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Whole No. 757.

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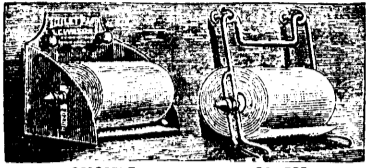
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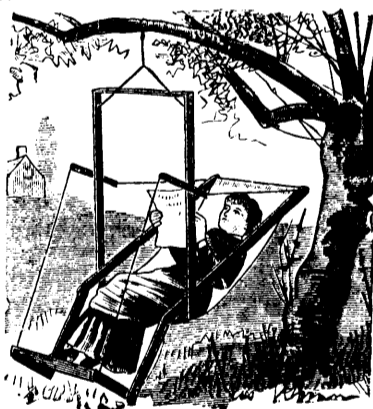
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**MUFFINS.**—One pint of mashed potato, one pint of flour, two tablespoonfuls of butter, a little salt, milk sufficient to make a thick batter, and half a teacupful of fresh yeast. Mix the ingredients and let the batter rise until it is light; bake in muffin tins or gem pans, and serve in a broad pan. This is an excellent breakfast dish.

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**VEAL SALAD.**—Mix one-half teaspoonful of mustard with half a cupful of vinegar. Beat the yolks of two or three eggs with a little salt, until they are quite thick and light; then, stirring briskly all the time, slowly add two or three tablespoonfuls of best salad oil, and four tablespoonfuls of rich, thick, sweet cream. Then add mustard, vinegar, salt and pepper to taste, and some very finely chopped parsley and tarragon. Pour this sauce over a heaping plateful of cold roasted veal, cut into pieces about an inch long and a quarter-inch thick, cover tightly and let it stand in a cold place for an hour or two. Serve on a platter, and garnish with sprigs of crisp parsley and slices of a hard boiled egg.

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## Notes of the Week.

WE have thought of it a good many times, but believe we have not before said it in print, that the *Presbyterian Observer*, of Baltimore, is now one of the best of religious weeklies. It is edited by a physician, H. M. Simmons, M.D. This is what the *Chicago Interior* says. It expresses our own hitherto silent thoughts to a nicety.

BRANTFORD Ladies' College has succeeded in obtaining the services of Miss Halmer, one of the most distinguished graduates of Toronto University. During her course at College she carried off the highest attainable honours. Her career as an educationist will doubtless be equally successful. Protestant parents have no excuse for patronizing Roman Catholic educational institutions when they have fully-equipped colleges of their own within convenient reach of all.

THE native Christians at Pwo Kau, in China, have refused to take part in the customary heathen village ceremonies. This refusal has greatly incensed the unconverted villagers. They have boycotted the Christians, and denied them access to the public wells, and dispute their right to use the public roads. It has been suggested that this is about as good an illustration as one could wish for of the essential savagery of the boycott.

THE new theology has taken itself to the country. It has been holding a convention at Lakewood, on Chautauqua Lake. Leading Unitarian clergyman, and other liberal teachers, were among the lecturers. Unitarian papers claim that the movement has the warm sympathy of Rev. R. Heber Newton, Professor Swing and other progressive religionists. If the new theology will do well anywhere, it will flourish in summer weather amid pleasant surroundings.

TORONTO lawyers and physicians are not alone in the frugality of living necessitated by slender incomes. An American physician estimates that the combined income of all the medical men in New York gives an average of only \$600. There are comparatively few who make large incomes, and a good many who make moderate livings. The trouble is that the number of physicians is altogether out of proportion to the population. The same thing is true of lawyers.

FROM an exchange we learn that the late Mr. Joseph Gould, of Uxbridge, provides in his will for the erection of a Mechanics' Institute, at a cost of from \$3,000 to \$4,000, to be presented to Uxbridge, for which tenders have been advertised by the executors of Mr. Gould. He also donates to the town the sum of \$2,500, to be invested in securities, the interest arising therefrom to be devoted to the relief of the poor, more especially those who suffer from the evils of intemperance.

THERE is a general impression that Germany is reactionary and unpractical. In fact, the Fatherland is as energetic and progressive as any of the foremost nations. It is striving for an extension of foreign commerce. With this purpose the German Government has decided to establish a great Oriental Academy in Berlin, with German professors and native assistants, in Modern Persian, Turkish, Arabic, Japanese, Chinese and Hindustani. Lectures will be free, and poor students helped.

THERE was a great gathering of temperance celebrities at Grimsby Park last week under the auspices of the Sons of Temperance. Distinguished workers and orators from various parts of Canada and the United States, among them the Mayor of Toronto, were present. Varied testimony was borne to the beneficial effects of the Scott Act wherever it was honestly enforced, distinct political action by

temperance men was strongly urged, and the purpose to work strenuously for entire prohibition was heartily endorsed by the large numbers who attended the demonstrations at Grimsby.

IT happily turns out that the dreadful stories of famine, and death by starvation, in Labrador, are malicious fictions. A cute Yankee fisherman palmed off the wild inventions on a credulous newspaper reporter. In his eagerness to obtain startling news, even the experienced interviewer is liable to have his critical faculty overborne. In this instance, this was conspicuously the case, as the retailer of the story credited Labrador with a population many times larger than it contains. The Boston man has now the poor satisfaction of having started the biggest fish story of the season. If there is any merit in colossal lying, the fabrication of this wicked falsehood is fairly entitled to the kind of distinction it brings.

ALL States which have aspired to power and permanency, the *New York Independent* well says, have made much of the family. They have established institutions for the promotion of family life, and passed laws for its protection. The family is the source of the power and prosperity of the State, and the State is vitally concerned in its welfare. But it is comparatively little, after all, that the State can do for the family. It can protect it, it can secure for it favourable conditions of development, but it cannot bring to bear any set of influences at all comparable to the influence of religion. When this influence operates the State has its most loyal and trusted supporters, society its best friends, and the Church its staunchest members.

THE agitation in Central and Northern Europe in favour of better observance of the Lord's Day is gaining in breadth and depth. In Alsace-Lorraine two petitions in favour of the reform have lately been circulated. The first one, originating in Roman Catholic circles, has already 140,845 names, but many on this monster petition are Protestants. The second petition was started by the Protestant Pastoral Conference at Strassburg, and has now 6,367 subscribers. In Paris the "Society for the Better Observance of the Sabbath" recently offered prizes for the best popular discussion in pamphlet form of the Sabbath question, the condition being that only workingmen were to send in their essays. No less than forty-one manuscripts were received, five of which took prizes.

THE editor of the *Catholic Mirror*, writing in the *New York Independent*, says: The leading men of the Catholic American episcopate to-day—men of thought and energy—are radical on the temperance question. Bishops Ireland, Spalding and Keane are a trio that cannot be matched among us; yet they are the men who lead the total abstinence movement, and whose views and sentiments most influence Catholics. While these three are active in the work, the united episcopate have thrown their influence in the same scale. Archbishop Ryan, of Philadelphia, and Archbishop Elder, of Cincinnati, have also taken advanced positions upon the subject, and no two cities in the land more sorely need temperance reform than those whose episcopal seats they occupy. From all appearances, I should say that the time is not distant when the Catholics of this country shall have done their part to uproot the saloon power.

SPEAKING of the British election and the results, the *Christian Leader* says: Perhaps there never was a time when there was more need of charity, to temper the evil spirit of party. On this subject seasonable words were spoken from one of the most influential pulpits in Edinburgh. Dr. Walter Smith, who indicated his satisfaction with the result of the electoral struggle, expressed his belief that the people have so far been wisely guided, reminded his congregation at the same time that the vote of a majority does not settle the right or wrong of any matter. It may be, said, Dr. Smith, that we, who for the present

have prevailed, may not have seen so deeply as those who have lost their cause. The present duty of Christian citizens, he pointed out, was to watch against the uprisings of bitter and ungenerous thoughts, and to chastise the misunderstandings and misrepresentations to which human nature is so apt to give way. There are true and conscientious men on both sides; and this is a fact which Christian men and true patriots will not fail to recognize.

DR. SOMERVILLE'S evangelistic tour in the Highlands, already referred to, began at Campbellton lately, and was most successful. He preached in Lorne Street Church ... a crowded congregation, manifesting, says the *Glasgow Christian Leader*, an eloquence and fervour rarely found at his years. In the evening he preached in Lochend Church for more than an hour. On Monday, at noon, the first of the Bible readings attracted a large and representative gathering; and on Tuesday the attendance was considerably increased. On Wednesday the meeting was very much larger, the interest apparently deepening. Requests for prayer were handed in at all the gatherings, and various gentlemen gave short addresses. The evening meetings were well attended, over 600 being present on Wednesday, when Dr. Somerville said good-bye. After meetings took place each evening, when a goodly number attended, and not a few were brought to decision. Dr. Somerville left for Tarbert on Thursday, taking Killean by the way, and on Monday he proceeded to Islay, where he is spending the present week.

THE secret of much of the labour depression and agitation of the last year, says the *Baltimore Observer*, may be found in the report of the Department of Internal Revenue. It appears that the consumption of beer has increased 1,524,980 barrels. The consumption in 1885 was greater than ever before, and, adding the officially-reported increase, as given in the *New York Tribune*, it appears that no less than 642,000,000 gallons of beer were consumed last year, or 1,083 gallons for every inhabitant, children included. Considering that thousands of our population have been educated up to temperance principles, this would indicate an equivalent of a pint a day for half the adult population. The increase in the consumption of whiskey was 1,606,108 gallons, which makes the consumption for the year 70,763,010 gallons, or 1.19 per capita. The increase in the consumption of tobacco and cigars is also remarkable, especially in their least healthy forms, particularly snuff and cigarettes, the latter appearing at present to be the lowest, most degrading form the habit has assumed. And all this has cost this land of the free over \$800,000,000. Figures may sometimes lie, but they also preach eloquent sermons.

FROM the Year Book of the Young Men's Christian Associations it appears that there are ninety association buildings in Canada and the United States, and that the net value of association property aggregates \$5,040,178. Three hundred and sixty-five associations own libraries of 272,624 volumes, worth \$293,168; 444 reading rooms, with a total daily average attendance of 22,587, are reported. One hundred and thirty-one associations report gymnasiums and other means of physical culture, such as rowing, baseball and outing clubs, bowling alleys, etc., and 592 report 666 Bible classes, with an aggregate average attendance of 7,340. Four hundred and eighty-seven men are devoting their whole time to the work as general secretaries, librarians and gymnasium instructors. There are 1,066 associations in this country, including the college, railroad, German, coloured and Indian branches. The annual current expense of these thousand societies amount to over \$800,000. The book also contains a list of associations in foreign countries. Six hundred and fifty of these are in Germany, seventy-nine in France, 570 in Great Britain, 491 in Holland, eight in Russia, two in China, three in Japan, six in India, twelve in Africa, fourteen in Australia, etc.

## Our Contributors.

INDIGNATION MEETING—ELOQUENT  
SPEECHES—GREAT ENTHUSIASM.  
THE EXEMPTIONS MUST GO.

BY KNOXIAN.

Naturally enough the recent exhibit made by the *Globe* has produced a strong feeling on the question of exemptions. Could any patriotic citizen remain unmoved while churches, graveyards, professors' salaries and ministers' incomes are untaxed, and the incomes of lawyers, doctors and business men of all kinds are taxed to the last cent? Such a thing was not to be thought of in a free country. To tax the lawyers and doctors to the last cent of their incomes and allow retired ministers to go free is an outrage on the British Constitution. Nothing could be more fitting under the circumstances than to hold a rousing meeting, and give vent to the pent-up feelings of indignation that burn in the breasts of all patriotic men.

Mr. J. Ward Bummer was the first speaker. He said he was glad to have an opportunity of addressing his fellow-citizens on this subject. They had all read the startling figures published in the *Globe*. They saw how the lawyers, doctors and business men were groaning under the weight of taxation, while churches and clergymen went free. He did not know how many churches there were in Toronto; but he knew there were a great many, and some of them were very expensive and elegant buildings. He blushed to say that these buildings were untaxed; while poor lawyers were compelled to pay taxes on the little pittance they earned in helping to settle the differences that arise among their fellow-men (cries of "shame"). Lawyers were a most self-denying, self-sacrificing class of men who worked for the good of the people (hear, hear). And he held it was an outrage on justice that they should be taxed while churches and graveyards were exempt. He protested that he had no interest in this matter except to see fair play. He was not the man to stand silently by and see the lawyers crushed by taxation (applause). Then look at the doctors (hear, hear). Scarcely one of them had a living income. Some of them were compelled to eke out a miserable existence by lecturing in the medical colleges (sensation). It was well known that all the wholesale and retail merchants were assessed on their incomes to the last cent (cries of "true, true"). Was he, as a patriotic man, to stand still and see his fellow-citizens crushed with a load of taxation while churches were untaxed? If any one thought so, all he could say was they didn't know J. Ward Bummer (cheers). He was ready to shoulder his musket and fight for fair taxation (loud cheers). He had just one thing more to say—if lawyers, doctors and business men generally were assessed on part of their incomes only, he would not say a word against exempting places of worship. He had nothing against these places. But so long as all other citizens were assessed to the last cent, as everybody knew they were, he would contend for the taxation of churches (Mr. Bummer took his seat amidst loud and long-continued applause.)

Mr. Cicero Windbag was the next speaker. He said his friend, Mr. Bummer, had dealt with the Church, and he intended to take the ministers in hand (applause). He contended that it was an outrage on justice that rich clergymen should escape taxation, while poor lawyers yes, even starving Queen's counsel paid taxes on every cent of their incomes (cries of "shame"). Yes, they might well say "shame." It was a shame. Look at these lawyers. Look at their wan, poverty stricken countenances, their pinched features, their tottering gait, their slender forms. Taxation had done it all (sensation). Who ever saw a rotund lawyer? Who ever saw a lawyer whose appearance indicated that he had anything good to eat? Taxation had literally starved these good men, and compelled them to wear second hand clothes while untaxed ministers rolled in wealth (cries of "shame, shame"). These city ministers actually grew fat on exemptions. Look at Macdonnell! (Applause.) Look at the Principal of Knox College! (Applause.) Look at Wallace, of the West End Church! (Applause.) Look at Keefer, the Scott Act man! (Applause, mingled with hisses.) These men grow corpulent on exemptions. Every pound of flesh they put on

was put on at the expense of the city (sensation). While the city clergymen fattened at the public crib, business men of all classes were being fairly crushed by taxation of their incomes. He would give one illustration. The fees of city doctors ranged from one to five dollars a call. If any of them went out of the city a short distance by rail the fee is generally \$50. Many of our doctors work nearly night and day. Their wretched pittance of five or six thousand a year was taxed, while the retired minister revelled on an untaxed princely income of \$200 or \$300 (cries of "shame"). He was credibly informed that the income of a retired Presbyterian minister actually ran as high some years as \$220 (sensation)! Was it fair that such a royal income should remain untaxed, while men groaned under an income of five or ten thousand a year, and taxed every cent of it, as all our professional men do? (Cries of "no, no.") He was in favour of bringing the matter before the Local Government. If Mowat would not tax these wealthy clergymen who live on the fat of the land, then he would say "Mowat must go" (cheers). If they failed in the Local Parliament, he would carry the matter to the foot of the throne (cheers). He would strain the very pillars of the throne to have these retired ministers taxed (cheers). He would tax them if he had to employ the army and navy of the Empire to do it (loud cheers). He appealed to his hearers by the British Constitution, by the old flag, by the memories of Waterloo and Inkerman, Bull's Run and Balaklava, to leave no stick unturned until every retired minister, every acting minister, every theological professor—yes, every divinity student was taxed (tremendous applause).

Mr. Thomas Payne, Jr., then addressed the meeting. He would go much farther than the other speaker. He would be in favour of putting a higher tax on churches than on other kinds of property. In fact, he would tax them out of existence if he could. As regards the taxation of ministers' salaries, he would make it high enough to chase such men out of the city. They were not needed here. If the ministers and those who work with them could be driven out or kept down we might have a Paris Sabbath and other good things. Toronto was terribly behind the age in such matters.

Mr. Anarchist, a recent importation from Chicago, then made a few remarks. He was not very well received, as he wished to abolish all rights of property. The meeting evidently thought he went a little too far.

The following resolution was then unanimously carried: "Whereas it has been made abundantly evident that the lawyers, doctors and all other business men of Toronto pay taxes on every dollar of their income; and whereas churches and the salaries of pastors, retired ministers and professors of theology are exempt; be it therefore resolved that Mr. Mowat be requested to bring in such legislation as will levy taxation on churches and said salaries and allow all other incomes to be taxed at one-half or one-third their amount."

### THE WORKINGMAN'S HOME.

NO. III.—ECONOMY.

Go to the ant, thou sluggard: consider her ways and be wise; which, having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—*Solomon*.

It is the lot of the workingman to earn his bread by the sweat of his brow; and his only capital being his labour, it is his duty and interest to take it to the best market in order to procure the highest remuneration. The value of labour naturally varies according to the kind of employment and the condition of the labour market, wages being regulated to a very great extent by the law of supply and demand. Although this is a pretty generally recognized fact, it seems often to be overlooked by the working classes in their efforts to increase or regulate wages, and the oversight leads to combinations, or unions and strikes, which are not unfrequently a rash interference with this great law in economy, and disastrous alike to employers and employed.

We have only to make ourselves acquainted with the history of the great strikes in this or any other country to be convinced that the injury done to trade, and the poverty and misery inflicted on the homes of workingmen, far outweigh the advantages that have been gained. There have undoubtedly been vast

numbers involved in the dire consequences of these strikes, who may be considered the helpless victims of a combination they have no power to break. Take *gratia exempli*, the cause of the Knights of Labour, so fresh in our memories, and for a moment reflect impassionately and impartially on the origin, progress and natural death of the movement. The first great question, which would then naturally suggest itself to our minds, would be, Whether any public good has been thereby achieved, or any personal benefit derived by the originators and promoters of the strike? We admit, of course, that every workingman has a legitimate right to refuse a rate of wages with which he is not satisfied, just as a merchant has a right to refuse a price offered for his goods; but no workman, or body of workmen, have any right to compel their fellow operatives to refuse a reduced rate of wages, which they, on the other hand, may consider, under present circumstances, the best obtainable. In the one case it is freedom; in the other, tyranny. It is for the pecuniary interest, as well as the popular renown of the workingman, to study proficiency in that particular branch of business or trade to which he is attached, and to endeavour diligently and conscientiously to discharge the duties connected therewith, disdaining the contemptible character of the eye-servant, and seeking to be "a workman that needeth not to be ashamed." An observant master will soon learn to value such a servant; and in times of dulness and depressed trade, when the services of others are dispensed with, he will almost invariably find himself in a position to earn a livelihood. In order to increase his income—and this is specially the case in large families—there is often a strong temptation in the workingman to hire out his little ones to work long before their bodies are capable of sustaining the fatigues of labour; and thus securing to them the legacy of weak constitutions and uneducated minds—two of the most powerful impediments to their progress and success in subsequent years. Far more consistent and honourable that the household should be regulated on the principles of the strictest economy than that the weekly income should be a little augmented by the small pittance of the child, whose right it is to be at school, and not in the factory or workshop. Surely the blessing of God cannot possibly be expected to descend on the labours of such foolish and worldly-minded parents, or on the money earned by the breach of a fundamental law in the family constitution. During the lapse of the past twenty years, however, many radical and beneficial improvements have been effected in the scholastic profession and educational systems of all civilized countries. For these momentous and all-important changes, we are in our own empire, indebted in a great measure to the Christian Church; for it would seem that no government system of education can ever meet the approval of the various sects of which a country is composed. No doubt it must be a hard, calculating struggle for many a household to get "the ends to meet," to balance the debtor and creditor sides of their account; and there will be a necessity imposed upon them to increase the family treasury in every legitimate way.

Now, let us regard the subject on hand from a different standpoint of view. At the outset, we shall encounter as much difficulty in the right and judicious spending of money as we experienced in the laborious acquiring of it. We arrive at this conclusion from the fact that the largest income does not always procure the greatest family comfort and happiness. It is of importance to inquire into the reasons of this, and I think it may be found to consist principally of these three things. First, intemperance; second, indulgence in expensive luxuries in food and dress, and third, in the credit system. The first of these, viz., intemperance, we intend to notice and deal with in some following number. Let us here however, look at the second. It must, as a general rule, take a large portion of a workingman's earnings to obtain the bare necessities of life—household accommodation, plain food and simple clothing. The plainest food, besides being the cheapest, is often the most nourishing, and that on which the system thrives best; and in order to promote economy, it is of importance for the heads of a family to have at least an elementary knowledge of the constitution of the human frame in general, and of their own physical constitutions in particular, and to use the kind of food which, from experience, has been ascertained

be best fitted to promote their health and comfort, avoiding as much as possible those articles of diet in which poisonous adulterations are likely to exist. This simple rule of health and economy being strictly observed, there will be little or no craving for the more expensive luxuries in which others indulge. In regard to dress, it must be acknowledged that neither health, purse nor comfort seems to be very much consulted, and this more especially amongst the female portion of society. Not to speak of the want of modesty displayed in their attire (for every one is expected to follow the present fashion), but looking simply from an economical point of view, it must be evident that far more of their hard-won earnings are expended in the vain decoration of their persons than is at all consistent with reason. It is to be feared that many of them have their first lesson in economy to learn when they assume the management of their family exchequer. A WORKINGMAN.

THE LATER CHRISTIAN FATHERS.

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

Notwithstanding the bitter hatred with which his countrymen everywhere assailed him, the Apostle Paul never lost his reverent love for the Church of his fathers. Refusing to accept their judgment that he was an apostate to the faith, he boldly declared to his bigoted accusers, "I stand and am judged for the hope of the promise made of God unto our fathers." To him it was no small honour and privilege to stand in the line of spiritual as well as natural descent from Abraham, and to be able to demonstrate that the faith of Moses and the prophets was that of the Christian. He felt proud to belong to that race and Church upon whom was bestowed the high calling of sending forth the world's evangel, and inviting the nations to worship Him whose temple had stood through ages past upon Mount Zion.

A similar pride we, as Presbyterians, may justly feel when, examining the ancient teachings of the Church, we find that the later fathers who succeeded the Apostles were men like-minded with us, and bear their testimony to the principles of religious liberty which it is our privilege to maintain. Recently the teachings of Christian antiquity have been set before the public with unusual prominence. A Roman Catholic archbishop proclaims his Church as the only fold of Christ, and Anglican presbyters gallantly defend the Protestant Reformation. Communications of great eloquence, learning and length appear in one of our daily papers on the subject of papal infallibility, in which the argument rests, not on Scripture, but historical evidence. At the same time that the Presbytery of St. John is designating its pastors with rites of primitive simplicity, a new bishop of the Church of England is consecrated with imposing ceremonial and impressive ritual in the Cathedral at Fredericton, and in St. John itself three right reverend prelates have by their presence in the pulpit drawn public attention to their order. Yet all these appeal to antiquity as well as Scripture. By what right do we venture to dissent from those whose opinions are entitled to the utmost respect? Setting aside the scriptural argument, what have we to say to the fact that almost everywhere, at the period of the Reformation, the Church recognized Episcopal authority? If the Apostles did not found this order, how did it originate? If the contention of our Episcopal brethren is not true, namely, that the Apostles appointed men to succeed them in the apostolate, and these, although entitled to the higher designation, modestly assumed that of bishop, and have perpetuated the order of apostle-bishop in unbroken succession to our own day, so that, for example, Charles Hamilton, Bishop of Niagara, can satisfactorily assure himself that the chain is unbroken of which he is the latest link, if we say, this is not true, then when and how did the order arise and what did the early writers of the Church say about it? "Whose are the Fathers?" Do they exhibit to us a unanimous consent in favour of that system which finds, we believe, its logical and practical culmination in an infallible Pope, or do they testify to the existence of principles of clerical equality which, faithfully observed, would make it impossible for any one to lord it over God's heritage?

We have already discussed the evidence afforded by the writings of the Apostolic Fathers. Let us now supplement that discussion by an examination of the principal Christian writers of the third, fourth

and fifth centuries. As we have already indicated, it is not necessary for us now to contend that the titles of presbyter and bishop were originally applied to the same persons—this is now conceded, and, willing to obliterate all traces of their defeats, our opponents vehemently assert that it was never denied—the victory is complete. But now a new position is occupied: we are told that the true state of affairs was, not that the episcopate grew out of the presbyterate, but that the Apostles appointed certain persons to succeed them, to whom alone was committed the right to ordain others, and that these, although having the right to term themselves apostles yet were contented with the humbler title of bishops. In other words, that Bishops Sweeney, Medley and Kingdon might, without presumption, style themselves apostles, and do actually, and of divine right, wield the ecclesiastical prerogatives of the chosen twelve. Certainly such claims merit our serious examination. If valid, it is treason to Christ to refuse our submission; if invalid, no terms within the limits of Christian courtesy would too strongly express our abhorrence of such impious arrogance.

Not only do the Apostolic Fathers refuse to lend the slightest sanction to such pretensions, but the most eminent writers of succeeding centuries distinctly disavow them.

We begin with Justin Martyr (died A. D. 165), who, from a heathen philosopher, became a defender of Christianity, and sealed his testimony with his blood in the reign of the Emperor Marcus Aurelius. In order to mitigate the severity of the persecution, Justin wrote a treatise, addressed to the Emperor Antoninus Pius, in which, to show the harmlessness of the Christian belief, he gives a detailed account of Church organization and ceremonial. In a work which thus professes to be complete, we would expect to find no omission of that office which, according to prelatists, is most essential to a church. *Nullus episcopus, nulla ecclesia*, say they. Such an omission would defeat the purpose for which the book was written. Suspicions were easily aroused; the Emperor would at once conclude that the concealment betrayed something which Christians dared not avow, and persecution would be hotter than ever. Yet throughout the whole work there is not the slightest hint that a "lord bishop" is the apostolic head of the Christian community. In his description of worship he writes: "Bread and a cup of water and wine are then brought to the president of the brethren. . . . The president having given thanks, and the people having expressed their approbation," etc. Several times the title of president is given to the pastor, and this is the highest office mentioned by Justin. Now, if bishops existed, the omission of them in a detailed account of the Church would be inexcusable. It would also be useless, for it would be sure of detection, and his apology would fail of conciliating the Emperor if anything so essential were suppressed. The silence of the writer in such a case is proof that bishops had no distinctive rank in his time, and were merely the presbyters who presided in each congregation.

Irenæus (died A. D. 205) distinctly applies the terms "bishop" and "presbyter" to the same persons. He speaks of presbyters as having received the succession of their episcopate from the Apostles. "Wherefore we ought to hear those presbyters who are in the Church, who have the succession from the Apostles, and who, with the succession of the episcopate, have received the gift of the truth according to the pleasure of the Father. . . . Such presbyters the Church nourishes, of whom also the prophet says: 'I will give thee thy princes in peace, and thy bishops in righteousness'" (Adv. Haeres. B. iv. 43, 44). It was presbyters, then, who preserved the succession of the episcopate and were the bishops whom God had promised to the Church. Irenæus mentions to Victor, Bishop of Rome, "Those presbyters who governed the Church which thou now governest," and calls these same persons also bishops. Eusebius and the martyrs of Lyons style Irenæus, himself Bishop of Lyons, simply "a presbyter of the Church." "Our brother and companion" (Eusebius v. 4). Certainly the lofty pretensions of later days were then unknown.

Clement of Alexandria (died A. D. 220) is sometimes quoted as speaking of three degrees in the Church militant: "Now in the Church here the progressions of bishops, presbyters, deacons, I think, are imita-

tions of the angelical glory and of that dispensation which the Scriptures declare they look for who have lived according to the Gospel in the perfection of righteousness, walking in the steps of the Apostle. These men, the Apostle writes, being taken up into the clouds, shall first serve as deacons, and then shall be admitted among the presbyters, according to the progression in glory" (Strom. B. vi.).

But if Clement considered bishops to be a higher order here on earth, why does he suppose that in heaven there will be none but presbyters and deacons? What becomes of the bishops? If they enter heaven at all, then, it must be divested of their mitres. He holds out no hope of such a dignity to any one in the next world. If he regarded presbyters (as does the Book of Revelation) as the principal order in the Church in heaven, he could not hold that there was a higher dignity attainable on earth, else the Church on earth would not "imitate the angelical glory," but surpass it "in its progressions." The testimony of Clement merely shows that there were three terms in common use; but he gives us no authority for affirming that in his time bishops exclusively ordained, confirmed and governed, or that they were any other than the pastors of the churches and presiding presbyters in them.

Hippolytus (died about A. D. 240) represents the presiding bishop as appointed by his co-presbyters and set apart by the deacons holding the Gospels over his head, while his presbyters were ordained by the imposition of hands (Pres. Def. p. 42, Crawford). Here is simply consecration. No new order was conferred. The consecration is effected by the presbyters and deacons without the assistance of any bishop. The only orders of which Hippolytus betrays any knowledge are essentially Presbyterian.

Tertullian (died about A. D. 240), one of the grandest characters of the ancient Church, informs us that "the presidents who bear rule therein (i.e., in the Church) are certain approved elders, who have obtained this honour, not by reward, but by good report" (Apol. 39), who were none other, as he intimates elsewhere (De Corona Militis 3.), but those from whose hands they used to receive the sacrament of the eucharist. These were evidently the pastors of the Churches, and no order above these is ever mentioned by him.

Origen (died A. D. 254), it is true, mentions bishops, priests and deacons as three classes, but in what the superiority of the bishops consisted he does not say. Frequently he speaks as if there were but two orders, presbyters and deacons. Thus in his second homily on Numbers, "Whence, then, is it that you often hear men speaking ill of them and saying: 'See what a bishop,' or 'what a presbyter,' or 'what a deacon?' Are not these things said when a priest or a minister of God is seen to behave in a way which is contrary to his order, and to perform anything unworthy of the priestly or levitical order." Here he compares bishops and priests to the priestly order, and deacons to the levitical. This much we may confidently assert concerning Origen, that he never places the bishops in a position which might not be filled by a simple presbyter.

In Cyprian's writings (died A. D. 258) we find the later corruptions of the Church more manifestly displayed than in the writings of any other father. He asserts the primacy of Peter (Ep. 70); the merit of good works (Ep. 52); holds that the baptized should be anointed (Ep. 70), and that water should be mingled with wine in the Eucharist (Ep. 63). He sanctioned prayers for the dead (Ep. 76), and believed that the blood of Christ availed for sins committed before baptism, but that atoning for subsequent delinquencies (Ep. 50). Amid such a mass of unscriptural teaching, we should not be surprised if we found his views regarding government assuming the most extreme phase of sacerdotalism. Yet even Cyprian is found no very reliable authority for episcopal supremacy. Although he uses such extravagant expressions regarding episcopal and priestly authority, that even Milner is forced to acknowledge "that the episcopal authority, through the gradual growth of superstition, was naturally advancing to an excess of dignity" (Ch. His. I. p. 457), yet there are no powers ascribed by him to bishops which may not be performed by presiding presbyters. His own practice is quite consistent with this view. He tells his clergy, "From the beginning of my episcopate I have resolved to do nothing without your advice, and

the advice of the people" (Epist. 6). During his banishment he requests them to perform their own duty and his, that nothing which related to discipline or diligence might be wanting (Epist. 5). He apologizes to them for conferring the office of reader upon Aurelius without consulting them (Epist. 33). He both "exhorted and commanded" them that those of them whose presence there might be the least insidious and attended with least danger might perform his (i.e., Cyprian's) part in managing those things which the administration of religion required (Epist. 14). The presbyters of Rome, in returning answer to their brethren at Carthage regarding the propriety of Cyprian's concealment, say, "It is incumbent on us (i.e., presbyters) who seem to be set over the flock to keep it in the room of the pastor." Cyprian himself has preserved for us a letter of his bosom friend, Firmilian, Bishop of Casarea, in which these words occur: "All power and grace are established in the Church where elders (*majores natu*) preside, who possess the power of baptizing and confirming as well as of ordaining."

(To be concluded next week.)

### ENGLISH HYMNS.—II.

SOME RESULTS OF THEIR USE.

BY W. M. R.

The fact mentioned at the close of the last paper reminds us that though Christian hymns are not inspired, they contain divine truth, and are constantly being directed by the providence of God and owned by the Spirit of God for the very highest results.\* Our author furnishes many illustrations in point, and the thought naturally arises that it would in all probability be much oftener the case if those on whom devolves the selection of hymns were more constantly under the guidance of the Holy Spirit, and those who sing them more constantly sing "with the Spirit and with the understanding also." Mr. Spurgeon, emphasizing the point, says: "An ungodly stranger, stepping into one of our services at Exeter Hall, was brought to the cross by the words of Wesley's verse, 'Jesus, lover of my soul.' 'Does Jesus love me?' said he, 'then why should I live at enmity to Him?'" "A Mrs. Lewis, of Norwich, England, many years ago, went to hear Mr. Hoole preach at the Tabernacle, being under great distress of mind. She had determined to attend divine service once more, and if she obtained no peace she intended then to drown herself. The first hymn which the preacher announced was 'Jesus, lover of my soul,' which so startled her and suited her condition that she supposed 'he had made this hymn for her sake,' for she had no doubt that some one had informed him of her state of mind. As a result of this experience she was hopefully converted." "An actress, in one of the provincial towns, while passing along the street, had her attention arrested by singing in a cottage. Curiosity prompted her to look in at the open door, when she saw a few poor people sitting together, one of whom was giving out Hymn 168,

Depth of mercy! can there be  
Mercy still reserved for me?

which they all joined in singing. The tune was sweet and simple, but she heeded it not; the words riveted her attention, and she stood motionless, until she was invited to enter. She remained during a prayer which was offered up by one of the little company, and which, though uncouth in language, carried with it the conviction of sincerity. She quitted the cottage; but the words of the hymn followed her, and she resolved to procure a copy of the book containing it. The hymn-book secured, she read and re-read this hymn. Her convictions deepened; she attended the ministry of the Gospel, and sought and found that pardon which alone could give her peace. Having given her heart to God, she resolved henceforth to give Him her life also, and, for a time, excused herself from attending on the stage. The manager of the theatre called upon her one morning, and urged her to sustain the principal character in a new play. This character she had sustained in other towns with admiration, but now she gave her reasons for refusing to comply with the request. At first the manager ridiculed her scruples, but this was

unavailing; he then represented the loss which her refusal would be to him, and promised that, if she would act upon this occasion, it would be the last request of the kind he would make. Unable to resist his solicitations, she promised to appear at the theatre. The character which she assumed required her, on her entrance, to sing a song, and as the curtain rose the orchestra began the accompaniment. She stood like one lost in thought; the music ceased, but she did not sing; and, supposing she was embarrassed, the band again commenced, and they paused again for her to begin, but she opened not her lips. A third time the air was played, and then, with clasped hands and eyes suffused with tears, she sang—not the song of the play, but

Depth of mercy! can there be  
Mercy still reserved for me!  
Can my God His wrath forbear—  
Me, the chief of sinners, spare?

The performance suddenly ceased; many ridiculed, though some were induced from that memorable night to 'consider their ways'—to reflect on the power of that religion which could influence the heart and change the life of one hitherto so vain. The change in the life of the actress was as permanent as it was singular, and after some years of a consistent walk, she at length became the wife of a minister of the Gospel of Christ."

Of the multitudes who profess to have the light and hope of salvation in the meetings held by Messrs. Moody and Sankey, it is said that the former credits the singing of the latter with as large a share of these blessed results as his own preaching. And this we need not wonder at when we consider the distinctness with which he enunciates the words which contain the saving truth as well as the attractive beauty and power of their musical rendering. Of the "Ninety and Nine" we are told the story of its discovery and introduction by Sankey, sung to the well-known music of his own composing before it was written, May 16, 1874, soon after the death of its author, Miss Clephane, of Melrose. "One of the most thrilling incidents connected with its use is the effect its distant singing produced on the heart of an impenitent man. Clear and sweet the song rose up, 'I go to the desert to find My sheep,' and the man on the hillside heard and was saved." One more extract must for the present suffice.

"Lieutenant G—, an officer of the Union Army, having received his death-wound in a gallant charge at the head of his regiment, was visited in the hospital by the chaplain, who inquired how he felt. He said he had always been cheerful, and was now ready to meet God in peace. He thus proceeded: 'Chaplain, I was once passing through the streets of New York on a Sunday, and heard singing. I went in and saw a company of poor people. They were singing "There is a fountain filled with blood" I was overpowered with the impression the hymn made upon me, and gave my heart to God. Since then I have loved Jesus, and I love Him now.' That was his last speech. As the chaplain listened, the voice faltered and the minister said, 'Trust Jesus.' The officer whispered, 'I do trust Jesus,' and then expired."

No doubt such events are far more common than at present is known, and we cannot but reflect would be more common still were they more constantly expected and prepared for. How? (1) By earnest prayer for the guidance of the Spirit of God in making our selections for the praise of the sanctuary. (2) So also in the preparation and performance of that important part of worship—prayer from every believing heart in the sanctuary, but especially from our leaders of praise. All honour to our gifted singers. They are largely painstaking, self-denying and successful in contributing in a large measure to the attractiveness and profit of our services. But are they as devout as we could desire? They are generally avowed Christians. Why should not prayer be an element of recognized value in their preparation for Sabbath? It would if they only knew how much it has to do with the success of such men as Sankey, Bliss, McGranahan, and we hope there are instances where this is already the case among our church choirs. They know better than most of us do how the last ten minutes, before going to their places in the church, are often spent. May we venture the hope that day will come when they will be universally spent in prayer. If so, we may be sure they shall have

such a reward as the world or the Managers' Board could never give. Will the reader help the writer to make this a blessed reality?

### "IS IT FAIR?"

MR. EDITOR.—Under the caption, "Is it Fair?" a correspondent, "Fiat Justitia," complains, in your issue of the 14th ult., that at the last Assembly some ministers were received from other bodies who had not gone through a full college training, specially some Methodist ministers. From time to time, such complaints appear in print, and generally about that season of the year—near the Assembly's meeting.

Now, I beg to say that I, for one, count these complaints as little better than carping, for there is really no grievance of any account to attack.

For (1) in the very nature of things, applications from the Methodist Church must only be very few. Few of their men are prepared to expose themselves and families to the uncertainties of settlement under our candidating system, when in their own Church they are sure of unbroken employment in the pastorate, and of settlement immediately on ordination.

If, occasionally, a man or two comes out prepared to run all risks with us, in connection with our fickle permanent pastorate, let us receive him good naturedly, if we deem him a worthy man.

(2) "Fiat Justitia" himself says: "It is not denied that ministers received from the Methodist or other Churches do effective work, and just as effective work as those whose educational standard is higher." (The italics are mine.) Now, does not such an admission cut away the ground from under "Fiat Justitia's" feet, as regards any grievance? He admits that these non-graduates do as effective work as our own graduates; and is not effectiveness the main thing we want in men. Is it not a fact that those men who are oftenest out of a place, and who have traversed our land longest in search of a place, are not men received from the Methodist Church, but men who have taken their full literary and theological course in a Presbyterian College?

While we admit that our own ministers will compare favourably, as speakers, with any other body of men, is it not a fact that only too frequently a Presbyterian graduate is found, who, as a public speaker, is painfully inferior to another man, labouring alongside of him, who has not gone through college?

If a man belonging to the latter class does occasionally seek admission into our body, let us not make too much of one item which is a flaw, and overlook all qualifications besides, which have proved him to be a man fitted for doing good work.

John Bright, of England, and Alexander Mackenzie, of Canada, and others that might be named, are not college graduates; yet, as both regards effective speaking and efficient working, they will suffer nothing, when compared with some who hold a piece of parchment.

(3) Thus, with the present safeguards in possession of Presbytery and General Assembly, we can well afford to keep our minds easy, as regards the quantity and quality of applicants from other Churches.

### GRADUATE.

DR. STOCKER, of Berlin, writes and prints one sermon each week. When he began this work four years ago only 600 copies were distributed, the circulation being confined to the German capital; but now 110,000 are distributed every week, being sent to all parts of Germany and to her Colonies, while 5,000 come to America. They are simple, practical Gospel sermons, gladly received by the thousands who do not attend Church because they have to work on the Sabbath. The circulation of these discourses is doing much good.

THE cholera this year does not seem to assume the fatal proportions which were anticipated by the medical men. It is perhaps premature to speculate on the result of the year, but thus far, after three months' progress, it appears to be confined to Italian States, and the whole fatality, as reported by cable, amounts to little over 1,800. In 1884 the total death list reached over 25,000, and last year over 100,000, which includes the ravages of the disease in China and Annam. As the death rate has been steadily decreasing for several days past, it looks as if the worst was over, unless the disease should break out in other localities.

\*ENGLISH HYMNS: Their Authors and History. By S. W. Luffield. (Funk & Wagnalls. New York; pp. 675.)

# Pastor and People.

FOR THE CANADA PRESBYTERIAN

## ANOTHER WONDERFUL HYMN. ITS AUTHOR AND ITS ORIGIN.

BY THE REV. D. MORRISON, M.A., OWEN SOUND.

God loved the world of sinners lost  
And ruined by the Fall;  
Salvation full, at highest cost,  
He offers free to all.

Oh, 'twas love, 'twas wondrous love!  
The love of God to me;  
It brought my saviour from above,  
To die on Calvary.

Even now by faith I call Him mine,  
The risen Son of God;  
Redemption by His death I find,  
And cleansing by His blood.  
Oh, 'twas love, etc.

Love brings the glorious fulness in,  
And to His saints makes known  
The blessed rest from inbred sin,  
Through faith in Christ alone.  
Oh, 'twas love, etc.

Believing souls, rejoicing go;  
There shall to you be given  
A glorious foretaste, here below,  
Of endless life in heaven,  
Oh, 'twas love, etc.

This hymn, which has become so popular, and deservedly so, though scarcely fifteen years old, is little more than a paraphrase of that great text, *God so loved the world*. But this is not wonderful, for the text itself presents to the soul whose spiritual sensibility has been awakened the most exquisite poetry—the most sublime and far-reaching thought that can engage its attention. Where is the text that has taken such a hold of the human heart? How many sad spirits about to sink into despair have felt its power? How many miserable homes have been transfigured by its revelation? It is, like a burst of sunshine on a dark day, fitted to touch the imagination—to meet man's great want, to lift him up from the horrible pit, and send him on the way of brave duty, strong to do God's will, or bear that will, whatever it might be. A friend of mine, standing beneath the Falls of Niagara, greatly moved by the roar of waters thundering above his ears, said that there was just then vouchsafed to him such a sense of the divine greatness—such a gust of gratitude—that he was prepared for any duty, and so lifted up and enlarged, that he was ready to take all men to his bosom. Similar must be the feeling of one (like the famous Greenland missionary's native assistant) who for the first time opens his eyes to the glories of this great utterance of the Master, enters into its depths, and feels himself encompassed with the everlasting arms.

We have heard many sermons on this text, but for the most part they were miserable failures, darkening counsel with words, diluting, distorting and breaking up piecemeal that which had better far been left alone in its grand simplicity, as it fell from the lips of the Master. How often, after our most elaborate efforts on such texts, are we driven back in despair from everything like exposition—forced after all to take refuge in their sublime terms—to let the words speak for themselves and say *Jesus only*. There are some jewels that cannot bear rough handling, that are sure to suffer in the hands of an unskilful lapidary, and this is one of them; and so we would warn all young preachers to think twice before venturing on a theme so magnificent. *Namby-pambyism* may be tolerated in the parlour; but God save us from *Namby-pambyism* in the pulpit, or, what is worse still, distortion or the perversion of God's truth. The best that most preachers can do with such a text as this, is to let it alone and sing this hymn, which after all, is only the prolonged note—the striking again and again the same golden chord, as in the chorus, "Oh, 'twas love"—a chorus which makes us wish for a revival of something like the *chorales* of Luther, or the antiphones of the service of song in the house of the Lord in the old time.

This hymn is a monotone; and this is a feature common to all the great hymns of the Church, e.g.: All Hail the Power of Jesus' Name, Nearer, my God, Rock of Ages, Just as I am, Holy, Holy, Holy! All monotones—hymns charged with one great thought so great as to include all, and begetting in the hymn singer the same feeling as the hymn writer. Variety of thought in the same hymn—complexity of view—especially anything artistic in the treatment—is fatal to its great purpose. This is the case even when the theme is high, much more when it is comparatively low, or dealing with something remote from the cross, as

Let heaven arise, let earth appear,  
Said the Almighty Lord.  
The heavens arose, the earth appeared.  
At His creating word.

—all true but comparatively cold.

In giving an account of the *genesis* of this hymn, I am in a position to speak authoritatively. My information is not second-hand, but drawn from original sources. The gifted authoress, Mrs. Stockton, is indeed no more with us, having departed this life last fall; but her husband, with whom I have been in communication, writes from his home in Ocean City, New Jersey, concerning this matter, and says, among other things, that it was suggested to her one day in meditating on the old text, *God so loved the world*, while she was engaged with her domestic duties—that it came to her like an inspiration, dropped easily from her pen, and took the form and fashion with which we are now so familiar. "In regard to special instances of its power," Rev. Mr. Stockton says, "there are many I might name, but none which comes so near to the family circle, nor with such joy to her who wrote it as the occasion of the first production in public. This was at Round Lake, 1871, when it was sung by Chaplain McCabe and our own daughter. During the singing, this same daughter was converted to God. Moreover on many occasions, we have seen evidences of its power—whole congregations melted at the foot of the cross, beholding with new rapture the atonement of Christ.

Mrs. Stockton is no longer with us in the body; but in spirit she is here still, and every time that hymn is sung, whether in private or in the great congregation—every time that chorus is taken up by the swelling hearts of the solemn assembly—she is singing still, fanning the spiritual life of the Church still, helping its devotion, and doing a work for God which no pen can describe and no imagination can conceive. She is no longer with us, but in her works that follow—even in this little hymn, which was generated amid the cares of domestic duty, which Chaplain McCabe and Miss Stockton sang in public for the first time in 1871—even in this little hymn—we have evidence of the power of an endless life, a life which enters into the redeeming agencies of the cross, a life which God takes up in His strong hand, and carries forward through all time and concerning which he says: As the rain cometh down and the snow from the heaven . . . so shall My word be that goeth forth out of my mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.

Now let me close by throwing this grand hymn into a mediæval form, and giving it the cast and colour of the old hymnologist: *Same measure as the English.*

Amavit Deus hunc mundum  
Sublapsus delectis,  
Sed nunc Salutem omnibus  
In maxime prebes.

O amor, amor hoc erat,  
Pro me amor Dei,  
Qui tulit Dominum Cælo  
Se Calvara mori.

Jam tum prehendo Hunc fide,  
Surrectum Filium;  
Redemptio, redemptio,  
Ejus per sanguinem!  
*Cho.*—O, amor, amor hoc erat.

Infert pleroma gratiæ  
Mortalibus agris,  
Et retegat pacis fontem.  
Beatam nunc frutis.  
*Cho.*—O, amor, amor hoc erat.

Ite, letantes in Deo  
Felices animæ,  
Nam vobis pignora erint  
Beate jam vite.  
*Cho.*—O, amor, amor hoc erat.

### JOSEPH OF ARIMATHÆA.

A disciple of Jesus, but secretly.

A most eventful day is drawing to a close. The crowds which had gone forth that morning would have returned, and now the place of crucifixion, covered all day long with surging masses of men, would be well nigh bare. The Roman soldiers would still be keeping guard. Faithful to the last, the women stood beside the cross. And a coterie of Jews might be seen in earnest converse regarding the disposition of the bodies.

At last the weary strife is o'er,  
The agony and conflict sore  
Of Him who all our suffering bore.

Just about that time one drew near to the little cluster round about the cross, of whose prior movements of that day we know nothing. He comes, we may suppose, with slow step, looking reverently up to the bowed head and outstretched form in the midst. As he approaches we can hear the heated talk of the Jews. One would say, "The bodies must not hang over the Sabbath;" others would suggest mutilation and a hurried burial. The harsh matter-of-fact tones would jar upon his ear. And so a new indignity was to be inflicted on the body of the Lord. Marred enough it was as it hung there blood-bedewed, but now it was to be dismembered, and cast into some foul receptacle for dishonoured dust.

Such would be Joseph's thoughts as he passed to the side of the women, watching their Lord. The honourable counsellor was not at that moment a comfortable man. Those eager countenances of the women, in which love inextinguishable still burned amid the pallor of exhausted nature, would smite him with bitter reproach. Might he not have striven to protect this Christ from his fellow-counsellors' rage? If he had been braver—had he had but the courage of his convictions, might he not have brought out into act the secret faith of multitudes, and at least have saved himself and them from complicity in this crime. Now, however, that is too late. The deed is done. The grandest career he ever beheld is frustrated. The life of noblest promise for Israel is quenched in night.

A little more, and how much it is, and a little less, and how far away." Had he gone but a step farther, how much might have been achieved! For Joseph went far. While Jerusalem was seething with hatred of Christ, and the elders were plotting to destroy, he remained apart. The fears of an excited self-interest which hounded them on were strangers to his breast. While others lashed themselves into fury, firmly, if quietly, he held to the conviction that Jesus was the Holy One of God.

This is a strong man, you see, not turned about with every wind of doctrine, having not an atom of craft and insincerity within him. How such a man, so genuine as far as he went displaying such incorruptible honesty of conviction should have permitted himself to be tamed and bitten in the utterance of his convictions by fear of men whom he must inwardly have despised is very strange. But the world has many such to-day—men who, immovable in respect of personal conduct or conviction, are silent before the prevailing sins of the time. The weight of their personal influence is on the side of good, but, held by silken chains, they do not bear Christ's reproach. They school themselves to silence about the master-interest of their lives. They cover up, without damping out, the fires of their love, and haunt the gay and bustling scenes of the world almost as if they were worldlings themselves. The position is as perilous as it is unnatural. Yea, it is a monstrous wrong that so much of the talent and wealth and rank of the Church is to be found with those who are only secret disciples. Is a glaring sin to be branded, or a blighting evil to be exposed, is there a cross to be borne, or a sacrifice to be made, how many of the most grandly endowed keep silent among the Pharisees, while the poor and weak follow their Master to battle and victory?

Yet it is a grand thing to have genuine, free, unforced conviction even in a secret disciple. You have the basis of all possible greatness there. Now we are to see springing from this hidden root a quiet heroism which has ever since shone in the world's view. When the avowed disciples who had followed Jesus through the land forsook Him and fled, this secret disciple espoused His cause and shared His shame. He who was so timid as to conceal himself when the world went after Christ showed himself when the world went the other way. He who stood aloof in the days of triumph drew near in the hour of utter defeat. When the strongest lost heart, this weak one waxed bold. And if his service was long deferred, it was hearty and full. Mary, when Christ was still alive and able to bless, lavished on Him her richest possession; but when life and power to help had fled, Joseph bestowed on His dust equal tenderness and love. His namesake of Nazareth, for what he thought his espoused wife's shame, was fain to put the virgin and the Holy Thing to be borne of her away, but he clung to her Son when there was on Him the brand of a deeper shame. Few gave Christ a bed when in the zenith of His power, but when His sun had sunk in ignominy and blood Joseph with his own hands put Him in his own grave. Peter denied Him before a girl, but Joseph confessed Him before Pilate, the governor of the land. John was known to the high priest, but he only made interest with that dignitary to see the trial, Joseph alone perilled position, and even life, to secure an honourable sepulture for his Friend. In one afternoon Joseph did the work of a life, and won a fame that shall never die. As respects influence and reward, he who began at the eleventh hour is made equal to those who had borne the burden and heat of the day. John leaned for a night on Jesus' breast; but where will Joseph be lying through this long night of time, if not in that new grave which he gave up for a while to His Lord, on the very bed from which his conquering Saviour rose for the salvation of mankind.

How did he attain to such service and reward?  
*Rev. John Smith, M.A., Edinburgh.*

LITTLE more than fifty years ago the East India Company, then having the control of India, issued a stringent order that missionaries must not preach to the natives nor allow native converts to do so. The present Lieutenant-Governor of Bengal, Sir Rivers Thompson, says: In my judgment Christian missionaries have done more real and lasting good to the people of India than all the other agencies combined.



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### EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, AUGUST 11, 1886.

It should not be difficult for a settled pastor to form a correct estimate of the difficulties our catechists have to labour under in not having authority to marry and baptize. Let any pastor ask himself this simple question, How would I like to have to call in a neighbouring Methodist minister to marry the young of my congregation and baptize the children? How long would some ministers hold their congregations together on these conditions? And yet these are precisely the conditions on which we put our catechists to work, and that too in fields in which denominational ties are not nearly so strong as they usually are in established congregations. It does not meet the difficulty to say that a neighbouring Presbyterian minister may be called in. In parts of our largest mission field there is no neighbouring Presbyterian minister to call in. The nearest neighbour may be fifty miles away. People won't go fifty miles for a minister to marry them if they can get one at five. The visits of ordained ministers are few and far between. The mission superintendent can not make his rounds more than once a year. In the meantime we say to our catechists, "You may preach—the most responsible and important work God and his Church ever assigned to man but you must send for a rival minister of another denomination to marry your young people and baptize the children of your flock." Can no one suggest a practical remedy for this state of things?

DURING the last hours of the General Assembly, an attempt was made to show the supreme court that our catechists labour under very serious disadvantages in the home mission field, because they have no authority to baptize and marry. The attempt was not very successful, mainly because business was being put through with a rush, and there was no time to give the matter any lengthened consideration. Those who are brought into close contact with our home mission work know that just here is one of our weakest points. Our catechists preach, and preach as well, or perhaps better, than any of their neighbours. When the young people under their charge wish to marry, a neighbouring minister, usually a Methodist, has to be called in to perform the ceremony. When there are children to baptize, a minister from another denomination administers the ordinance. The representative of Presbyterianism has to stand meekly aside, while the representative of some rival denomination comes in and does work among our own people that our own representative should do. Is this reasonable? Does such an arrangement do justice to our representative, to the people that he labours among, or to the Church as a whole? The answer must be an emphatic "no." If there is no remedy, then our system is a failure to the extent that it finds no remedy. Surely there is some way of getting over the difficulty without relaxing our practice in regard to ordination.

A YEAR or two ago the American Presbyterian Church of the North made a very friendly advance toward the Southern Church, with a view to organic union. A deputation went to the General Assembly of the Southern Church, were well received, and made

very fine speeches. A deputation came to the Northern Assembly and went through the same programme. There the matter ended. Nothing has since been done except send friendly telegrams from each Assembly to the other. There is no denying the fact that the Southern Church does not desire union at the present time. It is equally evident that they are opposed to union mainly because they think the Northern Church is not sound on some matters—mainly the relation between Church and State. They cannot be persuaded that the Northern Church did not pursue a wrong course during the war. It seems almost like retributory justice that about the very time they broke off union negotiations with the North be a use of alleged heterodoxy on the question mentioned, a violent agitation broke out in their own body about evolution. It is alleged that one of their professors has been teaching a modified form of evolution to his students, and the Church is greatly excited over the matter. The case is dragging its slow length along through the courts, and nobody can tell when or how it may end. Saying to a neighbouring Church or congregation "Stand by, I am more orthodox than thou" is a risky kind of exercise in these times. Nobody knows where heresy or sin of some kind may show itself around home. Magnifying the alleged faults of our neighbours is a poor business. Those who excel in the wretched business are always the most vulnerable themselves.

THE effect of Christianity on nations is shown by the reluctance with which Christian nations go to war. Less than a hundred years ago the Fishery dispute, about which we read a little every day, would have been settled by an appeal to arms. Less than a hundred years ago the *Alabama* claims would have been settled in the same way. No sensible American or Englishman thinks of fighting over this fishery business. In fact the people not directly interested in the dispute pay little attention to it. Not one man in a thousand knows much about it. The people are satisfied to allow their representatives to settle the dispute by arbitration of some kind, and if they cannot settle it peacefully then the people will appoint men who can. In fact, a war between Britain and America is scarcely among the probabilities. Demagogues might try to raise bad feelings, but before it came to blows the people would rise in their might and put the demagogues down. There is a vast amount of hard common sense among the rank and file. Most of them have found out that the political demagogues who try to make civilized neighbours butcher each other are either knaves or lunatics or a combination of both. People are beginning to see that war is a terrible scourge, and that peace is an inestimable blessing. The preacher and the school master have been abroad to some purpose, and the millions have learned that they can do something better with themselves than stop bullets. It was high time. When all the nations have learned to treat tyrants and demagogues as they are for the most part treated in England and America, then the nations will learn war no more.

THERE is a growing feeling across the lines that the American clergy are overdoing the holiday business. No sensible person pays any attention to what is said on the subject by literary Philistines who write about empty churches simply to have a thing at the clergy. These men never attend church, and most of them would prefer that all churches were closed all the year round. When a divine like Dr. Leonard Woolsey Eaton writes in this way, however, the matter becomes different.

For the second scandal of the vacation usage, as it generally prevails, is this: that it tends to widen, deepen and fix the impression that ministers of the Gospel are a self-indulgent class of people. I do not believe that this impression (which certainly prevails more widely than ministers generally are aware) is just. The ministry as a profession undoubtedly is infested to a considerable extent with cowards and shirks and self-seekers. But it is constantly dropping them out of active service. The actual working clergy of America, as known to me by an experience beginning with my earliest memory, is by every measurement a noble class of men. But the clergy appear to the average man of the world on vacation in by no means an heroic aspect. At many of the idliest of summer resorts there is no one profession so multitudinally represented as that of the men who are supposed to be officially burning with zeal for the rescue of a dying world; and there is no smaller small-talk talked, and no lazier dawdling done, by any than is done by them. Is it strange that men should sometimes wonder why and how it is that the clergy as a class, as seen

from the watering-place point of view, should seem to have so much more time for lounging than the physicians as a class or the lawyers as a class? Any change of the habits of the profession which should tend to correct this impression so far as it is unjust would be a most desirable change. It will be a long time before similar charges can be brought against the Canadian clergy as a class. Most of them are mercifully delivered from the temptations of summer resorts. Still it is well to be careful. If a minister talks much about holidays and "the best places to go to"; if he makes it evident that he is thinking as much about his vacation as about his work; if he ends his holiday, and begins his work with manifest reluctance, he injures himself and the class to which he belongs. Anything that tends to make people look upon the clergy as an effeminate, selfish, ease-loving class, does the ministry an immense amount of harm. A vacation is a good thing for anybody. For many it is a necessity, but a wise minister will take the vacation with as little fuss as possible.

### GERMAN THEOLOGY.

IT is a significant and encouraging fact that the drift of German theology is no longer in the direction of doubt and unbelief. The cold and chilling speculations of a quarter of a century ago no longer dominate the principal schools of theology, and present their glittering and delusive attractions to young and ardent minds. Emboldened by success, the destructive criticism of that time indulged in prophetic declarations that evangelical orthodoxy was nearing its extinction. The Tübingen School was in the ascendant, and the disciples of Bruno Baur and Strauss were jubilant at the prospect. Friends of the faith once delivered to the saints were, to say the least, apprehensive, not that they feared for the ultimate progress of truth, for the Word of the Lord endureth for ever, but even a temporary eclipse of divine truth is disastrous to many. The hopes of the one and the fears of the other have not been realized. A much more gratifying state of things now prevails at almost all the leading German universities.

Perhaps the most remarkable change is observable in the University of Tübingen itself. The theological professors are in sympathy with evangelical truth, and they seek to impress it on the minds of their students. What was not so long since a centre whence a destructive rationalism went forth with its desolating effect has now become a source of spiritual light and strength to a new generation. The principal theological chairs in the universities of Berlin, Leipzig and Erlangen are occupied by men whose piety is as distinctive as their scholarship is unquestioned. When such men as Luthardt, Kahnis, Delitzsch and Christlieb exert a powerful influence in their respective universities, excellent results may justly be expected.

Another change is also noticeable. Young adherents of the negative theology were very often a self-sufficient class. They were the illuminati, the strong-minded, the progressive, the intelligent, those in sympathy with evangelicalism were regarded as well-meaning weaklings, worthy only of a half-contemptuous patronage. This unlovely cynicism is replaced by a kinder and more brotherly spirit. It is true unfortunately still that some students of modern science are prone to exalt materialism as the sum of all knowledge, and regard the theologian with a mixture of pity and contempt. Theological study in Germany is becoming increasingly popular. Lax views are no longer attractive. These are reported to prevail at Jena and Heidelberg. But these are not the universities, famous though they are, to which the students of sacred learning resort. In addition to their great distinction, these historic institutions possess large endowments, and hold out great inducements in the way of scholarships, yet in spite of these the attendance is most meagre. The following is the recorded attendance on the theological classes in the Prussian universities:

There were in 1881-82 in the nine universities of Prussia 1,394 students of theology. For 1885-86 the number reported is 2,553—nearly double in four years. Of these 726 were in Berlin, 282 in Halle, 300 in Griefsvald, 240 in Königsberg, 225 in Göttingen, 159 in Breslau, 159 in Marburg, 98 in Bonn, and 64 in Kiel.

The warm-hearted Teutonic nature cannot find satisfaction in unbelief. A gospel denuded of all that is distinctive is dreary and repellent; it cannot live long, but, unfortunately, it lasts long enough to do

ous mischief. Philosophic unbelievers actually professed to teach theology in German universities. Ministers went forth to preach doctrines of which, at best, they were doubtful. They were not and could not be in earnest. School teachers too often taught downright infidelity in the schools. Whatsoever a man sows, that shall he also reap. To this law there is no exception. The coarse materialistic infidelity that is too common among Germans in their own and in this country is traceable to the speculative scepticism of the school. You may find a Christian socialist, but you will never come across a Christian anarchist. The increasing number of earnest young men devoting themselves to the ministry of the Gospel will no doubt be able to do a great work, and the great German nation will take its place with the foremost nations of the earth in works of Christian beneficence and philanthropy. German scholarship and German piety are of the highest type, and ought to be indissolubly blended.

### THE PROBATIONERS SCHEME.

THE first report of the Distribution of Probationers Committee appears in this issue. The facts therein related are suggestive. The report ought to be read over carefully, and then as carefully pondered. It affords ample illustration of the fact that all great bodies move slowly. It would seem that Presbyteries have been in no haste to put the new scheme into early working order, a number even not having reported to the Committee at all, and not a single Presbytery outside of Ontario has presented a report, good, bad or indifferent. Time no doubt is required to evolve anything like order and equity out of the chaotic state in which the matter of distribution has been for years, but that time should not be unduly protracted.

Another point will strike the courteous reader very forcibly. Among all the vacancies reported only two were described as being in a condition to call a minister. What are the others doing meanwhile? How and from whence are they receiving their supplies? No fewer than eighteen probationers have already forwarded their names to the committee, but for these it seems there is but little to do. Is this state of things creditable to the wisdom and the executive ability so abundant in the Church? There are excellent and capable men on the probationers' list, men into whose souls the iron has entered. Of late years theirs has been a hard and trying discipline. For their sakes and for the general prosperity of the Church it is high time that the present anomalous condition of things should be brought to a close as speedily as possible. Presbyteries and congregations could do much to make the position of the probationer more satisfactory, and his services might be rendered much more profitable than is now the case.

### Books and Magazines.

THE BROOKLYN MAGAZINE. (New York: 7 Murray Street.) This comparatively recent candidate for literary fame is rapidly approaching the front rank. The papers, by prominent *litterateurs*, are bright, readable and timely. Henry Ward Beecher's sermons, preached in England; and Dr. Talmage's out-of-town sermons occupy a place in the August number. The first of a series of letters from England, by Mrs. Beecher, appears in this month's issue.

THE TRIALS AND CRUCIFIXION OF CHRIST. By A. P. Stout. (Cincinnati: Standard Publishing Co.)—The purpose of this admirable little book is explained in this sentence from the preface: The only way one can obtain a complete and connected knowledge of the Saviour's trials and crucifixion is by arranging the Gospel narrative in chronological order, and by making one evangelist alternately supply the omissions of another. Such is the nature of the book.

ELEMENTS NECESSARY TO THE FORMATION OF BUSINESS CHARACTER. By John Macdonald. (Toronto: William Briggs.)—Advice is valued usually when it comes from a competent adviser. In this little book sound and sensible counsels are tendered by one who from lengthened experience and successful endeavour is eminently qualified to speak of what he knows. The substance of the work was given as an address to the students attending the British American Commercial College, Toronto, and is now printed

in neat form for general circulation. It affords valuable reading for young men.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—There are three profusely illustrated papers in the August number of the *Methodist Magazine*. The first is entitled "Picturesque Canada," the next relates to lands beyond the Atlantic, "Saunterings in England and Scotland," while the third takes us to the Asiatic continent, being the first of a series on "Our Indian Empire." This series promises to be most interesting. Dr. Dewart contributes an able and lucid paper, "Does Materialism Satisfactorily Account for All Things?"

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—This most welcome literary and artistic monthly opens the August number with a very fine engraving. In "Leicester Square" and "Old Chester" there is a number of historical details well told, and finely illustrated. "My Cousin Jim," an excellent serial, deepens in interest, and "A Golden Memory" is also continued. Katharine S. Macquoid contributes a capital short story to the present number. This, the cheapest of the first-class magazines, occupies an important place in current literature.

CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of Chicago Theological Seminary. (Chicago: Fleming and Revell.)—This is the third annual issue of this valuable publication. Its object is to *take stock* of the work done during the year in the various departments of theological learning. The present volume presupposes, to some extent, a knowledge of the preceding volumes, but is quite intelligible without such knowledge to any person who has moderate acquaintance with theological literature. We have already expressed our opinion of the "Discussions" in a notice of the second volume. The very favourable judgment there indicated does not require revision. This third of the series is perhaps fully as good as either of the preceding. Even those who carefully read the review will find it highly useful to peruse a work of this kind, in which we have a condensed and highly intelligent account of the work done in the "different fields of sacred learning during the past twelve months." We do not know of any other publication which can take the place of this. If not indispensable to the theologian, it is of great value to him, and it can be read with advantage by those who are not professional theologians. —WM. CAVEN, D.D.

VOICES FROM THE ORIENT. By Rev. G. Burnfield, M.A., B.D. (Toronto: C. Blackett Robinson.)—Notwithstanding the great number of books lately published on Palestine and the Bible lands, that of Mr. Burnfield will claim a place for itself. The author is an excellent Oriental scholar, is well read in Biblical subjects. He specially prepared himself for intelligent travel in "The Orient." The record here found is not, therefore, merely that of impressions made on one whose senses are fully awake; it deals with problems and questions which are of permanent interest to Bible students, and which would occur only to the traveller who is himself a student. And yet the writer's manner and style are as far as possible from being dull or heavy. The book is alive with incident and personal experience, vividly and graphically related. From beginning to end—from Rome to Constantinople the interest never flags. Mr. Burnfield finds confirmation of Scripture in *de* that he saw in the desert and in Palestine, and his scholarship and study of the monuments give real *apologetical* value to what he has written. It is hoped that the thousands of intelligent readers in the Presbyterian Church in Canada will not forget that this able and very interesting volume has been written by a young minister of our own denomination. There is no reason indeed why the circulation of the book should be limited to Presbyterians, or to Canadians; but there is much reason why we Canadian Presbyterians should manifest interest in meritorious productions of our own ministers. We hope that Mr. Burnfield will receive the encouragement to further authorship which the excellence of his first considerable publication abundantly justifies. —WM. CAVEN, D.D.

RECEIVED:—COMMENCEMENT PROGRAM AND ANNUAL SOUVENIR, NEW ENGLAND CONSERVATORY OF MUSIC, also the CALENDAR for 1886-7 (Boston: E. Tourgée), THE SANITARIAN (New York: 113 Fulton Street), THE CONVERTED CATHOLIC (New York: James A. O'Connor), THE RAILWAY SIGNAL (Toronto: W. E. Burford).

### THE MISSIONARY WORLD.

REPORT OF CHANOO.

I have taught school in two places during this year, and also have preached in many different places as I had opportunity. Sometimes by speaking to a shop-keeper I was invited to sit down to talk about religion, when generally a number would gather round to listen. At other times meeting a pilgrim, I would begin talking to him about where he came from, his object in coming, etc., and so led up to the true Saviour of men—a number soon joining and listening to us. At other times the time has been spent inside the house of some person who had invited us, and with whom more quietly and more freely than in the public places I talked of the rondrous love of Christ.

Though the Hindus and Mohammedans constantly live at enmity in Oojain, yet they are both on very good terms with us just now, and both classes that come to the school, through learning about Jesus, seem to be drawing nearer to one another and to have lost not a little of their old hostility.

It is strange that, though the two religions are so opposed to one another, yet the Mohammedans in so many cases act just like the Hindus. In the last Dassara I saw a Mohammedan take his sick child to the image of Mata and fall on his face before it. The priest then took some of the ashes left from the incense, and put it on the child's head and, making a sacred thread, put it on its neck, saying that now it would get quite well. On his way home, although many Mohammedans had seen what he did, and now could see the ashes, etc., on the child's head—such as no orthodox Mohammedan would think of—yet nothing was said about it. In Oojain especially, more than in any other city I have visited, the Mohammedans are thus given to idol worship.

Fifty miles from Oojain is Jaora, a great Mohammedan centre, where, at the present time, it is said Hassan and Hussain, Mohammedan saints, are showing themselves. Many different people have gone there, but no two of them tell the same story. The substance of it is that the people who go to see it are forced to go up on a hill and from thence look down on the plain in front of them on what may be seen. At a distance of 200 or 300 yards first a red light is seen, which soon turns white, and then in the midst of it appears a window-like structure, having in it the appearance of two men. This is repeated in two or three different places 100 or 150 yards apart from each other. It of course all takes place at night and if any sceptical or curious one dares to go near a row is raised, and the whole vanishes from view. This has been going on now for nearly two months, and Mohammedan pilgrims from great distances have been flocking there, to the profit of the school of lazy fakeers, who have established themselves there. It has however come to grief within the last few days by the arrest of the tricksters.

In Oojain the attempt has been made to repeat the same trick, but with less success—so that it only provoked scepticism and gave me a good opportunity to preach the truth.

Amongst the *mahis* (gardeners) my work is very interesting. They listen very well, and many of them have begun praying after the manner of Christians. Amongst the *mangs* however there is the greatest awakening. Though one of the lowest castes, yet they hold very tenaciously to their own particular customs, and when first I began to work amongst them they spoke of us as outcasted, and therefore inferior to them. This has now become quite changed however. I thank God that He has sent His Spirit to the *patel* of His caste and to some of His caste people, so that nine people now wish to be received into the Christian Church. I beg of my brothers and sisters in Canada to pray for me and for this caste especially, the whole of whom we hope soon to see following in the footsteps of Jesus.

THE last twelve months have been specially marked for depression, and it is cheering to notice that amid all this there should be such a vitality in favour of missions in the Free Church of Scotland. The Foreign Missions report disclosed a larger revenue than had ever been the case in the history of the Free Church. For Foreign Missions the revenue had amounted to \$486,145, and, including the sums raised for the work among the Jews, as well as other mission work, the total missionary revenue of the Church had been \$560,045.

## Choice Literature.

### MISS GILBERT'S CAREER.

CHAPTER XXVII.—WHICH CHANGES THE RELATIONS OF SOME OF OUR CHARACTERS, RELATES THE CHANGES OF OTHERS, AND CLOSES THE BOOK.

Mr. Thomas Lampson, the popular and gentlemanly conductor, etc., was probably quite as much delighted with the arrangement as any of his neighbours; and having had a hand (in his opinion) in bringing his friends together, he next procured a pair of passes to New York from the president of the railroad corporation, and sent them to Arthur, as a slight inducement for him to reply favourably to his New York call.

Life with our Crampton friends did not linger. Why should it? It was a story long since told.

Arthur felt and acted as if the power of another soul had been added to his own. He was in no mood for love's dalliance and dissipation. The sense of loneliness which once oppressed him, as he tried to front the life to which he had been called, was gone, and, with the companionship which had been pledged to him, he felt prepared for any labour, for any sacrifice. The past was a long dream of toil and trial into which his memory flowed with ineffable tenderness; the future a bright reality of love, beneficence and fruition. He longed to immerse himself in the life that was already dashing at his feet, as a strong swimmer, standing upon the ocean's beach, longed to plunge into the waves and drown the restless fever of his powers. The long subordination of his being past, every faculty of his soul sprang into positive life and demonstration.

Toward her new life Fanny proceeded tremblingly. Her self-confidence relinquished, she turned to him to whom she had pledged herself for guidance and encouragement. It was a strange thing to her, that in her feeling of dependence there was no sense of humiliation, no loss of self-respect—that in this feeling she found a degree of joy and rest and strength to which she had hitherto been a stranger. She had lost her habitual self-seeking. Her imperious will—gladly laid down her proud self-reliance, and found her womanhood. In after months and years she learned, through feeling the springs of a man's power, enriching the food of his life, purifying his motives, encouraging his efforts, and filling his heart with love, what were her true relations to manhood. She learned that man and woman are one, that neither man nor woman can lead a manly life alone, that the noblest manhood must draw its vital elements from womanhood, and that all the strong and masculine demonstration of her own life had been bald and barren. She learned that man holds in his constitution the element of power, the basis of all demonstrative public function; and that, by the degree in which woman possesses this element, is she exceptional, even if she be not abnormal.

She learned, too, that this characteristically masculine element of power, unsoftened, unregulated, unpurified, unfructified by the characteristic element of womanhood or the discipline of womanhood, is a blind, selfish, unfruitful force, dissociated altogether from goodness, and lacking the essential qualities of humanity. She learned that the power of Arthur Blague was a good power through the womanly subordination of his early life, and that the noblest function of her life was to sit in the place of that early discipline, and inform and inspire the demonstration of his manhood by her own ministry of womanly love and tenderness. When her life had become fully blended into unity with his, she learned that a woman's truest career is lived in love's serene retirement—lived in feeding the native forces of her other self—lived in the career of her husband.

But we are getting along faster than our lovers. Arthur's engagement to Fanny and the changes which it involved were not without very important relations to their respective families. The question as to what should become of Arthur's mother, though troubling her not a little, did not amount to a question with Arthur. The man was not a less dutiful son than the boy. He determined that his mother should accompany him; and, as it was hard for her to think of parting with the house in which she had lived for so many years, Dr. Gilbert provided for its retention in her possession. It would be a good summer house, he said, for them all to occupy during the annual vacations.

So, unobtrusively, and with a crushing sense of her uselessness in the world, Mrs. Blague accustomed herself to the thought of removing to New York. Her life was hid in Arthur. All her pride, all her love and all her earthly hope were in him.

Dr. Gilbert, though cordially approving Fanny's match, was quite overcome with the thought of losing her. The failure of his son to fulfil his early promise, and the change that had been wrought in his daughter, had effected a revolution in his feelings. In truth, now that Arthur had been brought into such peculiar relations to him, he began to dwell upon his prospects in the same way that he formerly did upon those of Fred. It was but a few days before he was ready to talk of his prospective son-in-law with all the ardour of an old and over-fond father.

Poor Fred! All this affected him deeply. Rest had done much for him, and he felt his strength slowly mending, but the removal of his sister was to him like the loss of a right eye. When he saw that he was to be left alone, stranded upon a barren home; when he saw how his father's interest in him was abated and had been transferred to others, he was very sad.

But this did not last. He saw how soon the care of his father's affairs must come into his hands, or pass into those of strangers, and the consideration awoke him to new life. Renouncing forever his studies and all ambition for distinction, he set himself about business, taking Fanny's place in doing his father's correspondence, and mingling in outdoor life, as he became strong enough for it.

The gossips of Crampton, though busy with their inquiries, could find out nothing relating to the approaching wedding. Fanny herself was puzzled about it quite as much as they,

and was helped to a decision, at last, by a suggestion from her New York friend, Mary Sargent.

About this time, Mr. Lampson, the conductor, called to see Arthur Blague upon business. The superintendent of the road had been invited to a more desirable post in another corporation, and the conductor wanted the vacant place, and considered himself competent to fill it. He was sure Arthur could get the appointment for him, and Arthur promised to do his best for that end. Through Arthur's influence, or by means of his own excellent reputation, "the popular and gentlemanly conductor" was, a few days afterward, transformed into "the obliging and efficient superintendent."

When Thomas Lampson, Esq., called upon Arthur to inform him of his good fortune, it occurred to the latter that, as his friend's salary had been materially increased, it was possible that his wants had been enlarged in a corresponding degree. So he proposed that when he should remove to New York, the new superintendent should take his wife over to the vacated house, and set up housekeeping—using the family furniture, and taking care of it, with a view to ultimately purchasing the whole establishment. The proposition pleased Mr. Lampson exceedingly. To become the master of Arthur Blague's mansion was a new and very grateful dignity, and the matter was finally arranged to the satisfaction of all parties.

On a bright May morning, following this arrangement, there was a huge collection of trunks and boxes upon the piazza of Dr. Gilbert's house, and another pile equally large in front of Mrs. Blague's dwelling. There was also, at the station house that morning, an unusually large number of young men and women, unprepared for a journey. They had come to witness a departure, and they did not wait long. The trunks and boxes had been brought over upon a truck, and they were soon followed by the members of both families entire—Arthur and his mother, Fanny and Fred, and the doctor and Aunt Catharine. They were all going down to witness Arthur's ordination, at the invitation of Mr. Frank Sargent and his family. The group of townspeople closed around Arthur to bid him farewell, and to offer him a thousand good wishes. Fanny was adjured not to think of getting married before she returned, which for some reason, brought a bright blush to her face.

The new superintendent of the road took the occasion to run over his line that morning, and relieve the party of the care of the luggage they had taken, besides making himself generally agreeable all the way. No conductor was allowed to invade the sacredness of that group by the call for tickets. As they approached the trunk-road that would separate them from Mr. Lampson's care, the superintendent invited Arthur to a private interview. They therefore took a seat together.

"You know," said Tom Lampson, "that I sent you a couple of New York passes a while ago."

"Yes, and I was very thankful for them."

"You know too, that I went to you to get a good word for me with the directors, when I wanted to be superintendent."

"Yes, and I was very much obliged to you for that."

"The two things weren't a great ways apart, were they?"

"No—why?"

"Did you think, because I sent you those little, contemptible passes, that I wanted to hire you to work for me?"

"Never! of course not."

"All right, then," said Mr. Lampson. "I was thinking about you last night, and this thing came across me, and I just kicked the clothes off, and jumped out of bed, and frightened my wife all but to death. The fact is I didn't know anything about the superintendent matter when I sent those passes—not a thing."

"My dear fellow, I didn't suppose you did," said Arthur, with a hearty smile. "So you have had all your trouble for nothing."

"Well, I was bound not to let you go away thinking that Tom Lampson was a mean man—giving things to his friends for the sake of getting work out of them. All square, is it?"

"Oh! you know it is, Tom," responded Arthur.

"Ever think of old times, Mr. Blague?" inquired Mr. Lampson. "Remember about mowing bushes, up in Ruggles' pasture? Things have changed some, haven't they?"

"I have thought of these things a great deal lately. The Lord has been very kind to me, and to you too, Tom. Just think how prosperously you are getting along."

"I know it," responded Mr. Lampson, "and it's a rotten shame that I ain't pious; but I don't get at it, somehow. I mean to be, though, and I think I shall be. I vow I'd give a pile if I was only all through with that thing."

"Where there's a will there's a way, in religion, as in other things," replied Arthur.

"To tell you the truth about it," said Mr. Lampson, "I've always been hoping I should get converted under you. It don't seem as if Daddy Wilton could do anything for me. He don't stir me up a particle. I thought you'd fetched me once, but somehow it didn't stick."

Arthur could not help smiling at the strange conception of Christianity which had possession of the mind of his friend, but felt that he had no time then to enlighten him.

"If I don't get along," said Mr. Lampson, "you'll see me in New York. I ain't going to drop this thing, anyway. I believe if I'd been back, when you did, I might be a preacher now, myself. I tell you, religion does lots for a feller. It kind o' nourishes him all over, and all through. I told my wife the other day—says I, it's just like manure in a bed of roses. It ain't very pleasant, perhaps, when you first get hold of it, but it makes a feller grow—it does—it's true."

Arthur had only time to respond to Mr. Lampson's opinions touching the fertilizing influences of religion, and to give him a cordial exhortation to carry his good resolutions into effect, when the train was stopped, and the passengers were directed to change cars. Arthur had the superintendent an affectionate farewell. The latter saw the baggage of the company safely shifted, and then went about, looking under the cars, and up to the sky—anywhere but in

the faces of his departing friends. As the train was about starting, he ran into the car, shook hands with them all, laughed all the time, jumped off, and waved his handkerchief, and then went away wiping his nose with it, and pretending to have a very ugly cinder in his eye.

That night the party slept in the spacious Kilgore mansion, of which Mary Sargent was the mistress. Poor Mrs. Blague moved like one in a dream. She had hardly expected to live to reach New York; and to be entertained in such magnificent style by her old boarder—the mistress of the Crampton Centre School—under such peculiar circumstances, seemed so unreal—so miraculous—that it oppressed her quite superstitiously. A day or two, however, sufficed to give her command of her scattered senses, and she soon began to enjoy the change of scenery and circumstance to which her journey had introduced her.

Very interesting rumours were in circulation in the church to whose pastorate to which Arthur had been called—rumours which found their way out into the circles in which the popular authoress of "Rhododendron" had moved in former years. The audience that assembled to witness the ordination exercises was remarkably large. Many were at a loss to imagine why such a crowd should be collected, even in the great city, on such an occasion. The seats were not only all filled, but the aisles were crowded with patiently standing men and women.

There were, at least, three deeply interested witnesses of the simple and impressive ceremonies by which Arthur Blague was set apart to the office of the Christian ministry, and inaugurated as pastor of the new church—Mrs. Blague, Mary Sargent and Fanny Gilbert. As he stood before them, calm and firm and self-possessed, his eye bright with the full strength of manhood, a thousand sympathetic hearts beating around him, and a great career lying before him, tears filled their eyes, and all their sensibilities were flooded with excitement, as it they were moved by the inspiration of eloquence or poetry.

At the close of the exercises of the occasion, while the audience waited for the accustomed benediction, Arthur descended from the pulpit, and made his way, unattended, down the broad aisle to the pew where Fanny Gilbert sat with her friends. He opened the door, bowed with a pleasant smile to Fanny, who rose, took his arm, and advanced with him to the chancel, where a white-haired old pastor awaited them. There the career of Miss Gilbert ended, and the career of Mrs. Arthur Blague began. There, in the presence of Arthur's people, did she give herself to him and to them. The old pastor gave them and the congregation his benison, and a multitude of friends pressed forward to make the acquaintance of their new pastor and his wife. Among those who came around the interesting pair were several of Fanny's old friends, who welcomed her back with abundant joy. Mr. Frank Sargent took the occasion to be very busy. There were several persons present whom he wanted in the church, and whom he had thus far failed to "rope in." These were brought forward and introduced to the Rev. Mr. Blague and his wife, and treated with all that consideration which their uncertain position demanded.

Thus, for the purification of the great city, was another rill of the healthful country life poured into it. Thus, in God's loving and far-seeing providence, was brought to its terminal link that long concatenation of trial and sorrow, of struggle and disappointment, of patient waiting and faithful working, of sickness and death, which has formed the staple of this story. Into these two lives, prepared for great purposes, had been poured abundant experiences. For them had others unconsciously lived. Even the proprietor of Hucklebury Run, and the man who had robbed him both of his money and his daughter, were made tributary to the grand result. With frames which only country breeding can build, with broad and fruitful natures, with power to labour, and with determined will and purpose, they gave themselves to the city—a contribution to those conservative and recuperative forces of city life, evermore country-born, which makes progress possible, and which alone save that life from fatal degeneration and final extinction.

Thenceforward they became dispensers rather than receivers. Hitherto, events had ended in them—little rivulets of experience, running in from wide distances, had found in them their termination; plans of life had exhausted their material on reaching them; plots had unravelled themselves at their feet. Now, prepared for their destiny and their ministry, the stream of beneficence went out from them, and grew broader as it flowed. Crampton life, which had seemed so poor, insignificant, hard and barren, blossomed in New York into consummate beauty, and shook with its burden of fruit like Lebanon. We shall hear of that fruit in the "harvest-home" of the angel-reapers.

There was a midsummer gathering but a few years ago at the old Gilbert mansion. Dr. Gilbert and Mrs. Blague were not there, for they had passed away. Dr. Gilbert had lain down to rest by the side of his wife, and Mrs. Blague had taken her place with her husband, little Jamie, and the fair-haired children of her youth. The house has a new master and a new mistress. Fred Gilbert is a farmer, and Mrs. Fred Gilbert is a sister of Mrs. Thomas Lampson—in short, a Joslyn—not only a pretty woman, but every way a worthy one. So Arthur Blague and his wife, Thomas Lampson and his wife, and Mr. and Mrs. Fred Gilbert, are bound to each other by family ties no less than by the closest friendship.

The party talk of old times and old scenes. They walk over to the burial ground, and, in silence, gather about the clumps of roses that hide their friends, and speak tenderly of the departed. Arthur leans upon the family monument, and, gazing upon the mound that rises above the breast of little Jamie, goes back in memory over his painful history, and weeps like a woman. At length he calls to him his three children, and tells them where their uncle lies, of whom they have heard so many times.

As they pass out they note a newly made grave by the side of that of Mr. Ruggles. "So the old woman is gone," is all the remark that is made. They call upon the Joslyn family—now one of the most thrifty and respectable families

of the town—thanks to Mrs. Jcslyn. The old man is past work, but the old woman looks as if she might last twenty years longer.

But the town generally is changed. Neither Arthur nor Fanny feels at home. They turn toward their newer friends and fresher associations—to the good five hundred hearts in which they have their dwelling-place; and as they turn to bid farewell to Crampton, we wave them our adieu!

THE END.

#### WHAT THE ENGLISH WORKING CLASS READ.

Years ago, had one walked into any poor but respectable man's room in the kingdom, one would probably have found two books at least—the Bible and the "Pilgrim's Progress." Both were held in extreme veneration. Now it is to be feared that very few working men and women read the "Pilgrim's Progress," and the Bible is far from being what it was—the book of the home. For this the propagation of Sunday newspapers is largely to blame. The weary toiler now spends his Sunday afternoons smoking his pipe and digesting the week's record of criminalities. Formerly, if not addicted to drinking or wasting his hours with boon companions, he became one of the family gathering, while his wife or daughter, or perchance he himself, read a chapter from the Book of books. I do not intend to say that the working classes do not read the Bible now; what I do say and believe is that they do not read it as extensively and regularly as they did a generation or two previously. It is not easy to indicate precisely what other books they read. There can be no question, however, that when they read books they usually read good books. They do not read many, but what they read are of a high order. Cheap editions have brought standard works within their reach, and though the privilege is not largely availed of, it is not altogether neglected. No idea of the reading of the working classes can be arrived at by comparing it with the reading of the upper classes. The latter read everything possible of nearly every author. The former read one or two works in a lifetime, but they usually re-read them several times. Such a method may tend to narrowness; it at least tends to thoroughness, as far as it goes. Lots of workmen have studied with great care one or two of Shakespeare's plays; others know one or two of Dickens' works almost by heart. One workman I knew claimed to have read carefully only two books—the Bible and Shakespeare. To say nothing of what it would mean to acquire an adequate perception—and of course he had not done so—of all the glories of these two glorious works, how many people of culture have ever read both, word by word? Another member of the democracy had plunged into the deep waters of "Paradise Lost" and gone from cover to cover. At the same time there are workmen who will devour every book they can buy or can secure from friends, and a curious undigested, if not indigestible, mass they do sometimes get hold of. Hundreds, on the other hand, have never read a line of a book.—*The Nineteenth Century.*

#### THE EFFECT OF HEAT ON METAL.

Everybody, observes one of our contemporaries, who has used the Brooklyn Bridge must have noticed the overlapping slides at the middle of each span that allow the structure to grow short or long, as the weather is cold or hot, and the marks thereon that indicate a distance of several feet between the extremes of contraction and expansion. Yet few suspects that the bridge contracts or expands sideways from the heat of the sun, though the degree is so small as to be almost imperceptible, and not nearly so great as if the bridge ran north and south. The same phenomenon has been noticed of late in structures of stone and iron. The Washington Monument leans to the east in the morning and to the west in the afternoon. A plummet line suspended in the interior of the dome of the Capitol at Washington was found by actual measurement to swing over a space of four and a quarter inches, making a total dip from the perpendicular of eight and a half inches. This movement involves the entire dome. Some years ago a learned monk in Rome suspended a plummet in this way from the top of the dome in St. Peter's, and was astonished to find this mysterious movement. He attributed it to a third and undiscovered motion of the earth, but it was afterward explained as the effect of the action of the sun on the metal of the dome.—*Scientific American.*

#### PARROT STORIES.

In discussing "Humour in Animals," Mr. W. H. Beard declares that mankind is not alone in possession of a sense of the ludicrous. Cats, dogs, monkeys and birds all have occasionally their little jokes, those of the parrot, especially, being quite broadly facetious and often of a practical nature. He mentions the testimony of a gentleman owning a parrot which has been taught to spell "dog." The bird is also in the habit of confirming the correctness of its own spelling by repeating his lesson thus: "D-o-g, dog; bow-wow, That's right." One day his master heard him indulging in his exercise, with the letter "o" omitted, saying, "d-g, dog; bow-wow. That's right." The mistake was so constantly made, and the bird watched his master so closely, that the latter supposed his pet to be actuated by a mischievous desire of provoking correction. Turning to the bird he said: "No, Poll; that is not right. d-o-g, dog; that is right." "d-g, dog; bow-wow," returned the parrot, and after repeated corrections he would say nothing different. Finally he concluded his joke by declaring: "Well, it's no matter," and refused to converse further.

Another parrot was one day given a piece of meat which the cat coveted, climbing up to his cage in order to purloin it. The bird offered no resistance, but fluttered about the top of the cage, counterfeiting extreme terror. Presently, in her efforts to reach the meat, the cat turned in such a manner that her tail fell between the bars of the cage. The parrot forgot his mock fear, and pounced instantly upon the

tempting tail, which he so vigorously pinched in his strong beak that the cat shrieked with pain. Immediately the bird set up a "Ha! ha! ha!" in splendid imitation of his master's laugh, which he had never before been known to attempt. Going one day into a bird-fancier's shop, Mr. Beard noticed a scarlet macaw, which, as soon as it found itself the object of attention, presented its right claw, waving it up and down, and saying: "How d'ye do?" Politeness would have counselled a reply to the bird, but prudence forbade, and as the gentleman did not respond in kind, the bird thrust his claws still further forth, repeating in a higher key: "How d'ye do?" "He wants to shake hands with you," said the shopman. "Yes, I know," answered the visitor, "and that isn't all he wants. Would he not bite my finger?" "Well, he might pinch it a little," said the man, laughing outright. The macaw joined, with a cackling sound, which was evidently his substitute for laughter, and men and bird enjoyed the proposed practical joke like "three jolly fellows of one race."

#### GOD REIGNS.

God reigns above, He reigns alone;  
Systems burn out and leave His throne,  
And still His years roll on.  
Mists of creation melt and fall  
Around Him, changeless amid all,  
Whose ages still roll on.

By anguish which made pale the sun,  
I hear Him charge His saints that none,  
While still Time's years roll on,  
Among His creatures anywhere  
Blaspheme against Him in despair,  
Though darkly days go on.

For us whatever's undergone,  
Thou knowest, willest what is done,  
Though our dark days go on.  
Perhaps the cup was broken here,  
That heaven's new wine might show more clear,  
So let the days go on.

I praise Thee while my days go on,  
I love Thee while my days go on;  
The day-spring cometh on.  
Thro' dark and dearth, thro' fire and frost,  
With emptied arms and treasures lost,  
My days are going on.

—Mrs. E. B. Browning.

#### THE LIGHT TOUCH.

The quality of lightness in literature is somewhat independent of form. There have been heavy poems and novels, there have been essays as light and airy as gossamer. Now and then a philosophical work, even, is lifted by such dexterous and nimble phrase as to give one the impression not only that one is thinking, but thinking with ease and celerity. Mr. Stockton, in one of the most ingenious of his stories, fancies a middle-aged man supplied with a curious apparatus for diminishing the force of gravitation, so that he skips over the ground in an incredibly lively fashion, and, at last, when heedlessly relaxing his hold on substantial things, rises from the ground a little distance, and treads air as another might tread water. Most writers are powerfully affected by the law of gravitation; it is when one has the secret of the more subtle law of levitation that we recognize a singularly attractive literary power.

Nor is it in literature alone that we are aware of this attraction. The musician, whose hands fly over the keys, often charms us through the same quality—he has the light touch. We perceive when we look at some pictures that the painter has had a certain deftness in handling his brush—he has the light touch. Even the solid marble which has yielded to the blow of the mallet, sometimes discloses this quality; one feels that the sculptor just touched the clay lightly here and there, that the chisel only glanced on the surface.

This lightness of touch is essentially an artistic gift; it has to do rather with the skill of presentation than with the fineness of conception, yet it goes deeper than any mere mechanical dexterity. It responds to the fibre of the artist's nature; it is his tactile sense expressing itself; and when we meet with it in any piece of work, we value it so highly that we sometimes wonder if we are not giving it more than its due. Perhaps we wonder most when we try to repeat in our own form the matter which pleased us, and discover that somehow the charm has gone out of it. Only when we go back to the book or poem do we see that the material was not cheap or mean, but was set forth with a lightness of touch which raised it at once its value.—*August Atlantic.*

THE Paris Mission among the Basutos returns an increase for 1885 of 564 communicants and 767 pupils, the present number of the former being 4,988, and of the latter 2,947. The temperance movement is making encouraging progress in the country.

MR. W. P. SINCLAIR, the new M.P. for the Falkirk Burghs, married Agnes, the only daughter of the late Rev. Hugh Crichton, D.D., of Liverpool. He was born at Belfast in 1837, and for a short time in 1885 represented Antrim, being the only Liberal ever returned for that county.

THE missionaries have taken the lead in all the reforms that are going on at the present day for the elevation and benefit of the people of India. They were the first to promote the education of females. The way for the abolition of suttee was prepared by them, and they began the agitation for the remarriage of widows. The latest social reform, hospitals for the higher classes of women, owes its origin to them.

## British and Foreign.

MR. SAMUEL MORLEY is seriously ill, and not expected to recover.

DR. STEWART ("Nether-Lochaber") is preparing a third volume of miscellanies for the press.

IN Syria, though there are but 2,000,000 of people, there are thirty different missions and 300 labourers.

DR. THAIN DAVIDSON has a third volume of addresses to young men in the press. Its title will be "The City Youth."

BISHOP ALEXANDER, of Derry, describes the conduct of the police at the recent riots in that town as a saturnalia of violence.

A STAINED glass window is to be placed in St. Giles' Church, Edinburgh, as a memorial of the late Sir George Harrison.

THERE are 200,000 Italian settlers in the Argentine Republic, 82,000 in Brazil, 40,000 in Uruguay, and 6,000 in Mexico.

GREAT BRITAIN has over 12,000 societies for young people based on total abstinence, with a membership of 1,500,000.

THE Rev. Arthur Jenkinson, of St. Clement's, Glasgow, has received a unanimous call to succeed Dr. George Matheson at Innellan.

THE Bey of Tunis has given a choice site of land, worth \$6,000, to a small Protestant congregation there, on which they intend to build a church.

THE Rev. George Evans, of Ystrad, a popular Welsh preacher, at the close of a sermon at Cilgeran, Cardiganshire, lately, sank back and died.

CHARLES BEGG, M.D., Hankow, China, a son of the late Dr. Begg, has instituted an action in the Court of Session against his wife, seeking divorce.

JUSTICE HAWKINS declares that at the very least seventy-five per cent. of the criminals in Great Britain owe the fact of their committing crime to drunkenness.

"IN Defence of the Faith" is the title of a volume of lectures, preparing for publication, by Rev. Alex. Oliver, B.A., of Regent Place Church, Glasgow.

A RECENT census of the State of Rhode Island shows a population of 304,284, a gain of 27,753 since 1880. The city of Providence has a population of 118,070.

JOHN RUSKIN'S "Examples of the Architecture of Venice" in the first large paper edition is bringing higher prices each year. A copy brought \$250 at a London sale lately.

MANY of the foreign-born Jewish electors had conscientious scruples about marking a candidate's name with a cross, and as a substitute wrote a Hebrew letter which looks very much like one.

PROF. COX, of Owen's College, Manchester, has been appointed Thomson Lecturer in the Free Church College at Aberdeen for the ensuing session. The subject of his course will be electricity.

ARCHDEACON FARRAR says there is no use blinking the fact that the footsteps of England have been dyed in blood, and that wherever we have gone we have decimated by drink the aboriginal population.

A PENNY quarterly is issued by the Woman's Missionary Association of the English Presbyterian Church. It is entitled "Our Sisters in Other Lands," and overflows with fresh and interesting information.

THERE are 23,000,000 of people in the Punjab, amongst whom there was no Christian effort made till 1870, but so numerous are the Christians there now that last year they purchased tracts to the value of 10,000 rupees.

THE Rev. Neil Brodie, of Gairloch, Nova Scotia, a native of Lochgilphead, who was sent as a missionary to Cape Breton twenty years ago, is at present in Scotland, and preached in Gaelic and English in St. Columba Church, Glasgow.

THE Rev. Mark Scott, Edinburgh, has been elected minister of the Church at Ardrrossan by eighty votes, against thirty-nine for Mr. B. S. Adam, Glasgow. A protest was tabled against Mr. Scott's appointment on the ground of improper canvassing.

IN Great Britain the clearances of wine from bond during the first half of the present year have fallen off by considerably over one and a quarter million gallons as compared with the same period in 1885. The barley clearances show a decrease of 86,606 gallons.

A GAELIC service in Crown Court Church, London, attracted a numerous congregation on a recent Sunday afternoon. The preacher was Rev. W. Thompson, B.D., of Fodderty, Ross-shire, and it was announced that similar services would be continued at intervals during the year.

AT the request of a number of policyholders and agents, the directors of the Scottish Imperial Insurance Company have opened a section for the assurance of abstainers. The profits earned from the premiums of these assurers are ascertained separately, so that abstainers have the full benefit to be derived from the classification.

MR. WILLIAM DUNN, the unsuccessful candidate for West Renfrewshire, at a pleasant soiree in the building, formally handed over to Dr. Hutton the title-deeds of a new mission hall erected in the West-end of Paisley at a cost of nearly \$20,000, for the further prosecution of missionary work in connection with the Canal Street Church.

TEMPERANCE women in the prohibition village of Marshalltown, Ia., watched the drug store sales of liquor for a month, and ascertained that the six druggists sold 112½ gallons of whiskey, 2,197 bottles of beer, 81 gallons of alcohol, 6 gallons of brandy, 8 gallons of gin, 1 barrel of ale, and five gallons of wine. It wasn't a very sickly month either.

## Ministers and Churches.

THE Rev. Mr. Todd, Burnside, preached his farewell sermon to the congregation. He goes to Minnedosa.

THE Rev. Nevin Woodside of Pittsburg, Pa., preached the last two Sabbaths in Carlton Street Presbyterian Church.

THE Rev. Robert Thornton, M.A., formerly of Montreal, now of London, England, is on a visit to his Canadian relatives.

THE Rev. C. Chiniquy, who is at present labouring in New Brunswick, is expected shortly in Prince Edward Island.

THE veteran preacher, Professor Jones, has been secured by Knox Church, Kincardine, at a salary of \$300 per annum.

MR. R. R. MACLENNAN, of Alexandria, Glengarry, has given a Gaelic scholarship of \$50 to the Presbyterian College, Montreal.

ALL communications for the Clerk of the Presbytery of Quebec should be addressed to the Rev. J. R. MacLeod, of Kingsbury, Quebec.

At a congregational meeting in Knox Church, Kincardine, by a hearty vote, two months' holidays were granted to the pastor, Rev. J. L. Murray.

THE Rev. A. F. Thompson, who lately resigned the pastoral charge of the congregation of Economy, N. S., is to accept a call to Bathurst, N. B.

ALL communications for the Home Mission Convener of the Presbytery of Quebec should be addressed to the Rev. J. G. Pritchard, of Danville, Quebec.

THE Rev. Wm. M. Milroy, M.A., of Baltimore, Maryland, conducted the services of the Mill Street Presbyterian Church, Port Hope, on Sabbath week.

THE Rev. Mr. Alexander, at present visiting relations and friends at Coldsprings, preached in the Coldsprings Presbyterian Church, of which he was formerly pastor.

THE Presbyterian Church at Battleford has become too small for the congregation. The contract has been given and work has commenced on a new brick building, to cost about \$2,500.

By appointment of the Foreign Mission Board, the Rev. Mr. McRae, missionary elect to Trinidad, will visit several of the Presbyterian congregations in Prince Edward Island before leaving for his field of labour.

THE sacrament of the Lord's Supper was dispensed at Battleford, N. W. T., on Sabbath, July 18. An addition of fourteen was made to the communion roll of the church. The present membership is twenty-three.

THE Rev. J. R. Sutherland, D. D., of Rockford, Illinois, has been spending his vacation in Ontario, of which Province he is a native. Last Sabbath he preached able and thoughtful sermons in Knox Church, Toronto.

THE congregation of Valleyfield, Prince Edward Island, so long ministered to by the late Rev. A. Monroe, and of which Rev. Roderick MacLean is now pastor, at the last communion, added the large number of 139 persons to the roll of membership.

THE Rev. Andrew Wilson, formerly of Kingston, conducted the prayer meeting at Knox Church, in this city, last Wednesday evening, and gave an able and edifying exposition of John xv. Mr. Wilson will conduct the prayer meeting for the next few weeks, while the pastor, Rev. H. M. Parsons, is absent on his vacation.

IN the St. George correspondence to the Brantford *Expositor* there appears the following:—The people of the Rev. Mr. McTavish requested that gentleman to publish a sermon preached by him on May 31st, from the text Isaiah xxvi. 3. The sermon is written with a choice and easy flow of language, is appropriate to the times in which we live, and reflects great credit on the popular young pastor of the Presbyterian Church.

THE vacancies in the Brantford Ladies' College have been filled by making the following appointments:—the social department has been placed under the supervision of Mrs. T. M. Macintyre, as lady superintendent, and Miss Eliza Balmer, B.A., Toronto University, has been appointed on the literary staff. These appointments cannot fail to commend themselves to the confidence of the many friends of the college. We wish it every success for the session to open on September 1.

ON a recent Sabbath afternoon, the Rev. Hugh Rose delivered an address to the children of his congregation, in Elora, extolling the beauties of nature, and set forth the pleasure derived from the act of affording pleasure to others. The children carried many bouquets of flowers to church as an offering to be forwarded to the hospitals of Guelph. The service was a pleasing one, and Mr. Rose deserves the thanks of the parents for having made this annual event a red-letter day in the lives of their little ones.

THE new Avondale Presbyterian Church in Tilsonburg is being rapidly pushed forward by the contractor, Mr. E. D. Tilson. It is built on plans furnished by Mr. Wm. Gregg, of Toronto, and presents a handsome appearance from all points of view. The seating capacity is about 450, and it has convenient and commodious classrooms and lecture room. It will be lighted with the Ball electric light. When finished it will be an ornament to the town and a credit to the congregation. It is expected to be ready for dedication about October 15.

THE congregation of Dumfries Street, Paris, under the pastoral oversight of Rev. W. H. W. Boyle, B.A., is giving clear indications of healthful progress. The Sabbath School is well organized and efficiently conducted, the prayer

meeting well sustained, and the various mission and other societies give evidence of heartiness and zeal. The commodious Sabbath school and lecture room has been fitted up with all modern improvements, and is now a mode of comfort and cheerfulness. A fine new organ has been placed in the church, and the service of praise is conducted with good taste and enthusiasm.

THE Bruce *Telegraph* says: On Thursday of last week the Rev. Dr. James was formally inducted as the pastor of the united congregations of St. John's and St. Paul's Churches. In the evening a public reception was tendered the reverend gentleman. After partaking of the bountiful spread prepared by the ladies of the congregation, a number of addresses were delivered. The address of welcome by the Rev. John Scott, D. D., was hearty, very complimentary to the newly-inducted pastor, and very favourably impressed the large audience present. The response of Dr. James was couched in fitting terms, brief and to the point. He instanced a number of facts proving to his mind that he was providentially directed in coming to Walkerton. Dr. James is a clear, forcible speaker, whether in the pulpit or on the platform, and the congregation of Knox Church may congratulate themselves on the fact that they have now a settled pastor of their own, who, being in the prime of life, in addition to his pulpit ability, will be able to bring to their service a ripened experience acquired by a twenty-five years' ministerial life. Rev. Dr. Scott, Messrs. Patterson, Dack, Tibbs, the Rev. David James, a son of Dr. James, and Mr. Donald Sinclair all made short, pithy and excellent addresses. The Rev. J. B. Duncan, Moderator, very acceptably filled the position of chairman. The church choir rendered a number of choice anthems, and materially assisted in promoting the enjoyment of the evening. The welcome given to Dr. James was a most cordial character; whether as a citizen of Walkerton, a Christian gentleman or as a minister of the Gospel the welcome was most hearty and unanimous. The Doctor enters upon his new pastorate under the most favourable auspices, and we fervently hope and believe that an era of prosperity, as a church and congregation, is in store for the happily united congregations of St. John's and St. Paul's, now known as Knox Church.

THE Presbytery of Saugeen met at Bell's Corners on Tuesday last to induct the Rev. Thos. Davidson as pastor over the congregations of Woodland and Bell's Corners. The sermon was preached by the Rev. Robert McNair, of Durham, from Isaiah xxviii. 20. The Rev. Mr. Morrison, of Proton, addressed the minister. The Rev. Peter Straith, of Holstein, presided and addressed the people. The services throughout were most appropriate and impressive. Mr. Davidson, after a distinguished college career, enters upon his work in the community in which he spent his boyhood. The settlement was a most agreeable and happy one, and no doubt the congregations will do much for the Master under the leadership of the newly-inducted pastor.

THE following extracts from the minutes of the Presbytery of Barrie have been forwarded by Rev. Robert Moodie, Presbytery Clerk, for publication:—The resignation of the charge of Bradford, etc., tendered by Mr. Bryant on the 6th inst., was taken up. Resolutions from the several congregations of the charge were read, expressing their desire that Mr. Bryant should remain among them as their pastor, and appointing commissioners to represent their views at this meeting. The commissioners, namely, Messrs. Ross, from Second West Gwillimbury, W. Sturgeon, from St. John's, Garnett and Fraser, from Bradford, were heard. Mr. Bryant addressed the court, and intimated his desire that the resignation be accepted. After lengthened discussion, the following resolution, moved by Mr. McLeod and seconded by Mr. Currie, was adopted, The Presbytery, in regard to the matter of Mr. Bryant's resignation, resolve that the Presbytery are still of the opinion that Mr. Bryant's services as an evangelist are likely to be of much service to the Church, and in view of his own conviction in regard to his duty notwithstanding the very gratifying and earnest appeals of Mr. Bryant's present congregations for his continuance among them—to accept the resignation, to take effect from the second Sabbath of August, that Mr. Leishman preach on the third Sabbath, and that Mr. Carswell be Moderator of the vacant charge. The following resolution, on the occasion of Mr. Bryant's resignation of the charge of Bradford, Second West Gwillimbury and St. John's Church, was unanimously adopted, The Presbytery of Barrie, in parting with the Rev. Mr. Bryant, whose resignation of his charge at Bradford has been accepted in order that he might give himself up to the work of an evangelist, wherever his services may be required throughout the Church, desire to place on record their high appreciation of their brother as a minister of the Gospel. During his connection with the Presbytery he has secured the esteem and confidence of his brethren as a faithful pastor, a most diligent and successful labourer in the work of the Gospel ministry, and ever obliging, kind and willing in giving his services whenever they were required in other congregations of the Presbytery. The Presbytery regards Mr. Bryant as eminently fitted for the work of an evangelist, to which he desires to devote himself, and can cordially commend him to any congregation or pastor in the Church where the assistance of an evangelist is desired. The Presbytery will follow Mr. Bryant in the work in which he is about to enter with their warmest sympathy and with earnest prayer that he may be abundantly owned and blessed by the Great Head of the Church in whatever field he may be called to labour, and that through his ministrations many souls may be gathered into the fold of Jesus Christ.

PRESBYTERY OF SAUGEEN.—This Presbytery met at Durham on the 23rd ult. The Presbytery, while acknowledging the convenience of the brethren who had been transferred to the new Presbytery of Orangeville, expressed regret at parting with them and losing their brotherly intercourse and wise counsels. The deliverance of the commission of Synod on the Mount Forest appeal case was read and engrossed in the minutes. It was agreed to in-

struct congregations to change their year, when necessary, so as to coincide with the calendar year. A minute in reference to the death of the Rev. John Irvine was adopted, and the Clerk was instructed to send a copy of it to the bereaved widow and family. A call from North Luther and Woodland to Mr. Davidson was sustained and accepted, and arrangement made for his settlement on the 3rd of August. All the ministers of the Presbytery were instructed to bring the matter of contributing to the memorial church, Fredericksburg, before their congregations. Dr. Campbell will receive and forward contributions for the same. Session records were examined and attested. The Home Mission Committee were instructed to take steps to obtain contributions to the Augmentation Fund. Messrs. Young and Stewart were appointed to visit Ayton and East Normanby, to submit to them the proposed union with Balaklava.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met in Kincardine, on July 13th—the Rev. C. Cameron was appointed Moderator. St. Andrew's Church Congregation and Knox Church Congregation, Lucknow, were united, and Mr. McQuarrie was appointed Moderator of Session. Commissioners to the General Assembly reported regarding their diligence on the business of the court. A call from the congregation of Walton to the Rev. W. Galloway was sustained. Messrs. Anderson and Strachan were appointed to audit the treasurer's books. Mr. D. S. McPherson, B.A. was licensed to preach the Gospel. The treasurer gave in his annual report. The Presbytery, in accordance with the instructions of the General Assembly, considered the Augmentation Fund. On motion of Mr. Ross, it was agreed, That the Ministers of this Presbytery be instructed to bring the state and wants of the Augmentation Fund before their congregations, and report at the meeting of Presbytery in December. Messrs. Harrison, McDonald and Leask were appointed to visit Chalmers Church, Kincardine Township, to inquire into the state of the congregation, with a view to application being made to the Home Mission Committee for aid. Messrs. Murray, Leask, D. G. Cameron and Harrison were appointed to superintend the studies of students in the Presbytery. Rev. J. McNabb was appointed Treasurer of the Presbytery. Standing Committees for the year were appointed as follows:—Finance—Messrs. D. G. Cameron, Leask, McNabb, MacKenzie, with Presbytery elders. Home Mission—Messrs. Ross, Brown, Stevenson, C. Cameron, with Presbytery elders and elders of Walton; State of Religion—Messrs. Davidson, Anderson, McQuarrie, McQueen, with Presbytery elders; Sabbath Schools—Messrs. McRae, Muir, Jones, Law, with Presbytery elders, and elders of Lucknow; Temperance, Messrs. Murray, Sutherland, McDonald, McFarlane, with Presbytery elders.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF LONDON.—This Presbytery met on the 13th ult., in First Presbyterian Church, London, Mr. J. Johnston, Moderator, Mr. G. Sutherland, Clerk. The following are some of the items of business transacted: Mr. Cameron laid on the table a call from Belmont to Mr. J. A. Brown. The call was signed by 102 members and 122 adherents, promising \$900 stipend and manse, and was quite unanimous. Messrs. Shields, McBain and McMillan appeared as commissioners in support of the call, and addressed the court. On motion, the conduct of the Moderator was approved; the call sustained as a regular Gospel call, and ordered to be transmitted to Mr. Brown for acceptance. At a subsequent stage of the proceedings, a reply to a telegram was received from Mr. Brown intimating his acceptance of the call; and the Presbytery appointed the ordination for the 28th of July, Mr. McKinnon to preside and address the people, Mr. Robbins to preach, and Mr. Sutherland to address the newly-ordained minister. Mr. Murray also laid on the table a call to Mr. Sawers of Chicago—from North and South Westminster. The call was signed by 96 members and seventy-six adherents, promising \$1,000 stipend and manse. After hearing Messrs. McPherson, Wilson and J. Armstrong, M.P., commissioners, the call was sustained, and ordered to be transmitted to Mr. Sawers for consideration, and Mr. Rennie was appointed to prosecute the same before the Chicago Presbytery. There was also read by Mr. Roger, a call from Dorchester and Crumlin, in favour of Mr. W. Galloway, signed by ninety-five members and sixty-seven adherents, promising \$750 stipend and manse. After commissioners addressed the Presbytery in support of the call, it was duly sustained and put into Mr. Galloway's hands for acceptance. On Mr. Galloway's intimating his acceptance, the induction was appointed for the 27th July, at Crumlin. Messrs. Murray, Rennie, Rogers, A. Henderson, and Dr. Fraser, were appointed a committee to correspond with sessions, and get as full information as possible, in connection with paying expenses of delegates to the General Assembly, and report. Standing committees were appointed for the year, as follows: State of Religion—A. Urquhart, J. Milloy and J. A. McConnell; Home Missions—J. Rennie, J. Johnston and his elder; Sabbath Schools—J. Ballantyne, Dr. Archibald and J. A. Younge; Statistics—J. S. Henderson, J. Robbins, J. Currie and elders; Finance—J. Rennie and N. McKinnon; Auditors—J. Thompson and Mr. Anderson, Examination of Students—N. McKinnon, J. A. Murray, W. M. Rogers, J. M. Munroe, J. Ballantyne and Dr. Fraser; Temperance—W. S. Ball, D. Cameron and B. Charlton, the first name on each list being the respective Conveners. The Clerk, as secretary of the commission appointed to settle the troubles in the Glencoe congregation, read the report of the commission, the finding of which is as follows. That Mr. Robbins be, and hereby is, exonerated of all blame in the matter. That, inasmuch as Mr. Robbins has signified to the commission his willingness to resign his charge in the interests of peace, the commission express their admiration of the spirit Mr. Robbins has shown in the whole matter; and believing that his resignation is the best solution of the difficulty, consent to accept his offer, and resolve that the pastoral tie be dissolved, to take effect on the 13th March, 1887, and that the petitioners meanwhile avail themselves of such services as are within their reach. In this find-

ing, the petitioners, Mr. Robbins and the congregation acquiesced. The presbytery agreed in receiving and adopting the report. The Presbytery adjourned, to meet at Crumlin on the 27th July, at eleven a.m., and appointed the next regular meeting to be held in the First Presbyterian Church, London, on the second Tuesday of September, and was closed with the benediction.—GEORGE SUTHERLAND, *Pres. Clerk.*

**PRESBYTERY OF QUEBEC.**—This Presbytery met in Sherbrooke on July 22. The Rev. J. A. Bloodworth was appointed to Point Levis for the summer. A petition was presented from the congregation of Melbourn, desiring to be united to that of Richmond. A similar request was presented from the congregation of Windsor Mills, desiring to be united to Lower Windsor. A committee was appointed to visit the congregations interested and, if possible, to effect the proposed union. A call from the congregation of Inverness was presented. It was in favour of Mr. James Sutherland, licentiate, signed by 125 members and twenty-seven adherents. It was sustained, and as Mr. Sutherland declared his willingness to accept it, his ordination and induction were appointed to take place on August 19, provided the question of salary is satisfactorily arranged. A call from the congregation of St. Sylvester and Lower Leeds was submitted. It was in favour of Rev. Geo. Maxwell, who was received into our Church by the last Assembly from the Evangelical Union of Scotland, and was signed by seventy-five members and twenty adherents. It was sustained, and the induction was appointed to take place on August 20. Mr. George Kinnear, B.A., licentiate, applied to be taken on trials for ordination. His application was granted, and subjects for trial discourses were assigned him. Mr. James Ferguson was released from his charge at Kennebec Road, and the Home Mission Convener was instructed to secure an ordained missionary for this field. Mr. D. Currie drew the attention of the Presbytery to the fact that the public moneys were being spent in the aggrandizement of the Church of Rome, and urged the court to express its disapproval of such conduct. It was moved by J. G. Prichard, seconded by D. Currie, and agreed to, That a committee, consisting of Dr. Mathews, A. T. Love and D. Currie, be appointed to draw up certain resolutions expressive of the mind of the Presbytery in this matter, and to report at the next meeting. It is the intention of the Presbytery to present these resolutions to the Government of Quebec. The call from the congregation of Stanley Street Church, Montreal, in favour of Mr. Dewey, of Richmond, was taken up. Professor Scrimger appeared in behalf of the Presbytery of Montreal, and Messrs. W. Drysdale and R. Hubbard in behalf of the congregation calling, and spoke in support of the call. Messrs. H. P. Wales, F. McKenzie, Geo. Dunton and J. Scott appeared in behalf of the congregation of Richmond and stated that it was the unanimous desire of that congregation to retain their present pastor. The call was placed in Mr. Dewey's hands, and he stated that his inclinations were in favour of accepting the call; but that if it were the will of the Presbytery that he should not do so, he would bow to their decision. After considerable discussion it was finally resolved to agree to his translation to Montreal, and to release him from his present charge on August 10. Mr. D. Currie was instructed to declare the pulpits of Richmond and Lower Windsor vacant on August 15, and Mr. J. R. MacLeod was appointed Moderator of the Sessions. Mr. J. G. Prichard, of Danville, was appointed Convener of the Presbytery's Home Mission Committee, and Mr. J. R. MacLeod, of Kingsbury, was appointed Clerk of the Presbytery. The induction of Rev. A. Lee, late of Russelltown, as pastor of the congregation of Sherbrooke, took place in the evening. The Rev. J. R. MacLeod presided. Dr. Mathews preached a powerful sermon from Rom. i. 16, Mr. A. T. Love, of Quebec, addressed the newly-inducted pastor, and Mr. D. Currie, of Three Rivers, addressed the congregation. Mr. Lee has a fine field of usefulness, and is the pastor of the most prosperous congregation in the Presbytery. Mr. Charbonnel was instructed to visit certain families in the St. George section of the county of Beauce, where an opening of usefulness seems to present itself. Arrangements were made to hold missionary meetings throughout the Presbytery. Leave to moderate in calls was given to the French congregation of Quebec, to Richmond and Melbourn, and to the Windsors. The next meeting of the Presbytery of Quebec will take place in Sherbrooke on Tuesday, September 21, at eight p.m.—F. M. DEWEY, *Pres. Clerk.*

**OBITUARY.**

**JAMES LAIDLAW.**

It was mentioned in THE CANADA PRESBYTERIAN a few weeks ago that Mr. James Laidlaw, of Georgetown, had passed his ninetieth birthday. Shortly afterward, the venerable gentleman, who had enjoyed uninterrupted health during his long life, was taken ill, and, after being confined to his bed about four weeks, passed peacefully away last week. The old gentleman was the last survivor of those who settled in the Scotch Block of Esquesing, in 1819-20. One or two of the original settlers still remain, but none who had reached manhood at the time the settlement was formed. Mr. Laidlaw left Scotland in 1817, two years earlier than the other members of his family, but spent three years at Economy, Nova Scotia. A letter he wrote from Economy to his father and brothers in Scotland, on the 5th December, 1817, advising them to come to Western Canada and offering to join them there, is still in the possession of members of his family. In 1819 his father, James Laidlaw, and two brothers, Andrew and Walter, came and settled in the township of Esquesing, where James joined them in 1820. Boston Church, Esquesing, beneath whose shadow Mr. Laidlaw's remains were interred beside the graves of his father and brothers, was built on the farm of Mr. Andrew Laidlaw in the heart of the settlement, and was named after Thomas Boston, the far-famed minister of the parish of Ettrick, from which the Laidlaw family emigrated. James Hogg, the Ettrick Shepherd, was a full

cousin of Mr. Laidlaw's father. Like his father and brothers—two of whom never visited Canada—James Laidlaw was a man of rare integrity. He was also endowed with a mind and memory of remarkable clearness, which remained bright to the last, showing no signs of weakness or decay in any particular, though his physical strength was completely wasted by a disease of several weeks' duration. His only daughter, his only surviving son, Rev. R. J. Laidlaw, of Hamilton, and other friends and acquaintances from far and near, watched with him during his last days, which, owing to the clearness of his richly stored mind, the extraordinary retentiveness of his memory and the strength and clearness of his faith, were days of unusual privilege. His wide and accurate information, which increased to the last through his life long habit of reading and reflection, his pure and exemplary life, coupled with his kind, amiable and cheerful disposition, endeared him to all, old and young, who came within the circle of his acquaintance, and gave him an influence for good which only those who are possessed of his meek and quiet spirit, and are spared, as he was, to become fully ripe, are ever privileged to exert.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

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

Aug. 22, 1886. } **WARNING TO JUDAS AND PETER.** } John 13: 21-38.

**GOLDEN TEXT.**—"Wherefore let him that thinketh he standeth, take heed lest he fall."—1 Cor. x. 12.

**INTRODUCTORY.**

In the last lesson the great precept of humble self-sacrifice for the sake of others was taught by word and example. In washing the disciples' feet He taught that in order to be disciples we must first be washed ourselves by Him, and secondly, be ready to do anything, not on account of pride to shrink from anything that will be helpful to others. How difficult it is to be a true disciple! Who can stand this test?

**EXPLANATORY.**

**I. The Treachery of Judas Disclosed.**—In verse 2 it was noted how the development of satanic opposition proceeded alongside of the kingdom of Christ. Christ knew that Judas would betray Him—had already agreed to do so. He now makes known to Judas and His disciples that He cannot be taken by surprise. He offers Himself a sacrifice.

**1. The disclosure.**—In verse 11 He had said "Ye are not all clean." In verse 18, after explaining his act and telling them that *blessedness* would come in the *doing* of what they knew, He said: "I speak not of you all—there is one among you who will never know this blessedness—I know whom I have chosen." Then in verse 21 He became more specific still, and stated distinctly "One of you shall betray Me." Who that one was was made known to John, perhaps to Peter, by a sign (ver. 26). "When He had dipped the sop," etc.

**2. The purpose of this disclosure.**—(1) It was for the sake of the disciples (ver. 19). He says: "I tell you now, so that the fact when it overtakes you may not shake your faith. Yea, rather let it strengthen your faith, for in it you find a fulfilment of scripture" (Psa. xli. 9). "He that eateth bread with Me hath lifted up his heel against Me" (ver. 18). How often this scripture is verified still! Many, many accept the temporal benefits of Christ's work, and yet are His active enemies. To that He adds the encouraging words of verse 20. Although Judas fell, no other of them would fall. He would send them forth as His ambassadors, and many would receive them, and in doing so, would receive Him, and in receiving Him would receive Him that sent Him.

(2) **For the sake of Judas.**—Jesus did not cease to love Judas, and seek his salvation. He was troubled in spirit (ver. 21) at the terrible sin, aggravated by the relations in which they had stood to each other. What more likely to make Judas turn away from his wicked purpose than the fact that Jesus knew all about it? Hence He said: "One of you shall betray Me" (ver. 21). The other disciples, filled with astonishment, looked at each other, wondering which of them it could be. They then began the personal enquiry: "Is it I?" (Matt. xxvii. 21). The wise course is to begin with *self* examination. But even Judas, in his deep hypocrisy, asked the same question, so as to make a show of surprise before the other disciples. Peter was the first to turn his attention away from himself to others (ver. 24). Peter did not forget the rebuke he had already received at that table (ver. 8), and shrinks from asking directly. He gives the precedence to John, who was reclining next to Christ, so that his head was near Jesus' breast, and beckoned to him to ask who it should be. John simply and directly asks "Who is it?" Jesus answered (ver. 26).

**The sop.**—This was a part of the bread dipped in the saucer of bitter herbs and handed to Judas. It was an act often done by the master of the feast in order to express special favour. In this case it showed the other disciples who the traitor was, but it was especially a token of love. It pointed back to what the relations of the past had been, and assured Judas of His continued love. What could prevail in subduing a known enemy if not this loving forgiveness?

**Satan entered.** (Ver. 27).—But if great privileges do not do us good, they will do us harm. If we close our hearts against the loving drawings of the Saviour, He will leave us to ourselves, and we shall fall more than ever into the hands of the great enemy. Satan now takes possession of Judas and fits him for the fulfilment of the greatest crime.

**Do quickly.** (Ver. 27).—As he has rejected love, he is now devoted to wrath. Jesus commands him to proceed with his awful work, at the same time intimating that His death

is to be by His own assent. "No man taketh His life from Him."

This experience of Judas is too instructive to be passed without emphasis. No man ever goes to ruin without having many warnings thrown in his way. It is *in spite* of divine love he goes. But every rejection of warning makes Satan's work easy, and the result more sure.

**It was night.** (Ver. 30).—No man at the table besides John knew what Jesus meant they thought it was to make some further preparations for the feast or to give to the poor. The answer to John (ver. 26), giving the sop, Satan's entering into him, all occurred in quick succession, and they understood not, but explained as best they could. All that is said is that Judas went out, and *it was night*. Dark *without* and *within*. The soul was in total darkness into which the Prince of Darkness was allowed to enter.

**II. The Glory of the Cross.** (Ver. 31, 32).—Jesus now, relieved of the presence of the child of darkness, goes on to speak of *light*. The cross at this moment is illumined by a coronation of glory.

**Now is the Son of man glorified.**—He sees that through death on the cross He is going to provide for the redemption of man. From the cross is to proceed that energy that will destroy this kingdom of darkness of which He just now had such a sad illustration. In Him all nations shall be blessed and shall call Him blessed.

**God is glorified in Him.**—We can find here three thoughts or ways in which the Father is glorified.

(1) **In the manifestation of His holiness.**—Christ had shown the divine power in miracles, wisdom in words, but now is to be seen the divine justice. So holy is God that sin could not be forgiven but by the death of His Son.

(2) **In the restoration of humanity.**—Man was made to glorify God, but failed. Now the *Son of Man* is to succeed as the first fruit of mankind regenerated and restored to His fellowship and service. In His own obedience He sees involved the complete redemption.

(3) In making God the present object of faith and love until that restoration shall be completed.

**God shall glorify Him in Himself.**—This is to be the reward of glorifying the Father. He will be lifted up into the life and glory of God, from which He had descended. His exaltation is to be the reward of His abasement.

**III. The New Commandment.**—That wonderful elevation of thought and feeling into which Jesus was carried caused this condescension and tenderness of tone in verse 33. He felt that the disciples were as yet but *little children*, and could neither understand nor ascend into these higher experiences.

**Seek.**—But although He had to say to them as He did to the Jews, that whether He went they could not come, yet He would not say, as to them, that *they would die in their sins*. Now they were to go on *seeking*, and by-and-by they would be able to follow Him (ver. 36). Not *now*, but *afterward*.

**New commandment.**—How were they to seek in order to secure that end? In obedience to this *new commandment* that He now gave them. "That they should love one another as He loved them."

**In what sense is it new?**—It is an old commandment, as old as Eden where love was the divine bondage of pure hearts. It was new

(1) In that it is seen by a *new type*. Jesus was just speaking about His death the cross, the most wonderful illustration of love the world ever saw—and now He says: "As I have loved you" so love one another. That is altogether a *new setting* for this command, which gives it new and deeper meaning. Not simply "Love thy neighbour as thyself," but better than thyself. "As I have loved you."

(2) It is *new*, inasmuch as now, in its connection with the cross, it is accompanied with the *promise of power* by which to obey. The old commandments of the decalogue lacked that feature. "They were weak through the flesh" (Rom. viii. 3). But now the Son of God came and condemned sin in the flesh, that the righteousness of God might be fulfilled in us who walk not after the flesh but after the Spirit. Hence it is essentially a new commandment.

**Love one another.**—Church life—the fellowship of Christian love—is the nursery in which we can cherish that love that can take into its embrace all men.

**All men know.**—That is to be the Christian badge. Not our knowledge—not our creed, but our *love* that shows us to be the disciples of Christ. Of course the other side is true, that unless we have this love we are not disciples. No substitute that will be accepted in its place (1 Cor. xiii. 1-2).

**IV. Peter Humbled.**—All the time Christ was speaking Peter was wondering what He meant by *going away* whither they could not follow. If it was sacrifice that was needed, he felt prepared to follow even unto death. Peter felt that he was not a *child* (ver. 32), but a full-grown man, ready *now* to rise with Him into the glory.

But Jesus says "No, Peter, you cannot—you have much to learn yet. It is sacrifice that is needed, but you are not in that so strong as you imagine you will deny me thrice ere the cock crow."

How like our poor selves the experience of Peter. We build castles in air—imagine what we could and would do—think we are fit to go home to heaven, and wonder why the Master does not call us. The reason is that we are but children. Not *now*, but *afterwards*, says Christ. Let us *seek* in the way of love, and we shall attain unto the resurrection of the just.

**PRACTICAL SUGGESTIONS.**

1. Our faith in God should not falter, however discouraging our circumstances (ver. 19).
2. Sin gives pain to Jesus (ver. 21).
3. Love perseveres in its efforts to save the lost (ver. 26).
4. We should not forget to *examine* ourselves, lest any root of bitterness spring up. Ask Him to *search* us.
5. The *night* of the soul grows into eternal night.
6. If we could see the cross rightly, we would say as Luther did, "Blessed cross, no wood like thine" (ver. 31).
7. The highway to glory is *love* (ver. 34).
8. Avoid self-complacency, (ver. 38).

Sparkles.

WHY should artists not be trusted? Because they are designing men.

THE man whose wife woke him up in church by sticking a pin in him says he doesn't like such pointed suggestions.

NONE BETTER.—There is no more wholesome or delicious food on earth than the Wild Strawberry, and there is no more effectual remedy for Cholera, Dysentery, Cramps, and other summer complaints of infants or adults, than Dr. Fowler's Extract of Wild Strawberry.

FORTY rods make one rood, but one rod will often make one civil, especially in the case of the small boy.

SOME men have greatness thrust upon them: especially when a fat person sits next to them in the street cars.

ADVICE TO MEN.

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

A LITTLE child once asked his mother the question: "Mother, what part of heaven do people go to who are good but not agreeable?"

A PIOUS old lady recently sent as wedding presents a pair of flat irons, a rolling pin, and a motto worked on cardboard, reading, "Fight on."

"Do you know the nature of an oath?" inquired the judge. "Well, I reckon I order," was the reply. "My husband drives a canal boat."

A FORTUNATE ESCAPE.—Mrs. Cyrus Kilborne, of Beamsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment, when she concluded to try Burdock Blood Bitters, internally and externally, a few bottles of which entirely cured her.

HE (on horseback): "Shall we take the highway home?" She: "No; I would prefer the bridal path, I think."

IN leap year Japanese girls who want husbands set out flower-pots on the front portico as an emblem. In this country they sit out there themselves with a young man as an emblem.

A VERY precise person, remarking upon Shakespeare's line, "The good men do is often interred with their bones," carefully observes that this interment can often take place without crowding the bones.

WHEN you drive past a big house in the country, and see a lot of people waving their hands and dancing around the piazza, do not think it is an insane asylum; it is only a summer hotel, with the boarders going through the fly drill.

CAUSED a relapse.—Dr. Biltz: "How is Colonel Blank?" Dr. Mitss: "He was getting along finely, but yesterday he took a relapse and died within ten minutes." Dr. Biltz: "What caused the relapse?" Dr. Mitss: "One of the morning papers published a woodcut of him."

WE HAVE SOLD Wistar's Balsam of Wild Cherry for many years. Nothing we have sold has ever given such perfect satisfaction for coughs and colds, and in advanced cases of consumption it has shown remarkable efficacy. P. S. BROWN & Co., Fall River, Mass.

MAMMA: "Now, Effie, I am going to allow you to sit at the table with all the company; but you must not forget to be polite and say, 'Yes, please,' and 'No, thank you.'" Effie (with an unlimited capacity for dinner): "All right, Ma; but I don't think I shall have to say 'No, thank you.'"

MAUD: "Mr. Allround is a sort of universal genius, isn't he?" Mabel: "Yes, he is exceedingly clever." Maud: "He is something of a lawyer, and something of a musician. What is his profession?" Mabel: "Well, the lawyers call him a musician, and the musicians call him a lawyer."

JONES: "Smith, you are the laziest man I ever saw." Smith: "Correct." Jones: "They say you sleep fifteen hours out of every twenty-four." Smith: "Correct." Jones: "What do you do it for?" Smith: "In order to economize. You see it costs you nothing to sleep, but the moment you wake up expenses begin."

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES. For Children and Pulmonary Troubles. Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary troubles and general debility, and have been astonished at the good results, and as a remedy for children with Rickets or Marasmus, it is unequalled."

Richer than Croesus!

"Now the only Croesus that I envy is he who is reading a better book than this!"—P. G. HAMERTON. Alden is a CRANK; a real genuine crank on the one idea of publishing regular customers. He knows a good book; he knows how to make it; he sells a \$1.00 book at 40 cents, and sells thousands. The books are mostly those that every reading man wants to own. The binding is always good; so is the paper and print. Alden surely has many friends who thank him for putting favorite authors within their reach."—Post, Toledo, Ohio.

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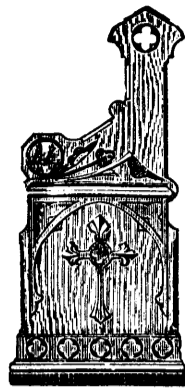
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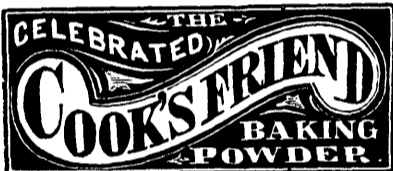


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**CHATHAM.**—In First Presbyterian Church, Chatham, on Tuesday, 10th August, at eleven a.m.  
**PETERBORO.**—In St. Andrew's Church, Peterboro', on Tuesday, September 21, at half-past ten a.m.  
**KINGSTON.**—In St. Andrew's Hall, Kingston, on Monday, September 20, at three p.m.  
**STRATFORD.**—In Knox Church, Stratford, on Tuesday, September 14, at half-past ten a.m.  
**ORANGEVILLE.**—In the Presbyterian Church, Orangeville, on Tuesday, September 14, at eleven a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, October 5, at seven p.m.  
**ROCK LAKE.**—At Pilot Mound, on Tuesday, 28th September, at half-past seven p.m.  
**GUELPH.**—In Knox Church, Guelph, on Tuesday, September 21, at half-past ten a.m. Adjourned meeting in Knox Church, Elora, on the 10th August, at half-past one p.m.  
**HURON.**—In Exeter, on Tuesday, September 14, at half-past ten a.m.  
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**LONDON.**—In the First Presbyterian Church, London, on Tuesday, September 14, at half-past two p.m.  
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