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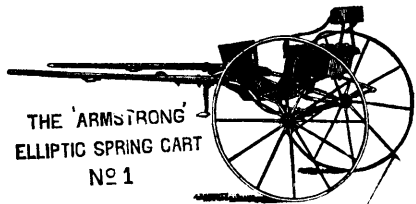
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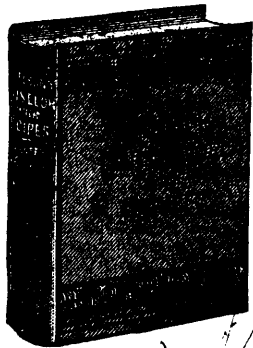
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"WHAT is it, little girl?" said a Dearborn Street grocer to a five-year-old miss, as he leaned over the counter. Little girl: "Mamma sent me for a lamp chimney, and she hopes it will be as strong as that last butter you sent us."

HENRY G. JAMES, of Winnipeg, Manitoba, writes: "For several years I was troubled with pimples and irritations of the skin. After other remedies failed I used four bottles of Burdock Blood Bitters and since then I have been quite free from my complaint. B. B. B. will always occupy a place in my house."

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BRECHAM'S PILLS cure Bilious and Nervous Ills.

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CITY girl (pointing to a wild plant by the wayside): What's that? Country cousin: That's milkweed. City girl: Oh, yes; what you feed the cows on, I suppose.

"I was induced to use your Burdock Blood Bitters for constipation and general debility and found it a complete cure which I take pleasure in recommending to all who may be thus afflicted."—JAMES M. CARSON, Banff, N.-W.T.

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BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvellous beautifier of world-wide celebrity, it is comparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery.

Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, purest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted of toilet and nursery soaps. Safes greater than the combined sales of all other skin soaps. Price, 35c. Send for "How to Cure Skin Diseases." Address POTTER DRUG AND CHEMICAL CORPORA- TION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.

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Fifteen Thousand Letters have been received at the Home Office bearing witness to the efficiency of the Treatment, which in a large number of cases has given immediate relief.

This is no Scheme of Quackery

to draw money out of the afflicted, nor is it a humbug. It takes directly hold of the worst cases of Constipation, Dyspepsia, Liver Complaints, Headaches, Heart Disease, Incipient Consumption, Diabetes, and Bright's Disease of the Kidneys, Fevers and Inflammation of the Lungs and of other Internal Organs—not by attacking these so-called diseases directly, but by radically neutralizing and removing their causes, thus

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The Price Charged FOR THE KNOWLEDGE of Dr. Hall's New Hygienic Treatment is

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THE CANADA PRESBYTERIAN.

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No. 42.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries

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Notes of the Week.

THE Rev. Principal Dykes delivered the inaugural lecture of the session of the English Presbyterian College, Queen's Square, on October 9. His subject was "The Practical Training of Students for the Holy Ministry."

THE *British Medical Journal* says: The correspondence in the *Daily Telegraph*, under the heading of "The Slavery of Drink," has been an object lesson, illustrating the medical teaching of more than a quarter of a century, that there is in our midst a dense body of physical, mental and moral unhealthfulness, which, in the main, arises from pathological conditions, and which, therefore, calls for the counsel and aid of practitioners of the art of healing.

BISHOP TUCKER, who has recently returned from Uganda, and who is shortly going out again, taking forty missionary workers with him, says there is a perfect hunger for the Scriptures among the natives. He had a conversation with the Roman Catholic missionaries before he came away, and that conversation made him feel that the great need of Africa was that it should be "flooded with Scriptures in the language of the people." Mr. Pilkington says Africa needs men and the Scriptures, but of the two he thinks the need of the Scriptures is the most pressing.

WE are thankful to record, says the *British Weekly*, a beautiful example of Christian unity that has come under our notice. At Blackheath, since the beginning of the year, the pastors and people of St. Johns Church (Established), the Presbyterian Church, Vanburgh Park, the Baptist Chapel, Shooters' Hill Road, and the Wesleyan Chapel, at Sunfields, have met for united prayer-meetings once a month, the meetings being held in turns at the respective places of worship and presided over by the pastor of the place. The meetings have all been well attended.

To change from one religion to another or to start a new system of belief is a common feature of the time. The other morning a Church of England clergyman became a Mussulman, joining the new Mohammedan Society in Liverpool. A Roman Catholic professor in Dresden gave up the faith of his fathers because the Holy Coat of Treves scandalized him. Now a new religion of a peculiar type has been started in Russia denominated the "Kreutzer Sonata." According to this croquet, noblemen are becoming day-labourers and are convinced that the human race is too corrupt to exist, and hence should be exterminated!

THE progress of Zenana Mission work, says the *Belfast Witness*, is one of the most marked features of the great work of bringing the heather to Christ, to which the Church is devoting so much attention. The Irish Presbyterian Church has taken an active and zealous interest in the work, and has contributed freely both agents and funds. Of course all that one Church can do in such a work is little, but each should do its best. We ought to do more, and we hope the day is not far distant when our efforts and success will be increased tenfold. In the meantime, however, three new Zenana missionaries are about to set sail for India—

Miss Arnold, Miss Beatty and Miss Montgomery. They were to sail from Liverpool on the 13th inst.

It is stated that in London the Baptists have now a sisterhood of deaconesses in connection with their Forward Movement in John Street, Holborn. The sisters wear a distinctive dress, somewhat similar to that used by the sisters in connection with the Wesleyan West Central Mission. At a conference of Baptist ministers on evangelistic work, held at Regent's Park Chapel, Sister Winnifred, the superintendent of the Deaconesses' Home, gave a short account of their work. She said that their mornings are employed almost entirely in nursing the sick poor, and that among the families they visited they did not find more than about three in two hundred in which there was any vital godliness.

WE learn, says the *British Weekly*, that the committee of the McAll Mission in France finds itself in much financial difficulty. Owing to the deaths of some of its most liberal supporters—such as the late Mr. David Paton, Rev. V. J. Stanton, Mr. R. C. L. Bevan—there is a deficiency of over \$7,500 in the income. To make the position known to the Christian public, a meeting will be held in Exeter Hall on Oct. 19, when it is hoped that Dr. Pierson and Dr. Chamberlain, of America, Pastor Theodore Monod and other friends will plead on behalf of the work. To cut off stations and reduce the working staff just now, when the work is very prosperous, and when calls are constantly being refused to extend, seems out of the question. Yet such will be the inevitable necessity should liberal help not be forthcoming.

DR. NORMAN L. WALKER, in the *Free Church Monthly* for October, writes on "Two Sabbaths in Paris." Father Hyacinthe, he says, is attempting to sit upon two stools, with the usual consequences. There was little in his address to remind us of the orator who once swayed the multitudes in Notre Dame. The final impression left by a Sabbath in Paris is, on the whole, a mournful one. God is not altogether forgotten in it, and here and there are bands of devoted Christians aiming at the establishment of Christ's kingdom. But, after all, what are they among so many? The condition of things is melancholy enough in itself, but the case looks far more serious when we remember the influence which the Continent is having upon us. Cold winds have come to us from abroad, and if we do not change things the blight will more and more tell.

THE *Belfast Witness* says: The sufferings of the Irish Presbyterian missionary, Dr. Greig, serve to bring home to us the present rising in China against foreigners. Although the missionary has escaped with his life, yet the whole circumstances are not at all reassuring. Here was a blameless and harmless man, avoiding, we may be sure, all political meddling, yet he is set upon by the Chinese mob, hung up by the arms until he swooned from pain and exhaustion, and only just not murdered. He was also a medical missionary, a circumstance which has hitherto been considered to give a foreigner special favour in the eyes of the people. We all remember how Livingstone and other missionaries were welcomed by the natives owing to their skill in dealing with native diseases. But even this strong recommendation availed not Dr. Greig.

A SERIOUS disturbance took place at Rosehearty, near Fraserburgh, Scotland, in connection with the serving of summonses upon feuars for their proportion of the cost of building the new parish church of Pitsligo. Dissenters offered considerable opposition to the erection of the church, but with the exception of a small number all paid their proportion of the assessment. Summonses were served on the defaulters while the fishermen were at sea, but a crowd of about 300 women and children gathered and pelted the sheriff's officer with mud and stale fish, one woman striking him on the head with a pail, causing a severe wound. Police protection was sent from Fraserburgh, and as by this time the men had returned from sea, what amounted

to a riot took place, bells being rung and log-horns blown, and the constables and officer being pelted with offal. Criminal prosecutions will follow.

As an instance of how an Edinburgh Y. M. C. A. seeks to provide interest and instruction, the following is reproduced from a British contemporary: The annual course of Sabbath evening lectures provided by the St. Cuthberts Y. M. C. A. promises to be of exceptional interest for the ensuing winter. The lecturers and their subjects are as follows: The Rev. Hugh Price Hughes, M.A., London, will lecture on "The Unanswerable Argument for Christianity." Sir Francis DeWinton will speak on "Christianity versus Mohammedanism in Africa," and the Rev. Professor Marcus Dods, D.D., on "Religion." The Rev. Robert Blair, D.D., Cambuslang, will deal with "The Literary Claims of the Bible," the Rev. James McGregor, D.D., Moderator of the Church of Scotland, with "The Volcanic Regions of New Zealand," being a continuation of his lecture delivered last year under the same auspices, and the Rev. A. Wallace Williamson, M.A., will lecture on "John Henry Newman."

THE *New York Independent* says. How the lottery dupes are caught is illustrated by the failure of the attempt to make Mortimer J. Lyon, a retired plumber of Brooklyn, bait for their hook. He was visited by the agent of the lottery company, who asked nothing more of him than that he should accept \$5,000, and then allow it to be published, and acknowledge it as a fact, that he had received \$15,000 as a lottery prize. Said the man: "There is one prize of \$15,000. We will give you \$5,000 if you will give out to your friends that you have won \$15,000, and make a little splurge over it and let it get into the papers. You are a popular man and it will be talked about." Mr. Lyon absolutely refused, saying he had too much respect for his character. The agent told him of a popular insurance clerk in Chicago who had accepted \$5,000 on the same conditions. It seems that the trick is to allow no large prize to be taken, but to pay a man a handsome sum to pretend to have won it.

A FELLOWSHIP Meeting for ministers of the Presbyterian Church of England was held at Southport from September 21 to 23. The annual meetings of Synod are almost entirely occupied with reports of committees and details of business, which are sometimes more provocative of discussion and display of temper than helpful to spiritual life. It was a wise step and in accordance with the desires of many which led to arrangements being made for a separate period of hallowed retirement, in order to nurture the spirit of devotion and promote brotherly intercourse. Between thirty and forty ministers attended. A precious season of prayer and fellowship was enjoyed. After prayer for the presence and guidance of the Divine Spirit in the Conference, there was confession of personal unworthiness and ministerial shortcoming, and conversations regarding the Person and Work of the Spirit, the need of personal holiness, self-renunciation and brotherly love.

AN interesting discussion has been going on in England in regard to "Village Life." "A Curate," who takes part, writes: I am a minister of the Established Church, but I own with regret that in our Church the power of the purse is greater than the power of the Cross. Vast as are the revenues of the Church, they have to be supplemented by private resources just as vast, for one of the surest means to episcopal favour is the possession of a long purse and good banking account. By means of disestablishment and disendowment the revenues of the Church would be more equitably used, the power of the bishops lessened, and the power of the laity increased. If the villagers wanted a parson, they could have the man of their choice, and throughout the length and breadth of the land we should find ministers in sympathy with the people, and devoted to their social and moral welfare. It is something new to find a clergyman of the Church of England advocating the choice of a minister by the people.

Our Contributors.

CONCERNING MEN WHO ARE CURT FROM OVER-WORK.

BY KNOXONIAN.

An English journal describes the secretary of an English Conference as a capital business man, but "rather curt, perhaps, from over-work." Over-worked men are often a trifle curt. Small wonder if they are. It is terribly hard to smile and talk small talk pleasantly, and do the agreeable to everybody when your head seems like splitting and your nerves are unstrung and the dearest thing in life to you would be a quiet corner to lie down in. To talk about nothing pleasantly for half-an-hour with somebody who has nothing to do, while half-a-dozen duties are pressing and half-a-dozen people are ready to growl if the duties are not attended to, is an ordeal through which Job might have gone successfully, but everybody is not as highly gifted as Job was in the matter of endurance. Job lived in a slow time. Perhaps if he lived in our day and had to act as Clerk of our General Assembly for one hot sederunt he might find all his patience needed.

Curt men, even when their curtness is produced by over-work for the public good, are not among the most popular of mortals. An official who smiles and smiles and lets business go to the dogs is often a more popular man than one that gives short answers and does his business just right. Many people consider a smile of far more importance than faithfulness and efficiency. To be "sociable" is in their opinion a greater thing than to be honest. A plausible lie is more agreeable to them than curt truth. An oily, smooth, smiling scoundrel is much more pleasing to them than a brusque, honest man.

In this world of ours things are so arranged that men have generally to pay for their preferences. The most costly of all the preferences is the one that puts a higher value on smiling rascality than curt honesty. The fellows who go through the concessions and swindle farmers are all smilers. They have sweet persuasive voices. The tone they use when inducing a farmer to sign a blank note would make the fortune of a vocalist. Compared with them, the honest merchant who says "no" emphatically when asked to sell his goods for half price, is a boor. But the high social qualities of these fellows are expensive, as many a farmer has found out in court. The stranger who "isn't a bit proud," who makes himself "quite at home," who feels such a tender interest in every member of the family, especially the baby, who yearns to sacrifice his hay-fork or his seed-wheat, or his shoddy cloth for the welfare of the household, often turns out a rather expensive kind of friend. He was very agreeable, but positively his society cost too much. Sometimes it costs the farm. There is one passage in Shakespeare that every farmer should nail up in some conspicuous place on his premises:—

One may smile, and smile, and be a villain.

One of the objections made against the Hon. Alexander Mackenzie when Premier and Minister of Public Works was that he was rather curt. The curtness in his case, if there was any, certainly arose from over-work, for Alexander Mackenzie is as genial and kindly a man as ever lived. The hon. gentleman was master of the details of his department, and of course had no time to spend "smiling" in the restaurant and telling rank election and other stories. The people wanted another kind of Minister in the Public Works Department. *They got him. YES, THEY GOT HIM.*

By the way, how do you account for the fact that so many people of a certain kind have the impression that ministers of the Gospel have almost nothing to do. That they have this impression is clear because they often feel more or less hurt if the minister does not do things that none but an idle man can do. The village pastor starts out in the afternoon to do some work for his Master. He intends to visit a number of families pastorally, read and pray with some bed-ridden parishioners, look up some careless people who have not been at church for some time, call on a stranger or two and perhaps attend to a number of other things. Taken all together the programme makes a good afternoon's work, but the work can be overtaken if no time is lost. The good man starts out, but he has not gone far until he finds he has to stand and talk a few minutes with nearly everybody he meets. No other man is expected to do anything of the kind. The village lawyer walks smartly on to his office and attends to his business. The doctor drives past to see patients. The merchant is busy among his customers. Every mechanic in town has been hard at work since seven o'clock in the morning. The only man in the community expected to idle away his time is the ambassador of the Lord Jesus Christ! Shame on somebody. How did so many people get the idea that ministers have nothing to do? Did they get it from ministers who did nothing? Better ten thousand times for a minister to be a little curt from overwork than be a smiling clerical idler.

It is happily true that very few intelligent Presbyterian people have the idea that ministers have nothing to do. Their willingness to help him in his work and the readiness with which most first-class congregations give their pastor an annual holiday, show quite clearly that intelligent Presbyterians know that the work of a minister is no sinecure. All men, however, are not Presbyterians, and all Presbyterians are not intelligent. There are people even now in the Presbyter-

ian Church who think a minister has nothing to do except on Sabbath and then only for a couple of hours.

Does a minister who reads for a sewing circle in the afternoons or spends the whole afternoon in social visiting, do justice to his profession and to his Master? Just look around and see all the other men in the community at their work and the answer is easy. There are few positions not morally wrong in which a minister makes a poorer figure than when he lounges in a parishioner's house all afternoon talking to the ladies, the man of the house being out attending to his work. Householders in that way must think a minister's work much less important than their own. Can anybody blame them if they do?

Statistics can never tell the number of ministers who are ruined professionally by that peculiar kind of pastoral work called "spending the day." There are too many congregations that think a minister never visits them unless he comes with his wife and family in the morning and stays all day. Can anybody name a pastorate conducted in that way that lasted long and produced good results? We cannot think of one, though we could name several that ended very unpleasantly. In such cases the pastoral candle burns at both ends. The pastor neglects his studies, and too many meals in the house leads to starvation in the pulpit. But that is not all. Men who talk all day are very likely to say some things they should not say. Of course the minister's wife never sins in that way, but the naughty men, you know, talk too much. Between the lack of study at home and the gossipy talks abroad the pastor comes to grief. He didn't mean any harm. He meant to be friendly and "sociable," but his misguided career led in another direction. Some of the very people he "spent the day" with were the first to turn on him for not preaching well. That is exactly how the thing works.

What would a farmer think if somebody asked him to leave his harvest field and "spend the day" in visiting? A minister of the Gospel should have a harvest time all the year round.

There is no merit in being curt. A pleasant manner is a good thing. Civility always pays. The self-control that keeps an over-worked and badgered man sweet is no ordinary acquisition. But let it not be forgotten that curtness produced by working for the public weal is a much better thing than polite idleness. A public servant faithful and efficient, though rather curt when tired, is a much better man than a smiling loafer.

THANKSGIVING.

Following is a paper read before the Woman's Foreign Missionary Society of the McNab Street Presbyterian Church, Hamilton, at the Thanksgiving service, 5th October, 1891:

Thanksgiving! The subject is immense from whatever point it is viewed! What it is to be thankful, why and for what we have to be thankful; and what the fruit of our thankfulness should be.

There is no need at such a meeting as this to enlarge on the negative aspect—the utter hatefulness of ingratitude; and the supreme contempt the withholding of thanks for mercies received must evoke in every generous heart.

As like begets like, so must gratitude beget thanksgiving. To give thanks is but the natural expression—the outcome of gratitude for favours graciously granted, and for the withholding of unwise desires and expectations as well. We are grateful and give thanks for prayers answered, and that in a marked degree during the past year, crowned, as it is, with untold harvest blessings in the mission fields of the world, which are being garnered for Christ—fields ripening and whitening to the full harvest—the cry ever for more labourers, more help, more prayer.

The details of what has been doing and what is being left undone; the hopes, and the disappointments, these "falling tears—the dear earth's showers, that help to ripen the fruit and flowers," I leave to others more competent than I am to tell of. But in all, the withholding as well as the bestowing, we may, I think, measure the sincerity of our prayers by the effect produced upon ourselves. We are all too apt to look solely at results, in our giving of thanks, forgetting that we cannot control these, be they great or small, at great cost or at little price; we pray for the sick, for instance, and we think our prayers are not being answered, because we see no amendment; we pray for the conversion of souls, and we fear our prayers are being unheard and unheeded, because the result seems to fall short of our expectation. No prayer falls short of the Divine ear, no prayer is unheeded, no prayer remains unanswered; but we sometimes forget that conversion is entirely the Spirit's work, or work He doeth, when, where, and how He listeth, and His methods so far transcend our feeble comprehension, that there can be, on our part, neither *why* nor *wherefore*. Our faith is being tried that it may work in us patience, and, patience having her perfect work, we shall find nothing wanting to us. Let us pray on, remembering that much proceeds from much, from little comes little, from nothing—nothing; no desire, the very substance of prayer, no thanksgiving. There may have been words, thoughts even that voiced themselves in articulate sound, and yet no prayer. Prayer has a far deeper source than these. True prayer—there can be no prayer at all that is not true—comes from the heart, a source so infinitely superior in dignity and importance as to preclude comparison, for out of the heart are the issues of spiritual life, and the

issues of spiritual death—all that is holy, pure and true—all that is vile and terrible; love, the divinely implanted principle of moral life, the absence of it—moral death; the moral nature in man so far transcending all else that it contra-distinguishes him from the brutes which perish, just because they possess it not; the nature which cannot die, and which perverted, or, to be strictly correct, which unregenerated, is, in very deed, the imperishable worm that must gnaw forever.

As real prayer comes from the heart, so must real thanksgiving proceed from the same source. The true spirit of prayer being the sincere desire to be enabled to do and to submit to God's will, whatever that may be, the true spirit of thanksgiving must be acquiescence in God's will, and thankfulness that His will has been done, in His own way, whatever the result may have been.

With results we have nothing to do, but to give thanks; God does not command us to compass results; they are entirely out of our province and beyond our powers; we are not commanded to convert the world; such a command would have been a mockery of our human powers, and it is not laid upon us; the Almighty never mocks His creatures, whose abilities and whose opportunities He knows far better than they themselves do, by commanding them to do impossibilities; His command to them is, to go and preach the Gospel to every creature; and that command is well within the power of every Christian to obey to the utmost limit of his opportunity and capability, by precept and example, by carrying, or causing to be carried, the Gospel to others, at home and abroad, by reflecting clearly the great Light of the World, so as to illumine the dark places of the earth, by following in the Lord's footsteps, being feet to the lame and eyes to the blind, and going about continually doing good, by exhorting men everywhere to repent. The Holy Spirit, who enables us, by the constraining, perfect law of love to God and man, to fulfil our little part in the great work, will do all the rest, and we may calmly leave results to Him.

But, although we cannot control results, God encourages us to ask great things of Him; it is not in Him we are straitened, in our asking, but in ourselves; our heavenly Father does not mock the desires and hopes of His children; He is ever more ready to bestow than they are to ask; and He does bestow far above and beyond their utmost expectations. It only rests with us to cultivate the spirit of accepting all He sends, alike what He gives and what He withholds, as a satisfying answer to our prayers; with His blessing it cannot fail to be so; were this the spirit that governed us in our asking, we should not be so apt to incur the blame of harbouring unthankfulness in our hearts.

He, while commanding, yet most lovingly accepts our instrumentality in sowing the precious seed, but, although Paul may plant and Apollos water He alone can give the increase: this is His own prerogative. Men are commanded to fill the water pots with water; Christ alone can change the water to wine. Men are commanded to distribute, in an orderly manner, the five barley loaves and the two fishes to the faint and the famishing; they dare not pause to argue after the command is laid upon them, about the insufficiency of means to the end, the disproportion between the provision and the numbers to be fed; Christ's command is enough; Christ's blessing turns, and only His blessing can turn, the meagre supply into a satisfying portion, not only to the starving multitude, but to the servants fulfilling His command; weary and hungry themselves, yet, in true self-consecration, girding themselves for service and duty, before giving themselves up to the enjoyment of much needed rest and longed for refreshment so bountifully provided for them too.

And such self-consecration might be an apt enough illustration of the fruit of the thankfulness we profess to entertain—a proof of the sincerity of our self-consecration. As the sincerity of our prayers may justly be measured by our thankfulness, so may the sincerity of our thankfulness be measured by the degree of our self-consecration in the Master's service in the year before us. Let this consecration be the test of our sincerity; and in our prayers, realizing our thankfulness, and our self-consecration, we shall experience, as George Herbert has very beautifully said, "blessings beforehand, ties of gratefulness—the sound of glory ringing in our ears." Let our self-consecration be our true thanksgiving offering. Let us devote, more ungrudgingly than we have ever done before, our means, our talents, our time, our hearts and lives to the Master's service—"a grateful mind, by owing, owes not, but still pays," as Milton says. Let us be ready ever to seize the opportunity as it occurs, remembering the *present* NOW is the accepted time: remembering always as good stewards of the gifts of God's grace that we have nothing of our own to offer but are merely the custodians of these during our brief span of life, or rather for as long as God sees fit to entrust us therewith; bound to be careful that we make the best, the most economical and profitable use we can of those divinely bestowed gifts, bestowed for God's glory, and in no wise for our own. Let our motto ever be, "Everything for God, nothing for self." Then let Him enrich or impoverish our lives: let Him extend or limit our activities; let Him gratify or oppose our tastes, it is God we wish to serve, it is Him we wish to please. The rest is a matter of indifference—having God, we have everything at once—the world, life, death, things present, things to come, all are ours, for we are Christ's, and Christ is God's, heirs of God, joint heirs with Christ.

Let us beware equally of the wastefulness that would scatter, without due and prayerful consideration, and of the penuriousness that would lead us to wrap up our trust—our God-given gifts—in a napkin, through any unworthy timidity and

shrinking from the risk of possible wound to our self-love, or through the lazy desire to be at ease, and to think of none of these things—the putting off to more convenient seasons, or through the lack of courage—the moral cowardice—that would prevent our taking perfectly legitimate and commendable risks in the Lord's work—the evangelization of the world. Let us be alike careful and generous in dispensing that which is no more ours to squander than to withhold. "Let us live always under the noble tyranny of faith," realizing fully that all is God's, that He demands our hearts, our all, and that He will accept of nothing less from us. Let each take home the solemn lesson that every Thanksgiving service, as it comes round, teaches, in the missing of one familiar face after another, one after another called from this scene of service to the endless thanksgiving above.

Let us never forget that the day is coming swiftly and surely for all of us to hand in our account of what we have done with our Master's goods; when each shall hear the solemn command to give account of the stewardship. From that command there is no release; "then will remain to us nothing but what we have given," no possibilities, no opportunities, no means, no time, no talents—all vanished away from our grasp—nothing left but that which has been given—these works which alone can follow us into the world beyond the grave—the usufruct of the gifts of God's grace to us. What is our account to be? Are we going to leave all behind us here? or, are we going to find everything by God's grace there? Is it to be life, or death?—the glory that is unspeakable, or the worm that perisheth not?

Let our self-examination be rigid and thorough, and our self-consecration sincere and absolute; and God grant us grace to come through the one in deepest humility and non-sparing of self, and to make the other relying solely on the divine strength and guidance. We may fall far short of our aims, but God, who accepts the willing mind, will never fail us in our hours of need if, in the little part He is giving us to do of this great work—the winning of the world for Christ—we are trusting implicitly to Him with pure hearts. He will not despise our offerings; He will accept them for His own namesake. But He will measure and weigh us and our offerings by the standard of our love to Him—loving much, because we have been forgiven much, and owe Him all. Are we His? Are our hearts right before Him? Then God's standard will be ours. Are we acting for God? Is it our desire to do His will and that His will may be done at any cost? Is it His glory we are seeking, and not our own? Is it His blessing we are waiting for and trusting to? Let us sift our motives, as well as our actions, in this work undertaken ostensibly for the good of souls; if we regard iniquity in our hearts, the Lord will have none of our offerings.

But let us ever remember that our expectations cannot exceed God's ability and willingness to bestow; we cannot ask too much of Him. And, in our giving and doing, let us remember, we have no option but at the peril of disobedience, for His command is laid upon us. All we have to give, and all we can do, He claims of us as His sovereign, inalienable right. Shall we dishonestly hold back a part from His service of that which He entrusts us with to use for His own glory and the good of souls? Perish the thought! We cannot ask too much of Him, and we cannot give Him too much, for all is His.

During the coming year, then, let our prayers expand; He will answer and give as only God can give; and when this season shall have come round again we may expect out of grateful hearts to have occasion for a right royal Thanksgiving service, for prayers that shall have been heard and heeded and abundantly answered; and for the sheaves of golden grain that shall have been harvested. Those who sow and those who reap shall be able to rejoice either here or yonder together with the angels and with Him who giveth the increase, giving thanks with our Lord and Master, that not one of His own is lost or ever can be.

Thanks be to Almighty God for His bountiful goodness, that the grains of precious seed He has given us in the past to sow by handfuls are being reaped even now, through His blessing, by armfuls of golden sheaves at home and abroad, and that the Lord's garners are being filled. To Him be all the praise and the glory. Let us rejoice in hope, be instant in prayer, and let us offer the sacrifice of praise to God continually—the fruit of our lips, and to do good, and to communicate let us forget not, for with such sacrifices God is well pleased.

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT.

BY PRINCIPAL CAVEN, D.D.

(Concluded.)

The examination of a witness of established veracity and rectitude would not be conducted in precisely the same manner as that of a witness whose character is unknown or under suspicion. Wellhausen's style of treating the history of Israel can have no justification unless he should first show that the claim so often advanced in "Thus saith the Lord" is entirely baseless. So far from admitting the validity of the axiom referred to we distinctly hold that it is unscientific. A just and true criticism must have respect to every thing already known and settled regarding the productions to which it is applied, and assuredly so momentous a claim as that of having divine authority demands careful preliminary examination.

But criticism, it may be urged, is the very instrument by which we must test the pretensions of these writings to a special divine origin and character, and hence it cannot stand aside till this question has been considered. In requiring criticism to be silent till the verdict has been rendered we are putting it under restrictions inconsistent with its functions and prerogatives. The reply, however, is that the principal external and internal evidences for the divine origin of the Scriptures can be weighed with sufficient accuracy to determine the general character and authority of these writings before criticism, either Higher or Lower, requires to apply its hand. "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evince itself to be the Word of God" (Confession of Faith, Ch. i. 5). But all these considerations can, in all that is material, be weighed and estimated before technical criticism begins its labours; as they have been estimated to the entire conviction of the divinity of the Scriptures on the part of thousands who had no acquaintance with criticism. Should the fair application of criticism, when its proper time comes, tend to beget doubt as to the general conclusion already reached regarding the Bible, it will doubtless be right carefully to review the evidence on which our conclusion depends; but the substantive and direct proofs of the Scriptures being from God should first be handled, and the decision arrived at should be kept in mind while criticism is occupied with its proper task. This seems to us the true order of procedure.

But in showing, as is easily done, that our Lord regarded the Old Testament Scriptures as from God we have by no means given a complete view of His teaching on the authority and sacred character of these writings. The Old Testament religion and the books in which it is conveyed might, as distinguished from all other religions and sacred books, be from God, and yet these books might contain much that is alien to their general characters, much that could not claim God as Author, much that had better have been omitted. The human might so qualify the divine as greatly to lessen the authority and value of these Scriptures; truth might so intermingle with error that while we could speak of them as the records of a true religion, and a revelation from God, we could not implicitly receive their whole contents, but might, in reading them, have continually to ask, Has this or that historical narration, or legislative enactment, or ethical judgment, the divine seal upon it, or is it to be ascribed to the imperfect knowledge or erroneous opinions of the writer? It is, I say, quite conceivable that the Old Testament, while in a real sense a divine book, might have this mixed character, relating histories partly true and partly fictitious, delivering an ethical and religious code higher than that of heathen religions, yet manifestly the joint product of the divine wisdom and goodness and of man's selfishness and passions, and presenting a cultus by which God may be sincerely worshipped, but which combines divine elements with the superstitions common to the Jews and the Gentiles.

Our Lord certainly attributes to the Old Testament a far higher character than we have just supposed. God speaks in it throughout; and while He will more perfectly reveal Himself in His Son, not anything contained in the older revelation shall fail of its end or be convicted of error. Christ does not use the term inspiration in speaking of the Old Testament, but when we have adduced His words regarding the origin and authority of these writings it will be evident that to Him they are God-given in every part. It will be seen that His testimony falls not behind that of His Apostles, who say, "Every scripture is inspired of God" (2 Tim. iii. 16), and "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Peter i. 21).

(a) In speaking of Christ as teaching that the Old Testament is from God, we have referred to passages in which He says that its words and commands are the words and commands of God, e.g.: "God commanded saying honour thy father and thy mother; and he that curseth father or mother let him die the death" (Matt. xv. 4). Again, "Have ye not read that which was spoken unto you by God, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob?" In a comprehensive way the laws of the Pentateuch, or of the Old Testament, are called "the commandments of God." Thus, "In vain do they worship me, teaching for doctrines the commandments of men; for laying aside the commandment of God ye hold the traditions of men."

Full well ye reject the commandment of God that ye may keep your own tradition" (Mark vii. 7). And in the context of this last quotation the commandment of God is identified with what "Moses spake," showing that the words of Moses are also the words of God.

Passages like these do more than prove that the Old Testament Scriptures express on the whole the mind of God, and therefore possess very high authority. If it can properly be said that God spake certain words, or that certain words and commandments are the words and commandments of God, we have more than a general endorsement; as when, e.g., the editor of a periodical states that he is responsible for the general character and tendency of articles which he admits, but not for every sentiment expressed in them.

It needs, of course, no proof that the words quoted in the New Testament as spoken by God are not the only parts of the Old which have direct divine authority. The same thing might evidently be said of other parts of the book. The impression left, we think, on every unprejudiced mind is that such quotations as the Lord made are only specimens of a book in which God speaks throughout. There is no encouragement certainly to attempt any analysis of Scripture into its divine and its human parts or elements, to apportion the authorship between God and the human penman; for, as we have seen, the same words are ascribed to God and to His servant Moses. The whole is spoken by God and by Moses also. All is divine, and at the same time all is human. The divine and the human are so related that separation is impossible.

(b) Attention may be specially called to three passages in which the Lord refers to the origin and the absolute infallibility of Scripture. "Jesus said unto the Pharisees, what think ye of Christ? Whose Son is He?" They say unto Him, "The Son of David." He saith unto them, "How then doth David in Spirit call Him Lord?" The reference is to Psalm cx., which the Lord says that David spake or wrote in "Spirit"; i.e., David was completely under the Spirit's influence in the production of the Psalm, so that when he calls the Messiah his "Lord" the word has absolute authority. Such is clearly the Lord's meaning, and the Pharisees have no reply to His argument. The Lord does not say that the entire Old Testament was written in the Spirit, nor even that all the Psalms were so produced; He makes no direct statement of that nature; yet the plain reader would certainly regard that as implied. His hearers understood their Scriptures to have been all written by immediate inspiration of God, and to be the Word of God, and He merely refers to the 110th Psalm as having the character which belongs to Scripture at large.

In John x. 34-36 Christ vindicates Himself from the charge of blasphemy in claiming to be the Son of God. "Jesus answered them, is it not written in your law, I said ye are gods? If He called them gods unto whom the Word of God came, and the Scriptures cannot be broken; say ye of Him whom the Father has sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?" The Scripture cannot be broken—*ὁὐ δύναται λυθῆναι*. The verb signifies to loose, unbind, dissolve, and as applied to Scripture means to subvert, or deprive of authority. The authority of Scripture is then so complete, so pervasive, as to extend to its individual terms. Because it is used in the Psalm "gods" is the proper word; and so the Lord does not hesitate to reason from the exactness of the term used to designate the Jewish rulers. If this is not verbal inspiration it comes very near it. One may, of course, allege that the Lord's statement of inerrancy implies only that the principal words of Scripture must be taken precisely as they are, but that He does not claim the like authority for all its words. Without arguing this point, we merely say that it is not certain or obvious that the way is left open for this distinction. In face of Christ's utterance it devolves on those who hold that inspiration extends to the thought of Scripture only, but not to the words, or to the leading words, but not the words in general, to adduce very cogent arguments in support of their position. The "onus probandi," it seems to us, is here made to rest on them. The theory that inspiration may be affirmed only of the main views or positions of Scripture, but neither of the words nor of the development of the thought, cannot, it seems clear, be harmonized with the Lord's teaching. Before adverting to a third text we may be allowed to set down these words of Augustine in writing to Jerome: "Ego enim factor caritati tuae, solis eis Scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut nulum eorum auctorem scribendo aliquid errasse firmissime credam. Ac si aliquid in eis offendero litteris, quod videatur contrarium veritate nihil aliud, quam vel mendosum esse codicem, vel interpretem non assecutum esse, quod dictum est, vel me minime intellexisse non ambigam."

In His Sermon on the Mount, our Lord thus refers to His own relation to the Old Testament Economy and its Scriptures: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18). No stronger words could be employed to affirm the divine authority of every part of the Old Testament; for the law and the prophets mean the entire Old Testament Scriptures.

If this declaration contemplates the moral element of these Scriptures, it means that no part of them shall be set aside by the New Dispensation but "fulfilled," that is, filled up and completed by Jesus Christ, as a sketch is filled up and completed by the painter. If, as others naturally interpret, the typical features of the Old Testament are included in the statement, the term "fulfilled" as regards this element will be taken in the more usual meaning. In either case the inviolability and by implication the divine origin of the Old Testament could not be more impressively declared. Mark how comprehensive and absolute the words are: "one jot or one tittle." "Jot," *iōta*, is yodh, the smallest letter of the Hebrew alphabet; "tittle," literally, little horn or apex, designates the little lines or projections by which Hebrew letters, similar in other respects, differ from each other. We have here one might say the inspiration of the letters of the Old Testament. Everything contained in it has divine authority, and must therefore be divine in origin; for it is unnecessary to show that no such authority could be ascribed to writings merely human, or to writings in which the divine and the human elements could be separated analytically.

Should it be said that the Law, every jot and tittle of which must be fulfilled, means here the economy itself, the ordinances of Judaism, but not the record of them in writing, the reply is that we know nothing of these ordinances except through the record; so that what is affirmed must apply to the Scriptures as well as to the dispensation.

The only questions which can be well raised are: first, whether the Law and the Prophets designate the entire Scriptures or two great divisions of them only, and second, whether the words of Jesus can be taken at their full meaning, or, for some reason or other, must be discounted. The first question it is hardly worth while to discuss, for if neither jot nor tittle of the Law and the Prophets shall fail it will hardly be contended that the Psalms, or whatever parts of the Old Testament are not included, have a less stable character. The latter question, of momentous import, we shall consider presently.

(c) The inspiration of the Old Testament Scriptures is clearly implied in the many declarations of our Lord respecting the fulfilment of prophecies contained in them. It is God's prerogative to know and to make known the future. Human presage cannot go beyond what is foreshadowed in events which have transpired, or is wrapt up in causes which we plainly see in operation. If therefore the Old Testament reveals, hundreds of years in advance, what is coming to pass, omniscience must have directed the pen of the writers; i. e., these Scriptures, or at least their predictive parts, must be inspired.

The passage already quoted from the Sermon on the Mount may be noticed as regards its bearing on prophecy.

"I am not come to destroy the Law or the Prophets, but to fulfil." While *ἀναστρέφω* as referring to the Law has the special meaning above pointed out, as referring to the Prophets it has its more common import. We have here, then, a general statement as to the Old Testament's containing prophecies which were fulfilled by Christ, and in Him. Here are examples. The rejection of Messiah by the Jewish authorities, as well as the ultimate triumph of His cause, is announced in the 118th Psalm, in words which Christ applies to Himself. "The Stone which the builders rejected is become the head of the corner." The desertion of Jesus by His disciples when He was apprehended fulfils the prediction of Zechariah: "I will smite the shepherd and the sheep shall be scattered" (Matt. xxvi. 31). Should angelic intervention rescue Jesus from death, "How then should the Scriptures be fulfilled, that thus it must be?" All that related to His betrayal, apprehension and death took place "that the Scriptures of the Prophets might be fulfilled" (Matt. xxvi. 56). "Had ye believed Moses," said Our Lord, "ye would have believed Me, for he wrote of Me" (John v. 46). The 41st Psalm p. announces the treachery of Judas in these words: "He that eateth bread with Me hath lifted up his heel against Me"; and the defection of the son of perdition takes place "that the Scriptures may be fulfilled" (John xvii. 12). The persistent and malignant opposition of His enemies fulfils that which was written "They hated Me without a cause" (John xv. 25). Finally, in discoursing to the two disciples on the way to Emmaus, the Lord "beginning at Moses and all the Prophets expounded unto them in all the Scriptures the things concerning himself." "And He said unto them these are the words which I spake unto you while I was yet with you, that all things might be fulfilled which are written in the Law of Moses, and in the Prophets and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures, and said unto them, thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke xiv. 44-46).

It is not denied that in some instances the word "fulfil" is used in the New Testament merely as signifying that some event or condition of things corresponds with or realizes something that is written in the Old Testament; as when the words in Isaiah, "by hearing ye shall hear and shall not understand," are said to be fulfilled in the blind obduracy of the Pharisees. Nor, again, is it denied that "fulfil" has the meaning of filling or expanding, or completing; but clearly our Lord employs the term in another acceptation in the passages just cited. He means nothing less than this, that the Scriptures which He says were "fulfilled" were intended by the Spirit of God to have the very application which He makes of them: they were predictions in the sense ordinarily meant. If the Messiah of the Old Testament were merely an ideal personage there would be little force in saying that the Lord "opened the understanding" of the disciples that they might see His death and resurrection to be set forth in the prophecies. But to teach, that the Old Testament contains authentic predictions is, as we have said, to teach that it is inspired. The challenge to the heathen deities is, "Show the things that are to come hereafter that we may know that ye are gods" (1s. xli. 23).

We thus find that our Lord recognizes the same Old Testament Canon as we have, that so far as he makes reference to particular books of the Canon He ascribes them to the writers whose names they bear, that he regards the Jewish religion and its sacred books as in a special sense—a sense not to be affirmed of any other religion—from God, that the writers of Scripture in His view, spake "in the Spirit," that their words are so properly chosen that an argument may rest on the exactness of a term, that no part of Scripture shall fail of its end or be convicted of error, and that the predictions of Scripture are genuine predictions, which must all in their time receive fulfilment.

We cannot here discuss the doctrine of Inspiration; but on the ground of the Lord's testimony to the Old Testament as above summarized, we may surely affirm that He claims for it throughout all that is meant by inspiration when we use that term in the most definite sense. No higher authority could well be ascribed to Apostolic teaching, or to any part of the New Testament Scriptures than the Lord attributes to the more ancient Scriptures, when He declares that "not a jot or tittle shall not pass from them till all be fulfilled," and that if men "hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31).

If it remains that we should briefly advert to the value, for the scientific student of the Bible, of Christ's testimony to the Old Testament. The very announcement of such a topic may not be heard without pain, but in view of theories with which biblical students are familiar, it becomes necessary to look into the question. Can we then accept the utterances of Christ on the matters referred to as having value, as of authority, in relation to biblical scholarship? Can we take them at their face value, or must they be discounted? Or, again, are the words of Jesus valid for criticism on some questions, but not on others?

There are two ways in which it is sought to invalidate Christ's testimony to the Old Testament.

(1) It is alleged that Jesus had no knowledge beyond that of His contemporaries as to the origin and literary characteristics of the Scriptures. The Jews believe that Moses wrote the Pentateuch, that the narratives of the Old Testament are all authentic history, and that the words of Scripture are all inspired. Christ shared the opinions of His countrymen on these topics, even when they were in error. To hold this view, it is maintained, does not detract from the Lord's qualifications for His proper work, which was religious and spiritual, not literary; and in relation to the religious value of the Old Testament and its spiritual uses and applications, He may confidently be accepted as our guide. His knowledge was adequate to the delivery of the doctrines of His kingdom, but did not necessarily extend to questions of scholarship and criticism. Of these He speaks as any other man; and to seek to arrest or direct criticism by appeal to His authority is procedure which can only recoil upon those who adopt it. This view is advanced not only by critics who reject the divinity of Christ, but by many who profess to believe that doctrine. In the preface to his first volume on the Pentateuch and Joshua, Colenso thus writes: "It is perfectly consistent with the most entire and sincere belief in our Lord's divinity to hold, as many do, that when He vouchsafed to become a 'Son of Man' He took our nature fully, and voluntarily entered into all the conditions

of humanity, and, among others, into that which makes our growth, in all ordinary knowledge, gradual and limited. . . .

It is not supposed that, in His human nature, He was acquainted, more than any educated Jew of His age, with the mysteries of all modern sciences, nor . . . can it be seriously maintained that, as an infant or young child, He possessed a knowledge surpassing that of the most pious and learned adults of His nation, upon the subject of the authorship and age of the different portions of the Pentateuch. At what period then, of His life on earth, is it to be supposed that He had granted to Him as the Son of Man, supernaturally, full and accurate information on these points, etc." (Vol. 1., p. 32). "It should also be observed," says Dr. S. Davidson, "that historical and critical questions could only belong to His human culture, a culture stamped with the characteristics of His age and country."

The doctrine of the Kenosis is thus invoked to explain the imperfection of our Lord's knowledge on critical questions, as evidenced by the way in which He speaks of the Pentateuch, and of various Old Testament problems. The general subject of the limitation of Christ's knowledge during His life on earth is, of course, a very difficult one, but we do not need here to consider it. The Gospel of Mark does speak of the day and hour when the heaven and earth shall pass away as being known to the Father only, and not to the Son. But without venturing any opinion on a subject so mysterious, we may at least affirm that the Lord's knowledge was entirely adequate to the perfect discharge of His prophetic office. To impute imperfection to Him, as the Teacher of the Church, were, indeed, impious. Now the case stands thus: by a certain class of critics we are assured that, in the interests of truth, in order to an Apologetics, such as the present time absolutely requires, the traditional opinions regarding the authorship of the Old Testament books and the degree of authority which attaches to several, if not all of them, must be revised. In order to save the ship we must throw overboard this curious and antiquated tackling. Much more, we are assured, than points of scholarship are involved; for intelligent and truth-loving men cannot retain their confidence in the Bible and its religion unless we discard the opinions which have prevailed as to the Old Testament, even though these opinions can apparently plead in their favour the authority of Jesus Christ.

Now, mark the position in which the Lord, as our Teacher, is thus placed. We have followed Him in holding opinions which turn out to be unscientific, untrue; and so necessary is it to relinquish these opinions that neither the Jewish nor the Christian faith can be satisfactorily defended if we cling to them. Is it not therefore quite clear that the Lord's teaching is, in something material, found in error, that His prophetic office is assailed? For the charge is that, in holding fast to what He is freely allowed to have taught, we are imperilling the interests of religion. The critics whom we have in view must admit either that the points in question are of no essential importance, have but little to do with the apologetics of the Bible, or that the Lord was imperfectly qualified for His prophetic work. But while some of them would not shrink from this latter alternative, those who have reverence for the Bible will not admit either position, and herein, it seems to us, they have no logical standing-ground. For why should scholarship so magnify the necessity to Apologetics of correcting the traditional opinion as to the age and authorship of the Pentateuch and other questions of Old Testament criticism, unless it means to stow that the Old Testament requires more exact, more enlightened handling, than the Lord gave it? Should it be replied that the Lord, had He been on earth now, would have spoken otherwise on the topics concerned, the obvious answer is, that the Lord's teaching is for all ages, and that His word "cannot be broken."

(2) The theory of Accommodation is brought forward in explanation of those references of Christ to the Old Testament which endorse what are regarded as inaccuracies or popular errors. He spake regarding the Old Testament after the current opinion or belief. This belief would be sometimes right and sometimes wrong, but where no interest of religion or morality was affected, where spiritual truth was not involved, He allowed Himself, even when the common belief was erroneous, to speak in accordance with it. Some extend the principle of Accommodation to the interpretation of the Old Testament as well as to questions of Canon and authorship, and in following it the Lord is declared to have acted prudently: for no good end could have been served, it is alleged, by crossing the vulgar opinion upon matters of little importance, and thus awakening or strengthening suspicion as to His teaching in general.

As to the Accommodation thus supposed to have been practised by our Lord we observe, that if it implies, as the propriety of the term requires, a more accurate knowledge on His part than His language reveals, it becomes difficult, in many instances, to vindicate His perfect integrity. In some cases where accommodation is alleged it might, indeed, be innocent enough, but in others it would hardly be consistent with due regard to truth; and most of the statements of the Lord touching the Old Testament to which attention has been directed in this lecture seem to be of this latter kind. Davidson himself says "Agreeing as we do in the sentiment that our Saviour and His Apostles accommodated their mode of reasoning to the habitual notions of the Jews, no authority can be attributed to that reasoning except when it takes the form of an independent declaration or statement, and so rests on the Speaker's credit." Now the statements of Christ respecting the Old Testament Scriptures, to which we desire especially to direct attention, are precisely of this nature. Are not these independent declarations: "One jot or one tittle shall not pass," etc.; "the Scripture cannot be broken"; "David in Spirit calls Him Lord"; "All things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me"?

Further, we may say, as before, that if our Lord's statements, His "obiter dicta," if you will, about the authorship of parts of Scripture, give a measure of countenance to opinions which are standing in the way both of genuine scholarship and of faith, it is hard to see how they can be regarded as instances of a justifiable accommodation. It seems to us (may we reverently use the words) that in this case you cannot vindicate the Lord's absolute truthfulness except by imputing to Him a degree of ignorance which would unfit Him for His office as permanent Teacher of the Church. Here is the dilemma for the radical critic: either he is agitating the Church about trifles, or, if his views have

the apologetical importance which he usually attributes to them, he is censuring the Lord's discharge of His prophetic office: for the allegation is that Christ's words prove perplexing and misleading in regard to weighty issues which the progress of knowledge has obliged us to face. Surely we should be apprehensive of danger if we discover that views which claim our adhesion, on any grounds whatever, require us to lower our estimate of the wisdom of Him whom we call "Lord and Master," upon whom the Spirit was bestowed "without measure" and who "spake as never man spake." It is a great thing, in this controversy, to have the Lord on our side.

Are then the Lord's references to Moses and the law to be regarded as evidence that He believed the Pentateuch to be written by Moses, or should they be classed as instances of accommodation? We can hardly insist on committing our Lord, in every reference of this kind, to the definite opinion of a Mosaic authorship; but when we take "in cum" all the passages in which the legislation of the Pentateuch and the writing of it are connected with Moses, a very strong case is made out against mere accommodation. The obvious accuracy of speech observed in some of these references cannot be overlooked, e.g., "Moses therefore gave you circumcision (not because it is of Moses but of the fathers)." Again, "There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses ye would have believed Me, for he wrote of Me. But if ye believe not His writings, how shall ye believe My words?" This is not the style of one who does not wish his words to be taken strictly.

Two positions may, I think, be affirmed. (a) The legislation of the Pentateuch is actually ascribed to Moses by the Lord. If this legislation is, in the main, long subsequent to Moses, and a good deal of it later than the exile, the Lord's language is positively misleading, and endorses an error which vitiates the entire construction of Old Testament history and the development of religion in Israel.

(b) Moses is to such extent the writer of the law that it may with propriety be spoken of as "his writings." All admit that there are passages in the books of Moses which were written by another hand, or by other hands; and should even additions other than certain brief explanatory interpolations and the last chapter of Deuteronomy have to be recognized (which has not been demonstrated yet) the Pentateuch would remain Mosaic. Should Moses have dictated much of his writings, as Paul did, they would, it is unnecessary to say, be none the less his.

The words of Jesus we consider as evidence that He regarded Moses as substantially the writer of the books which bear his name. Less than this robs several of our Lord's statements of their point and propriety; more than this need not be affirmed.

It is hardly necessary to say that we have no desire to see a true and reverent criticism of the Old Testament and of the New as well, arrested in its progress, or in the least hindered. Criticism must accomplish its task, and every lover of truth is more than willing that it should do so, for it has work of considerable importance before it. Any reluctance to see truth fully investigated, fully ascertained and established, in any department of thought and enquiry, and most of all in those departments which are the highest, is lamentable evidence of moral weakness, of imperfect confidence in Him who is the God of truth. But criticism must proceed by legitimate methods and in a true spirit. It must steadfastly keep before it all the facts essential to be taken into account. In the case of its application to the Bible and religion, it is most reasonable to demand that full weight should be allowed to all the teachings, the words, of Him who only knows the Father, and who came to reveal Him to the world, and who is Himself the truth. If all Scripture bears testimony to Christ we cannot refuse to hear Him when He speaks of its characteristics. It is folly, it is unutterable impiety to decide differently from the Lord any question regarding the Bible on which we have His verdict; nor does it improve the case to say that we shall listen to Him when He speaks of spiritual truth, but shall count ourselves free when the question is one of scholarship. Alas for our scholarship when it brings us into controversy with Him who is the Prophet, as He is the Priest and King of the Church, and by whose Spirit both prophets and apostles spake.

Nothing has been said in this lecture respecting the proper method of interpreting the different books and parts of the Old Testament, nor the way of dealing with specific difficulties. Our object has been to show that the Lord regards the entire book, or collection of books, as divine, authoritative, infallible. But in the wide variety of these writings there are many forms of composition; and every part, it is obvious to say, must be understood and explained in accordance with the rules of interpretation which apply to literature of its kind. We have not been trying in advance to bind up the interpreter to an unintelligent literalism in exegesis, which should take no account of what is peculiar to different species of writing, treating poetry and prose, history and allegory, the symbolical and the literal, as if all were the same. The consideration of this most important subject of interpretation, with which apologetical interests are indeed closely connected, has not been before us. But nothing which we could be called on to advance regarding the interpretation of the Old Testament could modify the results here reached in relation to the subject of which we have spoken. Our Lord's testimony to the character of the Old Testament must remain unimpaired.

Nor, finally, has anything been said regarding the Lord's testimony to the Old Testament as affected by the changes in it due to frequent transcription of the original, or due to translation. It is clear, however, that what Christ witnessed to cannot be held to sanction any error of the copyist or the translator. In its full force His testimony applies to the uncorrupted original alone. But it were easy to show that while neither transcribers nor copyists may claim infallibility yet the value of Scripture (Old Testament and New) for all practical purposes is hardly less in a good translation than in the original; and the testimony of the Lord to Scripture should inspire full confidence in it on the part of those who read their English, or French, or German Bible. Doubtless many of the small difficulties which lie in the path of the Old Testament student, which have perplexed translators and exegetes, and have been vaunted by the adversaries of Scripture as destroying its lofty claims, are due to changes made in transcription. Let an earnest and believing scholarship deal with these and all other difficulties as best it can. Its work is useful, and is always to be regarded with favour.

Our Young Folks.

UNSATISFIED.

"If I could only fly and sing,"
A tiny daisy said,
"Delight to every heart I'd bring!
I'd cleave the blue o'erhead,
From earliest glimmer of the day
Until the sunset's glow;
But on the dull earth I must stay,
And still be meek and low."

"If I could only star the field,
As vander daisies meek,
What joy unto the sight I'd yield!
More than my song can speak.
The dew would gem me night and morn;
I'd dance amid the shower;
What pity I a bird was born,
How sweet to be a flower!"

"If I could only live like these,—
Glad bird and daisy bright!
I cannot soar among the trees,
To give the world delight.
In gay attire I never shine;
Though cheery is my note,
Only a cricket's life is mine,
In summer fields remote."

A merry wind, just passing by,
Laughed out, as laughs a child:
"To change your sphere, how vain to try,
Bird, cricket, daisy mild!
God put you in the proper place
To do His gentle will;
Contentment is the sweetest grace
That comes our lives to fill."

WHAT TO DO.

An exchange says that children should be taught what to do in case of emergencies, which are quite likely to happen, and then instances:—

"A few years ago, in a school, a young girl fainted and fell to the floor. In a moment the teacher had raised her to a sitting posture, and we frightened children crowded around her, wringing our hands and crying. We thought she was dead; but in the midst of the confusion a young girl of a dozen years came to the rescue, by stretching the unconscious girl flat upon her back. In a quiet, firm voice she said: 'Sarah has only fainted, and you must stand back and give her air.' Instantly the circle around her widened, the windows were thrown open, the compression about the chest was removed, and in a few minutes the young girl was herself again. 'Who taught you to act so calmly and promptly?' enquired the teacher, when quiet was restored. 'My mother,' was the answer."

OUR LIMITED WISDOM.

All the family were reading in the library one evening. Mr. May had the evening paper, which he put down once to look at a reference in the encyclopædia. Mrs. May had a French art book and consulted her lexicon frequently. George asked his mother the meaning of several words in the story book over which he was poring. Eva, aged five, sat with George's *Companion* upon her lap.

"Reading, too, Puss?" said her father.

"Yes, sir."

"Why, Eva May, you can't read," said her brother.

"Yes, I can. I can read 'dog' and 'cat' and 'boy,' and lots of words when I find them. I read the words I do know, and that's all that any of you are doing," returned the observant little woman.

THE UNEXPECTED ANSWER.

Something stayed his feet. There was a fire in the grate within—for the night was chill—and it lit the little parlour, and brought out in startling effects the pictures on the wall. But these were as nothing to the pictures on the hearth. There, by the soft glow of the firelight, knelt his little child at its mother's feet, its small hands clasped in prayer, its fair head bowed, and its rosy lips uttering each word with childish distinctness. The father listened spellbound to the spot:—

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

Sweet innocence! The man himself, who stood there with bearded lips tightly shut together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her pass through, but the child had not yet finished; he heard her "God bless mamma, papa and my own self." Then there was a pause, and she lifted her troubled blue eyes to her mother's face. "God bless papa," lisped the little one, "and—please send him home sober." He could not hear the mother as she said this, but the child followed in a clear, inspiring tone: "God—bless papa—and please—send him—home—sober. Amen."

Mother and child sprang to their feet in alarm when the door opened suddenly, and they saw who had returned so soon, but that night, when little Mamie was being tucked in bed after such a romp with papa, she said in the sleepest and most contented of voices: "Mamma, God answers most as quick as the telephone, doesn't He?"

HOW GOD TEACHES THE BIRDS.

On the Island of Java grows a tree, the leaves of which are said to be a dead poison to all venomous reptiles. The odour of the leaf is so offensive to the whole snake family that if they come near the plant in their travels, they immediately turn about and take an opposite direction.

A traveller on the Island noticed, one day, a peculiar fluttering and cry of distress from a bird high above his head. Looking up, he saw a mother-bird hovering round a nest of little ones in such a frightened and perplexed manner as to cause him to stop and examine into the trouble. Going around to the other side of the tree he found a large snake climbing slowly up the tree in the direction of the little nest.

It was beyond his reach; and, since he could not help the little feathered songster by dealing a death blow, he sat down to see the result of the attack. Soon the piteous cry of the bird ceased and he thought, "Can it be possible she has left her young to their fate, and has flown away to seek her own safety?"

No; for again he heard a fluttering of wings, and, looking up saw her fly into the tree with a large leaf from this tree of poison and carefully spread it over her little ones. Then alighting on a branch high above her nest, she quietly watched the approach of her enemy. His ugly, writhing body crept slowly along, nearer and still nearer, until within a foot of the nest; then, just as he opened his mouth to take in his dainty, little breakfast, down he went to the ground as suddenly as though a bullet had gone through his head and hurried off into the jungle beyond.

The little birds were unharmed; and as the mother-bird flew down and spread her wings over them, the poison leaf (poison only to the snake) fell at the feet of the travelling; and he felt, as never before, the force of the words, "Are not two sparrows sold for a farthing? yet not one of them shall fall to the ground without your Father"; for who but He who made the dear little birds could have told this one the power there was in this little leaf.—*Good Words.*

HOW A BOY BECAME A COMMANDER.

There lived in a Scotch village a little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly, but she finally consented. As the boy left home she said to him: "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down every night and morning and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you! I will," said Jamie; and soon he was on a ship bound for India.

They had a good captain; and, as some of the sailors were religious men, no one laughed at the boy when he knelt down to pray.

But on the return voyage, some of the sailors having run away, their places were supplied by others, one of whom proved to be a very bad fellow. When he saw little Jamie kneeling down to say his prayers, he went up to him and giving him a sound box on the ear, said, in a decided tone, "None of that nonsense!"

Another seaman who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come up on deck and he would give him a thrashing. The challenge was accepted, and the well-deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said; "Now Jamie, say your prayers, and, if he dares to touch you, I will give him another dressing."

The next night it came into the little boy's mind that it was quite unnecessary for him to create such a disturbance in the ship, when it could easily be avoided if he would only say his prayers quietly in his hammock, so that nobody would observe it. But the moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, said: "Kneel down at once, sir! Do you think I am going to fight for you, and you must say your prayers, you young rascal?"

During the whole voyage back to London the profane sailor watched over the boy as if he had been his father, and every night saw that he knelt down and said his prayers. Jamie soon began to be industrious, and during his spare time he studied his books. He learned all about ropes and rigging, and, when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking; and who should it be but little Jamie. When the Great Eastern returned to England after this successful voyage, Queen Victoria bestowed upon him the honour of knighthood, and the world now knows him as Sir James Anderson.

YOU have catarrh, and other remedies have failed you—then give Nasal Balm a fair trial. There is no case of catarrh it will not cure if the directions are faithfully followed.

Miaard's Liniment cures Burns, etc.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Nov. 1.

CHRIST THE TRUE VINE.

John xv.

GOLDEN TEXT.—Herein is My Father glorified, that ye bear much fruit.—John xv 8.

INTRODUCTORY.

The allegory of the vine, in which the intimate relationship that subsists between Christ and His people is set forth, was spoken after the first celebration of the Lord's Supper in the upper room in Jerusalem in the early part of the night on which He was betrayed. There is a peculiar solemnity attaching to the last words spoken to the disciples by the Master before He suffered. Well words are always impressive; how much more so the words of Him who spoke as never man spake!

I. In Christ.—The vine, common in Palestine, was employed in a symbolic sense to set forth the Jewish Church and Theocracy. In the Psalms it is so employed. "I brought a vine from Egypt and planted it." Here Christ uses the same common object to convey an idea of the close and intimate relationship that subsists between the Father, Himself and His disciples. Christ is the vine, the Father the husbandman, the planter, the cultivator and the owner of the vine, and the disciples are the branches, and it is their function to be fruit-bearing. There are fruitless branches here said to be in Christ, that must mean those who have the form, but deny the power of godliness, the lifeless professors of the Christian faith, who claim nominally to belong to the Christian Church, but who do nothing to advance the cause of Christ and fail to obey His precepts. These are the branches that bear no fruit. The Husbandman removes these useless branches. The fruit-bearing branches is cleanse, for so the word reads in the original, in order that they may bear better and more abundant fruit. Every foreign substance that gathers on the branches is removed so that it may continue in a healthy state, and draw its nourishment unimpeded from the parent stem. That is one of the reasons why God's children have to suffer affliction and trial in this life. Trials lead them closer to Christ, and the sanctified use of them enables Christians to bear fruit to the praise of God's grace. To encourage His disciples Christ said to them, "Now ye are clean through the word which I have spoken unto you." His is the cleansing, purifying, sanctifying word. In the intercessory prayer which Christ offered about the same time, He prayed "Sanctify them through Thy truth. Thy word is truth."

II. Abiding in Christ.—The soul that bears the fruits of the Spirit must be in Christ, livingly united to Him. The soul that bears fruit must abide in Christ. It is not only a living but a permanent union with Him that is productive. Christ must also dwell in the soul of the believer. There must be a mutual abiding. The branch obtains its vitalizing, fruit-bearing power from the stem of the vine. The branch severed from the vine quickly withers and dies, so the soul must cling closely to Christ. This mutual union must be maintained, for, says Christ, "Apart from Me ye can do nothing." Apart from Christ there is no spiritual life. The branch detached from the vine soon shows signs of decay. The careful vine-dresser cuts it off and casts it out of the vineyard. It withers and then is burnt up. So the soul that is apart from Christ decays and has no place in His vineyard. The next verse explains one of the ways in which Christ abides in His people. "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you. We must let His words abide in our hearts, retain them in our memories, meditate upon them, and obey them in our daily life if we would fulfil the purpose of our redemption. This abiding in Christ explains the secret of true prayer, for then it will be the prayer of faith and submission to the Father's will, and our requests will be in accordance with that will, and for this reason they will be abundantly answered. The result of abiding in Christ is the production of much fruit, and thereby the Father is glorified. The husbandman rejoices to see that his labour and care have been rewarded by the productivity of the vine. This abiding in Christ and plentiful fruit-bearing is an evidence of true discipleship. "So shall ye My disciples." This is glorifying to the Father and to the Son. It is witness bearing in the world to the power of His truth. They are true learners in the school of Christ, and they have an increasing assurance of their fellowship with Jesus.

III. Love the Fruit of Abiding in Christ.—The measure of the Father's love to Christ is the measure of His love to His disciples. "As the Father hath loved Me, so have I loved you; continue ye in My love." Here he gives the exhortation to constant abiding in His love, that is His infinite, unfathomable, unchanging love for His disciples, not the disciple's love to Him. "To abide in His love is to rest our souls continually on its being assured that it is exercised toward us—to live and labour under a constant sense of it, being fully persuaded that nothing shall separate us from the love of Christ." The love of Christ leads to obedience to Him. It is both a proof and an assurance that we are dwelling in His love. He can appeal to His own example. He does not ask us to do what He does not do Himself. He obeyed in all its fulness the Father's will in everything, and therefore was conscious of the divine approval and His Father's fathomless love. This then is the condition of our realizing a sense of Christ's love because we obey Him. Jesus then explains to the disciples why He had thus spoken, "that My joy might remain in you," the joy that He felt as the result of His Father's love. This joy He desired should be their abiding possession and that it should attain in their experience its full completeness. This love is not an idle or selfish emotion, but an active and practical power of good doing. Giving His exhortation the force of a direct command He tells them to love another. The branches draw their nourishment from the same stem; they are like each other, and they produce the same kind of fruit. So the disciples lovingly united to Christ are intimately related to each other, therefore they ought to love one another with a pure, unselfish love. Here again Christ appeals to His own example. It is the best and noblest that can possibly be given. The fullest proof that love can give He is ready to give. He is prepared to lay down His life for them, and this He said, knowing that the trial of His love to His Father and to sinful men was so near. Christ's disciples are Christ's friends, but to enjoy this surpassing honour they must keep His commands. The disciples were His servants, and they would not cease to serve Him, but they were now exalted to a position of greater honour. They were no longer servants but His friends, and in proof of this He enabled them to share His counsels and to know His will and purposes. He had unfolded to them the Father's gracious designs. Christ's disciples are the objects of Christ's choice. These He has ordained to bear the fruits and to enjoy the blessings of the Gospel.

PRACTICAL SUGGESTIONS.

If we are to show in our lives the fruits of the Spirit we must be in Christ.

That we bring forth better and more abundant fruit, the heavenly Husbandman subjects us to the discipline that He sees to be needful.

If we would abide in Christ we must keep His commandments; then shall we be His true disciples, His friends and enjoy His changeless love.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 21st, 1891

MR CHAPLEAU is reported to have said the other day that he found it difficult "to distinguish the difference between the sermons recently preached on public affairs to which he alluded in Montreal, and the speeches of Mr. Lister and Mr. McMullen." That is a fairly high compliment to Lister and McMullen. No one finds any difficulty in distinguishing between Mr. Chapleau's speeches and sermons.

BRITISH journals seem to be bewildered as well as disgusted with the present condition of Canadian politics. That high-toned Tory journal, the *St. James Gazette*, cannot understand why the Canadian Premier should make the Governor-General describe "the grossest corruption, systematic blackmailing and an inveterate hunger for boodle" as "irregularities." Englishmen have a habit of calling things by their specific names. They never use such smooth, deceptive terms as "irregularities" when speaking about money matters.

BRITISH statesmen may well be excused for doubting the ability of Canadians to govern themselves. Look for example at this tangle. The Ottawa Government profess to be taking legal proceedings against McGreevy, the Connollys, and the rest of the gang. The proceedings must of course be taken through the Attorney General of Quebec. But the Attorney General of Quebec and all his colleagues are being investigated by a Royal Commission themselves! No wonder Englishmen cannot understand the situation.

THE various remedies suggested for lack of winter supply in the Home Mission field will soon be discussed by the Presbyteries. We take the liberty of suggesting a partial remedy that was not considered either in the Special Committee or in the Assembly. How would it do to "double up" some of the fields that get supply every Sabbath. Would it not be better to have preaching every second Sabbath in some fields with a prayer meeting between than have other fields six or seven months without any service at all? And while the "doubling-up" plan is being discussed it might be well to ask if that plan could not be pursued with advantage in some localities in summer as well as in winter.

IT is amusing to see Mr. Chapleau worrying himself with the fear that the members of the Montreal Presbytery and Principal Grant may not have read the evidence in the cases recently investigated in Ottawa. What really does worry the hon. gentleman is that they have read the evidence too carefully. Unfortunately it was not necessary to read the evidence in all the cases. In the *meanest* case of the lot—the *meanest* we should hope ever brought to light in an English-speaking community, the counsel for the defence practically admitted that Government positions had been sold for a small sum of money, though he contended the sale was not made by his client. In some of the other cases no evidence was needed but the story told by the gentlemen who carried on the operations. Mr. Chapleau need not trouble himself about the neglect of the clergy to read the evidence. They know all about it.

WHEN the Presbyteries get to work on the Summer Sessions business and when their work comes before the Assembly in June there will be the usual number of speeches about the supply that might be given by the elders. It is always in order to say something about the ability of "our worthy elders" to conduct meetings, though we

think the average Presbyterian is quite shrewd enough to know exactly what such compliments are worth. The facts are simply these. There are scores, hundreds of elders in the Church who could conduct a service or work a mission station quite as well as any student or catechist, and perhaps much better than some of them. But ninety-nine times in a hundred the elder who could do the work is just the elder that cannot leave his work at home. No doubt Principal King could work a mission station very well. So could Dr. Cochrane or Principal Grant. So could dozens of others. It would be just as easy to get one of these ministers as get many of the elders that *can* work a station well.

THE Ecumenical Council gave becoming attention to the religious journal, and thereby showed once more that Methodism well knows the factors that make a live Church. One of the speakers must have been an editor in his young days or perhaps his father was one. Hear him—

He believed an editor should have plenty of assistance. Think of a man—one man—having to write "leaders," and gather items, and answer correspondents, and make clippings, and redress and curtail too bulky communications, and keep a look-out over the daily papers and leading reviews, and look after his household and bring up his family respectably, and give a little time to personal piety!

Yes, just think of it. And besides the foregoing duties he may have to humour cranks, satisfy men with hobbies, listen to innumerable, exasperating bores and do the agreeable to long-haired men and short-haired women.

CANON DUMOULIN spoilt a paragraph in many a thanksgiving sermon one evening last week when he said in a discourse in St. James Cathedral—

We were told of late that we had not increased in population; we did not need to be told that recently we had not increased in morals, in purity, in public honesty. We certainly have not made magnificent strides in advance in these paths; indeed, if the increase of the earth this year had been given to us in proportion to our increase in morality, in uprightness, in honesty, in goodness, and in truth, I verily believe that, without doubt, we had been visited with the greatest and most terrible famine which ever desolated God Almighty's earth.

A stinging point well put. The year that God has crowned most liberally the labours of the husbandman is the most disgraceful year of our history. Our barns are more than full, but every decent Canadian has to hang his head with shame every time he opens a British journal. If the crops had grown as little last summer as our national morality grew, there would be more starvation in Canada to-day than in Russia.

A LEADING member of the New York Presbytery declared during the preliminary skirmish of the Briggs trial that if the members were not able to carry on a judicial investigation without losing character as ministers and Christian gentlemen they should demit the ministry. That was a strong thing to say, though it was toned down a little by being put in the first person. The worthy Doctor said "We"—"If we are not able," etc. Had the theory been carried out, several vacancies would have occurred during the next half-hour. In fact the working of the theory would have emptied the presidential chair of Union Seminary in about ten minutes, for the President declared in about that length of time that Dr. Briggs had for two years "been slandered and pursued by lies and misrepresentations." Another member declared "before God and man" that a certain statement was untrue. If every minister who cannot conduct a judicial investigation in a judicial temper had to demit the ministry there would be many vacancies.

THE defence made for those guilty of "irregularities" in high places in Ottawa sometimes discloses as bad a condition of morals as the "irregularities" themselves. Sir Hector Langevin is triumphantly vindicated by the mere statement that "Mercier is worse." McGreevy must not be blamed because "Pacaud is just as bad." There is not much use in discussing the future of the country if any considerable number of Canadians defend wrongdoing in that way. The country has no future if the people think that two blacks make a white. No country prospers if its code of morals teaches that two wrongs make a right. Another line of defence is that "the boodlers are all Frenchmen and Catholics." That is not true, and even if it were true it would be no defence. The French of Quebec are Canadians. They are in the national vessel, and if

they scuttle the ship the rest of us must go down with them. As a matter of fact, however, the *meanest* misdeeds were not done by Frenchmen. The only conduct that can save Canada is contrition and amendment. Such excuses as those mentioned merely make matters worse.

THE METHODISTS AT WASHINGTON

THE event of the week has undoubtedly been the Methodist Ecumenical Conference at Washington. The proceedings have been of unusual interest and have attracted general attention. In the fullest sense of the term the delegates are representative men. A number whose names are widely known took a prominent part in the deliberations of the Conference. Many of them are leaders in the Christian work of the time and are held in high esteem far beyond the limits of their own denomination. The Conference is composed of about five hundred members, three hundred representing the United States and Canada and the remainder from Great Britain and Ireland, from the Continent of Europe and from the Australian colonies. There is no room for doubt that the Canadian delegation made a most favourable impression. The address of the venerable Dr. Douglas was received with an appreciative delight that amounted to enthusiasm. Dr. Carman discharged the important and honourable duties assigned him with the firmness, tact and good common sense for which he is noted, and Dr. Dewart made his voice heard in an admirable paper in which he modestly yet becomingly magnified his office. He also spoke strongly and effectively against some of the tendencies of the Higher Criticism.

The opening sermon was by Rev. William Arthur, D.D., so well known and so highly esteemed for his life-long devotion to Christian work both in the home and foreign fields, for his many contributions to Christian literature and for the influence a devoted and pious life enables a good man to exercise. He is now in his seventy-second year, and his health is much impaired. He was unable to deliver the discourse he had prepared for the historic occasion. The task was assigned to Rev. Dr. Stephenson, president of the English Wesleyan Conference, who acquitted himself to the satisfaction of all. Dr. Arthur's selection of his text was singularly felicitous, being Isaiah viii. 18: "Behold I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of Hosts which dwelleth in Zion." The discourse, it is needless to add, was admirable; it illustrated the presence of the Lord in the midst of the Church, the image of the Lord in His children and the power of the Lord in the extension of the Gospel. The sermon was thoroughly evangelical in tone, and instinct with the spirit of Christian charity as the following brief sentences will show:—

We are not sent here to glorify Methodism, but to see how we can glorify the Word. We are not sent here to disparage other Churches. No man can set up a claim for exclusive rights and privileges for Methodism. The whole we are not, but we are of the whole. Being not the whole, though we are indisputably a part of the whole, we own our manifold debts to the other parts. If any one deny that we are of the whole, he misconceives what is true catholicity. We have come together to seek the means of being more holy and useful, and of making all the Churches represented so. What would accomplish most toward this end would be that we should leave this Conference so refreshed in the life of the soul that each of us should go away a centre of spiritual force spreading new power and impelling to more fruitful action.

Just sentiments like these contrast pleasingly with the narrow and exclusive pretentiousness of some who speak for their respective Church and virtually unchurching all others, proclaim with a sublime degree of self-satisfaction, "The Temple of the Lord! the Temple of the Lord are we!"

In the early sessions of the Conference the rise and progress of Methodism were sketched. The present position and prospects of that section of the Evangelical Church are most encouraging. At the same time there does not appear to have been undue boasting or any desire to speak disparagingly of the other branches of the Christian Church. The spirit of charity seemed to be in their midst. Many subjects of practical interest and importance received due consideration, and will no doubt exert a perceptible influence on the future of Methodism, but the Conference as a whole will be noted for the motive it has given to the cause of Christian unity. Of course the question immediately before the delegates was the Union of Methodism. It is for the different branches of the same denomination to amalgamate before they ask for a wider and more comprehensive union. In the discussion of the subject many excellent things were said that

have been often said before on the desirability of union, and the great results expected from it. The deep feeling the discussion evoked betokens more than a temporary emotion. The heartiness with which the President of the English Wesleyan Conference responded to the expressed wish that he might signalize his year of office by inaugurating practical measures for the unification of Methodism in England seemed only to intensify the desire. The equal readiness of the American representatives to undertake a similar work on this continent, and the fact that the coloured brethren met by themselves and one of their bishops announced that they had unanimously decided to seek organic union, show that the Methodist world is moving toward union. It may be taken for granted that these strongly expressed desires will shape themselves in action. If the various sections of English and American Methodism mean union, then in due time union will result. And it may also be taken for granted that if such a union shall be consummated it will neither be the last nor the greatest. Other branches will merge their individuality in a larger and more cordial cooperation of the Churches holding the doctrines of Evangelical Christianity.

A number of practical present-day questions were considered, but, like the Pan-Presbyterian Council, the Ecumenical Conference has no legislative function. The trend of thought as evidenced by the discussions is ever toward the practical. The age is impatient of mere theory, and it would not now be possible to spend days over nice metaphysical distinctions. The discussion of the relation of woman to the work of the Christian Church had more, therefore, than a merely speculative interest. The feeling of the Conference, despite the strong expressions of some members, is favourable to a large and more liberal recognition of woman's place and power in the advancement of the Christian faith. The Temperance Question was the only one that occasioned a stiff breeze. It was contended by a delegate that John Wesley's rules required that Methodist ministers should be total abstainers. This an English member of Parliament strenuously denied and indulged in a style of language that did not tend to soothe the ruffled feeling. There was in the pugnacious parliamentarian's manner more pertinacity and want of tact than seemed necessary, for the pent-up feeling was only liberated by the singing of the doxology and adjournment. No ill effects apparently followed this little departure from the serenity that otherwise uniformly prevailed.

The Alliance of the Reformed Churches was represented by Dr. John Hall and others, who were most cordially received. Delegates representing the Methodist Ecumenical Conference at the forthcoming meeting of the Alliance in Toronto have been appointed, and thus the interchange of Christian courtesy extends all along the line. May these great representative gatherings of various sections of the Evangelical Church tend to advance pure and undefiled religion at home and abroad, and may the growing friendliness presage the answer to the intercessory prayer "That they all may be one as Thou Father art in Me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

THE OUTLOOK IN CHINA.

ACCOUNTS still come from China that cause anxiety to all interested in the evangelization of that land. The expansion of mission work there and the awakened interest of the Christian Church had raised the hope that new triumphs of the Gospel would speedily be realized among millions of the people of China. Painful as recent events have been, nothing has yet occurred to lead to the abandonment of the hopes so generally entertained. It may be that in the all-wise purposes of Providence the calamitous occurrences, now so greatly deplored, may in reality be preparing the way for fuller and freer access to the Chinese people. Great and stirring times are apparently at hand.

The despatches appearing in the daily press convey but little information, and they fail to give any adequate idea of the forces at work among the Chinese. All that these telegrams indicate is that more or less serious riots have broken out in the valley of the Yang-tse Kiang. Property has been wantonly destroyed and lives lost by mob violence, which the authorities have been unable and apparently unwilling to check. The European powers have been directing their efforts to secure the suppression of these popular uprisings and some degree of compen-

sation for the injuries inflicted on harmless sufferers. The Chinese Government is temporizing. It has to face grave difficulties in inflicting merited punishment on the offenders, and it would like to avert the indignation of the European Governments that seem disposed to use means more energetic than merely strong remonstrances. The cable despatches indicate that in many quarters there is great agitation and uncertainty. European residents in China are, not without reason, greatly alarmed at what seems impending, further and possibly greater and more serious outbreaks of popular fury.

Well-informed missionaries have been sending accounts of what they conceive to be the present condition of things in the Chinese Empire. The Rev. Mr. Stanley, a missionary of the American Board at Tientsin, states that there is no disposition on the part of the people to imperil life. In these attacks it is plunder they are after. It seems to be a feature of Chinese ethics that a fire or a riot affords a legitimate opportunity of seizing what can be laid hands upon. The finder is permitted to keep whatever he has seized. Behind these riots, however, there have been active influences inflaming the passions and appealing to the selfishness of the people who compose the destructive mobs. It is said that the common people do not cherish the bitter hatred of foreigners generally ascribed to them. That antipathy is now greatly weakened, and there is a disposition to acquire some of the forms of western civilization. The literati and the governing class generally see in the advance of western ideas a danger to their own privileges, and seek to avert coming change by rekindling the superstitious dread of foreign ways which is gradually dying out. The lies they circulate are an evidence of weakness and fear. The people are told that missionaries and medical men kidnap Chinese children and put them to death that their eyes and hearts may be made into medicine. The mere statement of such an accusation is enough to brand it as malignant and cruel, but among a people to whom it may be made to appear probable there is no wonder that it should rouse them to frenzy.

The real cause of the present disturbances in China is undoubtedly political. There is a widespread antipathy to the reigning dynasty and a desire to supersede it by a representative of a purely Chinese rule. This revolutionary movement is well organized. Its ideas are propagated and its policy directed by powerful secret societies that exercise a great influence throughout the empire, and it is believed that sympathy with this movement extends to every part of the land. It is the object of the leaders to rouse the populace, to incite to deeds of violence, and embroil the existing Government with the European powers, so that in the commotion the present occupant of the imperial throne may be removed.

Such in brief is the explanation that observant missionaries give of the agitation that has led to such painful results in several mission stations and that has caused apprehension to missionaries everywhere in China and their friends in Europe and America. It has been observed that the full brunt of attack has fallen on Roman Catholic missions. This is explained by the fact that in their orphanages and homes are many sickly and delicate children, proportionately large numbers of them die, and this fact is employed to give colour to the tale that they are put to death. Another reason why popular fury has been so persistently directed against them is that under Jesuit control the usual practice of securing large and valuable properties for the Order has been followed in China, as has been the custom wherever the disciples of Ignatius Loyola have obtained foothold. It is said that the Chinese people have learned to discriminate between Papal and Protestant missions, but when once their passions have been thoroughly aroused they are not so nice in drawing distinctions.

If these representations be true, and should events culminate in a revolution, then undoubtedly trying times are in store for the occupants of the high places in the Chinese mission fields. They will, without doubt, be equal to the duty and the suffering imposed on them. Men inspired by love to the Saviour and to the souls of men will not desert their posts because dangers threaten. The trial of their faith and constancy will strengthen their influence. Whatever may be the outcome of the political conflict in which an imperial crown is at stake, it is hoped that events will be so overruled that the Gospel may have free course and be glorified. Meanwhile, the ambassadors of the Cross in China, and those from the Canadian Church among them, should have a larger place in our prayers and sympathy and a more generous support than ever before.

Books and Magazines.

THE SCIBNERS will publish shortly a new book of travel, entitled "Across Russia," a narrative of a journey from the Baltic to the Danube, by Dr. Charles A. Stoddard, the editor of the *New York Observer*.

LAURENCE HUTTON'S "Literary Landmarks of Edinburgh" will be published early in October by Harper & Brothers. The volume will be a very attractive one, containing many illustrations by Joseph Pennell of scenes and localities in Edinburgh, besides numerous portraits of famous Scottish men of letters.

How many Canadians are acquainted with the names of the men who make their newspapers? And yet there is no more important and no more earnest and influential body of men in the Dominion. Walter Blackburn Harte, who served a long apprenticeship on the press of this country, will contribute an article, "The Journals and Journalists of Canada," to the *New England Magazine* for December.

THE latest volume of the valuable "Social Science Series," imported by Messrs. Charles Scribner's Sons, is the "London Programme," a little volume giving a succinct account of the various reforms proposed in the administration of that metropolis. As many of the same questions confront our own cities, it is a book of much interest. The series deals successively with the social and political questions of the day, treating each by a specialist.

THE ENGLISH PRESBYTERIANS: A Historical Handbook of their Rise, Decline and Revival. By Rev. A. H. Drysdale, M.A. (London: Publishing Office of the Presbyterian Church of England.)—Mr. Drysdale, from his patient researches, for the preparation of his excellent "History of Presbyterians in England," was peculiarly well fitted for the task of preparing a manual for the young people in the Church in England. It is issued in connection with the scheme for the Higher Instruction of Youth. In brief compass, in a fine spirit, and in an attractive style, the author tells the story of the rise, decline and revival of Presbyterianism in England.

OUR ANIMAL FRIENDS. (New York: The American Society for the Prevention of Cruelty to Animals.)—The form of practical philanthropy which seeks to preserve dumb animals from attacks, which are possibly as often the result of thoughtlessness as of wanton cruelty, is steadily becoming more prominent. Numerous publications of varied merit endeavour to instil humane and merciful ideas and feelings into the popular mind, and more particularly into the minds of the young. *Our Animal Friends*, published by the New York Society, is a most excellent magazine of its class.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.) A fine portrait of Thomas Hughes, Q.C., the author of "Tom Brown's School Days," forms the frontispiece of this month's *English Illustrated*. The Judge and Lee Warner give interesting accounts of Rugby School, and good illustrations of the famous English school embellish the paper. The other illustrated papers are: "Bread Gauge Engines," "The Birds of London," and "Boston: The Capital of the Fens." A good, short story, the scene of which is laid in Wichita, Kansas, is told by Frank Harris. A new serial, "A Strange Elopement," by W. Clark Russell, the famous nautical novelist, is begun.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The October number opens with the fourth article in the series on "Great Streets of the World." Mr. W. W. Story, the eminent American sculptor, writes of "The Corso of Rome." The illustrations for this article are by Ettore Fite, a Roman artist, who has caught the spirit of this most historic street. There are also several entertaining out-of-door articles: Archibald Roger's adventures in "Hunting American Big Game," and with it, Dr. J. N. Hall's short paper on the "Actions of Wounded Animals"; Edward L. Wilson's "Biography of the Oyster" from the planting of the seed to the market; and Major J. W. Powell's account of the origin and probable effects of the new lake in the Colorado desert. The fiction of this issue includes a long and amusing instalment of "The Wrecker," by Robert Louis Stevenson and Lloyd Osbourne; a detective story, "Captain Black," by Charles E. Carlyle; and a tale of the classic days of Greece and Rome, by Dr. Ernst Shottky, a German resident of New York. A paper on "Carlyle's Politics," as revealed in his essays, with poems and the Point of View, completes a strong number.

THE LORD'S DAY AND THE LORD'S SERVANTS: a Contribution to Pastoral Theology. By Rev. J. P. Lilley, M.A., Arbroath. (Edinburgh: James Thin.)—In 1888, the Sabbath Observance Committee of the Free Church of Scotland were enabled through the kindness of Rev. J. T. Morton, London, to offer three prizes of \$250, \$150, and \$100 for the three best essays on "A Christian Minister's Duty with reference to the Sabbath." The first prize was unanimously awarded to the Rev. J. P. Lilley, M.A., Free Church minister, Arbroath. Through the generosity of Mr. Morton this essay in neat volume form has been mailed to the ministers of our Church. The work is timely and is ably written. It contains much valuable information that should be in the possession of all who desire to see the Sabbath preserved as the God-given heritage of all. The work is arranged in four parts, according to the plan proposed by the Committee. The first treats of the minister's duty with reference to the Sabbath as a man of God. This comprises a consideration of the Sabbath as originally ordained for man by the divine example; the Sabbath as ordained for man in the words of the law; the universal Sabbath law vindicated against current objections; and the Sabbath and ministerial duty. The second part is devoted to the consideration of the minister's duty as overseer of a congregation. In this relation he is conductor of the Church's worship; an evangelical apologist; a pastor and a friend; a teacher of youth; and a leader of the congregational work. The duty of ministers to the Sabbath as office bearers forms the subject of the third part. In this there is a resume of the history of the Sabbath in the Scottish Church, and the present duty of ministers with reference to the Sabbath. The concluding part treats of the minister's duty with reference to the Sabbath as a citizen of his country. The work, written in a clear and interesting style, will be read with pleasure, and will be found to be advantageous in helping forward the better observance of the Lord's Day.

Choice Literature.

ELSKET.

BY THOMAS NELSON PAGE.

The knife hangs loose in the sheath.

Old Norse Prose.

"And all that night she lay awake, and I heard her moaning, and all next day she sat like stone, and I milked the goats, and her thoughts were on the letters he would send.

"I spoke to her, but she spoke only of the letters to come, and I kept silence, for I had seen that Lord Harold would come no more, for I had seen him burn the little things she had given him, and he had taken everything away, but I could not tell her so. And the days passed, and I hoped that Cnut would come straight back, but he did not. It grieved me, for I loved him, and hoped that he would return, and that in time she would forget Lord Harold, and not be strange, but be as she had been to Cnut before he came. Yet I thought it not wholly wonderful that Cnut did not return at once, nor unwise; for she was lonely, and would sit all day looking up the mountain, and when he came she would, I thought, be glad to have him back.

"But at the end of a week she began to urge me to go for a letter. But I told her it could not come so soon; but when another week had passed she began to sew, and when I asked her what she sewed, she said her bridal dress, and she became so that I agreed to go, for I knew no letter would come, and it broke my heart to see her. And when I was ready she kissed me and wept in my arms, and called me her good father; and so I started.

"She stood in the door and watched me climb the mountain, and waved to me almost gayly.

"The snow was deep, but I followed the track which Cnut and the Englishman had made two weeks before, for no snow had fallen, and I saw that one track was ever behind the other, and never beside it, as if Cnut had fallen back and followed behind him.

"And so I came near to the Devil's Seat, where it was difficult, and from where Cnut had brought him in his arms that day, and then, for the first time, I began to fear, for I remembered Cnut's look when he came from the house when she waved him off, and it had been so easy for him with a swing of his arm to have pushed the other over the cliff. But when I saw that he had driven his stick deep in to hold hard and that the tracks went on beyond, I breathed freely again, and so I passed the narrow path and the black wall, and came to the Devil's Seat; and as I turned the rock my heart stopped beating, and I had nearly fallen from the ledge. For there, scattered and half buried in the snow, lay the pack Cnut had carried on his back, and the snow was all dug up and piled about as if stags had been fighting there. From the wall, across and back, were deep furrows, as if they were ploughed by man's feet dug fiercely in; but they were deeper toward the edge, and on one spot at the edge it was all torn clear from the black rock, and beyond the seat the narrow path lay smooth and bright and level as it had fallen, without a track. My knees shook under me, and I clutched my stick for support, and everything grew black before me; and presently I fell on my knees and crawled and peered over the edge, but there was nothing to be seen, only where the wall slants sharp down for a little space in one spot the snow was brushed away as if something had struck there, and the black, smooth rock showed a clean edge, cutting off the sight from the glacier a thousand feet down."

The old man's breast heaved. It was evidently a painful narrative, but he kept on.

"I sat down in the snow and thought: for I could not think at once. Cnut had not wished to murder, or else he had flung the Englishman from the ledge with one blow of his strong arm. He had waited until they had stood on the Devil's Seat, and then he had thrown off his pack, and faced him, man to man. The Englishman was strong and active, taller and heavier than Cnut. He had Harold's name, but he had not Harold's heart nor blood, and Cnut had carried him in his arms over the cliff, with his false heart like water in his body.

"I sat all day and into the night there; for I knew that he would betray no one more. I sorrowed for Cnut, for he was my very son. And after a time I would have gone back to her, but I thought of her at home waiting and watching for me with a letter, and I could not; and then I wept, and I wished I were Cnut, for I knew that he had had one moment of joy. And then I took the scattered things from the snow and threw them over the cliff; for I would not let it be known that Cnut had flung the Englishman over. It would be talked about over the mountain, and Cnut would be thought a murderer, and some would say he had done it foully; and so I went on over the mountain and told it there that Cnut and the Englishman had gone over the cliff together in the snow on their way, and it was thought that a slip of snow had carried them, and I came back and told her only that no letter had come."

He was silent so long that I thought he had ended; but presently, in a voice so low it was just like a whisper, he added: "I thought she would forget, but she has not, and every fortnight she begins to sew her dress and I go over the mountains to give her peace; for each time she draws nearer to the end, and wears away more and more, and some day the thin blade will snap."

"The thin blade" was already snapping, and even while he was speaking the last fibres were giving way.

The silence which followed his words were broken by Elsket, I heard a strange sound and Elsket called feebly: "Oh, father."

Olaf went quick'y to her bedside. I heard him say: "My God in heaven!" and I sprang up and joined him. It was a hemorrhage. Her life-blood was flowing from her lips. She could not last like that ten minutes.

Providentially the remedies provided by Dr. John were right at hand, and, thanks to them, the crimson tide was stayed before life went out; but it was soon apparent that her strength was gone and her power exhausted.

We worked over her, but her pulse was running down like a broken clock. There was no time to have got a physician, even had there been one to get. I mentioned it; Olaf shook his head. "She is in the hands of God," he said.

Olaf never left the bedside except to heat water or to get some stimulant for her.

But, notwithstanding every effort, she failed to rally. The overtaxed heart was giving out, and all day she sank steadily. I never saw such a desperate face as that old man's. It haunts me now. He held her head, now growing cold, against his cheek to keep it warm—stroked it and kissed it. As the short, quick breaths came, which precede dissolution, he sank on his knees. At first he buried his face in his hands; then, in the agony of his despair, he began to speak aloud. I never heard a more moving appeal. It was a man speaking face to face with God, for one about to enter his presence. His eyes were wide open, as if he saw His face. He did not ask that she should be spared to him; it was all for his "Elsket," his "Darling," that Jesus would be her "Herder," and lead her beside the still waters; that she might be spared all suffering and sorrow and have peace.

Presently he ended and buried his face in his hands. The quick, faint breaths had died away, and as I looked on the still white face on the pillow I thought that she had gone. But suddenly the large eyes slowly opened wide.

"Father," she said, faintly.

"Elsket," the old man bent over her eagerly.

"I am so tired."

"My Elsket."

"I love you."

"Yes, my Elsket."

"You will stay with me?"

"Yes, always."

"If Cnut comes?"

"Yes, my Elsket."

"If Cnut comes—"

Her true lover's name was the last on her lips.

Very faintly he bent his ear to her lips. "Yes."

But we never knew just what she wanted. The dim, large eyes closed, and then the lids lifted slowly a little, there was a sigh, and Elsket's watching was over, the weary spirit was at peace.

"She is with God," he said, calmly.

I closed the white lids gently and moved out. Later I offered to help him, but he said, "No," and I remained out of doors till the afternoon.

About sunset he appeared and went up toward the old church, and I went into the house. I found that he had laid her out in the large room, and she lay with her face slightly turned as if asleep. She was dressed like a bride in the bridal dress she had sewn so long; her hair was unbound and lay about her, fine and sliken, and she wore the old silver ornaments she had showed me. No bride had ever a more faithful attendant. He had put them all upon her.

After a time, as he did not come back, I went to look for him. As I approached I heard a dull, thumping sound. When I reached the cleared place I found him digging. He had chosen a spot just in front of the quaint old door, with the rude, runic letters which the earliest sunbeams would touch. As I came up I saw he was digging her grave. I offered to help, but he said "No." So I carried him some food, and, placing it near him, left him.

Late that evening he came down and asked me if I would sit up that night. I told him yes. He thanked me and went into the house. In a little while he came out and silently went up the path toward the mountain.

It was a strange night that I spent in that silent valley in that still house, only I, and the dead girl lying there so white and peaceful. I had strange thoughts, and the earth and things earthly disappeared from me, that night shut in by those mountain walls. I was cut off from all but God and the dead. I have dear ones in heaven, and I was nearer to them that night, amid the mountain-tops of Norway, than I was to earthly friends. I think I was nearer to heaven that night than I ever shall be again till I get there.

Day broke like a great pearl, but I did not heed it. It was all peace.

Suddenly there was a step outside, and Olaf, with his face drawn and grey, and bowing under the weight of the burden upon his shoulders, stepped wearily in at the door.

To do Elsket honour he had been over the mountain to get it. I helped lift it down and place it, and then he waited for me to go. As I passed out of the door I saw him bend over the quiet sleeper. I looked in later; he had placed her in the coffin, but the top was not on and he was on his knees beside her.

He did not bury her that day; but he never left her side; he sat by her all day and all night. Next day he came to the door and looked at me. I went in and understood that he wanted me to look for the last time on her face. It was fairer than I ever saw it. He had cut her flowers and placed them all about her, and on her breast was a small packet of letters. All care, all suffering, all that was merely of the earth were cleansed away, and she looked as she lay like a dead angel. After I came out I heard him fastening on the top, and when he finished I went in again. He would have attempted to carry it by himself but I restrained him, and without a word he took the head and I the foot, and so, lifting her tenderly, we went gently out and up toward the church. We had to pause and rest several times, for he was almost worn out. After we had lowered her into the grave I was in doubt what to do; but Olaf drew from his coat his two books, and, standing close by the side of the grave, he opened first the little Bible and began to read in a low but distinct voice: "Lord, Thou hast been our refuge from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlasting, and world without end."

When he finished this he turned and read again: "Now is Christ risen from the dead, and become the first-fruits of them that slept," etc. They were the psalm and the chapter which I had heard him read to Elsket that first day when she became excited, and with which he had so often charmed her restless spirit.

He closed, and I thought he was done, but he opened his hymn-book, and, turning over a few leaves, sang the same hymn he had sung to her that day. He sang it all through to the end, the low, strange, dirge-like hymn, and chanted as it was by that old man alone, standing in the fading evening light beside the grave which he had dug for his daughter, I never heard anything so moving. Then he knelt, and, clasping his hands, offered a prayer. The words, from habit, ran almost as they had done when he had prayed for Elsket before, that God would be her shepherd and lead her beside the still waters and give her peace.

When he was through I waited a little, and then I took up a spade to help him; but he reached out and took it quietly, and seeing that he wanted to be alone I left him. He meant to do for Elsket all the last sacred offices himself.

I was so fatigued that on reaching the house I dropped off to sleep, and slept till morning, and I do not know when he came into the house, if he came at all. When I waked early next morning he was not there, and I rose and went up to the church to hunt for him. He was sitting quietly beside the grave, and I saw that he had placed at her head a little cross of birchwood, on which he had burned one word, simply,

"ELSKET."

I spoke to him, asking him to come to the house.

"I cannot leave her," he said; but when I urged him he rose silently and returned with me.

I remained with him for a while after that, and each day he went and sat by the grave. At last I had to leave. I urged him to come with me, but he replied always: "No, I must watch over Elsket."

It was late in the evening when we set off to cross the mountain. We came by the same path by which I had gone, Olaf leading me as carefully and holding me as steadily as when I went over before. I stopped at the church to lay a few wild flowers on the little yellow mound where Elsket slept so quietly. Olaf said not a word; he simply waited till I was done, and then followed me dumbly. I was so filled with sorrow for him that I did not, except in one place, think much of the fearful cliffs along which we made our way. At the Devil's Seat, indeed, my nerves for a moment seemed shaken and almost gave way as I thought of the false young lord whose faithlessness had caused all the misery to these simple, kindly folk, and of the fierce young Norseman who had there found so sweet a revenge. But we came on and passed the ledge, and struck the border path just after the day broke, where it was no longer perilous but only painful.

There Olaf paused. "I will go back if you don't want me," he said. I did not need his services, but I urged him to come on with me—to pay a visit to his friends. "I have none," he said simply. Then to come home with me and live with me in old Virginia. He said: "No," he "must watch over Elsket." So finally I had to give in, and with a clasp of the hand and a message to "her friend," Dr. John, to "remember Elsket," he went back, and was soon lost amid the rocks.

I was half-way down when I reached a cleared place an hour or so later, and turned to look back. The sharp angle of the Devil's Ledge was the highest point visible, the very pinnacle of the mountain, and there, clear against the burnished steel of the morning sky, on the very edge, clear in the rare atmosphere, was a small figure. It stood for a second, a black point distinctly outlined, and then disappeared. It was Olaf of the Mountain, gone back to keep watch over Elsket.

THE END.

THE INFLUENCE OF WEATHER ON DISEASE.

We may regard it as certain that an apparent connection between infectious diseases and atmospheric conditions had suggested itself to the medical mind long before Sydenham attributed to the atmosphere an "epidemic constitution." Others have since his day expressed themselves in somewhat similar language. Among these we may mention Dr. Ballard. Many of our readers will remember how he has associated an increase in the amount of prevalent illness with a rise of atmospheric temperature and with variations in humidity, rainfall, direction of wind, etc. That there does exist in many cases an apparent connection of the kind referred to it would be idle to dispute. That this connection, if it really exists, is merely indirect, we may also claim to be true, at all events in the class of infectious diseases. The influence of weather in such cases would be measured by its effect in providing an environment suitable to germ development. Thus moist weather, whether bleak or warm, would be found conducive to the spread of contagia, and so it is. This fact has often been attested by the extension of cholera, diarrhoea and the exanthemata. A warm and dry day, on the contrary, tends to check morbid action of an infectious kind. This fact is susceptible of more than one explanation. We may, on the one hand, regard it as a consequence of the absence of that germ-fostering condition—humidity; on the other, we cannot fail to be reminded that dry warmth and sunshine give the signal for an exodus from many crowded homes, for their freer ventilation, and consequently for diminution in the intensity of contagia. The exact value of weather changes in regard to this class of diseases, however, still is and must for some time remain *sub judice*. As for the ailments more usually associated with these changes—those, for example, more commonly known as inflammatory—the connection is here much more evident, and also in all likelihood more direct. The association of pneumonia, bronchitis, asthma and rheumatism with bleak and wet weather is too invariable to permit of our doubting its reality apart from any suggestion of septic agency.—*Lancet*.

LADIES who are suffering from suppressions, bearing down pains, nervousness, or any form of female weakness, will find Dr. Williams' Pink Pills are an infallible cure. Try them.

IT IS A MISTAKE

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

RINGS AND WEDDING RINGS.

Love and wedding rings are, we hope, intimately associated; yet Colley Cibber exclaims: "Oh, how many ornaments lie in the small circle of a wedding ring!" Do you know why this gold circlet is placed on the left hand? Opinions differ. On the one side it is affirmed that a vein proceeding from the heart to that finger is the cause; on the other, that it denotes that the wife is subject to her husband. Napoleon I., when he married his second Empress, whispered in M. Pradt's ear: "The Roman law ordains that all slaves should wear rings, and as the women are our slaves, they ought to wear this badge of servitude." The Little Corporal and the Great Emperor was not given to weighing his words as far as politeness was concerned. It is more grateful to women to know that men in a thousand graceful ways have demonstrated the tenderness of their passion by "the giving and receiving of a ring." Herrick sings:—

And as this round
Is nowhere found
To flaw or else to sever,
So let our love
As endless prove
And pure as gold forever.

It was more the fashion in old days than now to engrave a verse within the ring. Many such have been handed down to us; for example:—

Thus may our lives be one perpetual round,
Nor care nor sorrow ever shall be found.

Other mottoes, or posies, as they were called—such as "Let likings last"; "United hearts death only parts"; "Let us share in joy and care"; "As God decreed, so we agreed"; and "Love and live happily"—characterized wedding and betrothal rings alike. The following were chiefly confined to marriage rings: "A virtuous wife preserveth life"; "By God alone we too are one"; "Christ for me hath chosen thee"; "Hearts united live contented"; "God's blessing be on thee and me"; "God did foresee we should agree." Lady Cathcart, who, as the Scotchman once said, was "uncow' wastefu' o' husbands," on her fourth wedding ring had inscribed: "If I survive I will have five." Whether she had the opportunity of carrying out her threat history sayeth not. William III. was hardly the kind of man to display any sentimental weakness openly, and yet when he died a gold ring was found tied to his left arm by a ribbon—the ring containing the Queen's hair. During their courtship he had presented the Princess Mary with one in the form of a gold strap and buckle, set with diamonds and the posy: "I will win and wear thee if I can." Love has ever proved superior to sorrow—indeed, grief strengthens affection—and a certain Baron Rosen sent to Siberia and deprived of all his personal trinkets, refused to relinquish his wedding ring, declaring that if it went his finger should go with it, and his wishes were respected. Dr. Johnson preserved his wife's wedding ring, with this inscription: "Eheu! Eliza Johnson, nupta, Jul. 9, 1736; mortua, ehcu! March 17, 1752."—*Cassell's Family Magazine for October.*

THE VICTORIA FALLS.

When we come to the Victoria Falls on the Zambesi we arrive at one of the most remarkable sights which any river in the world has to show. The broad Zambesi, flowing nearly due south and 1,900 yards wide, is cleft by a chasm—a crack in its bed—running athwart its course. The whole river plunges precipitously down this chasm to a depth of about 360 feet, or, counting the depth of the water, say 400 feet. The entire volume of water rolls clear over quite unbroken, but after a descent of 400 feet the glassy cascade becomes a seething, bubbling, boiling froth, from which spring upwards high into the air immense columns of steam-like spray. On the extreme edge, on the very lip of the chasm, there are four or five raised lumps of rock which have become islands densely covered with trees. To a certain extent they break the uniform descent of the whole breadth of the river. Beginning on the south bank, there is first a fall of thirty-six yards in breadth, and, of course, uniform in depth of descent to the rest of the river. Then Boaruka, a small island, intervenes, and there is only a thin veil of water descending over the rock in front of it. Next comes a great fall with a breadth of 573 yards; a projecting rock separates this from a second great fall of 325 yards broad; farther east stands Garden Island; then comes a good deal of the bare rock of the river-bed uncovered by a descent of water, and beyond that a score of narrow falls, which at the time of flood constitute one enormous cascade of nearly half a mile in breadth. Those falls, however, which are between the islands are the finest, and there is little apparent difference in their volume at any period of the year. Their vast body of water, separating into spurts of comet-like form, encloses in its descent a large volume of air, which, forced into the cleft to an unknown depth, rebounds, and rushes up in a mass of vapour, and forms three to six columns of steam or smoke-like appearance, visible twenty miles distant. On attaining a height of 200 or 300 feet above the islands, this vapour becomes condensed into a perpetual shower of fine rain, which produces and sustains the most exuberant vegetation on the islands and on the neighbouring shores. As might be imagined, the most beautiful rainbows of more than semicircular extent play over the face of the Falls. After the Zambesi has descended into this gulf, which is nearly twice the depth of Niagara, its wonder does not cease. Garden Island, almost in the

centre of the Falls, divides the cascade into two main branches at the bottom of the gulf, which flow round a vapour hidden mass of rock, and reuniting in a boiling whirlpool, find an outlet nearly at right angles to the fissure of the Falls. This outlet is nearer to the eastern end of the chasm than to its western extremity, and is no more than thirty yards wide. Within these narrow limits the Zambesi, which was over a mile wide when it plunged down the Falls, rushes and surges south through this extremely narrow channel for 130 yards, then abruptly turns and enters a second chasm somewhat deeper and nearly parallel with the first. Abandoning the bottom of the eastern half of this second chasm to the growth of the large trees, it turns sharply off to the west, and forms a promontory of over 1,000 yards long by 400 yards broad at the base. After reaching this base the river runs abruptly round the head of another promontory, and flows away to the east in a third chasm; then glides round the third promontory, much narrower than the rest, and away back to the west in a fourth chasm; and after that it rounds still another promontory, and bends once more in another chasm towards the east, after which the extraordinary zigzags of this gigantic yet narrow trough become softened down into a wider, less abysmal gulf, which broadens and straightens as the river flows eastward in an easier descent.—*From Livingstone and the Exploration of Central Africa. By H. H. Johnston, C.B., F.R.G.S., F.Z.S., etc.*

THE MISSIONARY WORLD.

A CHRISTIAN SCHOOL AMONG THE POOR OF JAPAN.

Some months ago a Bible woman was passing through one of the poorer quarters in Tokyo when she heard what seemed to be the singing of Christian hymns proceeding from a very dilapidated building near by. Attracted by curiosity, she went to see what it meant, for as yet she had never heard of any Christian work being conducted in that part of the city.

She found on enquiry that it was a school for poor children, and it had originated and was carried on by a man who had formerly been in the army, and was converted through the efforts of one of his Christian comrades.

This man seems to have been filled with the true conception of the spirit of the Gospel, and when he was discharged he went to this destitute portion of the capital and secured an old building in which to open a school where all who came should receive instruction, and no compensation was asked for or expected.

He had no means of his own to pay the rent or to supply himself with food, and so he drew a "jikishu" at night to get money for the rent of the building; and for his daily food he was dependent upon whatever the parents of the children might give him. Some days he had almost nothing to eat; but he was not discouraged, and kept on faithfully at his work.

One of the regular exercises in the school was the singing of Christian hymns and the recital of Bible texts that he taught them.

The discovery of such a noble and self-denying work was quite a surprise, as the man had worked on quietly, and never sought for assistance or fame. In fact, he simply desired to follow Christ in his ministrations of love to others who were in want.

When this state of things became known it was arranged, with his approval, that there should be a regular service held in the school-room by the Young Men's Christian Association three times a week. It was further agreed to pay the rent of the building as a preaching place, and so he was relieved of the necessity of working nights to secure funds for that purpose. The place was also made more comfortable and grew in popularity and the number of attendants.

As Christmas drew near enquiries were made as to the cost of an entertainment for all the children, and it was estimated that to provide for ninety children the expenses would be about \$3.50, and for 85 cents more a much larger and more pleasant room could be secured for that special occasion.

So the money was promised, and cakes and oranges were provided in bags for more than one hundred. It was their first Christmas celebration, and, therefore, a novel and most happy event in the lives of those little ones who had hitherto known nothing but poverty and want.

Those who contributed were privileged to be present at the exercises, and they describe it as one of the most delightful experiences of their lives. All was as orderly as could be desired, although the crowd was so large that many were unable to get admittance.

First of all was singing and recitation of Scriptures. There were no mistakes or halting, but interspersed with hymns was a succession of recitations from the Bible that were really wonderful under such circumstances. Even the youngest child, who was not three years old, was brought out in front of the guests, and, after a most humble bow, repeated, without hesitation, the 117th Psalm.

After an address by one of the native pastors the refreshments were distributed, and all were in an ecstasy of delight. It was the general conclusion that they had never seen or enjoyed anything like that before.

But the most characteristic and beautiful of all was to see, away at one side, a group of blind people, for whom the teacher had made provision out of his own scanty means. This was of his own devising, and gave to all a most striking

example of what the religion of Christ does for the poor and helpless of all classes.

It is almost needless to say that this work has been greatly blessed. Already quite a number have professed their faith in Christ, and it is said that the whole neighbourhood has been transformed.

So large and interesting are the audiences that it is contemplated to build a church in that locality for the accommodation of the people who have come to believe in and admire that religion which has done so much for them.

A MISSIONARY'S PARISH.

The Rev. D. Carnegie has lately taken a trip through what he calls his "large parish," in Matebeleland, South Africa. "During that trip," says he "there were some hopeful signs of encouragement, my presence was welcomed by many, others expressed great pleasure and interest in the Gospel of Christ, and not a few urged me to return again soon to tell them more about Jesus Christ and His good words." Two strange incidents we will leave Mr. Carnegie to tell in his own words:—

"One man was so glad at having heard the Gospel that he thought it incumbent to give me a present of some kind or other, and, strange to say, he asked me to take an old, greasy, tattered, filthy, wild animal skin of a waistcoat. It was the only thing he possessed, and he wished me to take it. I assured him that I came not for his things, but that I brought him the Word of God, and exhorted him further to hold fast to Christ, which was God's present to him, to me, and to everybody.

"I was much amused at the people at Eudinaneni. I had a small magnet with me. I showed them it and its power of attraction by holding it up in front of them with a needle attached to it. They looked with open mouths in amazement at this. They shouted, clapped their hands, and exclaimed: 'Ha! Ha!! What sort of iron is this? Has it teeth? How can it hold the needle? What makes it bite? Well, well! this is too much of a joke altogether!' And so they went on talking, laughing and wondering at my magnet. At last one fellow suggested that there must be witchcraft in that iron, and, on hearing this, I thought it was time to put it away, which I did."

GROWTH OF THE NATIVE CHRISTIAN COMMUNITY.

Nothing so remarkably supports the conviction that the future of India is with the native Christians as the growth of that community not only in numbers but in educational progress and social advancement. In Madras, where Christianity has been longest at work, even the Director of Public Instruction, Dr. Duncan, thus writes officially: "There can be no question if this community pursues with steadiness the present policy of its teachers that, with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country—in the latter, because no section of the community has entered on the new departure in education with greater earnestness than the native Christians." That admirable periodical, the *Madras Christian College Magazine*, mentions that last year the number of their pupils increased from 40,325 to 44,225. While only twenty three per cent. of boys and three per cent. of girls of school going age in all Southern India are at school, there are sixty-one per cent. of the boys and twenty-eight per cent. of the girls of the native Christian community at school. In more senses than one the Christians are even already taking the place of the Brahmins.

DR. GEORGE TURNER.

A great missionary has passed away in Rev. G. Turner, LL.D., who was driven from Tanna to Samoa in 1842, and returned in 1848 to Aneityum, to introduce Dr. and Mrs. Geddie to the New Hebrides. His career deserves the eulogy of the London Missionary Society: Dr. Turner was, among the South Sea missionaries, a king—one of the ablest, strongest, gentlest, wisest men we had in our South Sea missions; and the work he did in Samoa, especially in connection with the Malua Seminary, will be a permanent monument of his character and ability. He was, withal, one of the humblest and most unassuming men in the whole mission circle, and during his retirement in England he worked for Samoa with his pen until he took his last illness (influenza). That he caught in London when bidding farewell to his step-daughter and her husband, Dr. Kerr Cross, on their departure for Central Africa.

LEADING authorities say the only proper way to treat catarrh is to take a constitutional remedy, like Hood's Sarsaparilla.

C. C. RICHARDS & Co.

Gents.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks.

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OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Tightness of the Chest—Use it. For sale by all Druggists. 35 cents per bottle.

ORIGINAL. No. 67.

Flannel Cakes.

BY NELLIE CAMPBELL BLDFORD.

Four cups flour; one-half cup white corn meal; four eggs; one tablespoonful butter, melted; two cups milk; one teaspoonful salt; two level teaspoonfuls Cleveland's Baking Powder. Beat the yolks and whites of the eggs separately. Mix the flour, meal, salt and baking powder, add the milk, egg yolks and melted butter and beat hard. Stir in the stiffly beaten whites and bake on a hot griddle.

Use only Cleveland's baking powder, the proportions are made for that.

If cake dries out, gets husky, crumbly, or tasteless like bakers' bread, it isn't bad luck but bad baking powder.



Cake keeps moist, keeps its natural flavor when made with Cleveland's Baking Powder. One special excellence of Cleveland's.

"August Flower"

"I inherit some tendency to Dyspepsia from my mother. I suffered two years in this way; consulted a number of doctors. They did me no good. I then used Relieved in your August Flower and it was just two days when I felt great relief. I soon got so that I could sleep and eat, and I felt that I was well. That was three years ago, and I am still first-class. I am never without a bottle, and if I feel constipated the least particle a dose or two of August Flower does the work. The beauty of the medicine is, that you can stop the use of it without any bad effects on the system. Constipation While I was sick I felt everything it seemed to me a man could feel. I was of all men most miserable. I can say, in conclusion, that I believe August Flower will cure anyone of indigestion if taken Life of Misery with judgment. A. M. Weed, 229 Bellefontaine St., Indianapolis, Ind."

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The Great Standard Remedy for all Weakness and Disease of the Lungs, Impaired Nutrition, etc. This Oil is Pure, Fresh, Nearly Tasteless, and therefore most suitable for delicate digestions. None genuine without the name IZDAHL stamped on each capsule. Wholesale by LYMAN, SONS & COMPANY.

CAMPBELL'S QUININE WINE ORIGINAL AND ONLY GENUINE THE GREAT INVIGORATING TONIC LOSS OF APPETITE, LOW SPIRITS, SLOW DIGESTION, MALARIA, ETC. ETC. ETC. BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE Rev. Hector McQuarrie, Wingham, has gone on a three weeks' tour through the Maritime Provinces.

THE Rev. James Drummond was inducted into Centerville, Presbytery of Peterboro', on the 13th of October.

THE Rev. Mr. McCullough has accepted the call to the Presbyterian congregation of McDonald's Corners, Elphin and Snow Road.

THE Rev. Dr. Reid, Toronto, the only survivor who rocked the cradle of Queen's University, has been elected an honorary member of that institution.

THE Rev. D. P. Oswald will be inducted in charge of Janetville, Ballyduff and Pontypool on the 27th of October. Mr. Brown was inducted into Havelock on the 6th of October.

THE Rev. William McKenzie, of Brockville, preached in the Presbyterian church at McDonald's Corners, Dalhousie, on Sabbath week, and was warmly received by the friends of his boyhood there.

THE Rev. Mr. McDermid preached his farewell sermon in Burns Church, Rocky Saugeen, Sabbath week, and the pulpit was declared vacant on the following Sabbath by the Rev. Mr. Rogers, of Crawford.

THE Rev. Mr. Mitchell, of Almonte, held his first communion service on Sabbath week. There was a large attendance and six additions to the membership of the Church. Mr. Mitchell preached a special sermon to the young on the following Sabbath evening.

THE Rev. J. C. Tolmie, First Presbyterian Church Bantford, is delivering a series of lectures on the "Life and Times of David, the Sweet Singer of Israel," each Sunday night. The church has been densely crowded the past two Sabbath evenings with interested listeners.

AT a meeting of the congregation of Knox Church, St. Thomas, last week a unanimous call to the pastorate was extended to Rev. James A. McDonald, of Toronto, late editor Knox College Monthly, at a salary of \$1,800 per year. It is expected that Mr. McDonald will accept the call.

THE Rev. R. Hunter Craig, late of Riverside, County Albert, N.B., received an earnest and unanimous call to the pastorate of the Evangelical Union Church at Newcastleton, Roxboroughshire, on September 27, and he has seen his duty to accept the call, having entered upon his new field of labour in his native Scotland on the Borders.

SOUTH SIDE Presbyterian Church, Parliament Street, held its annual Harvest Home Festival last week. The pastor, Rev. Mr. Burnfield, officiated as chairman. Prof. Bohner presided at the piano. Musical selections were rendered by the Misses Nash, Kedpath, and Bullock, and Messrs Coburn and Napolitano. Addresses were given by Revs. Charles Campbell, S. Acheson, D. Miller, and Dr. McClellan.

THE Rev. Mr. McKay, of Chalmers Church, Woodstock, on Sunday week, made kindly reference in his pulpit to the late Rev. R. Scott, of Brookside. He had known him for many years and esteemed him very highly. Few men had a clearer grasp of the great doctrines of grace than Mr. Scott, and none could be more faithful in proclaiming them. Mr. Scott cared little for the culture of colleges; but his was the sweeter, higher, better culture of the man who walks in constant and conscious communion with God. His death following so closely that of Rev. Mr. Robertson, of Chesterfield, was a solemn call to the ministers and members of the Church.

THE Dumfries Reformer says: Rev. J. A. R. Dickson, B.D., pastor of the Central Presbyterian Church, Galt, has received the degree of Doctor of Philosophy from Wooster University, Ohio. Dr. Dickson's examinations were in Political Economy and Social Science. Wooster University has a very high standing, and is maintained and controlled by the Synod of Ohio. The University has some eight hundred students, over one hundred taking post-graduate courses. Dr. Dickson is to be congratulated upon receiving this new mark of scholarship. In these congratulations we heartily join, and all who have read his interesting and edifying papers in THE CANADA PRESBYTERIAN will wish him long life to enjoy the well-merited honour he has obtained.

THE congregation of St. Johns Presbyterian Church, Brockville, can congratulate themselves on the fact that the edifice in which they worship is now wholly free from debt. Some nine or ten years ago the church was considerably enlarged, for which a debt was contracted, which three years ago stood at nearly \$5,000. By a special effort this was reduced to \$3,000, with the understanding that it should be wiped out in three years. On the last Sunday in September for the past three years \$1,000, with sufficient to pay the interest, has been put on the plate, thus providing what was necessary to meet the annual instalments with out subscription list, tea meetings or bazaars. The congregation has struck the correct way of paying off church debts, and their example should stimulate others to go and do likewise. A handsome manse is rapidly approaching completion, the cost of which has been provided for by the munificence of a recently-deceased lady member of the Church. The congregation is prospering under Rev. Mr. Cameron, who recently removed there from Cannington.

THE Huron Expositor says: The lecture delivered in the Egmondville Presbyterian Church on Monday evening week, by Rev. William Patterson, of Cookes Church, Toronto, was a treat such as the people of Seaford and Egmondville do not often enjoy. The evening, though cool, was a delightful one, and, consequently, there was a much larger attendance from Seaford than could have been expected had the weather been less favourable. We venture to say, however, that should Mr. Patterson ever again lecture in Egmondville,

or in any of its "suburbs," let the weather be what it may, he will be likely to have even a much larger audience than the one which listened with so much pleasure and profit to his eloquent lecture on Monday evening. The subject, "Ireland and the Irish," is one on which Mr. Patterson is well qualified to speak, being a native of Derry County, and, as he himself admitted, being very proud of that fact. Without, apparently, the least effort, the lecturer caught and held the attention of his audience; his wit provoked roars of laughter, his patriotism called forth the most hearty applause, and his word pictures produced an almost breathless stillness. We trust the Woman's Foreign Missionary Society, to whose enterprise the community is indebted for this lecture, realized a snug little sum from the collection, and from the appearance of the well filled plates at the doors we have not the slightest doubt that in this, as in every other respect, the lecture was a decided success.

ON a Sabbath evening, about three years ago, the Rev. Dr. Warden held a meeting in the house of Mr. Gilbert at Maisonneuve. The attendance numbered less than twenty including two or three of the Session of Erskine Church. There being a desire on the part of the people to have regular service, Mr. Charron, a French-Canadian Presbyterian, offered the use of the parlours of his house, and there a Sabbath school and Sabbath evening service were instituted. The congregation of Erskine Church undertook the financial responsibility of the work, and appointed Mr. W. M. Rochester as their missionary for the district. He was succeeded eighteen months ago by Mr. E. A. McKenzie, the present missionary. Through the instrumentality of these gentlemen the congregation so increased that the need of a church building became manifest. Suitable lots were secured on Letourneux Avenue, on the corner of Adam Street, and steps were taken to obtain funds for a building. In response to an appeal from Dr. Warden, the Erskine Church congregation gave a collection of \$1,300, last Thanksgiving Day, and the work was at once proceeded with. The church, 40x50 feet, is built of brick on a stone foundation, and is a credit to the people as well as an ornament to the district. Besides the church proper, there are two large Sabbath school rooms and a caretaker's residence. There are also sheds for horses, etc. The total cost of the property, excluding the ground, was about \$3,300, and it is expected that, with the collections at the opening services, the whole amount will have been paid. The credit of the movement is chiefly due to Messrs. Warden King, James Roger, David Yule, and the members of the committee at Maisonneuve—Messrs. Gilbert, York, Ward, Bennett, Allan, Charron—and the missionary, Mr. Mackenzie, not forgetting the ladies, who provided all the necessary furnishings; and this they have done with great taste and beauty. The new church was opened Sabbath week. In the morning the Rev. A. J. Mowatt preached from the words, "All my springs are in Thee," and in the evening the Rev. Dr. Warden from "Let your light so shine before men." The choir, with Miss State as organist, sang with expression and feeling. On Thursday evening last a social meeting of the congregation and their friends was held in the church, when suitable and interesting addresses were delivered, interspersed with music, and refreshments served. The population of Maisonneuve is increasing rapidly, and the prospects of the young congregation are most hopeful. The Sabbath school has an attendance of about sixty, and a day school is maintained in one of the school-rooms with a good attendance.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th instant, Rev. G. M. Milligan, Moderator. The attendance of members was unusually large. A letter was read from the Moderator, conveying his cordial thanks to the Presbytery for having adopted a minute of sympathy with him in regard to his late domestic bereavement, and stating that said expression of sympathy had been a means of strength and comfort to him. There was read a copy of a resolution adopted by the congregation of Westminster Church, Toronto, agreeing to ask permission of the Presbytery to place a further mortgage on their church and premises, not to exceed \$5,000. The pastor of the congregation was heard in support of the application, and permission was given as applied for. A letter was read from Rev. Dr. Cochran, on behalf of the Assembly's Home Mission Committee, allocating \$7,000 to be raised by the Presbytery this year for Home Missions, and \$6,000 for Augustation. The Presbytery agreed to make provision for raising these amounts. And in harmony therewith the Conveners of committees on the Schemes of the Church, whose appointments bear on matters of finance, were instructed to prepare schedules of apportionments, as in previous years, and submit the same at next meeting of Presbytery. A report was read by Rev. W. Frizzell on behalf of a committee previously appointed to deal with certain matters at Chester. The report engaged the attention of the Presbytery for a considerable time and led to a number of practical steps, of which it is enough to mention the following: The Presbytery agreed to convert the congregation into a mission station, and to apply on its behalf to the Home Mission Committee for a grant of \$3 per Sabbath for one year. The Presbytery also agreed to advise the people concerned to vacate their present place of worship and select a more central site, subject to the approval of the Presbytery. It was reported by Rev. D. B. Macdonald that he had met with the congregation of Knox Church, Scarborough, and moderated in a call, which was given in favour of Rev. J. A. Brown, minister at Belmont, in the Presbytery of London. The call was found to be signed by 213 members, and concurred in by thirty nine adherents. A guarantee for stipend was read, promising \$1,000 per annum, to be given in quarterly payments, together with a manse and glebe. Reasons for translation were also produced and handed in. In support of the case Messrs. W. Crawford, S. J. Kennedy, J. Green and G. Elliott appeared as commissioners and were severally heard. It was

then moved and agreed to that the call be sustained, and the same was ordered to be sent on, together with relative documents, to the Presbytery of London, and Revs. D. B. Macdonald and J. A. Grant were appointed to prosecute the call before said Presbytery, with Mr. W. Crawford to represent the congregation calling. The Presbytery called for reports of visits appointed to be made to supplemented congregations. Said reports were presented accordingly. And, acting on recommendations accompanying the reports, the Presbytery agreed to apply for the following supplements from the Augmentation Fund, viz: For continuance of \$300 to Queensville; for the same to St. Pauls, Toronto; for continuance of \$200 to Fairbank and Fisherville; for continuance of \$300 to Ruth Street, and for a grant of \$6 per Sabbath to Dovercourt. It was reported by Rev. R. Glassford that a suitable site for a place of worship had been made over to the young congregation of Port Credit, and the Presbytery agreed to record their gratification thereon. Commissioners were heard from the congregation of Dovercourt Church on a question brought up at a previous meeting as to whether they might move from their present location to another that would prove of more advantage to them. Thereafter it was moved by Rev. Dr. Parsons, and carried, That permission be given to the congregation of Dovercourt mission to move from their present site to a point not further south than Bloor Street nor further east than Ossington Avenue, and that they have liberty to rent a place temporarily for religious service in a suitable locality, pending the change. It was also moved by Rev. A. Gilray, and agreed to, That leave be given to the people of Dovercourt mission to dispose of the present church property. A committee appointed in the forenoon to confer with Messrs. J. B. Bruce, William Millar, G. A. Wilson and W. B. Johnson regarding their wish to attend as students at Knox College, and with Messrs. W. Kenzie, R. B. Heron and F. Ireland anent their wish to act as catechists in the North-West, reported through Rev. J. Mutch in favour of said young men, and the Presbytery agreed, on recommendation of the committee, that the four applicants first named be attested to the senate of Knox College, and the other three to the General Assembly's Home Mission Committee.—K. MONTBATH, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Hall September 30. The call from Knox Church, Elora, was accepted by Mr. McInnis, and Mr. Ross, of Meaford, was appointed Moderator of Session and to declare the pulpit vacant October 11. Mr. Rodgers was appointed to declare the pulpit vacant in Latona and Burns Church October 11. A communication from Orangeville Presbytery regarding arrears in Markdale was given in the charge of the Moderator of Session to take action and report. Messrs. Somerville, Judge Creaser and Mr. Murray were appointed a committee to enquire into the arrears reported in Meaford. Full consideration was given to the Home Mission business, and reports from the fields showed the work progressing, and the Convener was instructed to apply for the grants due from the Home Mission Fund. The following appointments were made for the supply of mission fields: Rev. William Forrest to Markdale, application to be made for \$100 as grant; Rev. J. McMillan to Lion's Head and Lindsay; Mr. M. C. McLennan to Hepworth and connected station. The congregation of North Keppel applied to be connected with Sarawak and Kemble, and Presbytery agreed to cite congregations interested to meet in Kemble Church on October 20, at half-past one p.m., to settle the matter. Berkeley and Williamsford is to be supplied by students during the winter, and Holland Centre was granted leave to build a church on approval of site and deed by the Home Mission Committee of Presbytery. It was agreed to leave the consideration of the memorial of Warton till next meeting of Presbytery. The students labouring within the

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A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

DR. EPHRAIM BATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigour to the entire system."

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bounds presented discourses, and the Clerk was instructed to certify them to the authorities of the colleges they attend. Messrs. Robert Martin and James Anthony were examined and granted the status of catechists. The following committee on remits was appointed to report at the December meeting: Remits from Synod, Messrs. Fraser, Yeomans, Hamilton and McLennan; new Presbytery of Algoma, Home Mission Committee, instruction of catechists, Messrs. Somerville, McAlpine, Fraser, Creosor; summer college session, Messrs. McLaren, Waits and Ross; Foreign Mission secretary, Messrs. Waits, McAlpine, McLean and Rodgers. Sessions were instructed to send records for examination at next meeting. Mr. McAlpine was appointed Moderator for the current year. Next regular meeting of Presbytery was appointed to be held in Division Street Hall on Tuesday, December 15, at nine a.m., when Presbytery adjourned to meet in Kemble Church on Tuesday, October 20, at half-past one p.m., and was closed with the benediction.—JOHN SOMERVILLE, *Pres. Clerk.*

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in Port Hope on the 22nd ult. There were fifteen ministers and five elders present. Rev. Mr. Hyde was elected Moderator for the next six months. Three calls were sustained and ordered to be forwarded to the parties to whom they were respectively addressed, viz: From Havelock to Rev. Hugh Brown; from Centreville to Rev. Mr. Drummond, and from Janetville, Ballyduff and Pontypool to Rev. D. P. Oswald. Arrangements were made as far as possible for the induction of the ministers called. The continuation and induction of Rev. Mr. Brown will take place at Havelock on October 6, at two o'clock in the afternoon. Rev. Mr. Carmichael has been appointed to preside, Rev. Mr. MacWilliam to preach, Rev. Mr. Thompson to address the minister and Rev. Mr. Scott the people. Rev. Mr. Sutherland was appointed to state the polity of the Church. The induction at Centreville will take place on the 13th of October, Rev. Mr. Bennett to preside, Rev. Mr. Brown to preach, Rev. Mr. Torrance to address the minister, Rev. Mr. Hay the people. Rev. Mr. Jones was appointed to state the polity of the Church. Final arrangements have not yet been made for the ordination and induction of Rev. Mr. Oswald, as the people have to be heard from as to the date and place of meeting. The Clerk then reported that Messrs. Burn, Lavery and Anderson had been duly elected as elders at Janetville, and Messrs. Dr. Allen, William Bun and William Magill as trustees of Church property. The next meeting of the Presbytery was appointed to be held in St. Pauls Church, Peterborough, on the second Tuesday of January, at half-past nine o'clock. The Rev. Mr. Gloag, a minister without charge, being present, was invited to sit with the Presbytery. The following were appointed as the standing committees for the year: Home Missions and Augmentation—Rev. Messrs. Cleland, Bennett, W. MacWilliam and Gilchrist, and Messrs. Kerr and Roxburgh, elders. Sabbath Observance—Rev. Messrs. Ross, Hy and Jones, and Mr. Craick, elder. Temperance—Rev. Messrs. Sutherland, McLeod and Ewing, and Mr. A. W. Pringle, elder. Sabbath Schools—Rev. Messrs. McEwen, Thomson and A. MacWilliams, and Mr. D. Smith, elder. Systematic Benevolence—Rev. Messrs. Lord, Scott and Hay, and Mr. R. Hall, elder. Statisties—Rev. Messrs. Bennett, W. MacWilliam, Hyde and Andrews. Examination of Students—Rev. Messrs. Carmichael, Torrance and McEwen, and Mr. A. Smith, elder. State of Religion—Rev. Messrs. Duncan, Scott, Jones and Mr. Doak, elder. Reports were received from delegates who had visited the mission fields: Rev. Mr. Anderson reported from Harvey, Rev. Orr Bennett from Minden, Rev. W. Bennett from Haliburton, and Rev. Mr. Carmichael from Chandos and Burleigh. These several reports were handed to the Home Mission Committee for consideration, and the Committee was invested with Presbyterial powers to prepare a report for presentation to the Home Mission Committee in Toronto. Presbytery agreed to ask for a grant of \$6 per Sabbath on behalf of the congregation of Janetville and Ballyduff. The Convener of the Home Mission Committee was instructed to apply to the central committee for an ordained missionary for the Minden and Haliburton field, and for a student for the winter months for the Harvey and Chandos fields. Rev. Mr. Anderson, of Bobcaygeon, was appointed Moderator of the Session at Harvey in room of Rev. J. R. Craigie, who has removed from the bounds.—W. BENNETT, *Pres. Clerk.*

PRESBYTERY OF SARNIA.—This Presbytery met in Strathroy on the 15th inst. Rev. Mr. Graham was appointed Moderator for the next six months. The Clerk read a communication from Rev. P. McEachern, declining the call from Napier and Brooke, and also a letter from Rev. W. A. Reid, declining the call from Mandamun and Vyner. A communication from the secretary of the General Assembly's Committee on the distribution of probationers was read in reference to the supply of vacant congregations. The Convener of the Presbytery's Committee was instructed to reply to the same. Mr. Currie, on behalf of the Presbytery's Home Mission Committee, gave in the half-yearly report from 30th April to 1st October, inclusive, detailing the work done and intimating the claims for stations and congregations during that period. The following recommendations were considered, viz: That Messrs. McRobie and Uzzelle be continued for supply of stations during the winter, and that a catechist be asked for Somberville and stations during the winter. The report was adopted and the Moderator instructed to sign the necessary schedules as directed by the General Assembly. The Presbytery proceeded to consider a petition for services in Moore Line school house Number seventeen, which was laid on the table at the meeting in July last. Resolutions adverse to the petition were read from Bridgen and Bear Creek congregations who are affected by the granting of such services. Mr. Duncan, delegate, was heard in support of the petition. After careful consideration it was agreed on motion of Mr. McLennan,

seconded by Mr. Symington, that the prayer of the petition be granted and that the station when organized be connected with Guthrie and Black Creek. Mr. Currie, Presbytery treasurer, gave in a report showing that after all claims had been met there was a balance on hand of \$30. The report was received and thanks tendered to Mr. Currie for his diligence. Mr. Lochead, on behalf of the committee appointed to revise the congregational rates to the Presbytery Fund, gave in a report which was received and adopted. The next ordinary meeting was appointed to be held in St. Andrews Church, Sarnia, on 3rd Tuesday in December next at 10 a.m. Congregations were instructed to make their own arrangements for holding missionary meetings during the winter and to report not later than at the March meeting. A circular was read from Dr. Cochrane, Convener of Home Mission Committee, intimating that the Presbytery of Sarnia is expected to raise \$1,100 for Home Missions and \$500 for Augmentation. The Committee on Statistics was instructed to indicate to congregations and stations the amount reasonably to be expected from each of them. Leave was granted to West Williams, East Williams, Napier and Brooke to have call's moderated here if necessary before next meeting of Presbytery. The Clerk was instructed to certify Mr. Strachan, student to the Senate of Queen's University, as having complied with the requirements of the General Assembly during the summer months. Messrs. Currie, Lochead and Pritchard, with their elders, were instructed to consider and draft resolutions in reference to the remits of General Assembly and submit them at next meeting.—GEORGE CUTHBERTSON, *Pres. Clerk.*

HOME MISSION EXECUTIVE.

The Executive of the Presbyterian Home Mission Committee, with the sub-committee on Augmentation, was in session Tuesday and Wednesday week, in St. Andrews Church lecture room. Rev. Dr. Cochrane, the Convener, occupied the chair, with Rev. Dr. Warden, of Montreal, clerk. There were present also Dr. Robertson of Winnipeg, Dr. Campbell of Renfrew, Dr. Laing of Dundas, Rev. F. W. Farries of Ottawa, Rev. D. J. Macdonnell and Rev. A. Gilray of Toronto, Rev. Mr. Somerville of Owen Sound, Rev. Andrew Tolmie of Southampton and Rev. Robert Moodie of Stayner.

The following business was transacted on Tuesday—Special grants were made as follows: To the Quebec Presbytery, to assist in the maintenance of a Welsh mission missionary and a missionary to labour in and around Chicoutimi; to the Montreal Presbytery, for Montreal Junction of the C. P. R. and St. Lambert's; to the Lanark and Renfrew Presbytery, for Stafford and Osceola, to enable them to get an ordained missionary; to the Barrie Presbytery, for an ordained missionary for Banks and Gibraltar, and to the Presbytery of Bruce for ordained missionaries for Manitowaning and Webbwood.

The following claims for Home Mission work done during the past six months were passed and ordered paid: Presbyteries of Quebec, \$1,045; Montreal, \$915; Glengarry, \$78; Ottawa, \$1,107; Lanark and Renfrew, \$948; Brockville, \$280; Kingston, \$1,207; Peterboro', \$373; Lindsay, \$288; Toronto, \$286; Barrie \$2,333; Owen Sound, \$481; Guelph, \$78; Hamilton, \$104; Chatham, \$14; Sarnia, \$174; Bruce, \$1,525; Winnipeg, \$1,757; Rock Lake, \$957; Brandon, \$1,003; Minnedosa, \$1,950; Regina, \$2,100; Calgary, \$2,216; British Columbia, \$2,839; amounting in all to \$27,000.

The following claims for the past six months were passed and ordered to be paid: Quebec Presbytery, \$1,209; Montreal, \$1,134; Glengarry, \$375; Ottawa, \$622; Lanark and Renfrew, \$900; Peterboro', \$338; Whithy, \$100; Lindsay, \$16; Toronto, \$681; Barrie, \$564; Owen Sound, \$175; Sauguen, \$100; Guelph, \$125; Hamilton, \$891; Paris, \$62; London, \$802; Chatham, \$257; Sarnia, \$162; Huron, \$275; Mailand, \$300; Bruce, \$217; Winnipeg, \$450; Rock Lake, \$349; Brandon, \$808; Minnedosa, \$104; Regina, \$651; Calgary, \$343; British Columbia, \$150—amounting in all to \$13,500.

The mission stations were placed on the list of augmented congregations. Bryson and Litchfield, Mattawa, Middleville and Darling, Dalhousie, Hopetown and Brightside, Dominion City, Manitoba, Aliberton, McGregor, Manitoba, and Holland, Manitoba.

An interesting letter was read by the Convener from the Rev. Alexander Young, formerly of Napanee, and now in British Columbia as missionary of the Church at Wellington coal mines and neighbourhood. It gave details as to the attendance, moneys raised for church purposes, and movements that were being made for the erection of churches at different points in the field.

The following donations to the Home Mission Fund were reported during the last few days: \$550 from Winnipeg, Man., \$50 from Miss Belle Crow from Presbyterians in Turo, N.S., and £5 10s. from the Free Church of Scotland.

The Presbytery of Owen Sound was instructed to make some arrangement of the Johnston, Woodford and Cavan fields that would render any future grant for that district unnecessary.

Mr. McKinnon of Mimico was heard before the Committee in reference to continuous supply of that station during the winter months.

St. Andrews Church, Brantford, under the care of Zion Church, was placed on the list of mission stations.

The sum of \$67.00 was voted for synodical expenses in the North-West.

The Home Mission Committee met again Wednesday in St. Andrews Church at 9 a.m.

Among other items of business a minute was adopted expressing the Committee's sorrow at the death of the Rev. Donald Fraser, Convener of the Columbia Presbytery's Home Mission Committee and pastor of the First Presbyterian Church in Victoria. Mr. Fraser rendered admirable service to the Church during the seven years of his ministry in British Columbia.



life easier—often it's right beside them—those who are bright enough to embrace it get the benefits, those who don't go backwards—their work grows harder. Pearlina makes life easier and cleaner. Washing and cleaning done with Pearlina has about enough work in it to make it good exercise—but not enough to tire the body or ruffle the temper.

Not ours, but the word of the millions who use it as to whether it hurts the hands, clothes or paint—probably your neighbors can tell you all about PEARLINE.

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peddled, and if your grocer sends you something in place of Pearlina, the honest thing to do is—send it back.

What a Difference

between the WOMAN who is wedded to old-fashioned ideas and she who is bright enough to appreciate a new one. Everybody is striving to get something to make



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A long and interesting letter was read from the Rev. P. McF. McLeod of Victoria, who has been placed in charge of Home Mission matters in British Columbia. The Committee made several grants in accordance with the recommendations by Presbytery, and also made several appointments. Other applications were delayed until further correspondence is held with the Presbytery.

The following sums were voted to pay the traveling expenses of students returning from Manitoba and the North-West to the various colleges in the East: Winnipeg, \$42; Rock Lake, \$3; Brandon, \$96; Minnedosa, \$32; Regina, \$101; Calgary, \$215—in all \$489.

The following missionaries and ministers were appointed for longer or shorter periods: Rev. John Rennie, to Manitowaning; Rev. W. M. Christie, to Plantagenet; Rev. J. Gilchrist, to Antlers, Manitoba; Rev. J. McElmon, to Surrey, B.C.; Rev. Gavin Hamilton, to Fort MacLeod, N.W.T.; Rev. W. J. McKenzie, to Kettle River, B.C.; Rev. Joseph Andrews, to Rock Lake Presbytery; Rev. R. Whiteman, to Winnipeg Presbytery; Mr. A. McGregor, to Regina Presbytery; Mr. J. S. Brandon, to Brandon Presbytery; Mr. R. P. Myers, to Minnedosa Presbytery; Mr. William Graham, to Rock Lake Presbytery; Mr. P. McNabb, to the North-West Synod; Mr. William Rennie, to the North-West Synod; Mr. I. S. Dobbin, to the Presbytery of Calgary; Mr. R. B. Heron, to the North-West Synod; Mr. H. A. Ferguson, to the North-West Synod; Mr. J. W. McLean, to Pelican Lake; Mr. S. McCartney, to Barrie Presbytery; Mr. J. Garrioch, to Blackbank, Arrie and Banda; Mr. D. I. Graham, to Burpee; Rev. A. T. Adamson, to Allandale; Rev. Mark Turnbull, to Severn Bridge and Morrison, Mr. A. McPhee, to Portland; Mr. J. P. McJukes, to Barrie Presbytery; Messrs. Robert Martin, Albert E. Thomson, William Thomson and Malcolm McLennan, to Owen Sound Presbytery; Rev. W. D. Ballantyne, to Owen Sound Presbytery; Rev. E. D. Pelletier, to Welland; Mr. Robert Freer, to the North-West Synod; Mr. William McCutcheon, to the North-West Synod; Rev. J. W. Penman, to the North-West Synod; Rev. J. A. McLean,

to Montreal Presbytery; Rev Joseph White, to the Synod of Manitoba and the North-West.

The Committee unanimously passed the following resolution regarding the Augmentation Fund: "The Committee find that owing to the unusually large number of congregations, especially in the North-West, that have been transferred since the meeting of Assembly from the list of mission stations to that of augmented charges, the expenditure for the current year will be considerably in excess, even of the estimate then made. In view of this fact, the committee, to prevent disappointment to the pastors of these charges, feel constrained to point out the probability that in March next payments will be made on a reduced scale for the current half year, in accordance with the resolution of the Home Mission Committee at its meeting in March last, which is as follows: 'It was resolved to notify Presbyteries and missionaries that while the grants made are the amounts which, in the judgment of the Committee, are necessary for the efficient working of the fields, this Committee can only disburse the money placed at its disposal by the Church, and earnestly appeal to Presbyteries to adopt means to secure largely increased contributions on behalf of the Fund from the congregations within their bounds.'"

The Committee, however, expresses the hope that in response to the appeal of the Moderator of the General Assembly the contributions may be such as to meet the requirements of the Augmentation Fund. In regard to the establishment of young people's home missionary societies, sanctioned by last General Assembly, the Committee earnestly requests the representative of the Home Mission Committee in each Presbytery to take steps at the earliest date to have young people's societies organized in every congregation within their bounds. A large amount of routine business was transacted and several important matters were remitted to a small Committee to attend to during the winter months.

EDWARD REMENYI, the famous Hungarian violinist, performs in the Pavilion to-morrow evening.

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A SIMPLE and effective way of sharpening blunt knives is to let the blades soak for half an hour in water, mixed with an amount of sulphuric acid equal to one-twentieth the weight of water. Then remove the knives and wipe them gently. After a few hours rub them a little on a stone and they will sharpen with the greatest ease.

SOUR PICKLE.—Red Dutch cabbage makes an excellent sour pickle prepared in this way: To every three quarts of chopped cabbage add a quart of green tomatoes and six onions chopped fine. Pack the mixture in layers of salt, put it under a press in a coarse bag, and drain it for twenty-four hours. Remove it from the bag, cover it with cold vinegar, add a cup of brown sugar to every quart of vinegar. Add also one red and two green peppers chopped fine, and an ounce of white mustard seed to the three quarts of cabbage.

POTATO JELLY.—On a tablespoonful of potato flour pour half a pint of boiling water and when perfectly dissolved let it boil a moment. Remove from the fire and flavour with nutmeg. Add a little salt and sugar to taste. This is nutritious and easily digested by invalids. Potato flour is obtained by grating raw potatoes into cold water. The raspings fall to the bottom like paste. These are rinsed thoroughly, dried and pulverized. For infants and invalids potato flour may be made into many agreeable forms.

TO PRESERVE CRAB APPLES WHOLE—Select perfect apples, leave the stems on, wash, and heat slowly to boiling in water sufficient to cover them. When the skins break skim them out and when cool enough to handle remove the skins. Throw the water away in which they were boiled. Weigh the apples. Allow one and a-quarter pounds of sugar and a teacupful of water to each pound of fruit. Boil the syrup until clear or until the scum ceases to rise. Add the juice of one lemon to every three pounds of fruit. Put in the apples and cook until tender. Put into cans while hot.

GRAPE JELLY.—Wash the grapes in a kettle, and cook till they are well done. Strain through a coarse, stout bag, putting in a little of the fruit at a time, and pressing the fruit hard. To each pint of juice allow a pound of sugar. Put the juice over alone to boil, and boil exactly twenty minutes from the time it begins to boil. Spread the sugar in shallow earthen dishes, and place in the oven; stir it occasionally to prevent burning. Just when the twenty minutes are up throw in the hot sugar, stirring quickly all the time. When the sugar is all dissolved take out the spoon. Let the jelly come to a boil once more, and then take the kettle instantly from the fire. Roll the glasses or cups in boiling water, and fill at once with the hot liquid. Put tissue paper dipped in brandy over the top of each glass when it is cold. Then paste thick paper over it and keep the jelly in a cool place.

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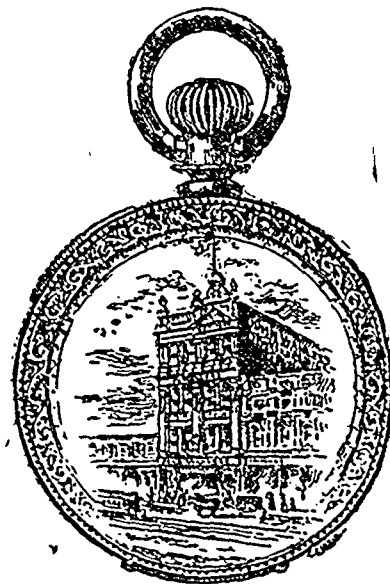
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British and Foreign.

DR. PARKER has entered on the twenty-third year of his ministry in London.

THERE are 134 applicants for the vacancy in Swinton Parish Church, Berwickshire.

THE Rev. William Armstrong, late of St. Leonards, has been inducted into his new charge at Reading.

THE Rev. Professor Stewart, of Aberdeen, writes the "Handbook of Christian Evidences" for Guilds and Bible Classes.

THE Rev. Jacob Primmer held a demonstration at Dundee and was attacked by a mob. He had to be escorted off the ground by the police.

THE first volume of "Lincoln's Inn Sermons," by the late F. D. Maurice, has been published; the other five will appear at monthly intervals.

THE jubilee of Rev. H. A. Paterson, M.A., of Stonehouse U. P. Church, was celebrated recently. He received a number of presentations on the occasion.

By the death of the Rev. James Lillie, M.A., senior chaplain of the Church of Scotland, Calcutta, a vacancy has been created in the Bengal ecclesiastical establishment.

THE Rev. W. B. Douglas, B.A., B.D., assistant in the Free North Church, Stirling, has been ordained by the Free Presbytery of Stirling for the Chaplaincy at Huelva, Spain.

MR. JAMES M'KIE, the well-known publisher of editions of Burns, died recently at Kilmarnock, where he occupied the shop from which the first edition of Burns' poems was issued.

MRS. WHITE has been set apart as a deaconess in Barony Parish Church, Glasgow. Dr. Marshall Lang presided, and Rev. William Robertson, Home Mission Deputy, addressed the deaconess.

THE Revs. W. S. Swanson and John C. Gibson, and Dr. Pringle were the principal speakers at a meeting of the Aberdeen Auxiliary of the Society for the Suppression of the Opium Traffic, presided over by Mr. P. Esslemont, M.P.

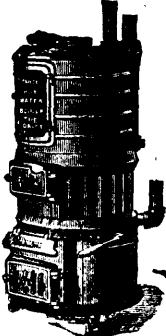
THE Rev. William Scott, M.A., has been ordained by the Dundee Presbytery as a missionary to the Punjab, India. The proceedings, which took place in St. Marks Parish Church, were largely attended, and were marked by much fervour.

GREEN'S "Short History of the English People" has always been a very popular book. Messrs. Macmillan have begun the issue of an illustrated edition in shilling monthly parts. The illustrations are intended to show the arts, industries, costumes, coins, and domestic ecclesiastical architecture of the various periods.

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WOODSTOCK, 6th May, 1889.
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GENTLEMEN—We take much pleasure in expressing our entire satisfaction with your Superior Jewel Furnace, having used it during the past winter in heating Chalmers Church in this town. Our Church contains 6,200 cubic feet, with eight large windows and four entrances at each end of the room. All parts of this large room have been most comfortably heated with a very moderate amount of coal. Respectfully yours,
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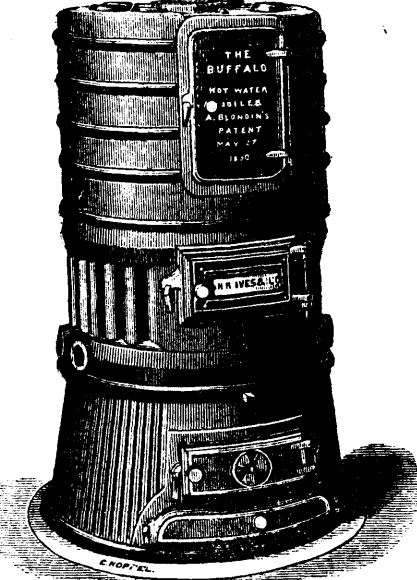
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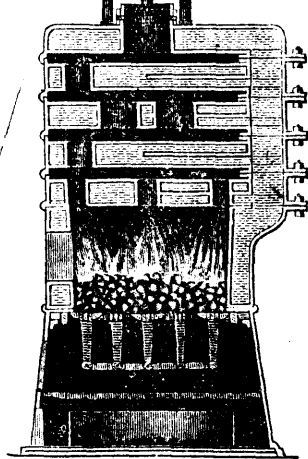
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BIRTHS, MARRIAGES & DEATHS

BIRTH.

At the Manse, Wick, on 6th inst., the wife of the Rev. John McMillan of a son and daughter.

MARRIED.

At St. Johns Manse, on Wednesday, September 23, 1891, by Rev. A. Mitchell, B.A., Mr. Duncan J. Forgie, to Miss Margaret Switzer, all of Almonte.

DIED.

At Peterborough, on Wednesday, October 14, 1891, Grace Annie, beloved wife of J. H. Roper, aged 53 years.

On Saturday, 17th October, at his late residence, 21 Alexander street, William Henderson, in the 75th year of his age.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, November 24, at 11 a.m.

BROCKVILLE.—At Iroquois, 8th December, at 3.30 p.m.

CHATHAM.—In St. Andrews School Room, Chatham, Tuesday, 8th December, at 10 a.m.

GLENGARRY.—At Maxville, 2nd Tuesday in December, at 11.30 a.m.

GUELPH.—In Chalmers Church, Guelph, on Tuesday, 17th November, at 10.30 a.m.

HURON.—At Hensall, on 10th November, at 10.30 a.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, Tuesday, 24th November, at 10.30 a.m.

LINDSAY.—At Woodville, on Tuesday, 24th November, at 11 a.m.

LONDON.—In First Presbyterian Church, London, Tuesday, 8th December, at 2 p.m.

MAITLAND.—At Wingham, on Tuesday, 8th December, at 11.15 a.m.

OWEN SOUND.—Division Street Hall, Owen Sound, Tuesday, December 15, at 9 a.m.

PETERBOROUGH.—In St. Pauls Church, Peterborough, 2nd Tuesday in Jan., 1892, at 9.30 a.m.

REGINA.—At Regina, second Wednesday in December, at 9.30 a.m.

SARNIA.—In St. Andrews Church, Sarnia, on 3rd Tuesday in December, at 10 a.m.

SAUGEN.—In Knox Church, Harriston, on 8th December, at 10 a.m.

STRATFORD.—In Knox Church, Stratford, on 10th November, at 10 a.m.

TORONTO.—First Tuesday in November, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 3rd November, at 3 p.m.

J. YOUNG,
 THE LEADING UNDERTAKER,
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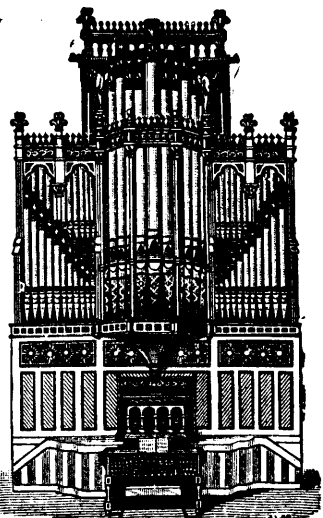
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Histogenetic Medicine Association:

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HERBERT LEGGE.

300 College street,
 Toronto, Sept. 23, 1891.

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London, 569 York street,
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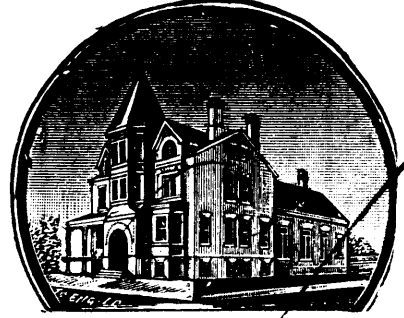
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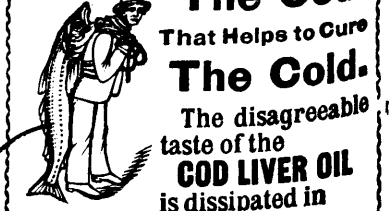
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