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Whole No. 758.

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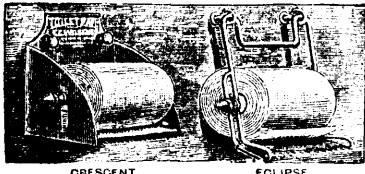
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APPLE JELLY FOR CAKE.—Grate one large or two small apples, the rind and juice of one lemon, and one cup sugar; boil three minutes.

GRAHAM BREAD.—One and one-half cups of buttermilk, three cups of Graham flour, two tablespoonfuls of molasses, one teaspoonful of salt. Bake in cake-pan or deep tin, in a moderately hot oven for one hour.

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BOILED SALT MACKEREL.—Soak in warm water, wipe dry, rub both sides with melted fat, place on a greased gridiron, broil on both sides, lay on a platter, skin down, and spread with butter and chopped parsley.

NICE TEA BISCUITS.—One tablespoonful of brown sugar, piece of butter size of an egg, a teaspoonful of salt, one quart flour, four teaspoonfuls Cook's Friend, half cup currants, grate in a little nutmeg; bake twenty minutes in a quick oven.

LEMON TART.—One cup of sugar, two lemons, all the juice, and a teaspoonful of grated peel, one teaspoonful corn starch dissolved in a little cold water, and one and one-half dozen raisins, stewed, cut in two and seeded. Beat up well, and bake with upper and lower crusts.

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HARD CAKE.—Two pounds sugar, three-quarters of a pound butter, five eggs, half a nutmeg, grated, two teaspoonfuls cinnamon, half teaspoonful cloves, two teaspoonfuls brandy or essence of lemon, two pounds and a quarter of flour, half teaspoonful salt. Roll out thin, cut into shapes, and bake in a quick oven.

BAKED CUSTARD.—One quart of milk, four eggs, five tablespoonfuls of sugar beaten with the eggs, nutmeg and two tablespoonfuls flavoured extract. Scald the milk, pour upon the other ingredients, stir together well, flavour and pour into stone china cups. Set these in a pan of hot water, grate nutmeg upon each and bake until firm. Eat cold from the cups.

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BAKED INDIAN MEAL PUDDING.—Three pints of sweet milk, one cup of molasses, one and one-half cups of Indian meal, two eggs, one teaspoonful each of flour, ginger and salt, and soda the size of a pea. Bring the milk to the boiling point, stir the meal in slowly, beat the eggs and add them and the other ingredients, with a handful of raisins, pour into a greased dish, and bake until brown.

RASPBERRY BLANCMANGE.—Three pints raspberries, one and one-half ounces gelatine, one pint cream, one-half pound loaf sugar. Put the fruit into an enamelled preserving pan, and bruise it a little with a wooden spoon, then set the pan on the side of the fire where the juice may be drawn slowly from the berries. Have the gelatine soaked for one hour in half a cup of cold water. Then strain the juice from the raspberries and put it into the pan together with the sugar and the gelatine, and let the whole boil gently until the gelatine is dissolved. Add very gradually the cream, stirring it well. Have ready a dampened mould, pour the blancmange into it and place it on ice. When set it is ready to turn out and serve.

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Notes of the Week.

A LARGE volume, comprising all the methods of Church and Sunday school work which have proved valuable in the experience of pastors, is to be published by Messrs. Funk & Wagnalls. Rev. Sylvanus Stall, of Lancaster, Pa., has been engaged to compile this volume, and desires pastors everywhere to furnish him with such plans and methods as they have successfully used in enlarging the work of the Master in their own fields, or know of elsewhere. The volume will embrace chapters bearing on finances, religious meetings, social meetings, benevolent work, pastor's aids, Sunday schools, etc.

EXCITEMENT in Mexico is still at fever heat. Editor Cutting has been tried and sentenced to a term of imprisonment, and warlike talk is as wild and volatile as ever. Mexican troops are hastening to the frontier, and the Americans in the South in large numbers are offering their services. Munitions of war are being shipped from Washington and New York and great activity prevails. Meanwhile Secretary Bayard has sent a final demand for Cutting's unconditional delivery to the United States authorities. There is, however, no apprehension of a warlike outbreak, as on the part both of the Mexican and United States Governments there is sufficient forbearance and common sense to prevent hostilities.

THE Mayor of Toronto, with impartial aim, endeavours to unearth and punish wrong-doing wherever he finds it. He has maintained an effective crusade against the violators of the license law, the keepers and frequenters of disreputable houses, and other offenders of that class. He is now taking active measures against those who have been accused of making dishonest raids on the city treasury. The community was last week startled by the unexpected arrest of prominent citizens and officials, against whom serious charges have been made. The law should not have a hand of iron for the poor criminal and one of velvet for the rich delinquent. Let justice be even handed.

THE Ontario Teachers' Association met in this city last week. Various subjects of interest to the teaching profession were discussed. There has been for some time a general desire for a more efficient union of the teachers for the improvement of their condition, and the promotion of their interests. The idea of a secret organization received little favour. The scheme generally favoured was more ambitious than a mere protective union. A plan was submitted by Mr. Geo. Dickson, M.A., Principal of Upper Canada College, for the formation of a college of preceptors. Its aims, broadly stated, should be to promote sound learning and to advance the interests of education by admitting to the teaching profession only those who are fitted for the work, to improve the position of the profession, and to protect the public from incompetent teachers. The proposal elicited full and free discussion, and it was resolved to submit it to the various teachers' associations, and report in December, when further action will be taken.

BOATING fatalities have been more than ordinarily numerous this season. Only a week after the capsizing in a squall of a Philadelphia yacht by which several lives were lost, the sad calamity on Lake Huron occurred. The yacht *Cruiser*, manned by six estimable young men, was lost in a gale and none of them was left to tell the sad tale. Three of the bodies were afterward found on the wreck that had drifted ashore near Port Frank on the south-eastern shore of the lake. Two young men, nephews of the Hon. A. Mackenzie, a son of the Hon. Senator Vidal, of Sarnia, Mr. Telfer, a native of London Township, Mr. Sinclair and Mr. Morrison thus met an untimely death. The news of the disaster spread a mournful gloom over Sarnia, where all the young men were well known and highly-respected. Their relatives are assured of the heartfelt sympathy of

all who know them. This fresh disaster adds its emphasis to the lessons taught by the many that have gone before - that inexperienced yachtsmen should not undertake untried responsibilities in managing a craft, and that expert sailors should avoid all needless risks.

TORONTO INDUSTRIAL FAIR. - The success which has attended the Industrial Fair in the past appears likely to be eclipsed by the success of the one for the present year, which opens at Toronto on the 8th of September next. Already the space in all the large buildings is nearly taken up, and the character and novelty of the exhibits will be far ahead of those of previous years. The latest improvements in farming implements, machinery and all kinds of manufactures will be found there, and the number of entries already made in the live stock department ensure a magnificent display in this respect. An excellent programme of special attractions has been provided, and the reputation of the Toronto Show in this respect justifies us in saying that they will be of an interesting and novel character. Cheap excursions and reduced fares will be given on all the railways. A large number of conventions and other attractions will be going on in the city at the time of the Fair, and any of our readers contemplating taking a holiday, will not have a better opportunity of spending it with pleasure and profit than by taking a trip to the Toronto Industrial Fair. Entries in all departments close on the 22nd of August. For prize lists and all particulars, drop a post card to Mr. J. Hill, the Secretary, at Toronto.

MR. JOHN LOVELL has issued the prospectus of his "Gazetteer" and history of every county, district, parish, township, city, town, village, island, lake and river in the Dominion of Canada. Mr. Lovell purposes publishing this work in nine volumes, each of which will be complete in itself. Each of the first eight volumes will be devoted to a separate Province, the North-West Territories being taken as one; while the ninth volume will contain eight maps, lists of lakes, rivers, post-offices, etc. The work is to be published in about two years, after a sufficient number of subscribers and illustration contributors have been obtained to cover cost of publication. I am now in my seventy-seventh year, the publisher says, and it is perhaps time that I should take some rest, but I will not look for it until my encyclopedic Gazetteer and History is in the hands of the people of the Dominion of Canada. In bringing out this work and thus transforming what to me has long been a cherished dream into a grand accomplished fact, may I look for your sympathy and co-operation? Prepared on the plan I have sketched out, I feel assured that such a work would be a boon to thousands of my fellow-countrymen and reflect credit and honour on the land I have for sixty long years tried to serve with devoted loyalty and with what gifts heaven has endowed me. Leaving to Canada such a legacy, I think I should die content.

In a special number of *Imperial Federation*, the journal of the Imperial Federation League, there is an account of the progress of Great Britain and her Colonies during the last fifty years. It gives this summary of educational progress in Canada: In the Province of Quebec, not many years before the Queen ascended the throne, a report stated that "not above one-fourth of the population could read, and not one-tenth of them could write, even imperfectly." But now in the same Province there are nearly 4,000 primary schools, with 200,000 scholars, besides 300 secondary schools having 40,000 pupils. In Ontario, the Provincial Legislature provided public schools, and voted money for their support as far back as 1816 - but the present school system dates from 1846, it is very efficient, providing for compulsory attendance, local assessment, Government aid, inspection, etc. In Nova Scotia elementary education was, until the last twenty-five years, left to local effort, and although this was encouraged by Legislative grants, as in Ontario, not much was done until 1864, when the present system was organized. There are nearly

1,600 public schools within the Province, with nearly 100,000 scholars in daily attendance. In New Brunswick and Prince Edward Island, also, there are efficient educational systems, while in Manitoba, the North-West Provinces, and British Columbia, it must suffice to say that education keeps pace with colonization.

THE *Springfield Republican* has issued a Mount Hermon extra containing full reports of Mr. Moody's meetings for Bible study. Much interesting information was given in reference to various forms of religious work at these meetings. The secretary of the Young Men's Christian Association stated that one-fifth of the property of the country is invested in railroads. There are, he said, 155,000 or more miles of railroad, and the number of men engaged in that work is variously estimated at 500,000 to three times that. In this number are counted all who have any connection with railroads, telegraph operators, express agents, men in the office or the machine-shop, for they are bound together in mutual sympathy. These men are disciplined like an army; trained to promptness and reliability. There is something in the business very attractive to wide awake, active fellows, who don't want to stay on the home farm in what they consider the humdrum life lived by their fathers. So they get away from home, out of religious influences, and the devil knows a good customer when he sees him coming. The railroad man don't get much Sunday rest, and the Church has rightly great responsibility to bear for that, for I know that the first Sunday train, long ago, was employed to carry people from church on Sunday to their homes in the suburbs. The railroad managers themselves realized the necessity of some counteracting agency to the evil influences surrounding their employes, and away back in 1850 began to establish reading-rooms and libraries for them: up in Vermont was the first one. The Young Men's Christian Association began to take up this line of work in 1872, and established a railroad men's association at Cleveland. Now there are seventy secretaries and assistants in this branch of the work, and the railroad managers themselves are giving \$60,000 a year for its support.

THE Prohibition Camp at Hamilton has been a centre of attraction all the week. Interest and enthusiasm have been steadily maintained, and the attendance has exceeded expectation. The temperance reformation in every phase has been thoroughly discussed, opponents have been won and temperance people confirmed in their principles. In order to take a comprehensive view of the work still to be accomplished and to sustain interest there were among others Law and Order, Women's and Children's Days. Speaking of woman's relation to the temperance cause, Miss J. Templeton Armstrong, of England, spoke briefly, but pointedly, upon the position of woman, as affected by the evils of intemperance. For some reason society, rightly or wrongly, expected more of women than of men. For this reason a woman, falling through the sin of intemperance, rarely rose again. She knew there were those who were anxious to sweep away all this gigantic evil of intemperance all at once. But the history of the world showed that these great reforms must come by degrees. They had every reason to be encouraged. The day of reviling the liquor sellers had passed. They had nothing to do with those men now except to treat them with all Christian charity. They felt, however, that it was infamous that Governments should tempt men by a license to go into an infamous business. They wanted better laws, it was true, but he feared sometimes that in Canada they got laws too easily. A law was only as strong as the public sentiment behind it, and often in Canada they got laws and then had to work up public sentiment to enforce them. If they could do away with the drink curse human nature would have a chance, the children and the women would have a chance, and the sure development of the race into higher and better things would go on all the faster.

Our Contributors.

WHAT SHALL THE HARVEST BE?

BY KNOXIAN.

Agriculture is the basis of prosperity in Canada, especially in Ontario and Manitoba. Our manufacturing interests are gradually developing; lumber is our second largest export, but agriculture is the main thing. A good harvest means prosperity, a poor one means pinching all round. Hence it is that in the early part of the summer everybody is more or less anxious about the coming harvest. Business ventures are largely based upon probabilities in regard to the new crop. Statistical men have got their business down to such a fine point that they can tell you with surprising accuracy how many bushels of wheat there will be in the world a month hence. At this moment a great many men in the world are trying to solve the question, What shall the harvest be?

In the moral world harvest time lasts all the year round. Every day somebody is reaping the fruit of what he sowed probably many years ago. People reap exactly what they sow. Moody works out this idea very well in one of his best sermons. Nobody sows wheat and reaps oats, or sows barley and reaps rye. A man reaps just what he sows. He would be a fool if he expected any other result. "Whatsoever a man soweth, that shall he also reap." The great trouble with many people is that in the moral world they expect to reap something different from what they sowed. They sow extravagance and expect to reap a competency. They sow laziness and expect to reap prosperity. They sow discord and expect to reap friendliness from their neighbours. They sow uselessness and they expect to reap influence among their fellowmen. It cannot be done. Every man must reap what he sows.

Taking common sense and the Good Book for our guide, it is not very hard to say in any given case what the harvest shall be. Occasionally we may be mistaken as to the date of the harvest, but there need be no mistake as to its nature.

A man earns a dollar a day and spends a hundred and one cents. What shall the harvest be? Debt. He earns a dollar and spends ninety-five cents. What shall the harvest be? Something for a rainy day.

A young man fails to improve his opportunities between the ages of twelve and twenty-one. During these years he might have got a good education, or studied a profession, or learned a trade, or got a knowledge of some kind of business, but he misspent his time, and let the golden opportunities pass. Perhaps he was deeply immersed in the overwhelming responsibilities of lacrosse. Possibly indeed he was striving mightily for a high position in a baseball club. Perchance he soared aloft, and spent most of his time in preparing and dispensing small talk for female gigglers whose misfortune was that they were as great fools as himself. What shall the harvest be? A loafer—genteel or otherwise.

A young woman grows up with an intense love for doing nothing and an intense hatred to housekeeping. She looks upon her home as a useful kind of place to rest in between visits to other places. She considers her mother a rather old-fashioned kind of woman, but handy for housework. Her father she considers a man a good deal behind the age in his ideas and habits as compared with the dudes she meets when from home, but as the old man has to pay her bills, she thinks he must be tolerated. He doesn't do very well in the front parlour where the dudes congregate and simper, but he is useful when the milliner's bill comes in. And so the damsel goes on thinking that the greatest things in this life are to flirt with dudes and visit and dance and skate a little, and other important matters of that kind. What shall the harvest be? A dude of a son-in-law for the old man to feed, most likely.

A man reads the political papers until he comes to the conclusion that honesty has been banished from the public life of Canada. The Tory papers tell him the Grits are a crowd of the most hypocritical scoundrels that ever trod this earth. The Grit papers prove to a demonstration that there has scarcely been an honest Tory politician since time began. Some of the religious papers help him by habitually groaning over the rascalities of public men. The *Week* looks down from its lofty pedestal, and assures him that pub-

lic life in Canada is a sink of corruption. The man thinks that if everybody is making a haul he should make one too. He tries. He is caught. He finds that political and municipal life in this country is not half as bad as the newspapers said. What shall the harvest be? Exclusion from public life. Nothing for the "boy."

A minister takes charge of a congregation. Before he has settled down in his place he proceeds to reorganize everything. He wishes to reconstruct the Session and the financial board and the Sabbath school and the choir and everything. Some reconstruction may be needed, but Presbyterians don't like to be reconstructed suddenly. They like gradual operations, but the new brother likes sudden reconstruction. What shall the harvest be? Friction, and perhaps a short pastorate.

A pastor is great for going to gatherings of all kinds. He flourishes at conventions, figures at all conferences, attends all manner of public meetings, trots to every tea-meeting, and is on hand with his speech whenever it can be put in. He reads little, studies less, writes nothing. He tells his brethren to burn their manuscripts, and just talk to the people as *he* and Moody do. He is never happy except when on the run to a meeting of some kind. What shall the harvest be? A dwindling, starved congregation, and a pastor that always wants a "hearing."

A pastor is seized with the idea that he was born to be an ecclesiastical legislator. He is great on committees, commissions, overtures, resolutions, points of order, etc., and *small* on sermons, prayer meetings, pastoral visiting and work of that kind. He dearly loves an ecclesiastical trial, yearns for a place on every committee or commission and longs for the next meeting of some Church court. What shall the harvest be? Sermons dry as a lime burner's shoe, and a preacher with a keen scent for vacancies.

A congregation pays little or nothing for missions or any of the Schemes of the Church. They won't give anything for foreign work because there are heathen at home—a sad fact. They say there are too many colleges, and give that as a sufficient reason why they should not support one. They are opposed to Augmentation because they and some neighbouring congregations don't pay their own minister as large a salary as they should pay. That is a most satisfactory reason. They think that every dollar that goes out of the congregation for any purpose is a dollar lost. What shall the harvest be? A dwindling congregation with scarcely vigour enough in it to die.

FROM THE FAR WEST.

NOTES ON CHURCH LIFE AND WORK, CONTRIBUTED BY SOME MEMBERS OF THE PRESBYTERY OF REGINA.

THE PRESBYTERY.

The Presbytery of Regina was formed in 1885, out of the western portion of the Presbytery of Brandon, the late lamented Rev. P. S. Livingstone, of Broadview, its first Moderator, to whom succeeds now in this office Rev. Hugh McKay, of Broadview Reserve, with Rev. A. Urquhart, of Regina, as Clerk. This Presbytery is a vast mission field, extending along the line of the C. P. R., from Moosomin, east of the second principal meridian, into the Rocky Mountains a stretch of about 800 miles with occasional width (as from Edmonton to McLeod) of 300 miles. There are over thirty separate mission groups in this vast field—Edmonton, Prince Albert and Regina are supplemented charges; the other congregations are mission fields and (with the exception of Calgary, which is self supporting) draw half from Home Mission funds. The Presbytery of Regina is really the Presbyterian Church in the North West Territories, and in every chief town or centre in the whole country we have now a church and congregation—e.g., in Qu'Appelle, Regina, Moose Jaw, Medicine Hat, Lethbridge, McLeod, Calgary, Edmonton, Battleford and Prince Albert.

THE MOUNTAIN MISSION.

The last formed mission in this Presbytery was entered upon within the last three or four weeks, and promises to be a most useful one. It is a mission that contemplates the supply of Gospel ordinances to points along the C. P. R. line through the Rocky Mountains, west of Calgary. Mr. D. C. Cameron

(Presbyterian College, Montreal,) has been appointed to this work, and entered upon his duties with considerable enthusiasm. He has laboured up to date of writing, at the following points, all situated on or near the line of railway and all up the Bow River Valley: Cochrane (where there are a station house, a large ranche company, a saw-mill and coal mines), Kananaskis (where are a lumber camp and a saw-mill), Canmore (a divisional point on the C. P. R., with round house and machine shops), and Banff (where are situated the famous Hot Springs and National Park). The next two weeks Mr. Cameron is to spend at Donald and Farwell, two important railway centres and distributing points for the mining camps of the Columbia River. What more extended and interesting mission field is there in the whole Dominion? The pioneer labourer in this mission is Rev. A. Robertson, now of Pine Creek, who gave up two months last summer to religious work amongst the navvies and construction gangs, through the Rockies and Selkirks, while Rev. J. C. Herdman, of Calgary, held regular services at the same time at Cochrane and Canmore.

BATTLEFORD.

The Presbyterians of Battleford have undertaken the building of a new church this summer. When the mission was established there two years ago, under the Rev. J. H. Cameron, a modest little church was built, and now the congregation is to be congratulated upon so soon finding itself equal to the erection of a more pretentious structure.

PIAPOT'S RESERVE.

Miss Rose, who was sent last fall to open an Indian mission school on Piapot's Reserve, some thirty miles north of Regina, was delayed for a long time by the want of a suitable building. Now, however, she is at work in a very suitable house which includes not only a school room, but apartments for the teacher and boarding accommodation for Indian pupils. This building, which is just now being completed, costs about \$1,300, of which \$450 was contributed by the Foreign Mission Committee, \$450 by the Government, and \$400 by friends of Miss Rose.

LONG LAKE.

An industrial school for the training of Indian pupils is to be erected on the banks of Long Lake, some twenty-five miles north of Regina, and put under the care of the Presbyterian Church. The Government has appropriated \$10,000 for the erection of suitable buildings, and the promise has been given that they will be ready for occupation as soon as winter sets in. To begin with, accommodation will be provided for about thirty boys, and the staff will include a principal, assistant farm-instructor, matron, etc., who will be appointed by the Church, and paid by the Government. Three industrial schools of this description are already in operation—one at High River, near Calgary (Catholic), one at Qu'Appelle (Catholic) and one at Battleford (Church of England).

CALGARY.

The congregation of Knox Church, Calgary, finding their place of worship too small, are now building a new church. The material used is freestone, taken from the Elbow River near at hand. The building, which is modelled largely after the plan of Knox Church, Regina, will be 45 x 70 feet, with basement and tower, and will cost, completed, about \$7,500. The cornerstone was laid by Lady Macdonald, on occasion of the recent visit of Sir John and party to the North-West. Hundreds gathered to witness the ceremony, which was of an interesting nature. Major Walker presided. Psa. cxviii. 20-26 was sung, and an appropriate passage of Scripture (1 Kings v. 17 to vi. 14) read by the Rev. Mr. Jacques, of the Methodist Church. After prayer by the Rev. J. C. Herdman, a history of the congregation was read by Rev. Angus Robertson, formerly missionary in charge. A package, comprising local papers, the papers and organs of the denomination, lists of office-bearers of the congregation, pamphlets upon Calgary, and the historical account just read, was deposited by Mr. Herdman as president of the Ladies' Aid Society of the congregation, in the cavity underneath, and the trowel handed to Lady Macdonald, by whom the cornerstone was then gracefully laid; after which followed an admirable rendering of anthems by the choir. A congregational social, under the auspices of the Ladies' Aid Society, was held shortly after-

wards, at which Sir John and Lady Macdonald, Hon. Thos. White and other distinguished guests were also present.

PRESBYTERY NOTES.

In the interests of closer oversight of an extended field, a division of the Presbytery in the near future is by several of the missionaries deemed advisable. It is almost impossible for those in the remote West to attend meetings at the present seat of Presbytery, and still less can the Eastern brethren be expected to travel five or six hundred miles west to suit the convenience of a few fields in the shadow of the Rocky Mountains.

The recently-issued map of Manitoba and the North-West Territories—even if it does misplace some rivers and trails in the Alberta district and spell "Principal Meridian" as "Principle Meridian" every time—will give the Church in the East a better idea of the mission work in this Presbytery at date than any number of columns of descriptions.

The same map will show, eloquently, the need that this Presbytery at any rate has of just such an office as that of the Superintendent of Missions. From Moosomin, east of the second principal meridian, to the left-hand end of the map is three-quarters of the length of the whole map; but the Presbytery of Regina covers all this ground and, in virtue of its mountain mission, runs considerably further west than the map has room for. How are a few scattered missionaries, who cannot even get together in Presbytery on account of distance and expense, to go travelling about visiting new fields, watching the progress of settlement, planting new stations, building new churches?

VANCOUVER CITY AND CHURCH.

The following extracts from a letter just received from Mr. Thomson by the Convener of the Home Mission Committee will be read with interest. Any of our readers who have not yet sent help to this most needy congregation, who can do so, will, we are sure, at once respond.

MY DEAR DR. COCHRANE,—I have been so busy for the past four weeks I really have had no time for writing, at any rate my hands have been so stiff at night I had no inclination to do so. On the 29th June I spoke to three or four men, and asked them to come with me and help me to clear off the rubbish from the church ground. It seemed to be a new thing on the Pacific coast to be asked by a minister to do such work that they fell in with it at once. We got shovels, picks and all necessary tools, and in three days the ground was cleared—graded, and posts in the ground for the foundation of a church. I drew a plan, got a carpenter to fix an estimate of the lumber required, went to the lumberyard and ordered all the material required for a building 60 x 35 feet, with 20 foot ceiling. I went round to all the teamsters, and got them to haul it on to the ground. I got carpenters to come and work without pay, except thanks. I have worked every day on it myself since hammering, sawing, carrying boards, etc., and urging the men to work, and last Sabbath, 25th July, six weeks after the fire, I preached in it twice. It was a real church opening, neither windows nor doors were in. To-morrow, 31st July, it will be complete, except plastering and painting inside. It is nicely painted outside, the work of it gratuitous too. I am truly glad to be in our own building again. Had I called a congregational meeting to discuss what to do, very likely they would have decided to do nothing, "till we see if we get help from the East." Having nothing left themselves they would not incur the risk of building, and the result would be our people would scatter. I thought best to take the whole responsibility, and, having no building committee, I had no one to thwart my purposes. I had perfect confidence the Church at home would send the necessary help. It might not seem very decorous for a minister to be digging and doing rough carpenters' work, but decorous or no, I have felt all through that I was practically magnifying my office and serving the Lord. I have a church now (we call it the "Presbyterian Hall"), and had I not done as I have said, I would not have had one for months yet, and the cause would have suffered. I have given my own note for \$350 to pay for some of the materials, and have paid out what Dr. Reid sent me. I may have to give another note. I hope not, but trust money will come from the East in time to pay for

the material as it becomes due. Vancouver may soon be so far recovered from the effects of the fire as to stand alone—then separation from North Arm will require to take effect. There is plenty of work for one man in the North Arm field, and I think it would in a year be self sustaining. The church at North Arm was opened on 4th July; a very neat church, 46 x 28 feet, complete with a very nice spire. Its whole cost, with furnishings, is about \$2,000, and opened entirely free of debt. The opening collection was handed to me next day to help me with the Vancouver Church, which is one evidence of the bond of sympathy between the two congregations.

Business is very dull here just now. A large amount of building is going on. There has been a reckless quantity of liquor licenses. A part of another body was found yesterday supposed to be that of some one who had fled to the woods from the fire. There was nothing left of the body but part of the leg and foot one boot; no one has any idea of whom it was, or what became of the rest of the body. I fear many in the excitement fled to the woods and died there.

Our Presbytery meets on Tuesday, 3rd August. Mrs. Thomson is much better, but suffers still a little from the excitement of the 13th. She has never felt lonely in British Columbia till now. The little house we have is anything but comfortable and my being away every day at the church building makes her feel more so. With regard to the suggestion of one of your lady members as to increasing Mrs. Thomson's wardrobe, let me say we both brought sufficient clothing with us to do for three years. Mrs. Thomson had nearly the whole of hers burned, having very little left. She wishes me to say that she is exceedingly thankful for the kindly remembrance of her in her loss, but none of the ladies here have very much to wear. The wardrobe of all is reduced, so by the time others are able to dress better, Mrs. Thomson may be able to replenish hers. She feels at giving any one trouble, or causing expense on her behalf, and would as soon just be doing with what she has left. Nevertheless, she feels exceedingly grateful to her lady friends who have thought of her, and especially to yourself for your kindness. Allow me to thank you for remittance of \$26 50, and also \$60 which I have acknowledged in THE CANADA PRESBYTERIAN. This will be a great help. If I find it is not really needed for the church building we will use it for ourselves. We certainly need it, but we need the church first. Ours is the only place of worship here now. May the Lord preserve it to us. With my best wishes and thanks for acts of kindness and sympathy, I am yours very faithfully,

THOMAS G. THOMSON.

THE LATER CHRISTIAN FATHERS.

BY REV. T. F. FOTHERINGHAM, ST. JOHN, N. B.

According to Cyprian's evidence then, his presbyters were competent to perform all the functions of his office during his absence. The presbyters of Rome were of the same opinion (the pope is not referred to, by the way, and, without a word of disapproval, Cyprian has repeated the opinion of his friend Firmilian that all the episcopal acts were within the powers of presiding elders. Does it not follow that Cyprian held the bishop to be merely the head and representative of his presbyters? Certainly he never hints at a belief in the divine appointment of such an order, nor does he quote a single passage of Scripture in support of the extravagant language he sometimes employs.

Eusebius (died A.D. 340) frequently mentions bishops, but they are by no means bishops in the prelatic sense. In his time a distinction had indeed grown up, but it was far from that which now obtains. Several named as bishops by him are proved to have held only the rank of presiding presbyters. He distinctly states, moreover, that he cannot speak with certainty of all his bishops in any case.

In B. v. c. 24 is found a fragment of an epistle from Irenæus to Victor of Rome, in which he says. "And those presbyters who governed the Church before Soter, and over which you preside, I mean Anicetus and Pius, Hyginus with Telesphorus and Xystus . . . those very presbyters before thee . . . Anicetus said that he was bound to maintain the practice of the presbyters before him." And yet Eusebius himself says (B. iii. c. 2): "After the

martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome. Again (B. iii. c. 21): "During this time Clement was yet leader of the Romans, who was also the third that held the episcopate there after Paul and Peter, Linus being the first and Anencletus next in order;" and in B. v. c. 6, quoting Irenæus, "The blessed apostles, having founded and established the Church, transmitted the office of the episcopate to Linus . . . he was succeeded by Anencletus, and after him Clement held the episcopate; the third from the apostles. . . . This Clement was succeeded by Euaerestus, and Euaerestus by Alexander. Xystus followed as the sixth from the apostles, after whom was Telesphorus. . . . then came Hyginus, and after him Pius. He was followed by Anicetus, and was succeeded by Soter. The twelfth from the Apostles in the episcopate now is Eleutherus."

My argument is this, In one passage Irenæus calls Xystus, etc., "presbyters," and in the other he styles them "bishops." Eusebius calls the predecessors of these same persons bishops; therefore, neither Irenæus nor Eusebius regarded the episcopal office as constituting a separate order from the presbyters. The same persons bear indifferently both titles: that of presbyters when their authority in matters of doctrine or custom is concerned, and that of bishops when they are mentioned as presiding presbyters.

Take another instance. In B. v. c. 20 Irenæus is quoted as writing to Florinus concerning the doctrine taught by Polycarp. "I can bear witness in the sight of God, that if that blessed and apostolic presbyter had heard any such thing as this, he would have exclaimed and stopped his ears, etc. Yet in B. iii. c. 36 Eusebius says, "About this time flourished Polycarp in Asia, an intimate disciple of the apostles, who received the episcopate of the Church at Smyrna at the hands of the eyewitnesses and servants of the Lord." Here again, Polycarp is called a presbyter when the weight of his authority is claimed for a point of doctrine, and bishop when his presidency over the Church is commented upon.

In fact, we find Eusebius styling Irenæus himself simply "a presbyter of the Church at Lyons," when referring to him as the bearer of an epistle from the persecuted Gallic Church to Eleutherus, the Bishop of Rome. The epistle also says, "We would certainly commend him amongst the first as a presbyter of the Church, the station which he holds" (B. v. c. 4). To this prelatists reply that Irenæus was not yet bishop. But if there was another bishop why does the epistle run in the name of "the servants of Christ dwelling at Lyons and Vienna in Gaul" (B. v. c. 1 and 3), and not in the name of the bishop? Why is the bishop never mentioned in the epistle? He does not send his greeting to his right reverend brother. This is certainly not apostolic courtesy. If Irenæus was not bishop, who was? His predecessor, was dead nine years before Irenæus became the bearer of the letter (Smythe on Pres. 311).

Thus I have shown that the mere use of the name bishop by Eusebius is no evidence in favour of diocesan episcopacy. His "bishops" are simply the presiding presbyters or pastors of the churches. Of proof that in his time bishops possessed the exclusive right of ordination, confirmation and supreme jurisdiction, I have not found a single word.

We now come to consider the evidence of Jerome (died A.D. 420), who is styled by Erasmus, "Without controversy, the most learned of all Christians, and the prince of divines," and of whom Augustine says that "no man knew anything that was unknown to Jerome." In regard to the whole writings of this father Bishop Stillingfleet observes (Irenæon, p. 277): "I cannot find one passage that founds the superiority of bishops upon a divine right, but only on the convenience of such an order for the peace and unity of the Church."

A dispute had arisen in the Church at Rome regarding the relative positions of the presbyters and the deacons. The latter, because they had the handling of the finances, probably, fancied that they were of more importance than the presbyters, and refused to obey their behests. For the purpose of rebuking this spirit and restoring peace to the Church, Jerome wrote his famous epistle to Evagrius, of which the following is a fair summary.

"Let the deacons be subject to the presbyters, for (1) the sacred functions belong exclusively to presbyters; (2) they are, by divine right, of the same dig-

nity as bishops; (3) apostles themselves claim no higher rank than that of presbyters; (4) the ancient customs of the Church testify to their equality with bishops; (5) their existing relative positions are but a slight departure from this original identity; (6) as bishops are simply the representatives of the ruling order established by the apostles, he who despises this order despises the apostles; (7) your own practice shows that it has always been considered a promotion for a deacon to be made a presbyter, and (8) the gradation of rank in the typical Church of the Old Testament teaches us to observe the like orderly subordination in the New."

The major part of the epistle is occupied, not with showing that the names of presbyters and bishops are interchangeable, but that the dignities are equal. The pith of this rebuke lies in the declaration that they despise men whose rank is equal to that of bishops and who are the representatives and wielders of apostolic authority. In establishing this position, Jerome appeals directly to Scripture, and quotes the various passages which we to-day rely upon in defence of our Presbyterian system (Phil. i. 1; Acts xx. 28; Titus i. 5-7, 1 Tim. iv. 14; 1 Pet. v. 1-2; 2 John 1, and 3 John 1). In his commentaries he also repeatedly asserts the same opinion, and appeals to Phil. i. 1; Acts xx. 28; Heb. xiii. 17; 1 Pet. v. 1. In his commentary on Titus i. 5 he writes, "Among the ancient, presbyters and bishops were the same; but by little and little, and the seeds of discussion might be plucked up, the whole care of the Church was devolved upon one. As, therefore, the presbyters know that they are subject, by the custom of the Church, to him who is their president, so let bishops know that they are above presbyters more by the custom of the Church than by any real appointment of Christ. The great Augustine concurs in this view. "The office of a bishop has become greater than that of a presbyter, merely according to the names of honours, which the custom of the Church has now brought unto us" (Ep. xix. ad Heiron.). Hilary (died A.D. 368), in his exposition of Eph. iv. 11, 12, and 1 Tim. ii., tells us "There is one ordination of a bishop and a presbyter, for each of them is a priest, the bishop being the first." To these we add the testimony of Chrysostom (died A.D. 407), in commenting on 1 Tim. iii., "Paul, having spoken to bishops, passed on to deacons, and why so? Because between bishop and presbyter there is no great difference. Both have alike committed to them the instruction and government of the Church. It is only in respect to ordination that the bishops have gained the ascendancy; and of this they seem to have defrauded the presbyters."

From this letter to Evagrius, however, we are informed that Churches long existed in which no bishops had ruled since apostolic times. "For even at Alexandria until the times of the Bishops Heraclas and Dionysius (A.D. 246) the presbyters" elected one of their own number and made him bishop without prelatial assistance. Fortunately we have a full account of the Alexandrian custom referred to by Jerome, from the pen of Eutychius, a bishop of that city in the tenth century, who, from his learning, is sometimes styled "The Alexandrian Bede." "Mark, the evangelist, appointed twelve presbyters along with Hanaanias (the first patriarch), who should indeed continue along with the patriarch, so that as the patriarchate became vacant they should elect one of the twelve presbyters, on whose head the remaining eleven should lay hands and bless him, and create him patriarch, and then they should elect some distinguished man and constitute him a presbyter along with themselves, in the place of him who was so made patriarch, so that there should always be twelve. Neither did that institution of presbyters cease at Alexandria until the time of Alexander, the Alexandrian patriarch, who was of that number 318 (i.e., was one of the 318 bishops who attended the council at Nice). But he prohibited the presbyters in future from creating a patriarch; and he decreed that, upon the death of the patriarch, bishops should assemble who should ordain a patriarch. Also, he decreed that as the patriarchate became vacant they should elect, either from any quarter, or from these twelve presbyters, or from others, as the case might be, some excellent man and create him patriarch. And so vanished that more ancient institution, according to which the patriarch was wont to be created by the presbyters" (Selden's Works, ii. 421). Ought not this to be decisive of the contro-

versy? Surely St. Mark knew what principles should guide him in organizing the Church? He was the companion of Peter—will any advocate of episcopacy question the competency of the "Prince of the Apostles" as the instructor in such matters? We have a clear, concise statement of the very date and circumstances of the change, and it thoroughly bears out the theory of Jerome and Presbyterians, but not one shadow of evidence have we anywhere found to hear out the theory of a few ancient and of our modern prelatists that the bishops sit in the chairs of the apostles. Everywhere facts point to the gradual usurpation of power by presiding presbyters, and the elevation of these into a distinct order. The manifest advantages of centralization of power in treble times, and the pride and ostentation of the clergy at other periods, led to the acquiescence of the Church in the change: doctrinal corruptions, too, favoured it while they sapped the moral vigour of the earlier days.

But were there not others styled apostles besides the Twelve? What do you make of these? Possibly referred to in Scripture, they are certainly mentioned by Jerome, Theodoret and others. If these were not bishops, what were they? It has been customary to reply that any one who had been a witness of the fact that Christ rose from the dead received this title by courtesy when chosen to the presbyterate. This is distinctly stated by Jerome and Theodoret in the context of the passages usually referred to by Episcopalians. They are not spoken of as occupying any definite charge, but are simply evangelists. A document has recently come to light which confirms this view by authority almost apostolic. I refer to the "Teaching of the Twelve Apostles," discovered by Bryennios in the library of the monastery of the Holy Sepulchre at Constantinople in 1873. This remarkable work was composed about A.D. 100. When it is remembered that the Apostle John died about the close of the first century, it is not impossible that the book may have been seen by him. Presbyters are never mentioned, but the Church is governed by bishops and deacons, as were these at Philippi (Phil. i. 1) and Ephesus (Acts xx. 28). Apostles and prophets are travelling teachers. The prophet may settle down to a pastoral charge, but 'he apostle must not. "Every apostle who cometh to you, let him be received as the Lord; but he shall not remain except for one day; if, however, there be need, then the next day; but if he remain three days he is a false prophet. But when the apostle departeth, let him take nothing except bread enough till he lodge again; but if he ask money he is a false prophet." Prophet is the general name given to all who teach the Gospel, the bishops were presbyters having the oversight of particular Churches, and apostles, like those sent forth by the Master, imitated the Founder of our holy religion in that they claimed no home as their own, but, obeying the first command, went forth throughout the world, preaching the Gospel to every creature.

Let me briefly sum up. We have placed in the witness box nearly every writer of the first five centuries whose works are extant, and we have examined a document professing to contain the teaching of the Twelve Apostles, written when those were alive who could have contradicted its statements if they were incorrect, yet it was universally received, and for a thousand years formed the basis of the Church's teaching. We have submitted these to a rigid cross-examination. The result is that from Clement and Polycarp to Jerome and Augustine they unanimously refuse to utter one word in favour of diocesan episcopacy. Whether writing formal apologies for the Church, or pastoral letters to the churches—whether combating heresies or recording historical events—they are never betrayed into an expression inconsistent with the parity of presbyters and the essential equality of the presiding presbyter with his brethren. Whether it is the saintly Polycarp or the sacerdotal Cyprian, all agree that those who, *jure divino*, bear rule in the Church, are the presbyters and deacons alone. Add to this that not one line was written by any of these witnesses with the express object of showing what the government of the Church should be, except those of the fifth century, and they are emphatically on our side. The whole evidence is of the most thoroughly trustworthy kind, for it is unwittingly given. The fathers are ours, and we honour their venerable names.

The apostles, as first presbyters of the Church, re-

ceived their commission from the hands of Christ Himself, and all those are their lawful successors who are "chosen and called to the work of men who have authority given them in the congregation to call and send ministers into the Lord's vineyard" (Articles of the Ch. of Eng. 23rd). The inward call of the Holy Spirit and the outward call of the Church give validity to any orders, and they are the true apostles of the Church of Christ in this nineteenth century who "shrink not from declaring the whole counsel of God, taking heed to themselves and to all the flock, in which the Holy Ghost hath made them bishops, to feed the Church of God, which He purchased with His own blood" (Acts xx. 28, R. V.).

THE FORMOSA MISSION.

MR. EDITOR,—The accompanying letter, just received from Formosa, gives a graphic account of the work that needs to be done in that island in the way of overseeing masons and carpenters, of drawing teeth and dispensing medicine, as well as in preaching the glorious Gospel of the blessed God. Our hearts are stirred within us when we think of the power with which, under the teaching of the Holy Spirit, some of the native preachers are proclaiming the glad tidings. And we notice, with deep interest, the modest reference of Mr. Jamieson to his own entrance on the work of preaching in a language new and strange to him. May the spirit of God give him "the tongue of the blessed, that he may speak a word in season to him that is weary."

THOMAS WARDROPE.

DEAR DR. WARDROPE,—At the end of last month, Dr. Mackay finished building the chapel at Pat-li-him, this being, as the natives tell us, the most quickly put up of any chapel in North Formosa. The ground was bought and levelled, the materials made and carried, some from a long distance, and the finishing touches put on it all in the short space of one month. It is another one of those gems with which this mission field is gradually being studded, and I often wish you in Canada could see how neat and inviting these chapels are, contrasted with the houses of the people with their mud walls and grass roofs. Even the heathen are greatly delighted with it, and came in crowds to see while the building was going on. This one also has been built at small cost (\$800) considering the difficulties, distance materials had to be carried, etc. But how was this accomplished? Not as in the West, by letting the contractor at the price, and then thinking no more about the matter till the key with the finished building are put into your hands. Here Dr. Mackay is with the workmen all the time, sees to the buying of the materials himself and that they are properly prepared, attends to the carrying out of every little detail, makes patterns and does many parts of the work with his own hands. One who has never had anything to do with heathen workmen cannot realize how difficult it is to prevent them from swindling and deceiving at every turn. Often the Doctor with the students and masons worked at this chapel, laying floors, etc., till past midnight, so you can well suppose with this and the poor lodging he had he needed rest when it was finished. While building he gave medicines to more than 500 people, and cured many who came to him with their eyes so diseased as to be blind. The gratitude of these last was unbounded. Also the Doctor says he has no better opportunity for preaching the Gospel than when building; there are almost always large audiences; he can better meet and answer any objections from the people, so that one day occupied in that way is worth more than twenty ordinary Sabbath services.

Some little time ago we spent a week at Sin-teng, a large town about four miles from Bang-Kah, and at which there is a chapel and preacher. The building was formerly a Chinese shop, but had been altered and fitted up for a chapel, and is now clean and airy. There is a spare room, and the preacher's apartments are to the rear of the building. In this town there is a large population, and if Christian would require many chapels. The presence of a foreign lady especially causes some excitement among the people, and when we happened to go out we could often hear ourselves addressed by titles not quite complimentary. Going among the people we met with those who told us with gratitude of Dr. Mackay's work of healing, some having been cured of one disease, some of another.

Early on Sunday morning the converts began to come together for worship, some having walked quite a distance, from the country; old women with their hymnbooks, some of them converts of thirteen years' standing, leading the children by the hand. The chapel was well filled both morning and afternoon. The preacher presented the Gospel plainly and forcibly, and in the afternoon the new missionary spoke a few words to the people. Inside was the voice of praise and prayer and the Gospel offer of salvation. Outside on the street was the throng of buyers and sellers, coolies with their burdens, peddlers crying their wares, etc. Some would stop at the door and listen for a while, then get tired and go away. There are those who are regular worshippers, and then a crowd about the door who keep coming and going.

Last Sabbath we spent at Bang-Kah, and in the beautiful new chapel there were good gatherings. We listened to discourses which would have been with power to convince and convert, preached to any audience. The more we see of the native preachers and hear them speaking to the people, the more we come to understand the practical training they have had, and how it fits them now for reaching and dealing with their countrymen. It is so that there are natives preaching to-day in North Formosa, who, if they could speak English as well as they do Chinese, would hold the attention of large audiences anywhere in Canada.

During these years we have necessarily come most in contact with A'Hoa, and have seen and met him under all circumstances. He is devoted to the Church and to Dr. Mackay, is patient and ready to do anything to advance the cause of Christ. Referring to the older men, Dr. Mackay often says, "Poor fellows. They had their own time of hardship and trial when travelling over mountain and stream with me." The chapel at Bang-Kah is still as beautiful as ever, strong, substantial and everything about it in good order. The neat and clean appearance of the various chapels is a standing lesson to the rest of the people, yet these qualities were not found ready-made, but are the results of patient and persistent teaching.

JOHN JAMIESON.

Tamsui, Formosa, June 16, 1886.

THE WORKINGMAN'S HOME.

NO. IV.—ECONOMY—Continued.

Toward the close of our preceding number we briefly drew attention to the great and excessive expenditure in female attire. Amongst the male portion of society, extravagance in dress is evidently becoming less common. The stylish fop is a character not so frequently to be met with, except in the swell-mob portion of society, or, it may be, amongst a few light-headed young men, who try to make amends for the meagre furnishing of the head by decorating the pedestal on which it stands. Let home influence, both by way of precept and example, be exercised to aid in a reformation in this matter.

Another hindrance to the right spending of money is the credit system, by which we mean that common yet ruinous practice of running family accounts with grocers and other merchants. It is quite a customary thing for families to be always in debt for at least a week's or a fortnight's provisions—paying the whole or part of the old accounts, and opening a new one. This system cannot at all promote family economy, for, by restricting the customer to one shop or store, it prevents him from laying out his money to the best advantage; and, besides, it fosters a habit of lavish expenditure which terminates in ultimate ruin and disgrace. True, the doctor's bill, and that occasionally coupled with the unavoidable expenses attendant on family bereavement, tends to make the purse light and the heart heavy. We cannot thus fail to perceive the desirability of every workingman to be provident and save a portion of his earnings, if at all in a position to do so. It is imprudent and dangerous to live above one's income; it is safe to live beneath it. In the one case there are breakers ahead—debt and dishonour; in the other, he conforms to the good scriptural precept, "Owe no man anything," and has the satisfaction of feeling that there is something in store to help him to tide over "hard times," or it may be, in favourable circumstances, the prospect of a sufficient and honourable competency in old age. If our remarks on extravagance are at all correct, it is quite evident that many have it in their power, by the exercise of self-denial, to lay aside a portion of their

earnings. Of course, the ability to do so exists more especially amongst the young and unmarried, who have not the maintenance of a family depending upon them. Young men—many of whom are obtaining high wages—factory girls, domestic servants, etc., should study to acquire the habit of depositing regularly a portion of their wages in the savings bank. It is much safer there than in their own possession, for, besides acquiring interest, it is also less likely to be employed for frivolous and unnecessary purposes. But, while making these remarks, we are not blind to the fact that many an honest, industrious family, even in the best of times, are not in a position to save the smallest sum—who are strangers to life's luxuries, and who have to deny themselves many of its necessities—whose daily life is a noble struggle to keep their heads above water, and to stand square with the world. Happy for such if they are able to trust in Him "who gives the beast his food, and feeds the ravens young that cry." On the ability of the working classes to save money many unreasonable and uncharitable things have been said and written by men who, although actuated by the best of motives, are destitute of the practical experience connected with the workingman's home. We are sometimes told that a workingman with an ordinary wage, although having a family to maintain, may, notwithstanding, in a few years, by saving habits, attain to competency, become the proprietor of his own house, and rise to the exercise of electoral power. Statements such as these may be correct in reference to particular localities, or in peculiarly favourable circumstances; but, asserted, as they often are, in reference to the working classes generally, they savour of a want of sympathy, knowing, as the workingman does, that by no rule in arithmetic, nor by the exercise of the strictest economy, can he so easily attain to such a desirable position. Of course, we do not make these few observations as an excuse for improvidence. Rather, let our more limited incomes be the greater incentive to economy and frugality.

A thrifty wife can do much to eke out the family income. She is commonly the poor man's chancellor of the exchequer; and the judicious management of the financial department of family government depends very much upon her prudence and forethought. But ill fares it with the family when the pursekeeper is a spendthrift—when the supplies are exhausted before pay-day arrives, one half of the week being feast days, and the other half fast days. The good housewife, on the other hand, while endeavouring to provide comfortably for each day of the week, can sometimes make a prisoner of one or two quarters and keep them in close confinement until joined by a few companions, to be conveyed some happy Saturday night to the savings bank. She can also find scope for her saving and industrious habits in the purchase and making of proper clothing for her household, in attending to the "stitch in time saves nine," and, in ways known only to herself, "with her needle and her shears" "can garb and claes look amais as weel's the new." In attending to these and other household duties, she will find little time for gossip or scandal; and, like the model wife of Scripture, will not eat the bread of idleness.

A WORKINGMAN.

THE WORK OF THE MINISTRY.

A Conference on the State of Religion was held by the Presbytery of Bruce on the 12th ult., at which the following report, prepared by a committee, consisting of Rev. Messrs. J. C. Eckford, D. McMillan and J. B. Duncan, was carefully considered, and is now published in THE CANADA PRESBYTERIAN by request of the Presbytery: On all the various topics under discussion during the Conference, very substantial and highly satisfactory agreement was found to exist amongst the brethren. Much valuable information was elicited, and many practical suggestions made, which your committee think can be utilized with great advantage.

We briefly summarize a few of the more prominent of the suggestions made on the various subjects.

VISITING THE SICK.

Before visiting the sick, preparation by way of meditation is desirable, and that particular consideration should be given to the character and circumstances of the person or persons to be visited; and that the selections of Scripture read, and the accom-

panying exercises should be chosen and made carefully in accordance with the results of this previous careful reflection.

FUNERALS.

The Conference discontinue Sabbath funerals, unless in case of absolute necessity, also deprecate undue parade on funeral occasions, but commend due sympathy with the bereaved, and recommend the improvement of these solemn occasions of God's providence by such public and private exercises as the special circumstances may claim, reminding each other that the end of these services is not the undue laudation of the dead, but are to be prized as a way to reach the souls of the living by the faithful presentation of the truth.

BAPTISM.

This ordinance should in no case be given to non-professors. It may (in the discretion of Sessions) be administered to the children of those who are non-communicants. At the same time, in any such case, it is expected that the Session will instruct and expect the professing parent or parents to "communicate at the first possible opportunity. The ordinance should be administered *publicly* whenever practicable, but may, by permission of the Session, be given privately when circumstances so require.

PRAYER MEETINGS.

The Conference strongly emphasize the importance of making these meetings as popular as possible. Endeavour to enlist young and old in the work, either by taking part in the meeting or for it. "Bring another one with you" to the prayer meeting. The services might profitably be modelled like a family gathering for worship. Those who cannot pray might repeat a text or answer a question. The importance of having the *subject* for study and prayer at these meetings, duly intimated to the people beforehand, from the pulpit or otherwise, was also recommended.

PASTORAL VISITATION.

Such visitations should be systematized and regular; with due notice as far as possible given from the pulpit. They should be conducted with reading the Word and prayer; and such intercourse should be had with the family (both old and young) as may ascertain their real spiritual condition, saved or unsaved.

PRESBYTERIAL VISITATION.

The Conference expressed an entire unanimity in regard to the desirability and practicability of exercising a wise and kindly supervision over the congregations of the Presbytery. Your committee feel warranted in recommending the appointment and instruction of a committee, to prepare and mature a "Scheme of Presbyterial visitation for this Presbytery—to show the sections to be grouped for this purpose—and to give directions for procedure and practice in such visitations," and would suggest that the said committee may find the Scheme of Presbyterial Visitation of the Presbytery of Toronto, worthy of being copied in most respects. We think that elders should be associated with ministers in the work of Presbyterial visitation.

The Conference expressed strong faith in the steady faithful use of the ordinary means of grace as the most effectual way of adding to and keeping in the Church "such as should be saved." The importance of bringing the young into closer relation with the Church was strongly insisted on. It was thought the Bible class and Sabbath school should be the peculiar care of the Church; and that services might be held occasionally in the churches on the Sabbath, when the children and their teachers would have a prominent place and special attention in the services, which would tend to show our children the value of their souls, and to awake in them an early personal attention to the Gospel. Your committee repeat, there is great need to bring in the young. It may be permitted us to recommend that the children may be visited specially in each congregation, under the arrangement of the Visitation Committee, in order to assist in this noble cause. All of which is respectfully reported.

J. C. ECKFORD, *Convener*.

It was said that the late Samuel J. Tilden spent his money freely for election purposes when he was in active political life. Now that he is gone he has willed large sums for praiseworthy objects. He has bequeathed \$1,000,000 for a free library in New York City and a large sum for a similar institution in Yonkers.

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EASTERN GENERAL AGENT.

MR. WALLER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, AUGUST 18, 1886.

FOR reasons best known to itself, the *Mail*, in its editorial columns, has seen meet to permit the insertion of a reference to the personal relationship of the proprietor of THE CANADA PRESBYTERIAN. In its ungainly equestrian feats with the Protestant Horse it sometimes suffers its legend about gentlemen writing for gentlemen to fall into abeyance. Like the Emperor of the Low Countries, the *Mail* is always kind to its own.

AS a practical illustration of what we said last week about catechists in the mission field, we give the following facts, which we believe are entirely correct. One of our catechists in the Muskoka field expected that he would be ordained soon after the meeting of the General Assembly. The people on his field were delighted with the prospect of having one among them to dispense ordinances. Arrangements were made for the dispensation of the Lord's supper, and twenty-eight new members were to be received, eleven children were awaiting baptism, and a number of marriages were looming up in the distance—and the distance was not very great either. The Assembly gave the Presbytery no authority to ordain the catechist. What is the result? Some of the new members will remain out of the Church until the Mission Superintendent visits the field, and most likely some of them forever. The Methodist minister will marry the young people, pocket the money, and possibly draw some of them into the Church. He will, no doubt, baptize some of the children, and possibly make Methodists of some of their parents. And this is what we call working our Home Mission effectively. We split hairs about ordination in the General Assembly, and talk lightly about our high standard of ministerial qualifications, and the *Methodists take our people*.

THE reports from Belfast during the past week have been appalling. That such rioting and bloodshed were possible in a British city in broad daylight is a disgrace to our civilization, not to say anything of our Christianity. No one at this distance, probably no one on the spot, can accurately apportion the blame. All we know is that hundreds of citizens of one of the chief cities of the Empire shot each other down like dogs on the public streets. That alone is enough to make any Briton hang his head with shame. There can be no doubt that the evil passions roused at the late election had a good deal to do with this butchery. The inflammable material was there, and demagogues—on both sides no doubt—put the match to it. The result is that about fifty human beings have been murdered in the streets and many more wounded, of whom, doubtless, a number will die. Signs are not wanting that there are men in Ontario, some of them making very high pretensions to spirituality, who would reproduce the Belfast riots in Ontario if they could bolster themselves and their failing causes up by so doing. Every such man, whether Catholic or Protestant, should be treated as an enemy of the commonwealth, no matter how much he whines about his superior piety. In a mixed community like ours the man who throws fireworks among the people to promote his own selfish end is little better than an anarchist.

CONSIDERABLE excitement was caused in Toronto last week by the arrest of several prominent officials and a well known coal dealer on a charge of conspiracy to defraud the city. For the credit of the capital of Ontario we hope every one of them will be able to clear himself. In common with all good citizens, there is just one thing we would insist on seeing done. Let the matter be probed to the very bottom, and let no guilty man escape, however prominent and influential he may be. If there are other persons involved let them be arrested, arraigned and tried. If Mayor Howland, and those who are with him, break down half way in their efforts to punish the guilty, it were better far that they had not taken the first step. The old plan of passing by the really responsible parties and punishing the brakeman on the last car for a railway accident is demoralizing to the public mind. There are too many people, even in Toronto, who think there is one law for the rich and another for the poor. Perhaps they have at times too much reason for so thinking. It would be better for the city to pay four prices for its coal than to furnish people with another illustration of the fact that there are offenders the law cannot reach. If Mayor Howland is prepared to put the law in motion against every offender, the people will sustain him. If he takes the brakeman and is afraid to attack more prominent offenders—if such there are—Mayor Howland is doomed next January. He is engaged in a kind of work just now that does not admit of half measures.

THE clergy are the most lectured men in the world. Besides the publications devoted specially to their benefit, one can scarcely pick up a magazine or newspaper without seeing some directions about how to read, or how to preach, or how to pray. Much that is written, especially from the layman's standpoint, is valuable because it shows what people are thinking about the pulpit, and that is a good thing for a preacher to know. A good deal is very senseless, more especially the homilies on the details of ministerial life. One writer lays out the minister's week something like this: Monday, odd jobs; Tuesday, sermons; Wednesday, finish sermons; Thursday, literature; Friday, writing; Saturday, touch up sermons. What could be more delightfully simple. But supposing the minister has to attend Presbytery on Tuesday and go to a funeral on Wednesday, and drive eight or ten miles to see a sick parishioner on Thursday, and is sick himself on Friday. What comes of the beautiful arrangement? All minute rules regulating the work of a busy minister, or, for that matter, any public man, are rubbish. A man who serves the public must just work the best way he can. The best plan for one week may be the worst for another. Emergencies may arise at any moment and break up the best laid plan. One rule which holds good generally is to break the back of the week's work as early in the week as possible. Tuesday is a good day for sermons for some men. For others it is not good, as the sermon gets cold on their hands before Sabbath. The best way for each man to work is the way he can work best.

IT always gives Canadians much pleasure to see a representative of our young nation wake up an audience of stolid Englishmen with a rousing good speech. Seldom has this been done with more effect than by our neighbour, Dr. Sutherland, the other day in his splendid address to the British Conference. Referring to the habit that Englishmen have of calling the United States America, the Doctor said:

Some of them seem to regard it as of small extent and little value, while their geography is so vague that they make no distinction between us and our cousins across the international boundary, but speak of the whole continent simply as America. In one sense they are right; the whole continent is America; but not that same America. (Laughter.) American America is one thing—a very grand thing; but British America is another, and we do not want that distinction to be lost sight of. Then, as to extent, there is a fact which I like to emphasize, because our American brethren surpass us in so many things. They have the largest population, and the biggest rivers, and the tallest mountains, and can raise larger pumpkins than any other land beneath the sun—(laughter)—and so it affords me satisfaction to be able to say that in the Dominion of Canada we have a territory larger than the whole of the United States, with Alaska thrown in. (Hear, hear.) True, a part of our territory lies somewhere around the North Pole—(laughter)—but if our American cousins can boast that they possess Boston, which has been called the "hub of the universe," we may be pardoned for cherishing a little pride in the fact that we

own the North Pole, although, as yet, we have not turned it to much practical account. (Loud laughter.)

Seriously, our good neighbours across the lines have no right to monopolize the term American. We Canadians are Americans and own more than half the Continent. There are two nations over here as all Englishmen should know. Our nation is not as big as the other one, but bigness is not the main thing. Our neighbours have better things than their bigness, and we too may have some good things about us, though, as a nation, we are not very large. It is high time that all Englishmen knew that there are two American nations.

BELLIGERENT BELFAST.

A PAINFUL result of the excited feeling that prevailed during the recent election campaign in Great Britain is seen in the deplorable state of things in the city of Belfast. Day after day despatches come telling of the wild work in progress in what was rightly considered the quiet, orderly and most progressive city in Ireland. The fiercest passions were let loose, and opposing mobs attacked each other with the most savage fury. To say that there was a reckless disregard of the value of human life would obviously convey but an inadequate idea of the ungodly hatred that found vent for itself in murderous onslaughts prolonged for days. The number killed outright and those whose wounds were fatal is great, some accounts placing it at about fifty. Those who received serious injuries from missiles and still more deadly weapons must, in the nature of the case, be very numerous. Each faction is, it seems, anxious to conceal from the other the actual number of losses inflicted in these culpable conflicts. More lives have been lost and more men have been disabled than is sometimes the case in a decisive battle in regular warfare.

It is said that there has been but little destruction of property comparatively. The Catholics occasionally attacked the dwellings of Protestants, who sometimes retaliated in a similar manner. Liquor shops were attacked and plundered, but the deadly hatred prompted the combatants to seek the destruction of each other. The police were unable to do much in checking the disturbances, because they themselves were objects of dislike, especially to the Orange rioters. Apprehending trouble, the late Irish Secretary is credited with having drafted a large number of the constabulary force from Roman Catholic districts who were therefore objects of suspicion and distrust to the Protestants. These protectors of the public peace were themselves severely handled, several of them having lost their lives in attempts to quell the riots. Only when the disorder was becoming unendurable was a sufficient force of military brought to the scene of action, who, after vigorous efforts, have been able to bring active hostilities to an end.

Political feeling in the North of Ireland yet runs high. To it is largely traceable the exasperation that has led to such deplorable results. This excitement is manifest in the contradictory theories as to the purpose and origin of these disturbances. Each party is trying to place responsibility for these dreadful outbreaks on the other. There is no doubt that during the electoral campaign and before it there was much incendiary speaking by leading men of different political parties. Nationalist threatened Orangeman, and Orangeman defied Nationalist. Wild incendiary harangues too often lead to riotous and bloody work among the masses. It has clearly been so in the North of Ireland. It may be that the political leaders never contemplated the dreadful results that followed close upon the election. They would be unworthy of the place they occupy if for a moment they contemplated such a thing. The enthusiasm they sought to arouse was to terminate at the ballot-box, but unhappily it lasted longer and went much farther. It is so much easier to arouse lawless hate than to subdue it. Any man may incite a mob to ungodly fury, while possibly not one in twenty has the rare faculty of restoring an angry crowd to peaceable and law-abiding purposes. There is a strong desire amongst the Belfast citizens for the appointment of a Government Commission to enquire into the causes of this mimic civil war. This desire is eminently proper and reasonable. An accurate knowledge of all the circumstances would lead to the prevention of similar deadly outbreaks.

Sad as the wanton destruction of human life in these riots has been, deplorable as are all the cir-

cumstances attending it, it is no less to be deplored that the fighting went on in the name of religion. Could the most ignorant and bigoted Roman Catholic for a moment dream that he could convince men by brickbats or at the muzzle of a revolver that the claims of his Church were true? Will the pious and immortal memory of William the Third be gratefully perpetuated by the slaughter of infuriated Roman Catholics? If the Belfast riots of 1886 can be claimed as fighting for religion, they form the painful episodes of a most unholy war. It is to be hoped that enough blood has flowed, and that the inhabitants of Belfast will settle down to peaceful industry, and that the progressive city of the North will continue to advance in its hitherto prosperous career.

THE McALL MISSION.

THE American McAll Record Quarterly, Vol. 4, No. 3, July, 1886, published by the American McAll Association, Philadelphia, a 16mo. periodical of seventy-two pages, which may be had for five cents, has just been issued. It is well entitled to perusal and notice.

It contains the Annual Reports of the lady President, the Home Corresponding and Foreign Secretaries of the Association, summaries of the Annual Reports of the Auxiliaries in America, and other reports of a business character.

The whole details are well fitted to inspire the reader, not only with the deepest interest in the evangelization of France, but to impress upon the minds of every one the conviction that the ladies who have the direction of this blessed enterprise in this country are moved to it by a real missionary spirit, the love of Jesus, and love for perishing souls. It is abundantly evident also that their labours are distinguished for earnestness, for persistence, for true business methods, and for thorough economy. As a consequence, the tokens of success are numerous, and the religious and moral future of France is indeed bright because of this gracious agency. The day of true light and true liberty for France is indeed breaking. The ignorance and infidelity of her millions are being dispelled, and the pious zeal and holy love which now burns in the hearts of so many who are working in the mission halls of Paris, of Lyons, and in several of the departments of France, and in the Protestant Church of France, is kept alive by the presence and power of the Holy Spirit in the conversion of souls.

Mr. McAll, in noticing the funds required for the mission, says :

I observe that very nearly one-third of the entire income of the missions for 1885 was sent to us across the Atlantic. For this we unfeignedly thank you ; or, rather, we render praise to Him whose grace has prompted these unwearied efforts, these willing offerings.

And the President in her Report states the sums expended for the work in France, as amounting to \$27,020.75. As to the work itself, Mr. McAll says :

The actual increase of attendance, as shown in our report for 1885, has been most cheering. In Paris, without addition to the number of stations or sittings, the year's aggregate increase, counting old and young, has been 61,000, that in the entire mission 85,000. We regard with even greater thankfulness the silent, but, as we believe, effectual advance in our older stations ; of the hold gained on our people—their marked progress in Christian knowledge, and, consequently in the Christian life. It is, indeed, still the sowing time here : we are daily coming in contact with people who never before in their lives heard the Gospel, and there remains even yet an immense introductory work to be achieved in dissipating widespread and almost national misconceptions of and prejudices against the Gospel. But we now see around us, as the fruit of years of toil and watching, Christian lines, Christian families, and Christian workers. And, while our fraternal societies tend much to the religious culture of the new converts, we rejoice to see many of them, both in Paris and in the Provinces, uniting with the surrounding French churches.

The large portion of men, Mr. McAll says, to be seen in many of our rooms, together with the fixed attention accorded to the directest utterances respecting man's fallen state and salvation by the death of Christ, resistlessly proclaim that a deep want of the soul is coming to be widely felt, a want which Sophisms and Nihilism are found to be unable to supply.

The Rev. R. Saillens, well known in America, writing an account of the opening of the New York Hall, said :

At eight o'clock the meeting was opened by Mr. McAll. He and Mrs. McAll, who was also present, were, with myself, probably the only ones who had attended the very first meeting held in Rue de Rivoli eight years ago ! We realized what progress had been made, when we remembered that for some time the daily meetings numbered only thirty or forty, while now at least 300 friendly faces were looking upon us, and at ten minutes' walk from that spot, in Boulevard Bonne Nouvelle, another crowded meeting was being

held at the same moment, under the auspices of the same mission. After the first hymn and the reading of the Gospel, Mr. McAll, said a few introductory words. Mr. McAll as a speaker, carries the quality of brevity almost to an excess. Yet we learned that between 3,000 and 4,000 meetings had been held in the other place, with between 600,000 and 700,000 hearers. What an amount of seed sown ! This represents ' and who knows what will the harvest be ? Many have passed through the hall whom we shall find again in heaven, though we have not known them here below.

These are, indeed, most encouraging results, and the methods by which they have been attained may well be studied in attempting to solve the problem how we may best reach, not only the lapsed, but also the careless, in our own midst, in our own cities and rural districts.

But does France do anything for herself? The lady President, very eloquently in her Report, shows the condition of the Protestant Church, the outlook for France, and the harmony which subsists between all branches of that Church and the McAll Mission in the work of evangelization. Mrs. Chase says :

It is stated that France has a population of thirty-six millions. Of this number 700,000 are nominally Protestant. It is stated that for this number of Protestants there are 800 pastors ; but what are they among so many ! At the beginning of this century, Protestantism could not count 150 pastors ; it had no Christian works of instruction or of evangelization. It simply existed. To-day it has a list of 155 Christian works, and, as has already been stated, 800 pastors to carry on the work of evangelization among the scattered churches. The annual gifts of French Protestants for the support of churches and Christian work are estimated at \$940,000. It cannot, therefore, be said that French Christians are giving nothing for the advancement of Christianity in their midst. We have only to compare their gifts with those of American Christians, whose numbers exceed those of our French brethren by millions, and it is well to remember, also, that there are very few, if any, rich Protestants in France.

The cross of Christ in France is lighted up anew : its light is life. Over against the dark background Love shines out from it, and in the Eternal Love is salvation to the uttermost.

Quoting Victor Hugo, Mrs. Chase further says :

Give to the people who work and suffer, give to the people for whom this world is bad, the belief in a better world made for them. Therefore, sow the villages with Gospels—a Bible for each cottage.

And this is our work ; to sow France with God's truth. We are not to calculate our success ; the wisdom of faith lies in abstaining from such calculations. It calmly says, If the work is God's, go forward. In quietness and confidence shall be your strength. Let us not be worried or wearied ; God is a mighty ally, and He who shook Nineveh can shake Paris. It is by faith that Christians conquer and carry all before them, and we become irresistible in proportion as we keep hold of this power, *rather, as it keeps hold of us.* Say not ye, there are yet four months and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest. Let us hear the divine commission, thrust in the sickle and reap. And let us look well to our sickles ; they may be rusted by slothfulness ; they may be blunted by the cares and overwork of this world. Watch, then, our reaping hook, and let us not trifle with its edge, as if it were a small matter whether it be blunt or sharp.

France is open to the Word of God. The people are ready to accept of teaching. Thousands and thousands flock eagerly to hear the Gospel of love. The McAll Mission works in true Christian harmony with all the various branches of evangelical work, and God is using it to unloose the bands of spiritual apathy in which centuries of repression had bound the Protestant Church of France.

A great door and an effectual has been opened, there are many enemies. Infidelity and Popery are not dead. The evangelistic movement has scarcely begun. It may be feeble ; but in the things of God, weakness is strength. There may be many imperfections about it ; but it is by imperfect workmen and inadequate means that God has always accomplished His greatest work, that no flesh may glory in His presence.

We think we do our readers a service by simply referring them to the *Record* itself. It will repay perusal.

Books and Magazines.

WE have received a copy of Dr. Daniel Clark's valuable contribution "Education in Relation to Health," reprinted from the *American Journal of Insanity* for July, 1886.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.) A new symposium on Comparative Religion is begun by Rev. William Wright, D.D., in the August number of this useful magazine, and the Rev. Charles Chapman, M.A., continues the discussion on Evolution and the Bible Doctrine of Sin and Redemption. The expository section is very attractive, while the continental contributor this month is Dr. Carl Schwartz, who furnishes a sermon on "The New Kingdom of the Spirit." The other contents are valuable and fully up to the high standard maintained by the *Homiletic*.

THE MISSIONARY WORLD.

REPORT OF MR. J. FRASER CAMPBELL.

On November 17 we landed in Bombay, and on the 21st we were welcomed back to Mhow by our fellow-labourers and fellow-Christians.

Of the addresses and presents sent by the Foreign Mission Committee, those for H. H. Maharajah Scindia were handed over to Messrs. Wilkie and Wilson, as the brethren having the most to do with him in connection with the work in Oojein, Neemuch and Mundisore, those for H. H. the Rajah of Rutlam were presented to him by me on December 23, and those for H. H. the Maharajah of Dhar were presented by Mr. Builder, Mr. Murray and me on January 18. Both of these princes seemed much gratified, and desired me to convey their thanks to the Foreign Mission Committee ; and the Maharajah of Dhar expressed his intention of sending a reply. Subsequently he also committed to me a present for the committee.

At the council meeting held in January, Rutlam was selected as an additional station, and I was appointed to it.

Our tour this season extended only as far as Maheswhar and Mundlaisur on the Nerbudda, in the South, before the council meeting ; and after it to Ranipura, Jhabua and Thandla, near the borders of Gujerat, in the West ; and so by Pitlawed to Rutlam ; in all about 240 or 250 miles. It was much more hurried than ordinarily would be wise, but its beginning was delayed by the purchases and preparations following our arrival from home ; its end was hastened by the necessity for getting settled in Rutlam before the hot season, and its extent, though too great for the time, was far too small to meet not only the general needs of the field, but even the most crying personal cases of interest. We were disappointed at not being able to reach one convert, Bhiku, who lives upward of thirty miles from the nearest Christian ; but the native helpers whom I sent there found him apparently holding on his way, with imperfect knowledge indeed, but (by his own account and that of others) trying to spread the truth he knows. Some in various places, regarding whom in the past we have hoped, seem no more ready than before to leave all—work of full meaning to them—and follow Christ. Our special reason for hurrying to Jhabua was to water one seed sown six years ago, which afterward seemed to have sprung up ; but alas ! if so the watering came too late, at least to present appearance—the man argued for pantheistic irresponsibility. And yet he seemed to have more in his heart toward us than common, and so perhaps all is not yet lost. But oh ! this fewness of labourers is cruel.

The whole mountainous region of which the Jhabua State is part is peopled by Bheels, except in the comparatively few towns or villages ; and something special should be done to reach them. In Thandla, sixteen miles north of Jhabua, and belonging to the same Rajah, is a bungalow once occupied by a Sahib, but for years lying idle. A former political agent for the Bheels year ago suggested to me our planting a station there, but our force continued so small that extension was impossible, and larger and more accessible places remained unoccupied. This year, however, with the prospect of being settled in Rutlam, and the hope of the projected railway from Rutlam to Gujerat, passing through Thandla, so that I could effectively superintend a good native helper if stationed there in charge of a school, I broached the subject to the Dewan, suggesting that, instead of lying idle and going to ruin, the bungalow should be sold to us for a small price, in which case I should like to have a school there. He responded most heartily that it would not only be given freely, but first put in repair ; and subsequently he said that to secure it to us permanently for the purpose, the necessary papers would be given to us through the political agent. This was of a piece with all our treatment ; and what gratified me most was that the fact of our labouring for the good of the people by the spread of religion and enlightenment among them was repeatedly mentioned as a special reason for so treating us. It will be more evidence of the enlightened counsels prevailing there, if all the hopes thus raised be fulfilled.

THE Rev. George Turnbull, of Daily, conducted last week what is supposed to have been the first marriage on Ailsa Craig. The company numbered about 150, the bridegroom being the assistant lighthouse-keeper, and the bride the daughter of his chief.

Choice Literature.

IN A QUIET CORNER.

A STORY IN TWO CHAPTERS.

CHAPTER I.—FIRST SIGHT.

The Rev. Albert Lester Etherage fell in love at first sight. It happened very simply: and yet he was confused, and even startled. He had just completed his second year at the theological seminary, and purposed spending his vacation in such practice as should prepare him for his future work. With this end in view he left his native city, that he might not, as he expressed it, make a visible fool of himself. His maiden effort, therefore, was made in a village where the same half-starved preacher had delivered his message every Sunday for twenty-seven years; and his reception there inspired him with such confidence that he was emboldened to accept the invitation of a family friend, Dr. Doddridge, to fill the pulpit of the Brick Church, Bethlehem, Pa., one bright Sunday in July.

But when he found himself fairly on the big velvet cushion his courage faltered, and a cold trembling came over him. The building, though small, seemed vast in comparison with the Woolville church; and the features of the women and the bald foreheads of the men assumed a critical air which dismayed him. His handkerchief pursued a swift course around his face from time to time, and then was furtively rolled between his palms. His collar grew tight, his limbs became unnaturally long, his elbows issued a declaration of independence. When he rose, the floor and desk seemed to slip away so that he could scarcely reach them; and when he spoke the first words, he was seized with an agony of terror, certain that he had either spoken at the wrong time or said the wrong words, although he had been studying those words for the last ten minutes. Besides, it sounded so loud.

But it was just after he gave out the first hymn that the great event occurred. "Let us unite in singing," he said, "the one hundred and twelfth hymn. Hymn one hundred and twelve." And then he looked right into the front pew, and saw, upturned to his, the most beautiful face he had ever beheld.

The girl who sat there, lazily waving a preposterous Japanese fan and gazing up at the strange young minister, was not more than sixteen or seventeen years of age; and she wore a pretty white grenadine dress, and a large white hat, set well back and faced with pale blue. Her cheeks and chin were pink, and well provided with dimples; and she had laughing blue eyes, with an abundance of blonde hair, banged and curled just above them; and a little straight nose, like a cameo, and a saucy, rosy, sweet little mouth, with a dimple mounted on guard at each end.

It seemed strange to Etherage that the lovely face and the sentiment it inspired, instead of plunging him into more fatal confusion, assisted his memory and revived his self-possession, and thus empowered him to continue and to conclude successfully. This pleased him so much that, altering his intention of shutting himself up to study all the afternoon, he went with Dr. Doddridge to visit the Sunday school. His charmer being absent, he became interested in watching a young lady who was marshalling a force of boys with great tact and energy. She bore no resemblance to his lovely blonde, being tall, high-shouldered and awkward, though she had a pleasant voice, and a winsome, intelligent face.

"This is one of our chief pillars," said Dr. Doddridge, laying a fatherly hand on her arm, which caused her to turn partly toward him in a preoccupied way, afraid of leaving her charge for an instant. "This is Miss Heath, Al. Grace, my dear, Mr. Etherage."

She gave her hand readily, with a direct gaze and a beaming smile, as she might have greeted one of her little boys. "I am going to hand him over to you girls, to show him the wonders of Bethlehem. He doesn't know who the Moravians are, or anything about them, and I know you understand the points of interest, and all that."

"You have a great pleasure before you then, Mr. Etherage," responded Miss Heath, pleasantly, her eyes on the boys, and a restraining hand laid on a refractory pupil. "There is so much to see and hear. We are in love with the Moravians, and my sister Content is as good as a professional guide. Uncle Philip, do bring your friend to us to-morrow, and let us get started. Robbie Brown, take your place. Willie Marks, you mustn't talk. Willie Denton, you may go out first. Aleck, come to me."

The little beauty was not at church in the evening. The pew was occupied only by a rosy girl in navy blue, who had also been there in the morning, and a very fair young man with flaxen hair bristling all over his head in its first resolute uprising after a close shave. The youth seemed inclined to share his hymnbook with his neighbour, but met no encouragement.

The house to which Dr. Doddridge led his protegee, after a night spent in dreaming of his fancy's queen, was a stylish brick residence on Market Street, with a large porch, on which sat a young girl in a white dress. Etherage received a pleasant shock from head to foot when, at the sound of the gate, she turned and displayed the sweet face of his new love. She had been busy with a piece of embroidery, which she now grasped nervously in both hands, as she stood waiting at the top of the steps, with a captivating blush. Was this, perhaps, sister Content?

But no; it was "little Effie Heath," Dr. Doddridge said. And now Miss Grace appeared behind her, a great contrast to her fairy prettiness. After a half hour's conversation, however, a man in his right senses (which Etherage was not) might have suspected that the elder sister had a monopoly of mental charms, as the younger of physical. If Miss Heath assumed the burden of the conversation, she certainly did it with a delightful grace, and succeeded in rendering her chosen themes fascinating to the listener. Etherage owned that he had never met a more accomplished

talker. She told him about the people of the place; about the brave founders, the enmity and the friendship of Indian tribes, and how, in the wild, white, holy Christmas-tide, Count Zinzendorf, on his first visit, gave the town the sacred name of Bethlehem; about the little persecuted flock in Germany, in "the time of the Hidden Seed," and the refuge "Herrnhut," given to them by the Count, and all their simple life and trust and goodness.

"But you are not Moravians?" he said, half-puzzled. "No; we almost wish we were. When our father died, and mamma was left half a pair of scissors to cut out a future for three little daughters, she brought us here as the safest place, where the great risk would be that of making us Moravians, as indeed we are, in heart; especially Content."

Here Effie tittered, apparently out of pure folly; then, perceiving her foolishness, applied herself diligently to spreading her embroidery over her lap.

"If you are ready, Effie," said her sister severely, "we will go to the university to find Connie."

Effie started, looked up and looked down, shrugged her pink shoulders inside the white muslin, expressed her disapproval of Connie's perverseness in going to the university on a warm day, and went upstairs, the prettiest and silliest girl in Pennsylvania. Pretty, no one could fail to see; silly, he was forced to confess, and he was sorry for it. She had been busy, during his call, in touching up her hair and dress, casting little bird glances from side to side, and smiling inconsequently, like a very vain and much spoiled child.

"Theologically, the Moravians are Hussites," Miss Grace was saying, when Effie reappeared in a more ravishing hat than yesterday's, lace mitts and red lined parasol which he was allowed (oh! bliss!) to hold over her. Miss Grace took a hat and pair of gloves from the hatstand, and they sallied forth, dropping Dr. Doddridge at the parsonage near by.

It was a long walk to Lehigh University, down the hill and over the bridge and up the hill beyond. There, sweeping upward before them in yellow sunshine, rose a wide expanse of smooth, close grass, embellished with great solid parterres of dark red and dark gold, and cut by a broad white path running up to the base of the massive college buildings, behind the gray towers of which waved a forest of dark branches, far above on the mountain top.

"The dark gray pile on the right is Packer Hall," said Grace. "See the tall, open, square tower, like an Italian campanile. We must climb that. At the left is the library. That is new, and we think very handsome. The square towers in front make it appear rectangular, but you shall see that it is in reality a fine rotunda. There is to be a gymnasium, which will equal any in the country, so they say. In this vacation time, Mr. Etherage, the ordinary library rules for silence are modified."

They entered by glass doors, and were in an airy, pleasantly lighted hall, encircled by tiers of shelf lined alcoves. As a lover of books, Etherage glanced admiringly along the fair rows; but when Grace led him to the cases in which rare old breviaries and other treasures reposed under glass, his youthful mind was diverted by the sight of a rosy girl in dark blue, who sat reading in the alcove directly before them. Her soft cheek dented by the hand on which it leaned, an expression of absorbing intellectual life purifying and refining her childlike, irregular features, she remained unconscious of their presence or movements, until Grace, bending forward, uttered softly, "Connie!"

Then she raised her eyes reluctantly—dark, gray, reticent eyes—reluctantly closed her book on her finger, and stepped forward. The light was gone from her face. During all the afternoon it wore a resentful expression, as if she were displeased at the recall to the everyday world. Though her soft bloom was like Effie's and her gold brown hair even brighter and curlier, yet she was not regularly pretty; and her face was spoiled by a prevailing air of impatience or discontent. She looked very young indeed, but Etherage afterward learned that she was twenty, and her two sisters three years from her each way.

"Christian Eckhardt is in the next alcove," she said, in an undertone. "He has been trying to talk between the rows of books; but I couldn't be bothered. Perhaps he might be useful."

Grace stepped aside, and summoned from his retreat the flaxen haired young man of the preceding evening. Meanwhile Effie asked Content the name of her book.

"It is—Dante," hesitating. Effie gave a mocking laugh. "How can you come way out here day after day to read that poky old thing?"

Content made an impatient motion, compressing her lips, and turned abruptly to deliver the volume to the librarian. It was rather late in the day to defend Dante against the scorn of a foolish schoolgirl.

They explored Packer Hall, walking through the museums, peeping into the classrooms, and finally climbing into the high, open tower. It gave a sense of venturous exaltation to sit thus in a deep, stone window, gazing down at the town in the valley below, and out to the mountains crowding beyond, distinguishing on the horizon the Wind Gap and the Water Gap, and many another famous cleft; and, bending cautiously outward, to see far beneath the gigantic shadow lying back on the receding turf, and now slanting to the northwest.

They turned back as they left the grounds. "I suppose there is a more picturesque university," said Grace, "but this satisfies me."

She went ahead between Content and Christian Eckhardt, while our hero, with Effie, followed, pouring out small talk as a student can, down the hill and over the bridge and up through Main Street again.

Mr. Eckhardt ran on before, "to get the keys from the Bishop," Effie said. They were now passing between two long low houses, built of rough heavy stone of a light colour, pierced by tiny square white shuttered windows, and roofed with slate. Content, as guide, faced round and spoke:

"Here, Mr. Etherage, you are in the primitive Bethlehem. At your right is the Gemein-Haus; that is, the

house in which the clergymen and their families used to live. At the left is the Widows' House. It has been modernized somewhat; but there are still several widows of ministers and missionaries making their home there. But here," leading forward a few steps, and waving her hand over an open grassy space toward a building like the Gemein-Haus, and apparently a part of it, which stood far back from the street, and was surmounted by a small bell, "this is the quaintest place in Bethlehem—the House of the Single Sisters. It is less changed from the old time than any other. You remember Longfellow's 'Hymn of the Moravian Nuns,' Mr. Etherage? Of course you know that it is all nonsense; that the Moravian sisters were merely the unmarried women. Think of altars and tapers and nuns, and the 'dim, mysterious aisle,' and then look at those little white windows! The Moravians resent this picture of their society; but they have to forgive Longfellow, because of the use he makes in Evangeline of their Gnadenuhnten, 'the tents of grace of the meek Moravian mission.'"

"We buy sugar kisses and peppermints in there," Effie informed him as her sister turned away. "One of the sisters makes them." And forthwith Longfellow's poem vanished in thin air.

"They would never have a chance to put you with the sisters, Miss Effie," said the young man. "You would be invited to the Gemein-Haus, or whatever it is."

Effie laughed merrily. "Oh! don't you know? They took them there as soon as they were thirteen years old, when they put on the pink ribbon. An old lady who died there a few years ago had been an inmate for seventy years."

"What do you mean by the pink ribbon, Miss Effie?" "Why, they all dressed alike in the old time, you know. I mean, men all alike—as they do now, for that matter—and women alike, and children ditto. The children wore red ribbons in their caps, the girls and spinsters bright pink, the married women blue, the widows white. It must have been horribly unbecoming sometimes. On the festival Sunday, the *dienerinnen*—that is, the dear old ladies who pass the buns for the love feast—wear white bows and caps and aprons, and the girls in the choir have tiny caps with pink bows; real cute."

Mr. Eckhardt, all out of breath with chasing after the Bishop, who was not at home, unlocked the great church door, and led the way in, making spasmodic passes over his bristling hair with his handkerchief. He was one of those ill-starred youths who are also at some sort of disadvantage; and it was observable that Effie took a wicked delight in entrapping him into unflattering speeches; while Grace was kind and friendly with him as with others; and Connie, with him as with others, was cool and indifferent, only referring to him such questions as she could not herself answer.

"Let's prowl around downstairs first," suggested Effie. "See, Mr. Etherage, these are the sewing society rooms. Now we go down. See the old churchbell standing in the corner. Look, Mr. Etherage, what a grand chimney for an open fire; and the crane and tongs and all. Here is a great kettle to boil the coffee for the love feast, and there are the mugs and all."

"Coffee?" he repeated inquiringly, turning to Content, who, standing behind him, was taking off her hat and exposing her sunny brown curls.

"Yes, sir; that is the tradition—coffee, and buns or pretzels; certainly more cordial than bread and water. It is said that the Indians liked the custom," she added, with a half smile.

"In the great church the flowers of yesterday looked fresh and fair, but exhaled now a heavy odour. They move about, talking in undertones, and enjoying the simple grandeur and cheerful solemnity of the place, which is never oppressive, as the grandeur of a fine Gothic structure must be."

"I should like to hear service read here," said Etherage. "You should hear the music," said Grace. "That is best of all. It is the most thrilling and solemn chorus singing I ever heard."

It was diverting to see Content, in a fit of musing, absently gazing at the great organ, while Mr. Eckhardt, standing near, and evidently wishing to address her, did not venture to interrupt. It was partly to display his superior daring that Etherage approached her.

"Is this a very old building, Miss Content?" he asked. "There seem to be no marks to date it by."

The clear gray eyes met his readily. "It was built in 1803. You will notice the date stamped through the vane on the steeple. In those times"—she paused abruptly, and turning her head in a listening attitude, as the bell, clear and sweet, sounded the hour far in the upper air.

"If you will excuse us," Grace interposed, "we will leave you gentlemen to examine the archives. You are both to drink tea with us. I told Uncle Philip so, Mr. Etherage. He is not an uncle in reality, you know, but only by adoption."

The two young men spent an hour among the strange old books and the quaint pictures of the founders of the settlement. Etherage found his curiosity, rather than his interest, aroused by his companion. Even had his experience been wider, Christian Eckhardt might have presented a new type. His character was so entirely the result and outcome of the Moravian history and system, that it seemed not to possess a basis of individuality. Apart from his Church he would have been a commonplace being; within it, controlled by it, he was almost a hero. He was at present studying theology, and looked forward to the life of a missionary, perhaps in the West Indies, perhaps on the frontier. "Wherever the Church sends me," he said.

At the appointed hour the two presented themselves before Mrs. Heath. She greatly resembled her daughter Grace, with the difference that, as at forty-five an attractive expression is a larger factor of beauty than at twenty-three, she was much finer looking. Effie sat opposite to Etherage at table, and caused him to neglect the blackberries and cream, the snowy biscuit and delicate cake.

"Christian," said Mrs. Heath, significantly, with an inclination of the head. For just one instant, Etherage

felt himself overlooked; the next, he felt a thrill of deep feeling; for Christian, in place of the usual Moravian forms, repeated from the communion service:

"Bread of life,
Christ, by whom alone we live;
Bread that came to us from Heaven,
My poor soul can never thrive
Unless thou appease its craving;
Lord, I hunger only after Thee;
Feed Thou me."

"Let's go to the cemetery to-morrow," began Effie, almost on the last syllable of the chorused *Amen*. "Christian, you come too, and you and Connie can read us the German inscriptions. Mr. Etheberge, if you haven't studied German, you can't half appreciate Bethlehem."

"I may say I have not half studied it. Some of us who club for dinner speak German at table; but I cannot read it."

"Mr. Eckhardt knows it as well as English," replied Effie; "and Connie reads it, but does not speak it. You and she are like Jack Sprat and his wife."

"More like Hood's two school marms," said Grace, to take off the edge of this awkward suggestion.

After supper, they removed to the porch. Mr. Eckhardt went to return the keys of the church; Content deliberately seated herself on the step, to read Mrs. Browning; Mrs. Heath knitted; and Etheberge found himself, as in the afternoon, talking to Grace, and looking at Effie until darkness fell.

The next day being cool, Effie wore a dress of pale gray wool, with pink ribbons, and was bewitching. They entered what might have been a beautiful park, with rows of great elms overarched the walks; what indeed was a park though paved with flag gravestones—at park full of young life and natural beauty, and furnished with most uncomfortable backless benches.

"Are the modern stones level with the ground, like these?" Etheberge asked.

"Oh! always. It is the custom," Content answered. "Don't you remember Jean Paul Richter? Oh, well! it wasn't worth his saying; it is almost as flat as the tombstones."

(To be continued.)

THE FRENCH IN CANADA.

Canada is called a British colony, and over all her Provinces waves the British flag. But as soon as you approach her for the purpose of Imperial Federation you will be reminded that a large part of her is French. Not only is it French, but it is becoming more French daily, and at the same time increasing in magnitude. The notion, which seems to be prevalent here, that the French element is dying out, is the very reverse of the fact. The French are shouldering the British out of the city of Quebec, where not more than 6,000 British inhabitants are now left, and out of the Eastern Townships, which have hitherto been a British district; they are encroaching on the British Provinces of Ontario, as well as overflowing into the adjoining States of the Union. The population multiplies apace. There, as in Ireland, the Church encourages early marriage, and does not teach thrift and were it not for the ready egress into the States we might have Irish congestion and misery in French Canada. Had French Canada been annexed to the United States it would, no doubt have been absorbed and assimilated like other alien nationalities by that vast mass of English-speaking population. As it is, instead of being absorbed or assimilated the French element rather absorbs and assimilates. Highland regiments disbanded in French Canada have become French. In time, apparently, there will hardly be anything British left in the Province of Quebec, except the commercial quarter of Montreal, where the more energetic and mercantile race holds its ground. Had the conqueror freely used his power at first, when the French numbered only about 60,000, New France might have been made English, but its nationality has been fostered under the British flag, and in that respect the work of conquest has been undone. It is difficult, indeed, if Canada remains separate from the United States, to see what the limits of French extension will be. French Canada (now the Province of Quebec) is a curious remnant of the France before the Revolution. The peasantry retain with their *façons* the pre-revolutionary character, though, of the allegiance once shared between the King, the seigneur and the priest, almost the whole is now paid to the priest. There were seigneuries with vexatious feudal incidents; but these have been abolished, not by legislative robbery, in which the rude Canadian is inept, but by honest commutation. The people are a simple, kindly and courteous race, happy on little, clad in homespun, illiterate, unprogressive, pious, priest-ridden and, whether from fatalism or from superstition, averse to vaccination, whereby they brought upon themselves and their neighbours recently a fearful visitation of small-pox. They are all small, very small farmers; and, looking down from the Citadel of Quebec upon the narrow slips of land, with their river fronts on the St. Lawrence, you see that here, as in Old France, subdivision has been carried to the extreme.—*The Nineteenth Century*.

WHEN ANIMALS ROAR.

There is an almost universal belief that the lion roars when he is hungry, and in a wild state when in search of prey, but the writer ventures to say that, like the bear's hug and other almost proverbial expressions of the kind, the idea is altogether erroneous. Probably certain verses to the Bible, more especially in the Psalms, such as "The lions roaring after their prey," etc., and passages of a similar nature, have given rise to this impression. But, let it be asked, would so cunning an animal as the lion, when hungry and in search of his dinner, betray his approach and put every living creature within miles of the spot thoroughly on

the *qui vive*, by making the forest echo again with his roaring? Assuredly not; for a more certain method of scaring his prey he could not possibly adopt. All quadrupeds, more especially the deer tribe, well know and dread the voice of their natural enemy. Even domestic animals instinctively recognize and show fear on hearing the cry of a wild beast. In India the sportsman when out in camp during the hot weather months often finds himself far away from towns and villages, in some wild spot in the depths of the jungle. Here the stillness of the night is constantly broken by the calls of various creatures inhabiting the neighbouring forest—the deep, solemn hoot of the horned owl, the sharp call of the spotted deer, or the louder bell of the sambur. But these familiar sounds attract no notice from the domestic animals included in the camp circle. But should a panther on the opposite hill call his mate, or a prowling tiger passing along the river bank mutter his complaining night moan, they one and all immediately show by their demeanour that they recognize the cry of a beast of prey. The old elephant chained up beneath the tamarind tree stays for a moment swaying his great body backward and forward, and listens attentively. His neighbour, a gray Arab horse, with pricked-up ears, gazes uneasily in the direction the sound appeared to come from, while the dogs, just before lying panning and motionless in the moonlight, spring to their feet with bristling back and lowered tail, and with growls of fear disappear under the tent fly.—*Chambers's Journal*.

RENEWAL.

While gloriously, in tery lines,
Within the west the sunlight blazed,
In mellow swell from princely pines
The birds their varied vespers raised.

But when from out the glowing sky
The dazzling splendour died away,
The singing in the boughs on high
Waned with the waning of the day.

The crickets only, piping still,
Oblivious how the light was drowned,
Kept answering back from hill to hill
In one thin strident zone of sound.

The night wore on till every star
Fled pallid from Aurora's reign,
And then the songsters, bar by bar,
Took up their joyous strains again.

'Tis thus the poet, when the night
Of pain, or want, or ruthless wrong
Shows dawning rays, from pure delight
Bursts forth in glad impassioned song.
Clinton Scollard, in Brooklyn Magazine.

JENNER.

Although Jenner was forty-nine years old before he made vaccination known to the world, the subject had attracted his attention when only a youthful apprentice to a country surgeon. He was convinced that the current methods of treating cow-pox and small-pox were capable of improvement, and he set himself to study the nature of the disease. But for many years after his opinions were made known to the medical faculty they were contemptuously scouted. He had first of all to prove, contrary to the prevalent belief, that what was called cow-pox was not a certain preventive of small-pox. Then he had to trace out the nature of the difference in the diseases to which cows are subject, and to ascertain which of them possessed the protective virtue against small-pox. After repeated failures he made the grand discovery that it is "only in a certain condition of the pustule that the virus is capable of imparting its protective power to the human constitution." It was on the 14th of May, 1796, that he first put his theory to the test by transferring cow-pox by inoculation from one human being to the other. It was two years later, however, before his famous "Inquiry into the Causes and Effects of the Variolæ Vaccinæ" was published. Henry Clive was the first London doctor to put the thing to the test, and he is credited with performing the first successful vaccination in London. Other cases followed, and Lady Francis Morgan (afterward Lady Ducie) was the first lady of rank to have a child vaccinated.—*All the Year Round*.

THE SPITES OF KINGS.

The hatred borne by Queen Louise of Prussia to Napoleon ultimately affected all European history, as did, in a less degree, the personal dislike between Napoleon and Bernadotte, afterward King of Sweden. The policy of Russia was deflected for years by the dislike of the Emperor Nicholas for Louis Philippe; and the Crimean War might never have occurred but that Sir Stratford Canning burned to punish the same Emperor for refusing to receive him as Ambassador, a refusal which "the great Eltchee" regarded as a slight, and kept in his memory for years. A second war between Germany and France was averted in part through the strong friendship between the Emperor William and his nephew, Alexander II.; and the dislike of Prince Bismarck for Mr. Gladstone is said, perhaps falsely, to have repeatedly influenced his policy. At this moment the peace of Eastern Europe is believed to be seriously threatened because Alexander III. entertains what, in a less excited person, would be called a personal spite against his Bulgarian namesake, and is determined that he shall not get on in the world, and would like, if he saw the means, to inflict on him some keenly felt personal humiliation. In truth, "if all the world" is right, personal likings and dislikes affect the fate of nations almost as much as they ever did, and in certain circumstances as much as any other single cause.—*The Spectator*.

British and Foreign.

Not less than thirty per cent. of the Mormons in America are Scandinavians.

There are said to be 396 Young Men's Christian Associations in Holland, and 268 in Switzerland.

In Queensland the Presbyterians have resolved to erect a divinity hall, of which Rev. C. McCulloch will be principal.

Miss MacMunn, of the M'All Mission, Paris, gave an interesting account of its work lately, in St. Columba's Church, Oban.

Mr. Alfred Thomas, again elected M.P. for East Glamorgan, and this time without opposition, is president of the Welsh Baptist Union.

A new Presbyterian Church opened lately at East St. Kilda, Melbourne, for the congregation of Rev. S. Robinson cost \$70,000. It seats 800.

The Rev. J. Baillie, of Bath, a young Scottish preacher, enters on his new pastorate as the late Mr. Chown's successor at Illoomshury, on September 12.

The Rev. J. G. Paton, the venerable missionary, has been recommended by the ex Moderators as the next Moderator of the Presbyterian Assembly.

At a recent sale in London, the sermon preached by John Knox at Edinburgh, August 19, 1565, "for the which he was inhibited preaching for a season," was sold for \$24.

To the jubilee fund of the Presbyterian Church in Victoria four gentlemen have given \$5,000 each, seven \$2,500 each, three \$1,000 each, one \$1,500, and seven \$750 each.

An obituary notice has been circulated in Edinburgh, on mourning paper, announcing the death of Lauriston Place U. P. church choir from "foul invective and abject calumny."

Principal Rainy and Rev. A. Lee, Nairn, opened the new church at Rothiemurchus, Strathspey, which has been erected at a cost of \$5,000 on a site granted by Sir J. P. Grant.

The west window in St. Giles', Edinburgh, has been filled in with a stained-glass representation of "The Prophets," by Mr. R. T. Hamilton Bruce, in memory of his wife.

A united picnic of all the Sabbath schools in Kinross Presbytery was held in the grounds of the Kinross House lately. Upwards of 1,000 children and 2,000 spectators were present.

The Rev. James W. Simpson, M.A., Glenisla, died unexpectedly last Thursday in his sixty-sixth year; he had preached on the preceding Sabbath. The first minister of the congregation, he was ordained in 1850.

The Romish pro-cathedrals in Edinburgh, Glasgow and Aberdeen have been raised by the Pope to the dignity of cathedrals, and St. Andrew's Church, Dundee, St. Andrew's, Dumfries, and St. Columba's, Oban, into pro-cathedrals.

There were fourteen Romish candidates for English and Scotch constituencies at last election, of whom five were elected, including Sir C. Russell, Q.C., Attorney-General. This is the largest number returned since 1832. In addition there are seventy-seven from Ireland.

The British Bible Society proposes to withdraw from Denmark, as it has already withdrawn from Sweden. In the latter country the withdrawal has had the effect of increasing the activity of the home society in a wonderful degree, and the same effect is hoped for in the case of Denmark.

The Rev. Edward White, chairman of the Congregational Union, preached on Sunday afternoon at the services in the crypt of Canterbury Cathedral, celebrating the 336th anniversary of the French Huguenot Church. Canon Fremantle preached in the evening. Both sermons were in English.

Rev. J. Virtue Mc'Nair, formerly pastor of the West Church, Port Glasgow, who was sent last year by the colonial committee to Australia, after visiting three of the colonies, has resolved to settle in Victoria. He has accepted the post of assistant to Dr. Macdonald, in Dorcas Street Church, South Melbourne.

Mr. George Edie, who resigned a high position on the London School Board staff of teachers to go to Formosa to conduct the middle school there, has accomplished a journey of missionary exploration in North Formosa. About 400 miles were covered, part of the island being for the first time visited by a European.

Mr. R. M. Gillan, a son of Rev. Mr. Gillan, of Calcutta, and grandson of the late Dr. Gillan of Inchinnan, has won an open scholarship at Christ's College, Cambridge, and in the recent examination for the Indian Civil Service, stood third on the list of thirty-eight successful candidates chosen out of 207 competitors.

A Lochcarron correspondent of an Edinburgh newspaper says one of the Skye ministers a few years ago advised a neighbour to place himself in the hands of "a seventh son" residing in Ross-shire for the cure of the king's evil. The patient was furnished with a commendatory letter to a brother clergyman on the mainland!

The Rev. A. N. Mackray, of Torquay, has intimated that he cannot accept the call to be colleague to Dr. Horatius Bonar, and requested no further steps to be taken regarding it. A dissent was lodged against his election by Mr. Horatius Bonar, W.S., and six others, on the ground of a medical certificate from Sir Andrew Clark, and others.

Dr. Young, who was elected president of the 143rd Wesleyan conference, attended by about 1,000 ministers last week in London, is the son of a former president. It was remarked that this was the first instance in which such an election had been made. It was resolved to endeavour to arrange for an oecumenical conference in America in 1891, and to invite the various Methodist bodies to send representatives to a committee on the subject.

Ministers and Churches.

THE Rev. D. J. Macdonnell having returned from his transatlantic trip preached to large audiences on Sabbath last.

AT a citizen's meeting in Halifax, N. S., it has been agreed to establish a new ladies' college in connection with the Presbyterian Church.

THE Rev. J. W. Mitchell, M.A., has returned after being absent four weeks, and occupied his pulpit in the First Presbyterian Church, Port Hope, last Sunday.

MR. H. C. HOWARD has declined the call to Warsaw and Dummer, presented to him at a recent *pro re nata* meeting of the Presbytery of Peterboro'.

THE Presbyterians of Glenallen are making preparations for the erection of a new brick church. Under the pastorate of Rev. Henry Norris the congregation is making encouraging progress.

THE Rev. F. W. McCuag left for San Francisco, California, last week. He will visit all the big cities in the "Golden State," and return to Kingston about the middle of September.

MR. J. W. JOHNSON, F. C. A., principal of Ontario Business College, Belleville, has returned from a visit to Bermuda in the interest of the college, which is largely patronized by Bermudians. Several students accompanied him to Belleville.

THE *Truro Sun*, in its report of the celebration of the centenary of that Presbytery, says: Rev. Dr. Macrae read a paper on the Influence of Presbyterianism on Thought and Work, which was the best exposition we ever heard of the noble principles of Presbyterianism.

THE Presbyterian Church, Collingwood, the *Enterprise* says, was crowded to the doors on Sunday night by the large congregation which gathered to hear the Rev. Dr. Campbell, of Harriston. The reverend gentleman improves upon acquaintance, and on Sunday night he preached a most eloquent and forcible sermon, which created a deep impression.

PARTIES sending clothing, etc., for gratuitous distribution among the Indians of Manitoba and the North-West will please notify Mr. George Olds, General Traffic Manager of the C. P. R., who will instruct the agent at the station from which the goods are sent to have them forwarded at half rates. Heavy goods, such as furniture, stoves, etc., will not be sent on these terms.

AN exchange says: The Rev. W. A. Hunter, M.A., has gone on a holiday trip, and will be absent from his pulpit two Sabbaths. The Rev. Mr. McClellan, Shelburne, will conduct the services next Sabbath. Mr. Hunter has been doing work which would be enough for two men, and it is astonishing that he has been able to continue it without injury to his health. In addition to the labour connected with his large congregation here, he has also conducted services every Sabbath afternoon in Caledon, and on week evenings in Hunter's Church, East Garafrana and Farmington. He certainly deserves a holiday.

AT a congregational meeting, held in St. Andrew's Church, New Westminster, B. C., the following resolution was passed unanimously: Resolved, That we, the congregation of St. Andrew's Church, New Westminster, at this our first meeting since the death of the Rev. J. S. McKay, desire in humble submission to the will of Almighty God, our heavenly Father, to give expression to our great sorrow that it has pleased Him to remove from us by death our late beloved pastor, for whom, as minister and friend, as teacher and counsellor, as a faithful servant of our Master, we entertain the deepest affection and highest esteem. We rejoice to know that his abundant labours among us have been owned and blessed by the Head of the Church, and that, although his hour of toil in the vineyard was brief, his work shall endure when time shall be no more. We desire also to record our deepest sympathy with his family in their dark hour of sorrow and bereavement; and we pray that the gracious benediction of that divine love, of which their departed son and brother rejoiced to speak, may dwell in their hearts now and forever.

A MEETING was held in the basement of the Presbyterian Church, Pembroke, to discuss the best means, in the opinion of the congregation, to be adopted in order that the debt on the new church may be paid off as speedily as possible. There was a fair attendance. The Rev. W. D. Ballantyne occupied the chair, and Mr. Andrew Glenn acted as secretary. It was stated that about \$10,000 will have to be raised to pay off the debt, and a scheme proposed by Mr. William Moffatt was adopted. This was to the effect that a committee be appointed to canvass the congregation, and ascertain how much each person in it will undertake to give every year for a period of six years toward wiping out the debt, the contributors to give their notes for the amount they feel able to contribute. The collectors were, if possible, to work up the subscriptions so that the amounts contributed will cover the debt in the time named. Messrs. John P. Miller, Walter Beatty, Henry Jamieson, James B. Dickson and William Moffatt were appointed a committee to carry it out.

IN connection with the first meeting of the new Presbytery in British Columbia, one of the New Westminster papers says: A social was held by the ladies of St. Andrew's Church in the Skating Rink last evening, to which the members of the Presbytery were invited. A large number of the congregation and others were present. After all had partaken sufficiently of the delicacies so liberally provided, the assemblage resolved itself into a meeting with Mr. J. S. Clute in the chair. The members of the Presbytery being invited to the platform, each delivered a short address, thanking the congregation for this pleasing reception, and congratulating the Church in general on the

happy yet important event which they had met to celebrate. Before the close an address to the Presbytery was read by Mr. J. C. Brown on behalf of the congregation, which felicitated the venerable Moderator upon the happy consummation of his labours in the Province, the Presbyterian Churches of British Columbia upon the fruition of their cherished hopes, and the Christian Church in general, on the formation of a Presbytery in this part of the Dominion. A formal reply was read by the Rev. Mr. Thompson, on behalf of the Presbytery, which also paid a high tribute to the Rev. Mr. Jamieson. During the evening the choir rendered several pleasing selections, which added greatly to the enjoyment of the occasion.

BEFORE leaving for Lethbridge, in the North-West, the Rev. C. McKillop, who, for the past eight years, was pastor of the congregation at Admaston, in the Presbytery of Lanark and Renfrew, was presented with an address, giving expression to the high esteem in which he was held by his congregation for his personal worth and for his works' sake. The address was accompanied by a purse of money. Mr. McKillop made a neat and suitable acknowledgment. At another picnic held in his honour, the members of the choir, represented by Miss Ferguson, presented an address, accompanied with a purse of gold, to Mrs. McKillop, who had trained the choir, and brought it to a state of great efficiency. The Bible class, represented by Master James Ferguson, then presented Mr. McKillop with a beautifully illuminated address, handsomely framed; and Mr. McDonald, on behalf of the congregation, stepped forward, and, with a few sensible words, gave expression to the feeling of those present, and placed a purse in Mr. McKillop's hands, as some tangible token of the esteem and affection in which he is held. Every section of the congregation was represented in the various gatherings held previous to his departure from Admaston. He enters on his new sphere of labour with the earnest well-wishes of his many friends.

ON Thursday evening, 5th inst, the Rev. Mr. Todd was inducted as pastor of the Presbyterian congregation, Minnedosa, which has been vacant for nearly a year. There was a large attendance of members of Presbytery, some of them had driven fifty miles to be present, and of the congregation. The Presbytery met and was constituted in the lecture room of the church, and then adjourned to the church to proceed with the induction. Rev. Mr. Robertson, Superintendent of Missions, presided. Rev. Mr. Bell preached an excellent sermon from Titus ii. 10, "Adorn the doctrine of God our Saviour in all things." At the close of the service, the Moderator narrated the steps that had been taken in connection with the call and that had led up to the induction. After the usual questions were asked and answered, he inducted Mr. Todd as pastor of the congregation. Rev. Mr. MacKellar then addressed the pastor, and Rev. Mr. Robertson the people, Rev. Mr. Wellwood, the former pastor of the congregation, introduced the new minister to the congregation, each one giving him a hearty welcome. At the close of the induction services, an ice-cream social was given by the ladies of the congregation. Congratulatory addresses were delivered by Rev. Messrs. Meliwood, Duncan, Mowat and Murray, who all wished the congregation and its new pastor every success.

PRESBYTERY OF GUELPH. - According to adjournment, the Presbytery of Guelph met on Tuesday, in Elora, for the transaction of business, but chiefly for the purpose of observing the jubilee of the Rev. John Duff, who had that day completed his fiftieth year since he was ordained as a minister of the Gospel. The Clerk reported that he had visited New Hamburg, as appointed, examined into the state of the church and property there, and met with one of the church wardens, stated that the Presbytery thought of disposing of the same, and suggested that an offer should be made at this meeting by the congregation now renting it. A deputation was then introduced from New Hamburg, who stated that they had been sent to open negotiations for the purchase of the property, and mentioned the amount they were authorized to offer. It was agreed, after deliberation, that Dr. Torrance and Mr. Charles Davidson be appointed to take charge of the matter, make all necessary inquiry in the meantime, and report at next ordinary meeting. The Committee on Church Property in Puslinch gave in their report to the effect that they had been unable to do anything further toward a settlement since last meeting, as the treasurer of the trustees had not met them, nor sent any statement of the funds in his possession, although asked to do so. The report recommended that another opportunity of doing this should be given, and if unsuccessful, that legal steps should be at once taken, and the recommendation was adopted. A letter was read from Mr. John MacKay, declining the call recently addressed to him by the congregation of Knox Church, Acton, with a full and candid statement of the reasons which influenced him in coming to that conclusion. The call was now set aside, and sympathy expressed with the congregation in their disappointment. Considerable time was spent on a call to Mr. Russell, of Hawkesville and Elmira, by the congregations of Bothwell, Sutherland's Corners and Florence, in the Presbytery of Chatham. Commissioners were heard. Mr. Russell, being asked to declare his mind, signified his acceptance of the call. It was moved and resolved that the translation be allowed to proceed. After these proceedings the Presbytery resumed the transaction of its ordinary business. It was left with the Clerk to provide for declaring Hawkesville and Linwood vacant when certified of Mr. Russell's induction to his new charge, also to correspond with the proper parties as to the discharge of some arrears of stipend due to Mr. Russell. - R. TORRANCE, Pres. Clerk.

TRURO PRESBYTERY. - On the 2nd day of August, 1886, the Presbytery of Truro was organized. Rev. Daniel Cock was Moderator and Rev. Mr. Smith Clerk of the same. The members comprised, in addition to those named, Rev. Hugh Graham, of Cornwallis, John Johnstone and John Barnhill, elders. Rev. George Gilmore, of Windsor, and Rev. Dr. James McGregor were present. Within a few years thereafter Rev. Matthew Dripps and Rev. John

Waddell were added to the roll. Early in the present century the Rev. James Robson, minister of the congregation in Halifax, was for some time a member of the Presbytery. When the Synod of the Presbyterian Church in Nova Scotia held its first meeting at Truro, on the 3rd day of July, 1817, the ministerial members of the Presbytery were the Rev. Hugh Graham, of Stewiacke, the Rev. John Brown, of Londonderry, the Rev. John Waddell, of Truro, the Rev. John Laidlaw, of Musquodoboit, the Rev. Thomas S. Crowe, of Douglas, the Rev. Robert Blackwood, of Shubenacadie, and the Rev. Robert Douglas, of Onslow. Of the ministers whose names appear in the Presbytery Records about half a century ago only one survives—the Rev. Dr. McCulloch. All the others—the Rev. John Brown, of Londonderry, the Rev. Andrew Kerr, of Economy, the Rev. Thomas S. Crowe, of Douglas, the Rev. Robert Blackwood, of Shubenacadie, the Rev. John Sprout, of Musquodoboit, the Rev. Dr. James Smith, of Stewiacke, and the Rev. John I. Baxter, of Onslow—after long years of faithful service in the work of the ministry have passed away to their rest and reward. When the Presbytery was organized a century ago, it was the day of small things in the history of Presbyterianism on this side of the Atlantic. Within the bounds of the Presbytery alone, comprising only a small part of the wide territory over which the Presbytery originally extended, there are at present fifteen pastoral charges and five mission stations. Within the bounds of the Church in the Dominion there are thirty-nine Presbyteries, six theological seminaries, 773 reported pastoral charges, 748 enrolled ministers, and a large band of catechists labouring in the home field, and a goodly number of missionaries abroad preaching the Gospel to the heathen. The meeting of the Presbytery, on Monday week, at half-past two o'clock in the afternoon, just 100 years since, elicited the above facts, and called forth many reminiscences of the early days of that body. After the close the members were entertained at tea by the ladies of Truro congregations, in the hall adjoining the church. In the evening the public meeting was largely attended. A choir composed of members of the three Presbyterian congregations sang the hundredth Psalm, and prayer was offered. Rev. Dr. McCulloch was the first speaker. As he stood upon the platform, aged, venerable, awe inspiring, with a ready roll, containing the history of the formation of the Presbytery in his hand, a murmur of respect broke almost involuntarily from the assembly. His remarks were brief in the introductory, during which he called attention to the communion table, the vessels and tokens, the latter bearing the initials of the Rev. Daniel Cock, and the date 1772; he stated that they were older than any he could find in Edinburgh. The communion roll was there, the first minutes of the Presbytery, and the book bearing the dates, showing it to be the oldest of the kind in Canada. He then gave a brief history of the various members of the Presbytery and the dates of their settlement in this country. Rev. Ebenezer Ross had prepared a paper, which he read with much acceptance, as it contained a great variety of matter intimately connected with the Presbytery and its work. The remainder of the evening until after eleven o'clock was taken up by remarks from the Rev. Principals Forrest, Rev. Dr. Patterson, Rev. Dr. McRae and others.

JUBILEE OF REV. JOHN DUFF.

At three o'clock in the afternoon of Tuesday, the 10th of August, the Presbytery of Guelph proceeded with the services in connection with Mr. Duff's jubilee. Mr. Rose presided, and began with praise and the reading of the Scriptures, and was followed by Dr. Middlemiss, who led in prayer. Dr. Torrance then read an address, of which the following is a copy, and which had been beautifully engrossed and illuminated by Mrs. Rose, and placed in a very neat frame.

Address by the Presbytery of Guelph to the Rev. John Duff, Elora, on the occasion of his jubilee as a minister of the Gospel.

DEAR SIR.—The Presbytery of Guelph, on whose roll your name stands for upward of twenty-five years (and within whose bounds you have lived during that period), would offer you their congratulations that you have been so long spared as to complete, this day, the fiftieth year since you were ordained to be a minister of the Gospel of the grace of God, and their thanks to the Giver of all good that He has preserved you, broken up your way, and crowned you with loving-kindness and tender mercy.

Half a century may be short in the retrospect, but how few, comparatively, of those who have been called to minister in holy things are permitted to enjoy so many years of ministerial life. Very few of those who were set apart to the work of the ministry on the 10th of August, 1836, as you were, are still in the land of the living to lift up their voices, even occasionally, in proclaiming the unsearchable riches of Christ.

With this fact before them, your brethren of the Presbytery, while they feel individually deeply solemnized, would also feel themselves prompted to the exercise of greater thankfulness for the distinguishing favour of which you have been made the recipient.

Your ordination to the work of the ministry, as well as your preparation for it, took place far from the land in which you have been called, in the allotments of Divine Providence to labour for the last thirty-eight years. Yet there, as well as here, it has been your privilege to experience the fulfilment of the promise, "My presence shall go with thee," so that you can this day testify that God has been your shield and defence, guiding you in perplexity, supporting you in difficulty, cheering you amid discouragements, and blessing you with tokens of His approbation. And your brethren in the Presbytery doubt not that He has been giving you seals of your ministry, many of whom have already entered into His rest in the presence of His glory, and all of whom shall, in due time, after grace shall have done its work in them, be gathered home to be forever with the Lord, satisfied with His likeness, and blessed in the full enjoyment of Him.

The Presbytery would not overlook the fact that while you have had many of the comforts of life, and much to encourage you in your ministerial labours, you have not been without your cares and troubles and afflictions; but they would bear witness to the spirit of meekness and resignation with which you have been enabled to bear them, and they would trace the abundance of the grace of God toward you in the cheerfulness you have maintained and exemplified under them all.

Verily you can say that God has been your refuge and your strength, and a very present help in trouble.

For some years you have been laid aside, in the all-wise Providence of God, from the cares and labours of a stated pastoral charge. Yet your lot is still in "midst of those to whom at one time you ministered both in the pulpit and elsewhere, and who have a place in your Christian affection and interest from the official relationship, to them which you sustained. But the Lord of the vineyard has not laid you aside from all work in His vineyard. He is still giving you many opportunities of declaring His Gospel and to show His work and power to those who come after. The prayer of your brethren is that you may have not a few years of this service, that all your labours may be blessed to others and to yourself, and that at last the voice of the King and Judge may be heard saying to you, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Your brethren must not close without expressing their sincere interest in the welfare of Mrs. Duff, and that of your children, who, having grown up amid the privileges and influences of a minister's household, have gone forth to the portion which the Sovereign Disposer has provided for them. May His blessing rest upon them in all their relations and engagements. May peace and prosperity be their heritage below. May their end, and yours, be life everlasting.

In name and on behalf of the Presbytery of Guelph,
HUGH ROSS, M.A., Moderator,
ROBERT TORRANCE, D.D., Clerk.

Elora, 10th August, 1886.

At the close of the address Dr. Torrance stated that through the kindness and liberality of Mr. Duff's friends, not only in Elora but elsewhere, he was to place in his hands a bank deposit book, in which there was entered to his credit \$250; that since coming to the meeting he had received additional sums. (Other sums were handed in, so that the whole soon amounted to \$274.75.)

Mr. Duff gave a feeling reply to the address, during which there were not a few moist eyes in the meeting, and a large congregation which had assembled to witness this part of the service showed the high esteem cherished, especially among the people of his former charge, towards him. Addresses were then given by Mr. John Davidson, of Alma, Mr. R. J. Beattie and Mr. Charles Davidson, of Guelph; Mr. Mullan, of Fergus, and Mr. James Anderson, of Puslinch, who knew Mr. Duff, and had heard him preach in Scotland. All the speakers bore testimony of their personal regard for Mr. Duff, and the high name he bore as a preacher of the Gospel and for Christian character, and those who had taken an active part in getting up the testimonial spoke of the kind and cordial manner in which they were received by all to whom they applied. A hearty vote of thanks was passed to Mrs. Rose for her gratuitous services in illuminating the address, which was examined and admired by a large number of those present.

The occasion was felt to be a deeply solemn and interesting one, an excellent spirit pervading the meeting. It must have done good to the heart of Mr. Duff to see so many present, and to hear the good and comforting words of the speakers.

DISTRIBUTION OF PROBATIONERS.

The General Assembly's Committee on Supply and Distribution held its first meeting in Hamilton, on August 5. All the members were present with the exception of two.

It was stated by the Secretary that, in reply to the circular which had been issued some time previously, only three Presbyteries reported vacancies. In the Presbytery of Barrie there was one, but arrangements had been made for supplying it till the end of September. In that of Hamilton there were eleven, but only one of these, Drummondville and Chippewa, was prepared to call or ready to receive supply through the committee. In that of Maitland there was also one, Lucknow, which was looking for the best supply possible, and in Gaelic, if possible. Some other Presbyteries stated that no action had been taken as to the vacant congregations in their bounds, and from a number, even of those in the Province of Ontario, there was no report; and there was none from any Presbytery outside of that Province.

On the other hand the names were sent in, through Presbyteries, of eighteen ministers or licentiates, who were awaiting appointments, so that, as must be evident, the committee had to leave the majority unprovided for.

Messrs. McGuire and McColl were sent to the Presbytery of Hamilton; Messrs. Sinclair, M. McKenzie and A. T. McKenzie, each of whom can preach in Gaelic, to the Presbytery of Maitland—a very limited amount of work for these—and yet leaving twelve to whom no work could be given. The secretary was instructed to keep these names *in retentis* and to let this fact be known, so that he might be able to communicate with them, and send them to any Presbytery from which an application for supply, in any degree, might come. Should the service of any of them be required, he will be ready to inform them.

A list of questions was drawn up to be forwarded to Presbyteries for replies before the beginning of the next quarter.

It was also agreed that as, in so many of the communications that had been received, vacancies were described as not prepared to call, the Secretary respectfully suggest the desirableness of ascertaining the reasons for such a state of things, and of sending in the names of all vacancies, whether prepared or not to call, in accordance with that provision in the scheme as adopted by the Assembly. In reporting their requirements Presbyteries shall state the general circumstances of all the vacancies within their bounds.

Next meeting was appointed to be held on the Oct. 5.

OBITUARY.

ALEXANDER CRANSTON.

This old and well-known resident of Galt and Dumfries, who died recently, after a week's illness, was a native of Roxburghshire, Scotland, where he was born on February 1st, 1822, being in his sixty fifth year at the time of his death. In 1831, says the *Dumfries Reformer*, the family emigrated to Canada, and after living at Kingston for some two years, removed to the township of North Dumfries, which was at that time being settled by residents of the Border shires. The family took up the farm now occupied by the only brother of the deceased, Mr. Robert Cranston. In 1845, the subject of this brief obituary was married to Marion, third daughter of the late John Dickie, of Dickie settlement, and immediately afterwards went to live upon the homestead now occupied by his son, Mr. John D. Cranston. After thirty years of successful farming, in 1875 he purchased a residence in Galt, where he resided up till the time of his death.

Mr. Cranston was a man of most exemplary character, and lived the life of a true and consistent Christian. He always took a very active part in church matters, and had been an elder in Knox Church for seventeen or eighteen years. Prior to his removal to Galt, he had filled several public offices in the township, and was held in general esteem by all with whom he came in contact. He was possessed of a good healthy constitution, and never required medical attendance until his last illness.

The deceased leaves a widow and six of a family, his youngest daughter having died in 1880. The surviving members of the family are Mrs. H. Dickenson, of Wood stock; Mrs. D. H. McLean, Richwood; Robert, of San Francisco; John D., North Dumfries; James K. and Alex. B., of Galt. Of the original family, the mother of the deceased, one brother and five sisters survive him, his father having died in 1876. The other members of the family are: Robert Cranston, residing upon the old homestead, Cedar Creek; Mrs. John Veitch, Mrs. W. Amos, Mrs. James Kersal, Galt; Mrs. Thomas Kerr, Cedar Creek, and Mrs. Thos. Hunter, Beverley.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

AUG. 29. { JESUS COMFORTING HIS DISCIPLES. } John 14: 1-24.

GOLDEN TEXT.—"Let not your heart be troubled; ye believe in God, believe also in Me."—John xiv. 1.

INTRODUCTORY.

These chapters, xiv-xvii, are worthy of the most attentive study. They have been called the holy of holies of the history of Christ. After the Lord's supper had been instituted, and Judas had left the company, Jesus drew their attention to the glory of the cross—how by it, God was glorified in Him, and He, as a reward, was to be lifted up into the life of God. Although they were yet but as children and unable to follow Him, they were to seek, and live in mutual love, and by-and-by they would be able to go and be with Him. Peter thought he was then able to follow, and able to lay down his life for his Master. He was humbled by the prediction of a denial, of which he was afterwards (chap. xviii.) guilty. But Peter grew to such strength as to be able to die for his Master.

EXPLANATORY.

This is an answer to Peter's question, "Whither goest Thou? (Chap. xiii. 36.) The thought that he was going to leave them was the great trouble. Although only Peter spoke his determination to follow, even unto death, they all felt pained, and entertained the same purpose. It is as an antidote to this great trouble, and to all the coming trials and sorrows of their lives, and of the lives of all future disciples, that He spoke these comforting words. How often they have brought peace to His afflicted children!

I. **Faith and its Object.** (Verse 1.)—Faith and trouble are the opposites of each other. The cure for a troubled heart is faith in a living and infallible God. If no shadow of doubt entered our minds on that point, we would rejoice instead of being troubled.

In God . . . in Me.—The one implies the other. A right belief in God, as a covenant God, to whom we can look for mercy, is only through Jesus Christ. On the other hand, a right belief in Jesus Christ includes a belief in God—for He and the Father are one, so that the two are not only inseparable, but mutually helpful. The more faith we have in the one, the more in the other. That—if the following verses had not been spoken—is cure for all trouble if obeyed. To all their perplexing thoughts about His departure, and Judas' betrayal, and Peter's denial, He says: "Leave it all in Our hands, trust Us. Although it is full of mystery to you, to Us the future is not doubtful." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

II. **Encouragement to Faith.**—It is strange, but sadly true, that we are not willing to trust God and walk by faith, believing that when the time comes the darkness will flee away, and we shall see the unspeakable things He has been preparing for us. In order to help our faith, He gave these hints about the future.

(1) **Many Mansions.**—The leading thought in the word "mansion" is that it is an "abiding place," from the Greek word "to abide." How different from our homes here! They are soon broken up. It is a perpetual change. There will be no painful partings when we enter upon our home above. And there is room for all—many mansions. We may spread the proclamation all the world around. "Ho, every one that thirsteth, come ye to the waters." "They will come from the east and west and north and south

and sit down with Abraham," etc. The word "many" may also convey the thought that there will be adaptation of place and enjoyment to the various wants of its inhabitants. The cup of happiness of each will be full, but not all of the same kind.

(2) *If not so, I would have told you.*—There were good reasons why He should have told them, if there were not such accommodation in Heaven. He had often spoken to them about the future. He had sought and won their affections, and if the present separation were forever, they might have regarded Him as a deceiver. He would not and cannot deceive any that give Him their confidence and love.

(3) *I go to prepare a place.*—It is the Father's home, and none can enter there who are not admitted by the Father and Son. Jesus by His atoning blood purchased the right of introducing His ransomed ones into these mansions.

(4) *I will come again, etc.*—His coming for his disciples will include all the drawing influences of Christ, by which they are prepared and brought home to be forever with Himself. His resurrection, Pentecost, His second coming and final judgment, are all parts of this mighty influence by which the elect are to be gathered into His presence forever.

(5) *The way, etc.* (Verse 6.)—Now, He says, in an encouraging way—as if to impart His own confidence—"you know whither I go and the way ye know," and will not be troubled about my departure. To Thomas there was dimness, and uncertainty, and consequently, trouble. He therefore said, "We know not whither, and if we know not whither, how can we know the way?"

Jesus replied that it was not a way that could be sketched in a map, that could be traced with the bodily eye, but that every one who was in living union by faith with Him was already in the way, and would eventually come to the Father's home and be with Him. I am the way.

The truth.—Jesus is the revelation of Deity. "In Him are hid all the treasures of wisdom and knowledge" (Col. ii. 3), and because He is the truth, He is the true way. How many other ways in which men walk, hoping to reach heaven that are not true!

The life.—He is the source of all life. From Him came all life natural, intellectual and spiritual. Hence the way is not only a true way, but also a living way—which is and will end in eternal life—other ways lead to death.

The Father, (Verse 6.)—This is interchanged with mansions. They would not be mansions of blessedness if God were not there. Happiness in this world and the next consists in knowing God. 17:3. Heaven is both a place and a state.

No man will reach the Father in any other way, but all who walk in this way will be blessed.

(6) *Unity of Father and Son,* (verse 7-11.)—Much of the perplexity of the disciples arose from their inability to understand the nature of the Trinity. Jesus was down here with them, and the Father, they thought of as up in heaven. How then did He so frequently speak of Himself and the Father as one? He here (verse 7) repeats the great truth that if they had known Him, they would have known the Father also, for the Father can only be known as revealed by the Son, either in this life or in the next. 1 Tim. 6:16.

Phillip, still misunderstanding, thought, like Moses, of the blessedness of seeing the glory of the Father, and asked that he might be satisfied (verse 8) with such a view. Jesus remonstrates with Phillip for his want of appreciation, "Have you been so long with me, hearing my words, and seeing my works, and yet have not recognized that I am God? And there is only one God; therefore I am in the Father and the Father in Me—but, if you do not accept my testimony, believe it, because of My words and works, which are not by Me but by Him. Having seen Me, you have seen My Father also."

III. **The power of Faith.** (Verse 12.)—Great and marvellous as these works done by Jesus were, He promised to His believing disciples that they will do greater. The superiority is to be, not in the quality of the work, but in the quantity. The disciples never wrought a miracle greater than the raising of Lazarus from the dead; but it is probable that there were more converts on the Day of Pentecost alone than during the whole ministry of Christ. It was because He ascended to the Father, and sent forth the Holy Spirit, whose work it is to convert men by taking of the things of Christ and revealing them to the soul.

IV. **Prayer the instrument of Faith.** (Verses 13, 14.)—Where there is faith in God, there is prayer to God. If no prayer ascends, it is proof that there is no faith. They might be almost said to mean—the same thing. A believing dependence is an asking. Asking without believing is not prayer.

In My name.—In going to God, we mention His name as having sent us, and God always honours the reference. It may indicate the more intimate connection between us and Christ. By taking His name, we go in His person, as members of His body, in His place, as if it were Himself.

Elsewhere, the conditions of prayer are taught, such as that, we ask for things in accordance with His will, and the interests of His kingdom.

What a responsibility to have such a power placed in our hands! It will be well for them who use it.

PRACTICAL SUGGESTIONS.

1. There is a remedy for all trouble.
2. The heroism of Christ who spoke so cheerfully on the evening of Gethsemane?
3. What do we know about heaven?
4. What shall we know about God the Father?
5. How can we exercise greatest power in the world?

The number of Japanese in the Mikado's empire professing the Protestant faith is now 12,602, showing an increase during the past year of 2,706. The total number of churches is 151.

The sum of \$710 was realized at the St. Boswell's district annual bazaar for zenana missions. Hon. Major Baillie presided at the opening, and Mr. Clement Scott, missionary, South Africa, delivered a brief address.

Sparkles.

WHOLLY uncalled for: A dead letter:

It's the little things that tell—especially the little brothers and sisters.

THERE is nothing like prosperity to cover faults, and it may be said that money covers more than charity.

ADVICE TO MEN.

During the next few weeks if you can find some business to transact at a distance from home it will save you the unpleasantness of seeing your houses in confusion and your meals spread on the mantle-shelf, and will also give your wives an opportunity of surprising you with one of Jolliffe's New Parlour or Bedroom Suites in point of cost.

WHERE one "man wants but little here below" three others are within calling distance who want all.

"SOME men have so much genius that they can't do anything but sit down in the shade and think about it," says a philosopher.

BE A HERO IN THE STRIFE

says America's favourite poet. All very well, Mr. Longfellow, but how can you, when half your time you feel sick, and do not feel well the other half? Men of noblest principles and highest aims find their efforts thwarted by disease. Night-sweats, a hacking cough and other symptoms only too plainly say "consumption. Heed good advice. Try Dr. Pierce's "Golden Medical Discovery" and the bloom of health will return to your cheeks, soundness to your lungs and you will be a hero yet.

THE clergyman having remarked that there would be a fine nave in the church, an old lady whispered that she knew the party to whom he referred.

TEACHER: "Now, Klaus, if I say the father blesses his six children, is that active or passive?" "That is active." "Correct; and what is passive?" "The father was blessed with six children."

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A VERY remarkable mineral water has recently been discovered in volcanic formation about 150 miles north-west of San Francisco. It is a hot spring of intense strength, very strong to the taste. F. W. Hutch, M.D., permanent secretary to the Board of Health, San Francisco, says that it is the most remarkable mineral water ever brought to his notice, and the analysis of Professor Pryce, M.D., of the same city, shows at once sulphur, salt, carbonate, alkaline, and slightly ferruginous water. It is known as CASTALIAN. It is said to be an unfailing cure for diseases of the stomach, liver and kidneys and their attendant evils, diseases of the skin and mucous membranes. Nature seems to have provided this remedy at the time it is most needed. Who knows but this is the identical fountain of youth sought for by Ponce de Leon, the Spanish adventurer. It is said to give extraordinary results in the curing of disease and restoring vitality. Mr. Meacham, of the Arcade Pharmacy, 133 Yonge Street, reports daily increasing sales and wonderful cures. It is also on sale at 230 Queen Street West, 732 Yonge Street. The trade can procure it at the Central Depot, 169 Queen Street East.

"THAT reminds me of the way Johnnie thanked his papa for taking him to the circus," said Warsaw. "Now, Johnnie, you had a real nice time this afternoon, didn't you?" "Yes, papa." "Well, what do you say to papa for taking you?" "L-l-let's go again, pa."

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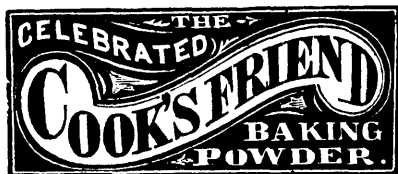
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PETERBORO.—In St. Andrew's Church, Peterboro', on Tuesday, September 21, at half-past ten a.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 20, at three p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, September 14, at half-past ten a.m.
ORANGEVILLE.—In the Presbyterian Church, Orangeville, on Tuesday, September 14, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, October 5, at seven p.m.
ROCK LAKE.—At Pilot Mound, on Tuesday, 28th September, at half-past seven p.m.
GUELPH.—In Knox Church, Guelph, on Tuesday, September 21, at half-past ten a.m. Adjourned meeting in Knox Church, Elora, on the 10th August, at half-past one p.m.
HURON.—In Exeter, on Tuesday, September 14, at half-past ten a.m.
PARIS.—St. George, September 14, ten a.m. Session Records called for.
MAITLAND.—At Wingham, on Tuesday, September 21, at one p.m.
BROCKVILLE.—At Prescott, on Tuesday, September 14.
SAUGEEN.—In Mount Forest, on Tuesday, September 21, at ten a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday, September 14, at half-past two p.m.
WHITBY.—In Bowmanville, on Tuesday, October 19, at ten o'clock a.m.
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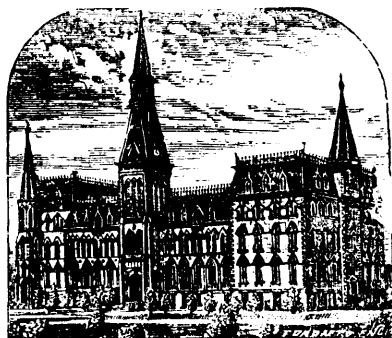
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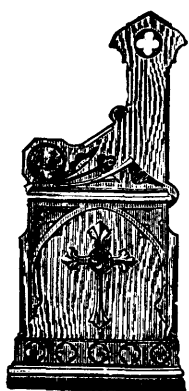
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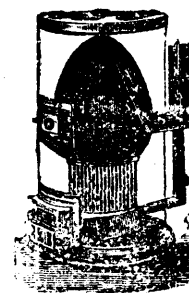
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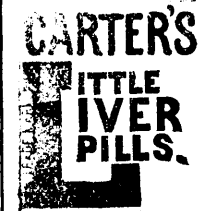
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