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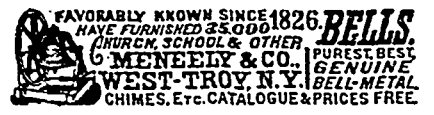
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The eyes should be bathed every night in cold water just before retiring, and they will do better work the following day.

When very tired, lie on the back, allowing every muscle to relax, letting the hands go any way they will, and keep the eyes closed.

Sweet pickled peaches require ten pounds of fruit, six pounds of sugar, one quart of vinegar, one tablespoonful of cloves, one of mace, one of cinnamon, and all are boiled together until the peaches are soft. Should there seem too much syrup take out the fruit and boil it down to the proper quantity. Can the same as preserves.

Peach butter is a good old fashioned delicacy. Peel nice, ripe fruit and cook with sufficient water to boil it soft. Then sift through a colander, removing the pits. Measure, and for each quart of peach pulp put one and a half pounds of sugar and stew slowly for an hour. Stir often and be careful that it does not burn. May be put up in either glass or stone jars, but should be kept in a cool place.

The nicest afternoon tea biscuits imaginable may be made in the following way: Beat a quarter of a pound of butter to a cream with a quarter of a pound of white sifted sugar; add a beaten egg and the grated rind of a lemon; work into this to form a soft dough half a pound of flour, to which half a teaspoonful of baking powder has been added; roll out to an eighth of an inch in thickness, and stamp with a plain or fluted cutter into biscuits the size preferred. Bake in a moderate oven a very pale brown. The biscuits may be varied by the addition of a teaspoonful of ground ginger or a few currants or caraway seeds, in place of the grated lemon peel.

For peach marmalade pare, stone and weigh the fruit; extract the kernels from one-fourth of the pits, cut them in small pieces and steep slowly for fifteen minutes in a cupful of water, after which strain and set away for use later on. Heat the fruit slowly, stirring often from the bottom, for as there is no liquid but the juice of the fruit constant care is needed to prevent burning. Boil forty five minutes mashing as for jam, then add three-fourths of a pound of sugar to every pound of fruit. Boil five minutes and remove the white froth, then add the juice of one lemon to every three pounds of fruit and the water in which the kernels were steeped. Stew them together a quarter of an hour longer, stirring until perfectly smooth. If the marmalade is put in glasses let it cool and then cover with writing paper dipped in white of egg and pasted on like jelly.

Tomatoes a la Reform.—Slice with skins on, ripe red tomatoes, and fry in butter until thoroughly done. Skim out the tomatoes carefully and lay on thin slices of dry toast. To the reidum in the pan add a white sauce of butter, flour and cream, seasoned with salt and pepper. Cook till the raw taste of the flour has disappeared. Then lift the pan from the fire and pour in a large wine-glass of white wine. Stir the sauce thoroughly and pour over the tomatoes and toast. Serve very hot in a dish of old blue ware, as the finished compound has a delicate salmon color.

Sweet Pickled Plums or Peaches.—If peaches are used wipe them well to remove the fur. Plums should be pricked in several places to keep them from cracking. Eight pounds of fruit, four pounds of sugar, one quart of vinegar, two tablespoonfuls each of whole cloves and a stick of cinnamon, half as much of ginger root. Boil vinegar, sugar and spices together ten minutes, add the fruit and just let them stand a minute or two, being careful not to let them boil or become soft. Then pour into a stone jar, and in a week pour off the vinegar and scald again. The small yellow clingstone peaches that ripen later on make the best pickles. May and June peaches are always too soft and watery to can or preserve satisfactorily, but they make very good marmalade or peach butter.

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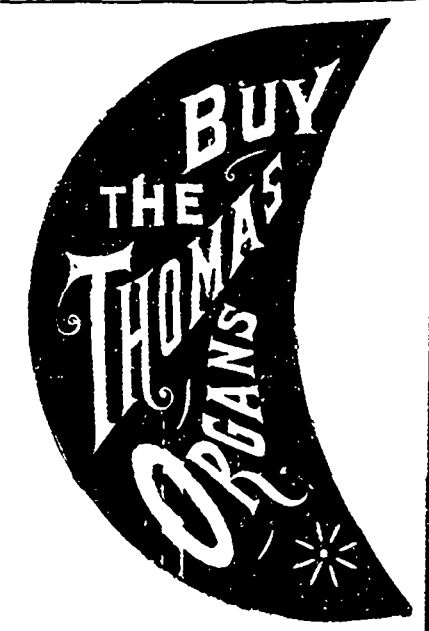
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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, OCTOBER 2nd, 1895.

No. 40.

Notes of the Week.

A protest has been signed by several of the leading members of Great James' Street Presbyterian Church, Derry, against the use of unfermented wine in the Lord's Supper, which they describe as "a source of dangerous error," and say they "refuse to believe that the great and good men of the past were in any way the moral or intellectual inferiors of those who propound the new and startling view that to partake of any substance containing alcohol is morally wrong." The matter has been referred to the Presbytery.

By the time this issue reaches our readers, Sir Oliver Mowat, according to his arrangements for sailing from Britain, will be nearing Canada. The whole country, of all shades of politics, will be glad to welcome the veteran Premier and will welcome him with tenfold more gladness because it has pleased God so to bless, to the restoration of his health, rest and travel, that he is able to give the report: "My friends here say they never saw me looking better." All will wish that the health he has gained he may long retain to be used in the service of his Country, and especially of the Province of Ontario.

Admirers of Mr. J. M. Barrie's books will sympathise with the popular novelist in the double bereavement which befell him lately. His mother and his eldest sister died within three days of each other, and with startling suddenness. To his mother Barrie owes much. She was a woman of strong character and deep religious nature. Her maiden name, Ogilvy, suggested to Barrie the *nom de plume* of "Gavin Ogilvy," under which some of his earliest sketches were published. Mrs. Barrie was originally an "Auld Licht," and was steeped in their traditions. It was from her lips that the future novelist, when a boy, heard those incidents of the Kirriemuir church life which he has given to the world in "Auld Licht Idylls" and "A Window in Thrums." To her they were folk-lore of a past generation; he made them literature.

The now far-famed Keswick Convention was this year attended by larger numbers than ever. Its most prominent feature was the addresses delivered by the well-known Rev. Andrew Murray, from the Cape, from whom we, in this city, have just had such a refreshing visit. There seems to be no doubt that with prolonged experience the general body of the teaching respecting the Christian life, associated with this Convention, has been freeing itself from features that excited the distrust of many earnest Christians, and by a more comprehensive agreement with Scripture has been gaining in solidity and spiritual influence. These qualities appear to have been more marked this year than ever. The week following the Convention was given to the Student's Conference, the accounts of which reveal a movement of remarkable promise in its world-wide contact with educated youth. "I will pour forth of My Spirit, and your young men shall see visions."

The London Missionary Society has just celebrated its founding exactly a hundred years ago. Many will give thanks on its behalf. Its splendid record of world-wide labours is the joy of the whole Church of Christ, and all friends of missions will pray for a growing blessing upon its labours in the years to come. Although mainly supported by Congregationalists, it maintains a Catholic basis, both as regards support and direction at home, and the organization of native churches abroad. Presbyterians are united to it by ties of sacred memory and present interest. They

have furnished many of its most eminent missionaries, and from the beginning of its history many of their members and congregations have yielded to it a generous support. At the invitation of the Society, the chairman and secretary of the U. P. Foreign Mission Board have been appointed to represent that body at the Convention to be held in London during Founders' Week, from the 21st to the 27th ult. The Centenary Fund now amounts to upwards of £67,000.

Cardinal Vaughan has again been showing, as he has not seldom done already, how far inferior he is to the late Cardinal Manning in shrewd, practical, far-seeing wisdom. At the Roman Catholic Conference, held in Bristol, England, last week, he declared that no basis of reunion is possible which does not admit the authority of the Pope to teach and govern the whole church. This is a frank notification to High Churchmen that reunion means uniting with the Roman Catholic Church and nothing else, just as Anglicans in this country show Presbyterians, Methodists and all else that what they understand by the union they talk so much of, but practice so little, is going bodily over to what they are pleased to call "the Church." The Cardinal graciously added that he did not look for the submission of the English people as a body to the Pope, but expected that it would come by the slow process of individual conversions. This interpretation of the Pope's recent letter on church unity can hardly be comforting to those who seek a reunion of the Catholic and English churches.

When upwards of six months ago the health of Rev. W. T. Herridge, B.D., of Ottawa, completely gave away much anxiety was felt by all his friends, and a great sense of relief when the doctors gave the assurance that six months of absolute rest would restore him to full strength and vigor. Six months have come and gone, and after visiting the Bermudas, the West India Islands, crossing the Atlantic, and travelling and resting, when disposed to do so, in England and Scotland; in the latter country visiting Haddo House, Lord Aberdeen's ancestral home, Bridge of Weir, in Renfrewshire, he again, a short time ago, reached Ottawa, thoroughly recuperated to the gratification of all his friends, and to the delight of his congregation. A number of his leading members and other friends welcomed him and Mrs. Herridge, who had joined him in Scotland, on their arrival in Ottawa. On the Sabbath following his arrival he occupied his own pulpit at both services. He was greeted with unusually large congregations, including beside the regular attendants of St. Andrew's, many visitors from other city churches. Both his manner and his speech gave evidence of the life and vigor which has made his pulpit utterances among the most noted of the Capital.

Rev. James Chalmers, the well-known New Guinea missionary and explorer, has just been presented with the freedom of the Royal burgh of Inverary, his native town, in recognition of "his career as a missionary and his eminent services in the cause of civilisation and the spread of the Gospel among the heathen." Twenty-nine years have elapsed since a similar ceremony took place, the last recipient of the freedom being the Marquis of Lorne, who then came of age. The distinction becomes the greater by reason of its rarity. In replying to the eulogistic speeches made by the town clerk and provost, Mr. Chalmers said he had had many honors in his life-time. He had been initiated into the tribes of New Guinea, and received by them as a brother. He had also had a recognition of his work as an explorer—although he had never claimed to be an explorer; his object had always been to be considered a Christian missionary—a bringer of real civilisation to savage

and cannibal tribes. After the most important of his travels his services were recognised by the Geographical Society of Germany. Then followed recognition by the various societies of the Australasian colonies. When he returned to Great Britain nine years ago, the Royal Geographical Society did him the honor of presenting its diploma—which was also held by their great countryman, Dr. Livingstone—and of making him an honorary member. But, considering even all these things from societies, literary and scientific, nothing gave him greater pleasure than the act which had been done that day in making him a free burgess of Inverary.

No Governor-General of Canada has ever won for himself a warmer place in the affections of our people than Lord Dufferin. His perfect affability, courtesy and grace of manner, and kindness of disposition equalled by Lady Dufferin's, gained them hosts of warm friends, while his conspicuous ability in counsel, and brilliancy as an orator and writer, have made Canadians proud of him; at the same time that his services to the country, both while in the country and since, have earned our gratitude. He is now in his seventieth year, and after a long and illustrious career is, it is understood, desirous of retiring from the arena where he has so long been a commanding figure. Complications in Europe, which appear just now to be thickening, may delay somewhat his enjoyment of well earned rest, which all Canadians will unite in wishing he may be spared some years to enjoy. A city contemporary, the *Mail and Empire*, says truly:

His career has been long and splendid; no man since Talleyrand has had such qualifications for diplomacy. His experience of it has very greatly transcended that of the famous Frenchman. India was the seat of Lord Dufferin's greatest activities, and his most splendid achievements. The period of his Viceroyalty, 1884 to 1889, witnessed the solution of some of the most complicated and serious problems that have grown out of British administration in India. To him more than to any other man before or since was due the settlement on a comparatively satisfactory basis of the land tenure in a country where they are as various and multifarious as its religious beliefs. To this absolutely important task, Dufferin brought all the experience gained during many years of active participation in the discussion of Irish agrarian questions. The resemblance between these questions and similar problems in India was not lost upon him.

The Rev. Charles Chiniquy, or, as we like to call him, and as he well deserves to be called, Father Chiniquy, although in his 87th year, and exposed to danger by doing so, on a recent Sunday visited the city of Quebec. He preached three times in a church in which, at each service, there were at least 450 persons present. The preacher was in good form, full of vigor, and most kindly in his treatment of his compatriots. A French sermon in the morning, in the afternoon a Bible-reading, a sermon in English in the evening was a good day's work for the venerable veteran. At the close of the morning service there was a great crowd awaiting the appearance of the Rev. gentleman on the street, and as he walked arm in arm with the pastor of the church to his lodging, the crowd followed anxious to get a glimpse of the wonderful old man, Pere Chiniquy. There was no noise, no insult, but kindly treatment. So also in the afternoon the behaviour of the audience was all that could be desired, and the preacher was listened to with great attention. At the close, the conduct of those who had gathered on the street was of a different character, the police had allowed the mob to gather, and as the old gentleman walked home on the arm of Rev. D. Tait, escorted by the Rev. Mr. Bruneau, from five to six hundred hoodlums followed, screeching and whistling and uttering curses, and making the air hideous. In no other city in Canada, it may be safely said, would the police allow such conduct without making arrests. It is the Mayor's duty to see that the police on such an occasion do their duty, and to preserve the name of Quebec from being a by-word and reproach.

Our Contributors.

CONCERNING THE MAN WHO WOULD SAY SO ANYWAY.

BY KNOXONIAN.

Years ago a young minister was sent into a Western Presbytery to lay before the congregations a scheme that the Supreme Court of that time had devised for a very good purpose. At the close of his address in one of the meetings a surly looking Scotchman got up and pitched into the scheme in a style that was more vigorous than Christian. From the particular scheme in question he passed on to the church in general and dressed down the colleges, standing committees, conveners and various other useful persons and things. The young minister was taken by surprise and perhaps showed the least bit of temper. He did not then know as well as he has since learned that the first, second and third thing in doing public business is to keep cool. When the meeting broke up a fine matronly looking woman—one of those mothers in Israel that are the salt of Presbyterianism—shook the young man by the hand and said: "Never mind, he would say that anyway." The surly brother had no doubt made the same speech a great many times and the people knew "he would say that anyway."

There is a vast amount of valuable time lost and much temper spoiled by the man who would say that anyway. You find him everywhere—in Parliament, in municipal councils, in the church courts, at public meetings, in all places where men congregate for business. We have never had much experience in meetings of women and cannot say whether there is a woman who would say that anyway. We hope there is no such woman. We men do not amount to much in these modern days but we may always be safely trusted to find some representative of our sex who will say that anyway.

Some people allow themselves to contract the abominable habit of finding fault with everything and every person that comes under their jaundiced eye. We remember seeing in our boyhood a biped of that kind sitting in a farm house looking at a newly published local newspaper. He held it in both hands, looked up and down the columns with a stare that he meant to palm off for omniscience and in a kind of contemptuous tone said—"poor paper," "poor paper," "miserable paper." We strongly suspected the fellow could not read, and on looking a little more closely discovered that he was holding the paper upside down. He was a representative man. He represents a large but not intelligent or influential constituency. His constituents are the people who find fault anyway.

A man of that kind might go into a store filled with the finest goods manufactured the world over. Either from instinct or habit he would find fault with everything in the establishment from end to end and from cellar to garret. Nobody should pay any attention to him. He would say that anyway.

There are people in almost every community who find fault with the church, the school, the council, the agricultural show, the newspapers, the neighbours, the doctors, the members of Parliament, the business men, in short with everything and everybody. Their unpleasant words have no more effect on the community than castor oil has on a marble statue. Why? Because everybody who knows them knows they would say that anyway. Sometimes they rope in a new-comer but when the new man and the new family find out how badly they have been sold they generally turn and rend the unpleasant fellow who sold them.

People who oppose everything soon come to have little or no influence beyond their power to make unpleasantness. Why? Simply because everybody knows they do

oppose everything. When they speak in opposition to any project people say, "Oh never mind, they would say that anyway."

One of the penalties a vindictive man pays for continually speaking against people he hates is the contempt with which decent men soon treat his malicious attacks. They say "Oh he hates that man, pursues him like a sleuth-hound—he would say these vile things anyway."

We once knew a fellow who used to say at the end of every sermon he heard "There was nothing in it." If Paul had risen from his grave and condensed the whole Epistle to the Romans into a thirty minute sermon the fellow would have said "There is nothing in it." No sensible person minded what that fellow said about sermons. They knew there was nothing in him but the colossal ignorance and conceit that led him to say that anyway.

Many attacks on Popery and Protestantisms go for absolutely nothing—some of them for less than nothing—because everybody knows the people who make them would say that anyway.

Charges of extravagance against Governments, municipal councils and other bodies that disburse money often fall flat, because the men who make them would say that anyway.

A newspaper that singles out a man for attack and keeps a running fire on him injures itself and helps the man. People soon learn to sympathize with the man and to meet every attack the paper makes by saying, it would say that anyway.

Are you one of the men concerning whom the neighbours always say, he would say that anyway. If so your influence for good will soon be as hard to find as the trousers of an ancient Highlander. Put yourself on a diet of silence for a year or two; meditate on the fact that a man has only one life to live and that he should try to do some good while passing on to the unseen line; surprise the neighbours once in a while by saying something they never expected you to say. Die rather than have your neighbours say, "Oh he would say something ugly anyway."

WOMAN IN THE FOREIGN MISSION FIELD.

BY REV. CHARLES DOUMER.

Thanks to "Home Worker" for having thought it worth her while to notice my remarks on "Foreign Mission Work." Granted, "that the position I have taken in regard to women workers in the foreign field is rather sweeping." My paper was written when the news of the Ku-Cheng massacre were fresh; like many others in the Church, I may have spoken hastily at such a time. When we read of the late Mrs. Stewart "fighting like a tigress against her murderers," we are apt to wish that summary vengeance had been possible there and then. And as, from the nature of the case, this could not be done, the next best thing seems to advise Christian ladies to leave such dangerous posts to men. It is heroic for them to go, but is it wise? "Thou shalt not tempt the Lord Thy God," is not an obsolete command. It may be said that the Ku-Cheng outbreak was unexpected, and therefore that the women thought themselves safe. But a recent item tells of two missionaries in another part of Southern China barely escaping with life by driving an angry mob from the compound by covering the assailants with Winchester. There must be either a certainty of mortal danger, or else great cowardice, to make missionaries add rifles to their equipment. And thus, after calm deliberation, I cannot but reiterate my conviction that women have no business in those dangerous fields. "Home Worker" seems to have taken it for granted that I opposed women's missionary work altogether. All I claimed was that the Church "incurs a grave responsibility by allowing women to go and work among

heathen populations, where such outbreaks are not only possible, but probable." And thereupon I asserted, and assert still, that in the early ages of the Church men, not women, were sent as missionaries. The whole field was dangerous then; it is not so now, except in some parts of it? There is probably sufficient protection in India, under British Rule, to open that interesting region for women's work so indispensable owing to the seclusion of numbers of their sex in Zenanas. But China was the place I specially had reference to, and the inland stations are far from affording that security to missionaries which might justify the employment of women in the work. My plea for single male missionaries seems amply justified by Paul's advice in 1 Cor. vii. The apostle did not teach obligatory celibacy, but certainly held that it was good "for the present distress." Such a distress now exists in China. As to "Home Worker's" claim that Phoebe was a missionary I can only say that Theodoret considered her only as a deaconess, and thought that Paul lodged at her house in Cenchrea. (See also Barnes' notes on Romans xvi.)

I still claim that the missionary commission was given to the eleven—"To teach all nations and baptize them," etc., whilst the 14th and 16th chapter of John, with contain exhortations and consolations are addressed to all Christians. (See John xvii. 20). It remains true that the appointed teachers were men, not women, and that all the missionaries that we know of from the New Testament were also men. That many noble Christian women have since then gone to the Foreign Mission field, and done good work there no one denies. God will bless earnest work, whether done by male or female. But surely this does not make it a duty for the Church to send women to posts of danger, where men alone should go. Some of the great missionary associations of modern times have come to the conclusion to have only single male missionaries in their fields, as readers of Church news well know. What have been their reasons I have not heard. Possibly only the vulgar one of "less expense," but perhaps also the imprudence of allowing refined and cultured Christian ladies with more courage than judgment to sacrifice health and life uselessly. The time to show those inland Chinese by an object lesson what a Christian home is, is not yet come. They do not understand the position of woman in our civilization, as the Hon. G. N. Curzon states in his "Problems of the Far East," and they make of that which their benighted and evil minds cannot conceive, an additional reason for persecuting our heroic sisters.

Buckingham, Que.

THE ANGLICAN PROVINCIAL SYNOD.

BY T. P.

The Provincial Synod of the Anglican Church met in Montreal a few days ago. The following are parts of what was done at it, during one of its seditious.

1. A large committee to promote the restoration of the unity of the Church, and to confer with representatives of any other denominations willing to confer on the subject, was appointed. It is altogether likely that this attempt to restore the unity of the Church will fare no better than did the Pope's for the same end. The two are of the same nature. Rome says to other churches: "You must come the whole way to Rome." Canterbury says: "You must come the whole way to Canterbury." The other churches reply: "The way is too long for us." Our Anglican friends have, with reference to the "historic episcopate"—so called—hoisted the flag of "No Surrender." Dr. Langtry moved the resolution in accordance with which the afore-mentioned committee was appointed. Fancy him consenting to the hauling down of the afore-mentioned flag! Why is it that, say Prin-

cipal Cavin, Principal Grant, or Principal MacVicar is never asked to preach in St. James' Cathedral when the General Assembly meets in Toronto? Why? Echo answers: "Why?" If either were asked to do so, there would be an explosion among the Anglicans, like that of a bomb of five hundred million horse-power. Former committees of the Anglican Church on Church Union in Canada have just "ended where they began."

2. A message was received from the Upper House to the effect that they desired to put no difficulties in the way of increasing the episcopate. This is a step in the right direction, provided that our Anglican friends go to the end of the road. We, Presbyterians, are not against bishops—yea, even diocesan ones. We are ultra-Episcopalians. We find fault with our Anglican friends, not for having bishops, but for having so few of them. With us, every pastor is a bishop—an *episcopos*—and his charge is his diocese. That is the true "historic episcopate," for it is the Scriptural one. It is to be hoped that our Anglican friends will increase their episcopate to the extent of making every pastor in their Church a bishop.

Woodbridge, Ont.

HAVE ELDERS THE RIGHT TO BE MODERATORS OF PRESBYTERIES?—I.

MR. EDITOR,—This is a question that has often been asked in the past, and now it has been answered in the affirmative by the Presbyteries of Whitby, Hamilton and Owen Sound. Another question. Have these Presbyteries exceeded their powers, and violated any Law of the Church, or rather, any scriptural teaching on the point involved in the matter at issue?

The true answer to this question is to be found, neither in the usage of the Church nor in its order; but apostolic practice and Scripture teaching. So far as usage and church order are concerned it is answered now by existing practice, and need never have been raised. Let us here ask another question. Is it not a fundamental Presbyterian doctrine and Presbyterian, because it is founded on the Word of God, that the Church of Christ on earth consists of the whole body of Believers, those who profess the name of Christ, and are one with Him through faith in Him, and being one with Him are one in Him, without distinction of rank, color or condition, members of His body, of His flesh and of His bones, and thus members one of another, a chosen generation, a royal priesthood, an holy nation, a peculiar people, kings and priests unto God and His Father, through washing in His blood.

Is it not another foundation principle of Presbyterianism, and sanctioned alike by apostolic practice and the teaching of God's Word, that under God all inherent power rests in the body of Christ, or, in other words, that the Church, the body of Believers, is the fountain of power, and the source from which under God, all legislation, administrative and executive power issues, and by which it is determined and conferred? Neither in Session, Presbytery, Synod nor Assembly does inherent power exist. Their powers are delegated powers. These courts are the creatures of the Body of Christ, called into existence by the Church. The body of Believers voluntarily divests itself of its sovereign powers, and although inherently its own, vests them as delegated powers in the hands of these courts, to be used by them for the wise conduct and orderly management of its affairs, and for its spiritual oversight and edification. Thus we have first of all, and next to the fountain of power, the Session of each congregation, called into existence by the congregation, and which it is placed for its orderly government, its spiritual oversight and edification. This court in its own sphere is supreme in the exercise of its own peculiar functions.

but it has no inherent powers, for if so, then it would become an isolated power. Hence their comes the Presbytery in cases of difficulty coming before the Session, or in cases which from their nature are of wider interest than merely to the congregation in which they have arisen. These cases go to the Presbytery, and may go from the Presbytery to the Synod, and from the Synod to the Assembly. And all this not because any of these Courts is possessed of inherent powers, but because each of them in turn expresses more fully the voice of the Church. When the General Assembly is reached, it represents, speaks for, and gives voice to the whole Church. It is, under God, the whole Church, the fountain of power, speaking authoritatively and declaring its judgment on the matter at issue. But in all these gradations there has been no exercise of inherent power, but simply from stage to stage, a seeking to ascertain and know more fully the mind, and to reach the maturer judgment of the whole Church.

Again, is not the parity of the eldership, in theory at least, another foundation principle of Presbyterianism and of Scriptural teaching? We need not here enter upon and discuss the fact that other office-bearers besides elders are mentioned in the apostolic Church. Some of these, such as apostles and evangelists were temporary, while others, elders and deacons, were to be permanent. But there is no mention of three distinct classes: Teaching Elders, Ruling Elders and Deacons. We nowhere find any such distinction made in Scripture, the reference is to elders and deacons, and the term elder and bishop are applied in the same connection to the same individuals. There is only one class of qualifications demanded in the Scriptures for the office of elder or bishop, only one mode of setting apart to that office—that is, by ordination, in form, consisting of fasting, prayer and the laying on of hands, either by the Presbytery, an apostle, or one commissioned by an apostle.

What were the functions to be exercised by those who were thus solemnly set apart to that office in the Church of God? These functions were two fold—ruling and teaching—and while ordination included both, the individual thus set apart might exercise only one of them, that is, he might exercise the function of ruling only, or he might both rule and teach. That the ordination included and authorized the exercise of both functions is abundantly evident from I. Timothy v. 17, where it is said: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. Here, of elders as a class, those who rule well are to be counted worthy of double honor. If an elder rule, he is to be honored; if he rule well, doubly honored, and a special honor to those who not only rule well, but labor in word and doctrine. There is certainly nothing here to indicate two classes of office bearers. The contrast lies in the degree of faithfulness and fulness of function. Neither the ruling well, nor the added laboring in word and doctrine, conferred any authority or prerogative over the others; it was honor, not power, to which they were entitled. Although the mode of conferring that honor may have led to the assumption of authority that has no Scriptural warrant for its exercise. What was at first a mere mark of honor, ultimately came to be claimed as a matter of right, by the successors in office of those on whom it was at first conferred.

We have said that ordination was by an apostle, Presbytery, or one commissioned by an apostle. Evidently Titus was commissioned by Paul to organize the churches in Crete and ordain elders. The qualifications for that office, and its functions also, are clearly set forth in that commission. Aside from his personal and social merits, his blamelessness of life and good repute, he was to be a man holding fast the faithful word as he had been taught, that he might be able by sound doctrine both to exhort and

convince the gainsayers. Thus the commission and its carrying out, in ordination, covered the whole ground of ruling and teaching.

The apostle himself was also an elder. Peter says: "The elders among you I exhort who are also an elder," and he defines the functions of the elder as the feeding and oversight of the flock of God, under the eye of the chief Shepherd, and in view of the crown of glory which the faithful elders shall at last receive. Hence, the apostolic or temporary office included the functions of the permanent, while necessarily the permanent was exclusive of the temporary. It is well to distinguish between the instrument that sets apart to the office and the source from which the powers and functions vested in the setting apart are derived. The instrument may be an apostle, his commissioner, or the Presbytery. But the sanction for the exercise of these functions by the individual thus set apart is based upon God's call, coming to him through the church, in his choice by it to that office. When the apostle Paul sent for the elders of Ephesus, to meet him at Miletus, he addressed them in these words: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood. The first thing to be noted in the injunction here given is to take heed to themselves—their own personal deportment, diligence and faithfulness; secondly, to all the flock of God, which the Holy Ghost, by His divine call, uttered through the church, had entrusted to them the feeding and oversight. A deeply solemn and responsible trust; to feed the flock of God which He hath purchased with His own blood.

What is meant by "feeding the flock?" Let us answer by enquiring what is meant by "feeding the flock" as that term is applied to the shepherd in every day life? It is generally taken to mean the due exercise of all the functions of the shepherd, viz., diligent, constant and tender watchfulness, due oversight, providing for all its wants and protecting from all its enemies. To feed the church of God means to minister tenderly and lovingly to all its needs according to God's appointment, through the means of grace which He has instituted for the edification of the body of Christ. What was the commission to Peter at his restoration? It was feed My sheep, feed My lambs; it was simply feed the Church of God. The same that was enjoined on the elders or overseers of the Ephesian church, and enjoined on them too without distinction of any kind or any intimation of any superiority of any one over the others. Only one class of officers, all equally addressed and equally enjoined.

Has that order been reversed? Has the commission of the eldership of the church been cancelled? We answer, No; we believe that, that divine order still remains. Then we ask: Are all those who are regularly called and chosen, and set apart by Scriptural ordination as elders on a par so far as divine authority and the right to exercise the functions of the eldership are concerned? We believe that they are. There may not be the same capacity for the exercise of these functions, but the right to their exercise in an orderly manner is based on Scripture authority and the practice of apostolic times.

Let us now trace briefly the mode of procedure in choosing and setting apart to the office of the eldership.

A new congregation has been organized or an existing one desires an addition to the number of elders. The session discusses, decides, brings the matter before the congregation and the members are asked to give the matter their most earnest and prayerful consideration, asking divine guidance in seeking out from among themselves men fitted of God for the office of elder. On the day appointed, the church comes together, and, after devotional exercises bearing on the matter in hand, proceeds in the name of

the Lord Jesus Christ to the choice of men for that office. When the nominations have been duly made, as those who have been prayerfully considering the matter think they ought to be made, then the church in solemn prayer, led by the minister presiding, appeals to God, to the Lord Jesus Christ to show which of these men have been chosen. The vote is then taken and the choice is declared. The newly elected elders are conferred with regarding their acceptance of office, and, on acceptance subsequently, with regard to fitness and doctrinal views, then followed by their assent given to the church standards they are solemnly ordained by prayer and the laying on of hands. The right hand of fellowship is given them, their names are added to the roll, and henceforth, according to the teaching of Scripture and apostolic usage, they are overseers or bishops over the church of God. The form of procedure varies. In some cases balloting is resorted to instead of the open meeting, and the laying on of the hands of the session is dispensed with. It was the mode when I was elected and ordained; it was considered Scriptural in those days. I think it is so still. The elders thus ordained are co-Presbyters in that oversight and feeding of the flock, and co-Presbyters too with the elder, who may in an orderly way be set over the same congregation to administer ordinances and labor in word and doctrine. He is simply a co-Presbyter with them, but in an orderly way set apart to the functions of double honor, the laboring in word and doctrine, giving himself wholly to the ministry of the word, but in no sense whatever a lord over God's heritage, or possessed of any special authority by virtue of his position, or any difference whatever, except the honor and exercise of the special functions to which he has been set apart, and which any of the others would have the same right to exercise by being set apart in the same orderly manner, on their manifesting their fitness for the edifying of the body of Christ. In short an elder, now, is expected to, and many of them do, exercise nearly all the functions of the pastorate, the dispensation of ordinances excepted. They are charged with the oversight of the families of their district in particular, while their oversight and responsibility extend to the congregation in general. They visit these families, read God's Word and pray with them; they visit the sick; they seek to comfort those that mourn, to cheer the sorrowful, to encourage the weak, to reclaim the erring, to win to the Lord Jesus Christ those that are straying in the paths of sin; to speak a word in season not only to the weary, but to all others on all suitable occasions, to teach in the Sabbath schools and Bible class, to conduct prayer meeting, to preach if they are competent, and in the absence of the pastor to bury the dead, to do that through their whole lifetime during which the generations of the fathers have passed away, and the children's children are being gathered into the membership of the church, and taking the place of those who sleep in the dust, having been gathered to the generation of their fathers.

PARIS: This Presbytery held its regular meeting in Ingersoll, Sept. 24th, Rev. P. Straith, M.A., presiding. Mr. Millar was appointed Moderator of Windham and Waterford, and it was agreed to ask proportion of Augmentation grant from April to date of translation of Mr. Leitch. It was agreed to ask for grant for Mount Pleasant and Burford for current six months at the rate of \$150 a year. The Presbytery entered on consideration of Mr. Sinclair's resignation of said charge, and parties having been heard, Messrs. Young, Bryce, Taylor and McIntyre expressing on behalf of both stations strong attachment to Mr. Sinclair and earnest desire to retain him. The resignation was accepted regretfully, and Messrs. Cockburn and Millar were appointed to prepare a suitable minute, and Mr. Hamilton to declare the pulpit vacant on the second Sabbath of November, and act as Moderator of Session during the vacancy. The work at Baden, Wellesley village and New Dundee was placed under Chesterfield Session, Mr. Johnston to have charge of supply, and a grant of \$2 a Sabbath to be asked for the winter.—W. T. McMULLEN, Clerk.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Oct. 13th, 1895. } THE TRIUMPH OF GIDEON. { Jud. vii. 1-23.

GOLDEN TEXT.—Ps. xxvii. 3.
MEMORY VERSES.—19-20.
CATECHISM.—Q. 4-6.
HOME READINGS.—M. Jud. vi. 1-10. T. Jud. vi. 11-24. W. Jud. vi. 25-40. Th. Jud. vii. 1-8. F. Jud. vii. 9-25. S. Ps. xx. 1-9. Sab. 1 Cor. i. 21-31.

This week's lesson deals with the deliverance of Israel from Medianish oppression at the hands of Gideon, the son of Joash, the Abiezrite. On three preceding occasions, during the couple of centuries between Joshua's death and Gideon's triumph, God had raised up judges for the deliverance of His repentant people from the oppressors He had caused to come upon them for their infidelity to Him. The periods of oppression amount together to about fifty-three years out of the two hundred, so that it is evident the lesson taught by each deliverance lasted at least as long as the generation delivered lived. The form the Medianish oppression had taken was a peculiarly aggravating one. For seven successive seasons just as soon as the grain commenced to ripen these marauders had swooped down and taken possession driving the inhabitants to the caves and rocks for shelter, which they either carried off or destroyed the crops. The triumph of Gideon could not be complete unless the marauding bands were destroyed, as we find recorded here. Seeing that this is the only lesson we shall have from the record of deliverances found in Judges, we shall try to discover the lesson which God designed to teach His people at these times, and shall therefore consider *Gideon's helpers*, and *Gideon's victory*.

I.—*Gideon's Helpers*.—First of all we must remember that Gideon was a man who had been specially prepared for this work, not in any miraculous manner, however, but by the patient development of his own sterling character. He feared the Lord with his whole heart, this formed the foundation of his character, and upon that foundation he had been building for many years. He had done faithfully whatever his hand found to do, he had cultivated true faith in God as is shown by his seeking double assurance of the fact that his call was indeed from God. If we would be equipped for great things in God's service it can be only through the faithful discharge of every day duties. Then Gideon had human helpers, 32,000 men responded to his call to arms—only about one-tenth of the fighting strength of Israel however. This number was reduced to 10,000 by the withdrawal of all timid ones, and the 10,000 were sifted down until only 300 were considered fit to go with Gideon against the foe. God's design in reducing the number in this way was to impress upon the people the fact that deliverance came only from His power, and that therefore safety lay only in faithfulness to Him. This seems to have been the lesson God designed to teach the people by every deliverance. It is the lesson we need to learn in this nineteenth century, when there is such a tendency to admire and boast ourselves in great numbers. No matter how great the number of followers any cause may have, unless their help is on the Lord nothing will be accomplished; and no matter how small the number of faithful adherents of a cause may be, if God be with them, their cause is bound to triumph. Gideon's helpers, were evidently men who had never bowed the knee to idols, and thus men with whom, and through whom, God could show forth His help to the very best advantage. For after all God was Gideon's only helper, these faithful followers were only channels through which His help was manifested.

II.—*Gideon's Victory*.—Three hundred against four hundred and fifty times as many Midianites was great odds. No wonder if their hearts quailed, and therefore the Lord sent one more encouragement to Gideon. He, with his faithful servant, was sent by God to spy upon the camp of the enemy, and what he overheard as one of the Midianites told his dream of the barley cake, and another interpreted it caused him to worship, and returning to inspire every one of his little band with the assurance of victory, "Arise, for the Lord hath delivered into your hand the host of Midian." Then followed the attack and the victory. Trumpets and torches in a night attack were usually the marks of leaders; so that when Gideon scattered his three hundred men with their trumpets and torches hidden in pitchers, around the camp of the Midianites, and when at a preconcerted signal every pitcher was broken and every torch permitted to flare out in the darkness, and every trumpet was sounded with the battle cry "The sword of the Lord and of Gideon," the effect upon the surprised foe would be to convince them that there were hundreds of leaders each with an unknown number of followers. Therefore each man felt it a duty to defend himself on every side. This, taken in conjunction with the confusion into which the whole army would be plunged by such an attack, led every man to smite his fellow instead of his foe, and so the power of the Midianites was broken. Then Gideon sent out swift runners and called armed men to keep the fords of the river, and these, with those who pursued after the flying enemy, succeeded in all but exterminating them. It was a clever stratagem, but the Lord made it to succeed. He did not, however, do the part which Israel could do for themselves and thus left them to complete the work of destruction. God gave Gideon the victory through very unpromising helpers, equipped with foolish weapons. So will He give us the victory if only we use that which is still foolishness to the wisdom of this world, viz.: "The Gospel of Jesus Christ."

Pastor and People.

OLD ST. ANDREW'S AND REV. DR. MILLIGAN.

ST. ANDREW'S Church is a substantial stone building, at the south east corner of Carlton and Jarvis streets, that does credit to its architect and builder, and that seems to bear in its outlines the practical and solid ideas of those by whom and for whom it was built. Its foundations were evidently laid in righteousness, and it looks calculated to last for several centuries. The interior shows a square, spacious church, with pews of dark wood arranged in curves, and having a horseshoe gallery of considerable depth. The decoration is in quiet colours, and there is a large organ, the lower part of which, panelled in dark reddish wood, forms a back ground for the preaching platform in front of which, raised but little above the floor of the auditorium, are the choir seats and the organ keyboard. In a central position and in front of these choir seats there is a roomy and official-looking easy chair, in which the precentor, an important functionary in this church, sits in the midst of the important responsibilities of his office, which, it may be observed, he bears with dignity, force and ability. He is a genuine case of "the right man in the right place," and so far from being a mere choir-master, one thinks of him as a "chief musician" to whom psalms might be inscribed if there were psalmists in these days.

We are at church in time to see the earlier members of the large congregation that worships at St. Andrew's begin to come in by twos and threes. Presently also comes in the lady organist, and sedately takes her seat in front of the keyboard. It is perceptible by her demeanour that she discharges in no thoughtless way the duties of her office, and that she feels that she is a servant of the sanctuary. She possesses a firm touch, great taste, and there is a calm earnest force about her playing which is to the highest degree satisfactory. As an organist, she knows the value of the pedals. Noisy and obtrusive display, either vocal or instrumental, there is none at this church. The singing is good and massive, from first to last you feel that it is a religious exercise, and are not once reminded of the concert-room. When the members of the choir come in they fill the score or so of chairs.

The gallery on Sunday mornings is not so full as at the evening service, still it contains a goodly number of people. The body of the church is well filled, and towards eleven o'clock the ushers need their perceptive faculties in finding vacant seats for strangers. Rev. G. M. Milligan, D.D., comes in on time. He is attired in gown and bands, a man of perhaps forty five years old, has brown hair with some spring in it, and a beard and mustache that do not appear to be streaked with gray. Rather under than over the middle stature—not much either way: his manner calm, dignified and self-possessed, not self-conscious, remembering too well the high responsibilities of his office to think of himself, one who can be absorbed in the greatness of the themes whereof he speaks so that they dominate him and he becomes a voice—the voice of a prophet to denounce, to warn or to plead—this is the opinion I have formed of Dr. Milligan after hearing him a few times. He has the fire of the Celt, his discourses frequently have a force about them that rises to eloquence, and his discourses, which are delivered entirely without notes, are such as to rivet the attention. You may disagree with what he says, you may sometimes think that his tones are louder and more emphatic than the occasion calls for, but you cannot doubt his supreme earnestness; and the occasional pounding of the Bible, or even the stamp of the foot, are but the ebullitions of the spirit with which he is filled. Sometimes you are inclined to call him a "joint and marrow" preacher, his word is quick and powerful like a two-edged sword, and even rather careless people may rejoice in him as a development of consecrated genuineness. Those who remember what a hot Sunday the 22nd September was; how the glowing sun seemed to bring up waves of sweltering heat from the very ground and roll them along over church-going mortals; how it came in at the church windows, opened for a breath of air, and changed the worshippers into impromptu Turkish bathers who were fain to use fans and long for "Greenland's icy mountains," will comprehend the extent of Dr. Milligan's Boanerges like energy when I say that even on that calorific occasion he was continuously undaunted and energetic. His strong voice rang through the building, and all his movements were full of nervous vigour. No climatic conditions can subdue him, the moist heat of Jamaica would only inspire him, and the fire within him would thaw arctic snows.

He began the service quietly with a short prayer. Then came a hymn, sung to a sonorous chorale. There was another prayer and two readings of the scripture with appropriate comments. The one thing you are sure of from the time you hear Dr. Milligan begin, is that he means what he says. There is a slight, decided movement of the head, after emphatic sentences, which seems to betoken certainty, and that there is no more to be said. His comments on the scriptures are instructive, they are not made for the sake of commenting. His prayers are free from the fatal glibness of use and wont. He struggles against the repetition of familiar sentences, sometimes to the extent of hesitating for a word or a phrase, or the finishing of a phrase. I have frequently heard what is called extempore prayer degenerate into mere mechanical repetition—it is difficult for aged ministers to escape this, and they might almost as well take to a form of prayer at once. Their minds have run in certain prescribed

channels so often that it is difficult to avoid getting into ruts. The whole matter is one of such difficulty that it may be presumed that those who think about it can only long for some earnest, simple, sincere utterance on which the soul may rise to a higher region without any thought of style or construction of sentences. It may be that men with the prophetic gift have the power of communicating their spirit to those around them so that hearers do not merely say, "That was a beautiful prayer," but they really pray.

If the lasting impression made by a sermon is any test of excellence in preaching, and I think it is, Dr. Milligan is an able preacher. "The words of the wise are as goads and as nails fastened in a sure place." Dr. Milligan hammers home the special truth he is talking about by repeated blows. By the time he gets to the end of his sermon it has been driven into you so that the thought remains for a week or two, or sometimes longer. I find that as a rule people do not remember sermons at all, and that it is generally safe to wager that a man will not be able to remember, on Wednesday, within the space of ten minutes, the sermon he heard on Sunday, so as to give an intelligible outline of it. The minister of St. Andrew's sketches his subject, so to speak, with a heavy broad line. In this preliminary work he displays much judgment, and though it is done in an easy and free fashion he lays out his ground with some exactitude. It is like the "argument" at the beginning of a serious poem, it defines the scope of the proposed effort. It has not, however, the dryness of a preface, and there is nothing perfunctory about it. Sentences apparently thrown out at random as by the free easy-sweeping hand of a facile painter gradually "block out" the subject. They are frequently striking and pointed sentences, and as they are apparently not written or memorised, but come hot from the mind of the speaker at first hand, they at once arrest attention. The sermon proper is not an essay, prepared in the quiet of the study and read off, nor can the most effective preaching in my opinion ever be done in that way. Pulpit essay reading never moved the world and never will. There is a foundation for the important place that is given in many denominations to the "gift of the gab" as it is sometimes colloquially called. The danger is that facility of speech is frequently not backed up with any depth of thought. Where there is a capacity for easy talking, combined with mental power and judgment, inventiveness—sometimes called originality—and comparative fullness of knowledge, then all that is necessary is the consecrating fire—the lips touched with the live coal—the inspiration that is properly called divine. I think it is because these conditions are largely filled at St. Andrew's, that the church is so well attended and that people come away with serious and thoughtful faces. They may say sometimes, "We have heard strange things to-day," there may be minor features that would be taken exception to by a fastidious taste, but nevertheless there is that about the ministration that makes a deep impression upon even the case hardened.

—J. R. N., in *The Week*.

The Gospel of Buddha. Paul Carus. (Chicago: The Open Court Publishing Co.)—While Christianity to a greater or less extent sways about twenty-six per cent. of the human family, Buddhism in one or other of its many forms directs the religious convictions of forty per cent. A system or a phase of teaching which shapes the beliefs of so large a proportion of our race must have its interest for every intelligent reader. Moreover, we are not without knowledge of movements which exalt the Buddha to an equality with Jesus of Nazareth as a religious teacher, and in Theosophy of an endeavour to transplant its mystical pantheism to our Western shores. The curiosity to know something more about this wide-spread Oriental system is not only natural, but praiseworthy. For those to whom the Buddhist Canon is a sealed book this composition gives a fair conception of Buddhist teaching, the greater part being selections from that Canon, arranged in the manner of Scripture text books, with which our evangelists and self-elected teachers are in many cases too familiar. We need not grudge Buddhism its meed of admiration, nor refuse to find therein, rays from the true light which, as St. John wrote, lighteth every man coming into the world. "That which is most needed is a loving heart," is a precept which surely our Christ would readily own as His own, and there is a kinship between "I was born into the world as the king of truth for the salvation of the world," and the answer given before the Roman Pilate to his doubting enquiry: "Art thou a king then?" But if no other difference may be found this would suffice to keep the Christian under the shadow of the Cross.

"Though truths in manhood darkly join,
Deep seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin."

But this is not all. You search the parables in this gospel of Buddha in vain for anything approaching in pathos and keen analysis of character the story of the Prodigal Son and his elder brother, with the father's large throbbing heart of forgiveness; nor can the perfection of Nirvāna where "the ridge-pool of care has been shattered and the end of craving been reached" for a moment compare with the spirit of that declaration: "He that would save his life shall lose it, but whosoever shall lose his life for My sake, the same shall save it. Buddhist philosophy may do for the dreamer, its high morality can only become current coin, and our aspirations be satisfied as we sit at His feet and learn who said: "Because I live, ye shall live also."

AT LAST.

Over the waves the dark will creep,
And shroud the shore, and quench the day;
Must I, before I fall asleep,
Faint in dismay?

Must I go forth in loneliness,
I, who have always loved my kind,
And, knowing nought but weariness,
Leave joy behind?

I have not shirked the strenuous fight,
I think where Duty called, I went;
Must I drift out into the night
When strength is spent?

Shall I be lost in that great sea
Whose surgings reach me everywhere?
Or will the King who summons me
Regard my prayer?

Oh! fearful, faithless heart, be strong!
Put thou thy trust in God again;
He who has helped thee all along,
Will fail not then!

The love of Christ is thine always;
Did not the Saviour bless thy past?
Lo, He is with thee all the days,
Even the last!

—*Marianne Farningham in Christian World.*

IN THE SERVICE OF CHRIST.

A story is told by *The Colporteur* of a well-known preacher who in walking the length of the hotel piazza at a summer watering place, met a lady friend hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour for breakfast led to the following remark: "I am late because I was tired. I danced last night until I blistered my feet."

"May I ask one question?" the preacher said, and with consent he asked: "Did you ever blister your feet in the service of your Redeemer?"

A scornful look and a hasty retreat were the result. A bystander and mutual friend remarked that the question was faithful though rather severe. The two wondered what would come of it.

For several days the lady avoided her friends, and, in fact, was invisible. Nearly a week passed. Then followed an interview at the request of the offended lady, who, with real distress, confessed that, although angry at the preacher's question, she had been unable to justify herself, nor had sleep been possible since the morning of her confusion. "God has forgiven me," she said. "I come to ask your pardon, and that you will tell me how I can blister my feet in the service of Christ. I am ready to do it now, and before I do anything else; I want to do it very much indeed; I want to make myself weary in His service. I will do anything to atone for the waste and folly of the past. It has been so heartless of me."

THE SCIENCE OF LIFE.

Few writers of modern times have attained such rapid and wide popularity as the Rev. John Watson, of Liverpool, England, familiarly known by his pen name, Ian MacLaren. Writing recently of the true position of religion in life he said:—

"We live on three levels—the physical, where we eat and drink; the intellectual, where we read and think; the spiritual, where we pray and love; and it goes without saying that the third is the highest, with the rarest air and the widest vision. No man can afford to neglect his body or mind; he is bound to live clearly, and think clearly, under penalties of life failure. But it is within his soul he comes to his full height, for it is there he touches the unseen and has fellowship with God. Religion is the same thing to the soul that health is to the body and culture to the mind. It is life in excelsis, the perfection and fruition of our purest and most delicate instincts, the consecration and crown of our whole being. The scale of attainment for the individual has three degrees—first, an athlete; second, a scholar; third, a saint; but there is no measure of comparison between those degrees. What is a gladiator beside Seneca? What is Seneca beside St. Paul? Human nature untouched by the spirit of religion is a pyramid without an apex, a figure wanting its head. Take sainthood in its highest sense, it is the climax of humanity."

Missionary World.

A LETTER FROM CHINA.

[Through the kindness of Mrs. John Gowan, of Gloucester Street, in this city, we are enabled to give our readers the pleasure of reading the accompanying most interesting letter from Rev. James A. Slimmon, of our Honan mission.—ED.]

DEAR FRIEND,—I now redeem the promise I made to write a letter to be read at your meeting, and expect you to remember the conditions which were made, that is that I will only write one letter in return for one letter received. Objections have been made to societies wishing to correspond personally with foreign missionaries on the ground that the extra labour involved would be burdensome to the missionary; but I waive that objection, because I feel that the results which I expect to flow from such correspondence, namely, increased interest in our work, and prayers on our behalf, will more than compensate for the time taken in writing these letters. If our work on the field is to be successful we must have increased prayer by those who are God's remembrancers. All will admit that only the power of the Holy Spirit is sufficient to bring a soul to God, and this power will be with the missionary just in proportion as it is sought from God in believing prayer. When I think of the thousands of Bibles and tracts that have been scattered broadcast in China, and the numberless sermons that are preached every week, and consider how small the visible results have been hitherto, I feel that the explanation is that there has not been sufficient prayer; there has been plenty speaking to men on God's behalf, but not enough speaking to God on men's behalf. Now, this is perhaps the most important part of the work, and a part that can be engaged in by all alike; the youngest child who has been taught to pray in the Spirit can here accomplish as great results as the most advanced Christian, indeed, there seems to be special reason to think that the prayers of the little ones whose "angels do always behold the face of God" "avail much."

So now to proceed, let me tell you of a visit I recently made to one of our sub-stations, a place called Hsiao Chai, that translated is "Little Fort."

Rev. W. H. Grant and I were appointed to go there on Sabbath, June 30th, to baptize some converts, but as Mr. Grant was at Ch'u Wang on that date, and could not come down because the roads were flooded with water, I had therefore to go alone, though, if I had wanted an excuse for not going, the state of the roads would have furnished one although they were not so bad between Little Fort and here, as they were on the Ch'u Wang road, still, as they were flooded with from two to three feet of water they might have been considered impassable, but I thought it would be a pity to disappoint those who were waiting to be baptized. There is a chapter in "The Sticket Minister" that tells of a Scotch minister from Galloway that had a service to hold, and his text was, "Whatsoever thy hand findeth to do, do it with thy might," and describes how he went through storm and flood to hold the service. I come from very nearly that part of Scotland myself, and thought I would do as my countryman had done, so I hired a man with a wheelbarrow to carry my bedding, etc., and off we started.

I had to walk barefoot nearly all the way wading through the water; I don't think I would have minded that much, although it is not quite as comfortable as travelling in a Pullman, but when I found that the water was infested with horse-leeches it took all the courage I possessed to go on, for all my life long I have had a perfect horror of leeches; one of my most ordinary forms of nightmare is to dream of leeches eating their way into the souls of my feet. The natives told me that there was no danger if I kept moving, which I did in quite a lively style, but the nervous strain was pretty severe.

In spite of all our endeavors I don't think we would have reached our destination that week (we started on Friday morning) if God had not gone before and prepared the way. It was so evidently arranged by Him that I will tell you about it, that you may see how He looks after His servants. At sundown we reached Hwa Hsien a city about six miles from our destination. When we had passed through the busy part of the city and were approaching the further gate, I proposed that we have a rest and drink some of China's national beverage. So we stopped at a tea shop. Soon a crowd gathered around to stare at the foreigner. Amongst the crowd was a very intelligent looking man who politely entered into conversation. He asked where we were going, and having informed him, he then asked whom we were going to see. I did not want to go into particulars with him, so replied that we were going to put up at one of the inns and preach. Then he asked, "Are you not going to see Mr. Wang (this is one of the brightest of the inquirers in Little Fort)?" and being answered in the affirmative, he asked if we knew that there was one of Mr. Wang's friends in the city, and if we would like to see him. We replied that we would like very much to see the friend, but did not know where to look for him, on which he at once volunteered to go and look for him, and off he went, and soon returned with one of the men that I was to baptize. Now, if it had not been for this man, who guided us through the dark to the village, and helped to carry the barrow bodily over the deeper pools, we would not have got there that night, and as it rained all day on Saturday travelling would have been impossible. It was fair on Sabbath, but we do not travel on the day of rest. On Monday it rained again, so that but for the provision God had made in detaining this man in the city we could not have reached our destination before Wednesday. Even with his help it was long after dark when we arrived, and I was all but exhausted, having travelled at least twenty miles. As we approached the first house inside the gate, my ear caught the sound of voices singing a familiar hymn. In an instant all my fatigue was forgotten. I commenced to sing the hymn and could hardly keep from dancing. When we reached the door I peeped in and saw several people on their knees engaged in prayer; it was Mr. Wang and his friends just closing evening worship. Within an hour the news had spread through the village that I had come, and when the friends had gathered we joined together in having a praise service. Then we sat talking till near midnight, and it was not till I awoke next morning to find myself stiff and sore all over that I remembered how tired I had been. Saturday was spent in getting acquainted with the friends as this was my first visit. On Sabbath forenoon I baptized the six men that had been accepted, and if that ancient king who offered such large rewards to anyone who would invent a new pleasure were living now, I could tell him of a pleasure he never enjoyed, and one worth all his other pleasure put together, and that is to see precious souls delivered from Satan and joined to the Body of Christ. My feelings so overcame me that I could hardly pronounce the words we use in administering the rite of baptism, and when we proceeded to observe the sacrament of the Lord's Supper I wept outright. Jesus was all but visibly present to me, and it was His joy that I was sharing. Oh the wonderful, wonderful goodness of God in making us feel low-workers with himself, and thus enabling us to enter into His joy. The rest of the day was spent in happy fellowship, and holding open-air meetings. We continued these open-air meetings on Monday, and the natives took part freely. One of the brightest and most straightforward testimonies I ever listened to was that borne by an old man who had been schoolmaster in that village for three generations.

"If you want proof of this doctrine," he cried, "look at me. I am no longer a Confucianist. I now worship the God on whom

Confucius was dependent as all men are. I was once dead in sin, now I am alive. Once my heart was burdened and sorrowful, now I am smiling all the time. Why? Because God has taken away my sins." Then he went on to tell how God had delivered him from opium-smoking, with so complete a deliverance that all desire for it even was taken away. He had submitted himself to be tested by some friends who doubted his deliverance, and as a test asked him to sit by them while they smoked; he did so, and when they saw that he could do that without wanting to smoke, they believed that he was indeed delivered.

There are many more interesting facts that one could relate about the converts in this village, but I must not make my letter too long else I shall weary you, and take up too much of my own time in doing so; but I am sure this is not the last you will hear of Little Fort, for the church there promises to be a strong and healthy one. One sign of this is the desire that some of the children show for being taught. The last night I was there I sat under a tree with several little boys round me teaching them to sing "Jesus loves me," and a little way off a group of girls were singing in their hearts, because it would not have been proper Chinese etiquette for them to have joined the boys, but I knew by the keenly interested expression on their faces and sometimes by a movement of the lips that while seemingly they were only observers they were really as eager to learn as the boys were, and in all probability were learning much more correctly and more quickly than the boys.

Now, goodbye, for the present. Don't forget to pray for Little Fort, and for,

Yours sincerely in Christ,

JAMES A. SLIMMON

Hsin Chen, Honou, July 13, '95.

PULPIT, PRESS AND PLATFORM.

Rev. Murray McCheyne: Oh! how sweet it is to work all day with God, and then lie down at night beneath His smile.

Young Men's Era: However busy we may be, God will not work a miracle to save us from spiritual degeneration if we neglect our private devotions.

Golden Rule: How are the brawn and brain gained in the summer vacation to be expended? Will they be spent in lifting burdens and solving problems for Christ?

Presbyterian Messenger: Sympathies that are not exercised shrivel into selfishness. The heart that will not aspire loses its aspiration. The soul that will not see God, grows blind.

Ram's Horn: He who neglects a present duty lays a forbidding image on the impressionable negative of omitted opportunity and will find the upbraiding picture brought out into clear outline when the acid of memory touches the plate.

Dean Church: Scripture is more terrible in its mysterious reserve about the "wrath to come" than any picture man could paint. There is more pathetic and awful meaning in the one word, "the lost," than in any attempt of ours to expand the thought.

Wm. Ewart Gladstone: No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.

Canadian Baptist: The true teacher will see that his own best interests and his highest success in the profession lie in exactly parallel lines, and demand of him constant effort to reach the highest standard of intelligence, in the clearness and calmness of his mental and moral judgments and in probity of character and nobleness of aim.

Christian Endeavor.

HOW MAY OUR SOCIETY DO BETTER WORK?

REV. W. S. M. TAVISH, B. D., DESERONTO.

(A meeting to consider the work of each committee, led by the President.)

Oct. 13.—Gal vi 6-10

It is impossible to deal with this topic except in the most general fashion, for the reason that we do not know what is lacking in the individual societies. In one the Look-out Committee may be inactive, and if we were presiding over such a society, we would try to emphasize the importance of looking after those who have become careless, and of keeping an eye open for strangers. If in another, little or no provision were made for the conduct of the prayer meeting, it would be manifestly the duty of the society in conference to see that more attention was paid to that department by the Prayer Meeting Committee. The individual society will therefore have to determine for itself what feature of its work needs special attention and consideration.

But we can all do letter work if we pray more. The motto of Luther should be kept in mind by every endeavorer:—"Bene orasse est bene studuisse;" "To have prayed well is to have studied well." It is often better to pray for the members of a committee than to give them advice. They perhaps know perfectly well what to do; what they require is unction, stimulus from above, and these are most likely to come in answer to earnest, united prayer.

It might be an improvement to introduce more personal testimonies. We have no great love for a Church gone to tongue, but a certain amount of speaking is necessary, and no form of speech could be more convincing than the relating of personal experience. But the testimony should be not a mere form of words, but a true recital of what we have actually thought and felt. If we desire to procure a model we can find it in the Psalms (Ps. xxxiv. 1; cxvi. 1-4; xvii. 18). What could be more convincing than such a statement as this, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. xxxiv. 6)? It is certainly well to have Scriptural references bearing upon the topic; but this, good as it is, might be varied by a little up-to-date personal experience. Try it.

Perhaps better work might be done if there were more individual effort. There seems to be a danger in these days of placing too much dependence upon the work of organization, and too little upon the work of the individual. Too often when it becomes apparent that a certain evil must be checked, a meeting is called, an organization formed, a committee appointed to report at a later stage, and the result is that individual responsibility is shirked, and little or nothing is accomplished. There appears to be a feeling abroad that no really great work can be done until a certain degree of enthusiasm has been wrought up in a convention. Shammah might have called a convention to devise ways and means of defending a patch of lentils belonging to the Israelites. But he knew better. While he was getting the preliminaries arranged the Midianites would have come down again and looted his crop. So, instead of waiting to have a committee appointed, he went down alone, and, taking his stand there in God's name, he defended his property, and the Lord wrought a great victory. We believe that more and better work might be done if less dependence were placed on committees, organizations, or conventions and more upon individual effort. We may catch a little enthusiasm at conventions, but how would it be to try to catch it where Moses caught it—on the mount of God? How would it be to try to find it where the disciples found it—on the mount with Christ? Where could greater enthusiasm be found than was manifested by Elijah on Mount Carmel? So far as we can learn, this was the first convention he ever attended, but he was inspired with zeal for it in the wilderness before he went. David was sufficiently enthusiastic when on his way to fight Goliath, but the fervid glow was seen then because he had been so much alone with God. We do not despise conventions, but we wish to emphasize the fact that even though we cannot attend a great one we can be loyal to God and do valiant service for Him.

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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCT. 2ND, 1895.

THERE was a serious omission of duty the other day in Toronto. The youthful Duke of Malborough passed through the city and nobody seems to have asked him what he thought of us.

PREMIER BOWELL is reported to have said that the Indians of the North-West begin their pow wows with the government with a request and end them with a demand. Perhaps the Red man learned this method from his pale-faced brother.

THE Hon. Mr. Ouimet, the head and front of the Hierarchical party in Quebec, visited the town of Collingwood last week and made an oration at the great Northern Fair. One of the press reports says that an allusion to an appropriation for the Collingwood harbour was received with "wild applause." Collingwood is the Capital of Mr. D'Alton McCarthy's constituency.

IN a letter to the *Globe* on the Manitoba School Question Mr. Joseph Martin, M.P., politely describes Principal Grant as "a conceited humbug." Had the Principal desired to carry on the discussion in the spirit and style in which Mr. Martin writes he might have told the readers of the *Globe* that Mr. Joseph Martin, M.P., is an Agnostic and that his Agnosticism may have had a close and natural connection with his wish to "obliterate" all trace of religion from the school system of Manitoba.

WE notice that the political friends of Mr. Wm. Smith, M.P. for South Ontario, are urging his claims for the important position of Dominion Minister of Agriculture. It would be an excellent appointment. Mr. Smith is an intelligent gentleman, a successful practical farmer, an experienced parliamentarian, and generally well versed in public affairs. The Ottawa Government would materially strengthen its position with the great farming interest of the country by placing the portfolio of Agriculture in the hands of the members for South Ontario.

QUITE frequently we see juries denounced in the press because they brought in a verdict of not guilty after the trial judge was supposed to have charged against the prisoner. It never seems to occur to such critics that jurors have minds of their own, and have taken an oath to do their duty. Nor does it ever occur to them that some judges are quite as fallible as jurors, and that

all are more or less so. Still less does it occur to them that even an editor may be mistaken at times. He never makes a meaner mistake than when he assumes that the sole duty of a juror is to say ditto to the judge.

THE president of the Baptist Union of Great Britain recently spent a Sabbath in Toronto and his experience in two of the city churches made him feel sorry for the people of Toronto if the sermons he heard are specimens of Toronto preaching. He writes that in the morning he went to a Baptist Church and heard a sermon on "State Education," Manitoba school question probably. In the evening he went to a Methodist Church and heard a sermon on some political question about which he knew nothing and cared less. The president thinks the Toronto people must be "hungry for things spiritual." Our distinguished visitor is mistaken. If the people who worship in these churches were hungry for things spiritual they would soon put an end to political preaching.

WE regret to announce the death, on the evening of Thursday last, at Kingston, of the venerable Rev. Dr. Williamson, of Queen's University at the age of ninety, and after a professional career of over fifty years. The doctor's varied attainments and the needs of Queen's in its earlier years demanded from him very varied services, and at one time or another he filled every chair in the University, although mathematics, and, later, astronomy, were those which properly belonged to him. The doctor was twice married, his second wife being the sister of the late Sir John A. Macdonald. He was always known as the student's friend, and was ever loved and revered by all who sat under him or knew him. His funeral took place yesterday (Tuesday) under the auspices of Queen's University, the students forming a guard of honor.

ON Friday at noon, the veteran missionary of our Church, Rev. G. L. MacKay, D.D., with Mrs. MacKay and family, and the Chinese student who has been visiting Canada with him, left the Union Station for Formosa. Twenty-four years ago Dr. MacKay left this country, unknown comparatively, and untried, to enter upon missionary work in North Formosa, and there, by apostolic zeal, consecration, and unremitting and most laborious toil, as well as by his unique methods of work, he has accomplished results which have made his name, and, we may add, the name of our Church known in all Christian lands. This is his second, and in all probability his last, visit to his native land. Many prayers will follow him, and a joyful welcome awaits him in his beloved Formosa, from hundreds who have been, by the blessing of God on his labors, brought out of heathen darkness into the marvellous light of the gospel of Christ. It will be the wish and prayer of all that he may be long spared to carry on his great and good work. A large number of friends were at the station to bid the Doctor and party farewell. A volume, we may add, detailing his labors is expected soon to appear.

THE utter collapse of the case against the Grays in Peterborough, the acquittal of a professional man in Bradford, who was undoubtedly innocent of the odious charge laid against him, the acquittal of two men in Muskoka charged with murder on evidence that any law student in his first year would know to be insufficient, make it absolutely necessary for some one to put an end to this continual tampering with the liberty and the character of Her Majesty's subjects in this Province. The Grays were dragged all the way from Florida on a charge of murder, and the evidence was so insufficient that Chancellor Boyd stopped the trial when the evidence for the defence was not more than half in. In the other cases there was absolutely nothing to justify arrest. Zeal in the administration of justice is praiseworthy but the man arrested has his rights as well as the crown. To injure the character of an innocent man by putting him on trial, to destroy his peace and besmirch his reputation for life, is itself a crime. The state has no right to commit crimes any more than the individual. Justice miscarries as certainly when an innocent man is wronged as when a guilty man escapes. It is more than time that the Ontario Pinkertons were called down.

PRINCIPAL GRANT ON THE MANITOBA SCHOOL QUESTION.

IT is well known to most of our readers that Principal Grant has been engaged for some time in investigating this difficult, and in some respects burning public question, and that the results of his labours have been communicated to the *Globe* in a series of six letters of considerable length. Our readers who know this may not so generally have read them with care, even when they have had access to them, and as many may not have seen them, we propose, for the benefit of all such, to set forth as briefly, and as far as possible the main facts Dr. Grant has given, and present the conclusions he has arrived at after a study of the question. This only; for the present we offer no opinion. We may in a subsequent article present some of the chief criticisms which his letters have called forth.

We need say nothing of Dr. Grant's fitness to do this work. Few men, in the Dominion, perhaps, no one, could be found in all respects better fitted to perform such a task as he has performed within the time he has been able to give to it. In addition to all his natural fitness for it, every facility that could be wished for the best performance of his task was freely afforded him by all parties wherever he went. The importance of the subject is such as to entitle it to the careful and enlightened attention of every patriotic citizen whether of Manitoba or of any other Province.

BEFORE 1890.

Eighteen ninety is the pivotal period. The state of things up to that time should now be well known to those who take interest enough in this matter to inform themselves at all upon it. Briefly it was this: The school system till then was denominational, a school board, composed of two sections, Protestant and Roman Catholic, and a superintendent of each faith managed the schools. Religious instruction of some kind was given in all of them, and there was no religious difficulty. Under this system, far from perfect, and though the schools were in many cases in rural districts especially, very poor, as poor as they could be, yet, in Dr. Grant's opinion, they were about as good as, under the circumstances, could be expected, for the difficulties they had to contend with were many and great, such as diversity of languages, and different regions, one of which could not be taxed for the schools of the other, and in addition a sparsely settled country and general indifference of the half-breeds to education. This was the state of things to amend which the legislation of 1890 was carried into effect.

As the question of religious instruction is the crucial one it may be well to note what Dr. Grant understands it should be; not dogmatic, on the one hand, nor, on the other, the bare mechanical reading of so much Scripture, as if it were a charm but reading it with so much simple explanation and comment as is necessary to make it intelligible and give its lessons due weight. The teacher should be as free to teach the Scripture lessons as he is to teach other reading lessons.

CHANGE OF 1890.

In 1890, then, a change was made, not, Dr. Grant says, because those who made it charged faulty administration or poor results, but because "it was wrong in principle and must therefore be abolished root and branch." The intention of the author of the new system was to make it purely secular, so that no religious instruction would be given in the public schools, but as the people of Manitoba would not accept this, a change was made so as to require in all public schools religious exercises to the extent of reading a certain portion of Scripture at the close of the school day and offering a prescribed form of prayer. From 1890-1894 the most of the French Roman Catholic schools kept on much as they had done, because through a defect in the wording of the statute they could still obtain the whole or a part of the provision made by the Legislature for their support. The defect has been amended and now schools which do not comply with the law are deprived of support, in consequence of which many French Roman Catholic schools have ceased to exist, and the last state is worse than the first. Public Schools in the Mennonite Reserve, on the contrary, receive Government grants, although the law with regard to municipal and district support is openly violated.

ed. The law of 1890, Dr. Grant thinks, was too harsh, and too little time was given in which to effect so great a change. March 31st the law was passed, and by May 30th the change was to be completed. Necessary changes should have been made gradually, changes such as the judgment of the people generally would have felt to be needed, and so acquiesced. Instead of being, as they have been, alienated by it. It is not necessary to pull down the house to make certain improvements in it, even if they are very considerable.

The sections of the people chiefly affected by the Legislation of 1890 are the French speaking Roman Catholics, and next to them, though not so fundamentally, the Mennonites who are German-speaking Protestants, and over 15,000 in number, about two-thirds as many as the French Roman Catholics. Dr. Grant's account of the Mennonites is full and exceedingly interesting. They are intensely wedded to religious teaching in their schools, not only by means of reading the Scriptures, but even by teaching the doctrines of their church. With regard to religious instruction in schools it is important to note that the Government regulations allow school trustees to shorten the time devoted to secular branches in order that religious instruction may be given. By the Government not rigorously insisting upon carrying out the very letter of the law, and being content now to hasten slowly, the result is that, where all the Mennonites schools were private, with teaching given only in German, twenty-two, with the prospect of continuous increase, have come in under the Government regulations and are nominally public schools. Among the French Roman Catholics in the same way, out of 90 school districts which once were under the old Roman Catholic Board, 24 have disbanded, and 27 schools have accepted the public school system. Some think this amounts to nothing, others are well satisfied with this result and argue from it the extension in time of the public school system to the whole French Roman Catholic population, if only the priests and hierarchy would leave the people to themselves, an if, whose removal, Dr. Grant thinks, is simply not to be expected. There will thus be in the case of the French Roman Catholics, a permanent grievance and sense of injustice, fatal, so long as the cast-iron rule is insisted upon, to good education and injurious to the well-being of the province in other respects. Concessions Dr. Grant thinks should be made on behalf of the French section and might well be made, as in no other way can the public school system be made co-extensive with the public requirements, and because, whether the Government supported by the people think their French fellow-citizens unreasonable or not, the highest court in the realm has decided that, as now situated, they have a grievance, a decision which they are not likely to forget and which the Government should respect.

DIFFICULTIES AND SOLUTIONS.

Before dealing with solutions let us note again, in a sentence or two, the difficulties to be solved. There is, first, the bilingual; the German and English, and French and English. Dr. Grant sees no insurmountable difficulty in this, but would have the Government make provision for the teaching of both in schools in which education for a long time to come cannot be given at all except in both languages, by providing means for instruction in them for teachers who must know both. He would have a uniform standard for all teachers of the same grade and a bonus given to teachers who teach efficiently in two languages. There must be efficient Government inspection for all schools. All text-books, bilingual or otherwise, must be approved by the Government and Advisory Board. Taxation must be imposed upon all for the support of the schools. There is lastly the religious difficulty. In dealing with this Dr. Grant devotes considerable attention to the state of the schools in Winnipeg, from the management of which, as well as in the state of things in this respect in the rural districts, he sees no reason why moderate and sensible men should not find the basis of a solution. In the Winnipeg public schools, eighteen nationalities are represented and every room is closed with the prescribed religious exercises, reading the Scriptures and prayer. Any scholar may leave the school during these exercises by bringing to the Principal a line from parents or guardians asking permission for his absence, but that has never been done or apparently even thought of. In the Sister's

School hard by religious instruction is also given, but during this time the Protestant pupils are assigned other work and not asked or expected to be present. Why should not reasonable men agree to differ, Dr. Grant asks, on such a basis as these cases supply? But Archbishop Langevin conceives that, having a set time for religious instruction is giving up the whole question and will make no concession; the government also insists upon its regulations, and so there arises, and are kept up, irritation and bitterness on both sides.

The Advisory Board is an important feature in the Manitoba School system. It is composed of seven members and practically controls the whole school system in everything except what concerns taxation and the relations which necessarily exist between the government and the schools. If this Board were so constituted as to admit of representatives, by statutory regulation, of the Roman Catholic Church as such, Dr. Grant thinks such provision could be made by it for religious instruction as would be workable and satisfactory to all.

WHAT MANITOBA SHOULD DO.

In his fifth letter Dr. Grant makes a strong appeal to the Government and people of Manitoba, and suggests in general terms what they should do. He takes it for granted that neither the Government or people wish to have any considerable body of their fellow citizens live smarting permanently under what they conceive to be a grievance. It behoves them then to make an attempt at settling this question. "Let," Dr. Grant says, "the Government ask four or five of the best inspectors, including those for the French, the Mennonites and Winnipeg city, meet half a dozen other wise men, some of whom he names, confer together, and draw up resolutions, which he is confident they could arrive at, which he believes would be acceptable to all reasonable men, and might furnish a basis for Government action which it might take with dignity and honor, and so far as it is concerned, whatever the Dominion Government may do, seek to satisfy the reasonable demands, as they consider them, of those who are now dissatisfied." In counselling this course Dr. Grant does not do it for the sake of peace at any price. Such a method of settling its school difficulties as Manitoba is now trying has been already attempted in the Dominion, and it has failed. The course which he suggests has been tried in England and in this Dominion, and works not only in the interests of peace and public contentment, but the diversity in unity in educational methods thus resulting, really yields a fuller, richer national life than a unity which, because it is based upon a hard and fast line, is mechanical, therefore, no real unity, because pervaded by no living organic principle. Manitobans are Canadians as well as Manitobans, and for the sake of the whole Dominion, whose well-being is bound up with theirs, they should by reasonable concession be willing to have this question settled where and by whom it ought to be settled, that is among themselves and by themselves.

WHAT THE DOMINION GOVERNMENT SHOULD NOT DO, AND WHY.

In a word, it should not attempt to coerce Manitoba. For, first, whatever may be the scope of the second decision of the Privy Council, the first unmistakably declared that her school legislation is clearly within her rights, and because, the bill of rights No. 4, upon which the French Roman Catholic claims are largely based, is of such suspicious parentage that nothing can be based upon it. And, next, though disallowance of Provincial Legislation has not been uncommon, yet the attempt by the Dominion Government to impose legislation upon a Province is so abnormal, and extreme a step, and might lead to such grave results, that only when every other resource has failed, and to save the life of the nation, could it be justified. This is not such a case. The fatuous haste of the Dominion Government, and its refusal to fully and calmly investigate, as invited to do by Manitoba; the malign interference of the Hierarchy; the insistence, at the bidding, of a sister and stronger Province of the imposition of hated legislation on this weaker one, of which the remedial order is the result; the attitude into which both Governments have been led unfavourable to the calmest and wisest action, all counsel the avoidance of haste by the Dominion Government. Manitobans are free men, among them are many able men; they understand their

own business perfectly well; they understand what is due to the Federal Constitution, and to the decisions of the highest legal court in the realm, and while they may, if left alone, and given time, listen to and redress what a portion of the people consider a grievance, they cannot, and will not abdicate their rights as freemen, and submit to be forced by a Government which "did not even go through the form of ascertaining the actual extent of the grievance and the best method of redressing it without trenching on Provincial autonomy." "Manitoba, so far as I could learn," Principal Grant concludes, "is pretty solid on this point. Both Governments, in consequence (that is, of events which have taken place and the position they find themselves in), feel themselves helpless. Our only hope under these circumstances lies in the wisdom of Parliament, and my earnest prayer is that sufficient patriotism, independence and wisdom may be given to Parliament, to deal wisely with the state of affairs which is now so critical. Statesmen will surely remember that the first quality requisite in the statesmanship of a free country is Patience, that the second is Patience, and the third is Patience."

Books and Magazines.

THE DEANE GIRLS. A Home Story. By Adelaide Rouse, author of "Wendover House," etc. [A. I. Bradley & Co., Boston.]

This is a story of a large family of girls with the various characters and temperaments usually found in a large family, but all loving and devoted, one to another, and to their father and mother. They are all kept at home by a father, whose salary though not large was often shared with friends who forgot to pay back or could not, or invested in ways which brought little or no return, yet, kept his girls at home because he wished to have them under the home roof. At last when means were failing more and more, they resolve to strike out and help themselves. It is a family history, interestingly written, of a pure and healthy tone, impressing a good example and may be profitably read by boys as well as girls and by old as well as young.

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA: THE INDIANS OF WESTERN CANADA. By Rev. Prof. A. B. Baird. [Press of the Canada Presbyterian, Toronto.]

This is another of the series of missionary pamphlets, issued by the Foreign Mission Committee of our Church, in which so much history and other valuable information are condensed into brief space. In these respects this one does not fall behind any of its predecessors. Its plan is to give an account of the missions maintained by the Presbyterian Church among the Indians, dwelling with a little detail on the lives of those who carried on the work while it was in its infancy.

REPORT ON CANADIAN ARCHIVES. By Douglas Brymner, LL.D., F.R.S.C., Archivist, 1894.

The reports of Mr. Brymner, Dominion Archivist, are invaluable for all who wish to become acquainted with the history of the Dominion. This volume, except an introduction by Mr. Brymner, is wholly occupied with Nova Scotia and covers from 1603 to 1801, A.D.

The October *Century* opens with "A Cruise on the Norfolk Roads," beautifully illustrated. Still more so, if possible, is "Theodosia Barr: The Wrecker's Story," a poem. "Fun on the Stump" tells the humours of political campaigning in Kentucky. "The Life of Napoleon Bonaparte"—plentifully illustrated—is continued by Sloane. "Cassa Braccio" is continued by Marion Crawford. Two articles are devoted to Keats, namely, "Keats in Hampstead," and "The Influence of Keats." "Life in the Tuileries Under the Second Empire," by an inmate of the Palace, with illustrations, will be read with interest. "Nordau's 'Degeneration': its Value and its Errors," and several brief but interesting articles with "Topics of the Time," and "In Lighter Vein," make up an interesting number. [The Century Co., New York.]

In *Harper's Magazine* for October, besides well-known continued longer stories, there are the following short ones: "The Coupons of Fortune," "Alone in China," "Jamie, the Kidd." An essay, "The gift of Story-Telling;" "Ronzano," in which new light is thrown on Dante by two of his descendants; a "Bookra," a poem. The following illustrated articles are also given to its readers: "Hindoo and Moslem," "At the Sign of the Balsam Bough," "Queen Victoria's Highland Home," "Three Gringos in Central America," "The German Struggle for Liberty," part iv, and "The Future in Relation to American Naval Power." The Editor's Study discusses various aspects of English life and the Editor's Drawer is humorous and varied as usual. [Harper Brothers, New York.]

The *Methodist Magazine*, for October, begins with an illustrated article, on Alaska, which helps to make that hitherto all but unknown country, known to its readers. Other interesting articles, illustrated, are: "The Salvation Army at Work"; "The Congo and its Missions." Not illustrated are: "The 'New Astronomy'"; "Mission Work in Labrador"; "Methodism: A Layman's Movement." In lighter vein are: "The Minister's Wife"; "Why Jim Didn't go to the Show"; and "Airlie's Mission." [Wm. Briggs, Toronto.]

The Family Circle.

Written for THE CANADA PRESBYTERIAN.
"BUY THE TRUTH."

BY REV. EDWARD ASTON.

When Passion's voice doth tempt the soul,
And sinful pleasures are the goal
Of giddy youth and these seem real,
Then in his ear may thunder peal,
May this clear voice be ne'er forgot,
"Oh! buy the truth and sell it not."

When thirst for power doth manhood try,
And men with wealth would all good buy,
Amidst the throng and press of life,
Above the din in all the strife,
May this clear voice be ne'er forgot,
"Oh! buy the truth and sell it not."

When weary age doth crave release
From conflicts stern and cry for peace,
May waning fires e'en then burn bright
Tho' failing eyes might fear the night,
May this clear voice be ne'er forgot,
"Oh! buy the truth and sell it not."
Merrickville, Ont.

DEAR LAND AYONT THE SEA.

I stand upon a foreign shore
And gaze across the sea,
Fond memories bridge the waters o'er,
Sweet home-thoughts come to me;
Once more I see the bonnie hills,
Feel gladness, young, and free,
My heart with loyal rapture thrills—
Dear land ayont the sea.

I see once more the gowans fair,
And scent the hawthorn bloom,
I feel the pure sweet mountain air
Blown fresh from heather bloom;
I hear glad voices as of yore
Sing songs of love to me,
Oh! shall I ever see thee more,
Dear land ayont the sea!

May heaven grant me this request,
Before the day I die,
To see the land I love the best,
My birthplace o'er the sea;
And oh! methinks I would be blest,
When soars my spirit free,
To know my body yet would rest
At home ayont the sea.

—John Inrie.

A DAY AT AUNT HARRIET'S.

'Children, come here.'

"Children," meant my cousin Polly, who was visiting us, and myself. We both ran at the sound of mother's voice.

'Do you want to go on an errand up to Aunt Harriet's?'

'Yes'm.'

'No'm.'

'Yes'm. Let's, Emily.'

'I don't like to go there,' I grumbled. 'You wouldn't, Polly, if you lived as near Aunt Harriet as I do.'

'Emily,' said my mother, in a reproving tone. 'Your Aunt Harriet is a very good kind woman, and I am surprised to hear you talk so.'

Aunt Harriet was, and is, as I have good reason to know as I have grown older. But in those days I must confess I did not like her very well—probably because I fancied she did not like me. For which—also, probably—she was not at all to be blamed, for as I look back upon my mischievous days I can well imagine I must have been a terror to one not at all accustomed to children and their ways. I yielded so far as to say:

'Well, I'll go if Polly wants to.'

'And do you want to stay all day?' asked mother. 'Because, if you do I will say so in the note I am writing to Aunt Harriet.'

'Yes,' again said Polly.

'I wonder if the pony is there yet,' I said.

'I think he is. Your aunt wishes to sell him, but I hadn't heard of her doing so yet.'

'I think its real mean of her to sell him,' I whimpered. 'I think she ought to keep him for us children when we go there.'

'Aunt Harriet needs the money she would get for the pony,' said mother. 'Now take this basket, and don't loiter too long on the way.'

The road to Aunt Harriet's was so delightful that mother's caution was by no means unnecessary. Our house was in a small town, but Aunt Harriet's farm was

a mile out in the country. She had taken charge of it herself since my uncle's death some time before keeping a man and a maid and hiring such other help as she needed. Our way lay at first along a little creek whose banks were gay with wild flowers, and in whose shallow ripples we always looked for fish—never, however, finding them until we got into the quieter places in the shade of the woods. Along here, too, were berries in the season. We scratched our hands in reaching into the thorny blackberry bushes, tearing also a few small holes in our dresses. We took off our shoes and stockings and waded in the cool water. It was late in the morning when we reached Aunt Harriet's. Hulda, the maid, always greeted me with a smile; Aunt Harriet with a look as if she was wondering what I might do before I left for home. As I watched her read the note from mother, I thought I fancied a little cloud coming over her face and felt sure it was because we were to spend the day. This was a mistake as I learned afterwards. Mother had told her of the death of an old friend. But I jumped to my silly conclusion at once, and my heart was filled with a spirit of opposition to Aunt Harriet.

'I don't care if she don't want us. I don't care whether I am a good girl or not.'

I felt it as Aunt Harriet explained that she had been very busy in the hot kitchen all the morning and was now going to take a little rest. She told Hulda to bring us some cool milk and ginger-bread, and told us to amuse ourselves in any way we liked.

'The pony is out in the meadow,' she said. 'I suppose you will like to ride him. You will have to be contented with riding for the cart is broken.'

'Oh dear! I wanted to drive,' I said.

'Too bad, dear.'

We rode the gentle little creature, taking turns, until we were tired of it. 'I do wish we had the cart,' I said. 'It's a great deal more fun when we can ride together. I'm going to see how it is broken. I know just where they keep it.'

We went to the carriage-house.

'It looks all right to me,' I said. 'See, Polly, I'm sure it would do just to ride 'round the meadow. We won't go out in the road. Here's the harness. I've hitched Bob up lots of times.'

'I don't believe we'd better,' said Polly, doubtfully.

'It won't do a bit of harm. See, the cart runs just right.'

I drew it out and we soon had Bob harnessed to it. The carriage house was so situated that there was no view of it from the kitchen. The hired man was away in the fields so there was no one to interfere with us. We climbed into the cart and turned into the meadow. 'Now, isn't this nice?' I began. 'Didn't I tell you, Polly—'

Polly never disputed me, for at this moment she gave a scream, in which I joined. The cart went over, throwing us both out. Bob, good little fellow that he was, made no fuss, but stood quietly, only looking round as if to ask: 'What are you girls up to now?'

Hulda heard us and came out.

'Oh, I hope Aunt Harriet hasn't beard, Hulda,' I sobbed, as she took us in and bathed our bumped heads. She had not, and before long Polly and I were looking for some new amusement. Very soon we found it. Wandering around the house we came upon a little shelf outside a window in the woodshed.

'O, Polly—look here,' I exclaimed.

'Blackberry jelly. Doesn't the sun shine through it beautifully!'

'How good it looks.'

'That's what Aunt Harriet was so busy about this morning.'

'I'd like a taste.'

Polly said nothing, but I knew that if she had said anything it would have been: 'So would I.'

'Polly, those glasses are so full—most running over. It wouldn't do a bit of harm for us to take just a little taste.' Polly looked doubtful.

'I should think Aunt Harriet might have given us a little,' I went on, trying hard to build up a reason why we should help ourselves. I stole into the kitchen and got a spoon. Then I stood on a peck measure so that I could reach the jelly, and we took spoonfuls turn about.

'That's enough,' said Polly, at length.

'No,' I said, 'we must even them all down.'

'But they'll know, I'm sure,' said Polly, in distress.

'No,' I repeated. 'They'll think it's shrunken. Jelly always shrinks. I've heard mother say so.'

'I'm afraid it isn't right,' said Polly, who evidently was not enjoying the repast.

'Nonsense,' I said. 'What does Aunt Harriet want of such a lot of jelly, anyway? Just for herself and Hulda and Reuben.'

'Now let's go,' urged Polly.

'Wait,' I said, 'there's just one more. We must take some out of that or they'll surely know.'

I leaned over towards the back of the shelf. I did not know that it was simply a board laid on two supports. I pushed against it and—crash. Down it went, and jelly, mixed with broken glass, lay on the ground. Aunt Harriet heard this time. She and Hulda came out to gaze with dismay at the wreck. Hulda scolded.

'All that jelly you've been workin' so hard over, ma'am, a makin' for them poor little orphans over to the 'sylum.'

Aunt Harriet did not scold. She looked at us two naughty, woe-begone little culprits, splashed with jelly from head to foot, in sore perplexity.

'There's only one thing to do, Hulda,' she presently said. 'You must put their dresses right into a tub of water. This hot sun will dry them in an hour and then you must iron them. I'll go and make some starch.'

Three hours later, as, very meek and subdued, we were ready for our walk home, Aunt Harriet gave me the basket saying:

'Here are a few fresh eggs and a note for your mother.' The mention of the note sent a chill to my heart.

'Polly,' I said, as we walked home. 'I know it's to tell mother how naughty we've been.'

'I s'pose so,' said Polly, with a sigh.

'Say, Polly—s'pose we don't give it to her.'

'Oh—but we ought to,' said Polly, a little startled at the idea. We talked about it nearly all the way, and the end of it was as we crossed the bridge over the creek I held it high over the water and let it fall. A moment later I said:

'I wish I hadn't.'

'We can get it again.'

'But it would be all wet. That would be just as bad.'

'Why, dears, how nicely you have kept yourselves,' said mother, as we went in in our clean dresses. 'I'm sure you've been good girls.'

We were both so quiet and said so little that mother, thinking we must be tired, sent us to bed early. And there I had to face the full ugliness of my ill-doing. I didn't mind much about anything except the deception, but with every moment in which I restlessly tossed it grew darker and darker to me. Mother trusted me—Aunt Harriet trusted me. Neither of them would have suspected it of me. There was such meanness add to the sin of it. And as the shadows of the summer night grew deeper the thought of the Eye that sees through all darkness and all concealment grew intolerable to me. How light in comparison would have been any punishment which I could have received. How wistfully I recalled the triumphant, light hearted sense of its being done-and-over-with-and-not-half-so-bad-after-ail, which had always followed one of mother's light punishments. I bore my burden of unconfessed wrong-doing for two weeks, and then carried it to mother.

'I know what you'll say,' I said. 'I must go and tell Aunt Harriet.'

'You can't do that for a while,' said mother. 'She has been sent for to go down to Virginia to a sick sister, and must not be bothered now. Oh, my little girl, I hope you will think well before you again do a thing which you may be tempted to conceal. A concealment means a lie—for it is a covering of the truth. We will wait until you can tell her yourself.'

I expected Aunt Harriet to look dignified and severe when I told her about the note. But she did not. She looked only earnest and grave and kind as she said:

'We all of us do wrong, dear child, but it is not all of us that have the courage to confess our misdoings, even to our God. Don't ever forget that that is the sure and only way to atone for a sin. Let me see,' she added, after a moment's thought. 'What did I write in the note? Oh, it was to tell your mother that I couldn't sell the pony till the fall, and that if she wished I would let you little girls have him through the summer. If I did not hear from her the next day I should conclude that your father did not want him about, so I would let Robbje Hays have him. Which I did.'

Ever since I have had an ache at my heart thinking how Polly and I would have enjoyed the pony that summer.—*Sydney Dayre in the Interior.*

A GOOD STORY OF ARCHIBALD FORBES.

Archibald Forbes, the war-correspondent, once "got ahead" of a party of brother journalists in an ingenious way. By this coup he secured for the *Daily News* the exclusive narrative of the survivors of the emigrant ship *Cospatrick*, which was burned on its way to New Zealand in 1874. The story is told in *Chamber's Journal* by the author of "The Humors of Newspaper Enterprise." The survivors of the *Cospatrick* were three in number—Macdonald (the second mate) and two ordinary seamen—who had been adrift on a raft for weeks, and had sustained life only by a recourse to cannibalism. The men were sent home by the mail steamer *Nyanza*, and about thirty journalists assembled at Plymouth; but he informed his editor that he had no hope of beating his competitors, as, after all sorts of scheming, it was finally unanimously decided by all the journalists present that the best course was for all to board the *Nyanza* together in the mail tug, and get Macdonald to tell his story for the common good. The editor of the *Daily News* did not like this arrangement at all. So he sent for Mr. Forbes—who had earned great prestige for the paper, not only by his brilliant services during the Franco-Prussian War, but by two thrilling stories of wrecks at sea which he had written shortly before the *Cospatrick* disaster—and told him the situation. That evening Mr. Forbes went down to Plymouth, and put up at an obscure inn in a suburb. Through the agency of a local shipbroker, whom he knew, he chartered a tug, the *Volunteer*, and ordered the skipper to be in readiness, with steam up, at an unfrequented jetty on the farther side of the harbor. At three o'clock on the last day of the year 1874 news arrived that the *Nyanza* had passed the Lizard Light, about 25 miles out of Plymouth. Mr. Forbes went to the railway station, and engaged a whole first-class compartment in the train that was to leave for London at midnight. Then at dusk he went out in the *Volunteer* to board the *Nyanza* in advance of the tug which would bring out the thirty journalists. This he only succeeded in doing at the risk of his life. He jumped from the bridge of the tug as it rose on the top of a big wave, and just succeeded in catching the mizzen chains of the mail steamer, whence he was pulled by the collar on to the deck.

'Where can I find Macdonald, the mate of the *Cospatrick*? Quick!' was his breathless exclamation, as he regained his feet.

He found the man below; but not a word would he utter till he had made a bargain.

'I'll give you fifty pounds down,' cried Mr. Forbes, 'if you tell me your whole story, and tell it to me alone.' Macdonald agreed to this; and Mr. Forbes had an hour with him before the other journalists came on the scene. He then aided Macdonald over to the other representative of the *Daily News*, who had come out in the mail-tug, with directions to get the man into the engaged compartment of the train to London, and obtain the rag-end of the story, while he himself wired to the *Daily News* from Plymouth a graphic and thrilling description of the disaster.

But how fared it with the other newspaper men? That, perhaps, is the most amusing feature of the story. The two unhappy sailors were so utterly imbecile that they could give no account of the disaster, and Macdonald, true to his bargain with Mr. Forbes, would hold no converse on the subject with the clamorous and angry journalists.

'The public have a right to learn the details of your story,' exclaimed one of the group.

'A' weel,' replied Macdonald, in broad Scotch, 'they can read i' the moral's *Daily New*; it'll be a' there.'

However, the attempt to retain the exclusive possession of Macdonald for the *Daily News* on board the train did not succeed. The rival journalists swarmed into the reserved compartment, and thus obtained for their respective newspapers the tail-end of the extraordinary story of the mate of the unfortunate *Cospatrick*.

LONGFELLOW'S "EVANGELINE."

It is not generally known, says *Woman*, that the church where Longfellow's *Evangeline* lies buried still exists in Philadelphia. Old Trinity stands at the corner of Sixth and Spruce Streets, and the tiny graveyard is at the rear of it. *Evangeline's* lover Gabriel rests close by. A number of Acadian exiles found a refuge in Philadelphia, although at first the city refused to admit them. Ultimately a philanthropic man, named Samuel Powel, erected for them a little village of cabins on some unused land of his own. Samuel Powel's wife, who was noted for her beauty and wit, was a daughter of Charles Willing, the great-great-grandfather of Mrs. John Jacob Astor. There is a quaint old portrait extant of the Mayor in powdered wig and heavy velvet coat, trimmed with rich lace. Many of the Acadians gradually intermarried with the Philadelphians, and thus became assimilated to the general population. Some wandered off to Louisiana and other Southern States in search of their kindred. Among these was *Evangeline*, just beginning her search for Gabriel. When, many years later, aged and heartbroken, she returned to Philadelphia, she became a Sister of Mercy, and antiquaries point out the exact spot in Powel Street where she lived; but their theory is rather too fanciful to be relied on. The hospital wherein *Evangeline* at last met Gabriel is popularly assumed to be the old Quaker alms-house which occupied a part of Walnut Street, between Third and Fourth Streets. The premises are yet in possession of the Society of Friends, but the ancient structures, which had been standing since 1713, were razed in 1841, and a private court, called Walnut Place, was opened through the grounds, upon which now faces a double row of old-style office buildings. In time of plague, such as Longfellow describes, it is quite within the limits of possibility that the Friends' almshouse might have been used as a hospital, and there is nothing improbable in the idea that *Evangeline* as a Sister of Mercy should visit a Quaker institute under such circumstances, and there meet with the final incident of her clouded life.

There are many things that are thorns to our hopes until we have attained them, and envenomed arrows to our hearts when we have.

Our Young Folks.

ALWAYS GROWING.

What do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the madcap sparrow's eye?
'Why, do you not know?
I grow.'

What do you do in the nest, little bird,
When the bough springs to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
'What, do you not know?
I grow.'

What do you do in the pond, little fish,
With scales that glisten so?
In and out of the water-grass,
Never at rest, I see you pass.
'Why, do you not know?
I grow.'

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
'Ho! do you not know?
I grow.'

Always growing! by night or day
No idle moments we see;
Whether at work or cheerful play,
Let us all be able to say,
In the goodness of God
We grow!

— Our Little People.

TOMMY'S DIFFICULT PLACE.

Tommy stood still in the street, considering. He had come to a difficult place in his life. He was errand boy in general in the great shop where he worked, and as a rule, nobody could have been found more willing and prompt at doing errands than he. To-day he was troubled. In his hand were several pieces of money, and with them he was expected to buy several bottles of a certain kind of beer of which the workmen in his room were fond. Tommy had known this for some days, and that they drank too much of it. In truth, Tommy's opinion was that a single drop was too much. But he was a new boy, and they were grown men, and of course he said nothing. He had been sent for hammers, and saws, and nails, and, once, for a man's dinner, and had been prompt and willing, but this was a new errand.

He had dropped his chisel and seized his hat, from force of habit, as soon as the order came; and was out of doors before he had taken time to consider. Then he remembered who he was. A member of the Loyal Legion, wearing the Greek cross of honor; pledged against touching beer himself, pledged to use all honorable ways to keep others from touching it. Was it "honorable" to go for it, and bring it to those tempted men? Wasn't that a seuse in which that was "touching" it?

'They will get it anyway, whether you bring it or not,' said a voice in his ear.

'What if they do,' said Conscience in reply; 'you can't help that; but you can help carrying it to them.'

'You will lose your place,' said the Voice, 'and the men will swear at you, and cuff you.'

'What of that?' said Conscience, 'you didn't promise to keep your pledge if it was easy, and every one treated you well; you promised.'

'So I did,' said Tommy; 'O, dear! I ought not to go for that beer. But I shall get into trouble; what shall I do?'

Then a verse he had learned but the night before, seemed to come quietly and stand beside him. This was it:—"Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses."

'I don't see how the Lord can help me,' said Tommy; 'the boss himself drinks beer, and he'll take the part of the men, but I'll try it.'

What a fortunate thing for Tommy that he did not have to go a mile or two to find the One who was to help! There would not have been time for that. And it was well that he did not have to kneel down in the street, for that would have brought a crowd around him, and made much trouble;

all he had to do was to speak so quietly that he did not even hear his own voice. Just a call for help! No explanation was necessary. Then he turned and went quickly back to the shop.

'Back already?' said one; 'where is the beer?'

'I can't get it, sir; I forgot at the moment; that is, I mean I did not know what I ought to do; but I'm a Loyal Legioner, sir; pledged, you know, not to touch it or help anybody else to it; and of course I couldn't.'

For a few seconds the shop reeked with profanity; then one, older than the others, said:

'Look here, boys; quit that. I'm no teetotaller myself, but it would be better for me if I was. I like the chap's pluck. I shouldn't want my youngster to bring beer, and this one needn't if he hasn't a mind to. We'll let him alone.'

Some of the men growled. One said: 'I'll not swallow him; but I'll tell the boss; he said Tommy was to do our bidding.'

Sure enough; the "boss" happening to appear at that moment, was appealed to, and heard the story. He turned and looked steadily at the trembling Tommy. 'So that is your stamp, is it, my boy? I guess you'll do for upstairs; I've been thinking about it and trying to decide: You may take off your apron and report up there.'

Now, 'upstairs' was a pleasanter room with pleasanter men, and the wages were a dollar a week more. Tommy had had a trembling hope that he might be promoted there by spring if he worked hard all the fall and winter. As he marched across the long room to which he was bidding good-bye so soon, he smiled broadly as he said to himself: "And he bringeth them out of their distresses."—*The Pansy*.

A CORAL ISLAND.

The formation of a coral island is a very wonderful thing, and it is something like this: First we have a vast mass of living, growing coral, rising to the surface of the ocean; the waves, dashing against these coral-rocks, break off pieces of the coral, and, grinding them to gravel, cast them on the mass, and at length a beach is formed. Then the sea casts up the remains of fish, shells, and vegetables, and a soil is made; seeds are borne to the beach by the ocean currents and the wind, and thus comes the growth of plants and trees.

One of these places on which a traveller went ashore is called Direction Island, and the strip of dry land on it is only a few hundred yards wide. This land is a coral-reef in the shape of a ring, and the water in the middle is called a lagoon. This water is not like the ocean outside of the ring, but is shallow, clear, and still, resting on the white coral-sand; and when the sun shines on it, the colour is a bright green. A line of snow-white breakers fringes the island on the ocean side, and the land is entirely composed of fragments of coral. Even in such a loose, dry, stony soil the warm climate of the tropical regions causes trees, shrubs, and flowers to grow abundantly.

The coral-fishery is largely carried on at the entrance of the Adriatic Gulf, and numbers of people earn a living in this way. On the coast of Sicily this fishing is neither hard nor dangerous, a drag being made of two pieces of wood lashed tightly together in the form of a cross, while at each of the four ends is fastened a strong net looped up to the centre of the cross, where there is a heavy stone, by which the drag is sunk and kept down on the surface of the rocks, along which it is slowly swept by a rope from the boat. This boat is rowed by the fishers over the places where the coral grows and the branches get entangled in the meshes of the net and break off, and are thus brought to the surface.

Sometimes another kind of drag is used. An iron hoop is put around the mouth of a

small sack, which is to hold the broken branches of coral; this is fastened to a long pole and plunged into crevices of the rock, where treasures often grow that could not be reached with the cross-drag. Then, again, poles are used with bundles of tow fastened to them; these are sunk by a cannon-ball and dragged along the bottom. Just behind is a net with large meshes, into which the coral-branches fall as they are torn off by the tow. But the most desirable pieces of coral are gathered by hand, as the pearl oysters are. The fishers often dive into great depths for the most perfect specimens, and run great risks from sharks and other dangers. In old times a man was let down to the bottom of the sea in a diving-bell to gather coral, and very pure and beautiful branches have been obtained in this way.

PRESBYTERY MEETINGS.

WINNIPEG: Presbytery met on the 16th inst., in Manitoba College. Rev. Mr. McKinley's service as Moderator having expired the Presbytery elected Rev. C. B. Pitblado to be his successor. Rev. Dr. Bryce presented the semi-annual report of the Home Mission Committee, making arrangements for the supply of the home mission fields within the Presbytery for the coming winter. Rev. R. A. Munro, late of the Presbytery of Calgary, intimated that he wished to be under the care of this Presbytery. It was resolved that, as soon as Mr. Munro's certificate is received, his name be added to the roll as a minister without charge. Rev. Messrs. MacBeth and Joseph Hogg, who had been appointed as a deputation to visit the congregation of Springfield, reported that they had visited the congregation, had conferred with its office bearers, and had found them ready to do all in their power to meet the wishes of the Presbytery. A communication was read from the congregation of Selkirk, asking for leave to call a minister, which by resolution of the Presbytery was granted and the Rev. Mr. MacBeth was instructed to visit the congregation and moderate in a call, as soon as a suitable date is arranged. A similar request was made on behalf of the congregation of Emerson, which asks to hear candidates, with a view to settlement, and offers a salary of a thousand dollars. Leave to call was granted to the congregation; and Dr. Bryce, as Moderator, was authorized to take the necessary steps. Reports were given of the conduct of communion services by members of the Presbytery in several mission fields. In every case details were given of the progress of the work, and nearly always of an encouraging character, showing that the student missionaries in charge of these fields have been assiduous in their work and are meeting with appreciation by the people to whom they minister. Rev. Dr. DuVal reported that the committee on the examination of students had met yesterday afternoon with Messrs. John E. Wallace, J. S. Hamilton, H. A. Duncan Campbell, B. A., James Laing, B. A., George E. Loughhead, B. A., G. S. Scott and A. S. Thompson, students who have recently graduated from Manitoba College and who are applying for license. The examination in each case was sustained. After the satisfactory answering of the customary questions, these young men were licensed as preachers of the gospel. In addition Mr. James Laing, who is about to proceed to Battleford, N.W.T., as a missionary, was by the laying on of the hands of the Presbytery, ordained to the work of the ministry. The young men were thereafter addressed suitably by Mr. Pitblado, and the Presbytery closed with the benediction.

STRATFORD: This Presbytery held its regular meeting in Knox Church, Stratford, September 10th. The Moderator, Mr. W. W. Crawford, was in the chair. A circular letter from the convener of the General Assembly's Committee on Young People's Societies, was read. In conformity therewith, a Presbyterial Committee on Young People's Societies was appointed, Mr. A. H. Drumm convener. The conveners of other standing committees were designated as follows:—Foreign Missions, Mr. Henderson; Home Missions, Dr. Hamilton; French Evangelization, Mr. Paaton; Sabbath Schools, Mr. McKibbin; Sabbath Observance, Mr. Cameron; Temperance, Mr. Ferguson; Colleges, Mr. Cosgrave; State of Religion, Mr. Kay; Aged and Infirm Minister's Fund, Mr. Leitch; Statistics, Mr. Grant. Mr. McKibbin was appointed stated clerk of Presbytery.—W. M. McKINBIN, Clerk.

HAMILTON: This Presbytery met in Hamilton for special purpose on the 10th September, and in St. Catharines, Sept. 17th. The Presbytery resolved to take no action to receiving Mr. R. McKnight as a minister. Prepared report of the Augmentation Committee of Synod resolved to certify Mr. A. A. Laing as a student entering theology and Mr. T. G. Cheyne for entering the literary classes in Knox College. Declined to separate Meriton from Port Robinson, and gave leave to moderate in a call there. Sustained a call to Mr. W. A. Cook, of Dorchester, from Thorold, and held a satisfactory conference on the use of the Shorter Catechism in the Sabbath Schools and the homes.—JOHN LAING, Clerk.



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Ministers and Churches.

The Rev. C. B. Pitblado, has been elected Moderator of the Winnipeg Presbytery.

The Rev. W. W. Peck, LL.D., of Kingston, will be inducted at Napanee to-morrow, 3rd inst.

Rev. J. Hay, of Cobourg, preached in the Presbyterian Church, Oshawa, a few Sabbaths since.

Rev. W. M. McKibbin's salary as clerk of the Stratford Presbytery has been fixed at \$75 per annum.

Rev. W. McKenzie, B.A., of Brockville, conducted services at John Street Church, Belleville, recently.

Gillies Hill Presbyterians have elected Messrs. John McLaggan and John Taylor as elders of the congregation.

Rev. Dr. Robertson while in Vancouver, B. C., recently was the guest of Mr. J. B. Kennedy, M.P.P.

The Rev. J. Buchanan, of Eburne, has been elected Moderator of the Westminster Presbytery, British Columbia.

Rev. Duncan McLeod, of Salcoats, has been elected Moderator of the Presbytery of Minnedosa for the current term.

The Rev. A. C. Reeves, of Lakefield, has been elected Moderator of the Peterboro' Presbytery for the ensuing six months.

Rev. S. C. Murray, B.A., of Port Arthur, lectured in the Presbyterian Church, Keewatin, on Thursday evening of last week.

Rev. Dr. McDonald, of Seaforth, returned home a week ago from Detroit, where he had been spending a portion of his holidays.

The Rev. Robt. Pettigrew, M.A., by appointment of Presbytery, has preached in the vacant pulpit of the Presbyterian Church, St. George.

Rev. John Becket was elected Moderator of the Chatham Presbytery for the coming six months at their meeting on Wednesday at Chatham.

Rev. G. T. Bayne, of Ashton and Apple on, exchanged pulpits on a recent Sabbath evening with Rev. A. E. Mitchell, of St. John's Church, Almonte.

At the Presbyterian Indian Mission, Portage la Prairie, a new school building is being erected, on stone foundation. It will be a fine frame structure.

Rev. J. McLaren, pastor of Carp and Kilmartin Presbyterian congregations, has returned from his trip to the old land, and is much improved in health.

Rev. William Wylie, of Philadelphia, formerly pastor of River Street Presbyterian Church, Paris, has been spending a few holidays with Paris friends.

The Rev. J. R. McKnight made application to the Peterboro' Presbytery to be received as a minister of the church under charge of Presbytery. Consideration deferred.

The call extended to Rev. W. A. Cook, of Dorchester, by the Presbyterian congregation of Thorold was signed by no fewer than 120 communicants and a number of adherents.

Rev. J. McMeachin, of Port Perry, preached in the Presbyterian Church, Brooklin, last Sunday morning and dispensed the sacrament of the Lord's supper to a large congregation.

The W. F. M. S. of Knox Church, Belmont, has packed a bale of clothing for the Northwest Indian Mission. It was valued at \$76.75. The Kilmartin Society packed a bale valued at \$65.

The anniversary services were held in Knox Church, Beaverton, a week ago Sabbath. The pastor, Rev. M. N. Bethune preached able and instructive sermons morning and evening to large congregations.

We regret to learn that the Rev. T. G. Thomson, pastor of Locke Street Presbyterian Church, Hamilton, has been ordered by his physician to give up preaching for some time on account of a severe affection of the throat.

The Presbyterians of Collingwood are about to enlarge their church by the addition of two transepts and a gallery, at a probable cost of \$4,000. The present church is much too small for the ever-increasing congregation.

The Presbyterian Church at Ballinasfad has been unable to agree on the selection of a pastor. The Presbytery has consequently appointed Mr. Carson, of Caledon East, an ordained missionary, to take charge for a couple of years.

It is intended to have one of the large windows in the new Presbyterian Church, Blenheim, handsomely illuminated in honor of Rev. A. W. Waddell, who labored so faithfully as pastor for thirty-five years, and who is still living in town.

Mr. Norman McGillivray, a member of St. Andrew's congregation, Whitby, and a matriculant of University College, Toronto, appeared before Whitby Presbytery for examination at its late meeting in Claremont with a view to study for the gospel ministry. After being examined by a committee the clerk was directed to certify Mr. McGillivray to the Senate of Knox College.

The Rev. George H. Smith, M.A., B.D., of Danville, Quebec, has returned after a fourteen month's sojourn in the Old Country where he has been taking special studies at Oxford, London, Edinburgh and Marburg, Germany. His address at present is Hawkesbury, Ont.

Mr. Sidney M. Whaley, B.A., a graduate of Knox College, has accepted a call to St. Helen's and East Ashfield. The Presbytery of Maitland will meet on Thursday, October 10th, at 1 p.m., in St. Helen's Church to conduct the prospective pastor's ordination trials, and 2.30 the ordination and induction services will commence.

The Carleton Place Herald says:—"Rev. J. W. Mitchell won for himself a tender spot in the affections of our people for his many kindly offices. In the enquiry room Mr. Mitchell's work was especially successful, and many there are who thank him for brushing away the clouds of difficulty and enabling them to see the light."

A new Presbyterian Church was recently opened at Novar by the Rev. A. McGillivray, B.A., of Toronto. On the following Monday evening there was an enjoyable tea, at which Mr. F. E. Pitts, the student in charge, presided. Music and suitable addresses made up an attractive programme. Proceeds of the opening and tea \$66.

The Toronto Bible Training School has again commenced the work of another session with a large attendance at both the day and evening classes. The services of the Rev. Dr. Erdman, so well known in connection with the Niagara Summer Convention, have been secured for a course of lectures in the school. The opening public meeting of the school will be held on Thursday, October 8th, in the Northern Congregational Church, at which Dr. Erdman will be the principal speaker. He will also take part at Sunday services in the city churches on the 6th and 13th of October.

The Brien Church, Plymton (Rev. G. Cuthbertson), was recently re-opened after having undergone a thorough renovation. The decoration has been tastefully done so that the church now presents a bright, cheerful appearance. The re-opening sermons were preached to large congregations on Sept. 1st, by Rev. A. Henderson of Appin. On Monday, Sept. 2nd, a tea and meeting was held which was very successful. The Rev. G. Cuthbertson, who has been pastor for over nineteen years, presided, and, in addition to a number of solos and readings, appropriate speeches were delivered by Rev. Messrs. Pritchard, Henderson and Jordan.

The Rev. John Crawford, M. A., of Niagara Falls, on his return home with his bride, was warmly welcomed by his congregation. The church was tastefully decorated for the occasion, and the attendance of members and friends was large. Appropriate addresses were delivered by Rev. Wm. McGormack, of Stratford, Rev. Jas. Wilson, of Niagara South, and by resident ministers. A purse containing \$100, along with an affectionately worded address, were presented to Mr. and Mrs. Crawford; and after refreshments had been partaken of the company separated with hearty good wishes for the health and happiness of the minister and his young wife.

A Providence, R. I., paper gives the following interesting item concerning a former minister of the Church in Canada, well known to many of our readers: "Under the auspices of the Ladies' Aid Society, a large number of the members of the First Presbyterian Church recently tendered their pastor, Rev. J. A. F. McBain, D.D., and his family, a very pleasant reception at the residence of Mrs. Edwards, 26 Trask street. The meeting was planned for the purpose of greeting the pastor and family on their return from an extended vacation, and Mr. Charles W. Chapman, as spokesman, gave a cordial welcome to Dr. McBain, to which the latter replied in appropriate terms."

We made mention last week of the purchase of a suitable building for a manse at Merrickville. A correspondent writes: "The congregations are greatly pleased at the success which has attended Mr. Aston's labors, without which the scheme would never have been initiated and brought to so happy an issue. Well known in the Brockville Presbytery for the fire, force, and spiritual earnestness of his preaching; for his genial social disposition, and pastoral diligence, Mr. Aston also enjoys a reputation as a cultured musician, and an expert organist and pianist. His many friends wish him a happy career of usefulness and success in what is now his adopted country and sphere of ministerial effort. Mr. Aston is at present in Montreal completing the list of subscriptions necessary to place the Manse Fund on a satisfactory basis."

The Rev. Alexander McLennan, whose death was announced in last issue, was born in Rosshire, Scotland, studied for the ministry in Knox College, graduating in 1866. After spending a year at Princeton he was called to the congregation at Hoath Head where he labored faithfully till compelled to give up work by the illness which terminated in his death on the 19th ult. In the year 1874 he led to the altar Miss Kate Frazer Creelman, daughter of James Creelman, Collingwood, the fruit of the union being four sons and two daughters, who survive him, with his wife. It was a large funeral cortege, many towns-people and friends from Hoath Head being in attendance. Dr. Frazer, Annan; Rev. Dr. Somerville, Rev. W. Forest, Owen Sound; Rev. D. A. McLean, Kemble; Rev. J. McNabb, Kilsyth and Rev. A. Thompson, Chatworth, were the pall bearers.

ORDINATION AND INDUCTION.

Whitby Presbytery met on the 24th ult., at Claremont, for the examination, ordination and induction of Mr. John McLean, Licentiate of the Presbytery of Lindsay, and inducted as pastor of Erskine Church in that village. A large and deeply interested congregation convened to join in Divine service and to witness the solemn ceremonies of the day. The Presbytery was constituted by the Rev. John Abraham, acting Moderator. "The edict" having been duly published, and no objections offered to the life or doctrine of the minister elect. The Rev. George B. McLeod, of New castle, preached. Rev. Mr. MacLaren, Columbus, detailed the steps taken in connection with the call. The Moderator led in prayer, and by the "laying on of the hands of the Presbytery" the young brother was solemnly set apart to the "pastoral office." The Rev. Mr. MacAulay, of Pickering, delivered "the charge" to the minister, and Mr. McLaren addressed the congregation. The services were of a high order, and greatly appreciated. The settlement is a very harmonious one, and gives promise of spiritual prosperity. Duncan McNabb, Esq., entertained the Presbytery at dinner and a successful social was held in the Sabbath-school room in the evening, followed by speeches, and vocal music furnished by the Stouffville choir.—J. McMACHAN, Clerk.

PRESBYTERY MEETINGS.

LONDON: This Presbytery, at its regular meeting on the 10th September, elected Mr. D. L. Dewar, as Moderator for the next six months. Mr. Dewar reported on the condition of East Williams congregation to the effect that nearly all the members forming the congregation had united with the neighboring congregation. At a subsequent stage of the Presbytery's proceedings, a committee was appointed to visit East Williams, and report on the condition of things as regards the church property. A circular from Mr. Blackett Robinson, agent Sabbath School registers, was read, and ordered to be referred to Sabbath School Committee. It was agreed to leave the supply of North Ekfrid station in the hands of Home Mission Committee; it was also agreed "to grant to the Augmented charges the half years' allowances respectively, according to the grants made last March." The Presbytery's attention was called to the intention of the Assembly's Committee to withdraw the grant from Alma St. Church, St. Thomas, at the close of the current half year. After hearing Mr. McIntyre, and making special enquiry as to the state of the congregation, the Presbytery resolved to ask the Augmentation Committee to continue the grant for twelve months. The Presbytery resolved to call the attention of the Moderator of the Synod of Hamilton and London, to the fact, that no convener was appointed on Synod's Augmentation Committee suggesting that he should appoint one meantime. A deputation from Aylmer congregation appeared before the Presbytery, stating that on account of the removal of a number of families from the congregation, they are unable to meet current expenses. They simply ask the Presbytery's counsel in the matter. The following committee was appointed: Messrs. Geo. Sutherland J. A. Macdonald, D. L. Dewar, and J. Currie, ministers; Dr. Hodge and Mr. A. Thomson, elders, to meet with the congregation and report. Leave was given to Knox Church, London South, to mortgage their church property for

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\$3,500. The following standing committee and conveners for them for the year were appointed: 1. State of Religion, Mr. E. H. Towers; 2. Sabbath Schools, Mr. J. H. Courtenay; 3. Sabbath Observance, Mr. Alex. Miller; 4. Statistics, Mr. M. P. Talling; 5. Temperance, Mr. N. Lindsay; 6. Home Mission, Mr. A. Henderson; 7. Systematic Benevolence, Mr. J. G. Stewart; 8. Examination of Students, Mr. J. Currie; 9. Remits of Assembly, Rev. K. Johnston; 10. Augmentation, Rev. W. J. Clark. A plan for holding Presbyterian conferences during the ensuing winter, with managers, deacons and elders throughout the bounds, on the management of the Temperalities was submitted by Dr. Hodge, and agreed to. Mr. John C. Bain, after examination, and reading sermon, and lecture, was given the status of a catechist.—GEO. SUTHERLAND, Clerk.

REGINA: This Presbytery met in St. Andrew's Church, Indian Head, Sept. 11th. The Moderator, Rev. J. G. McKechnie, B.A., presided. It was agreed that a series of questions be prepared by the Foreign Mission Committee, to the missionaries within the bounds, and report to the March meeting of Presbytery for approval, and further, that the Foreign Mission Committee report to the Presbytery at its July meeting a full account of our Indian work. The following recommendations of the Home Mission Committee were agreed to: That Messrs. Dobbin, Kemlo and Laing be appointed to Glen Adelaide, Grenfell, and Battleford respectively. That Mr. Dobbin be ordained on the 1st of October, at Glen Adelaide; Mr. Reddon to preside and ordain and address the minister; Mr. McMillan to preach and address the people. That Mr. Kemlo be ordained at Grenfell on Sept. 24th; Mr. Campbell to preside and ordain and address the minister; Mr. Muirhead to preach and address the people. That Mr. T. G. McLeod, B.A., be appointed to Moosejaw for six months. That J. K. Macallister be appointed to Rose Plain until January. That W. McLeod be appointed to Carnoustie. That Mr. Elmhurst be appointed to Qu'Appelle Station. That Mr. Wilson's offer re Pasqua be brought before Synod, and provisional grant be asked for pioneer work. That the Presbytery, by deputation, to be appointed at this meeting, visit all congregations and mission fields within the bounds, for the purpose of inquiring into their state, and that the questions in the Appendix to Book of Rules, and Forms and Procedure, on pages 78 and 79, be asked to ministers, sessions, and managers, not in the presence of the congregation, but by each alone, so that there will be the greatest freedom in answering, and that all the facts may be obtained. And that a meeting of the congregation be held after, and that a sermon be preached or addresses be given, calculated to further the best interest, of the congregation or mission field. A communication was received from Rev. R. D. Fraser, asking Presbytery to appoint a committee on Young People's Societies. The communication was received and adopted. Thereafter the following committee was appointed:—T. G. McLeod, B.A., convener; A. Matheson, minister; and R. Beale, elder. Mr. Doolittle asked leave to give some information re the work at Qu'Appelle Station congregation. was decided to secure ordained supply for it as soon as possible. The Home Mission Committee reported that they had appointed ministers and elders as deputations to visit the various congregations and mission fields of the Presbytery. The deputations are to visit congregations and mission fields under ordained missionaries and report at the March meeting, and other deputations need no report before the September meeting next year. The report was received and adopted. A public meeting was held in the evening. The character of the meeting was devotional; all the speakers dealing with the subject of Christian life, growth, and warfare. The following resolution was moved by Messrs. Campbell and Matheson, and carried unanimously:—Resolved, That the Presbytery of

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Regina, at this, its first meeting after the holding of the Territorial Fair, desire to put on record its sense of extreme regret that the Fair was opened on the Sabbath day, and hope that in the future no such desecration will take place.—J. W. MUIRHEAD, Clerk.

GLENGARRY: The Presbytery of Glengarry met at Lancaster on September 10th. A call from the congregation of Glensandfield and East Hawksbury, in favour of the Rev. J. Campbell, recently from Scotland, was laid on the table. Mr. Campbell, being present, was asked to state his mind in the matter. He felt that, as the matter came rather suddenly on him, he must crave time for consideration. The usual limit was accordingly granted. It is earnestly hoped by all concerned that Mr. Campbell may give a favourable answer to this hearty and ready call, and give the benefit of his valuable services to this needy and promising field. A call from Huron congregation, Ripley, to the Rev. A. K. McLennan was tabled. A highly interesting service was held in the evening, the occasion being the designation of Rev. A. P. Ledingham to Central India. Principal McVicar and Dr. Moore were present representing the Foreign Mission Committee. The former preached an able discourse from Gal vi. 2, and the latter addressed the charge to the missionary and presented him with a Bible on behalf of the Foreign Mission Committee. Rev. M. McLennan, on behalf of the Presbytery, addressed the congregation. Mr. Ledingham then spoke appropriate words of farewell. The services being ended the Presbytery and friends gave Mr. and Mrs. Ledingham the right hand of fellowship and wished the missionaries God speed. Arrangements were made to enable Mr. Ledingham to visit a few of the congregations of the Presbytery before leaving the bounds. The time at his disposal could only permit of but a few much to the regret of all. Alexandria, Dalhousie Mills, Maxville, St. Elmo, Duvegan, and Kirkhill were detailed for a visit.—M. MACLENNAN, Clerk.

MAITLAND: This Presbytery met at Wingham, Sept. 17th, Rev. J. Malcolm, Moderator pro tem. Elder Wm. McLennan gave notice that he will move at next meeting that there shall be four ordinary meetings of Presbytery held during the year instead of six as at present. An adjourned meeting of Presbytery will be held at St. Helens on Thursday, October 10th, at 1 p.m., to hear ordination trials of Mr. Sidney M. Whaley, B.A., and at 2.30 p.m. ordination and induction services will commence. Rev. John Rose, Moderator, will preside. The sum of \$500 is apportioned to this Presbytery as its amount for augmentation of stipends. The scheme is commended to the liberal contributions of the congregations. The Presbytery asks \$150 supplement for Pine River congregation. Mr. McRae was appointed Convener of Committee on Church Life and Work. Permission was given to Whitechurch congregation to mortgage their new church to the amount of \$1,500 to pay off indebtedness on said church. A circular from the Presbyterian Printing and Publishing Co., Toronto, announcing the publication of S. S. supplies—registers, records, envelopes, cards, etc., was brought to the notice of Presbytery.—JOHN McNABB, Clerk.

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DEATHS.

At Hamilton, on Thursday, 19th ult., Mary Fisher, wife of Rev. John Gauld, in her 72nd year. Interred in Hamilton Cemetery.

At her residence, Oro, on Saturday, Sept. 7th, Marion Bessie, relict of the late John Brown, in her 91st year. She was a native of Lanarkshire, Scotland.

Mr. Alex. Murray, M.A. (Honour), formerly of Galt Collegiate Institute, and for more than twelve years Principal of Brampton High School, having retired from public teaching, desires to devote a few hours daily to giving private instruction in Toronto. Special attention paid to University Matriculation, pass and honour work. Apply to 67 Czar Street, Toronto.

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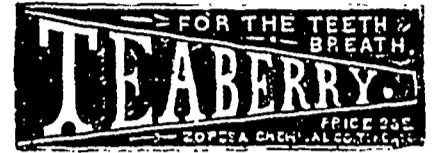
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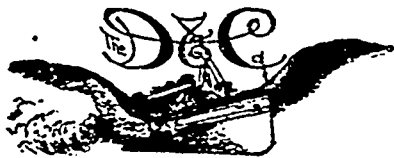
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There is a flourishing Young Women's Christian Association in Calcutta, India.

"A.K.H.B." has in the press a volume of "Occasional and Immemorial Days," which Messrs. Longman are to issue.

Dumbarton E.C. Presbytery has sanctioned the formation of a charge at Yorker, with Rev. Gavin Lambie, M.A., as minister.

A sunflower at Brighton stood nearly ten feet high, the bloom being twenty-one inches in diameter and sixty-one inches in circumference.

The Queen has such an objection to the fumes of tobacco or cigars that smoking is strictly forbidden at Windsor, Balmoral and Osborne.

Arrangements are being made in Newcastle for the mission which Rev. John MacNeil is to conduct in that town from October 6th to 18th.

Two leading Madrid papers have opened their columns to the Salvation Army for advertisements, announcements, reports, etc., free of charge.

The jute trade of Dundee is in a crisis, no fewer than fifty works being closed, throwing 28,000 persons idle, as a result of a demand for higher wages.

Rev. Dr. Donald Macleod says the system of heritors letting their seats is monstrous. If they do not attend church their seats are open to anybody.

The Queen, it is said, has never allowed the letters "M.P." to be affixed to the name of the Marquis of Lorne in the Court Circular since his election to the House of Commons.

There is a movement in Austria against a legal Sunday rest. Tradesmen say it interferes with their business, and the bakers threaten to strike unless the Sunday restrictions are abolished.

The Glasgow Corporation have voted a large sum for the Burns' centenary exhibition to be held there next year. The centenary of the birth of Carlyle will be celebrated in Scotland in December.

Because he became a Christian, a native of Natal was expelled from his tribe and also fined a heifer by the chief. The native has now brought suit in the courts to recover £35 damages for this ill-treatment.

The London Hospital, which is the largest in Great Britain, contains nearly eight hundred beds. Last year the number of in-patients was 9,703, out-patients 128,310, and the number of accidents 12,733

A three day's bazaar was held in Obao, E. C., recently in aid of the restoration of Lisbon Church, which is the chancel of the ancient cathedral. It was opened by Sir Donald Smith, of Glencoe, who gave £100 to the fund.

Observations of the relative slipperiness of asphalt, granite, and wood have been made in London during fifty consecutive days at the instance of the City Engineer. During those fifty days 1,066 accidents occurred on asphalt, 719 on granite, and 542 on wood pavement.

Mr. Edison's front gate swings open at the approach of a visitor, and closes automatically. A step in the porch rings a servant's bell and also a bell in the master's study. An electrical musical box plays during dinner. In the bedrooms the folding beds unfold by electricity; and sometimes when Mr. Edison is in a mood for practical jokes his guests are scared by the presence of electrical ghosts at the foot of their beds.

Earl Cadogan, the new Lord Lieutenant of Ireland, has become the president of the Irish Tourist Association, which aims at spreading a knowledge of Irish scenery and developing tourist traffic. Mr. Gerald Balfour has also joined the Association,

The Presbyterian Church of New Zealand, at its General Assembly in Auckland, reported eighty-four ministers, fifteen students, 14,336 communicants, 200 Sabbath-schools, and 14,437 scholars. Its contributions to foreign missions amounted to about £900.

From a statement made by Mr. Balfour in the House of Commons, there is thought to be a disposition on the part of the Cabinet to grant a Government inquiry on the licensing laws. In addition to Sir Wilfred Lawson's Local Veto Bill, a measure to do away with tied houses will be introduced next session.

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Faith leads many to believe, yet when one has experienced anything and has reason to rejoice, it is far stronger proof than faith without reasonable proof. About four miles from Caledonia, along a pleasant road, passing by numerous farms, lives Rev. T. J. Butler, the parish priest of this district. Reports having come to the ears of our reporter about a wonderful cure effected by Dr. Williams' Pink Pills, he called on Mr. Butler to seek information on the subjects. Mr. Butler spoke in very high terms of the Pink Pill, and said they had saved him untold suffering, and perhaps saved his life. The reverend gentleman felt a little hesitancy at giving a public testimonial at first, but after our reporter remarked that if one was really grateful for a remarkable cure, he thought it was his duty to give it publicity for humanity's sake, he cheerfully consented. His story in his own words is as follows:—"I was led to take Pink Pills through reading the testimonials in the papers. I was troubled with an abscess in my side and had tried many different medicines without avail. I took medical advice on the subject, and was told I would have to undergo an operation to cure it which would cost me about \$100. At last I determined to try Pink Pills, but without a great feeling of faith of their curing me. One box helped me and I resolved to take a three months course and give them a fair trial. I did so, and to-day I am completely cured of the abscess in my side through using Pink Pills, and I always recommend friends of mine to use Pink Pills for diseases of the blood. As Father Butler is well known throughout this country his statement is a clincher to the many wonderful testimonials that have appeared in the Gold Hunter from time to time. On enquiring at the stores of J. E. Cushing and N. F. Douglas, it was found that Pink Pills have a sale second to none. Mr. Cushing is being asked if he knew of any cures effected by them, replied that he heard a great many personally say Pink Pills had helped them wonderfully. If given a fair and thorough trial Pink Pills are a certain cure for all diseases of the blood and nerves, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills gives a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Sold by all dealers or sent by mail, postpaid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

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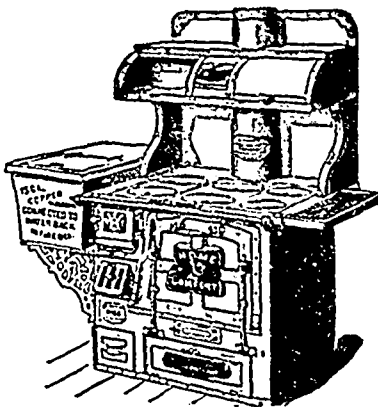
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25th ANNUAL FAIR
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ASSOCIATION, 1889.
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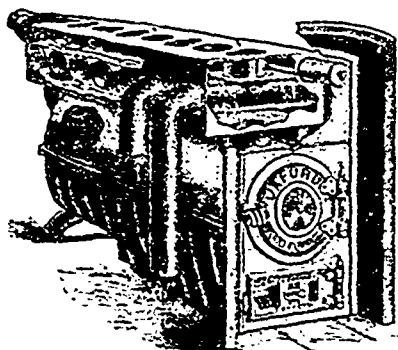
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designs. Send size of room. Get circular and estimate. A liberal discount
to churches and the trade. J. S. FRINK, 651 Pearl Street, N. Y.

MISCELLANEOUS.

The World's Fair of 1893 is still bearing
fruit, and distant Japan, Russia, and
near-by Mexico are among the countries
that are increasing their commercial rela-
tions with the United States.

The following was received from an
applicant for the post of organist by a
church committee: "Gentlemen,—I no-
ticed your advertisement for organist and
music teacher, either white or coloured.
Having been both for several years, I
wish to offer my services."

Don't you know that Hood's Sarsapa-
rilla will overcome that tired feeling and
give you renewed vigor and vitality?

Zion's Herald, of Boston, has secured
an expression of opinion from twenty-six
prominent ministers and laymen of the
Methodist Episcopal Church, on the ques-
tion whether the time limit in the Metho-
dist ministry should be abolished. Seven-
teen out of the twenty-six answer in the
affirmative.

From Los Angeles, Cal., Andrew
Spence has started on a missionary tour
around the world by bicycle. The bicycle
is fitted with masts and sails, and when
the wind is favorable, Mr. Spence simply
rests on his pedals and allows the wheel
to cut its own racing paces; when he
encounters a calm or contrary winds tak-
ing in sails and working it as usual.

HEART DISEASE RELIEVED IN 30 MINUTES.

Dr. Agnew's Cure for the Heart gives
perfect relief in all cases of Organic or
Sympathetic Heart Disease in 30 minutes,
and speedily effects a cure. It is a peer-
less remedy for Palpitation, Shortness of
Breath, Smothering Spells, Pain in Left
Side and all symptoms of a Diseased
Heart. One dose convinces. Sold by all
Druggists.

Few Americans, says the New York
Tribune, are aware of the fact that if it
were not for the little Island of Sicily
now there would be no lemons, nor are
many aware of the great importance of
this commerce and of its necessity to the
United States. The production of lemons
in America is so limited at the present
time, both as regards quantity and seas-
ons, that all of California's and Florida's
products do not supply 10 per cent. of the
country's needs. After the months of
August and September, when our domes-
tic lemon crops mature, but for Sicily we
should be without lemons whatsoever,
except for a few that Spain sends us, dur-
ing the rest of the year. Accurate figures
show that from September 10th to April
30th during the last five years the impor-
tations from Sicily have been about
1,200,000 boxes every year, each contain-
ing 300 lemons. This is equal to 360,
000,000 lemons.

THE HEAVY END OF A MATCH.

"Mary," said Farmer Flint at the
breakfast table as he asked for a second
cup of coffee, "I've made a discovery."

"Well, Cyrus, you're about the last
one I'd expect of such a thing, but what
is it?"

"I have found that the heavy end of
a match is its light end," responded Cyrus
with a grin that would have adorned a
skull.

Mary looked disgusted, but with an
air of triumph quickly retorted, "I've got
a discovery too, Cyrus. It was made by
Dr. R. V. Pierce, and is called a 'Golden
Medical Discovery.' It drives away
blotches and pimples, purifies the blood,
tones up the system and makes one feel
brand-new. Why it cured Cousin Ben
who had Consumption and was almost
reduced to a skeleton. Before his wife
began to use it she was a pale, sickly
thing, but look at her: she's rosy-check-
ed and healthy, and weighs 165 pounds.
That, Cyrus is a discovery that's worth
mentioning."

Young or middle-aged men, suffering
from premature decline of power, however
induced, speedily and radically cured.
Illustrated books sent securely sealed for
10 cents in stamps. World's Dispensary
Medical Association, Buffalo, N. Y.

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Perfectly tasteless, elegantly coated, purge,
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Pills for the cure of all disorders of the Stomach,
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Dizziness, Vertigo, Costiveness, Piles,
Sick Headache, Female Complaints, Bil-
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pation and All Disorders of the Liver.

Observe the following symptoms resulting from
diseases of the digestive organs: Constipation,
inward piles, fulness of blood in the head, acidity
of the stomach, nausea, heartburn, disgust of
food, fulness of weight of the stomach, sour
eructations, sinking or fluttering of the heart,
choking or suffocating sensations when in a lying
posture, dimness of vision, dots or webs before the
sight, fever and dull pain in the head, deficiency
of perspiration, yellowness of the skin and eyes,
pain in the side, chest, limbs, and sudden flushes
of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free
the system of all the above named disorders.
Price 25c. a Box Sold by Druggists, or
sent by mail.

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your neighbors, we will mail you one copy free.
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The Toronto and Scarboro Electric Railway runs to the entrance gate, from the Woodbine every 20 minutes.

The Toronto Railway runs to Balsam Avenue every 6 minutes.

Entrance to the Park Free by either of the lines.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for superstructure Burlington Bridge" will be received at this office until Tuesday the 15th day of October next exclusively for the construction and erection of the superstructure of a highway swing bridge over the Burlington Channel, near the City of Hamilton, Ontario, according to plans and a specification to be seen at the Custom House, Hamilton, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of twelve hundred dollars (\$1,200.00), must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The department does not bind itself to accept the lowest or any tender.

By order,

E F E ROY, Secretary

Department of Public Works, Ottawa, 2nd August 1895



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MEETINGS OF PRESBYTERY.

BRUCE.—At Paisley, on Dec. 10th, at 1.30 p.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.—At Calgary, in Knox Church, on first Friday, 12 March, 1896, at 8 p.m. GUELPH.—At Guelph, in Knox Church, on Tuesday, the 19th November, at 10.30 a.m. HURON.—At Clinton, on Nov. 12th, at 10.30 a.m. KAMLOOPS.—At Inderby, on Dec. 4th, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 17th, at 2 p.m. LINDSAY.—At Cannington, on Oct. 15th, at 11 a.m. LONDON.—At St. Thomas, in Knox Church, on November 12th, at 11 a.m. for conference, business at 7.30 p.m. MAITLAND.—At Wingham, on November 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on Tuesday, October 1st, at 10 a.m. ORANGEVILLE.—At Orangeville, on Nov. 12th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, on Dec. 17th, at 10 a.m. PARIS.—At Woodstock, in Knox Church, on January 14th. PETERBORO.—At Peterboro, in St. Paul's Church, on Dec. 17th, at 9 a.m. QUEBEC.—At Richmond, on Nov. 12th. REGINA.—At Moosomin, on first Wednesday, in March, 1896. SUPERIOR.—At Keewatin, in September. SAGUEN.—At Mount Forest, on Dec. 10th, at 10 a.m. SARINIA.—At Sarin, in St. Andrew's Church, on Dec. 17th, at 11 a.m.

PRESBYTERY MEETINGS.

OWEN SOUND: This Presbytery met September 17th in Knox, Owen Sound, Dr. Fraser presiding. A resolution was adopted regarding the death of Mrs. McLennan. Presbytery resolved to apply to Widow's Fund in behalf of Mrs. McLennan. A call from Keady, etc., to Mr. Burnett was presented, sustained and accepted and ordination fixed for October 1st at 2 p.m. in Keady, Dr. Fraser to preside. The following committee was appointed to visit Knox and St. Paul's, Sydenham; Knox, St. Vincent, Woodford, etc., with the view of re-arrangement viz. Messrs. P. McNabb, A. McNabb, Dr. Frazer, and Mr. Thompson. Grants to augmented congregations were revised and committees visiting mission fields reported. Messrs. Simpson, A. McNabb and J. Clark (Meaford) were appointed a committee on Young People's Societies. Mr. P. McNabb was made convener of Sabbath School Committee, and Dr. Fraser was given charge of Foreign Missions. Sympathy was expressed with Mr. McLennan in his illness and gratitude at his recovery. JOHN SOMERVILLE, Clerk.

LINDSAY: This Presbytery met in St. Andrew's Church, Lindsay, September 10th, Rev. D. Y. Ross, M.A., Moderator. Leave was granted to mortgage the Church property at Fenelon Falls to the amount of \$2,800. It was agreed to ask the Home Mission Committee to re-appoint Mr. J. D. Smith, missionary at Sebright and Uphill, to that field for the ensuing six months. Allocations of the amount required for augmentation were made. At 2.30 p.m. the Presbytery proceeded to the induction of Rev. J. W. McMillan, B.A., into the pastoral charge of St. Andrew's Church, Lindsay, Mr. Ross, the Moderator, presided. Mr. Duncan preached, Mr. D. D. McDonald narrated the steps taken in connection with the call. Mr. J. M. Cameron addressed the minister, and Mr. M. McKinnon the people. The new pastor was welcomed by the people in the usual way. A public reception was tendered to him in the evening, at which speeches were made by Messrs. Ross, Cameron, McDonald and the ministers of the other denominations in the town.—P. A. MACLEOD, Clerk.

HURON. This Presbytery met in Clinton on September 10th. On the recommendation of the Home Mission Committee it was agreed to have missionary sermons preached in all our congregations, arrangements for which are left with sessions. Mr. Anderson was authorized to moderate in a call at Leeburn and Union church when they are prepared for it. After consideration it was agreed to ask the Committee on Augmentation for the following supplements: \$250. for Grand Bend; \$200. for Bayfield; and \$200. for Leeburn in the event of a settlement. The following de- liverance was adopted respecting Mr. McKay's resignation: "In parting with the Rev. Mr. McKay, late pastor of Leeburn and Union church, the Presbytery desires to place on record its appreciation of his services as a minister of the gospel, and as a member of this court, and we earnestly hope and pray that God may soon open up a field of labor where he will be abundantly blessed in the Master's work."—A. McLEAN, Clerk.

Rev. J. A. Turnbull, pastor of West Presbyterian Church, Toronto, was welcomed home by a large and interesting gathering in the church on Friday evening. Mr. R. S. Gourlay presided, and congratulatory addresses were made by a number of friends lay, and clerical, who voiced the satisfaction felt by all at the safe return of the pastor, and spoke most encouragingly of the prospects of the church. Mr. Turnbull responded in a pleasant, cheerful speech. The proceedings of the evening were characterized by much enthusiasm, and the affair was an unqualified success.

The Rev. D. J. Macdonnell, B.D., accompanied by his local physician, visited the city last week, when a consultation was held by Drs. Thorburn and Graham. After a careful examination it was decided that the patient should not be removed to the South at present.

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W. Caven Barron, Pianist, late of Leipzig, - - - Principal.

300 Pupils in Attendance. 14 Teachers on the Staff.

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For new illustrated Calendar address, THE LADY PRINCIPAL, WM. COCHRANE, M.A., D.D. Governor.

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AGRICULTURAL COLLEGE GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of Lectures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

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Guelph, July, 1895.

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