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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 12th, 1892.

NEWSPAPER abuse of Professor Goldwin Smith hurts nobody and nothing but the journals that indulge in it. Socially the learned Professor stands on the highest rung; as a writer he ranks among the first twenty in the world. If his deliverances in favour of what he calls continental union are answered at all, they should be met by men who can do something better than call bad names. Shafts of that kind never reach Goldwin Smith.

THE *British Weekly* says English Wesleyans fraternize with the Established Church, and speak of accepting the Historic Episcopate and doing other wonderful things while they cannot unite the different branches of the Methodist family. That is nothing at all. Some prominent Presbyterians over here speak about uniting all the Protestants in one great Church, though there is scarcely a Presbytery in the Dominion that can unite two small congregations or even two mission stations. Union is something to make oratorical flourishes with at public meetings—not something that anyone seriously tries to bring about.

IN an intensely interesting character sketch of the Gladstone Government the *Review of Reviews* has this mysterious reference to Canada: "It is understood that the Aberdeens are going to Canada when Lord Stanley returns. Before their term of office expires the Dominion may be the pivot on which may turn the destinies of the Empire." Well, yes, the moon may turn into green cheese, or Mars may collide with some other planet, or the sky may fall, and anyone of the three is just as probable as that this country will be a pivot in a few years on which the destinies of the British Empire may turn. Mr. Stead should not poke fun at our country in that way.

GLADSTONE has asked a distinguished Welsh minister to draft a Bill disestablishing the Episcopal Church in Wales. Only about one-tenth of the people belong to the establishment, and the Premier is of the opinion that the nine-tenths should not be compelled to support a Church they do not attend, and in whose polity and doctrine they do not believe. And just here arises a good deal of the opposition that is said to be against Home Rule. Home Rule is not what stirs the blood most in certain quarters. The hands of certain ecclesiastics have long been elbow deep in the pockets of Welsh Presbyterians, and Gladstone is about to take them out. That is the front of the Old Man's offending.

PROFESSOR GREGG was specially happy in his selection of a subject for the opening lecture at Knox College. The trend of modern religious life is towards societies and organizations of one kind and another rather than towards dependence on pulpit power. Even among those who believe in an educated ministry, more importance is often attached to the capacity a minister has for organizing and attending to the details of pastoral work than to his ability in the pulpit. There is reason to fear too that some professors of theology forget that a college course is merely a means to an end, and that the end is powerful presentation of

Gospel truth in the pulpit. Dr. Phelps says that some people always refer to a popular preacher with a sneer as if power to attract men were proof positive of inferior scholarship. It is well that in this age of multiplying activities the Church should be occasionally reminded that preaching is the main business of a preacher, and that one Chalmers may have more power for good than a hundred lesser men.

SOME interest was created last week in political and Presbyterian circles by the announcement that a member of the Ontario Legislature had been received by one of our Northern Presbyteries as a catechist and that the hon. gentleman intends entering one of the theological halls next autumn. Why should such a pleasant event astonish anybody? Is political life so hopelessly unclean in Canada that a member of Parliament cannot be thought of as a minister of the Gospel? Whatever may be the fact in Ottawa or in some of the other Provinces, fortunately the Legislature of Ontario has not sunk that low. Most of the members of that body are prominent in some Church already, and that one of them should devote the remainder of his life to the ministry, is a fact creditable to himself and to the Legislature in which he sits.

FOR some years after confederation there was a good deal said about "this great country." Dull times, depression in agriculture and the last census have about killed that ambitious phrase. For some years after the union of 1875 it was the correct thing to say, "This great Church." The fact that we cannot find about a quarter of a million of our people and several other considerations have dealt rather harshly with that expression. Few sensible people use it now. Two or three years ago there was a real estate boom in Toronto, and all the papers began to write about "This great city." Five thousand vacant houses have about banished that phrase from all serious newspaper matter. The lesson lies right on the surface. The big talk of young countries, and young Churches, and young cities should be repressed.

FROM the eagerness with which London journals are discussing the succession to the poet-laureateship it would seem as if it were an office of the greatest possible consequence to the perpetuity of the British constitution. After all it is only a post of honour for a distinguished poet, and neither English institutions nor poetry would suffer in the least should the vacancy become permanent. The three last occupants of the position were by their merits worthy of the honour conferred on them. Though Byron was very satirical on Southey's appointment, it was nevertheless satisfactorily received. Of Wordsworth it may be said that his fame has extended rather than diminished with the passing years. The greatest that ever filled the position is the one who has now crossed the bar. To fill the place left vacant by Tennyson is not possible. Algernon Charles Swinburne, Sir Edwin Arnold, are good poets, but if half the rumours respecting them be true, they are scarcely worthy to succeed Alfred Tennyson. It would be difficult for ordinary people to discriminate between a brilliant poet and a vice-stained man. Better abolish the office of poet-laureate altogether than appoint one who would burlesque the moral elevation it attained under Wordsworth and Tennyson.

MINISTERS and others who have had much experience in raising money for Church purposes, know that lack of information is one of the chief difficulties against which they have to contend. The people will not give liberally to schemes the object and working of which they do not understand. Who can blame them if they do not? Money is not so easily obtained in this country that the average man will contribute for purposes about which he is not sufficiently informed. Years ago we heard a worthy elder declare, with some warmth, at the close of a missionary meeting, that no one had ever told them what "Augmentation" meant. The elder was distinctly right. It was the duty of someone to have explained to the people what it was proposed to augment. A speech from Mr. Macdonnell would have made the matter clear, but Mr. Macdonnell cannot speak in every congregation. The Church press does much in the way of affording information, but the people who need the information most do not read Church papers. Were Dr. Gregg's "Short History of the Church" in the homes of the people it would do a vast amount of good. In that

admirable little book there is an account given of the origin, progress and present position of every scheme for which the Church asks money. The sketches given of the different missions and colleges supplies all the information any reasonable man could want. Nobody could read the book and say he does not know what money is wanted for. The putting of that book into every home in the Church would do more for the Presbyterianism of Canada in a twelvemonth than the Pan-Presbyterian Council will do in the next half century.

THE Presbyterian College, Montreal, is to be congratulated on the addition just made to its professorial staff. The Rev. John Ross, B.D., who has been for a number of years the efficient and esteemed pastor of Knox Church, Perth, was formally inducted as professor of Homiletics, Pastoral Theology, Sacred Rhetoric and Church Government last Wednesday evening. Principal MacVicar presided, and on the platform were Professors Scrimger, Coussirat, Campbell, Dr. Mackay, Dr. Campbell, Dr. Barclay and Rev. Messrs. J. Fleck, J. Patterson, J. McGillivray, W. H. Pulsford, James Ross and Dr. Patterson, of Quebec. The Rev. Dr. Barclay delivered the charge to the new professor. At the close of the inaugural lecture by Professor Ross, Dr. MacVicar made the following remarks bearing on the past and future of the institution with which from its origin he has been so honourably identified:—

We open this session under circumstances for which I am profoundly thankful. It is the twenty-fifth session since I began my work in the College as its first and sole professor in the basement of Erskine Church. Through the energy and liberality of our many friends, things have greatly changed for the better since that date. We had then little beyond our charter and faith in God and in His people to undertake the founding of the institution. At the outset it fell to my lot to teach nearly every branch of the curriculum, and for twenty-four years I have had three departments in my hands. Gradually we were enabled to make a division of labour, and to-night, through the large-hearted munificence of one of our friends, I rejoice in being privileged to place two of my departments and one of Dr. Scrimger's in charge of Professor Ross. We have now four English and one French professor, and four lecturers. We have 199 alumni by whom we are most worthily represented on foreign mission fields and in all parts of this Dominion. We have nearly one hundred students, and of our library, buildings and other equipments it is unnecessary to speak except to say that we expect their continued enlargement. Our determination is, by the divine blessing, to keep abreast of the age in all respects—to be thoroughly progressive in the best sense of that term; and I feel confident that we have in Prof. Ross, whom I most cordially welcome as a new member of our staff, a gentleman who, by his Christian character and spirit, his ability and scholarly attainments, will greatly aid us in carrying out this determination and in adding lustre to the fair fame of our institution.

COLLEGE OPENINGS.

AGAIN the various halls of learning, from the public night school to the greatest university, have been thrown open to the numerous aspirants in the pursuit of knowledge. While we wait for the experiment of a summer session in theology, the various theological colleges connected with the Church have been opened, and the students with characteristic ardour are endeavouring to master the various branches of sacred science which are, by general consent, supposed to equip them for their life work. The good custom observed in past years of beginning the session with an inaugural lecture by one of the distinguished preceptors is still kept up. In Knox College the venerable Dr. Gregg, professor of Church History, delivered the opening lecture in that institution on Wednesday last. He chose for his subject "Dr. Thomas Chalmers," one which he was peculiarly well fitted to discuss. As a pupil of the great theologian, and as one in fullest sympathy with his religious, ethical and economic views, Dr. Gregg was thoroughly at home in the treatment of his theme. His difficulty was putting all he wanted to say in the limited time at his disposal. There was no bell, as in the Pan-Presbyterian Council, to ring him down, but in his effort to time himself he had to omit not a little of the interesting matter he had prepared.

As might be expected in an expert Church historian, Dr. Gregg's lecture on Dr. Chalmers was careful, compact and comprehensive. Side-lights were thrown on the intellectual, moral and spiritual condition of Scotland in the time when the power of Chalmers began to be felt. The leading incidents in the life of the great Free Church leader were concisely yet graphically sketched. The intellectual awakening and activity, and still more fully as the matter deserved, the spiritual awakening of the pastor of Kilmany were presented in a manner that brought out their significance, and which in

Books and Magazines.

WE have received a copy of the first number of "The Christian Idea," edited by Rev. Kenneth F. Junor, M.D., pastor of De Witt Chapel, New York. It promises to be attractive and useful, and is published in the interests of the congregation.

THE MOTHER'S NURSERY GUIDE. (New York: Babyhood Publishing Co.)—This monthly magazine contains much valuable information on the care and training of infants and children. Men of eminence in the medical profession and other specialists write in its pages. The publication has an important mission, and its work is well done.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—Dr. Withrow continues his interesting series of illustrated papers on "The Land of the Pharaohs," and W. S. Caine's description of "India: its Temples, its Palaces and its People," loses none of its attractiveness. Other contributions to which readers will readily turn are: "The 'Darkest England' Social Scheme," by Archdeacon Farrar; "A Rare Young Man," by W. E. Gladstone; "The First Hundred Years of Modern Missions," by Rev. J. S. Ross, M.A.; "The Newer Parts of Canada," by Cyrus C. Adams, and several other papers on subjects of present interest and importance.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—In the Review Section of the October number of the *Homiletic* will be found able papers on "The Historicity of the Gospels," by Dr. J. H. Barrows, of Chicago; "Our Inheritance of Sacred Songs," by Professor S. A. Martin, Lincoln University; "Church Confederation," by Professor Crooks, D.D., Madison, N.J., and "Hints for the Division of Themes," by Professor Raymond, L.H.D., Princeton. The sermonic section is full, rich and varied, having contributions from eminent preachers, European and American. The other departments are, as usual, filled with useful, valuable and suggestive material.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The latest issue of this valuable and suggestive publication is a double number. It is for September and October. In addition to its brief and pointed editorials, and the regular features finding a place in each number, the present issue contains papers of great interest to intelligent students of Scripture. Harlan Creelman discusses the question, "Are There Maccabean Psalms?" Dr. Goodspeed supplies a second paper on "The Book of Job in other Literatures." Other papers are: "Peter's Life and His First Epistle"; "Is it Necessary for a Clergyman to Know Hebrew?" "Paul and the Parousia," "The Hebrew New Testament of Franz Delitzsch," and much else that will be read with interest.

WE have received from William Briggs, of the Methodist Book Room, a copy of St. Matthew, by Rev. A. Carr, M.A., Oxford, one of the excellent series in the smaller Cambridge Bible for schools. It is admirably adapted for the purpose for which it is intended. There is a brief introduction containing a life of the writer of the first Gospel, and a few paragraphs on the authorship, origin and characteristics of the Gospel. A very fine map of Palestine faces the title-page. The text is given, and short, clear explanatory notes are placed beneath the text. From the same publishing house we have also received a specimen copy of the larger work, "The Cambridge Bible for Schools and Colleges." The series is under the editorial supervision of Dr. Perowne, Bishop of Worcester. The volume before us is the Second Book of Samuel, with maps, notes and introduction, by Rev. A. F. Kirkpatrick, B.D. The work is most conveniently arranged, and a copious and carefully-prepared index makes reference to any part of the volume easy. The average reader of Scripture, no less than the student, will find this admirable series a valuable help in the study of the sacred volume.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The same energy and adaptiveness that have characterized this popular monthly are still apparent. The frontispiece of the October number is from a drawing by A. B. Frost, and the subject is, "Sorcery." The four hundredth anniversary is producing a literature of its own. "The Baptismal Font of America," copiously illustrated, forms the opening paper, and Professor Ruge, of Dresden, contributes one on "Columbus." A. B. Frost, the artist, comes in for treatment, and a number of his drawings are reproduced. Other papers that will attract the attention of the general reader are: "Tiger-Hunting in Mysore"; "Education in the West," by Professor Thwing; "Paris along the Seine," by Theodore Child; "Beaumont and Fletcher," the fifth paper on old English Dramatists, by the late James Russell Lowell; and a second paper on "A Collection of Death-Masks," by Laurence Hutton. Poetry and fiction have the usual space allotted them. In the former our Canadian poet, Archibald Lampman, appears with advantage. "Jane Field," by Mary E. Wilkins, and "The World of Chance," by W. D. Howells, are continued. Nor must mention of the good stories and the usual departments be omitted.

THE TREASURY OF RELIGIOUS THOUGHT. (New York: E. B. Treat.)—The number for October is pre-eminently good. In illustrations, text and general make-up, it is the peer of any magazine of its class published. All its articles are rich in matter and timely in theme. The illustrations are portraits of Dr. Farrar, Brooklyn, and Henry Ward Beecher. There is a biographical sketch of the former by the editor, and of the latter by Dr. T. L. Cuyler. A beautiful view of the First Reformed Church, of Brooklyn, is also given, and a sermon by its pastor, Dr. Farrar. There are three other excellent full sermons, and the leading thoughts of five others; also, a Thanksgiving Service by President A. A. Johnson. "The Apocalyptic Dreams of Solomon" are discussed by Professor M. S. Terry; and "The Biblical Criticism of Our Day," by Professor G. H. Shodde, Ph.D.; "Christ's Claim on Men of Influence" is enforced by Dr. Burdett Hart, and "Christian Ambition," by Dr. A. J. Gordon; "Family Religion" is urged by Dr. McConnell, and "The Importance of the Holy Spirit for Christian Workers" is considered by Dr. Kittredge; "France and Her Reformation" is briefly depicted by Rev. C. M. Alford; "Calvary and the Tomb of Christ" pointed out by R. H. Smith. The Sabbath School Lessons, explained by Dr. Momen, and Sabbath School Instruction in Bible Doctrine, earnestly urged by Dr. Broadus—Current Religious Thought, Survey of Christian Progress, Illustrative Thoughts, and Beautiful Thoughts, with brief, timely Editorials and Reviews of Books and Magazines, complete a number of great excellence.

after years led to such important results. Subsequent events in the career of the great Scottish divine were briefly sketched, such as his Glasgow ministry, so faithfully and so beneficently pursued; his occupancy of the chair of Moral Philosophy in St. Andrews, and of Divinity in Edinburgh; the part he took in the principal movements of the time; the formation of the Free Church, in which he was the leading spirit, and the swift death that overtook him in 1847. The last-named event was told with much feeling, in sublime yet simple language. Though to those advanced in life the chief historical points in the lecture were in a measure familiar, to the younger generation they would come with an attractive freshness. It was well, therefore, that one who had received so much from the most distinguished of Scottish theologians, and who had gazed lovingly on the leonine countenance of Thomas Chalmers, should tell the theological neophytes of this generation the manner of man he was.

Of late years the Presbyterian College, Montreal, has been remarkably fortunate. It has as its principal, Dr. MacVicar, a man of matured yet progressive mind, a profound theologian and one who has a wide and generous sympathy with youth. The gentlemen associated with him are fitted to adorn any institution of learning. Through the generosity of a rich resident in Montreal, a new chair has been founded, thus the Montreal College has come into possession of a new professor. For this honourable and responsible position the Rev. James Ross, M.A., B.D., has been selected with the approval and sanction of the General Assembly. Last Wednesday evening at the opening of the College he was formally inducted by the Presbytery of Montreal, and thereafter delivered his inaugural lecture. It is one of great ability and promise. The new professor dealt with what is a vital present day question, "The Preacher for the Age."

The lecture gives evidence that while Mr. Ross was discharging faithfully the duties of the pastorate in a provincial town of considerable importance, he was diligently studying the drift and spirit of the time, especially the relation of the Christian ministry to the complex needs of the age. It voices the thought of those who have given serious attention to the religious condition of the Church and of those who are outside its more direct influence. Mr. Ross is not an indiscriminate laudator of the past, nor is he an imaginative enthusiast in regard to the future. He recognizes that this is a time of transition, and his perception of the great responsibility resting on religious teachers prevents him from taking other than a grave, though not a pessimistic, outlook. The positions taken in the lecture, which he amply and forcibly illustrated, were that the Christian preacher for this age must be a man of wide acquaintance with truth; he must be a man of unswerving loyalty to truth; and he must be a man of skill and power in using truth. A bare recapitulation of this orthodox threefold division would give the reader but little idea of the varied matters, rich and fresh, which they cover. The Presbyterian College, Montreal, is to be congratulated on this the latest addition to its distinguished teaching staff.

ALFRED TENNYSON.

BY this name the deceased Poet-Laureate made his fame; this is the name enshrined in the popular heart, and thus the name that will live for many generations as that of one of the most distinguished writers who adorned the literature of the Victorian era. In saying this, there is not necessarily a reflection on the bestowment and acceptance of a place in the peerage. Regal recognition in this case was disinterested, and in its acceptance there was no sacrifice of manly independence, a worthy quality that marked Tennyson's life throughout. If such honours are bestowed it is well that individual worth and literary eminence should be occasionally recognized in their distribution. As Lord Tennyson he was honoured, but as Alfred Tennyson he was more widely known and beloved.

The late Poet-Laureate enjoyed excellent educational advantages in his early youth. His father, a clergyman in the Church of England, was careful in the training of his boys, all of whom turned out well, and subsequently achieved more or less distinction in their respective spheres of life. At Cambridge, Tennyson received his academic training, and while pursuing his classical studies cultivated the muse with some assiduity. He competed for a prize poem and gained the Chancellor's gold medal for his "Timbuctoo," a production of his earlier

years, which has found a place in the later collection of his works. His dear friend, Arthur Henry Hallam, the subject of "In Memoriam," was at the same time an unsuccessful contestant for the prize. Like most beginners Tennyson had to wait for public appreciation of his merits and the recognition of his genius. Friends perceived the promise apparent in his earlier efforts, but it was not for some time that popular discernment assigned him a place among the sweet singers of the age. In company with his elder brother, Charles, he prepared a volume of poems entitled, "Poems by Two Brothers," which was published in 1827, but attracted little attention. After this, two or three attempts were made to gain the public ear, still with indifferent success, though in one of these volumes two or three of his most widely known and much admired poems, such as the "Dream of Fair Women," "Enone," and "The May Queen," made their appearance. For a period of ten years he refrained from publishing, but he was not idle. His genius grew in strength, and he bestowed ceaseless labour in culturing and maturing his poetic art. In 1842 he published two volumes of "Poems by Alfred Tennyson" that obtained immediate recognition, and he soon afterwards took rank as one of the chief poets of the century. Next in order came "The Princess," and in 1850 appeared that great commemorative poem "In Memoriam," in which profound thinking and heart felt grief are blended in ever varying modulation. To the strong yet graceful stanzas of this master-piece, thoughtful readers will turn with growing admiration and profit. Like the friendship of David and Jonathan, that existing between Alfred Tennyson and Arthur Henry Hallam, son of the historian, has been immortalized in an extended poem of wondrous beauty and power.

In due time much else flowed from his pen. Much that evidenced the power of the sublime thinker and in varied forms showed the mastery of the subtle and highly cultured artist. Occasionally also came some little things far below the level of Tennysonian achievement, but for the most part these were prepared to meet certain exigencies. Tennyson, like Homer, sometimes nodded. "The Idylls of the King," "Enoch Arden," and the dramatic compositions of recent years will long find interested and delighted readers.

The gift of genuine poetic song is valuable in every age; it is especially valuable in an age when material things bulk so largely as they do in the century which Tennyson adorned. All that was best, purest and noblest in nineteenth century English life found melodious expression in the cultured verse of the great poet over whom the grave has just closed. For his service in the best interests of humanity this generation ought to be profoundly grateful. He understood the spirit of the times in which he lived. All that was picturesque and worth preserving in the past found in him a true admirer. He shared the aspirations for progress characteristic of the age and endeavoured to aid in their realization. The conflict between faith and doubt is well defined in "The Two Voices." Amid all the changes and the raging of contrary winds he held his religious convictions with a firm grasp to the end. The reverent spirit that pervades his work is an evidence of that trust in the unseen which characterizes the devout soul in every age. In what may rightly be regarded as his farewell ode, "Across the Bar," can be clearly traced that abiding faith in Him who is worthy to receive the tributes of the great, no less than the homage and worship of the humblest. Beautifully prophetic were its lines. The wish for a peaceful departure was fully realized in the tranquil death of the aged poet, who wore "the white flower of a blameless life," and died in the faith that was his solace and inspiration. His memory will long be affectionately cherished by all who appreciate what was among the best, the noblest and the purest in English literature in the nineteenth century.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For tho' from out our bourne of Time and Place,
The floods may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

Choice Literature.

A VOICE IN THE NIGHT.

"And the word of the Lord was precious in those days; there was no open vision."

Not only in our village, but for miles around the country, everybody knows the story of Lemuel Latimer's strange experience, but it is explained in very different ways. There are some who say the whole affair was but a series of coincidences; others who assert that any man, even such as Lemuel, started out in search of adventures, would be sure to find them; while still others laugh and say nothing. For my own part, I took the story as Lemuel gave it me; and as he looks at it, so do I. Neither of us tries to explain it, and, in truth, where would be the use? That it is true, there are many people to testify; how it came to pass, there is no one to tell.

It happened in this way. Lemuel was asleep in his bed when he was suddenly awakened by a great light, which filled the room so he could see everything as though it was day, even the Golden Treasury, which was lying on his table, even the place where he had been reading before he went to bed. At first he was a little confused by the radiance, but then perceiving the moon was shining, and remembering it was the harvest-moon, and therefore brilliant, he smiled, and would have gone to sleep again. But this he could not do, and he was the more willing to stay awake because it had always appeared to him that it was almost a wickedness to be sluggish and refuse to watch the glory of God as it is revealed in the skies at night. And so, lying there, many thoughts came into his mind, and it seemed to him that perhaps one of the reasons why God has so withdrawn Himself from us, and why we no longer understand His dispensations, is because we now live in the day only, when the bustle of the affairs of the world pushes away all revelations of the Divine will. In the olden time, when both the shepherd and the traveller slept out under the stars, and gave their attention to the sights and the sounds which belong to God, such as the shooting of the stars, or their tranquil passage in the darkness, or the moan of the dove and the rustle of the leaves—which is different from their rustle in the daytime—they came nearer to the heart of the Creator of all things, and comprehended much that is now unknown to us. There is nothing truer, as Lemuel often says, than this, "that the thing we hear is the thing we listen for;" and, as I once heard a minister say, upon the one night of the world there must have been, as now, wise people studying by the light of lamps, and great people awake feasting in their palaces, but it was not to them the message came, but to the watchers of the works of God. Often as I am awake at midnight I feel there is a great holiness visiting the earth, and I wonder if the angels are not at the moment singing, and if, although we cannot hear them, we do not feel there is a difference. Hard indeed must be the heart that does not understand this, and which in the night does not have thoughts strange and solemn. For my own part at such times I remember with great peace that when my dear aunt Eunice died, it was in the night, and when we found her in the early morning—having no thought that she was to go so soon—she was lying with the sweetest smile on her face, and her eyes open and clear, looking up to the skies through her ivied windows as if she had watched the messengers coming for her through the air, and had gone away with them as a child takes the hand of its mother and passes into the garden with her. And if I may stop to speak of some of the fancies we have, Lemuel and I, one of them is that God is still creating worlds, and that when the astronomers find one they have never seen before, it is not always one that has simply been invisible, but may be one just placed in the universe. And so also they disappear, God saying to them, "Go in peace, the work appointed to you has been fulfilled." We never speak of such fancies to the neighbours, as they would laugh at them, but we talk of them when we are alone.

But I must now come to the story. As Lemuel was lying quietly thinking about such things, he heard a voice which said, "Go to the house of Simon the Tanner." Now it is not reasonable that any man who reads his Bible as Lemuel does should pay any attention to such a saying as this. It was no more to him than one of the texts that come to us when we are going about our duties, with our mind strayed, and he planned some of the work for the next day a little differently from what he had intended, and, for one thing, decided that he would not go to the mill, but stay and keep the men closely at their tasks. Then he went to sleep again, and when it began to be day he was awakened with the impression that his dead wife had laid her hand on his shoulder, just as she did in life when he overslept himself, and again he heard the voice saying, "Go to the house of Simon the Tanner." As this man had lived in Joppa ages ago, he laughed at the idea, and getting up, began to prepare for the day, but for some reason he made a mistake, and thinking it was Wednesday, instead of Tuesday, he put on his clean linen. Well, he had his breakfast and went into the field, but for some reason he could not settle to the labour, and finally he determined that he would go to the mill, and try if a ride would not rid him of what in a woman would have been called nervousness. But when he got out into the road from the lane which leads to the house, the horse deliberately started briskly in the opposite direction from which Lemuel meant to go, and when his master tried to turn him, he stood still. After several attempts to make him go towards the mill, Lemuel gave him the rein.

"Go, then, where you choose," said he; "In the Lord's name, choose your own road. If it is a day's journey, or if it is intended that I shall travel preaching over the land as my father and my grandfather did before me, it is well."

Having spoken in this way, and really meaning what he said, he let the horse go as it would, and soon they were on the road that leads to Scrub Hill, going at a very good pace. Many a time have I since gone over this road with Lemuel, and he has pointed out to me every spot connected with the story.

They had gone about ten miles, when the horse stopped in front of a little house where a woman sat sewing upon the porch, who, when she saw a man stopping as if he did not know what to do next, arose and came to the gate. For a moment the two looked at each other, and she has since told me that she was alarmed, thinking he had come with bad news of her

son, who was an engineer on a railroad; but when he asked if she could tell him where a man called "Simon the Tanner" lived, he seemed so confused that she laughed.

"I suppose," she said, "that you mean my husband, as he is so nicknamed, but he is not a tanner, and his name is not Simon."

"It seems to me rather strange, then, that he should so be called," Lemuel replied.

The woman, who was very good natured and comely, smiled again. "It came about in this way. When we lived over in Pennsylvania our post-office was Joppa, and my brother, who boarded with us, was named Peter, and when a man who lived near, and whose name was Cornelius, got into the way of coming to the house, nothing would do for some of the folks but that they must call my husband 'Simon the Tanner.' And, if you will believe it, after a while he was called that twice where he was by his own name once! In some way it seems to stick to him, perhaps because he thinks it a joke and tells it."

To this Lemuel made no reply, because, although he comprehended that thus far he had done right, he could see no intimation of what he was to do next, and was about to ask the woman where he would find her husband, when around the corner there came a funeral, and it was at once borne in upon him that he must follow it; and so, without a word, he turned his horse, and rode after the waggon that carried the body.

It was truly a sorrowful and forlorn little funeral. There was a waggon drawn by oxen, in which lay the corpse, and around it, on hay piled up, sat two little children and a man. In a light cart, such as people about here carry truck around the neighbourhood, was an old couple, and although there was not a tear shed, the whole party looked so miserable that Lemuel fancied they were grieving because they too were not dead. And thus they went a good many miles over a road that Lemuel hardly knew, creeping as the oxen choose to go, and no one taking the least notice of the stranger who had joined them. Presently one of the children went to sleep with her head on the coffin, and when I think of this, I cannot help the tears from coming into my eyes. It was late in the afternoon before they reached the graveyard, which lay upon the side of a hill, and where many people were waiting, standing in a bunch around the open grave. When the man saw them he began to tremble, and getting out of the waggon, he lifted the child who was asleep and held it in his arms, keeping it between himself and the people. The old couple took no notice of the crowd, but climbing down waited for the grave-diggers to lift the coffin out. After it was placed in position ready to be lowered into the grave, there was a pause and some of the men took off their hats as if they expected the service to begin. Then the old man looked up in a bewildered manner.

"Where," he said, in a weak and trembling voice, that yet was sharp—"where is Charles Holman? When we sent word that we were coming with the body of my daughter, we expected not only the grave, but the minister. Where is Charles Holman? Is he no longer among you?"

Now Lemuel had noticed that the coffin was too short for a man and too broad for a child, so he had supposed it to hold the mother of the children and the wife of the man who rode with them; but he had thought the old people were the parents of the man. After he had said this there was an awful silence, until it became plain that someone must answer, and they looked at each other as if they each felt it to be the duty of someone else. At last a voice from the very centre of the groups said:—

"He could not come. She sent him no message of repentance."

The old people flushed at this; but the man answered sternly:—

"There was a message. The Lord sent for her! Surely this should be enough for Charles Holman."

And then, like a flash of great light, Lemuel comprehended, and knew that he had been sent to speak at the grave of this poor woman. What he should say did not trouble him, because when the Lord sends a messenger, He sends the message also. But getting down from his horse, he pushed his way through the little crowd, and standing by the grave, prayed that there might be peace upon the earth and rest in the life to come. After this he stood still, and for a moment harkened to his own heart. Then he spoke:—

"The thoughts of God are sometimes not clear, often seeming slow beyond our faith. How often in the fall of the year, when I have been ploughing the field, have my thoughts turned to the long and mysterious changes that were to take place before the seed which I should plant would become food! I have remembered how young and tender the blades would be; fit, it might seem, only for the sunshine and the dew; when the snow would come and heavily lie upon it, freezing as if it would kill; and then of the awakening spring and the ripening summer; of the mill that should crush it, of the yeast that would corrupt it, and the fire that would burn it, and of all the long and cruel processes that are needful before it is ready for us. And then it has seemed to me that if God was good to us, He would have given us food as He has given it to the birds, and we should have time for our heritage instead of labour and trouble. Why should we, who are told that eternity is to be won through time, be absorbed in the struggle to live the life that is so short and in itself useless? If it is because of our wickedness, why should we of all creatures be wicked? We know that what is wickedness to us is nature in the beast of the field and the birds of the air. They not only slay their enemies, but they are permitted to kill their very young."

At this there was a great agitation among the people, as if they wondered how he could say this, and for a moment it seemed as if they were going to bid him stop. But he continued:—

"With many such vain meditations have I wearied myself when I have been alone and given up to profitless musing; but I cannot count it sin because in my heart I have not questioned the wisdom of the Lord even while I wondered why He should have it so. It has been as if he said to me, 'What I do thou knowest not now, but thou shalt know hereafter.' It may be that in this life the earning of rest is even sweeter than the rest itself, and it may mean what we cannot at all comprehend. But it is upon the hidden lessons of the Lord that I wish to speak to you. Of this brother who is in grief, and of these children who, it is clear, are bereaved, and of the father and mother, I know nothing, nor am I acquaint-

ed with the circumstances of the death of the woman; but I was constrained to quit my work to search for them and then to follow them; whether it is meant that I can give comfort, I do not know. But as I came slowly over the roads to-day, with the dead in front of me, I thought much of our Lord, and not only of the griefs which He bore, but also of those He escaped. How great are the pains which He never personally knew, and how many the sorrows which He escaped! He never knew what it is to watch with the innocent eyes of a child the degradation of a parent, and to blush in after years at the mention of his name." (And here again was a little movement among the people, as if they wondered what he would next say.) "He never had a daughter dear to his heart snatched away by a swift and sudden death. He knew nothing of the wrong that can cut to the very soul because it is inflicted by one of our own blood, of the grief without remedy, of the sin that cannot be atoned for; of these great afflictions so common among the children of men He had no personal knowledge, and yet what is there in this sorrowful life that He does not comprehend, and help us to bear? It is not without reason that we go to Him with all that so heavily ladens us, nor without hope we throw upon Him the burdens which we can no longer carry. Which of us in the day of our affliction has not said, 'Surely He was a man of sorrows and acquainted with grief?' And so it comes that one of the lessons given us to learn—one He came to teach—is this: that we shall comprehend the desolation that has passed us by, and the bitterness of the cup which other lips must drink. That as He understood the suffering of the world, so shall we. Pain must mean more to us than the empty offer of sympathy or even the support of real help. It must be something to us—to us! And the knowledge shall give to us a greater tenderness, a new patience, a stronger courage. From every prison cell, from every dying bed, there goes a message to the free and the living that there is another reason for carrying into the daily life the example of the Lord—the helpful and the comprehending bearing of the sorrows of the world. We are newly bound to look at sin with eyes enlightened, with a tenderness that hesitates to condemn without knowledge, and a charity that does more than forgive. This is what the coming into our midst meant to our Lord. In His heavenly life He saw our troubles, and as a father He pitied us, but He came to realize what it was. And this is what He did for us. He did not heal without understanding what the new health was to mean, nor did He raise the dead without feeling the grief and the joy of those who had mourned."

Thus far had he gone, and perhaps might have got into a talk that would have missed the mark, when suddenly he stopped and said, as if he was forced to it:—

"Who was this woman?"

(To be continued.)

THE MISSIONARY WORLD.

THE PEOPLE OF KOREA.

The Korean people occupy a peninsula which lies sandwiched in between Japan and China, being separated from the former by the Japan Sea, and from the latter by the Yellow Sea. It has a territorial area of about one hundred thousand square miles, and a climate very much like the southern part of the Middle Atlantic States. The population is variously estimated at from twelve millions to sixteen millions, and is divided into three great castes, which are each again subdivided into several classes. The three great divisions are (1) Patricians; (2) Middle Men; (3) Low Men.

The Government is a monarchy, patriarchal in form, but absolute in fact. The king ascended the throne twenty-nine years ago, and is a gentle, kind and progressive ruler. The customs of the land are managed by foreigners, the army has been partly reorganized under American officers, while the Government school is under the supervision of Rev. D. A. Bunker, a graduate of Union Theological Seminary.

Korea has an antiquity which carries us back to the time of Abraham, and a traditionary past which introduces us to the times of Noah. Its authentic history begins with the sage Kija, who came to Korea from China about B. C. 1122, and introduced Chinese civilization into the peninsula. Before King David sang the mad spirit of Saul to rest with the strains of his harp, Kija had built his city, the ruins of which still remain, and dug his famous well, the waters of which still flow clear and limpid, and have quenched the thirst of more than one missionary.

The Koreans average about five feet six inches high, have an open, frank cast of countenance, are very courteous in their bearing, and very kindly dispositioned and hospitable. They dress in silk, linen, cotton, and grass-cloth, their garments being long and flowing in style. Their costume is generally white, though colours in red, blue and green, with the delicate tints in pink, pale-blue and cream are often seen. A Korean gentleman in full costume has a most courtly and impressive appearance and, though a heathen, manners to coincide. In the winter their clothing is thickly padded with cotton.

Their houses are built with mud or tile laid in mortar, and have straw thatches or tile roofs. The rooms are usually eight feet square, with stone floors all nicely papered over with oiled paper; under the floor are flues for the fire, which is lit every day throughout the year, and as the Koreans sleep on the floor we may say they sleep with a fire under the bed. Whenever they see our bedsteads, their first remark usually is, "But isn't it very cold to sleep with no fire underneath you?" The furniture of a Korean house consists of cabinets to put things into, scrolls to ornament the walls, prettily embroidered mattresses about two inches thick to lounge or sleep upon, small tables only large enough for one, and in the Patrician houses the apartments are sometimes hung with heavily padded, quilted and embroidered hangings. They have no chairs, tables, carpets, pictures, stoves, bedsteads, bureaus,

lice, gaols, hospitals and that corner-stone of civilization—the gallows—must be fully provided; but education? Fought! *Cui bono?* Fortunately Christianity, the source and origin of all real and lasting civilization, has never, at any time in the history of the world since its advent, failed in supplying men equal to every occasion. The slaves of Rome and Greece were raised to the dignity of children of Christ by the apostles. Modern slavery had its Wilberforce, and the venerable Cardinal de Lavigier has laid the foundation stone of the destruction of the Arab slave trade which, at the present day, desolates Central Africa. Men like the late Archbishop Gonin and the ever-regretted Bishop Rawle, and their followers, the priests, and ministers who are fighting the good fight of Christian civilization, may, and do, as a rule, keep aloof from politics, but the political results of their ministry are not the less visible. But for them, and their staunch advocates of the equal rights of all men, no matter their race or colour, to the blessings of education, this fair country would have been, long ago, turned into an abode of ignorant serfs, exclusively occupied in tilling the soil for the enrichment of absentee capitalists. Therefore do we at all times hail with infinite pleasure the labours of such men as Mr. Grant, no matter to what denomination of Christians they may belong. If we more particularly refer to the good work undertaken by the Rev. Mr. Grant than to those of other men belonging to the Methodist, the Anglican and Roman Catholic persuasions, it is because Mr. Mackie, his co-religionist, has, as a matter of course, dwelt more particularly on the good effected by the reverend gentleman. We have no room for long quotations from the work of Mr. Mackie, and short ones would give no adequate idea of its merits. We will merely say that it is well worth the reading.

A PRO PRONATA meeting of the Presbytery of Chatham was held in Leamington on September 26, at one p.m., the Moderator in the chair. A petition from Knox Church, Leamington, was read, giving reasons why the resignation of their minister, the Rev. M. Watson, should not be accepted. Commissioners from the Session and congregation were also heard. Mr. Watson, however, pressed his resignation, and urged that it take immediate effect. It was therefore moved, seconded and agreed that Mr. Watson's resignation of the charge of Knox Church, Leamington, be accepted, the same to take effect at once. Mr. Shaw was appointed to preach in the church on Sabbath, October 2, and to declare the pulpit vacant. Mr. Gray, of Windsor, was appointed Moderator of the Session, with leave to moderate in a call if required. The Session was instructed to proceed at once to the election of additional elders. The matter of supply was left in the hands of the Session till next meeting of Presbytery. Mr. Shaw, Moderator of the Session of Blytheswood, Goldsmith and Strangfield, reported that that field would raise \$500 per annum for stipend if a faithful man was sent to labour among them. A committee, with the Moderator of Presbytery as Convener, was appointed to procure supply, and Dr. Battsby was instructed to apply to the Home Mission Committee for a grant of \$200 per annum for the field, so that an ordained missionary might be stationed there.—**W. M. FLEMING, Pres. Clerk.**

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Owen Sound, September 20th, Judge Creator in the chair. Standing rules were adopted. A call from Thornbury and Heathcote to Rev. J. L. Simpson, of Fort William, salary \$950, was sustained, forwarded to the Clerk of Winnipeg Presbytery, and Rev. Mr. Baird appointed to represent this Presbytery in prosecuting it. A call from Killybeg and North Derby to Rev. Peter McNabb, salary \$750, manse and glebe, was sustained, and Rev. Dr. MacRae, of St. John, appointed to prosecute it. The committees appointed to visit mission

fields reported; all reporting successful summer's work. The Convener was instructed to apply for grants due to mission fields and augmented congregations. Mr. Forrest was appointed for six months longer to Markdale. The term of appointment of Mr. Rodgers, of Crawford, having expired, the congregation unanimously asked that his services be continued. He agreed to remain till the end of October. Mr. McAlpine reported for the committee appointed to enquire into arrears of stipend of Mr. Eames in Markdale. The report was received, and Judge Creator, Messrs. McAlpine, Waits, Fraser and Somerville, were appointed to consider the report in detail and bring in a finding at next meeting. The Clerk was instructed to allocate the \$875 required for Home Missions, the \$350 for Augmentation, and the \$50 required for Assembly Fund to the various congregations of the Presbytery. Mr. William Dewar presented a certificate from Princeton Theological Seminary of having finished two years in theology. He was recommended as a third year student in theology to the Senate of Knox College. Mr. Thomas Smith and Mr. A. E. Thompson read discourses, and the Clerk was instructed to certify them in the usual form. Mr. McLaren reported that the committee had examined Mr. Thomas Miller, and he cordially recommended that he be granted the status of catechist. The Clerk was instructed also to certify Mr. John Bell as a student to the college at which he purposes giving attendance. The Presbytery then adjourned to meet in the same place on Thursday, October 13th, at two p.m., and the meeting was closed with the benediction.—**JOHN SOMERVILLE, Pres. Clerk.**

PRESBYTERY OF CHATHAM This Presbytery met in Chatham on Tuesday, September 13, Mr. Larkin, Moderator, in the chair. Elders' commissions were called for and handed in. Mr. Natrass was elected Moderator for the ensuing six months. A circular from Dr. Cochrane anent Home Mission and Augmentation Funds was read, and Dr. Battsby, Mr. Larkin and Mr. Robertson were appointed a committee to allot to congregations the amounts expected from them for these funds. It was agreed to ask the Assembly's Committee on the Distribution of Probationers to replace Mr. Alexander Russell's name on the list. It was also agreed to recommend Rev. J. W. Black to the Home Mission Committee for employment. A committee of Presbytery was appointed to examine students' exercises. West Tilbury and Comber reported that that congregation would not need any further aid from the Augmentation Fund. It was moved, seconded and agreed that the Presbytery views with satisfaction the fact that West Tilbury and Comber is now self-supporting, and that the supply of the pulpit be left in the hands of the Session for six months. Standing committees for the year were appointed as follows: Statistics, the Clerk, Convener; Temperance, Dr. Jamieson, Convener; Sabbath Schools, Mr. Manson, Convener; State of Religion, Mr. McLintock, Convener; Sabbath Observance, Mr. Gray, Convener; Home Missions, Dr. Battsby, Convener; Systematic Benevolence, Mr. Larkin, Convener. Rev. Murray Watson laid his resignation of the charge of Knox Church, Leamington, on the table, and it was agreed to cite the congregation to appear for its interests at a meeting of Presbytery to be held in Leamington on Monday, September 26, at one p.m. Mr. James Skene reported regarding his labours in the mission station of Kent Bridge and Wabash. Mr. A. F. Webster reported progress in Buxton, etc. It was agreed to ask for a supply of probationers in the field. The leave to moderate in a call was continued, and Greenbush having united with Buxton, it was ruled that the station shall henceforth be known as Buxton and Union. Authority was given First Church, Chatham, to borrow \$12,000 and to mortgage the church property as security for the same. The committee on students' exercises reported favourably. It was agreed to receive and adopt the report, and the Clerk was instructed to certify the students to their respective colleges. Mr. Shaw was appointed Moderator of the Session of Blytheswood and Goldsmith. It was agreed to ask for grants from the Home Mission Committee of \$3 per week for Colchester add \$2 per week for Kent Bridge, etc., if supply for the winter can be obtained for these stations. In the matter of a connection and arrangement whereby Strangfield should have regular services, it was agreed to again unite it with Blytheswood and Goldsmith, and the representative from the station was instructed to ascertain what it could do financially, and to report at the meeting in Leamington on the 25th inst. A committee having examined the Session records of Blenheim and reported favourably, it was ordered that they be attested as carefully and correctly kept. Dr. Jamieson read the overture to the General Assembly anent the appointment and position of Sabbath school superintendents, of which he had given notice at the July meeting. After discussion Dr. Jamieson, with the consent of Presbytery, withdrew the overture. The next regular meeting will be held in St. Andrews Church schoolroom, Chatham, on Tuesday, December 13, at ten a.m.—**W. M. FLEMING, Pres. Clerk.**

PRESBYTERY OF BARRIE.—The meeting on September 27 was attended by few members, in consequence of the Moderator's circular recommending an adjournment till October 4, so that those who desired to attend the meetings of the Presbyterian Council might be free to do so. When constituted it was agreed by Presbytery to adjourn, in terms of circular, after disposing of some urgent business. There were two calls sustained—one from Elmvale and Knox Church, Flors, to Mr. Thomas McLoughlin, licentiate, and the other to Rev. W. Smith, of the Kingston Presbytery, from the congregations of Hillsdale and Craighurst. The Home Mission business was also taken up. Over thirty reports from missionaries in the bounds were read and considered, arrangements made for winter work, and schedules of claims passed. A resolution of sympathy with Rev. J. J. Cochrane, M.A., on the occasion of the recent deaths of his father and mother within three days of each other, was adopted.—**ROBERT MOODIE, Pres. Clerk.**

PRESBYTERY OF TORONTO.—This Presbytery met on Tuesday, October 4, the Moderator, Rev. J. Mutch, presiding. On report of a committee, appointed at the last meeting of Presbytery, the application of the Rev. A. L. MacFadyen, lately minister of the Congregational Church in Toronto Junction, was received, and it was agreed to make application to the General Assembly at its next regular meeting that he be received as a minister in the Presbyterian Church in Canada. Messrs. R. J. Macpherson and Lyman Thompson applied for recommendation to the Home Mission Committee for work. Mr. Macpherson's application was granted, but it was not deemed advisable to make application on behalf of Mr. Thompson. It was reported for the committee appointed that the organization of the Davenport Mission congregation had been effected, with a membership roll of forty-three. The following were appointed an interim Session: Rev. J. Neil, Moderator, and Messrs. Graham, Henty, J. Gibson and Jaffray. Rev. James Potter having signified his acceptance of the call addressed to him from the Southside congregation, Toronto, his induction was fixed for Thursday, November 10, next, at half-past-seven in the evening. The Moderator will preside, Mr. White, of Deer Park, will preach, Mr. Gandier, of Brampton, will address the minister, and Mr. Frizzell the people. Presbyterial certificates were presented by Rev. W. Coulthard, of the Presbytery of Brockville, and by Rev. W. R. Baird, of the Presbytery of St. John, N.B. These were received and the names entered on the roll of Presbytery. Reports were presented for several of the aid-receiving congregations in the Presbytery, and the following applications to the funds were sanctioned: Fairbanks and Fisherville, \$150; Bonar congregation, \$200; Chester, \$4 per Sabbath; Laskey and King, \$140. The committee reports that it would be inadvisable for Mimico to proceed to call in their present condition, and that it would be advisable to endeavour to unite the mission stations of Mimico and Swansea, was, after much discussion adopted, and the committee re-appointed to confer with these stations with a view to such a union. In view of the opening of the college session, Messrs. Milligan, Neil, Tibb, J. A. Paterson and Principal Kirkland were appointed a committee to meet with students and hear the exercises prescribed. Rev. M. Brocher, of Brussels, Belgium, being present, was requested to sit as a corresponding member, and also to address the Presbytery. Mr. Brocher complied, and gave a brief account of the work of the Church in Belgium, and the difficulties to be met there. He asked from the Church in Canada their earnest sympathy, their prayers, and if it were possible their assistance. The congregation at Eglington, through unforeseen circumstances, are without a sufficient Session, and requested that assessors be appointed to assist them. Dr. McLaren and Mr. H. Meldrum were appointed. The Clerk was instructed to notify the Convener of the committees who have charge of the work of Presbyterial visitation to carry out the necessary arrangements with all possible speed. Presbytery adjourned to meet again on Tuesday, the first day of November next.—**K. C. TOWN, Asst. Pres. Clerk.**

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham on September 13, 1892. Rev. D. Forrest, Moderator. Elders' commissions were received, and the roll was made up for the year. Rev. J. L. Murray, M.A., was appointed Convener of the Presbytery's Home Mission Committee instead of Rev. John Ross, B.A., resigned. An extract minute of the Presbytery of Inverness was read, intimating that the Rev. John Rose, of Whycomagh, had accepted the call from Ashfield congregation, and that his translation was granted by said Presbytery. Mr. Sutherland, Moderator of the Session of Ashfield congregation, announced that in accordance with the provisional arrangement made for the induction at last meeting, the edict had been served to the congregation last Sabbath, and on motion of Mr. Sutherland it was agreed to hold an adjourned meeting of the Presbytery in the Ashfield church on Tuesday, 20th inst., at two p.m. for the induction of Rev. John Rose and the transaction of any other competent business that may require the attention of the court. Messrs. MacLennan and Baird were appointed to audit the treasurer's books and report at the December meeting. The Clerk was instructed to give the Rev. Duncan Davidson a Presbyterial certificate according to his request. Messrs. E. A. MacKenzie, B.A., and Robert F. Cameron, students, performed the exercises prescribed by the Presbytery, which were sustained as satisfactory, and the Clerk was instructed to certify them to their respective colleges. Mr. MacKenzie to the Senate of Montreal College, and Mr. Cameron to the Senate of Knox College, Toronto. It was on motion agreed to commend to the congregations within the bounds, together with all their organizations for Christian work, to adopt the plan of organization sanctioned by the General Assembly. The Temperance Committee was directed to memorialize all the public school inspectors within the bounds to have a temperance manual systematically used in all the schools under their jurisdiction. Mr. E. A. MacKenzie, B.A., student, presented a report of his labours in Langside during the summer. The attendance on Sabbath services was good. The Sabbath school opened with a class of fifteen. It has now an attendance of ninety, with ten classes. The Clerk reported that Langside had paid the amount promised for supply. The Presbytery expressed its gratification at the very excellent work done in Langside during the summer by Mr. E. A. MacKenzie, B.A., and rejoices in the success which has attended his labours in that field. The supply for Langside for the winter is left in the hands of the Moderator of Session. The names of Messrs. Ross and McLoughlin were added to the Sabbath School Committee. It was agreed that each Session make its own arrangement for holding missionary meetings, and report at the March meeting. Teeswater congregation was assigned its place on the roll for appointing commissioners to the General Assembly.

A communication from Dr. Cochrane was presented. It asks for \$1,100 for Home Missions and \$500 for Augmentation from this Presbytery. The congregations were commended to contribute liberally to these objects. It was agreed to renew the Presbytery's application to the Home Mission Committee for grants as follows: For Pine River, \$150 per annum; for Belgrave, \$150; for Dan Gannon and Port Albert, \$150, and for Langside, \$32. The Presbytery adjourned to meet in Ashfield church on 20th inst., at two p.m. The next regular meeting of Presbytery will be held at Wingham on Tuesday, the 13th day of December next.—**JOHN MACNAUL, Pres. Clerk.**



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British and Foreign.

THE Rev. Norman Maclean, M.A., has been ordained to the parish of Waterish, Skye.

THE Rev. W. G. Robertson has been ordained as colleague and successor to Rev. A. Gunn, of Watten.

THE Rev. Dr. McLaren is spoken of as Dr. Angus' successor in the principalship of Regent Park Baptist College.

ALL the Roman Catholics are being dismissed from some Russian railways; only the orthodox are to be employed.

THE Rev. William Gordon, son-in-law of the late Dr. Cooke, and senior minister of Gifford, has died in his sixty-eighth year.

ABERDEEN Presbytery has agreed to the translation of Rev. George Dingwall from Craighelbuckler to the parish of Liff and Benvie.

THE Rev. John E. Kier, M.A., of Queensferry United Presbyterian Church, has been unanimously called to Everton Valley Church, Liverpool.

THE Rev. Peter Smith, assistant in Barony Church, Glasgow, has been appointed assistant to Rev. John Robertson, of Gorbals Church, Glasgow.

THE Rev. Thomas Glass, of Claggan, has been installed by the Tyrone Presbytery as assistant and successor to Dr. H. B. Wilson, of First Cookstown.

FOLLOWING up the resolution of Brussels Conference, the Egyptian Government has prohibited the importation or manufacture of spirits in the Soudan.

IN a recent speech at Glasgow Sir George Trevelyan made it clear that a commission is about to be appointed to ascertain what land in the Highlands is available for the Crofters.

THE Rev. Donald Macmillan, of Aberdeen, has been ordained to the pastorate of Carew's parish, in succession to Rev. H. M. Campbell, chaplain of Her Majesty's Prison, Edinburgh.

THE mission of the Irish Presbyterian Church is in future to be worked on a new and more aggressive footing. Its annual collection was held throughout the Churches on a recent Sunday.

EDINBURGH Presbytery recommend that the increase of the General Assembly of the Church of Scotland should be of the elders, in order to encourage lay interest in ecclesiastical business.

MR. ANDREW BENNET, representative in Edinburgh of the Scottish Permissive Bill Association, has been appointed organizing secretary of the United Presbyterian Church Total Abstinence Society.

MR. GLAISTONE has given a pointed denial to the report so long in circulation that he was a guardian of the Marquis of Bute, and in some measure responsible for the young nobleman's perversion.

THE Rev. Dr. Lunn is said to have cleared over \$6,000 by the Gimelwald trips. The money will probably be devoted to the getting up of similar conferences next year, or to the general work of the Polytechnic.

SPECIAL services were held recently in connection with the jubilee of Rev. James Martin, of Beth. Rev. Joseph Corbett, D.D., preached in the forenoon and evening, and Rev. John Lennox, junior pastor, in the afternoon.

AT a congregational meeting to celebrate the semi-jubilee of Rev. John Scott, of Camelon, the pastor gave an interesting sketch of the congregation during his pastorate, and mentioned that the membership at present numbered 576.

THE Rev. James Milling Withcote, M.A., who is a licentiate of the Irish Presbyterian Church, has accepted the call to Wallace Green Church, Berwick. The late Principal Cairns was long one of its ministers, and the salary is \$2,000 with a manse.

THE pastorate at Oxenden Church, London, which has been vacant since the translation of the Rev. D. Duncan Sillars to Edinburgh, has been filled by the Rev. David Wilson, M.A., of Danganon, who was inducted by the Presbytery of London North.

A MONUMENT in Cambusnethan cemetery to the late Rev. Robert Shaw Hutton, D.D., minister of the parish of Cambusnethan for forty years, has been unveiled by Mr. James Houldsworth, of Colness. The monument is erected by the congregation and friends.

THE thirtieth annual Perth Christian Conference was held the other week. Among those who took part in it were: Lord Kinnaird, Rev. Dr. Whyte, Professor Laidlaw, Rev. F. B. Meyer, Rev. Dr. Alison, Rev. W. Douglas Mackenzie, Mr. Ferguson, of Kinmudry, Professor Simpson and Mr. Brown Douglas.

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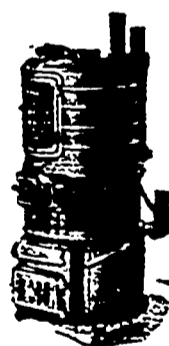
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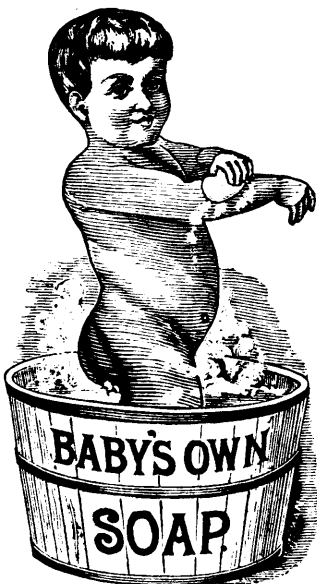
A GOOD, CHEAP CAKE.—One egg, one cupful of sugar, one of water or milk, one tablespoonful of butter, two teaspoonfuls of baking powder, two cupfuls of flour. Flavour and bake in two layers, using jelly or frosting between.

POTATO SALAD.—Place layers of cold sliced potatoes and onions alternately in a dish, seasoning with salt and pepper. Slice one or two hard-boiled eggs over the top. Boil some vinegar, beat one egg, stir the two together and pour over the salad.

GRANGER PUDDING.—One-half coffee cupful of butter, one-half coffee cupful of brown sugar, one-half coffee cupful of molasses, one-half coffee cupful of thick milk, teaspoonful of soda, flour to make a stiff batter, cinnamon, cloves, nutmeg. Steam one and one-half hours. Serve with a boiled sauce.

CUCUMBER SOUP.—Cut one large or two medium-sized cucumbers into thin slices, strew salt over them, and place between two plates to drain. Put them into a saucepan, with a quart and half a pint of some white stock, either chicken or veal, and simmer gently, without reducing the quantity for forty minutes. Season with salt and a little cayenne; thicken with ground rice or arrow-root, wet with milk, and as soon as it is boiled up draw to the side of the fire; add half a pint of hot milk and the beaten yolks of two eggs. Serve at once. The safest way to add eggs to any hot liquid is to turn a little of the latter slowly into the bowl containing the yolks, beating the white. When the bowl is full turn it all into the vessel containing the rest, still beating, and when thoroughly hot pour into the tureen.

THE canning of vegetables is an important part of household work when Lima beans, corn and tomatoes are put up for the winter season. While the preparation of fruits in a light syrup of sugar is a comparatively easy matter, it is a difficult affair to can vegetables; and so high an authority as M. Filopena goes so far as to assert that this cannot be done in the family, in the case of peas, Lima beans and corn, which are usually cooked in large canneries in super-heated steam-chests to prepare them for canning. But what is accomplished in this more rapid manner in the regular canneries may be done at home by a continuous slow process. Fill cans with corn cut and scraped from the cob. Pack them as close as you can, pressing them down and filling each jar to the top. Then put on the tops, but do not put on the rubbers. Arrange the cans in a kitchen boiler on a wooden rack, with pieces of straw or kitchen towels between them to prevent them knocking together. Fill the boiler with cold water up to the neck of the cans, put the cover on the boiler and bring the water to the boiling point. Let it boil for three hours continuously, adding more boiling water when it boils down, and keeping the cover tightly on, except when adding more water. When the contents of the cans have been cooked in this way for the time specified, remove them one by one. Put on the rubbers, screw down the tops as tight as you can, and when they are cold screw the tops down again. Wrap each in paper and keep them in a cold, dark place. With the best of care corn is a very difficult vegetable to prepare, but from some reason or other, if it is put up with tomatoes the acid of the tomatoes seems to assist in preserving it. Mix the corn and tomatoes about half and half. Stew them together for three-quarters of an hour and fill the cans. Season them with salt and pepper as you would if the vegetables were to be served on the table. This mixture makes a very agreeable dish. Okra and tomatoes are also stewed in the same way before they are canned. It seems to us, however, that it is simpler and easier to cook all vegetables in the can. In such a case put them in the can raw and proceed in the way you do in canning corn, but cook them only three-quarters of an hour, instead of three hours. Lima beans require to be cooked three hours, and string beans about an hour.



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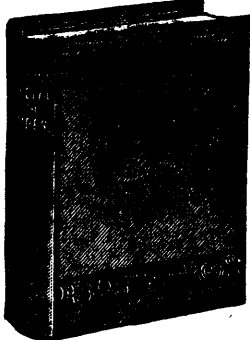
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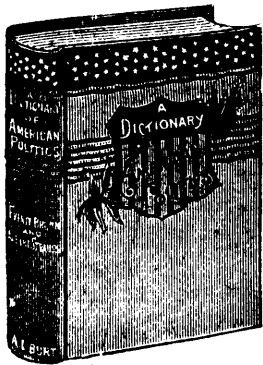
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Household Hints.

MOLASSES CAKE.—One cupful of brown sugar, two-thirds of a cupful of molasses, one of lard, two of buttermilk and one teaspoonful of soda, flour to make it rather stiff.

COLD BACON AND EGGS.—An economical way of using bacon or ham and eggs that have been left from a previous meal is to put them in a wooden bowl and chop them, quite fine, adding a little mashed or cold potatoes and a little bacon gravy, if any was left, mix and mould into balls, roll in raw eggs and cracker crumbs, and fry in a skillet the same as frying eggs.

RAISIN ROLLS.—Two eggs, one cupful of sugar, one-half cupful of butter, one cupful of chopped raisins, one-half cupful of sour milk, one teaspoonful of soda dissolved in the milk, spice to taste and sufficient flour stirred in to make the mixture very stiff. Roll out quite thin, cut strips about two inches wide and four long, and roll around the finger as if curling the hair. Fry in butter till of a delicate brown. Sprinkle with granulated sugar.

COTTAGE PUDDING.—One cupful of sugar, one egg, one tablespoonful of butter, one cupful of sweet milk or water, one teaspoonful of vanilla extract, flour enough to make stiff as cake, and two teaspoonfuls of baking powder sifted into dry flour. Bake in a long flat tin and cut in squares. For sauce, beat the whites of three eggs stiff, add the three yolks and beat together fifteen minutes. Add two tablespoonfuls of fine granulated sugar and one teaspoonful of vanilla. Serve on the pudding.

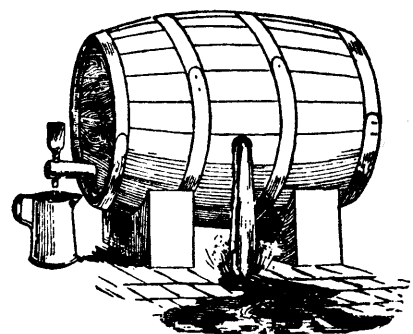
PUFF PASTE.—To each pound of flour allow a pound of butter; use half of the butter with the flour and could water enough to mould it; roll it out quite thin and put on half the butter that remains in small bits; dredge this with flour, roll up the paste, then roll it out again thin, put on the rest of the butter and roll up as before; repeat this until the butter is all used. It must be done quickly; be careful not to handle it any more than you can help. Put in a cool place until you are ready to use it.

MACARONI AND CHEESE.—To make a dish of macaroni and cheese I use a cupful of grated cheese to one cupful of macaroni before it is cooked. Break a cupful of macaroni and put it on the stove to cook in a pint of water. Let it cook until it is tender, adding more water if the pint proves insufficient; season with salt. Butter the bottom of a pudding dish, put in a layer of macaroni and one of grated cheese until the dish is full, having cheese with a few fine cracker crumbs for the top layer. Over the top pour half a cupful of nice, rich milk or cream. Add a little butter to the macaroni layers. Bake half an hour.

JELLY OF GELATINE.—Half an ounce of gelatine, one quart of water, the grated rind and juice of two fine lemons, the whites of four eggs, sugar to the taste. Pour a quart of boiling water over the gelatine, and stand it near the fire to keep hot until the gelatine is dissolved. Add the rind and juice of the lemon with the sugar (which must be loaf or pulverized white); let it boil once, take it off, strain it, and when lukewarm add the beaten whites of four eggs with the shells (which must have been washed and wiped dry). Strain it till the jelly is perfectly clear. Pour it in molds and set it to cool.

VANILLA KISSES.—Half a pound of pulverized white sugar, the whites of six eggs, one vanilla bean. Pound the bean in a mortar until it is completely pulverized. Whisk the eggs to a stiff froth, add the sugar very gradually, then stir in the vanilla. Drop the mixture on white paper so as not to touch each other. You may make them any size you choose. About a dessertspoonful makes a pretty-sized cake. Take care to have them sufficiently far apart. Place them on tins with several thicknesses of stout paper under them, set them in a hot oven, and as soon as they have a tinge of brown take them out, with a broad-bladed knife slip them off the paper, and place the under sides of two together.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

BIRTH.
 At the Manse, Kemptville, on Saturday afternoon, 24th September, 1892, Mrs. McDiarmid, of a daughter.

MARRIED.
 At the Huron Manse, Ripley, Ont., on Tuesday, September 20, by the Rev. J. McKinnon, M.A., B.D., of Springbank, Ont., assisted by the Rev. M. McKenzie, of Inverness, Scotland, and Rev. J. L. Murray, M.A., of Kincardine, Mr. A. J. Murchison, M.D., of Clyde River, P.E.I., to Miss Jessie Macquene, daughter of the Rev. A. F. Macquene, Ripley.

At the Manse, Maxville, Ont., September 28, by the Rev. J. Cormack, George Blackwood, of Franklin Township, Que., to Jennie Grace, daughter of Mr. Dermid McDermid, of Charlottenburg, Ont.

On September 29, at St. Pauls Church, Montreal, by the Rev. James Barclay, D.D., Rollo Campbell, M.D., to Marion May, daughter of the late Henry Fletcher.

On Wednesday, October 5, at Glamis, Nathaniel Fitzsimmons, Elder, to Catharine McLean, of Glamis, Co. of Bruce, Ont., by the Rev. Geo. McKay, M.D.

On October 3, in St. James Church, London, by the Rev. J. A. Proudfoot, D.D., father of the bride, assisted by the Rev. M. P. Talling, B.A., Henry A. Davidson, Woodstock, to Ida E. Proudfoot, London.

At St. Andrews Church, Toronto, on October 4, by the Rev. D. J. Macdonnell, B.A., Francis Percival Cowan, M.D., to J. Alex., third daughter of the late John F. Michie, Strathdon, Aberdeenshire, Scotland.

At the residence of the bride's father, Port Albert, Ont., on Tuesday, October 4, by the Rev. Robert Ure, D.D., of Goderich, assisted by the Rev. Robt. Fairbairn, M.A., of Duncannon, the Rev. A. E. Neilley, of Sunderland, Ont., to Hattie, youngest daughter of Mr. Jas. Mahaffy.

On the 5th inst., at the First Presbyterian Church, Port Hope, at 6 p.m., Rev. B. Canfield Jones, of Westchester, Pa., to Annie, eldest daughter of Duncan Chisholm, Q.C. The ceremony was performed by Rev. James Cleland, who was assisted by Rev. Dr. Jones, of Lincoln University, Pa., (father of the bridegroom) and Rev. John Craig, of India, uncle of the bride.

DIED.
 Suddenly, at Port Hope, at the residence of the Rev. A. McNaughton, the Rev. David Camelon, aged 63 years.

At his residence, 39 Oak street, Toronto, on Thursday, October 6, at 6.30 a.m., Rev. Thomas T. Johnston, aged 47 years, minister of Maple Valley and Singhampton.

MEETINGS OF PRESBYTERY.
BARRIE.—At Barrie, Tuesday, November 29, at 11 a.m.
BRUCE.—In Knox Church, Paisley, on 13th December, at 11 a.m.
HURON.—At Exeter, Nov. 8, at 10.30 a.m.
LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m.
MAITLAND.—At Wingham, on Tuesday, 13th December, at 11.15 a.m.
OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, December 20, at 10 a.m.
PARIS.—In River Street Church, Paris, on October 11, at 10 a.m.
QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m.
WHITBY.—At Port Perry, on October 18, at 11 a.m. The Presbytery will hold a conference on Monday night and Tuesday morning.
WINNIPEG.—In Knox Church, Winnipeg, on Thursday, November 17, at 3 p.m.

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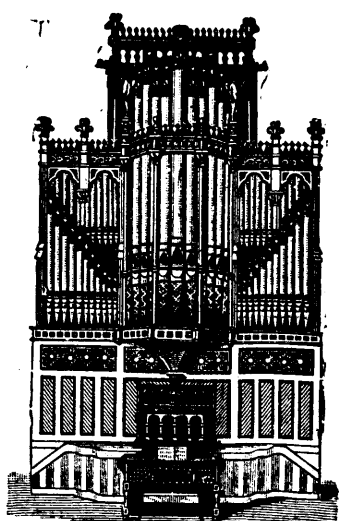
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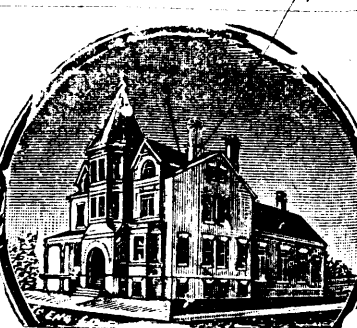
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