that the receipts of the Common, or Union, College Fund are about \$500 less than those of the preceding year, and about \$5,000 less than the amount asked by the General Assembly. The college here is a sufferer to a considerable extent, and many of its friends believe that a very much larger amount would be obtained for its maintenance were the Common Fund abolished, and the former territorial system re-established or the college left free to secure its revenue as best it could. It cannot be doubted that many congregations would contribute much more largely to an institution in which they were specially interested than to a common fund from which the college with which they are most in sympathy receives but a small percentage of their contributions. On the other hand there are advantages in a common fund, not the least of which is its tendency to break down sectional feeling. Many ministers and congregations, however, have not given it hearty support, and some have even ignored it entirely and sent their contributions for theological education direct to the college of their choice.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

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

May 23, 1886.

### JESUS AT BETHESDA.

{ John 5: 5-18.

GOLDEN TEXT.—"Wilt thou be made whole?"—John v. 6.

#### INTRODUCTORY.

*The Feast.*—There has been a great deal of discussion—but fruitless discussion—as to which of the feasts is meant. The question is of chronological importance. If it is the *Passover*, then four passovers are named by John, and that makes His ministry extend over three years—about three and a half. But if it is one of the other feasts, then there is no chronological data for over two and a half years.

*Bethesda.*—In and about Jerusalem there were numerous springs, but the chief supply of water was from large reservoirs hewn in the rock, replenished by rains or water conducted by aqueducts from distant hills. The remains of eight of these reservoirs still remain, and Bethesda is supposed to have been the one at the north-western corner of the temple area. The *sheep-gate*, near which it was located, was probably the gate through which the flocks of sheep used in the sacrificial services were admitted.

In the R. V. the explanatory verse 4 is omitted. It is regarded as an instance of the superstitious interpretations given to natural phenomena in an unscientific age. Everything was explained by supernatural agency.

But even when the "angel" is removed from this narrative, there are other statements of fact that still leave mystery that science cannot remove. Ordinarily, mineral waters do good to special diseases, but these waters cured any disease. They only cured one at a time, and that not periodically, but at irregular intervals. These are not features of water cures. There seems to remain a supernatural element.

#### EXPLANATORY.

I. *Jesus Visits the Sick.* (Ver. 3.)—This was a great sanitarium—in which a multitude of sick, blind, halt and withered was assembled, waiting for that mysterious disturbance of the water that gave it healing efficacy.

When Jesus was in Jerusalem He visited that place. How like Him! His mission was to give help. He did not spend His time sight-seeing, or courting society. He went to the houses of mourning.

Just as He was going into Galilee (iv. 4) He must needs go through Samaria to save that woman, so He now was drawn to this hospital to save an impotent man.

That is the pure religion that He practised and taught, "To visit the fatherless and widow in affliction"—"To clothe the naked, feed the hungry, visit the sick, and to such spirits He will say: "Inasmuch as ye did it unto the least of these, ye did it unto Me."

II. *A Miracle of Healing.* (Ver. 59.)—This man was thirty-eight years a prisoner. The greater part of his life gone in idleness, and what made the cup the more bitter, it was his own sin that induced the disease (ver. 14). That is the condition of very many now—they are physical wrecks—useless—a burden to themselves and others—because of drunkenness and especially licentiousness. The bitterest element to all such is that it was brought on by themselves.

In the moral sense it applies to us all. We are weaklings in the Lord's work because of our own transgressions.

*Jesus knew, etc.*—As soon as He saw Him He made a complete diagnosis of the case. He knew the *time*, and the *mental* condition of the patient (ii. 25). That is the kind of physician we need.

*Wilt thou?*—That gives us a key to the man's heart. The case was so hopeless—and he became so accustomed to his lot—that he did not wish for a cure. Like many a prisoner for years in confinement, he loved and *hugged his chains*.

That is the state of many souls. They are bound in chains of sin, and on the road to eternal chains, and yet they are not willing to be released. If they were *willing* they might get freedom—the liberty of the Gospel.

*Be made whole.*—Christ purposes nothing less than *wholeness*, and that means both soul and body. That is the Saviour's own explanation of the case (vii. 23). Before He finishes His work His saints will be *wholly sanctified*. He asks us to *will—aim* at that and nothing less.

*Friendless.* (Ver. 7.)—He professes *willingness*, but is not *able* to seize the opportunity, and there is none to *help*. When he is coming, some one else, less afflicted, or assisted, gets ahead of him. The question stimulated his expectation and provoked faith. How like the world without a Saviour—not *able to save self and none to help*. But we have One who is omnipotent to save and offers His services.

*Word of power.* (Ver. 8.)—When we receive a command from Christ we at the same time receive a *guarantee of help*. He asks us to do everything *looking* to Him.

At the same time that this man was commanded to rise, the *invisible energy* went forth from Christ that vitalized his whole nature. He could now *will* and *execute* his wish.

*Rise, take up thy bed and walk.*—The man now carries the bed that formerly carried him. He leads captivity captive. It is a *reminder* to him of what he was delivered from. It is, especially, an *evidence* to himself and others of the cure. The bed was a light mattress or rug easily borne by a man in health.

All that we require to do is to *act*, in *obedience* to the divine command, and we will get needed strength in so doing.

III. *Hypocritical Scrupulosity.* (Ver. 10.)—The man went away carrying his bed. The Jews accosted and reproved him for carrying his bed on the Sabbath. They had not a word of congratulation on his recovery—no love for a suffering brother—but were sticklers for minute traditions of their fathers. No cruelty so inexorable as religious fanaticism. The scribes had built a great system of hair-splitting regulations as to what might and might not be done on the Sabbath, and these they would stand by even if it sacrificed life. They misunderstood the spirit of the Sabbath—which is to *bless*, and not to *afflict men*. "The Sabbath for man and not man for the Sabbath."

(1) *First answer.* (Ver. 11.)—The man's explanation is very natural. He that healed instructed him. Surely if He could do the one He was able to do the other! When Jesus saves the soul His Word becomes the *law of life*.

They inquired who it was that gave such a wicked command. They did not want to hear about the miracle. That was too godlike to be objected to.

The man did not know Jesus had disappeared in the crowd—perhaps to avoid the throng sure to follow such a miracle. He did not heal *all* in the place, because it would not be in keeping with the divine plan by which the world is to be ultimately redeemed. His compassionate heart would gladly have given His benediction to all if it had been the Father's will, which He came to *do* and *finish*.

(2) *Second answer.* (Ver. 15.)—Jesus met the man in the temple and exhorted him to caution, lest, by sin, a worse affliction might come. So, even in this life, affliction is connected with sin. But *all* affliction is not to be accounted for by sin (ix. 3). That was the mistake of Job's friends.

Now he knew Jesus and went immediately and told the Jews that it was Jesus that healed him. He no doubt thought this a complete vindication of himself, and also thought to introduce Jesus to the favour of the rulers. We cannot regard him, according to some, as trying to win the favour of the Jews at the expense of his Benefactor.

The rulers are more hostile than ever. They determine to kill Jesus because He broke the Sabbath.

They feel that His teaching—as did that of John the Baptist—is undermining their authority.

(3) *Third answer.* (Ver. 17.)—This is by Jesus Himself. We know not where given, but it goes to the root of the Sabbath question. He says: "The Father's Sabbath is *work*, and I do as the Father does." That is the solution. The Sabbath *rest* is not *idleness*. The Father's seventh day of rest is *work*—the Providence by which He supports the world, and completes redemption. So should our *rest* be the active enjoyment of God, and imitation of His loving care for man. They now have a second charge against Him; He made Himself the equal of God. They understood Him rightly and determined to kill Him.

#### PRACTICAL SUGGESTIONS.

1. Our need is our strongest plea for help.
2. Like Jesus, we should try and help the helpless.
3. Healing comes in the way of obedience.
4. After his release he went to the temple to praise God.
5. Sin bears fruit in suffering.
6. Rejoice if you are persecuted for righteousness' sake—so was Christ.

## Our Young Folks.

### A TRUE INCIDENT.

"There is one thing about it," said George Logan, as he went out into the world to earn his own living, "I am not going to church or to Sunday school wherever I may be."

The lad's home had for years been in a large city, where he had lived with an uncle, his parents being dead, and this relative evidently felt that in keeping the boy in the Sunday school his whole duty to him was being fulfilled.

George had spent his early childhood in the country, and during the long years spent in a crowded quarter of the city his heart had constantly gone back with a great longing to the green fields and rippling brooks of the dear old farm.

Now, through the kindness of the milkman who came every morning to their door, he had a place on a great dairy farm, where his waking hours were busily occupied in doing chores and working in the garden; but on Sunday he could roam at will.

His employer's wife had reasoned with him at first, but, finding him stubborn, had wisely decided to let the matter rest for the time, when the lad had said, on his own accord:

"I will ask no one to go with me, Mrs. Manners. I promise that; so you see, I shall harm no one."

"No one but yourself just now, I admit," said the good woman; "you cannot tell what harm may work out of your disregard of sacred time in the future. I hold that no one can break one of the ten commandments with impunity."

George laughed, stuffed his lunch of doughnuts and cheese into his pocket, and walked away.

Sunday after Sunday he did the same thing, seeming to find delight in the wildness of the fields and forests, and in his own perfect freedom. At last, one sweet June Sunday morning, as he was climbing a steep hill from the summit of which a fine view was obtained, he seemed to hear a voice speaking to him. It came upon him suddenly, and said:

"You had better be in church!"

The boy looked around; he was entirely alone on the great pasture side. He used to say afterwards that it was like a voice in the air speaking aloud to him. He was startled at first, and then said aloud:

"My time is my own, I suppose. I may do with it as I please."

"Sunday is God's time," said the voice. "He reserved it to Himself from the beginning. You had better be in church."

The lad was frightened now, and turning, he ran down the hill and into the shade of a thick wood. He cowered under the great, dark hemlock to a thicket from which the light of day was almost shut out. Here it seemed that all the religious teachings of his boyhood rushed in upon him with bewildering force. Half forgotten chapters of committed Scripture lessons, the words of precious hymns, and at last a prayer that his mother used to repeat over him when he was almost a baby. It was packed away in his brain. Other matters had kept it hidden. He never had recalled it before; he had no idea it was there. He remembered that his mother used to kneel with him; now he heard the prayer as if anew, "Oh, Lord, let my little boy grow up to love Thee, to love Thy house, and Thy way, and Thy work, and thus to make an earnest Christian man."

"Yes, that was the prayer," he said aloud, "and she prayed so long, and so earnestly, and so faithfully her prayers must be answered. Oh, Father in heaven who heard my mother's prayers, help me now as I pray for myself," and there, in the deep

lonely wood, he prayed until the assurance came that his sins were forgiven.

He then went back to the farmhouse, and making himself ready, went to the church, arriving in time for Sunday school, and astonished Mrs. Manners by taking his place decorously with her class of boys.

He related his experience in the prayer meeting that evening, and when some one arose to explain away the marvel of "a voice in the air," the pastor interposed.

"It was the way the tender Shepherd took to call back His own," he said. "The mother's prayer had to be answered. God had passed His word. We each have a different experience. The more spiritual-minded we become the less ready we are to explain the non-explainable."

George Logan united with the church; he grew to love the Lord and His house, His way and His day, and His work, and now, as a faithful, earnest Christian man, if he has any special department of work it is in setting forth to all classes the beauty and sublimity of our obligation as children of the Heavenly King to obey His beneficent decree: "Thou shalt remember the Sabbath day to keep it holy."

### CALL THE CHILDREN HOME.

The good man steps upon the porch:  
"The little ones have not yet come,"  
He says. "See, it is getting late;  
So, mother, call the children home."

The mother's voice rings sweet and clear:  
"Come, Mary, John and little Ted!  
Come, dearest, come; the sun has set.  
'Tis time you all were safe in bed."

"Yes, mother, see how fast we come!"  
They cry in answer to her call;  
And so she has them all at home  
Before the evening shadows fall.

But as the fleeting years go by,  
And on life's pathway far and wide  
The children go their separate ways,  
And wander from the mother's side—

Will each one keep his child-like trust,  
Will each reach heaven, no more to roam?  
Before sin's blighting shadows fall,  
Oh, mother, call the children home!

A mother's voice can reach so far!  
Who can resist its tender "come?"  
And still its tones will echo on  
When God has called the mother home.

### ACKNOWLEDGE THE DEBT.

A venerable clergyman said recently: "Men of my profession see much of the tragic side of life. Beside a death-bed the secret passions, the hidden evil as well as the good in human nature, are very often dragged to light. I have seen men die in battle, children, and young wives in their husband's arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my church."

"I knew her first as a young girl, beautiful, gay, full of spirit and vigour. She married and had four children; her husband died and left her penniless. She taught school, she painted, she sewed; she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the some chance which their father would have done."

"She succeeded; sent the boys to college, and the girls to school. When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a worn-out, commonplace old woman. They had their own pursuits and companions. She lingered among them for two or three years, and then died of some sudden failure in the brain. The shock woke them to a consciousness of the truth. They hung over her as she lay unconscious, in an agony of grief. The oldest son, as he held her in his arms, cried:

"You have been a good mother to us!"

"Her face coloured again, her eyes kindled into a smile, and she whispered, 'You never said so before, John.' Then the light died out and she was gone."

How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course, and begrudge a caress, a word of gratitude, in payment for all that has been given to them!

Boys, when you come back from college, don't consider that your only relation to your father is to "get as much money as the governor will stand." Look at his gray hair, his uncertain step, his dim eyes, and remember in whose service he has grown old. You can never pay him the debt you owe; but at least acknowledge it before it is too late.

### HE ATTENDED THE SUNDAY SCHOOL.

A little boy was hurt at a spinning-mill in Dundee, and after being taken home, he lingered for some time, and then died. I was in the mill when his mother came to tell that her little boy was gone. I asked her how he died.

"He was singing all the time," she said.

"Tell me what he was singing," I said.

"He was singing—

Oh, the Lamb, the bleeding Lamb,  
The Lamb upon Calvary!  
The Lamb that was slain has risen again,  
And intercedes for me.

"You might have heard him from the street, singing with all his might," she said, with tears in her eyes.

"Had you a minister to see him?" I asked.

"No."

"Had you no one to pray for him?"

"No."

"Why was that?" I inquired.

"Oh, we have not gone to church for several years," she replied, holding down her head. "But, you know, he attended the Sunday school, and learned hymns there, and he sang them to the last."

Poor little fellow! he could believe in Jesus and love him through those precious hymns, and die resting "safe on His gentle breast" forever.

### A HOLY LIFE.

A holy life is made up of a number of small things; little words, not eloquent of speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the rivers great and many," rushing down in noisy torrents, are the true symbols of holy life. The avoidance of little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.

### WHO DID BEST.

A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," said he, "you are all mistaken. The best man in the field to-day was a soldier who was just lifting his arm to strike an enemy, but when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking a blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day." And nothing pleases God so much as absolute and unhesitating obedience.

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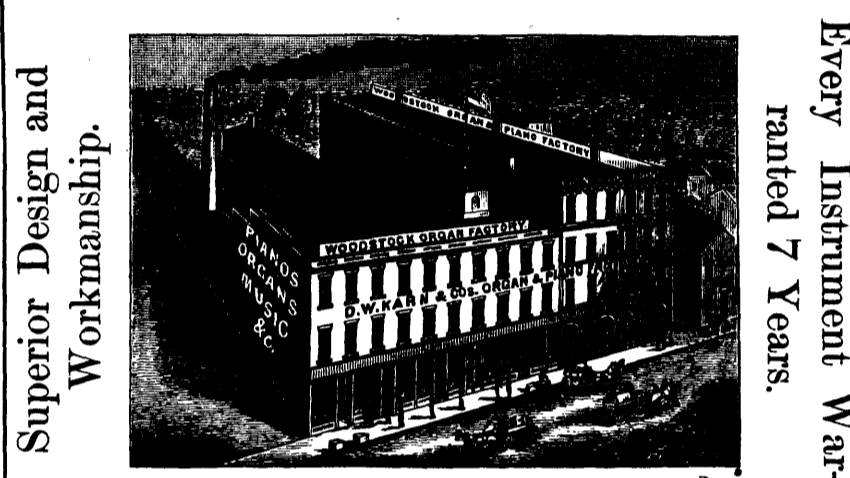
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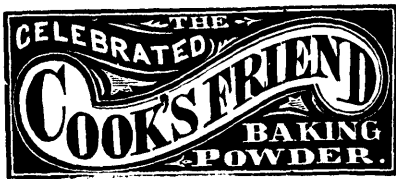


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**WINNIPEG.**—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.  
**GUELPH.**—In Chalmers Church, Guelph, on Tuesday, May 18, at ten a.m.  
**BARRIE.**—At Barrie, on the last Tuesday of May, at eleven a.m.  
**MAITLAND.**—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.  
**TORONTO.**—In St. James Square Church, Toronto, on Thursday, May 20, at ten a.m.  
**MIRAMICHI.**—In the hall of St. James Church, Newcastle, on Tuesday, May 25.  
**WHITBY.**—In Whitby, on the third Tuesday of July, at half-past ten a.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.  
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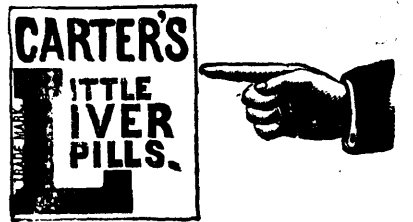
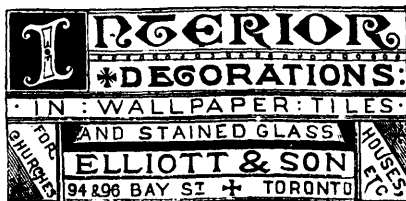
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