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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, OCTOBER 19th, 1892.

No. 42.

INTERNATIONAL LESSON SCHEMES

Specially prepared for Presbyterian Sabbath Schools for 1892. Mailed, prepaid, at 50 cents per 100 copies. Address—

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Notes of the Week.

THE Rev. J. G. Train, of Hull, was one of the leading speakers at the Dublin Christian Convention. He spoke on "Lack of Consecration," on "Life, Love, Light;" and at the concluding meeting he delivered an address specially directed to men on certain conditions of success in life. He strongly exhorted his listeners not to let business, pleasure, or earthly trouble to interfere with them in their duties to God. Among the after speakers at the Convention were Rev. Samuel Prenter, Rev. H. Montgomery, Rev. George Hanson, Rev. J. Hudson Taylor.

It is stated that a thousand persons attended the opening of the new Y. M. C. A. hall last week. The building, on the corner of Princess and Barrie Streets, Kingston, is handsome and well arranged. It cost \$22,500, with \$2,000 of a debt. Mr. H. A. Calvin, M.P., President of the local Association, occupied the chair. There were congratulatory addresses delivered by Messrs. T. S. Cole, Toronto; F. M. Pratt, Hamilton; D. A. Budge, Montreal; Revs. Messrs. Laing, Houston and Mackie, of Kingston. Choir music was rendered. On the two following evenings there were receptions to the young ladies and young men of the city.

THERE is some talk of repeating the Grindelwald Conferences in the autumn of next year. The success which attended the meeting, the friendships which were made on the spot, and the interesting correspondence which has appeared in the press on the subject, have encouraged the promoters of this year's gathering to continue their efforts for the reunion of the Churches. In some quarters there is a strong feeling that it would be advisable to hold the next conference in England rather than on the Continent. The organizers of the Grindelwald gathering, on the other hand, are of opinion that, as so many clergymen take a holiday abroad during the autumn, there is much to be said for combining the picnic with the more serious business of a religious conference.

A DEPUTATION from the Church Missionary Society waited on Lord Rosebery, the Foreign Secretary, recently, urging the danger to their mission in Uganda should the proposed withdrawal of the British East Africa Company take place without some other British influence being substituted. He expressed a wish that the Society had laid some definite proposal before him, but promised to lay their statements before his colleagues. Sir John Kennaway, who introduced the deputation, said that the Society had spent nearly two and a-half millions in Uganda, and that their bishop and thirteen missionaries are determined to remain, come what may. It seems that there are only between 200 and 300 baptized Protestant converts, whilst the Roman Catholic adherents number 8,000.

THE London *Presbyterian* says: Alderman Knill has returned very straightforward answers to the questions addressed to him by the Lord Mayor in view of the fact that the alderman comes the next in turn for the honour of being elevated to the civic chair. Alderman Knill says plainly that he will appoint a Roman Catholic as his private chaplain, and that he will not attend the service of the Church of England on ceremonial occasions. A clergyman of the Church of England would, however, be asked to perform the public functions of the Lord Mayor's chaplain, and a *locum tenens* would take the Lord Mayor's place on occasions of State attendance at church. Whatever be the issue of the November

election, Alderman Knill's letter has dealt a severe blow to "official religion."

A CAPE TOWN correspondent of the *Music Herald* writes: You will be glad to learn that I am teaching a lot of Fingoes Tonic Sol-fa. They cannot understand a word of English, and I have to teach them with an interpreter. You will hardly believe it, but in one lesson everyone of them could sing the scale to the proper sounds, even though I dodged them about and gave them difficult intervals. I tried them all singly. Some of them have wonderful voices, and I hope to be able to do something with them. I must say that up till now I have been rather prejudiced against the system, but now I am more than a believer in it. Just consider the fact of a lot of raw natives being able in less than an hour to sing anything pointed out to them on the modulator. These natives have been obtained from up-country for Coolie purposes, and they live in a Compound, a kind of barracks. We have a nice room, where some of them are being taught to read and write, but I am told mine will be the favourite class.

It is the perilous tendency of Churches, remarks the *Christian Leader*, that predominate in one locality or in one country to regard themselves as *the* Church: "The temple of the Lord are we." A larger survey of Christendom would correct this evil, for the muster rolls of the different sects of English-speaking Protestants show that each regiment is large enough to make itself a power in the population of the world. It has been computed by an eager Methodist that even the Church of England with all its prestige cannot claim to form the largest wing, much less the preponderating one. There are, according to this authority, twenty-five millions of Methodists, twenty millions of Anglicans, while Presbyterians, Congregationalists and Baptists make sixty millions amongst them. Unhappily the effective force of an army never equals that upon paper. Many on the roll never answer the call. If they did do so their combined enthusiasm might be used of the Divine Spirit to repeat Pentecostal days, and add daily to the Churches at the rate of five for every hundred.

A MEETING was recently held in Chicago under the auspices of the American Sabbath Union and the Columbian Sunday Association, for the purpose of commending the action of Congress in closing the World's Fair on Sunday. An audience of about five thousand persons was in attendance, and listened with interest to the exercises. Colonel Elliott F. Shepard, of New York, presided. He called attention to the work of the bodies represented in creating a public sentiment that Congress dare not ignore, and expressed his pleasure that the Fair had been placed on a high moral level. Petitions had been circulated and 25,800,000 signatures had been obtained to an appeal for national aid to a Sunday-closed Exposition, the one result being the act of Congress appropriating \$2,500,000, with the Sunday-closing condition. Other addresses were by Mr. Joseph Cook, Dr. Herrick Johnson, Dr. Henson and Mr. George Royal, of the Brotherhood of Locomotive Engineers. Mr. Royal, in a brief speech, expressed the satisfaction of the locomotive engineers that the Fair is to be closed on Sunday. The occasion was characterized throughout by great enthusiasm.

THE *Christian Leader* says: The Czar in his orthodox crusade has gone so far as to dismiss from the railway service of the more important government railways all servants who do not belong to the orthodox Greek Church, and in future none other will be employed in these systems. In Russia this is put down to the machinations of M. Pobedonotsieff, the new Minister of Public Worship, and Procurator-General of the Holy Synod, through whom the Czar does most of his dirty work. Despatches from Russia tell us that the Russians have withdrawn from the Pamirs, but only because the approach of winter was blocking up the passes,

and neither the Afghans nor the Chinese could be induced to sell the Russians provisions. The alarm in this country with regard to the Russian invasion of the Pamirs was chiefly one of ignorance. China never gives up ground which she has once claimed, and she will move troops on the Pamirs which, though they may take years to converge, will ultimately sweep out any possible Russian force; but so well does Russia know this that she will never attempt a settlement there so long as these high tablelands, the "roof of the world," are claimed by the Celestial kingdom, and its pig-tailed, almond-eyed mandarins.

FOR the first time in its history the Evangelical Alliance held its annual conference in Dundee. Elaborate preparations for the reception of the guests were made, and a hearty welcome was accorded them on Monday evening in the Kinnaird Hall. Lord Provost Mathewson and Revs. A. Inglis, J. Reid and J. E. Houston delivered brief addresses on behalf of the inhabitants of the city, the former declaring that the Alliance had widened the sympathies of Christian people as to the wants of humanity, and had given an impetus to Christian influence in carrying on good work of every kind. The welcome was acknowledged by Lord Kinnaird, in the absence of the President, Lord Polwarth. Dr. Boedeker, who claimed to speak in the name of Germany, Austria-Hungary, Bohemia and Russia, stated that notwithstanding all the persecution and imprisonment in Russia, the Stundists were filling the land. In his annual statement, the Secretary, Mr. A. J. Arnold, reported that within the past few months the power of the Alliance had been felt at Constantinople, and an order issued by the Government to close all Protestant schools had now been suspended. Last year they had added 430 members. Tuesday was devoted chiefly to the consideration of two papers, one by Rev. J. Fox, of Durham, on "True Catholicity," and the other by Rev. J. Urquhart on "The Postulates of the so called Higher Criticism." Mr. Urquhart asserted that our forefathers destroying the infallible popes of Romish superstition was of little use if we were now to put in their place infallible popes of the higher criticism. He contended for the Divine authorship of the various books of the Old Testament, and said it was for the Evangelical Alliance to uphold that view.

CONCERNING the trouble in the Metropolitan Tabernacle over the appointment of a successor to Mr. Spurgeon, the *British Weekly* says: Our readers will deplore the somewhat unseemly proceedings taking place at the Metropolitan Tabernacle. So far as we can see, Dr. Pierson's friends are entirely to blame. The trouble comes from the source of trouble in most English Nonconformist Churches, the attempt by a few to lord it over the many, and to prevent the general feeling from having free and full expression and authority. There is surely nothing unreasonable in many members of the Metropolitan Tabernacle wishing that the son of the late eminent pastor—a minister who has already proved himself an acceptable preacher, and whose experience is considerable—should succeed his father. They are entitled to have this put to the body of the members, and decided by them. As to Dr. Pierson, they have a perfect right to know what his communications with the deacons have been. It is certain that Dr. Pierson at one period said that he was not a Baptist, and never would become a Baptist, but it is now said that he has retreated from this position. He may be assured that in England no quality is better liked than perfect straightforwardness and frankness, and no good will be done by him or his friends in seeking to parry fair questions. We are requested from various sources to correct the statement of last week that the deacons were standing out for Dr. Pierson against the congregation. We are assured, on the best authority, that several deacons are favourable to Mr. Thomas Spurgeon. A Church meeting should be held without delay, and all in authority at the Tabernacle should understand that the time for privacy has come to an end. What they do now is practically done in the hearing of the world.

Our Contributors.

DR. GREGG'S SHORT HISTORY OF PRESBYTERIANISM IN CANADA.

BY KNOXONIAN.

It has often been alleged that the Presbyterian ministers of Canada contribute little or nothing to literature. Publishers of magazines and of other kinds of fugitive literature tell us that it is very difficult to procure a sufficient amount of suitable matter with any degree of regularity. The inference is that Canadian ministers either cannot or will not use their pens.

Is this inference correct? Perhaps it is to a certain extent. The conditions under which the great majority of Canadian ministers work make writing difficult for all and impossible to many. Two sermons every week and a prayer-meeting address, pastoral visitation and visitation of the sick, society meetings innumerable and associations without end; Church courts and committees, anniversaries and funerals—these and other engagements that fall to the lot of every minister leave precious little time for writing. Good writing implies good reading, and good reading implies a good library, and a good library implies money. This is the rule in many a manse. It is all very well to say that a minister should have the "literary instinct," but when poverty comes in at the door the literary instinct is likely to go out at the window, or through the stovepipe, or any other opening it can find. That some men with small salaries preserve as much literary instinct as they have is a miracle equal in magnitude to the scandal that some other men with generous salaries and large libraries cannot speak or write decent English.

Perhaps there may be another reason why Canadian ministers do not contribute generously to literature. There are several reasons why even the best of writers write. One of these reasons is financial. Perhaps a marked cheque might stimulate production. Even a Presbyterian minister can hardly be expected to work for nothing and board himself.

Years ago a young Canadian minister who had just returned from Scotland said he noticed one marked point of difference between Scotch and Canadian ministers. Scotch ministers always talked about the last book, or the last great speech, or the last leading article, or the last great debate, while Canadian ministers generally indulged in some small talk about the last meeting of Presbytery or of some committee. Allowance should be made for the fact that our friend spent most of his time in Edinburgh. Perhaps if he had travelled a little he would have found that the clerical talk lost some of its literary flavour. It should also be remembered that the chances for obtaining and retaining the literary instinct in Scotland are a hundred to one as compared with Canada. Still there is enough in the comparison to make a Canadian minister think if he has the necessary apparatus for that kind of exercise.

Did you ever notice the fine literary taste in a certain line that old Irish ministers often have? Meet one of these old gentlemen, and his first enquiry is, "Did you read that article in So-and-So?" or "did you read So-and-So's speech?" Usually the speech or the article is in the controversial line, but let that pass. We have the honour to know two fine old Irish clerical gentlemen who invariably ask if you have seen something in current literature as soon as they have said good-day. It is a genuine pleasure to meet a minister of that variety.

Dr. Gregg has done his full share of literary work for the Presbyterianism of Canada. His last book is his best. Nothing more useful in the shape of a book has ever been offered to our people. We shall not say that though called "short" it contains all that is worth knowing about the Presbyterianism of Canada, but it may be safely said that it contains as much as most readers will care to know. The man who has the facts of this book at his finger ends may turn to some other kind of literature with the feeling that he knows all the leading events in the history of his own Church. He may also feel assured that he need never refuse his contribution to any of the Schemes of the Church because sufficient information has not been given, for the last forty pages of Dr. Gregg's book is a succinct but readable account of the different projects for which the Church asks money from her people.

Beginning with the first appearance of Presbyterians in the Maritime Provinces, Dr. Gregg traces up every branch of the Presbyterian family until all become merged in the union of 1875. The origin of each stream is found, and the stream carefully followed until they all flowed into one in the Victoria Hall in Montreal seventeen years ago. And we venture to say there are few Presbyterians in Canada who know how many Presbyterian Churches have existed, we shall not say flourished, in this country. The Presbyterian capacity for dividing and remaining divided must have been almost infinite in those early days. The only part of Dr. Gregg's book that requires anything like severe study is the part in which he treats of the different Presbyterian Churches in the Maritime Provinces. The fault is not Dr. Gregg's. Here, as everywhere, he writes with transparent clearness, but the Churches are so many and the names so much alike, each being the "Synod" of something, one can hardly help getting mixed. Perhaps Joe Howe had his eye on Maritime Presbyterianism when he said "the smaller the pit the fiercer the rats fight."

Along with the more general history of each Church, Dr. Gregg gives a sketch of the mission and other work each branch accomplished. The history of colleges is sketched, and the names of the professors given; the missions are described and the names of the missionaries duly honoured. Dates abound, but the sketches are anything but dry. Every scheme is traced from its origin to its present position if it still lives, and if it has passed away its funeral is duly recorded.

The last forty pages of the book would make a revolution in the Church if properly circulated. There we have the leading facts about the work in Honan, in Formosa, in India, in the New Hebrides, in Trinidad, in the North-West, and in every other place in which work is being done. The names of the missionaries are given, and all the other information that any reasonable man could desire. The present position of the six divinity halls is also described, the names of the professors given and the whole educational machinery of the Church put before the reader in a few paragraphs. The other schemes are also discussed, and when the reader lays down the volume he knows as much about the Church as it is necessary for him to know, unless he happens to be a specialist in some line.

Dr. Gregg's style is so well known that it is not necessary to say anything about the literary execution of this volume. There is not a foggy sentence or a superfluous word in it from beginning to end. Though a marvel of condensation, it is not by any means dry. Hand-books are usually hard reading, but this one certainly is not. The author has the rare faculty of saying things in the fewest possible words, and of arranging his matter in mathematical order without that stiffness of style which unskilled condensation so often brings.

We know of nothing that would help the Church more than a general circulation of this book. It is more than time that our young people knew their own Church has a history of which no man need be ashamed. It is also more than time that the mass of our people had the work of the Church placed before them in the form in which it may be found in the last forty pages of this history.

THE PREACHER FOR THE AGE.

The following are the principal portions of the inaugural address delivered by Professor Ross, B.D., at the opening of the present session in the Presbyterian College, Montreal: This is a theme closely connected with the department which has been so solemnly committed to my care and of some interest to every minister of the Gospel, every lover of the souls of men. When we use the term "preacher" we do not generally include the wide variety of the pastor's duties under it. We think of that single function of his ministry which he discharges when in the presence of the worshipping assembly he delivers his message. But we can hardly dissociate that act from all the mental and spiritual preparation which enables him to obtain and hold the attention of men and to wisely influence their hearts and consciences by the truth. By "this age" I mean not only to-day but to-morrow, so far as it is given to us short-sighted mortals to imagine what its character shall be.

It is no easy matter to apprehend aright the spirit of our own time. The features of modern life are so complex, the departments of knowledge so manifold, the fundamental ideas of the different schools of thought so radically different that it is almost impossible to understand and truly estimate them all. Moreover, our point of view is so close to the things of to-day that there is no room for the right perspective for fully measuring their tendencies and consequences. In the mighty seething world in which our lot is cast there are many who think that the trend of thought is going clean away from the Church and all her concerns, and that soon she will be left sitting on some moss covered rock, a mere archaeological curiosity. To many wielders of the editorial pen who feel their influence and magnify their office, the preacher seems a very small man indeed, utterly insignificant in the mighty social, industrial and political turmoil in which they bear so large a part. So they often introduce him with an apology and dismiss him with a sneer. To many abstract thinkers, Church services are a wearisome repetition, and the sermon an anachronism. They conceive of the preacher as "toiling through his narrow round of systematic dogmas, or creeping along some low level of school-boy morality, or addressing the initiated in mystic phraseology," but totally destitute of all originality or practical power. At best they regard him as marking a stage in the development of humanity as a pile of chips and rubbish indicates where the ebbing waters once stood. Even some defenders of the Christian faith speak with ill-disguised contempt of the feeble performances of the pulpit in the onward march of moral life and advanced thought to-day.

But the preacher does not really need to apologize for his appearance among men. He is vindicated by the call of the Eternal burned deep on his own soul; by the anguish of perishing humanity crying out for the gospel of truth from many a city slum, and darkened tribe, and distant isle; by the public iniquity and private vice of nominally Christian nations which loudly demand that the prophet's voice shall be lifted in stern denunciation of the wrong; by the truth itself, which urges within him like the pent-up fires of a smothered volcano, refusing to be confined.

It is not enough to feel that he has of good and substan-

tial right a place among the influences which are moulding men. To reach the full limit of his power he must believe that he holds the office which was ordained from all eternity, in the fulness of the Divine wisdom, that men thereby might be saved. He is an ambassador from the court of heaven to offer to his fellow children of clay the wealth of God's love and the riches of the eternal glory, and to expound to them the manner of life by which this happy consummation may be attained.

I. The Christian preacher for this age must be a man of wide acquaintance with truth. I pause not to speak of a deep personal trust on the Son of God and a growing likeness to him. Such an experience has been a fundamental requirement of the Gospel ministry since the day of Pentecost. After this, his pre-eminent qualification is a full and sympathetic knowledge of God's revealed will. He ought to have a deeper and more critical knowledge of the Scriptures than the average member of his congregation, for otherwise it will not be very inspiring for them to listen every Sabbath to what they have known by heart for years. The standard of Biblical knowledge is rising among the Christian workers of every congregation, and to maintain his position the preacher will need to work.

In addition to this he must needs lay all spheres of investigation under tribute to furnish him for his calling. Time was when he needed to know only the mysteries of scholastic theology, and he might move among his parishioners as ignorant as a babe unborn of their callings, their trials, their hopes and fears. He was often a man of another world than theirs. The average hearer among them might have used the language of Tennyson's "Northern Farmer" concerning his experience in Church. But to-day the barriers of ministerial caste have been broken down by the rising tide of general culture, and the preacher must hold his audience more by the power of truth and less by the force of traditional respect. No mere professional knowledge is sufficient to qualify him for his arduous tasks. Although he must still be the man of One Book he will not do it or his calling justice unless he is far more. He must grasp the conditions of life under which every one of his people lives and earns his bread; and he must know something of what is passing through the minds of all classes of men.

To be more specific, the philosophy of an age is too closely connected with its theology to allow the preacher to remain ignorant of its leading characteristics. Besides, the fundamental arguments of Christian apology lie to-day in the transcendental realm.

In the region of science a new world has been unfolded to this generation. I was glad to read the statement of a leading bookseller of the United States, that most of his copies of the new books of science were sold to clergymen. These books contain a mine as illustrations of spiritual truth; they are usually models of style, and their matter is most stimulating to thought. Especially does the preacher need to have a clear idea of all the ramifications of that giant off-spring of nineteenth century thinking, the mighty idea of development. It was a subject of much laughter twenty-five years ago, but to-day the merriment is rapidly dying away. Although in the realm in which it originated it is hardly more than a working hypothesis, it is now influencing philosophic, scientific and theological thought much more than almost any single mind can understand. Many of its far-reaching conclusions are evidently destined to become part of the permanent mental possessions of mankind. The very men who argue most strongly against it think in its terms, use the speech it has framed, and have obtained a new conception of the universe by its means.

Its outcome in one direction appears in those critical theories of the origin of our Scriptures whose warp and woof every preacher of the Presbyterian Church ought to know, not that he might inflict them from the pulpit on a simple-minded people, but that he may satisfy his own mind and the minds of any intelligent enquirers, and, especially, lest at no distant day he may be constituted a judge of what is the true position in regard to them. In the department of social science many vexed questions emerge, most closely connected with public morals, and no pastor can rightly divide the Word of God to-day without occasionally touching on them. The young artisans of his congregation will come to him for advice about the attitude they should take towards certain labour organizations which are now found in almost every community, and he will need to be able rightly to estimate their code of morals, and their ultimate tendency. Perhaps it will sometimes be necessary for him to advise his people about the use of those extremely dangerous weapons which we call strikes. A grave responsibility rests on him amid the issues of to-day lest, on the one hand, he become a narrow demagogue, or, on the other, the mere watchdog of the monopolist against the inalienable rights of man.

As an antidote to the depressing effect which the widespread and able unbelief of to-day may have upon him, I would recommend the history of Christian Missions and Evangelistic effort. He will find it a most profitable and inspiring part of his equipment to follow the great movements of Christian activity all over the earth, and to observe how fully Jehovah hath implemented His promises to the faithful Church, in the power of the truth and the plentitude of the Spirit among the heathen abroad, and the lapsed and careless at home. And if the history of these present movements be instructive the narrative of the past is not less profitable. He who knows the mind of the Church Catholic from the begin-

ning of her history will not be guilty of propounding some rejected heresy with all the gravity of a new discovery of truth. Nor will he suffer himself to be seriously alarmed by the new theology or the higher criticism. Many similar movements have been met and incorporated into the Church's life. In this age also she will easily absorb all the truth which these investigators have to offer, and blow the chaff into oblivion.

The preacher of to-day must be a student of the signs of the times. I do not mean by this term that method of interpreting the Scriptures which finds a third-rate French politician on a white horse in the Apocalypse, or which gleans from the language of Daniel a knowledge of the last things not attained by the Son of God. But I mean cultivating the power to grasp the tendencies of modern thought, the ability to see whether the main current is flowing that we may be able to influence it, and to use it in the service of the Lord.

It has been well said, "The world moves and we must move with it if we are to be of any use in it as preachers. Truth, no doubt, is one and unchanging, the Gospel knows no variation, but the changes which have come on men, through the countless variety of influences that affect them, may necessitate alterations in our mode of presenting the truth. Human language changes, modes of thought change, human convictions change, and all this must be taken into account by those who would be wise in winning souls."—[Oliver: "What and How to Preach."] For example, we need to be able to understand the rise of a movement like the Salvation Army, to apprehend what elements were wanting in the Christian Church which the labour of this new organization supplies, and what there is in human nature among the lower classes of society to which it can so powerfully appeal.

It might be objected to all this that its acquisition would make every minister an Admirable Crichton, and that there is no time for it amid the pressing and multitudinous duties of modern pastoral life. Then it is the more necessary that all the years of preparation for the ministry should be crowded with diligent and wisely selected reading, and not wasted in other pursuits, however pious or apparently useful.

Again, we in the pastorate ought to consider whether we are not suffering ourselves to be saddled with innumerable social and executive trifles which do not so closely pertain to our work as the investigation of the themes I have mentioned. There is ample scope for reflection whether we might not profitably make room for some of these things by refusing to continue a number of those tributes which the religious Madame Grundy exacts of us under pain of her displeasure, but which yield us no adequate return. And besides we need to study the art of mastering the principles of a subject without burdening ourselves with all its complicated details; we need to be able to tear the vitals out of a book with precision and despatch, and to cultivate the faculty of discovering epoch-making books that we may grasp the meaning and attitude of our age through them.

II. The Christian preacher for to-day must be a man of unswerving loyalty to truth. This means that he must preach from his own experience and according to its interpretation of the word. He must be as far as possible from tampering with his moral or even with his intellectual conclusions. If he speaks it must be because he believes with all the force of a clear conviction and feels with every fibre of a sensitive heart. Amid the many subtle temptations to disregard this obligation with which we are assailed to-day, the preacher needs a high endowment of that moral energy which we call manliness.

In that delightful book, "The Preacher and His Models," which almost every minister and theological student has been reading this last year, Dr. Stalker says: "The polish given by education tells, no doubt, but the size of the primordial mass of manhood tells still more. . . . People do not now respect the cloth unless they find a man inside of it."

The common conception of the ministry, especially among irreligious young men, is that it is not a manly vocation. They seem to have the impression that there is an element of mean, sneaking, effeminate insincerity about it; that it is a calling whose members from a third sex, so that the human race is composed of men, women and clergymen (enumerated in the descending scale). They have imbibed the notion that the preacher must be coddled by a different mode of address, a different kind of diet and a different method of treatment from that which they accord to other men. They imagine that he is a soft putty kind of a man on whom every passer-by can leave the mark of his knuckles if he be so minded, but whose unspeakable weakness it is generous to treat with the very greatest consideration. They fancy him one who lives on public charity, and who rarely gives a *quid pro quo*, who requires a special rate when he travels, and when he buys goods and over whose property the State must suspend its right of taxation, because it is a decent and religious thing to do so. It is only a short step from all this to regard the preacher as subscribing a creed which he no longer believes, and preaching doctrines repugnant to his own reason for a morsel of bread. If there have been individuals whose character evidently belied this conception these critics said, "What a pity such a fine fellow," etc.

Now, although there may have been here and there some grounds for such an opinion, it never was a true picture; and it ought to be, and really is, an anachronism to-day. No man is readier to endure hardness than the good soldier of Jesus Christ. But he must, more than ever, be prepared to stand before all men on the ground of his true manhood, and receive the same treatment as all others. He must have in

him such a keen sense of honour, such a sensitive, chivalrous spirit that he will decline any special advantage accorded to him on the ground of some mediæval conception of his office.

The preacher's loyalty to truth must not only be a manly fairness, the soul of honour, but also a fearless, heroic bravery which dares everything for God and the highest interests of mankind. We need now a higher order of courage than that with which our fathers faced the fire; a courage which is not only the instinct of battle which nerves itself to do and endure when some conflict draws near; but also with calm, enduring patience stands by an unpopular cause in its weakest hour; which resists the domination of narrow prejudices and traditionalism within the Church as well as her common foes without; and which perseveringly saps and mines at public opinion until the unwelcome truth is universally acknowledged and appropriate action follows. The Presbyterian Church will always expect a high order of courage in her ministers. The traditions of her martyrs, confessors and covenanters ought to inspire all her children to stand by their convictions though the heavens fall. Her pulpit is no place for poltroons.

Seldom did the preacher need a more definite faith, a stouter-hearted courage of conviction, or a more unswerving loyalty to truth than at the present time. Most powerful and hostile forces are around us neutralizing our influence, and undoing our work; and in weak moments we will be often tempted to abandon the unequal strife. What mean the echoes of a conflict, almost like a civil war, which have scarcely died away from some of the states of the neighbouring Republic? Are these the first throes of a gigantic social struggle in which the class degradation, and the political and economic abuses of all Europe will be painfully atoned for by every land?

What means the march of our Churches up among the habitations of the wealthy and away from the dwellings of the poor in almost all our large centres of population? Is the Gospel of Jesus Christ to become a perquisite of the cultured and well-to-do and for that reason an offence to him who most needs its consolation and its inspiration to righteousness? Has the honest artisan been soured and made the enemy of God's truth by the careless contempt of an aristocratic Christianity? If so, it will be largely in vain for us to try to reclaim him by the city missionary after he has been alienated in spirit. We had better make heroic efforts to maintain the primitive ideal of the House of God where the rich and the poor met together before the Lord who is the maker of them all.

The worship of material things has, in many quarters, wholly superseded the worship of God. Unscrupulous methods in public life are applauded by a large part of the population as consummate statesmanship. A black, dismal stream of poverty, anguish and crime is flowing all over the land from the organized iniquities of the liquor traffic. Gambling is still the amusement of many, and the serious employment of not a few. Conscience and self-respect are foreign ideas to a vast number of men.

Within the pale of the Protestant Church there is much well fitted to make a timid man uneasy. The great question with many able scholars is—Have we a supernatural revelation at all, or have we simply a sacred literature, which is, so far, the highest expression of the religious faculty in man, but which in its turn will be supplanted by something higher and better in the great evolution of humanity under the influence of the Zeitgeist. Among some believers in a revelation the atonement is repudiated, at least in its old historic sense, and the appeal is once more to the Covenant of works. That sacerdotal system which connects all grace with a figment of apostolic succession grows daily more arrogant and uncompromising. Sacramentalism is once more rearing its head where we should least expect to find it. The methods employed for reviving the Church's life are too often mechanical and their results transitory.

The preacher may shut his eyes to these tendencies and keep on his own way. But it is better for him to look through them and beyond them if he can. Surely in all these things there is a loud call for loyalty to truth on the part of him who hopes to lead men to God in Christ. Sometimes his difficulty will be to maintain that courageous faith in truth and righteousness which is so necessary for grappling successfully with his work.

He may be greatly helped by considering the adaptation of the Gospel to the deepest needs of man, by remembering its past triumphs over the lore of the wise and the might of the strong, by grasping the confident predictions of the Holy Scriptures which outline a certain victory for the truth, but most of all by close communion with the Holy One. He who maintains an unbroken fellowship with the Eternal will find that before the light and majesty of that divine presence the mists of earth will clear away. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." He will catch something of the dignity, stability and imperturbable calm of the Infinite One. Obtaining some glimpses of the future from the divine point of view he will not allow himself to be consumed with impatience, nor petulant anxiety about results. "He that believeth shall not make haste."

III. The Christian preacher for to-day needs to be a man of skill and power in using truth. He ought not to be what is called in Scotland "ane o' God's gowks," an encyclopædia of knowledge or a moving conscience, or both combined. He must be a man of action, a clear-headed, quick-witted, whole-souled reformer! His mental endowments, and especially his wealth of heart and vigour of devotional life, will indeed be useful in a high degree as he lives an earnest, holy life among men, for in so doing he reproduces the life of the great exemplar, the Son of God. Character in the preacher is of vast importance. But in addition to this he is the active champion of truth, an outside conscience to the sinner, the awakener of new and higher life throughout the whole community in which he dwells. He must not only be armed with the sword of truth, but he must know how to wield it in courageous and successful battle for the Lord. To obtain the love and respect of a Christian congregation and to minister to the needs of its members for a lifetime is no very difficult task with ordinary grace. But to conquer the kingdom of evil, to reclaim the devotees of vice, to counteract the spirit of worldliness, to bring the whole community nearer to the spirit of Christ than we found it, is hard, heart-breaking work. To accomplish it more than instruction is needed; instruction is a means to an end, viz., spiritual quickening. While it is wise to make every injunc-

tion to duty or to the enjoyment of privilege rest on a firm, doctrinal basis, the great need of man is not knowledge, but life. The worst man in Montreal knows more than the best man can do. Hence the crying need for power in the preacher to arouse the dormant conscience and awaken the whole higher man. Almost every writer on preaching has tried to analyze that element of ministerial efficiency which we call "power," and has failed. It has been pointed out that every kind of power is in its own nature indescribable. What is gravitation? Or magnetism? Or life? Do these forces not always elude a sensible and exhaustive definition? So does the preacher's power, yet it is a terribly real thing, notwithstanding its mystery. One man says certain words, and they are merely decent common-places; another says them, and they electrify an audience, and awaken unquenchable desires after holiness and God. This spiritual energy may be present in a high degree, along with very imperfect views of truth, and the utter absence of all graces of speech. And it may be conspicuously absent from the most perfect and finished discourse. The Salvationist vehemently repeating his one idea at the street corner often rouses to newness of life some utterly impervious to the appeals of the regular ministry. Have we not known students advised by their professors to turn aside to other callings because of their lack of gifts? But they persisted, and behold some of them proved their divine call by developing wonderful facility for moving men and rousing and organizing vast armies of workers. Again and again among our acquaintances we have seen illustrations of the sovereign grace of God, which clearly indicated that, when the Holy Spirit is a factor in the case, we can never predict what the results may be. Therefore it well becomes us all to seek the divine blessing of power by prayer, by reflection on the truth connected with it, by entire consecration to the service of God in helping men.

This age seems to demand special freshness and variety in pulpit teaching. From the topics of those who advertise them beforehand we learn the effort which is made to comply with this desire. While a very large number of these topics are chaste, appropriate and timely, there seems to be scarcely a crime, or an execution, or a social scandal, or a prize fight, which is not used by some sensation-monger to pander to a vulgar taste and to swell his reputation and his church revenue at the same time. While we have no doubt that the very mention of some of these things in the pulpit is a degradation of its mission, there is a possibility of using the events about which our hearers are thinking in the way of illustration so as to find a readier point of contact with their thoughts and lodge a higher truth in their minds. The temperance movement, the conflict between labour and capital, socialism, gambling, dishonest methods in business and all forms of Sabbath-breaking are allowed by the most conservative to be well within the sphere of occasional pulpit treatment. But these must not form the staple of our preaching by any means, nor is it wise to allow any outside organization to dictate to us how often we shall treat them. And when we do discuss them it must be clear that the moral and spiritual reconstruction of men is the end sought through them.

But the best method of securing both freshness and variety is to follow closely the language and the arrangement of Scripture. There we have the freshness of nature, the exhaustless variety of the divine mind. In the discourses of Alexander Maclaren, of Manchester, we have beautiful examples of the forcible and profitable results of allowing every phrase, mood and tense to deliver its message in the speech of to-day.

As another adaptation of our message to the spirit of our time it seems to me that we need more than ever to present the bright and joyous side of the truth. I venture the suggestion that this is a somewhat sad and pensive age. If you doubt this, consider how our children are pushed from stage to stage of study far beyond their years; how the hours once appointed for play are filled with music, painting or calisthenics; and how early on this continent they are little old men and old women. Even the university student has wonderfully changed since I first knew him. No longer does he tear along the street like a hind let loose, leaving a row of battered doors and a group of breathless policemen far behind him. He now walks quietly along with a comrade, gravely discussing the Unknowable. The business man tries to do in twenty-five years amid special difficulties what it took our fathers fifty years in easier circumstances to accomplish. He risks much in single ventures, and he has to study far-reaching complications. Consequently he is a man of many cares. He needs no lugubrious preacher to tell him that this world is a wilderness of woe and to send him from divine service sadder than he came. We have all listened to preaching which seemed to rattle a mouldering skeleton in men's faces and to make the divine government of earth a reign of terror. But the very purpose of the Gospel is to fling the bright bow of God's consoling promises on the dark cloud of human grief and care. "Comfort ye, comfort ye My people, saith your God. Speak to the heart of Jerusalem." No weak sentimentalism which emasculates the Gospel will really comfort the sin-sick heart. The conscience will instinctively repudiate a forgiveness which is not founded on righteousness. Without in the least minimizing or concealing the sterner truths which need to be told, I have felt more and more the inspiration and the blessing of preaching the glad tidings of great joy which have been given us for all people; the possibility of absolute certainty regarding our standing in Christ; the tender affectionate interest of the living God in every individual man; the infinite wisdom of His procedure with us in the ordinary course of His Providence; and the unquestionable peace, glory and power of service, in which, if we are good and obedient, his training shall ultimately end. We need to carry with us something of the brightness of our Lord's ministry and His absolute freedom from despondency concerning man's condition, dark as He knew it to be—thus to spread before the weary and the careworn a refreshment sadly needed and sometimes deeply desired.

From every review, however brief and fragmentary, of the preacher's duties, difficulties and responsibilities, we turn with the question of Paul, "Who is sufficient for these things?" But when this cry is wrung from the soul it is the sign of being lifted into fellowship with the sufferings of the Son of God, and there is revealed to him the privileges of ministering peace and consolation which an angel might envy, and whose crown no man can take away.

Pastor and People.

NOW.

If you have a kind word—say it;
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow,
Frost soon gathers on the brow.

Speak thy word, perform thy duty,
Night is coming deep with rest;
Stars will gleam in farless beauty,
Grasses whisper o'er thy breast.

Days for deeds are few, my brother,
Then to-day fulfil thy vow;
If you mean to help another,
Do not dream it—do it now.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE YOUNG ROAD-MAKERS.

How the battle would have ended we cannot tell, perhaps in the death of Tship and his young master. But as the Donki were about to strike, their raised arms were suddenly stopped. The galloping of horses, a sharp word of command, the clank of weapons petrified them. "It is the soldiers, the soldiers, dear grandmother," cried Pretsha, and good old Dachaim opened her eyes towards the child's beaming face. It was the soldiers, their old friends of the march from Karakorum. In they came with their long swords and iron-shod maces, and in the twinkling of an eye the four Donki were disarmed and bound with thongs. Now Alik called Tship off the fallen Talingu, and he was served in the same way as his companions. "There are more of them outside," said the sergeant in charge of the soldiers; "we have got all the Donki robbers in the neighbourhood ready for the great Khan." The children did not know what this meant, but they rejoiced to think that at last they were safe from their enemies. Then the soldiers put up their tent near the house, and beside it they fastened the prisoners to posts driven into the ground. While one of them remained as sentry in charge of the captured Donki, the others joined Dachaim and her grandchildren in feasting upon the supper prepared for Talingu. What a time of pleasant talk the children had that night, and how the grandmother enjoyed it too, though her head was aching, and her body was sore from Talingu's brutality, and although Alik had to translate everything for her from Mongol into Khitt. After the soldiers went away to their tent the one who had been left a sentry came to get his supper. He brought with him a large bundle and a letter which the sergeant had given him for the children. Pretsha opened the bundle and Alik read the letter. It was from Colonel Peyen. "He is coming to see us," cried Alik; "coming early to-morrow morning, and he has sent clothes for us both, and for the grandmother, they are in that bundle, I suppose. Yes, and he says there are horses for us children, and a cart for the grandmother to ride in, and we are to go over our own road to meet him." Then if he had been an English-speaking boy he would have shouted hurrah, hurrah, hurrah! but he did it in Khitt all the same.

What were the clothes like? Pretsha's was a court lady's riding dress of dark cloth, embroidered with gold thread and ornamented with silver chains and brooches. This was to meet Colonel Peyen in; but there were others made of many-coloured silks, like that worn by the Greek merchant's wife. The grandmother's robes were of very fine cloth, but plain and dark, as was fit for an old lady, and besides them she had a hood and a long cloak, both lined with beautiful soft fur. But Alik's new clothes were the wonder of wonders. When he dressed himself in them and stood before his grandmother and sister, they could hardly believe that the handsome young officer of the Imperial guard, in his uniform of scarlet and gold with the captain's silver plate on his tall helmet and a sword jingling by his side, was their Alik. Yet so it was, and Pretsha said he looked almost as well as Colonel Peyen. "Your ponies and the waggon are outside," said the sentry; "we will have them ready for you in the morning." Saying this he left them and joined his comrades. Then, when they were alone, Dachaim and her grandchildren bowed down till their foreheads touched the floor and thanked the great God of Heaven who had saved them from their foes and sent them these welcome gifts through their kind friend. There was not much sleep that night, for long before it was day the little family was up fitting on their new clothes and preparing the house for the expected guest. Even Tship was up waiting to be dressed, for he had not been forgotten. A gorgeous red Morocco collar with silver studs and a plate bearing the names of Alik and Pretsha was soon fastened round his thick neck. It took him almost an hour to become used to it, but after that he would no more have parted with it than Alik with his sword. When Alik went out to get wood for the fire and Pretsha to milk the cow, they found the soldiers and prisoners

gone, and wondered very much what had become of them. But near the house they saw their ponies picketed, and with them two large horses for the waggon which stood on the road. After a short talk with the ponies they peeped into the waggon and saw how elegantly made it was and how beautifully painted and cushioned within. On the floor of it lay the harness and trappings of the horses. So it was true after all that they were going along their own road to meet Colonel Peyen.

When the sun had been up some hours the eleven troopers rode up without their prisoners. Some of them harnessed the horses to the waggon which was driven by a man in the great Khan's uniform, who had come behind one of the soldiers. The sergeant handed Dachaim into the coach while two other Mongols brought the ponies and set Alik and Pretsha on them. All the people of Koleda had come to see them off, and could hardly believe they were not dreaming when they beheld Dachaim sitting in her carriage like a great lady, and Alik and Pretsha like a prince and princess riding on before her, while the soldiers formed a guard round about them. Thus they rode along the village road, by the river bank through the cutting in the hill and over the filled-up ravine when who should appear on the other side than Colonel Peyen himself with a standard-bearer riding in front of him, to show that he was no longer a colonel but a general, the commander of ten thousand men. And before they reached him the children saw that the second hill they had begun to work upon was cut through so that far away along a road broad and straight and smooth as those of Karakorum or Khanbalig, they could see a great army marching towards them. General Peyen had only time to say a few kind words to his young friends and their grandmother and hear their brief thanks when the soldiers before them opened their ranks, making a lane between for them to pass through. "Ride on," said the General; "there is someone else who wants to see you." Wondering very much, Alik and Pretsha rode forward through the grim soldiers, who looked pleased to see them and do them honour. Then they heard bands of music playing and saw many banners waving in the air. "It is the lord of all the earth," said Alik in a whisper to Pretsha; but she let go the reins, clapped her hands and cried aloud. "I know it is, I was sure that he would come." Not on his elephant, as was his wont, but in a state carriage drawn by many white horses, sat the great Khan. Down from their ponies, which were held by the soldiers, came the children and out of her carriage came Dachaim and bowed to the ground before the lord of all the earth. "Rise, Alik and Pretsha of Koleda," he said in the Mongol language; and then he added in the Yenisei tongue, "Rise, good mother," which filled Dachaim's heart with joy. "Thank you, my children, for this beautiful road. I have come with my host to be a judge in your land and punish the robbers of my people." So Alik and Pretsha rode back to Koleda, one on either side of the lord of all the earth, while the grandmother's carriage followed the great conqueror's state chariot. Some distance behind them, with their hands tied behind their backs, trudged Talingu and twenty of his people. The wicked Donki chief now found that the joke he had laughed at so heartily was no joke at all.

Thus the great procession entered Koleda. When Alik and Pretsha looked at their skin-clad villagers and their miserable huts they wondered how they had dared ask the lord of all the earth to come to such people and such a place. But to their surprise he came down from his chariot, spoke to some of the villagers in their own tongue, and went with them and the grandmother into the house. For a full hour he remained talking with them there and making friends with Tship, whom General Peyen brought in with him. "Will you give me your dog?" the Khan asked Pretsha, and although it would have broken her heart to give the faithful Tship to anyone else, she answered gladly: "I am so happy, great lord, to think we have anything to give you. Take our Tship, take all we have take us altogether if we are worth taking. You are better than your word, for it is you who have made the road and not we." Then Kublai answered: "I will take Tship because he is faithful, and to give him to me is the greatest mark of your love; and I will take you and Alik to make you great, and your grandmother that she may be at ease and in comfort in her old age. But it is you who have made the road, for your heart was to make it all, and all that you could do you have faithfully done." So Alik and Pretsha took Tship and bade him crouch with his nose between his outstretched forelegs at the feet of the great Khan. Then, while the emperor laid his hand upon the dog's glossy head, bending over him to do so, Alik said: "Tship, the lord of all the earth has come to save and bless us. He is your master now and you must serve him faithfully." Tship understood it all, and, rising with the dignity and gravity that became a right royal dog, he licked his new master's hand and stood on guard by his side.

"Come, my children," said Kublai at last, "it is time to go to the court and the judgment seat." Alik and Pretsha wondered where these could be, but their wonder was changed to admiration when they saw beside the road on what had been a large, useless field a great wooden palace erected within the short hour, and stretching far away into the distance long rows of pavilions, or large tents, which made Koleda's scattered village look like a great city. Once more the lord of all the earth sat upon his throne in his royal hall as they had seen him at Khanbalig. Before him on one side stood the trembling Talingu and his companions, and on the other the people of Koleda. He listened while the persecuted Khitt told all the wrong that the Donki had done, of the things they

had stolen, the property they had destroyed, the people they had murdered. Talingu said it was not true, so Dachaim and the children and the eleven soldiers had to tell what they had seen. The Khan was very angry. "Robbers, murderers, liars," he said, "you have done nothing but wickedness, because you love to do harm and wrong, and because you thought there was no judge in the earth. As for you men and women of Koleda, for your sakes I would never have come here for you never asked me to come, nor when I promised would you help these children to build the road. Therefore, when they return you shall be their servants. This land is my land and, whosoever wants justice or lawful help let him ask it from me or from my officers. Nor let the wrong-doer think to escape from me. Neither mountain nor river, valley nor stony waste shall hinder the march of my ever-victorious army." Then the Donki chief and his followers were taken away by the guards and were never seen again. Whether they were put to death or sent away to a far-off country Alik and Pretsha never heard. When they had been removed, all the soldiers and the people of Koleda bowed themselves, and cried: "The lord of all the earth is just and good." So the court of justice broke up for the day.

The next day was spent by Kublai in examining the mounds and the inscriptions on the cliffs. He ordered his stone-cutters to engrave in the Mongol language beside the old Khitan writing an account of his visit, and the laws he desired his people to keep. He gave directions to General Peyen to send soldiers to all parts of the northern country wherever people lived of any tribe to check the wrong-doers, to help the weak and bring all under his authority. For this purpose he left a large body of troops under the General's command, and then, with the rest of his army, went back to Karakorum. The grandmother remained at Koleda under the care of General Peyen, but Alik and Pretsha went in the train of the great Khan, and Tship ran beside his chariot full of doggish importance. From Karakorum they went to Khanbalig, where Pretsha lived in the palace she and Alik had entered as supplicants, under the care of the Khan's good wife, while Alik entered the army and studied to be a brave and skilful soldier. When seven years had passed away Kublai needed his great General, Peyen, nearer home, for though young there was none of his officers whom he trusted so much. So he ordered Alik, now twenty years old, to go and take his place, and he allowed Pretsha to go with her brother for a visit to her grandmother. So the handsome young officer and beautiful young court-lady travelled in state over the well-known road to Karakorum, and then over the road which the lord of all the earth and they had made to Koleda. If they were astonished to see the castle-palace there, and Dachaim's great house and fine grounds together with the improved dwellings of the villagers and the barracks of the soldiers, all the people in Koleda were as much astonished to see their little Alik and Pretsha changed into such great persons. Alik took General Peyen's place in the castle, with grandmother Dachaim near at hand, but Pretsha, strange to say, went back after a few days to Khanbalig, and she and the General were never separated after. You may be sure that the Donki did not come any more to Koleda.

Now what is this long story about. I have not time to tell you all. Part you must find out for yourselves. But the miserable little Koleda is just the world in which we live, not the whole earth but the part of it that is round about each of us and in us, too. There is a great deal of wrong in our little world, and even the young children among you have suffered from it. Our oppressors are the evil desires of our own hearts, the bad examples set by other people, the temptations of the wicked one, and what is good in us and in our friends is so feeble that, like the Koleda villagers, it cannot help us. But when we learn that these oppressors are robbing us of what makes life happy because it is good we will, like the children, wish to have the robbery stopped and the robbers punished. So we journey far away from the world to the Lord of earth and heaven in faith and by prayer. He answers us in His Holy Word, saying: "Prepare ye the way of the Lord; make straight in the desert a highway for our God." But you say, "How can I prepare a way for God into my heart or make a straight path for Him to come to me through the crooked, rough desert of my little world?" Well, answer me this. Peter and John told a lame beggar who had never walked to stand up. Why did he not say, "How can I stand up?" You know the answer to this question. It was because God gave him strength to stand as soon as he tried. So it is when you agree to make the road into your hearts and begin to work at it. You find a great mountain to cut through. It is pride, that which makes you think you can do something worthy of eternal life. Then there is a valley to fill up, the valley of unbelief, into which you must throw all that you know of God's power and love, topped with His precious promises. Next there is the crooked place to be made straight, and we make it straight by trying to be truthful and honest with our own hearts, with one another and, above all, with God, for crookedness is deceit. And last, there is the rough place to make smooth. The rough place is one full of stones and fallen timber and ruts in the road, and all these are stumbling blocks to fall over. Anything we can remove that tempts us to sin, anything we love better than God or the commands of our parents, who are God's lieutenants over us, is a stumbling block. Take it out of the way and make the path smooth. What will happen then? Why, as soon as we begin, God will come with His great power, for He says: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." The first part of the text is a command, but this part I have just read is God's promise to those who obey the command. Work, therefore, at the road for the King of Glory, remembering that it is God which worketh in you, both to will and to do of His good pleasure.

(To be continued.)

Our Young Folks.

IN THE GARDEN.

There's a tender Eastern legend,
In a volume old and rare,
Of the Christ-child in His garden,
Walking with the children there.

And it tells this strange, sweet story—
(True or false, ah, who shall say?)
How a bird with broken pinion
Dead within the garden lay.

And the children, childish cruel,
Lifted it by shattered wing,
Shouting, "Make us merry music—
Sing, you lazy fellow, sing."

But the Christ-child bent above it,
Took it in His gentle hand,
Fully of pity for the suffering,
He alone could understand.

Whispered to it—O so softly!
Laid His lips upon its throat,
And the song-life, swift returning,
Sounded out in one glad note.

Then away, on wings unwearied,
Joyously it sang and soared,
And the little children kneeling,
Called the Christ child, "Master—Lord."

HOW TO READ WITH PROFIT.

Reading is companionship, education, culture. It upbuilds and furnishes and beautifies the soul. It develops confidence, enriches conversation, and cultivates grace. The knowledge of good books "is the food of youth, the delight of age, the ornament of prosperity, the comfort of adversity." It is an open door to the best society, a stepping stone to the highest fame, a crown of honour that outshines the sun. These things being true, it is one of life's necessities that the young should read good books and not weary therein. The following suggestions will help to profit in reading:—

1. Plan your reading. Select the books to be read far in advance. Prefer books that are old enough and good enough to be classical, attractive if possible, pure always. Books with beads are better than beardless books.
 2. Vary your reading. Follow romance with history, history with biography, travel, art, science, philosophy, religion. Variety gives breadth and keeps up interest.
 3. Limit your reading. Know a few books well rather than many books indifferently. Intensive is better than extensive reading. Big fish swim in deep water.
 4. Fix your reading. To this end read carefully, weigh thoughts, talk them over to yourself and with others, try to remember them. "Thinking makes what we read ours."
 5. Time your readings. Have a book hour each day if possible. Especially, however, utilize fragments of time for a few pages of reading. Little and often masters the largest volumes.
 6. Enrich your reading. This do by looking up all allusion to history, poetry, art, mythology, persons, places, etc.
 7. Preserve your reading. Own, if possible, every book you read, mark choice passages in them; make comparisons of them; often commune with them.
- These seven things remember, namely plan, vary, limit, fix, time, enrich, and persevere your reading will be one of the most profitable exercises of your life.

CONTENTMENT AND WISDOM.

King Frederick, of Prussia, riding out one day, saw by the wayside an old farmer plowing in the field and singing to himself as he went on with his work.

"You must be well off, my good man," said the king.

"Does this land on which you are so industriously working belong to you?"

"No!" replied the farmer, who did not know the king: "I am not so rich as that. I plow for the owner, who pays me wages."

"How much a day does he pay you?" asked the king.

"Eight groschen," was the reply.

"That is not much," said the king. "How can you get along with so little?"

"I get along very well, and have something left over beside."

"How is that? Pray tell me."

The farmer smiled and said: "Well, if you would know, it is this: two groschen I take for myself and wife; with two I pay my old debts; two I lend, to be repaid in the future, and two I give away for the Lord's sake."

"I don't understand what you can mean. Will you explain to me?"

"Well," said the farmer, "I have two old parents at home, who cared for me when I was young and needed help, and now that they are weak and themselves need help, I provide for them, and this is my debt that I am trying to pay with two groschen a day. The next two, which I lend to be repaid in the future, I spend for my children, that they may be well instructed and trained for service; and they will take care of us when we get to be old. With the last two I help support my two sisters who are feeble and whom I might

not be obliged to care for, and this I give for the good Lord's sake, as I think He would have me do."

The king was greatly pleased with the old man's answer, and said, "That is all right and well done, my good man, and I now will give you something to guess. Have you ever seen me before?"

"Never," said the farmer, looking carefully at him.

"Well," said the king, "now you shall see me fifty times and shall carry in your pocket fifty likenesses of me, for yourself and your family."

"I don't understand what you mean," said the farmer.

"Then I will make it plain," said the king, and taking from his pocket he counted out fifty gold pieces, each stamped with his likeness, saying to the astonished farmer, "this coin is good, and it comes from the Lord our God. I am His paymaster and by me He sends it to you." And bidding the old man good-bye, he went on his way.

WHAT ONE BOY DID IN ONE YEAR.

He begged the office of sexton in the little Western Church, and earned seventy-five cents a week.

He picked one hundred quarts of fruit for a neighbour.

He bought and sold eleven dozen chickens, and cleared five dollars on them.

When he could get no other work, a neighbour's wood pile was always ready, at a dollar a cord for sawing and splitting. He earned thirteen dollars and seventy five cents on his wood piles.

For doing chores, cleaning yards, doing errands, etc., he received ten dollars.

For milking cows, taking care of horses, etc., for neighbours, twenty dollars.

At the end of the year this fourteen year old boy had earned a little more than one hundred dollars, and never missed a day at school. It was a busy year, yet play-hours were scattered all along; swimming, fishing, hunting, skating and coasting, each found its place. The old adage proved true in his case, "Where there's a will there's a way." He never missed a job; when others boys were idle he was busy, and the best of all that I can tell you about him is this, he was a King's son.

A LITTLE TALK ON GOOD MANNERS.

Johnnie and Harry have just begun to attend parties. Johnnie is very boisterous. He interrupts when others are speaking, whistles when they are singing at the piano, and spoils the games because he is determined that everything shall be done in his way. People call him pert and forward. Harry, on the other hand, blushes painfully when he enters the room, and knocks his head against the door when he tries to bow himself out. He says, "Yes sir" to the hostess, and asks a young lady if she will go home with him, instead of proposing to see her home. People call him shy and bashful. He never knows what to do with his hands, and always seems to feel a little out of place himself. Neither boy has good manners. Johnnie is self-conscious, and Harry is self-conceited. Either would do well enough if he could forget himself.

Katie is older than the boys, and would be highly offended at any comparison between her manners and theirs. She is considered quite at home in society, only "somewhat affected." Her conversation would be agreeable if she were not constantly tittering. You can never quite heartily admire her handsome eyes, because they do not seem quite a part of herself. She does not use them naturally, but hidden away behind them seems to be playing artful tricks to show their beauty. Her manners are disagreeable, because she, too, never forgets self.

Most young people have great difficulty in acquiring simple and natural manners. How is it possible to escape from this constant thought of self? Simply by learning to think of others. The habit of thinking for others must be gradually and patiently formed. That habit will cure Johnnie of forwardness, make Harry less shy, and in time even overcome Katie's affectation. It will teach them all kindly ways in speech and action, and prevent them from doing what is offensive to others. The feeling of self-respect which comes from such a spirit will help them also to exercise self-control. They will still need to learn the ways of any society in which they find themselves, and years of culture and experience will add refinement of thought and graces of manner to each of them. But it is wonderful how the love that "seeketh not her own" will directly, or indirectly, supply nearly all the elements of good manners.

Let me tell you there are little conspiracies all over the world against the people who think only of themselves, and are not considerate of others. I was once sitting beside a friend in the cars when a large man entered with five members of his family. Before we saw him we heard him calling out "Double up here, gentlemen, double up, don't you see there's a family coming?" Eight or ten seats in the car were occupied by one man each. Not a person moved. Finally one man re-echoed in a waggish tone, "Why don't you double up, gentlemen, don't you see there's a family coming?" If the gentleman had remembered, with a shade of regret, that it is some trouble to leave the seats in which people are comfortably arranged, and had said, "Will some of you gentlemen be so kind as to sit together to accommodate these ladies?" the matter would have been easily arranged, for most people are inclined to treat with kindness those who show themselves thoughtful for the comfort of others.

HOOD'S SARSAPARILLA absolutely cures all diseases caused by impure blood and it builds up the whole system.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 30, 1892. } THE GOSPEL PREACHED AT ANTIOCH. { Acts xi. 19-30.

GOLDEN TRUTH.—A great number believed and turned to the Lord.—Acts xi. 21.

INTRODUCTORY.

About the time that Peter was in Cesarea, the Gospel was being introduced into Antioch, the Syrian capital. At that time it was an important city, situated about three hundred miles north of Jerusalem. When Peter returned from Cesarea his action in the admission of the Gentiles raised some questionings among the disciples in Jerusalem. He recounted the circumstances, and showed that he had been divinely guided in doing what he did, and that God had abundantly crowned and blessed his labours among the Gentiles. The Church was convinced and rejoiced that Christ's saving truth was being extended. We have now in the lesson before us another illustration of the missionary spirit animating the Apostolic Church.

I. The Gospel Among the Greeks.—It was the determined purpose of the Jewish rulers to crush out Christianity. They had proceeded to extreme measures and had put Stephen to death, carrying on for sometime afterwards a relentless persecution as far as their authority extended. Large numbers whose liberties and lives were menaced left their homes in Palestine, but they did not leave their religion behind. They were consistent and devout, being active missionaries, preaching Christ wherever they had opportunity. Their divine message was gladly received by people far beyond the confines of Judea, and thus the purpose of the Jewish rulers was frustrated. These exiles for Christ's sake went as far as Phenice, Cyprus and Antioch. Phenice was a district extending from a few miles south of Tyre on the south, stretching northward into Syria. It was a narrow strip of land about 120 miles long, and twenty broad, belonging at the time to the Province of Syria. The chief cities in the district were Tripolis, Byblos, Tyre, Sidon and Berytos, now named Beirut. The language of the people was closely akin to Hebrew. Cyprus, a famous island in the eastern part of the Mediterranean, was the birth place of Barnabas, the companion of Paul, in some of his missionary journeys. The island virtually became a British possession, by the treaty of Berlin. Antioch at the time was a city of great celebrity. It had been founded about three hundred years B.C., by Seleucus Nicator, and named after his father Antiochus. It was situated on the river Orontes, and was about sixteen miles distant from the sea-coast. It was the abode of luxury and splendour, and was as widely known for its vice as it was renowned for its splendour. At the time of its greatest prosperity it is said that its population amounted to half a million, now it numbers between 10,000 and 12,000. Into that luxurious and vicious city refugee Christians from Palestine entered and began by preaching to the Jewish residents they found there. Other Christians had gone to Antioch from the island of Cyprus and from Cyrene on the African coast. These began preaching to the Greek inhabitants of the Syrian capital the Lord Jesus. Many of these dwellers in a wicked and dissolute city listened to the glad tidings with open mind and heart, "a great number believed and turned unto the Lord." God blessed the preaching of these humble but earnest Christians, for "the hand of the Lord was with them." His Spirit made the preaching effectual.

II. Missionaries Sent to Antioch.—The Church in Jerusalem was cheered by the news that came from Antioch. There as well as in Cesarea converts from the Gentile world were gathered into the fellowship of the Church. Barnabas was commissioned by the brethren in Jerusalem to visit Antioch, no doubt that they might know more accurately the character and progress of the work there. The sending of Barnabas was also a proof of the good will of the central Church to their newly received fellow Christians in that city. As a native of Cyprus, and from his special fitness in other respects, he would be acceptable to the people of Antioch. When he reached the distant city he saw what gladdened him. He saw the triumph of the cross of Christ in a heathen city. The grace of God was visible in their conversion and in their conduct. Barnabas was so named by the apostles because he was a son of consolation. He knew the truth they needed most, therefore he "exhorted them all, that with purpose of heart they would cleave unto the Lord." In a heathen city they were surrounded by temptations to apostasy. Their safety and means of progress required that with firm purpose of heart they should cling close to Christ. If they did that His grace would make them more than conquerors. The character of Barnabas is sketched in a few words, "he was a good man, full of the Holy Ghost and of faith." He was of a loving, generous disposition, not merely by natural inclination, but because the grace of God ruled in his heart. He was under the guidance and sanctifying power of the Holy Spirit, and he had a living faith in Christ, whose saving power he had experienced, and in which he earnestly desired others to share. His visit was abundantly blessed for "much people was added unto the Lord." Feeling the importance of the work to be done, he left Antioch for Tarsus, Paul's native city, to secure his help. Since his conversion Paul had been in retirement. Though he had not known it, his previous life had been a special training for the work on which he was about to enter, and for which he had been specially called by God. Now the door of usefulness is opened for him at Antioch, and the Apostle of the Gentiles begins his appointed work. For a whole year he was engaged in preaching the gospel there. In the city of Antioch the disciples of Christ were first called by His name, Christians. It is supposed that this appellation was given by Gentiles since the Jews would not have done so, because by them it would have been a recognition of Christ's Messiahship, nor by themselves, for they only took the title of believers, saints, and the like. It is supposed by some that name Christian was derivatively applied because they preached Christ continually. If it was meant in scorn, it is nevertheless the most honoured name that could be applied to them. It means that they belong to Christ.

III. Approaching Famine.—During the time that Paul and Barnabas were at Antioch, prophets from Jerusalem visited them. These prophets were not necessarily gifted with a supernatural knowledge of future events. They were preachers of the gospel. In this as in other instances they were enabled to tell what was to happen in the future. "One of them named Agabus, signified by the Spirit that there should be great dearth throughout all the world." The meaning of that phrase then was, throughout the Roman Empire. The famine was to take place in the time of the Emperor then reigning, Claudius. The great Jewish historian tells of the famine that then took place in Palestine, and Suetonius the Roman historian corroborates the account. The Christians at Antioch out of gratitude for the blessings received, and sympathy for their distressed brethren in Judea, made a contribution for their relief, "every man according to his ability" contributed. The amount raised was sent to the elders of the Church; Paul and Barnabas brought the money with them.

PRACTICAL SUGGESTIONS.

God has in every age signally blessed those who laboured in the gospel among the heathen.

Those that bear the name Christians, should be something more than Christians in name.

It is the duty and privilege of the strong to help in bearing the burdens of the weak.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 19th, 1892.

IT is not a little strange that so many people who profess to be very anxious about the rights of the minority in Ireland cannot see anything wrong in taxing the majority in Scotland and Wales for the support of Churches they do not believe in.

EVEN death has its compensations. The works of Tennyson and Whittier will be read this winter by thousands who would never have opened them had the poets not gone over to the majority. If their writings displace even for a time the rubbish that too many read in the shape of fiction, some good may be done.

CONSIDERING the flood of oratory that comes in each year with the municipal elections and flows on through the meetings of Parliament, and the sittings of our many Legislatures, and never ceases until the end of the Church court meetings in June, an agitation in favour of Freedom of Speech seems scarcely necessary. A movement in favour of fewer speeches and better ones is more needed.

SIR OLIVER MOWAT is not a special admirer of American institutions, and it is only fair to assume that he keeps a watchful eye on the contagious evils that crop up among our neighbours. It may not be amiss to remind the veteran Premier that the modern detective is a character that will stand a good deal of watching. The so-called "enterprise" of a reckless reporter acting in concert with an unscrupulous scoundrel who poses as a detective, can blast the reputation of the best man in Ontario in one day. Anything more dastardly cruel, anything more utterly devilish than the recent "detective" outrage at Fall River cannot be imagined. It is well to keep a keen eye on these American peculiarities, and the moment they appear on Canadian soil stamp them out. We have scourges enough in this country without the amateur detective.

THE amiable theory that smiling fields and beautiful landscapes and rural quiet and pure air purify human nature, receives some rude shocks in this country. The most horrible crimes that stain the pages of Ontario history have for the most part been committed in quiet country places. Cities and towns no doubt have their peculiar temptations, but sin is just as terrible a power in the quiet country district as in the crowded city. In fact a man brooding alone over a crime may be more strongly tempted to commit it than he would be if brought into hourly contact with his fellow men. Solitude is no antidote for sin. The last great crime committed in the eastern part of Ontario, by which an elder of the Presbyterian Church and his wife and daughter were hurried into the presence of their Judge, is one of the most horrible ever committed in the Province.

IT may well be doubted if great churches built up for individual ministers can ever do much permanent good. The minister passes away, and the church splits, wanes or dies. Plymouth Church was once one of the factors that helped to abolish slavery and save the American Union. Who outside of Brooklyn hears of Plymouth Church now? Spurgeon's Tabernacle was a few months ago the strongest centre of religious life in the world. If the Tabernacle people are not careful there may soon

be two tabernacles or perhaps not one. If the reports are correct they are already divided upon the question of a successor. In any event they cannot have another C. H. Spurgeon, and without C. H. Spurgeon the Tabernacle is not the Tabernacle as the world used to know it. The moral seems to be that a church built around a man is not a permanent institution.

SEVERAL considerations make it doubtful whether any good purpose can be served by further punishment of the ex-Premier of Quebec. That unfortunate man has been politically ruined and financially wrecked. His property has been sold under the hammer, and he is penniless if not homeless. However it may be with Frenchmen, average British human nature always protests against kicking a man when he is down. That Mercier is down perhaps never to rise again, everybody knows, and any attempt to turn justice into revenge will be resented by all many men. People who admire British justice will not fail to remember that from first to last the trial and condemnation of the ex Premier has been for the most part in the hands of his political opponents and personal enemies. British fairplay says the worst of men should be tried by impartial tribunals. Unfortunately there are scores of others who according to their opportunities are quite as bad as Mercier. That does not justify him, but singling out one man and allowing others to go unwhipt of justice brings justice into contempt. The contempt is all the greater when it is known that some of those howling for Mercier's imprisonment are not one whit better than he. The man has been punished. Let him drop into obscurity.

PEOPLE who know little about the facts generally assume that Low Churchmen are so near the other denominations that union with them would be comparatively easy, and that High Churchmen are an immeasurable distance from everything and everybody not High Church. In England, we believe exactly the reverse is the case. The *British Weekly* says:—

The truth is, the old type of Low Churchman is further from the Nonconformist position than the High Churchman. To establishment and endowment he usually clings much more tenaciously. He is, as a rule, fanatically Conservative in politics. To new ideas he is quite impervious. We gladly admit that there are exceptions. The evangelical newspapers are conducted with much more fairness than of old—though a Dissenter is quite as likely to get justice from the High Church journals. Even the extreme among these never allow ecclesiastical difference to prejudice criticism. But the Low Church party, as a whole, are perhaps further away in their whole tone of thought and feeling from Nonconformists than the High Church. The ordinary Nonconformist minister, for example, feels no interest whatever in anything Bishop Ryle may say or write; to Dean Church he probably acknowledges an endless debt. Besides, the Low Churchmen, almost to a man, would prefer the association with High Churchmen which establishment involves to the disestablishment which would be the price of union with Nonconformists. If this is not true, let any representative Evangelical deny it, and the statement will be joyfully withdrawn.

The statement is not likely to be denied, and we may add that we have more than once heard it made in Canada. Presbyterians who know whereof they speak declare that High Churchmen are often more pleasant and friendly neighbours than many who call themselves Evangelical and Low Church. The typical Low Churchman may say strong and even bitter things against his High Church brother, but put him to the test and he would rather follow the High Church man even to the door of Rome than have anything to do with a Christian that he sneeringly described as a "dissenter."

DR. GIBSON touched one of the weakest points in Presbyterianism when he described Presbyterian pastors working their congregations alone in their glory, or perhaps we should say alone in their isolation. The Presbyterian theory is that the Church is one, and that each pastor has the help and counsel of the entire Church, more particularly of his own Presbytery. The theory is good. As the ladies say, it is "perfectly lovely." The practice, however, in too many places is that each pastor works his own field as best he can, and even his own Presbytery takes little or no notice of him until some difficulty arises. When it is too late to mend the difficulty the Presbytery generally goes in, and sometimes makes it worse. Procedure of that kind we dignify with the name of Presbyterial oversight. Dr. Gibson did not say we should have an order of men called bishops—he is too pawky a

Scotchman to use the word bishop before a Presbyterian audience—but he did most distinctly and emphatically say we need a number of able men in the Church to go around among the congregations to stimulate the people and encourage their struggling brethren. Is there an intelligent minister in the Church who does not know we need just that very kind of official? So far as actual congregational work is concerned, where is the outward and visible sign that the Church is one? The link that binds the Church to congregations is sometimes often worse than none, because it becomes visible and is felt only when the Church wants money. Conveners of Boards, professors of theology who go out preaching, and other officials do much to keep up the idea of unity, but, as Dr. Gibson remarked, they cannot do all. Can this Church exist long as Presbyterian without more binding influences?

JOHN CALVIN.

TWO eminent men appointed delegates to the Presbyterian Council held in this city were unable to be present on account of illness, Dr. McCosh, the venerable president of Princeton College, and Dr. Philip Schaff, professor in Union Theological Seminary. Both men are known far beyond the renowned institutions with which they are connected. They have enriched the literature of the time by their valuable contributions, the one in the realm of philosophy and the other in that of Church History and literature. Dr. Schaff gives evidence of restored health by contributing another short paper to the last number of the *New York Independent* on John Calvin. In a former contribution he gave a present-day retrospect of Calvin's work in the great field of theology, which was at once just and appreciative. The present paper may be characterized as a portrait of the great French Reformer. Here again the Union Professor gives evidence, not only of critical insight, but of justice and impartiality in his delineation of one who by his great learning, executive ability and force of character and will made history. Dr. Schaff's estimate of John Calvin may be gathered from the following paragraph:—

He has been called by competent judges the theologian *par excellence*, the Aristotle of the Reformation, the Thomas Aquinas of the Reformed Church, the Lycurgus of a Christian Democracy, the Pope of Geneva. He has been compared as a Church ruler to Gregory VII. and to Innocent III. The sceptical Renan calls him "the most Christian man of his age." Such a combination of theoretic and practical pre-eminence is without a parallel in history. But he was also an intolerant inquisitor and persecutor, and his hands are stained with the blood of a heretic. Take these characteristics together and you have the whole Calvin, omit one of the other of them and you do him injustice. He will ever command admiration and even reverence, but can never be popular. No monument will be erected to his name, no pilgrimages made to his grave; the fourth centennial of his birth in 1909 is not likely to be celebrated as Luther's was in 1883, and Zwingle's in 1884. But the impressions he made on the Swiss, French, Dutch and especially on the Anglo-Saxon race in Great Britain and America can never be effaced.

The reference to the part taken by Calvin in the condemnation and death of Michael Servetus is plain and direct. History shows that the great Reformer did take part in that unhappy affair. In the interest of truth it is right that this should be acknowledged. It was not uncommon for admirers of Calvin to extenuate his action on that occasion or even to deny that he had any responsibility in the deplorable affair of Servetus. The errors and mistakes of good and great men are instructive. They afford something more than evidences that they are human like the rest of us; they are forcible examples of what we should avoid. While frankly admitting the failings and defects of great men, who by their talents and virtues have benefited mankind, we ought to judge both the dead and the living in the spirit that Christian charity teaches, a spirit far enough removed from the exaggeration of meaningless and insincere eulogy on the one hand, and from indiscriminate detraction and vituperation on the other. Calvin's share in the death of Servetus was due to his misdirected zeal. He was zealous beyond measure for the triumphs of the great truths he had given his life to advance, and he thought the death of the heretic justly deserved. Nor was this harsh method of dealing with heretics alien to the spirit of the times in which he lived. Luther and even the mild Melancthon justified the course pursued by the Geneva Reformer. Protestants of the present day cannot but condemn the acts of persecution in which the pioneers of the Reformation took part without undervaluing the great services

they rendered in making civil and religious liberty possible for us. As Dr. Schaff says, "toleration is a modern virtue." Other defects in the character of John Calvin are mentioned. "He was passionate, prone to anger, censorious, impatient of contradiction, intolerant towards Romanists and heretics, somewhat austere and morose, and not without a trace of vindictiveness." Regrettable and unlovely as these features of character are in anyone, in Calvin's case they are but the dark shadows in an otherwise luminous picture. His great and heroic virtues and splendid endowments more than counterbalanced these palpable defects.

John Calvin had not a strong physique, neither did he enjoy robust health; he was not naturally courageous, but so great was the force of his indomitable will and the power of conviction that even the most formidable dangers were faced with invincible courage and determination. It was not in the power of his bitterest foes to make him quail. His intellectual power is beyond question, and it is conceded that he was the peer of the master minds of that age, prolific in great men. The deeply religious and moral character of Calvin was recognized by friend and foe alike, its reality and power gave him an influence over others rarely attained, and his evident sincerity was apparent in his life as it is equally manifest in his writing. Another feature that enabled him to acquire and maintain his great ascendancy was a thorough unselfishness. "He soared," says Dr. Schaff, "above filthy lucre and worldly ambition. His only ambition was that pure and holy ambition to serve God to the best of his ability. He steadily refused an increase of salary, and frequently also presents of every description, except for the poor and refugees, whom he always had at heart and aided to the extent of his means." Cardinal Sadolet, who, in passing through Geneva incognito, called on Calvin, "expecting to find Calvin rich as a bishop, he found him poor as an apostle." John Calvin must have had a lovable side to his nature, for otherwise we could not account for the warm affection entertained for him by the leading spirits of the Reformation. They had their differences, and in those days controversial amenities were few, but even those who opposed some of his views with vehemence respected and loved the man. The instruments that God employs in the advancement of His truth are not perfect, but they have earned the lasting gratitude of ages to come for the blessings they have been the means of procuring for their fellow-men

SPENCERIAN ETHICS.

PROFESSOR JAMES IVERACH, D.D., of the Free Church College, Aberdeen, who was a delegate to the Presbyterian Council in Toronto, has a short paper in the new number of the *Critical Review*, in which he discusses Herbert Spencer's "The Principles of Ethics." It shows that he clearly comprehends the system propounded by the eminent philosopher, and finds it radically defective and peculiarly unsatisfactory. Another instalment of Herbert Spencer's great work has just appeared, bringing the completion of his series of great works in which his system of philosophy is expounded. If the distinguished author's life is spared long enough to enable him to accomplish his great task, it will be a monument from the materialistic side of the trend of nineteenth century thought. There is no question that the writings of Herbert Spencer have exerted a wide and in many instances anything but a salutary influence on the fundamental opinions governing life and conduct. The philosophy of Herbert Spencer, however valuable and suggestive in certain lines, is essentially non-religious. The system that eliminates religion and a divine sanction for morals, however profound and elaborate it may be, will never be influential in leading humanity to a higher plane.

In his "Principles of Ethics" Herbert Spencer gives this hazy conjectural opinion as to the origin of morals:—

If, in common with other things, human feelings and ideas conform to the general law of evolution, the implication is that the set of conceptions constituting ethics, together with the associated sentiments, arise out of a relatively incoherent and indefinite consciousness; and slowly acquire coherence and definiteness at the same time that the aggregates of them differentiate from the larger aggregate with which it is originally mingled. Long remaining undistinguished, and then but vaguely discerned as something independent, ethics must be expected to acquire a distinct embodiment only when the mental evolution has reached a high stage.

In supporting his position Mr. Spencer refers to the development of Hebrew morality. His references unfortunately are vague and unmarked by the strict accuracy that should characterize the scientific enquirer. For example, he says:—

After the chronic antagonisms of nomadic life had been brought to an end by their captivity, and after their subsequent wars of conquest had ended in a comparatively peaceful state, the expression of altruistic sentiments become marked, until in Leviticus we see emerging the principle—often regarded as exclusively Christian—"Thou shalt love thy neighbour as thyself"—a principle, however, which appears to have been limited to the congregation of the children of Israel.

It may be asked to what captivity, the Egyptian or Babylonian, does the author refer. The nomadic life of the Hebrews virtually ended when they entered into possession of the promised land. The wars of conquest took place after their deliverance from the Egyptian bondage, but the law divinely revealed to Moses was given while they sojourned in the wilderness. The incomparable moral law, applicable to people of all time, was not an afterthought. The giving of the law on Mount Sinai while yet the children had not altogether emerged from their nomadic condition, hardly tallies with Herbert Spencer's development theory of morals. He also makes mistakes which could hardly have been expected to find a place in his pages. Reference is made to Old Testament instances in proof that "there was among the Hebrews but little reprobation of lying." His inference is in these words: "Indeed it would be remarkable were it otherwise, considering that Jehovah set the example." In Robert Ingersoll such modes of expression would not be surprising, but that Herbert Spencer can thus speak is in some respects remarkable. After using such language it is little cause for wonder that he should say: "Nor do we find the standard much changed in the days of Christ and after. Instance the case of Paul, who, apparently piquing himself on his 'craft and guile' elsewhere, defends his acts by contending that 'the truth of God hath more abounded through my lie unto His glory.'" To the ordinary reader of the New Testament it will be apparent that Mr. Spencer's reading of the passage in Romans here quoted is of a superficial character. Paul there, for the sake of argument, adopts for the moment his opponent's contention only for the purpose of showing its untruth, and the imputation is emphatically rejected.

The end of ethics, according to Herbert Spencer, is as unsatisfactory as his account of its origin:—

From the point of view of absolute ethics, actions are right only when, besides being conducive to the future happiness of self, or others, or both, they are also immediately pleasurable. And again: No school can avoid taking for the ultimate moral aim a desirable state of feeling—called by whatever name—gratification, enjoyment, happiness. Pleasure somewhere, at some time, to some being or beings, is an inextinguishable element of the conception. It is as much a necessary form of moral intuition as space is a form of intellectual intuition.

In the conception of pleasure being the end of moral action there is scant evidence of evolution in morals. This is no advance on the hedonistic theory of the Greek philosophers. If pleasure be made the guiding star of life, what will be its standard? The refined and cultivated mind will find its pleasure in things that the degraded would regard with aversion. What would be the idea of pleasure entertained by those in whom animal propensities predominated? They would find pleasure in pursuits from which right-thinking people turn away in disgust. Still, according to the Spencerian theory, those in pursuit of pleasure in their own way, would be walking in the pathway of happiness, and therefore virtue. The higher ideas of duty and obligation have no definite place in the evolutionary code of morals. Every man in its view would be a law unto himself. It would be long before that happy time Mr. Spencer anticipates when harmony, industry, peace and contentment should universally prevail, if his view of morals were generally adopted. It will be a difficult thing for any philosopher, however learned, to improve on the moral law God gave to Moses. Until the philosophers can furnish a grander code of ethics than is contained in the teaching of Christ, we do well to take heed to the system that comes to us with the sanction of "Thus saith the Lord." Besides, it would not be either wise or safe to substitute pleasure for duty in the conduct of life, knowing as we do that we are responsible to Him who is the appointed Judge of all mankind. Pleasure-loving moralists are not usually the people who have served God and their race by their heroic and unbending integrity in opposition to the false, the plausible and the pleasurable.

Books and Magazines.

THE series of reminiscent articles of "My Father as I Recall Him," by Mamie Dickens, the oldest and favourite daughter of Charles Dickens, will begin in the next issue of the *Ladies' Home Journal* by an entertaining narration of Dickens' personal habits, and an inner glimpse of his home life.

GREAT THOUGHTS. (London: A. W. Hall.)—This English weekly lives up to its title. It is filled with the great thoughts of great thinkers presented in a telling manner. The pages of the world's sages are packed for memorable and pointed utterances, while the leading minds of the present have their best thoughts disseminated for the instruction of the people. It is a periodical of great value.

THE publishers of the *Montreal Star* announce that they are about to issue shortly, the finest Almanac ever published in America entitled "The Star" Almanac, consisting of 400 pages of information of the most absorbing interest, together with six coloured maps constituting one of the most valuable works of the kind ever published in any part of the world. A compendium of statistics covering a multitude of important subjects; a book of reference for all Canadians and Americans, and having a special value for all strangers in all lands desirous of knowing about Canada and Canadians.

THE *Century* magazine will take up the Bible and Science controversy. In the November *Century*, Professor Charles W. Shields, of Princeton, answers the question "Does the Bible contain Scientific Errors?" with an emphatic *no*. He says, "Literary and textual obscurities there may be upon the surface of Holy Writ, like spots upon the sun, or rather like moles in the eye, but scientific error in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch." Professor Shields' article will be followed by one in the December *Century* "The Effect of Scientific Study upon Religious Beliefs."

THE DOMINION ILLUSTRATED MONTHLY. (Montreal: Sabiston Publishing Co.)—The supplemental portrait issued with the October number of this Canadian publication is a portrait of the Hon. W. S. Fielding, Premier of Nova Scotia, and the frontispiece is a good portrait of Sir Henry Tyler. The illustrated papers are "Evolution in Yacht Building;" "The Old Government House, Montreal;" "Nurses' Life in the Montreal General Hospital;" "Jamaica Vistas," and "A Fairly Truthful Tale of Trout." The number also contains much that will be attractive to the general reader.

MICHAEL AND THEODORA. A Russian Story. By Amelia E. Barr. (Boston: Bradley & Woodruff.)—The author of this extremely interesting and well-told story can write for young people as well as, she can for grown-up people. This Russian story is one specially written for the young. Anyone old or young who begins the reading of it will be impatient till they reach the close. It tells of the cruel sorrows through which two high born Russian children have to pass, and of their final deliverance and the justice meted out to those who wronged them. The tone of the book is thoroughly healthy, and the lessons it teaches, not in set form, but by the form of the narrative itself, are of the kind that young people need to learn.

THE ENGLISH ILLUSTRATED MAGAZINE. New York: (Macmillan & Co.)—Joseph Bennett, himself a musician and musical critic of the *Daily Telegraph*, opens the October number of this high class illustrated monthly with an interesting paper on "Some Musical Conductors." Besides the frontispiece, giving an admirable portrait of Sir Arthur Sullivan, there are a number of portraits of eminent conductors. Other illustrated papers of interest are "Clipper Ships," by Herbert Russell; "A Summer among the Dovecotes," by Alfred Watkins; "Golf and Golfing," by Horace Hutchinson; and "Beards and no Beards," by J. Cuthbert Hadden. A new serial story, "Sally Dows," by Brete Harte, is begun, which with the short stories, "The Solitary Girl" and "A Friend of the Commune," make up the fiction of the number.

THE CRITICAL REVIEW. Edited by Professor S. D. F. Salmond, D.D. (Edinburgh: T. & T. Clark.)—In several respects this is a model quarterly. It does not belong to the ponderous and massive class of reviews that only persons of much leisure can thoroughly profit by. Nor on the other hand is its treatment of the subjects discussed superficial and slipshod. Its special department is criticism of theological and philosophical literature. Its contributors are men of eminence in the Churches to which they respectively belong. Among those writing in the present number are the names of Professors Bruce, of Glasgow; Sayce, of Oxford; A. A. Bevan, of Cambridge; Massie, of Oxford; Iverach and Robertson, of Aberdeen; G. A. Smith, of Glasgow, and many others whose abilities are generally recognized. All that is of value in recent theological and philosophic works comes under the purview of the writers for the *Critical Review*. It likewise contains a record of select literature, a feature of no little value to all interested in the progress of thought.

THE PREACHER'S DAUGHTER. A Domestic Romance. By Amelia E. Barr. (Boston: Bradley & Woodruff.)—It is a mistake to assume that all clever works of fiction are bad and that all novels with a religious tinge are necessarily poor. Yet some make this mistake. It is no more true than hasty generalizations usually are. There are novels of an evil tendency that are stupid as well as wicked, and there are works of fiction, written with a lofty purpose, possessed of great literary merit. Readers of fiction who seek instruction with recreation need be at no loss in selecting any number of good books that can be read aloud in the family circle with profit and delight. Among these latter may be classed any of the works that have come from the graceful pen of Amelia Barr. "The Preacher's Daughter" will no doubt have a special interest in manes and parsonages, but it will find no less interested readers among all classes. It deals with the great facts of human life, and its ever varying circumstances. The story has sufficient life and movement to carry the reader along, and the interest is not only well sustained but keeps on growing till the end is reached. It is needless to add that no open minded reader will finish the book without being greatly the better for having read it.

Choice Literature.

A VOICE IN THE NIGHT.

(Concluded.)

At this they all looked at each other in astonishment. In spite of his telling them that he had not known her, they had not realized it; and it was beyond thought that at her grave, and in the presence of her husband and children, anyone should ask such a question about her. And even the children who had been watching the coffin, which rested on the boards over the open grave, with ropes around it ready for lowering, felt the stir and looked up. As no one answered, Lemuel continued:—

"I perceive," he said, "that she is known among you, and, I suppose, from her being brought from such a distance, she belongs to you. Who was she, and why is it that there is no one to pray at her grave?"

Still there was silence. Then one of the company, and it was a woman, spoke:—

"She had another child, and she killed it."

This was so dreadful to say, there was a quick movement among the people and a shiver of horror, and they all turned to her with the greatest wonder; so she went away at once, tossing her head.

Then Lemuel spoke again, and this was what he said: "It is given to me to declare to you all that she was unjustly accused, being innocent of what was laid to her charge."

And then, not at all comprehending what it was that he said, he passed out among the people, who silently made way for him, and he rode home again, quiet in mind, and perfectly content to ask no reason for the errand upon which he had been sent.

As far as Lemuel at that time was concerned, this is all of the story. Of course, in a little while there began to come rumours of what had happened at the grave, and the crime with which the woman had been charged became known to us; and I, having a great interest in it all, gathered it up together. It appears that she was a poor and sick woman when the baby was born, and she had been heard to say that if the Lord was truly merciful, He would have spared her the trouble of the child, and it the misery of the life before it. And after it was a few months old, when she had been alone in her house—her husband being away with some of his companions—the child died, and she went in the morning and notified some of the neighbours, who came in, to find it prepared for burial and wrapped in a shawl. But a man who was curious lifted the wrappings, and, behold! there were marks around its neck which told a dreadful tale. The coroner was sent for, but nothing could be proved against the mother, who had been of good character; and as there was no one else who could be charged with the deed, the verdict of death at the hand of some person unknown was given. But as people must always have some one to accuse, many of her old friends began to look coldly upon her and her family, feeling it a disgrace to be related to anyone so miserable—and perhaps so guilty—no longer took any notice of her, and so she died. This was the story of the woman.

Then it happened that some years after this, when Lemuel and I had been married, that one day, when I was sitting on the side porch putting baby to sleep, there came a man who looked like a sailor, and who, although he was so impatient to see Lemuel that he kept going down the path to see if he could see him coming, still would not go to the field where he was mowing. He could not wait to sit down after Lemuel came, but at once said:—

"I have been away for over three years, and my one thought has been of you, being as it was I feared that you might die before I could see you. What was it that my wife told you?"

For a moment we did not know what he meant; and then, in the same flash, we both understood that he was the husband, and Lemuel replied:—

"She told me nothing. I never saw her."

"How, then, could you know? Who was it that she told?"

"That I cannot tell you. It was the Lord who spoke through me"—and upon this Lemuel will never have any discussion—"and what He meant I do not know. But you? How could you let her go to the grave with such a charge against her?"

"How could I help it?" said the man; but then he suddenly gave a great cry, and sitting down on the bench buried his head in his hands. "Then there is no one to tell me:—And he beat his head as the negroes do. 'But I know! I know!' He looked up at my husband. 'She told you that I did not do it? What else did the Lord tell you?'"

When he had said this I arose, and was going into the house with my baby, but he caught my gown as I passed him, and begged me to stay.

"Your face is gentle as hers was," he said, "and I can talk better before you. I think you will understand. You must not say," he continued, "that I let her go to her grave knowing all about it. How could I know? Even if I did it myself, I afterward remembered nothing about it, and as I tell you, she swore to me that I did not do it."

"You were not in the house," I said, feeling reproached because of his perplexities.

"I have already heard that."

"Yes, I know. There were plenty of people to testify to that, but I was, all the same. They said I was at a tavern two miles away; but in the night I had got up out of their bed, and had gone home. I did not mean to return to the tavern, but my wife and I quarrelled about some money I wanted—that was what I went back for—and after she gave it to me, I did go back to the tavern, and I went into the bed again, and there I was the next morning, and no one the wiser."

"How came she to give you the money if you had quarrelled about it?" said I.

"That is it! That is it! You have hit the nail on the head, mistress. Why did she give me the money? And why, the next day when I came back, did she cry, and ask me why I had not gone to sea as I promised her I would do? I do not remember promising her anything. I had the money in my pocket when I woke up, and I spent some of it before I started for home."

"Then you had been drinking?"

"Of course I had. But I never at any time meant to hurt her or the children. She knew that very well; and if ever I saw a bruise on her and asked where she got it, even when she would say no one ought to know better than I did, she still knew I would not have done it if I had been myself."

Now there was no excuse that he could have given that would have made my husband more angry than this, and he said at once, very sharply, "Then you are the guilty one, and she took the blame?"

"Now look here," said he. "I came back to this country to get you to tell me what she had told you. I saw at the grave that you were some sort of a preacher, and I have always known she had told you some story. But, mind, I don't say I did it. She swore to me, as I have told you, that I didn't."

"But you know you did," said I.

"Now, let us look at it reasonable. Suppose for the sake of argument, that I did. I didn't know what I was about, but the law wasn't likely to mind that. I would have been hung. Now she didn't do it; that was clear. Nobody could have believed that she did, so the law hadn't any hold on her. Now if it had been you, if your husband had done such a thing, and you had it in your power to save his neck, would you have told on him? I put it to you."

"Oh, you miserable man," I cried and I stood up, for I was going right away, I was so angry. "Do you think my husband would have let all the people talk about me, and see me die, and come to the grave with no friend but the stranger who was sent by God to speak for me? I think you are the worst man who ever lived; worse than Cain, who went out with the mark upon his brow. What do you mean by coming here with your confession, and not giving it to the world?"

"Now look here"—and he got up and looked at me with a face that showed me how easy it would be for him to kill a little baby—"now I want you to mind what I say. She swore to me on the Bible that I did not do it—I saw to the whole thing, and I know what I say—and you had better look out if you say I did. I'd like to know how you'd go about proving it. I won't stand any nonsense about it, and there wasn't a thing to show that I wasn't miles away at the time."

There was nothing that could at that moment have made me afraid, I was so angry, and I think I should have spoken no matter what would have happened, and I said out all that was in my mind.

"Be quiet!" I cried. "How dare you speak to me? Don't you think I know what happened? You killed the baby because she would not let you have the money. You did not mean to choke it so hard, but you wanted to frighten her. How dare you say that you do not remember it? You know all about it. Go away! I loathe you!"

And with this I went into the house and never saw him again. I do not know what Lemuel said to him, but the very next Sunday my husband drove over to the place where she was buried, and because Charles Holman, who it appeared, was her cousin, and ashamed of it, would not let him speak in the church, because he said there was no use in reviving a scandal, he went into the graveyard where the people quickly gathered and he told the whole story as he knew it, and left them to draw what they pleased from it. Then he came quickly back to me, because he had left me very ill. I have heard there is a stone now over the woman's grave, and on it is, "She suffered much."

It seems to me I would have said more than this.—*Louise Stockton.*

ST. PAUL'S BURYING-GROUND, HALIFAX.

How they so softly rest,
All, all the holy dead,
Unto whose dwelling-place,
Now doth my soul draw near.

Right in the heart of this old town by the sea, and lying alongside a street where the ebb and flow of life is brightest and busiest, is an old burying-ground. The last resting place of many a true and loyal citizen and gallant soldier. The low mounds have grown lower with the flight of years, now in many cases undistinguishable from the surrounding turf. Many of the older stones have fallen forward, and are so overgrown with moss that the inscriptions are barely decipherable, and these are all that remain after busy, active lives; a mere showing that they rest here. These are all that remain, unless the occupant of the narrow house has written his name upon the pages of his country's history. Then it matters not where his grave may be. On the shores of the Black Sea, in the burning sands of Africa or India, or in the quiet churchyard of his native town. "To live in hearts we leave behind is not to die." A stone wall surmounted by an iron railing surrounds the burying-ground, while within the enclosure giant willows and tall elms spread their broad branches protectively over it.

On this bright spring afternoon the sun is shining warmly through the lace-like canopy of leaves. The sky gleams clear and blue, except for a few fluffy white clouds melting into grey at the edges. Sparrows and robins chirp and twitter cheerily. Nature has spread her flower-bespangled carpet under our feet, and the season in all its buoyancy and gladness is breathing a benediction over the quiet resting-place of "those whose feet have completed the journey."

Just within the gates is a massive brown stone monument, lettered in gold and surmounted by a lion. This is the testimonial of the Province to her heroes who fell in the Crimean war. It occupies a prominent position, and the names of the great battles, Sebastopol, Alma, Redan, catch the eye of the passer on the street. Only the names of the heroes, *Parker, 77th regiment, Welsford, 97th regiment*, have been engraved on the monument, but the memory of their brave deeds lives in the hearts of their countrymen.

Captain Parker was born at Lawrencetown, near Halifax. He was educated in his native Province, obtained his commission in 1839, and was gazetted an ensign to

the same regiment in which his father had been a captain. He afterwards exchanged to the 78th Highlanders, and served twelve years in India. In 1855 he was promoted as captain in the 77th regiment, and followed the fortunes of war then raging in the Crimea, where he distinguished himself by many brave acts. He fell in the onslaught at the Redan. The following extract in reference to that terrible day is from the letter of a private soldier which appeared in the *United Service Gazette*.

"After the rush became general one officer of the 77th and I stood alone, on the ground which we held so long and paid for so dearly. He turned round and asked me my name. I told him. He said he would recommend me to my colonel. Poor fellow, he had scarcely spoken when a shower of rifle bullets flew past us, and he fell into the ditch."

Capt. Parker's mother was a Miss Green, of Halifax. The Greens were an old colonial family. Capt. Parker's great-grandfather accompanied Pepperell in his expedition against Louisbourg, and afterward settled in the Province. His monument is also in Old St. Paul's burying-ground. His epitaph reads as follows: "Here lieth the body of the Honble. Benjamin Green, Esq., who departed this life 13th October, 1772, in 60th year of his age. He was of a public spirit, and a great encourager of the good of this town and province from the settlement of which to his death he was employed in the principal offices of government with honour to himself and the approbation of all." And certainly it may also be said of his great-grandson that he, too, closed his career "with honour to himself and the approbation of all."

Major Welsford, the other Crimean hero, to whose memory the monument is erected, was born in Halifax, and educated at King's College, Windsor. He entered the 97th Regiment as ensign, and by degrees became major in 1850. He was an intimate friend of the sainted Hedley Vicers, and like Vicers, thoroughly beloved and respected by all classes. He also fell before the murderous fire of the Redan. Cheering on his men, he was among the first that stood upon the rampart, which was to him and many other brave men the gateway of eternity.

This little Province of Nova Scotia has been the birth-place of many men distinguished in science and literature, and among those who have upheld their country's standard in times of danger there are no more honoured names than Parker, Welsford, Sir William Fenwick Williams, Sir John Inglis, Sir Provo Wallis, and, in these days of peace, Capt. William Grant Stairs, whose death in darkest Africa has saddened so many hearts.

Another monument bearing a double inscription recalls the stirring events of the early years of this century. It reads: "Sacred to the memory of Mr. John Samwell, midshipman of H.M.S. *Shannon*, who died at the naval hospital on the 13th June, 1813, aged eighteen years. Also Mr. William Stevens, boatswain of the same ship, who died there on the 9th June, 1813, aged thirty-six years." These brave officers closed their career in consequence of desperate wounds received in the gallant action between their own ship and the American frigate *Chesapeake* on the 1st June, 1813, which ended in the capture of the enemy's ship in fourteen minutes."

The death last winter of the veteran admiral of the fleet, Sir Provo Wallis, has recalled the story of this great naval duel.

The English Captain Broke was severely wounded, the first lieutenant killed, and the command fell to the young Nova Scotian, Provo Wallis, a man of twenty-two.

We can hardly realize how intense the excitement must have been that bright Sunday in June, seventy-nine years ago, when the two ships came up the harbour. How, at the sound of gun firing, the people rushed from the churches and thronged the streets, or how great their pride and exultation in the victory.

On the 5th of June the American Captain Lawrence who was mortally wounded in the engagement, was laid to rest in this old burying-ground. All the naval and military honours that England accords to her heroes' funerals were given to this gallant foe, whose last words, so characteristic of the man, were "Don't give up the ship." His body has since been removed to Old Trinity churchyard, New York. The massive tomb is near the front entrance, and the little plot is surrounded by eight cannon—trophies—captured from the British in the war of 1812.

In wandering through the burying-ground one cannot but be struck with the number of stones having as part of their inscription "born at Boston," or "New York," merchant of Boston or New York. These inscriptions tell their own story, of the comfortable homes left behind, of the good-fellowship broken. All the clinging associations of a lifetime swept away, and the struggle for existence begun in a new land and inhospitable soil. Their loyalty was indeed no mere sentiment, and the words so often written on their tombstones, "A loyal subject" and "an honest man," are full of significance.

Two family names that have a strong Provincial interest are represented in these epitaphs. Haliburton's is very indistinct. "The Honourable John Haliburton, who for many years worshipped the king loyally, and one of the mayor's court for the Province of Nova Scotia, who departed this life the 11th day of—, 1808. Steady and true in his heart, and humble confidence in his end can perpetuate his memory, he will not be forgotten. Also his wife Susan," and "Sacred to the memory of Elizabeth Wilkins, who departed this life on 9th June, 1829, aged twenty-three years."

Beneath this stone a wife, a mother dear,
Prepares for death, for you might soon be here."

That of William Troop has a breezy flavour of the sea:—

Through Boreas' blasts and tempests high
I have tossed it to and fro,
Till by the Almighty God's commands
I'm anchored here below.
Where many of the fleet are moored and unmolested sleep,
Ready and waiting for to make sail, their Saviour for to meet.

Here also are the graves of Malachi Salter and his wife Susannah—his "dear Sukey," and that of Richard Bulkely, who occupied many positions of honour and trust, men whose names are bound up in the troubled history of the Province during the later years of the last century.

Before me is the copy of a letter written by Malachi Salter to his wife, who was visiting friends in Boston, among the names mentioned being that of Mr. John Hancock. It is dated: Halifax, September 5th, 1759, and is a long and delightfully spicy letter. He gossips about the affairs of the household, his neighbours and the Governor, "whom," he has found more than usually complaisant of late, and "who comes everyday to see how I go on." "He has this day given me a very good lot of land in the north suburb." He also encloses a journal of the company and dinners "as he knows her to be a very woman for curiosity" and finishes a long list of articles he wishes her to purchase, with, "half a barrel of neat's tongues and a negro boy." The strangeness of a name such as the following arrests attention: "Here lieth the body of Ualintin Shortint, who departed this life 14th June, 1776, in the 43th year of his age."

Here and there are monuments of naval and military men, mostly young men cut off in the very beginning of their careers—this one from a fall from the mast of his ship, another by the accidental discharge of a pistol, many in the engagements of the war of 1812. In the back part of the ground is a monument in loving memory of a young officer erected by H.R.H. Edward Duke of Kent.

The phraseology of some of the inscriptions is very quaint, as the following: "Sacred to the memory of Donald McVean, a native of Argyleshire, Scotland, who after having walked in the fear of the Lord and in the comfort of the Holy Gost, he finished his course Dec. 25th, 1810, aged 64 years."

"Here lieth the body of William Pyke, son of Jno. Geo. and Elizabeth Pyke, who departed this life ye 18 day of November, 1776, aged 6 months."

"Happy the babe who privileged by fate
To shorter labour and a lighter weight,
Received but yesterday the gift of breath
Ordered to-morrow to return to death."

"Sacred to the memory of Elenor Sparling, aged 42 years, an honest and virtuous woman. Who departed this life 29 of May, 1815, in hope of resurrection at the coming of her Lord's God."

These are unique: "Here lies the body of the beautiful St. Augustine Perro, aged 11 months & xii days. Died a victim of jealousy or ignorance. Aug. the xii., 1829."

"Janet Glen died 17 Dec., 1826, aged 77. W. Glen died of synanche-tracealis, 9th May, 1827, aged 7½. Ar Glen died of synanche-maligno, 14th May, 1827, aged 4½. Stranger whether has disease or medical omission clad west in their last claiith."

The evening shadows are falling with the dew
The bells of St. Pauls and St. Matthews are ringing.

Lights twinkle out at Government House just across the street from the burying ground. A reception is in progress and as the gay uniforms, bright dresses and fluttering fans pass within the portal, our eyes fall on the graves of the beautiful women and gallant powdered men of a hundred years ago, without whose presence no assembly then at Government House would have been complete. No sound of the sweet music wafted now and again on the scarcely stirred air; no sound of the "dancers" dancing in time disturbs their rest. Statesman, soldier, civilian with their wives and sweethearts, and daughters, rich and poor, young and old, high and lowly, are alike oblivious. "For so He giveth His beloved sleep."—Christina Ross Frame, in *The Week*.

THE MISSIONARY WORLD.

CAREY'S COVENANT.

It was October 7, 1805, thirteen years, almost to a day, from the day when that first mission compact was signed at Kettering, that Carey, Marshman and Ward at Serampore, drew up their famous spiritual "Covenant." It covered twelve printed pages octavo, and was read publicly at every station at least once a year. The fact that this is the centenary year in Baptist missions makes the publication of this Covenant especially appropriate.

If anyone would see what sort of men God chose to lead the van of His modern missionary host, let him study that "Form of Agreement" respecting the great principles upon which the brethren of the mission thought it their duty to act in the work of instructing the heathen. Dr. George Smith calls it a *preparatio evangelica*, and well adds that it embodies the divine principles of all Protestant scriptural missions, and is still a manual to be daily pondered by every missionary, and by every Church and society which may send a missionary forth."

We give its most important parts for personal reflection. It reads as follows:—

"It is absolutely necessary.

"1. That we set an infinite value upon immortal souls.

"2. That we gain all information of the snares and delusions in which these heathen are held.

"3. That we abstain from all those things which would increase their prejudices against the Gospel.

"4. That we watch all opportunities for doing good.

"5. That we keep to the example of Paul, and make the great subject of our preaching, Christ the crucified.

"6. That the natives should have an entire confidence in us and feel quite at home in our company.

"7. That we build up and watch over the souls that may be gathered.

"8. That we form our native brethren to usefulness, fostering every kind of genius and cherishing every gift and grace in them, especially advising the native Churches to choose their own pastors and deacons from among their own countrymen.

"9. That we labour with all our might in forwarding translations of the sacred Scriptures in the languages of India.

"10. That we establish native free schools, and recommend these establishments to other Europeans.

"11. That we be constant in prayer and the cultivation of personal religion, to fit us for the discharge of these laborious and unutterably important labours. Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy.

"12. That we give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. Oh, that He may sanctify us for His work! No private family ever enjoyed a greater portion of happiness than we have done since we resolved to have all things in common. If we are enabled to persevere we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country."

In this solemn compact, which sounds like an apostolic document, twelve cardinal principles are carefully set forth:—

1. Valuing human souls at an infinite worth.
2. Informing themselves as to their actual needs.
3. Avoiding all putting of stumbling-blocks in their way.
4. Watching opportunity to do good unto all.
5. Preaching Christ crucified as their one theme.
6. Inspiring confidence by a Christ-like life.
7. Establishing schools for Christian education.
8. Watching over and training native converts.
9. Raising up a native ministry for service.
10. Translating the Holy Scriptures into the vernacular.
11. Cultivating prayer and self-culture in piety.
12. Surrendering self unreservedly to God and service.

To this nothing remains to be added to give completeness and symmetry. It reads like an inspired paper. The marks of the Holy Ghost are upon it. And we commend it to all friends of missions, and especially to all who have in view, or in thought, the field of missions. It need be no matter of wonder that—although the first Hindu convert, Krishna Chundra Pal, was not baptized as a Protestant believer until 1800—fifty years after Carey's death the native Protestant community, in 1884, numbered half a million, with ordained native pastors outnumbering the missionaries, and every decade witnessing an increase at the rate of eighty-six per cent.

Let this covenant be to the Church of Christ, as we start on a new century of missions, a trumpet peal of God for a new advance.—Dr. A. T. Picerson, in *Missionary Review*.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The sixteenth annual meeting of the Woman's Foreign Missionary Society, Eastern Section, was held in St. Johns Church, Moncton, on September 14 and 15. The church was beautifully decorated with plants and flowers, and every preparation was made for the cordial reception of the delegates, of whom there were about seventy present. The address of welcome was read by Mrs. Robinson, of Moncton, and replied to by Miss McCurdy, of Truro. The loss sustained by the Society in the departure of our late president, Mrs. R. F. Burns, was uppermost in the heart of all, but her place was most ably filled by Mrs. Baxter, first vice-president. Four sessions were held for the transaction of business, these being opened by devotional exercises in which an increasing number showed a willingness to take part. Reports presented were very encouraging. We have now 138 auxiliaries and sixty-four mission bands. Four auxiliaries were formed recently in the Miramichi Presbytery through the efforts of Miss Fairbanks and Mrs. Baxter. Greetings from the sister societies of the Methodist, Baptist, Reformed Baptist and Reformed Episcopal Churches were presented by Mrs. Atkinson, of Moncton, and the sympathy of fellow workers was felt to be very cheering. Though far away, our late president had not forgotten the annual meeting, and all were delighted with the receipt of an interesting letter from her, in which the funds as well as the friends were kindly remembered. A letter was also read from Mrs. Haight, secretary of the Woman's Foreign Missionary Society (W.D.), inviting our Society to send a delegate to the women's meetings to be held during the sittings of the Pan-Presbyterian Council, in response to which Mrs. Maclean, of Great Village, was appointed to represent the Eastern Section. At five o'clock on Wednesday the ladies were generously entertained at tea by the friends of St. Johns Church. At half-

past seven a large audience gathered in the church to listen to stirring addresses from Rev. Dr. Macrae, Rev. Mr. Hinson and Rev. L. G. Macneil, who represented the Foreign Mission Board. The chair was occupied by Rev. J. M. Robinson, and devotional exercises were conducted by Rev. Mr. Brown, of the Reformed Episcopal Church. The fine music rendered by the choir, including several beautiful solos, added greatly to the enjoyment of the occasion. The meetings throughout were characterized by the greatest harmony. In the election of a new president the choice fell upon Mrs. Dodge. Several discussions bearing upon the practical working of the Society created much interest, and were very generally taken part in by the members. A new feature in connection with the meeting was a gathering of Mission Band workers previous to one of the morning sessions. The time was occupied in comparing notes and discussing methods of work for the coming year. On Thursday afternoon the meetings were brought to a close. The cordial thanks of the Society are due to the Rev. J. M. and Mrs. Robinson and the ladies and choir of St. Johns Church for the very thoughtful way in which they had provided for the comfort and entertainment of the delegates; also to the railway authorities for the usual reduction of fares, and to one and all who gave the visitors so many pleasant memories to carry away. The annual report, giving fuller details, will be ready in a few weeks.

THE following extracts of a letter from Miss A. L. M. Blackadder are reproduced from the *Presbyterian Witness*: Your welcome card came to hand last night. Miss Archibald spent the evening with me; so we did enjoy the home news. I am just in from Tunapuna, taking Miss Archibald down. We met Miss Fisher just at the door. Miss Kirkpatrick I will see next week, as I intend to spend a day with Mrs. Merriman. We are busy, and we would not be otherwise. We could not be happy unless we were busy. We hear Priest and Nims are to be brought from India to engage in coolie work. God reigns and we can only work. Our mission work has grown and extended through all the added care (of the past year), and we do not fear. Owing to the very heavy rains, floods have been out, and in some districts the school houses have been real arks. The poor people driven out of their mud houses by the floods had to go there for safety. Would they would go to the true refuge and be eternally saved.

We have been cheered by the coming out of a few from sin and heathenism, and we know many more would come but for the opposition of heathen friends. My dear friend Frank has been ill for a long time and has gone to Barbadoes for a change. Miss Morton kindly comes up and helps me with the Sabbath school. It is so kind when she already has so much to do. Mrs. Morton has quite a large school. Oh! if you could see the poor homes and sinful lives of the poor people; see how ignorant they are and how almost impossible it is to get or to keep girls in school; there would be a deeper sympathy for the work amongst them. It is such a pleasure to go into the nice clean homes of the young women who have been trained and gone into homes of their own. To see what interest they take in their husband's work and the example they generally are of what a Christian Hindu woman can be. This work is not easy, nor is it always appreciated by those it is intended to bless and help, but love, faith and patience will work wonders.

My helpers, Mrs. Eversley, Gurnsaran, and Chuen, have done well. Mrs. Eversley, formerly Miss Tait, has been eight years in the mission service. Though she is now married and has a good home, her love for and interest in the work has led her to continue with us. Nearly all the children in the higher classes are now Christians.

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Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvellous cures it has effected after all other remedies had failed? Truly, Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

HOOD'S PILLS cure Constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

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Gents.—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT, and rubbed her face thoroughly. The pain left her, and she slept well till morning. Next night another attack, another application resulted as previously, with no return since. Grateful feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost.
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MINARD'S Liniment cures Colds, etc.

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Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillon, Montreal.

(From a letter of Marion Harland's, written February 5, 1892.)

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Baking Powder goes further and does better work than any other of which I have knowledge. It is therefore cheaper."

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Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer,

sent to a lady of the hautton (a patient). "As you ladies will use them, I recommend 'Gouraud's Cream' as the most beautiful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. F. T. HOPKINS, Proprietor, 17 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U.S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.

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Years PERRY DAVIS' Pain Killer

Has demonstrated its wonderful power of **KILLING EXTERNAL and INTERNAL PAIN.** No wonder then that it is found on

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- The Mother's Cupboard
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- The Soldier's Knapsack
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ASK FOR THE NEW
"BIG 25c. BOTTLE."

Ministers and Churches.

THE Union Sabbath school and Church at Riverside was dedicated on Oct. 9, the dedicatory services being conducted by the Rev. A. MacWilliams, B.A., of St. Andrews Church, Peterboro'.

OWING to the resignation of Rev. W. A. Reid, pastor of Fort Dalhousie and Louth Presbyterian Church, this charge falls vacant. Ministers desirous of a hearing may apply to S. E. Parnall, box 754, St. Catharines.

A YOUNG People's Society of Christian Endeavour has been started in Kemptville with about forty members, of which Mr. J. Corbett is president, Mrs. D. Hyndman, vice-president; F. Weidenhammer, recording secretary; Mrs. W. Vanallen, corresponding secretary; Miss Bell, treasurer.

THE communion of the Lord's Supper was dispensed in St. Andrews Church, Fort William, on Sabbath evening week. A large number of communicants were present and a very impressive service enjoyed. The congregation had the pleasure of using for the first time a handsome silver communion service, which, together with a baptismal font, was the gift of the McKellar family, a memorial of their departed sister, Effie, who was a much respected and consistent member of the congregation from its origin to the time of her death.

THE Brockville First Church auxiliary of the W. F. M. S. had a very enthusiastic gathering on the occasion of their thanksgiving meeting held October 6. One hundred and seven women were present, and Mrs. McGill, the president, occupied the chair. Mrs. Blair and Mrs. Dowsley, of Prescott, the Presbyterial president and secretary, were guests, and gave very suitable addresses on the work of the Society and our many reasons for thanksgiving, which were listened to with much interest, and to judge from the applause they received were appreciated as they well deserved. The Auxiliary is in a flourishing condition and received much encouragement from those present. The voluntary offerings presented amounted to over \$95.—B. MOORE, Secretary.

ON Monday evening, the 10th inst., the Rev. Dr. Paton delivered his farewell address to a Toronto audience in Knox Church. Rev. Dr. Parsons occupied the chair and devotional exercises were conducted by Rev. Dr. Cochrane, of Brantford, and Rev. William Patterson. For an hour and a-half, Dr. Paton eloquently described the manners and customs of the New Hebridean natives, and contrasted their former condition with their present, since the Gospel had been proclaimed among them. He closed with an earnest and touching appeal for their prayers and support. The large audience present were deeply moved and showed their appreciation by contributing a handsome collection, amounting to \$200.

MR. WILLIAM M. MCKAY, student Knox College, who has been supplying Oakwood and Cambury for the summer, preached at Oakwood in the afternoon of Friday, September 30, and Cambury in the evening, being his last service in this field, having to supply at Woodville, on Sabbath, October 2, as the Rev. A. McAulay was engaged to dispense the Lord's Supper at Cambury and Oakwood that day. After the service on Friday at Cambury as fruit of evangelistic services and other work three adults were baptized by the retired pastor, and twenty-two new members were received into the Church. At the close of the meeting an address was read by Miss M. Cowieson, and a purse presented by Mr. J. Feir, to Mr. McKay expressive of the good feeling of the congregation and friends. Mr. McKay briefly and feelingly replied, accepting the token of kindness. After which the large meeting joined in singing the doxology, "Praise God from whom all blessings flow," and was closed with the benediction.

THE Rev. J. B. Rice, M.A., a regular ordained minister of the American Presbyterian Church, who has taken a special training under D. L. Moody and is a member of the Chicago Evangelization Association and acted as State and Synodical evangelist in Iowa for two years, has been assisting the Rev. H. J. McDiarmid, Kemptville, in a three weeks' special service in his congregation, and is now entering into the second week of mission services of the Methodist, Baptist and Presbyterian congregations in the same village. Mr. Rice is a clear, forcible and orthodox preacher of the Word—is peculiarly adapted for evangelistic work, apt in personal dealing, also in dealing with infidel ideas and objections against religion and the Word of God. He aims to train a band of workers in each congregation where he labours to carry on the work; meeting with such each afternoon. He is open for invitations for evangelistic work for the winter in Canada, should the Lord open up the way. He may be addressed direct or through the pastor, Rev. Dr. McDiarmid, Box 213, Kemptville, Ontario.

MISS KATE CALDER was designated to the work of Foreign Missions in India at the close of the evening service in Knox Church, Beaverton, on Sunday, October 2, in the presence of a very large congregation. The other congregations in the town manifested their sympathy by giving up their own services. It was a cause of great thankfulness to all present to find that the Rev. Mr. Johnston, her former pastor, was so far restored to health as to enable him to take part on an occasion so interesting to himself. After Mr. Johnston had in prayer solemnly commended Miss Calder to the care of the Chief Shepherd, she was addressed by the Rev. R. P. Mackay, Foreign Mission Secretary, who presented her with a Bible in the name of the Woman's Foreign Missionary Society, and also with ten other volumes of suitable literature in the name of the Presbyterial Society. Afterwards the congregation was addressed by the Rev. J. L. Murray, of Kincardine, who was happily present amongst his many friends in these parts. After the benediction was pronounced many kind friends gathered around Miss Calder to wish her God-speed.

ON Sabbath, October 2, the new church at Innisfail, Alberta, was opened for divine service. The services were conducted by the pastor, the Rev. James Buchanan, assisted by the Rev. C. W. Gordon, Banff and J. C. Muldrew, of Red Deer. Mr. Gordon preached at both diets of worship, Mr. Muldrew read the lessons and the pastor conducted the services and pronounced the words of dedication. The choir, led by Mrs. W. McInnes, rendered appropriate hymns and led the praise. Specially worthy of mention was the dedication anthem, "The Light of My Life." The audiences at both diets completely filled the building. Presbyterianism on the C. S. E. R. north of Calgary has received quite an impetus by this new building. Collection \$50. Mrs. S. Lyle, of Central Church, Hamilton, has presented the Innisfail congregation with a beautiful communion service. Central Church supports Mr. Buchanan and Mrs. Lyle, and the Mission Society of Central Church are taking quite an interest in this Mission in the far west. It is worthy of mention that Mr. Buchanan is not yet a year in Innisfail, and he has built a manse and church in that time from his own plans, and worked at both with his own hands. Both buildings were erected by Mr. Buchanan, who hired the men, superintended the work, planned and sawed and hammered, besides raising most of the money. The church is 30x40, the manse 18 x 24.

KNOX CHURCH, Walkerton, enjoyed a visit from Rev. Dr. and Mrs. Laws, of the Livingstonia Mission. Our pastor attended the meetings of the Pan-Presbyterial Council in Toronto for some days and secured as his guests over the Sabbath these distinguished delegates from Central Africa. On their way to Walkerton they paid a visit to the venerable John Livingstone and his family in Listowel. Right glad were they to welcome Dr. and Mrs. Laws to their homes, and the six hours of enjoyable and intelligent conversation testified their keen interest in the welfare of Africa, and their affectionate regard for the great work begun by their late brother and uncle of African fame, that noble man, the late Dr. Livingstone, who sought Africa's true liberty and salvation. The following extract from the *Bruce Herald* tells of the services in Walkerton and how they were appreciated: Rev. Dr. Laws, of the Livingstonia Mission, Central Africa, gave two interesting and instructive addresses in Knox Church, Sabbath week. The Doctor has been seventeen years in Central Africa, having commenced on unbroken ground, with not the faintest acquaintance with their habits or their language. During that time he has been remarkably successful in civilizing and Christianizing the natives. After becoming familiarized with their language he reduced it to writing, and from time to time, ably assisted by Mrs. Laws, translated portions of the New Testament into their native tongue, till now they can read the whole of it in their vernacular. Amongst the first things he did was to establish a school where a number of natives were fitted to instruct others. They were then sent to other villages as teachers, till now there are upwards of one hundred of them engaged in that way. Another important feature of the Mission is that those who have become Christians are required to teach others also, and, in this way, many of them are engaged every Sunday in teaching and preaching that Gospel which they have themselves received. The Doctor dwelt on the pressing need which that immense field presents; the large extent of territory to be occupied, and the teeming millions of natives yet uncivilized, roaming the country in a state of nudity. Dr. Laws is supported by a legacy left by a member of Bristo Street U. P. congregation in Edinburgh, of which a brother of Dr. James is pastor. Mrs. Laws is a lady of culture, and, like her husband, is enthusiastic in her work. In the afternoon she addressed the Ladies' Foreign Mission Society of Knox Church in an able manner. Their visit to Walkerton will not soon be forgotten, but will be remembered with gladness by those who had the privilege of hearing these faithful ambassadors of the Cross tell of their labours, their trials and their triumphs.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held October 11, in Paris. There was a full attendance of members. Mr. R. T. Cockburn, student, labouing at New Dundee during the summer, was given the usual certificate to the senate of Knox College, and Messrs. Hardie and Thompson, ministers, with elders Marshall and McRae, were appointed a committee to visit New Dundee and Baden, gather full information regarding said field, confer if necessary with the Presbytery of Guelph and report to next meeting. Rev. F. O. Nichol, recently of the Presbytery of Regina, lodged his Presbyterial certificate with the Presbytery of Paris, and was invited to sit with the court as a corresponding member. The Paris congregation obtained leave to sell Dunfries Street Church property and River Street church building, proceeds to be applied towards a new church. Messrs. Myers, Hutt and McGregor, ministers, with Elders Bell and Birss, were appointed a committee to arrange for bringing the claims of the mission schemes of the Church before congregations, and each session is to report next meeting action taken. Standing committees for the year were appointed, the Conveners being, Mr. Hutt on State of Religion, Mr. Strath on Temperance, Mr. Johnston on Sabbath Schools, and Mr. Thomson on Sabbath Observance. Mr. Cockburn on Home Missions and Dr. McMullen on Foreign Missions. All statistical and financial returns from congregations were ordered to be sent to Mr. Hardie, Convener on Statistics. Mr. Tolmie was appointed to moderate in a call at Oronodaga and Albeton, and Mr. Sinclair at Waterford and Windham Centre. Each minister is to give a Sabbath to Mr. D. M. Beattie, disabled through the state of his health. Messrs. Cockburn, Hutt and McGregor were appointed to visit Vercholye, and to have charge of pulpit supply after the opening of the new church till spring, work to be carried on under Mr. McGregor.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church, Guelph, on the 20th September, under the moderatorship of the Rev. A. M. Hamilton, M. A., Chalmers Church, Winterbourne. There was a very large attendance of members. Commissions from some sessions in favour of representative elders were read and approved, and the names placed on the roll. A new candidate for the ministry was introduced and instructed to meet with the committee on the superintendence of students. The Finance Committee submitted an estimate of income and expenditure for the year, which was adopted. The Committee on Systematic Beneficence gave in a report recommending that as soon as information shall be furnished of the amounts required for the several Schemes of the Church from the Presbytery and the proportion to be paid by each congregation in the bounds, circulars be printed for distribution among the families, stating the object and importance of each Scheme, and urging its proper support. The Committee on the Superintendence of Students reported that they had received written exercises from the students in the bounds during the summer, and gave an outline of each, marking passages which the writers were requested to read. The report was able and carefully prepared, and favourable. The Clerk was instructed to certify the students to their respective colleges as worthy of encouragement in the prosecution of their studies. The request of St. Andrews Church, Berlin, for leave to have a call moderated in was granted, and Dr. Jackson was authorized to moderate on such a day as may be found most convenient. The case of Drayton in which a student has been officiating during the summer, whose name was not among those placed at the disposal of the Home Mission Committee, occupied considerable time, the conclusion at last adopted being that effort be made to secure payment of the grant per Sabbath promised by that Committee. Great interest centred on Dr. Wardrop's resignation of the pastoral charge of Chalmers Church, Guelph. The Clerk read the resolution adopted at a meeting of the congregation expressing regret that age and other unavoidable circumstances have led the Doctor to resign, but that having regard to his wishes they would not oppose its being accepted by the Presbytery, and promising him a retiring allowance of four hundred dollars a year during his lifetime. Commissioners from the sessions and congregation were heard. Several members of the court followed, all of them testifying to the high opinion which they entertained of his character. The Doctor having signified that he still adhered to his resignation, and having thanked his congregation through the commissioners and the Presbytery for the kind words spoken, the following resolution was unanimously adopted: Moved by Dr. Middlemiss, seconded by Dr. Jackson, that the Presbytery has received with deep regret the request of Dr. Wardrop to have the pastoral relation between himself and Chalmers Church dissolved, and has learned with great pleasure of the liberal retiring allowance which the congregation has voluntarily and cordially agreed to pay him; and that it hereby agrees to dissolve the relation, said dissolution to take effect on the second Sabbath of November next, and appoints Dr. Torrance Moderator of Session after the dissolution, and to preach and declare the pulpit vacant on the aforesaid second Sabbath of November; and that the Rev. J. C. Smith, Dr. Torrance and Mr. Charles Davidson, be a committee to draft a minute expressive of the opinion and feelings of the Presbytery in connection with Dr. Wardrop's retirement, and the loss sustained by the congregation of Chalmers Church. It was further resolved that application be made through the Committee on the Aged and Infirm Ministers' Fund to the General Assembly for leave for Dr. Wardrop to retire from the active duties of the ministry. The Presbytery next spent some time, according to previous agreement, in considering a report on statistics, attention being directed especially to the number of congregations and stations in the bounds, the number of

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families and communicants, additions and removals, attending prayer meeting and Sabbath School and Bible Class; also to the contributions of each congregation to the Schemes of the Church, and the total to each, and a statement of surplus or deficit in each, showing that the former from a few congregations amounted to \$2,307, and the latter to \$3,765, thus leaving upwards of \$1,000 short of the sum that should have been raised in the Presbytery. Thanks were given to the Committee on Systematic Beneficence for preparing the information furnished, and they were requested to get their report published for circulation among the congregations and stations in the bounds. The Clerk read the reply he had received from the Postmaster General to the memorial of the Presbytery asking that the order issued for the opening of the post office in Lethbridge for a portion of each Sabbath forenoon be recalled, and which was to the effect that he would not feel himself justified in granting the request, when, after deliberation, it was unanimously resolved, on motion of the Rev. Dr. Jackson, seconded by Mr. Charles Davidson, that this Presbytery would put on record the expression of its disappointment and sorrow that the Postmaster-General "does not feel that he would be justified in withholding from the public at Lethbridge the measure of post office accommodation which they now enjoy on Sundays," and which, "he alleges, is such as to involve the minimum of Sunday labour on the part of the Postmaster of that place." The Presbytery would trust that the Postmaster-General will reconsider this decision, and grant the request of the memorial which it has previously sent him, that the order to open the post office for the delivery of mail matter at any time, or for any portion of the Lord's Day may be recalled. The committee appointed to visit Doon and endeavour to remove the trouble which has arisen between the Sabbath school teachers and the Session and congregation there reported that they had discharged the duty assigned them, that they had met with the parties, and that after mutual confessions and concessions a good understanding was reached. The Presbytery proceeded to consider Mr. Haigh's resignation, tendered at last meeting, and to which he expressed his determination to adhere, when it was resolved that Dr. Torrance be appointed to preach in these congregations on the first Sabbath of October, and cite them and their sessions to appear for their ministers at an adjourned meeting to be held in St. Andrews Church, Berlin, on Tuesday, the 11th day of that month, at eleven o'clock forenoon. In accordance with the request of Mr. Carruthers, in which he was joined by his representative elder, a committee was appointed to visit the Presbyterian congregation in Waterloo and do what they may be able to allay irritation existing there, said committee consisting of Dr. Torrance, Convener; Mr. Smith and Mr. Craig, ministers; with Messrs. Davidson and Hodgskin, ruling elders—to report at the adjourned meeting. The Clerk reported the amount he had received in aid of St. Andrews Church, St. John's, Newfoundland, and he was directed as to the remittance he should make. A letter was read at the same time from the Rev. Mr. Graham, pastor of the congregation, giving an account of the loss of the Church property caused by fire and the sum that would be required to replace it. At the request of Mr. Craig, Convener, permission was given the Committee on Temperance to memorialize the Public School Inspectors in the bounds to have a Temperance Manual systematically used in all the schools under their jurisdiction.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Hyndman's on September 13. In the absence of the Moderator Mr. Potter took the chair. Elders' commissions were received from the congregations of Spencerville, Heckston and Morrisburg in favour of Messrs. Jacob McGaige, John

McCaughy and Robert Toye respectively. Sessions were enjoined to bring the subject of missions prominently before their congregations. A call to Mr. Cattnach, B.A., from Dunbar and Colquhoun was sustained. A call to the Rev. James Potter from South Side congregation, Toronto, was laid before the Presbytery. The Clerk was instructed to cite Mr. Potter's congregation to appear for their own interest at a subsequent meeting of Presbytery. Provisional arrangements were made for the ordination and induction of Mr. Cattnach. Dr. Kellock presented the semi-annual report on Home Missions. It was agreed to send a catechist to Burrill's Rapids. Messrs. J. J. Wright and D. Fleming were appointed to visit Murton and associated stations with a view to the continuation of Mr. Stewart's services there. Messrs. Higgins and Macfarland were appointed to examine Mr. Woods, who made application to be received as a student with the ministry in view. Mr. Madill presented a discourse, which was examined and declared satisfactory. The Clerk was instructed to certify Mr. Madill to the college. The committee appointed to examine the law of the Church on the plurality or non-plurality of Sessions within the bounds of a congregation, but being divided in their opinion it was agreed to refer the question to the Synod at its next meeting. Messrs. Ross, Bayne and Potter were appointed to take charge of the music at the Sabbath School Convention. Mr. Macalister, of Iroquois, was appointed Convener of Committee on Temperance. — **GEORGE MACARTHUR, Pres. Clerk.**

PRESBYTERY OF BARRIE.—This Presbytery met in the Barrie Presbyterian church on Tuesday, 4th inst., and was opened with devotional exercises by the Moderator, Rev. J. D. Leishman. Twenty members were present, fourteen ministers and six elders. In the absence of Rev. R. Moodie, the Clerk, at his request Dr. Gray acted as Clerk. A large amount of business was transacted. Messrs. William McPhail and William Henry Farrar, members of the Orillia Presbyterian Church, were examined by the examining committee and unanimously certified to the Senate of Knox College as students entering on the first preparatory year. Mr. Andrew Miscampbell, M.P.P., having applied for the status of a catechist, and stated his desire to study for the ministry, the Presbytery unanimously agreed, on the recommendation of the examining committee, to give Mr. Miscampbell the standing of an approved catechist, and to apply to the General Assembly to accord to him the position of a first year's student in theology. A petition was read by the Rev. D. D. McLeod from Allandale, asking to be organized into a congregation, and showing a subscription list of \$600. This mission has grown rapidly under the fostering care of Barrie Session. Rev. D. D. McLeod was appointed to organize the congregation, and his Session authorized, as heretofore, to attend meanwhile to the supply of ordinances. The report of committee appointed to visit Oro railway station was read, and in terms thereof it was decided that the Rev. J. Hunter be instructed to organize a congregation at Oro Station, and that it be united to the charge of Mr. Hunter and put under his pastoral care. Reasons of translation were read from Hillsdale and Craighurst, and ordered to be forwarded to the Clerk of the Kingston Presbytery. A letter was read from Rev. Thomas McLachlan declining the call from Elmvale and Knox Church, Flos. The Presbytery expressed its cordial sympathy with these congregations in their disappointment. Rev. J. L. Robertson reported that gratifying progress had been made in the erection of Sprucedale Church, and, as recommended in the report, the Presbytery sanctioned the mortgaging of the church property for \$300, with the view of completing the building. The report on standing committees was received and adopted. The following are the Conveners: Home Missions—Rev. R. Moodie; State of Religion—Rev. D. D. McLeod; Sabbath Schools—Rev. J. R. S. Burnett; Temperance—Rev. J. Hunter; Statistics—Rev. J. Carswell; Sabbath Observance—Rev. J. Leishman; Finance—Rev. D. James; Systematic Beneficence—Rev. R. N. Grant; Examining Committee—Rev. J. McD. Duncan. Rev. R. N. Grant and Mr. P. Murray were appointed a committee to draw up a minute in aid of the late Rev. R. F. Gunn. It was agreed to recommend that the collections to be taken up by congregations on the coming Thanksgiving Day be given to the Home Mission Fund of Presbytery, and sent to Rev. R. Moodie, Stayner. Rev. A. Findlay was appointed Moderator of North Bay Session, in lieu of Rev. J. L. Robertson, who is removing to another Presbytery. It was agreed to continue Mr. Farquharson as catechist at Central Church, Oro, until next meeting of Presbytery, when its position will be considered. Rev. D. James received power to moderate in a call at Penetanguishene and Wyebridge, and a grant of \$3 per Sabbath recommended during the vacancy. Rev. W. McKee was empowered to moderate in a call at Elmvale and Knox Church, Flos, when necessary. Rev. W. Wyllie was appointed meanwhile as a missionary over Wauhaushene and associated stations, and his ordination is to be arranged for at next meeting of Presbytery. A supplement of \$125 to these missions was recommended. Mr. Hewitt brought up a matter of privilege in connection with the action of a minister of an adjoining Presbytery. The Clerk was instructed to correspond regarding this matter. The report of the commission regarding the difficulty at Banks was read, and thanks given to the members for their diligence. The report regarding the difficulty at Berk's Falls was received, and, after reasoning, the minute to be entered on the Session records was agreed upon. Rev. J. L. Robertson was allowed to record his dissent from this finding. Rev. D. James having, after a faithful service of four years, resigned the trusteeship of the Presbytery, Rev. J. D. Leishman was appointed in his room. Rev. A. Findlay having reported that he had organized Van-Vlack, it was resolved to give this mission as much supply as possible during the winter. A letter was read from the Rev. A. McDonald in regard to the supply of Nottawa, and

applying for a small grant from the Home Mission Fund, to enable him to continue the supply during the winter. The Presbytery approved of this application, and requested Rev. R. Moodie to apply for such small grant as may be deemed necessary. In the absence of the Rev. A. Findlay his report was read by Rev. D. D. McLeod; it was received and thanks given to Mr. Findlay. A committee, with Mr. McD. Duncan as Convener, was appointed to audit the books and accounts of the late treasurer. They reported everything correct. Several items of business were left over till next meeting. The Presbytery adjourned to meet on the last Tuesday of November and was closed with the benediction.—**JOHN GRAY, Pres. Clerk pro tem.**

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in Port Hope on September 20, twelve ministers and three elders present. The Rev. J. R. Gilchrist was chosen Moderator for the next six months. The Rev. Neil Campbell, of the Presbytery of Lanark and Renfrew, was invited to correspond. The report of the committee on the proposed site of the St. Pauls Mission Sabbath School was laid on the table. The report on Presbyterial visitation of congregations was ordered to be printed and distributed among the congregations and members of the Court enjoined to be present at next meeting to act upon the same. The reports received from the several mission fields were handed to the Committee on Home Missions for their consideration, and power granted to the Committee to prepare a report for presentation to the Home Mission Committee in Toronto. In connection with the report on the Warsaw Trust Fund it was agreed to request the trustees of the fund to furnish a detailed statement of the state of the fund to the Presbytery, through its Committee, and to the congregation, at its earliest possible convenience. On the recommendation of the Committee the students who are now within the bounds were certified to their respective college authorities. It was agreed that ministers or elders who are not able to be present at any regular meeting of Presbytery be required to forward to the Moderator or Clerk a written statement explaining the reasons for absence. The next meeting of Presbytery was appointed to be held in St. Pauls Church, Peterborough, on the second Tuesday of January, at 9.30 o'clock a.m. The following were appointed as the Standing Committees for the year, viz.: Home Missions and Augmentation—Messrs. Torrance, Bennett, MacWilliams, Bloodsworth, ministers, and R. Tulley, elder; Sabbath Observance—Messrs. Drummond, Ewing, Bloodsworth, ministers, and Mr. M. Barr, elder; Sabbath Schools—Messrs. McEwen, McWilliams, Thomson, ministers, and Mr. D. Smith, elder; State of Religion—Messrs. Duncan, Brown, McLeod, ministers, and Mr. James Russell, elder; Temperance—Messrs. Sutherland, Ross, Lord, ministers, and Mr. McCulloch, elder; Systematic Beneficence—Messrs. Carmichael, Hyde, Anderson, ministers, and Mr. W. E. Roxburgh, elder; Statistics—Messrs. Bennett and Andrews, ministers, and Mr. Payne, elder; Superintendence of Students—Messrs. Carmichael, McLewen, Torrance, ministers, and Mr. G. M. Roger, elder. Messrs. Cleland and Bloodsworth were appointed a committee to take charge of the Church property at Knoxville. A call was sustained from the first congregation, Port Hope, on behalf of Rev. J. K. Smith, D.D. The call was signed by 254 members and twenty-eight adherents. A guarantee of salary for \$1,200 per annum accompanied the call. Provisional arrangements were made for the induction of Dr. Smith. Mr. Cleland was appointed to preside, Mr. Bloodsworth to preach, Mr. McEwen to address the minister, and Mr. Hay the people.—**WM. BENNETT, Pres. Clerk.**

THE HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee of the Presbyterian Church met last week in the lecture room of St. Andrews Church, West, Toronto, Rev. Dr. Cochrane, of Brantford, in the chair. There were present: Rev. Drs. Campbell, of Renfrew, and Laing, Dundas; Rev. Dr. Warden and Messrs. D. J. Macdonnell, F. W. Farries, A. Gilray, J. Somerville, R. Moodie, R. Kilgour and Dr. J. Robertson, Superintendent of Missions in the North-West.

The Committee spent the forenoon and afternoon in passing claims for Home Missions and Augmentation for the past half year as follows:—

PRESBYTERY.	HOME MISSIONS.	AUGMENTATION.
Quebec.....	\$1,275 00	\$1,127 00
Montreal.....	1,374 00	1,000 00
Glengarry.....	65 00	350 00
Ottawa.....	1,310 00	600 00
Lanark and Renfrew.....	828 00	350 00
Peterborough.....	737 00	328 00
Kingston.....	1,169 00	717 00
Peterborough.....	780 00	570 00
Whitby.....	—	100 00
Lindsay.....	147 00	25 00
Toronto.....	312 00	750 00
Orangeville.....	No report received.	—
Barrie.....	1,890 00	593 00
Owen Sound.....	646 00	187 00
Saugeen.....	—	100 00
Guelph.....	—	100 00
Hamilton.....	208 00	679 00
Paris.....	—	50 00
London.....	—	674 00
Chatham.....	37 00	175 00
Sarnia.....	204 00	201 00
Stratford.....	No Claims.	—
Huron.....	—	1,275 00
Maitland.....	—	239 00
Bruce.....	—	125 00
Algoma.....	1,732 00	325 00
Winnipeg.....	1,732 00	645 00
Rock Lake.....	1,352 00	32 00
Brandon.....	611 00	577 00
Minneapolis.....	1,121 00	390 00
Regina.....	2,675 00	530 00
Calgary.....	1,275 00	373 00
Kamloops.....	1,664 00	250 00
New Westminster.....	1,000 00	225 00
Vancouver.....	985 00	—

The total amount being for Home Missions \$25,505.98, and for augmented congregations, \$12,187.63. A special grant of \$100 was made to Kamloops.

A resolution was passed reducing the salaries of unmarried ministers of augmented congregations by \$100, and where the minimum salary is \$750 the same is to be reduced by \$200.

A letter was read from Rev. Dr. Jackson to the effect that Knox Church, Galt, had agreed to contribute \$350 per annum towards the support of a missionary in the North-West.

The Committee made the following appointments of ordained missionaries, students and catechists to the Presbyteries hereafter mentioned, and to the North-West and British Columbia.

Ottawa—A. Miller, A. McPhee; Lanark and Renfrew—A. McKenzie, D. G. Scott, George R. Lowe; Peterboro'—S. McDunald, W. T. Locke, — Rose; Lindsay—Elias Mullan; Barrie—W. A. Wylie, Henry Knox, R. F. Hall, Nathaniel Paterson, James Pullar, James Geddes, Archibald Thom, J. W. Griffith, J. Sallan, W. T. Hall, W. J. Frost, William Redmond, S. McCartney, K. Fletcher, Andrew Allison, John McCathey, Andrew Miscampbell, R. F. Hall, P. Ozelle; Owen Sound—W. M. Christie, A. E. Thomson, Thomas Miller, Andrew Lattle; London—J. Wadell Black, Algoma—J. L. Robertson, John Gauld, J. C. Graeb, J. T. Fraser, George L. Lattle, W. C. Nixon, R. Stark, William Corbett, P. Keith, Joseph Carlton, William Morden, D. B. Smith, Joseph Steele, W. A. Stewart (three months); the North-West and British Columbia—W. Fee, Allan Moore, Bryce Innes, A. Barclay, J. W. Guthrie, D. McIntyre, James Taylor, J. I. Munro, A. P. Ledingham, Andrew Brown, P. S. Hamilton, H. McLennan, W. R. Sutherland, Joseph Jarvis, James Lang, I. D. McMillan, P. U. Richmond, Hugh Hamilton, R. A. Mitchell, Mark Turnbull, J. C. Cameron, H. G. McPherson, J. Watt, A. Kemlo, C. McDiernid, T. S. McLeod, Robert Patterson, T. B. McKissock, Roderick Gillies, James Laing, McElmon, S. W. Thomson, T. D. Atcheson



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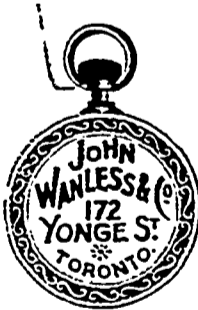
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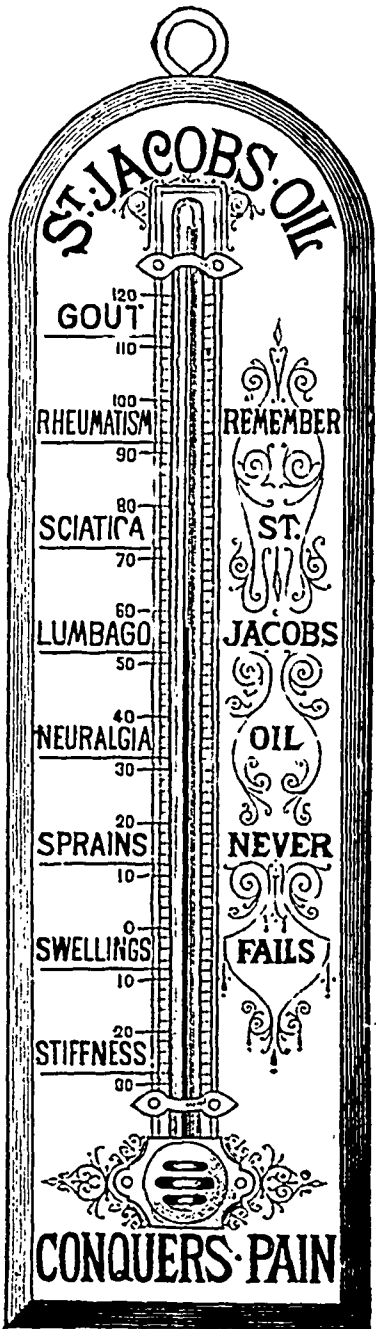
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British and Foreign.

THE Norwegian licensing system has reduced the consumption of ardent spirits by considerably more than a-half.

MISS BELL, of the Woll, in the parish of Ashkirk, has offered herself as a missionary to Blantyre, at her own charges.

WOMEN arrested by the London police for drunkenness numbered in 1889 less than 3,000, and in 1891 nearly 3,500.

THE Rev. Colin Campbell, D.D., of Dundee, conducted divine service at Balmoral recently, and dined with the Queen.

THE choirs of nine churches in Peebles Presbytery took part in the second musical festival of their Union in Peebles Parish Church.

THE Church Missionary Society is about to send out eighty missionaries to different parts; an unusual number of ladies will go to Africa.

THE Rev. James Salters has intimated his wish that his name should not be further mentioned in connection with the vacancy in Second Bangor.

AT a Church in Birmingham, seventy persons were observed to enter while the bells were ringing, and a hundred and twenty after they had stopped.

PROFESSOR HISLOP preached at Helensburgh lately at the pre-communion service, and took leave of the congregation on his removal to Edinburgh.

THE Queen has instructed Messrs. Matthews and Mackenzie, Aberdeen, architects, to prepare plans for a new church at Crathie on the site of the present one.

MISS BRADFORD, an American missionary, stuck to her post in Tauris during the cholera panic, when everyone fled that could. Of course she would; that is the stuff missionaries are made of.

THE Rev. James Miller, of Bridge of Allan, has been granted six months leave of absence with the object of visiting Australia and New Zealand. Rev. John Forgan, late of Simla, will act as his substitute.

THE *White Ribbon* is to be edited by the Duchess of Bedford, her sister Lady Henry Somerset, and the Countess of Carlisle. It will deal with social purity and other movements as well as temperance.

RUSSIAN Jews are now forbidden to call their boys Paul, Constantine, or Matthew, or their girls Mary, Anna, or Sophia; Jacob and Moses, or Sarah and Rebecca are names good enough for Hebrews.

A STATUTE has been unveiled at Venice of Fra Paolo, author of the celebrated history of the Council of Trent. Among the contributors were Mr. Gladstone, Sir A. N. Layard, and Professor Mommsen.

AT Ay races, the colporteurs of the Religious Tract and Book Society sold 1,200 New Testaments, about 200 Bibles, and also a number of religious books. Over 20,000 tracts were distributed gratuitously.

A HISTORY of Knox Church, Dunedin, is being issued; it should contain, says the *Christian Leader*, some good matter as to the activities of Dr. Stuart, "one who is as busy as a bee and as solitary, in a crowd, as a hermit."

JOHN STREET U. P. Church, Glasgow, has given four of her sons to the English Presbyterian ministry: Revs. John Bogue, of Stockton; Henry Miller, of Hammermith; J. G. Train, of Hull; and J. Lindsay, of Branton.

MISS ANNIE E. STEVEN, of Helensburgh, a daughter of Mr. Steven, of the Milton Ironworks, received presentations on her leaving to take up Zenana work in India in connection with the United Presbyterian Mission Board.

FOLLOWING up the work of Rev. John McNeill's mission in Belfast, special services were held in St. Enoch's Church. Rev. Charles Davey, pastor, was assisted by Revs. Dr. Rogers, W. J. Jackson, W. J. Patton, John McIlveen, and Henry Montgomery.

THE Rev. James Strachan, of Barra, died on 22nd ult., after a long illness. Ordained to the parish in 1858, he was Clerk to Lewis Presbytery, and held the chairmanship of the Local Parochial Board for many years. He was fond of mathematics.

JUDGMENT is expected in a trial at Treves of the author of a pamphlet in which the Roman Catholic Church is alleged to be slandered through ridicule cast on the "miracles" performed by the "holy coat." Bishop Korum swore to the truth of the cures.

THE death occurred in Edinburgh recently of Eliza, widow of Rev. John Mackenzie, minister, first, of Dunkeld, and, after the Disruption, of the Free Church at Katho. She was one of the seven daughters who formed the family of Rev. Dr. Thomas Chalmers. Mrs. Wood, whose husband is a chartered accountant in Edinburgh, is now the sole survivor.

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Household Hints.

TO CAN GRAPES.—Pick them carefully from the stems, taking care not to tear the skins much; put them in a porcelain kettle, with a little water; stir them carefully and only enough to make sure that they are well heated through; then put them in the cans. The pulp will then be whole, and the sauce not all seeds and skins.

SWEET POTATO PUFFS.—Steam six sweet potatoes; peel and mash fine; add one tablespoonful of white sugar, two spoonfuls of butter and a little salt; beat until light. grease your custard cups and fill them nearly full, brush the top with the white of an egg and bake in a quick oven. Serve hot for breakfast or dinner.

SOUFFLE.—Beat separately the whites of four and the yolks of two eggs; whisk the whites into the yolks, add a few drops of flavouring and turn it out on a shallow tin or plate and bake ten or twelve minutes. The eggs should be beaten thoroughly, and served immediately on the dish in which they were baked. Fruit or jelly may be added to a souffle.

JAUNE MANGE.—Boil an ounce of isinglass in three-quarters of a pint of water till melted; strain it, then add the juice of two Seville oranges, a quarter of a pint of white wine, the yolks of four eggs, beaten and strained, sugar according to taste, stir it over a gentle fire until it just boils up; when cold, put it into a mould, taking care, if there should happen to be any sediment, not to pour it in.

GATEAU DE POMMES.—Boil in a pint of water one and a-half pounds of loaf sugar until it becomes a rich syrup; weigh two pounds of apples after they have been peeled, cored and cut into small pieces; boil them in the syrup with the grated peel and juice of a large lemon till they are reduced to a pulp; put it into a mould. The following day serve it, turned out in a glass dish with a rich mustard.

PICKLED GRAPES.—The large dark grapes are preferred. Wipe clean and pick off stems, then weigh. To six pounds of fruit use one quart of vinegar and three and a-half pounds of sugar, some stick cinnamon and a few whole cloves; add the sugar and spice to the vinegar and cook together; put the grapes into heated glass jars and cover with hot vinegar; screw the covers on same as for canned fruit.

GREEN GRAPES PRESERVED.—Pick them carefully, and reject any that are injured; wash them, and to every pound of grapes allow three-quarters of a pound of sugar. Put the grapes into a preserving pan; then a layer of sugar, then a layer of grapes. Boil on a moderate fire, stirring it all the time to prevent its burning, and as the grape-stones rise take them out with a spoon, so that by the time the fruit is sufficiently boiled—about one hour—the stones will all have been taken out.

PRESERVED CITRON.—Pare the citrons, cut them into halves and remove the seeds; then cut each half into regular small pieces not more than quarter of an inch thick. Put them in a stone jar, add a half cupful of salt to every five pounds of citron. Cover with cold water and leave for five hours, then drain and cover with fresh cold water. Soak two hours, changing the water several times. Dissolve a teaspoonful of powdered alum in two quarts of boiling water, add the citron, bring to boiling point and drain. Make a syrup from two and a-half pounds of white sugar to three pints of boiling water, boil and skim. When the syrup is perfectly clear put in the citron and simmer gently until you can pierce it with a straw. Skim the pieces out carefully and put them on a large dish in the sun to harden. Peel the yellow rind from one large lemon, add it to the syrup, then add the juice of two lemons and a small piece of green ginger-root cut in small slices. Boil gently for ten minutes. When the citron has hardened put it cold into the jars, bring the syrup again to a boil and then strain it over the citron.

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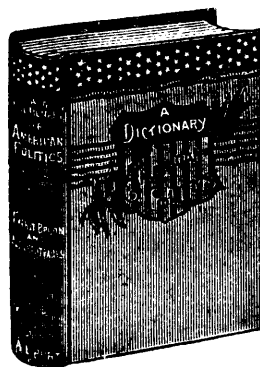
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Household Hints.

TO LAUNDRY LACE CURTAINS.—Wash carefully and add just a little boiled, thin starch to the rinse water. Squeeze as dry as possible; never wring. Pin sheets on the carpet and then pin your curtains smoothly and evenly to the sheets. As soon as dry they are ready to hang.

HORSERADISH SAUCE.—One-half pint of grated horseradish, one teaspoonful each of sugar and mustard, a pinch of salt and sufficient good vinegar to cover well. Stir together, and if the horseradish is very strong let it set a few days before using. If the taste of onion is liked, place a slice of one in the vinegar, let it remain over night, and remove before putting the vinegar on the horseradish. If you wish the sauce to look pink, place a slice of boiled blood beet into the vinegar, and let it remain over night, when the vinegar will be coloured; omit the mustard.

GRAPE JELLY.—Dissolve two ounces of gelatine in a pint of water, with half a pound of loaf sugar. Put from two pounds to two and a half pounds of juicy grapes into a saucepan; bruise them with the back of a wooden spoon till the juice flows freely from them. Strain the juice and add three-quarters of a pint of it to the gelatine, with the whites and shells of three eggs. Whisk it well on the fire, and, having passed it through the jelly bag, add a few drops of burnt sugar. Pour the jelly into the mould, the top of which should be ornamented with a few grapes. Put it in a cool place to set.

PICKLED PEARS.—Select small pears for pickling. Pour boiling water upon them for a few moments, then peel carefully. To eight pounds of pears use one quart of cider vinegar, five pounds of granulated sugar, one cupful of water, one tablespoonful of salt and one cupful of mixed spices, such as broken stick cinnamon, whole cloves, cassia buds and a very few allspice berries. Let the cinnamon flavour predominate. Inclose the spices in a thin bag, and cook in the syrup. Cook the pears, a few at a time, in the boiling syrup until tender. When all are done, boil the syrup a few moments longer, and pour over the fruit. The next morning drain off the syrup, heat to the boiling point and pour over the pears. Let them stand several days, then repeat this process. When cold, cover closely, set in a cool dark place. They should be ready for the table in a week's time.

Of all jellies, there are none more easily made than grape, for there is so much natural gelatine in the fruit that it will often thicken so as to be almost troublesome before it can be put into glasses. For that reason it requires less than the regulation pound for pint of sugar to make a perfect jelly. The grapes should be put into a porcelain kettle (after being well freed from stems and imperfect ones, and washed), with a very little water. Cooking soon separates seeds, pulp and skins. There is an especially delicious flavour about the lining of the skins, and those who do not use them lose the best part of the grape. All should be passed through a coarse sieve, when amply cooked, and two-thirds as much sugar added as there is of juice. A few moments' simmering and stirring makes it ready for the glasses. On the same principle preserve is made; the skins are cooked till very tender, and form, with the juice, pulp, and sugar, the body of the preserve. Wild grapes are by far the best for this use, with their pronounced old-fashioned flavour, and are often to be found, in their season, in our city markets. Grape jam is made the same as preserve, only sufficient sugar is added to make it, when cold, stiff enough to cut in slices. Spiced grapes, a relish to accompany meats, is made in a similar way, but of soft consistency, and spice is added, just before removing from the fire, to suit the taste—mild or highly-seasoned—of powered cloves, allspice and cinnamon, and a little strong vinegar to give it life and to thin it somewhat. SHOULD you at any time be suffering from toothache, try GIBSON'S TOOTH-ACHE GUM; it cures instantly. All Druggists keep it. Price, 15c.



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BIRTH.

At 158 Drummond street, Montreal, on 10th October, 1892, the wife of Rev. James McCaul, of a daughter.

MARRIED.

At Rockside Farm, Duntown, Ont., on the 21st ult., by the Rev. Alexander McDonald, B.A., assisted by the Rev. Dr. Lamont, of Milan, Quebec, George Patterson, Barrister-at-Law, of Deloraine, Manitoba, to Miss Mary Livingstone, eldest daughter of Mr. Malcolm Livingstone.

At the residence of the bride's mother, Valleyfield, on September 21, by the Rev. J. E. Duclos, B.A., Thomas Gray, of Montreal, to Agnes, daughter of Mrs. Donald Copeland, of Valleyfield.

At the Manse, Richmond Hill, Ont., on the 5th inst., by the Rev. W. Percival, M.A., Ph.D., Mr. Joseph A. Seagle, of Aurora, Ont., to Miss Margaret Mundle, of the same place.

At Northesk, Rosedale, the residence of the bride's father, on Tuesday, the 11th day of October, 1892, by the Rev. A. B. Mackay, D.D., of Montreal, assisted by the Rev. J. McP. Scott, Thomas Alexander Gibson, B.A., of Osgoode Hall, Barrister-at-Law, to Margaret Gourlay, second daughter of Mr. Ralph K. Burgess.

DIED.

At Egmondville, on the 1st inst., George Crant, infant son of Rev. George Needham, aged 1 year, 2 months and 15 days.

On Friday, 7th inst., Agnes Gunion, wife of the Rev. Robt. Rutherford, M.A., of Newlands, Peebleshire, Scotland, and beloved mother of Andrew and Walter Rutherford, of this city.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, November 29, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on 13th December, at 11 a.m.

HURON.—At Exeter, Nov. 8, at 10.30 a.m.

LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m.

MAITLAND.—At Wingham, on Tuesday, 13th December, at 11.15 a.m.

OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, December 20, at 10 a.m.

QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m.

SARNIA.—In St. Andrews Church, Sarnia, on second Tuesday in December, at 2 p.m.

WINNIPEG.—In Knox Church, Winnipeg, on Thursday, November 17, at 3 p.m.

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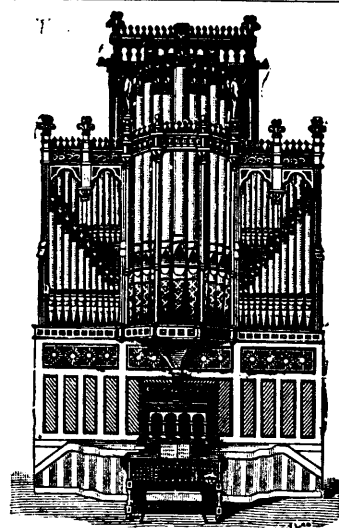
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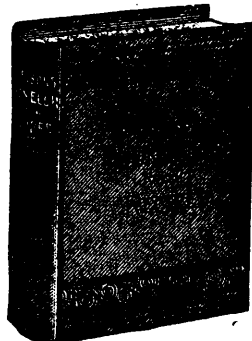


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