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and it cured me. Do as you see fit with this letter
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(Signed) ROSA NEEDHAM.

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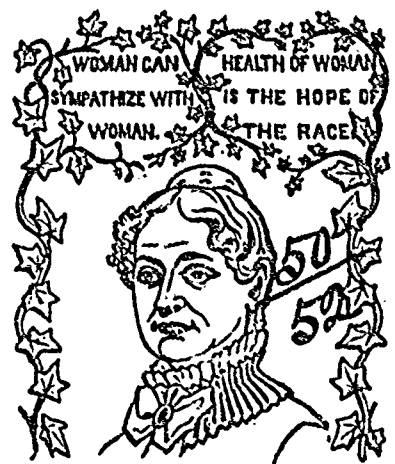
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will purify the water, and meat wrapped in a
cloth and packed in charcoal will keep fresh
for weeks.

BRECKEN tree leaves, collected in dry wea-
ther, make pleasant beds. The smell is
agreeable and wholesome; they are free from
vermin, quite elastic, and soft.

BEFORE using new earthenware, place in a
boiler of cold water, and heat gradually till
it boils; then let it remain until the water is
cold. It will not be likely to crack if treated
thus.

THE sales of the new firm of Pelley &
Pelley are far in advance of those of the old
firm—a convincing proof of the very low
prices at which they are selling the many ar-
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A CARPET, especially a dark one, often
looks dusty, when it does not need sweeping;
wet a sponge in water (a few drops of am-
monia helps brighten the colour), wring it
quite dry, and wipe off the dust.

A TEASPOONFUL of borax, put in the last
water in which clothes are rinsed, will whiten
them. It is especially good to remove the
yellow tint time gives to garments that have
been laid away two or three years.

WHY should vinegar for pickling never be
boiled? Because boiling takes all the strength
from it. Whatever vegetables are to be
pickled should first be made soft with boiling
water strong with salt, and then be well
drained and the vinegar poured over.

If you want to get the good of your toma-
toes to the very last, cut the green ones in
slices, nearly half an inch thick, put salt,
pepper, and flour on them, or dip them in
egg, and cracker crumbs, and fry them in hot
lard. Many persons think the flavour super-
ior to that of egg plant.

To dry pumpkins for winter pies: Take
ripe ones, pare, cut fine, stew soft, mash
and strain through a colander. Spread this pulp
on plates in layers less than an inch thick,
and dry in a cool oven. When dry the sheets
thus made may be stored away in a dry place;
and when soaked over night in a little milk
they return to a soft pulp, as good as fresh
ones.

BAKED FRUIT.—A good way to bake
apples and pears is to first put them into a
small jar, cover them with water, and bake
slowly for at least two hours. If you choose,
scatter sugar over each layer of fruit before
putting the water on. The juice will then be
ready to serve with them, but you can add
the sugar afterward, and let it come to a
boil.

TO MAKE SHEEPSKIN MATS.—Nail the
fresh skin to a board with the fleshy side
out; remove all loose pieces of flesh, then
rub in as much chalk as you can, when the
chalk begins to powder and fall off, take the
skin down, fill it with fine alum, roll it up
and lay it away for two or three days, then
unroll and shake out. Keep while tanning
in a dry place. Trim the skin to the desired
shape, and line if you wish.

To make apple butter have ripe, clean ap-
ples, free from rot; six or seven gallons of cider,
have three bushels of snits; boil one-third of
the cider or more away and skim well. Then
take out of the kettle nearly all of the bat-
tage, and put in the apples, and cook slowly,
until all are cooked up, then put in the cider
and boil until all in a pulp and some hours
afterwards. Put spices and sugar in but a
short time before finished. If the butter is
to go into jug it need not be boiled away
much; if in open pots it must be boiled down
well and tolerably thick or it will not keep.

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has resigned from the medical association of
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would be a fool once more, and I tried it,
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species of worms infest the digestive system
and are productive of much suffering and ill
health. Freeman's Worm Powders will ef-
fectually rid the system of this trouble, are
pleasant to take, and contain their own
cathartic.

PERSONS of weakly constitutions derive
from N. Atthrop & Lyman's Emulsion of Cod
Liver Oil and Hypophosphites of Lime and
Soda a degree of vigour obtainable from no
other source, and it has proved itself a most
efficient protection to those troubled with a
hereditary tendency to consumption. Mr.
Bird, Druggist, of Westport, says: "I knew
a man whose case was considered hopeless,
and by the use of three bottles of this emul-
sion his weight was increased twenty pounds."

MOTHER GRAVES' Worm Expeller is
pleasant to take; sure and effectual de-
stroying worms.

Why go limping and whining about
corns when a twenty-five cent bottle of
lowly Corn Cure will remove them?

THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, OCTOBER 31st, 1883.

No. 44.

NOTES OF THE WEEK.

THE display made by the Ontario Entomological Society at the International Fisheries Exhibition held at London has received a well-merited though unexpected recognition. The Prince of Mantua has bestowed the Mantuan gold medal on two eminent Canadian naturalists, Mr. William Saunders, President of the Ontario Society, and Dr. Honeyman, of Montreal.

THE new Governor-General, Lord Lansdowne, has arrived, taken the oath of office, and been cordially welcomed at Quebec and the capital. Having had considerable experience in affairs of State, he comes with an excellent reputation. He will doubtless render services to Canada no less important than those to which she is indebted to the two last incumbents of the high office he has come to fill.

MEN about as innocent and noble as the Kertch pirates have the insane idea that by blowing up ships and buildings in any part of the British possessions they can improve the condition of the people in Ireland. Perhaps that is not their idea at all. They are more likely the hireling assassins who do the work planned for them by the Hibernian patriots, who make a good thing out of the tender-hearted Irish exiles roaming in a foreign land. Two of these dynamite liberationists, with what Carlyle would have called their block and tackle, have been captured at Halifax. Canadians are not conscious of having inflicted any grievous wrong on Irishmen, and are at a loss to understand the fervour of these explosive attentions.

HIS Honour James R. Gowan, County Judge of Simcoe, recently retired from the position he has so creditably filled. He held the office for forty-one years. He has earned for himself a reputation for ability and integrity in the discharge of the important duties entrusted to him. Judge Gowan after so long service naturally desired to withdraw from active judicial work. Evidences of the high esteem in which he was held in the community were given in presentations and addresses by the Bar, the county officials and the Division Court clerks. He has left for a visit to the Old Country. The esteem for Judge Gowan extends far beyond official circles. He is well known in spheres of Christian philanthropy and his efforts in doing good have in many cases led to happy results.

THE desire for notoriety is irrepressible. In many cases it amounts to a disease. It will prompt individuals to attempt feats from which the average lunatic would shrink. Disastrous failures do not deter cranks from emulating the fool-hardy adventurers who have lost their lives in reckless and uncalculated exploits. To cross the ocean in a cockle-shell is no evidence of courage, but it is a strong proof of silliness. It can demonstrate nothing more than that the adventurous navigator is a singularly foolish individual. A Captain Derver has added his name to the list of impracticable cranks by an attempt to cross the English channel in a skiff that might be permitted to navigate a moderately-sized mill-pond in calm weather. The captain ingloriously failed, and would have lost his life had he not been rescued by fishermen.

THE adjudicators, having examined the thirty-six essays submitted in competition for the prize of one hundred guineas offered for the best essay on Christian Missions, find that the MS. marked, "I am a debtor both to the Greeks and the barbarians," fulfils the conditions under which the competition was invited more fully than any other, and therefore award the prize to the essay so marked. Signed—Wm. Caven, John H. Castle, Septimus Jones, Hy. D. Powis, W. H. Withrow, Adjudicators. The envelope accompanying the essay being opened, the writer was found to be the Rev. George Paterson, D.D., Presbyterian minister at New Glasgow, N.S. The sealed envelopes accompanying the other essays have not been opened. If the writers will communicate to the Rev. W. H.

Withrow, Secretary of the Board of Adjudicators, the address to which they wish those to be sent, they will be returned on receipt of stamps for prepayment of postage.

IT might be imagined that pirates were selected for dime-novel heroes, on the supposition that good men are scarce. A real pirate gang has been discovered whose sphere of enterprise is the Black Sea. They are not the pirates of romance. They have nothing heroic or noble about them. The generous hearted gentlemanly pirate of fiction has made way for his modern successor, who is about as base a dastard as ever deserved to walk the plank or dangle from a yard-arm. Greek merchants, Russian officials, including pilots, have been in league to wreck and plunder vessels engaged in the Black Sea trade. It seems almost incredible the number of ships said to have been purposely stranded by the pilots, lives lost, cargoes plundered, and the ill-gotten gains divided among the vultures that live by rascality. The discovery of the Black Sea wreckers is not likely to popularize piracy.

A SAD affair occurred last week in Toronto. While returning from work at the Mercer Asylum to the Central Prison two prisoners attempted to escape. One got off, while the other was shot by one of the guards. This unfortunate occurrence is to be deeply regretted. At the same time it must be remembered that the prisoner, in making the dash for liberty, could not be ignorant of the risk he ran. Guards are armed for the express purpose of intimidating prisoners from making attempts to escape. In taking the course he did the prisoner Scott risked his life and he lost it. A criminal should take into account the possible accidents of his crime as well as its results. He has to make up his mind to be prepared for contingencies that may occur. To be shot down while trying to escape is one of these. Whether a less dangerous mode of guarding prisoners may be introduced it is difficult to say; in the meantime the guards of all prisons and penitentiaries are armed to prevent convicts from making their escape.

MR. ALEXANDER FRASER, Assistant-receiver general died at his home in Cobourg last week. Mr. Fraser was a native of Inverness, Scotland, where and at Aberdeen University he received his education. His father came to Canada in 1841, and soon after settled in London, where he took an active part in organizing St. Andrew's Church and congregation. The various members of the family were devoted Presbyterians. Donald Fraser, D.D., of Marylebone, London, being a brother of the deceased. Another was minister in Greenock, and a third, a missionary to Turkey, died in the East. Alexander Fraser was a devoted and zealous Christian. He took an active part in political life, having represented West Northumberland in the first Provincial Parliament. He was for many years an elder in the Cobourg congregation and was a zealous teacher in the Sabbath school. Mr. Fraser was endowed with many amiable qualities. His death is mourned by a sorrowing family and a wide circle of friends. The Sabbath School Convention, meeting in Cobourg at the time of his death, attended the funeral in a body. He will be held in affectionate remembrance by many.

"THE Rev. Jacob Freshman, who has just returned from a brief visit to England, is addressing himself again to his work among the Jews of New York with renewed zeal. While in London he observed the methods employed in similar work in that city, and was greatly encouraged by the large results there attained. He has brought back with him two young men—Hebrew Christians—to assist him in his efforts here. Services have been commenced in Room 24, Cooper Union, and a gentleman has stepped forward, offering to pay the rent of the hall for a year. Says Mr. Freshman, 'The Lord is leading us as he led Israel of old. As we step into the waters, the waters divide. I came back with strong faith that God would help us; as soon as the services were opened

the Lord sent help in that way.' Regarding the building-fund, he says. 'We are looking at a house valued at \$20,000. We can get it for \$18,000. The gentleman wants \$5,000 down, the rest at low interest. Toward the \$5,000 we have \$2,000 in hand, including \$1,000 contributed by the late William E. Dodge. We want \$3,000. We are holding prayer-meetings, and pleading with God to send us that amount.'

EX ALDERMAN Morris, of Toronto, has been writing vigorously on the question of exemption of Church property from taxation. He has found general and strong sympathy in the opinions he has expressed with such clearness and force. As a matter of equity all property should bear its share of municipal burdens. There was a time in the early settlement of this land when exemption was excusable, but that time has gone past. The people are prosperous and well-to-do. They can easily afford to bear the cost of erecting and maintaining their churches without leaning on municipal or governmental charity. It is not in the interest of Christianity that it should receive favours to which fellow-citizens can reasonably object. Taxation should be even-handed. All municipalities have not discovered this yet. It seems a strange inconsistency that there should be an outcry against ecclesiastical exemptions and at the same time a clamour for coddling trade enterprises by short-sighted civic bodies who urge special favours to induce business men to locate in certain neighbourhoods. A certain city council has agreed to grant to a manufacturing firm a lease for ninety nine years at an annual rental of one dollar per annum and exemption from taxation, in consideration of their establishing a boot and shoe factory to employ at least fifty hands at the outset, the number to be gradually increased to one hundred. Long before that lease expires churches and factories will have to pay their way, just as fair dealing and honest citizens have to do.

WEEKLY HEALTH BULLETIN.—The meteoric conditions of the past week have been marked by frequent though not extreme changes. It cannot, however, be said that it has had characteristics which would tend to produce, as far as known, any distinctive effects on the prevalence of any special form of disease. Diseases of the respiratory organs do not show any noticeable change from their position of last week except in the case of Influenza, always subject to great fluctuations, which has markedly increased. Neuralgia and Rheumatism show no noticeable change. Amongst Fevers, Intermittent, evidently through the warm weather of the previous week, has made an advance, increasing from 47 to 7 per cent. of the total diseases. Enteric (Typhoid) still retains its previous high position, being 38 per cent. of the total reported diseases. Amongst Zymotics of a contagious nature, Whooping Cough still remains epidemically present in several localities, appearing amongst the six most prevalent diseases in three districts. Its prevalence has noticeably remained attached to the south-western districts of the Province, appearing this week in Districts VI, VIII, and X. Diphtheria, has somewhat decreased in degree of prevalence. The remarks of last week have called up several special reports from correspondents. Thus one from Districts X, some ten miles distant from the village where the disease was reported to have broken out so suddenly, writes as follows: "A mother with two children when to the village (which he rightly assumed as the one referred to last week), not knowing the disease was Diphtheria, to care for the sick. Nine days after being exposed the mother and one boy took it. Two others are now having it. All are doing pretty well. It has not spread to other families; strict isolation is exercised." The public will do well to mark the difference in results when isolation precautions are used. Another correspondent from District IV, north shore of Lake Ontario, writes. "The Diphtheria reported by me appears to be sporadic, but extremely virulent. In one family the patient got well; in another two died. I think it will not spread. The cases were seven miles apart, and there is no communication."

OUR CONTRIBUTORS.

STRICTURES ON PRINCIPAL MACVICAR'S OPENING LECTURE.

MR. EDITOR,—It was with much regret I read in the "Montreal Witness" of the 4th inst., the opening lecture in the Montreal College delivered by Principal MacVicar. It is painful to think that a theological professor in one of our colleges should endeavour to disprove the plain teaching of our Standards on a vital point of Presbyterian polity. The language of the Confession of Faith and Form of Church Government indicates with great clearness that the offices of teaching elder and ruling elder are different. We read in chap. xxxi. 2. that a Synod is composed of "ministers and other fit persons." In the Form of Church Government it is said: "As there were in the Jewish Church elders of the people joined with the priests and levites in the government of the Church; so Christ, who hath instituted government and governors ecclesiastical in the Church, hath furnished some in the Church, beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the ministers in the government of the Church. Which officers reformed Churches commonly call elders." This clearly states that these elders resemble the elders of the people among the Jews; that God furnishes such men with gifts for government, the call to exercise them evidently proceeding from the people. They are also distinguished from ministers of the Word. Further it is said: "A Presbytery consisteth of ministers of the Word and such other public officers as are agreeable and warranted by the Word of God to be Church governors to join with the ministers in the government of the Church." A Synod is said to be composed of pastors and teachers and other Church governors. The Directory for Public Worship refers to "ministers and other Church governors of each congregation." The Westminster divines quoted in support of the office of ruling elder, not only the previous existence of such rulers in the Jewish Church, from which they were evidently transferred to the Church of Christ, but also Romans xii. 6-9, and 1 Corinthians xii. 28. Now Principal MacVicar sets aside the office thus designated, and also the authority on which it is made, to rest in favour of a more modern theory; but Principal MacVicar adopts a theory not only opposed to our Standards, but also to those of all Presbyterian Churches. In the Form of Government of the Presbyterian Church in the United States of America, the following occurs: "ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers. This office has been understood, by a great part of the Protestant Reformed Churches to be designated in the Holy Scriptures by the title of governments, and of those who rule well but do not labour in the word and doctrine." The General Assembly of said Church in 1883, decided that "the ruling-eldership is essential to the existence of the Presbyterian Church."

Without discussing formally the ruling-eldership, I desire to make a few remarks on Professor Witherow's theory, so far as it is presented in the opening lecture, and then on Principal MacVicar's application of its principles.

It is admitted that the eldership had its origin in the Jewish Church, and, as it had no connection with the sacrificial system, was perpetuated in the Church of Christ. Now "elder" in the Old Testament had a most extensive signification. It was as general a term as "officer" in the army. An officer may mean a lieutenant or a general, a bailiff or a premier. The fact that these are all officers does not prove that they have all the same duties. Some elders had a very humble sphere of duty. They were local magistrates, and they were very numerous, there being seventy-seven in Succoth alone. Others were tribal heads, councillors and governors. The nobles of Egypt were called elders or senators. Thus in Genesis l. 7: the servants of Pharaoh, the elders of his house and all the elders of the land of Egypt." Psalm cv. 22: "to bind his princes at his pleasure and teach his senators and elders wisdom." Some elders were civil rulers, others were ecclesiastical. Jewish elders were also representatives of the people—Deuteronomy xxxi. 28-30; Exodus iii. 14, 16, 18 and iv. 29-31; Leviticus iv.

14, 15. The Jewish elders, so far as can be ascertained from Scripture—and we have no other reliable information—were all rulers, not teachers. Hence it is reasonable to suppose that when elders were first introduced into the Church they were merely rulers.

Jerusalem then enjoyed the teachings of apostles, prophets and evangelists; and indeed, as at Corinth, spiritual gifts were abundantly enjoyed. While the ministry of gifts lasted there was no need of teaching elders; and the apostles appointed officers only when they were required. It appears that Paul appointed elders in the churches in Asia Minor soon after they were planted. These elders were probably at first only rulers such as the Jews had been accustomed to. Hence when he wrote to Titus "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city." The meaning plainly is that he should ordain teaching elders holding fast the faithful Word as they had been taught that they might be able by such doctrine both to exhort and to convince the gainsayers. Had there been no ruling elders previously appointed the delay would have been contrary to apostolic usage, and *everything* would have been wanting in the church's organization. They had previously enjoyed the labours of Paul and Barnabas, of Titus, Zenas and Apollos, and they were to expect Tychicus or Artemas, but as this was after all only temporary and casual supply, and as men competent to teach could now be obtained, the Apostle wished to have these churches fully equipped with a permanent ministry. The instruction sent to Timothy to appoint teaching elders at Ephesus may be similarly accounted for. The Apostle had no doubt appointed ruling elders during his long ministry there. Some indeed were teaching elders, but a fuller supply of such was needed as Paul and his gifted assistants could not settle down to ordinary ministerial work. While, at length, the transition from the ministry of gifts to that of teaching presbyters was gradually taking place, the former was so much depreciated that Paul had to exhort the Thessalonians not to despise prophesyings.

Surely this is more in harmony with apostolic procedure, and with the Jewish origin of the eldership, and much more satisfactory than the supposition that all elders originally laboured in the word and also taught, and that, in course of time, some were deprived of their teaching function to pave the way for an educated ministry. It also reveals gradual development without subsequent correction, and secures full apostolic sanction for the existence of both kinds of elders in the Church. That a plurality of elders in every congregation was intended to be a permanent arrangement is evident from the fact that several were appointed in every church. There was the same need for *spiritual rulers* after ministers of the Word were appointed as previously. This is further confirmed by the fact that teaching and ruling are very frequently represented as distinct functions that can be separated, and in some cases belong to different persons—to *different members of the spiritual body*. This Romans xii. 6-8 clearly teaches; it is confirmed by 1 Corinthians xii. 28, where teachers and governments are distinctly mentioned at a considerable interval; and it seems to be recognized in 1 Peter iv. 11. It is also assumed in all the passages in which teaching only, or ruling only is mentioned. In some cases as in 1 Timothy v. 17, both are united in one person. Now, if both were always united in one person as inseparable functions, the distinction would not be made. Hence as both functions are admitted to exist in the ministry, the one can be separated from the other only in the case of those whose sole duty it is to rule. This is precisely what is stated in 1 Timothy v. 17. Evidently the governors of 1 Corinthians xii., and the rulers in Romans xii., must refer to those who rule well, but do not labour in the Word and doctrine mentioned in 1 Timothy v. 17. In fact, the last passages designate them by participles of the same verb. If the identity contended for can be disproved, the case will be no better for the opponents of the ruling eldership, because they will then have a body of ministers of the Word in every congregation and also a body of rulers who govern the Church, but to whom in this case the name of elder would be denied. What then would these ministers, who have not the gift of preaching, but only of governing do? They would have no occupation.

It is to be regretted that professor Witherow should seek to pervert the meaning of 1 Timothy v. 17: when the sense in which it is understood by Presbyterians

is now granted even by Prelatists. It reveals great ignorance of Greek on his part to maintain that, because the elders of Ephesus were required to feed the Church of God, they could do this only by preaching publicly and privately; whereas, the verb here used never means to teach but always to rule. It occurs in 2 Samuel v. 2 and vii. 7. "Thou shalt feed my people Israel, and thou shalt be a captain over Israel. 1 Chronicles xi. 2. "Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel. 1 Chronicles xvii. 6. "Spake I a word to any of the judges of Israel, whom I commanded to feed my people." Psalms lxxviii. 71, 72; Revelations ii. 27, 29, 15. "He shall rule—feed—them with a rod of iron." Jeremiah iii. 15. "I will give you pastors according to mine heart which shall feed—*i. e.*, rule—you with knowledge and understanding." In Jeremiah ix. 15 a different word is used. It is easy then to see that to feed means to rule which is the specific duty of the ruling elder in which he can co operate with the minister, so that both may be "overscers to feed the Church of God."

We shall now consider how Principal MacVicar carries out practically Professor Witherow's theory.

1. He proceeds upon the principle that all elders are called of God to labour in the Word and to rule. That ministers are so-called, or should be, I admit, but, if all elders are called to do both, how dare any confine themselves merely to ruling, thus failing to exercise the highest function of their office? And how could a person neglecting the principal work to which he is called be worthy of double honour, or indeed, of any honour? Do the ruling elders in our churches actually believe that they are called of God to the whole work of the ministry? If so, they should addict themselves to preaching. To say that they have the right to do the full work of the ministry in virtue of their office, while they know that they are not qualified for it, and that the Church does not call or even wish them to do it, and while they never attempt it, involves glaring contradictions. A man's right to do the whole work of the ministry must be due to his call by Christ; hence if he does not do it, he is guilty of disobedience; he declines the call and the Church encourages him in dereliction of duty.

Principal MacVicar feels bound in consistency to say that our Church rulers should have a theological education to fit them for the full work of the ministry. But at once seeing the impracticability of this he says: "It may be too much to look for such qualifications in all our elders, and as a matter of fact our Church discriminates in this respect and divides the elders into two classes, those called to rule and those called to teach." But what right has the Church to discriminate in such a manner as to require a man merely to rule when he is called by Christ also to teach? The Church is greatly to blame in this. Thus instead of finding Scripture authority for these degraded elders, he shows that their very office, as it now exists, is created by the Church. Is this the divine authority for our polity of which we boast? If the Church is competent to deprive elders of their highest function, that of teaching, why may they not still more easily deprive other elders of their inferior function, that of ruling, and give it to a prelate? These must be most unfortunate elders. They are told that they are called *not only to rule, but also to labour in the Word and doctrine*, and yet they are not conscious of it! The Church, too, persists in calling them only to rule, and thus entirely ignores their superior call; and both they and the Church believe that as a class they are not qualified to labour in the Word and doctrine, and that the qualifying of them is hopeless. The practical consequences of this must be alarming.

What the Church specially needs is the faithful rule and oversight of its ruling elders. The great difficulty is to induce them to do this most necessary and honourable work. But, instead of doing their legitimate work, they are exhorted to preach. Ruling in the Church is a spiritual and important work. What we need is an efficient body of ruling elders; and, if we cannot get men competent to rule how can we expect to get men competent to both rule and preach? The fact is that a class possessing both qualifications cannot be got, and has never been got: surely good proofs that Christ does not call and qualify such.

It is the defect of Presbyterians that their polity secures to the people, through their elders, a very large measure of self-government. But if all these elders are ministers or clergymen, the people are after all under clerical government, precisely as the whole

country would be under military government if all the legislators and civil officers were military men. The churches that have of late been imitating us and endeavouring to give the people a substantial place in the government of the Church must now be told that they are mistaking our polity, as it is not popular, but clerical! The people also must be told that, as the elders are not their representatives, the right of self-government does not exist in our Church, and they do not enjoy it!

Will our ministers who consider themselves called by Christ, and are believed by the people to be so called, who, with great labour and expense, have sought to be qualified for the ministry—who have been called by the people to labour in the Word and doctrine, and who have renounced all prospect of worldly honour and emolument—will they be willing to believe that they are permitted to occupy the pulpit only by the courtesy of their brethren of the session, who have equal rights, and who are not conscious of it, and also believed by the people to have the right, and who have not renounced their worldly business? No doctrine could be invented better suited to deter men from studying for the ministry. Our students might well say: "We feel that we are called to preach the Gospel; but as the vast majority of those who are supposed to be similarly called retain their worldly business, we shall do so too."

Are we willing to admit that all our sessions are thus to be converted into Presbyteries with the power of perpetuating themselves? This would be congregationalism of an extreme type, which, however has been known to exist. Are we to make the pastor the sole and permanent chairman of this little presbytery, thus destroying the parity existing between him and his colleagues? Here we have the germ of prelacy!

Such a theory is revolutionary, and destructive of our distinctive polity. Could it be carried out—which, however, is admitted to be impossible—our Church could not survive a single generation; and even now you might inscribe Ichabod on her walls. For our part we shall go to the Apostles, to the great Reformers, to the Westminster Assembly, and to all the Presbyterian churches in the world for our polity rather than to Dr. Witherow.

PRESBYTER.

THAT LEAKAGE.

MR. EDITOR,—I have read with much interest and profit Mr. Hastie's remarks on the above subject, and I sincerely hope that those who realize the extent of the evils referred to may not cease agitating until the Church be compelled to take action and provide a remedy. Our Church has lost much in the past, and is losing every day, by long vacancies, while many good men are kept tramping the country from Dan to Beersheba, who might be doing double the amount of good as settled pastors. If we wish to cultivate in our Church a preference for the Episcopal and Methodist systems we could not easily find a better plan. I believe that it is the scriptural system that each congregation should choose its own pastor; but nothing could be more unscriptural than the way that is done in the Presbyterian Church. Did ever the apostles intend that congregations should remain vacant from nine months to a year and a half hearing candidates from whom to choose? I know of one vacancy—and probably there are many like it—where about twenty-four candidates have been heard, and it is not settled yet. Could anything be more unscriptural?

Good men have been thrown off our probation list in disgrace, with the stigma that they were failures, who spent three-fourths of their allotted time preaching to congregations which had no immediate intention of giving a call while men infinitely their inferiors are doing good work as settled pastors in other denominations.

I do not see by what right our Church should limit the period of a minister's probation to receive a call, while there is no limit to the time in which congregations may give a call.

Should there not be a limit to congregations as well as to ministers?

Why has the time of probationers on the list been limited? Was it because vacant congregations complained that their time was uselessly spent in hearing incompetent men? Have not ministers an equal right to complain that their time on the list is uselessly consumed in preaching to incompetent congregations, who seem to think that probationers have no rights at all? Let equal justice be done, and if probationers

be limited as to time, why not vacancies. One-third of the ministers in settled charges to-day, if thrown out of a charge, would travel nine months or a year before getting a settlement. Many ministers in the Church are living on a salary which will barely make ends meet, and if thrown out of a place, how are they to maintain a family for a year or more, until they get another settlement? How? By incurring a debt which will require five years to discharge.

The remedy for all this is, limit the time in which congregations may call, and then there will be speedy settlement, which will be a decided gain to both ministers and congregations.

Mr. Hastie says: Limit those receiving supplement. If it be good for one class of vacancies, why not for all. Four months should be ample time for any congregation to choose a pastor, and they would make haste if they knew that after that time the choice was to be in the hands of the Presbytery. Here is the remedy for the evils of the probation list. No one would hesitate to go on that list if congregations were compelled to be more prompt in their action.

Ministers are often urged to encourage young men to study for the ministry, but how can we conscientiously do so while there is so much uncertainty and unpleasantness connected with the calling.

A decided change is needed, and the sooner it is made the better for the prosperity and happiness of both ministers and congregations.

PASTOR.

SUPPLY OF MINISTERS.

MR. EDITOR,—In the minutes of last Assembly, there is a paragraph which is sure to make a wrong impression. It is on pages fifty-eight and fifty-nine of the minutes, and is headed "Overture-Supply of Evangelistic Labourers." The minute says that an overture signed by myself and ten others, was taken up in which the inadequacy of the supply of evangelistic labourers was set forth and the appointment of a committee asked for to consider this matter and suggest means of removing or lessening the difficulty. The mistake was a very simple one, but it is one which affects the radical principle of the motion and places the prayer of the overture and the appointment of the committee in a false light altogether. The overture had no reference whatever to "evangelistic labourers" or "evangelistic work," as these terms are understood.

The matter brought before the Assembly was the inadequate supply of regular ministers, and the need of getting an increased number of men able to enter upon the work in the mission fields. But it will perhaps be as well to give the overture itself, because it is very important that the matter should be clearly stated. The overture which was before the Assembly is as follows:—

To the Venerable, the General Assembly of the Presbyterian Church in Canada:

The overture of the undersigned humbly sheweth: 1st. That, owing to the rapid extension of the Home mission work of the Church, it is found that the supply of labourers is insufficient for the requirements of the field, and that there is reason to believe that this want will be more deeply felt in the immediate future.

2. That appeals to the eldership to offer their services to the Church as missionaries and catechists have been almost entirely unsuccessful.

3. That we believe that the great hindrance lies in the fact that anyone coming forward in response to such an appeal would be compelled to choose between entering upon a protracted course of study or entering upon the work in the field without any help in the direction of special instruction or training.

4. That, in view of the importance of the work, and the extent of the interests involved in the adequate supply of our mission stations, all reasonable encouragement and help should be given to earnest, gifted men who might feel inclined to offer themselves to the Church; and, as it is believed that such encouragement and help might be afforded by the opening of special classes of instruction for those entering upon the work, therefore, it is humbly overtured that the General Assembly would appoint a small Committee to take the matter into consideration during the year, especially to prepare a scheme to be submitted to the next General Assembly whereby some educational advantages may be offered to those who may desire to give themselves to the mission work of the Church, and who may not be in a position to enter upon a full course of instruction according to our curriculum.

This overture was received, and its prayer granted in the appointment of the committee, who will consider the matter as directed and report at next Assembly. I wish to add only a few words. In the first place it is almost needless to repeat that the overture has nothing to do with anything but the ordinary ministerial and missionary work of our Church; and in the second place, the design of the overture was not to lower the ordinary standard of education of our ministers. I would not only maintain the Standards; but, as opportunity may afford, I would raise it even above what it is at present. At the same time, in view of the extraordinary expansion of the field and the need for men—in view of the fact that men may do good service who have not passed through the full curriculum, and, that it seems reasonable to say, as was said of something far higher, the curriculum is made for man not man for the curriculum; in view of the fact that our Church has all along recognized the principle which it is simply proposed to reduce to some system, *i.e.*, the employment of men of suitable gifts who have not passed a full course—it is believed that something can be done in the direction contemplated in the overture; especially as it is felt that instead of degrading the curriculum such a system would relieve it from an undue strain to which it is sure to be subjected when the work is so great, on the one hand, and time and circumstances prevent men capable of doing that work from fulfilling the requirements of a full collegiate course on the other.

G. BRUCE.

St. John, N.B., October 9th, 1883.

THAT "GRATUITOUS INSULT."

MR. EDITOR,—I am happy to find that Mr. Hastie disclaims all intention of insulting the ministers without charge in the language complained of in one of his letters. He says he meant something entirely different from what he was understood to mean. But surely the obvious meaning of the language which he used—*viz.*, "the great obstacle in the way of any scheme is the want of suitable men"—is that the men referred to are unsuitable; and I think it would be difficult to understand it in any other way. However, I frankly accept his explanation, and will look upon the statement complained of as a mere *sapsus penna*.

His letters, on the whole, I cordially endorse, and if his suggestions were adopted they would greatly benefit the cause, as they are all in the right direction. But no change short of returning to the good old lines of Presbyterianism, and looking on the minister as the servant of the whole Church, instead of being the servant of the congregation to which he ministers, will fully meet the wants of the case. The Church must assume the responsibility of supplying the congregations with the ordinances of religion, instead of leaving them to be scattered as sheep having no shepherd. The old-fashioned Scripture doctrine that man by nature is averse to religion and religious teaching must be recognized instead of acting on the presumption of the present system—*viz.*: that men will as eagerly jump at the Gospel as fish jump at the bait. Pastors or shepherds must go out and seek for the sheep instead of waiting for the sheep to run after the shepherd and bleat till they attract their notice. As the Methodists are all now united into one body and organizing themselves for more efficient work, and as both they and the Episcopalians recognize the principle to which we have referred, it is absolutely necessary for the Presbyterian Church—if it would do its share of the missionary work which is to be done—to throw its congregationalism overboard and become thoroughly Presbyterian, which is only another name for acting according to the teaching of the Scriptures and the dictates of common sense.

W. C.

THEY that would not eat the forbidden fruit must not come near the forbidden tree.

THE individual who, under the name of ex-Monk Widdows, lectured in Canada a few years ago has at last met with a merciless exposure. It is not now Roman Catholics who denounce him. A zealous Protestant, to whom he came with recommendations, has found the sensational lecturer to be an unmitigated fraud. It is humiliating to think that Christian people are so ready to open their churches and their homes to designing tramps of the Widdows type. What is more wonderful still is that many will be inclined to welcome the next adventurer that comes along, provided he is an adept in the popular arts of humbug.

PASTOR AND PEOPLE.

FALSE DREAMS.

O dream not that God, whom the angels adore,
Is naught but a cipher—a myth, and no more;
That sin can now trifle with justice, and gain
A respite from all the deep anguish of pain.

O dream not that heaven can ever begin
In hearts that are wholly devoted to sin;
The pure and the loving alone can unite
With saints and with angels who live in the light.

O dream not that earth with its wealth can supply
The wants of the spirit which never can die;
The soul will be famished that struggles to live
On fruits and on flowers which this world can give.

O dream not that life will depart with the breath,
And hopes that are cherished be blasted at death;
True faith gives assurance that we will live on
When earth and the stars shall have perished and gone.

O dream not that paths both of darkness and light
Will prove in the end to be equally right;
That virtue and vice will commingle at last
And boast that their terrible conflicts are past.

O dream not that sin, 'mid our sorrow and grief,
Can bring to the spirit one ray of relief;
The fears and the burnings which rise in its path
Proclaim it to be the dark angel of wrath.

O dream not that angels will hover around
The spots where the low and the vicious abound,
Or ever wait stains of their music abroad
To charm with their sweetness the haters of God.

O dream not that God in His justice will blame
The worthless and worthy as one and the same;
That He will accept as the finest of gold
The men who to madness and evil are sold.

O dream not that music will rise in the heart
Where holiness never has had any part;
Without the true order prevailing within
The soul will be pained with the discord of sin.

O dream not that things that are seen are the best,
And then turn away with disgust from the rest,
For far off amid the unseen we behold
The home of the spirit more precious than gold.

O dream not that shadows will hide from our sight
Forever the brightness of heavenly light,
For God will yet fill us with joy and surprise,
As rays of His glory burst forth from the skies.

—Philadelphia Presbyterian.

HOPE FOR THE UNCERTAIN.

The disciples asked the Saviour to increase their faith, thereby acknowledging that it was not what it should be, and what they desired it to be. They were in a state of more or less uncertainty. They ought to have been fully persuaded. To be good disciples, fitted for following the Master and doing His work, they needed minds without the shadow of doubting.

It is true, as a rule, that thorough and unquestioning faith is what we are to look for. There is no beatitude that reads: "Blessed are the doubters," nor is lack of faith, or poor faith, ever commended as either profitable to men or honouring to God. At the same time, there are certain conditions in which a certain kind of doubt is of better effect than an over-ready persuasion, as when there is the feeling after the certainty, timidly, sometimes almost in discouragement, but with an honest heart and purpose, and with a consuming desire to reach a right decision. It is a painful process, and oftentimes a very slow one, but it is likely to end in a stability of belief that outlasts a profession of assurance that does not even hint at hesitation.

The pastor has noticed among his people examples of two classes—the timid ones struggling through much doubt up towards the light, and the bold asserters of their unquestioning hope. He has, also, had special interest in watching their development. The result of it has been, in a majority of instances, that the half-sure grew up into good, strong, working faith, while the others declined and sank into total failure. Of the two, the former became the representative Christian.

Of this kind of uncertainty, therefore, there is always hope. It is in the line of that which, under proper treatment, is almost sure to expand and solidify into substantial faith. Instead of being rudely rebeked, it is rather to be tenderly and carefully encouraged, so that, taking the direction towards which it is set, it may reach the end of resolute belief. A soul reaching out after the hand it wishes to find—of the existence

of which it is sure, while uncertain of the touch and grasp—feeling for the rock, of which it never doubts, though never fully persuaded it will rise to meet its step, such a soul is in a situation as delicate as it is affecting, and needs the care of one whose spirit is compassionate and hopeful, like that of the Master Himself.—United Presbyterian.

NEGLECTED OPPORTUNITIES.

No words can be more solemn, and no thought strikes at the heart more forcibly—how often our lips have been mute and our hands idle when we might have been working for Christ. As days and months and years pass, and the childish dreams of early life vanish, we begin to feel anxious and restless, and desire to be something more than we are. We begin to realize that *merely living* is not the grand aim of life. There comes a time when the heart grows dissatisfied, and although the "still small voice" keeps whispering to us, we try to throw off this feeling of restlessness, and, like Felix, we tremble and say: "Go thy way for this time; when I have a more convenient season I will call for thee;" but the "more convenient season" never comes.

As soon as the call is heard is the time to heed the call. "Now is the accepted time," not to-morrow. "To-day the Saviour calls," not to-morrow. That call may be rejected once too often, for God has said: "My Spirit shall not always strive with man." It is not enough to be, like King Agrippa, almost a Christian, but an altogether Christian; a Christian bound up in Christ; and until we are such we are neglecting the grandest opportunity ever held out to man; but as soon as the hand of faith can grasp this opportunity the clouds begin to break away, light pours in on the soul, and our whole being is lifted up nearer to God, and opportunities never before dreamed of spring up all around us. We need not wander far from home to find opportunities, for if our eyes are only open wide enough, and if our hands are only willing enough, we can see them all around. A word, a prayer, even a clasp of the hand may win a soul to Jesus. It seems sometimes as if we were ashamed to have our friends know that our hearts yearn for them. O if we could only be more deeply in earnest, and show the unconverted how much in earnest we are, fewer opportunities would be neglected, and more souls would be brought to Jesus. What can you do? what can I do to warn the careless of their danger? how can we most effectively point them to the "Lamb of God?" Let us hold up the banner of our Master, and at every opportunity point them to the sin-cleansing fountain, by telling them that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

THE HOUR OF TEMPTATION.

In contending with certain sins there remains no mode of victory but by flight. The ancient naturalists wrote much of basilisks, whose eyes fascinated their victims and rendered them easy prey; so the mere gaze of wickedness puts us in solemn danger. He who would be safe from acts of evil must haste away from occasions of it. A covenant must be made with our eyes not even to look upon the cause of temptation, for such sins only need a spark to begin with, and a blaze follows in an instant. Who would wantonly enter the leper's prison and sleep amidst its horrid corruption? He only who desires to be leprous himself would thus court contagion. If the mariner knew how to avoid the storm, he would do anything rather than run the risk of weathering it. Cautious pilots have no desire to try how near the quicksand they can sail, or how often they may touch a rock without springing a leak; their aim is to keep as nearly as possible in the midst of the channel.

This day I may be exposed to great peril; let me have the serpent's wisdom to keep out of it and avoid it. The wings of a dove may be of more use to me to-day than the jaws of a lion. It is true, I may be an apparent loser by declining evil company, but I had better leave my cloak than lose my character. It is not needful that I be rich, but it is imperative on me to be pure. No ties of friendship, no chains of beauty, no flashings of talent, no shafts of ridicule must turn me from the wise resolves to flee from sin. The devil: I am to resist, and he will flee from me, but the lusts of the flesh I must flee, or they will surely overcome me. O God of holiness preserve thy

Joseph that madams Bubble bewitch them not with her vile suggestions. May the horrible triality of the world, the flesh, and the devil, never overcome us!

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord has promised to them that love Him."

—Spurgeon.

A MANSE A CONGREGATIONAL REQUISITE.

In a communication to the Halifax "Presbyterian Witness" the Rev. D. McMillan speaks forcibly, plainly, and convincingly of the importance of every congregation providing a manse for its minister. He submits the following easy method of procuring a manse:

1. We will suppose a person has say \$1,500 which he would like to put to use at a reasonable percentage with good security.

2. Let the congregation secure a suitable site upon which to erect a manse, and place the same in the hands of trustees appointed by the congregation, who shall hold it in trust for the said congregation.

3. Let a Building Committee be appointed to draw up plans and specifications for dwelling-house and premises. These plans to be submitted both to the congregation, and the person advancing the money &c. their united approval.

4. Let the house be erected on this approved plan, and in accordance with the specifications which have met the united approval of the congregation, and the person advancing the money.

5. The person advancing the money shall hold the property under proper agreement, till the whole principal and interest be paid—the interest to be collected in the shape of rent, at quarterly or half-yearly instalments, at say eight per cent., for all moneys advanced for said buildings.

6. The congregation shall secure liberty to pay for the manse by instalments of any sum they may be able to raise in any way they may deem best, and as the sums of money are paid, the per cent of interest shall be deducted from the sum total of interest to be paid for the year.

7. The person holding the house shall keep it insured, to secure himself against loss by fire.

Such is the plan, easy and simple, which we would cordially recommend to any congregation interested in manse building.

DO ANYTHING FOR CHRIST.

There is an immense amount of power that is never developed in some people, simply from the fact that they have selfishly chosen to conceal their talent in a napkin. God cannot approve such Christians. It is by use that our power is to be improved and developed. One reason why there are so many undeveloped Christians in the Church to-day is that they scorn to do the menial acts common to every-day Christian life. They are too proud to stoop. One of the wealthiest men in Wall street broke down in business some years ago. He went into an office where he was well acquainted, and informed the members of the firm that he had no bread for his family. "I am ready to go messages for you or perform any other service," he said. He hung his coat there, and commenced work at the bottom of the ladder. You may be sure he mounted up.

There are too many in the Church to-day who, having been lukewarm and inefficient in the work of their Master, are unwilling to make necessary preparation for renewed activity in God's service. Take off your coats of self-righteousness and ease, and commence at once the work of humiliation, repentance, and faith—the bottom of the ladder of Christianity—and you will most surely mount up as upon eagle's wings.

A man in Boston who had been thrown out of work at a handsome salary, at once took a cotton hook and went to work among the cotton bales on the wharf. He was a man of grit, soon began to rise, and was finally promoted to a higher position. Let Christians everywhere be willing to do anything for Christ and they will find that their power will be greatly developed, their usefulness increased, and their labours rewarded.—Conference Worker.

SAID Joseph Cook: "You must judge religious movements not by the men who make them, but by the man they make."

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Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for St. Lawrence Canals" will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 13th day of November next, for the construction of a lock and regulating weir and the deepening and enlargement of the upper entrance of the Cornwall Canal.

Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapids Plat Canal, or middle division of the Williamsburg Canals.

Tenders will also be received until TUESDAY, the 27th day of November next, for the construction of the pierwork and deepening, etc., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapids Plat Canal, together with plans and specifications of the respective works, can be seen at this office, and at the Resident Engineer's office, Dickenson's Landing, on and after Tuesday, the 30th day of October next, where printed forms of tender can be obtained.

A copy of the plans and specifications of the works to be done at the head of the Galops Canal can be seen at this office and at the lock-keeper's house, near the place on TUESDAY, the 13th day of November next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of Two Thousand Dollars must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Dept. of Railways and Canals, Ottawa, 28th Sept., 1883.

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TORONTO, WEDNESDAY, OCTOBER 31, 1883.

ONE of the topics discussed at the Sabbath School Convention held last week in Cobourg was the "Pastor's Position and Work in the School." Mr. Burnfield one of the very few Presbyterian ministers present stated "he was only able to visit his school, which he did on Sabbath, passing through the classes and speaking a few words to the teachers." A delegate "emphatically protested against the idea that a pastor should walk through the school speaking to some teachers, as such action could not fail to demoralise the school. If a pastor could not do more than that he had better keep away all together." This remark the report says, was "loudly applauded." Another delegate "objected to the idea going out from the Convention that a pastor should walk through the school while teachers were engaged with their classes." The loud applause evidently meant that if a pastor is not prepared to accept the position which the Convention defines for him he should keep out of the school altogether. It is well that the Convention so clearly expressed its mind on this matter. Putting the pastor outside of the school, if circumstances make it impossible for him to attend regularly, was a natural and fitting sequel to much that went before in the Convention. Of course ministers were told the usual number of times how they ought to preach and a special emphasis laid on the stereotyped phrase that they ought to teach more and preach less. Most ministers who have not failed in preaching have been labouring under the delusion that preaching is teaching.

THOSE who have read the parting words of Dr. King to his congregation on the last Sabbath evening he preached, and also at the farewell meeting on Monday evening, must have noticed the marked prominence he gave to the fact that for twenty years he had been assisted in the Session, Board of Managers and Sabbath school by loyal and most efficient office-bearers. This was nothing more than a simple act of justice. A pastorate like that just closed at St. James' Square Church is an impossibility under any other conditions. During the darkest days of that pastorate—and there were some dark days—the office-bearers stood loyally by their pastor and congregation. It is no secret that at the time the congregation took steps to build their present place of worship there was some difficulty. There nearly always is when such steps are being taken. The skill and coolness manifested by the men at the helm in that emergency was admirable. For twenty years some of the office-bearers have occupied the same positions and their work has been well and faithfully done. Dr. Ormiston used to say that the Central Church, Hamilton, did as much to make him as he did to make the church. Dr. King we venture to say would make the same statement in regard to St. James' Square. The minister can do a great deal, but his success depends very largely on the men around and behind. Two or three large-hearted, generous, liberal men can do much to make a first-class minister and successful pastorate; two or three small souled, quarrelsome cranks can and often do ruin both.

"THE GENUINE ARTICLE."

THE other week we told the readers of THE PRESBYTERIAN that the best way to show their appreciation of the theological teaching of Knox College is to contribute liberally to the endowment. Our good neighbour the "Guardian" admires our way of put-

ting it. We feel quite flattered. In our most sanguine moments we never hoped to be able to give a live Methodist a point in the art of getting money. The "Guardian" says if anybody wants to see the "genuine article" taught in Knox College he ought to give a good subscription, and adds that rich Methodists who have not subscribed to aid Victoria should contribute liberally "because Calvinism is not taught there." Just listen to this:

Surely if Presbyterians can find a motive to give liberally, in the fact that Election and Reprobation are taught at Knox College, by the greater reason our Methodist people should give liberally because at Victoria our young men are taught that Christ made an atonement for the sins of the whole world.

Now let the motive power be tested by the results. Let Victoria and the other Arminian school in Montreal stand for all that the motive power of Arminianism can do for theological education in the Methodist Church. With numbers about equal we have six theological colleges fairly well equipped, nearly all paid for, and most of them far on the way to a liberal endowment. Our college buildings in Halifax, Montreal, Kingston, Toronto, and Winnipeg are well the "Guardian" is a good neighbour and we won't hurt its feelings by comparing these buildings with Victoria.

Princely sums have been given to several of these colleges in order that the "genuine article" may be taught to our students for generations to come. The number of young men who have come up this session to receive the "genuine article" is greater than ever before. If, as the "Guardian" alleges, Methodist people should give more liberally for theological education because they have a more liberal system of theology the answer is—they don't. Princeton is perhaps the best supported theological college in the world. The "genuine article" has always been taught there by such men as the Millers, Alexanders, and Hodges. The money has always poured in and keeps on coming. Arminianism does not seem to be a strong enough system to induce men to endow chairs to teach it.

FAITH, OPINION, AND FASHION.

A SCHOOL for orphan Roman Catholic children has been founded at Ashton-under-Lyne. It now educates between four and five hundred pupils gathered from the streets of Manchester and Liverpool. In this good work Father Crumbleholme and a Unitarian minister co-operated. The reverend father has been deputed to Canada to obtain aid for the charitable work in which he is engaged. The pulpit of St. Michael's Cathedral, Toronto, was placed at his disposal on a recent Sunday evening.

Father Crumbleholme addressed his audience on Conversions to Catholicism. After a few preliminary remarks of a general nature the speaker observed that it would be well to reflect upon the first principle of the Catholic religion. He was careful to inform his hearers that the word faith was often used without its full import being understood. No doubt. At the same time, readers of the outline of his discourse, which appeared in next morning's papers, have no guarantee that the learned preacher attached any definite meaning to the term himself. Certainly there is not a single sentence indicating that he does. Faith was to believe without doubt, is the nearest approach to a definition he condescends to give. Granting for the moment that this is what faith implies, the perverse question naturally arises, is such a faith actually possible? Even where the authority of Mother Church is supreme, can the human mind, however inert, become so passive that it will receive, without the slightest suspicion of doubt, the dogmas which the Church of Rome inculcates? The profound theologians of that Church discuss and weigh evidence in behalf of the doctrines they endeavour to teach. Bishop Strossmayer and others held very strong opinions in opposition to the dogma of papal infallibility. Dr. Dollinger could not accept that dogma and sought shelter in Old Catholicism. The Viennese bishop was more pliant. When he yielded to the authority of Pio Nono did all his doubts vanish, or did he, like Galileo, say, *sotto voce*: "It moves?" Yet the good father tells us that with Catholics there was no such thing as opinion in matters of vital importance. Well to be sure!

But then this shining light of Catholicism, in the innocence of his heart, assumes, as the universal practice with all who speak in its name, that they are

absolutely right, while all who differ from them are wrong. It was a way the Pharisees had. Their gratitude seems unbounded that they are not as the poor publican. Catholics have faith; deluded Protestants have only opinions. Again, what does he mean by faith? If he would only speak out the meaning that lurks behind his reported words it would be the implicit reception of whatever the Church assumes to teach. That may be the faith of Romanism, but it certainly is not the faith of Christianity. Christ is the sole object of vital faith. "He that believeth in Me shall be saved" is His own plain declaration. His apostles after Him exhorted Christians to try the spirits whether they were of God, to prove all things, and hold fast that which is good. Evangelical faith is personal trust in a living Saviour, not the subjection of the soul to the traditions and commandments of men, even though clad in scarlet and their president be crowned with a tiara.

This philanthropic father attempts to strengthen a laggard faith with reasons, even as benighted Protestants do. In substance he states that the material creation is perfect; but suppose that it was to get out of order, what man would be so presumptuous as to attempt to set it right: therefore the Church is perfect, and the man is not yet created who can improve upon it. Now this can only be possible of an abstraction: not the Church of history nor of the present. If the Church, as embodied among living men, is the absolutely perfect institution the good father pictures, why have those "improvements" upon the New Testament Church been attempted? Purgatory, penances, the sacrifice of the mass, indulgences, the papacy itself are all after thoughts, not in the direction of the ideal Church, but away from it. Then the material universe and the Church are not strictly analogous. The one is physical, the other is spiritual. There is a body and there is a spirit. The laws of each are distinct, and operate unerringly within their respective spheres. God speaks to man by revelation. He is Lord of man's conscience, and addresses mind and soul by His Word and Spirit. God alone is Lord of the conscience. Nowhere outside the ghostly assumptions of Romanism is it asserted that authority over the conscience has been delegated to any created being.

The venerable ecclesiastic speaks with feeling on what he is pleased to imagine is the Romeward movement now going on in England. The priesthood there, he says, simple men, are not putting forth extra exertions to accelerate the movement. He would have us infer that the desire for entrance into the all-embracing fold is quite spontaneous. These good men are not altogether superior to human weakness. They dearly love a lord. Whenever a territorial or titled magnate comes under the spell of the infallible Church the announcement obtains publicity in the society as well as the Church organs. It is more than a mere record of triumph. People in all grades of life are imitative. Fashion, it is shrewdly suspected, will help to swell the number of those who have neither the time nor inclination to think for themselves. We have heard the tuft-hunting argument before, and we have not yet heard it for the last time.

This good clergyman, on charitable thoughts intent, is of opinion that Canadians will be profoundly moved by the parade of English grandees who have exchanged their "opinions" for "faith." He is mistaken. Canadians are a sturdy race. They will be in no haste to abjure their right to judge for themselves and to follow the dictates of their conscience merely because my Lord Tomnoddy or his second cousin, Dundreary has thought it the fashionable thing to do so.

Here in Canada we have Father Crumbleholme lecturing on Fashionable Conversions, and Monseigneur Capel is initiating our republican neighbours into the mysteries of Rome and Freedom of Thought. The Church of the Seven Hills embodies at least one Pauline principle—she becomes all things to all men.

SABBATH SCHOOL CONVENTION.

The eighteenth annual Provincial Convention of the Sabbath School Association of Canada opened at Cobourg on the afternoon of the 23rd inst. The retiring president, J. W. Beaton, B.A., occupied the chair. The Convention assembled in the Presbyterian church, the platform of which was adorned with choice plants and flowers, while the wall behind was ornamented with banners and appropriate mottoes. The proceed-

ings were opened by devotions, exercises, conducted by Rev. D. L. McRae, after which the retiring president delivered aaledictory. He urged fuller organization in both Ontario and Quebec. Reports were given by delegates from various parts of the Province, from Ottawa to Huron. The general secretary, Rev. J. McEwen, related some of his experiences in organizing. He suggested that the name of the association meetings be changed from Convention to Institute. He thought, too, that there should be less talk for inspiration and more work for education.

The nominating committee offered the following names for office for next year. President, D. C. McHenry, M.A.; general secretary, Rev. J. McEwen; treasurer, W. B. McMurrich; minute secretaries, Rev. J. Fishburn and J. R. Youmans; business committee, W. Johnston, Rev. J. H. George, F. McGillcuddy, Rev. A. Andrews, S. C. Peake, Rev. D. L. McRae, G. H. Copeland, Rev. J. J. Rice, D. McCrae. Rev. J. Van Wyck, R. N. Burns, M.A., T. Yellowlees. The report of the committee was adopted.

The evening session was more largely attended. Prof. C. C. Case, of Akron, Ohio, conducted a praise service of song. He gave the audience some practical suggestions on hymn singing, and made a good impression as a pleasing vocalist and a man of "sanctified common sense," as an old minister present put it. D. C. McHenry, the president elect, in taking the chair, delivered an excellent address. He held that the Sunday school platform was one on which more Christians of different creeds could meet than any other. An address of welcome was delivered by J. Henderson, of Cobourg. He thought the hospitality of the townspeople was more eloquent than any words he could say. As parents, teachers, and citizens, they welcomed the delegates. Wm. Johnston, of Belleville, replied on behalf of the visitors. Some of his points were exceedingly well put.

Principal Nelles spoke upon the Sabbath school as an authorized and fruitful field for the working power of the Church. He held that the Sunday school was the main reliance for systematic religious teaching, as such teaching was largely neglected in the homes and schools of the country. He wished to see more religious instruction in our public schools. Any gathering which met to advance the religious knowledge of the young was a defensible gathering. "The study of the Scriptures could never be exhausted. He also adverted to the secular press as a factor in the discussion of religious topics. Luther opened the cage and let the bird of enquiry go free. It could not be caged again. After Dr. Nelles' eloquent address the Convention adjourned.

The Sunday School Convention met again on Wednesday morning. After devotional exercises Rev. J. McEwen, general secretary, led in an institute exercise showing the division of the Bible into books and periods, and urged a more systematic study of Scripture. He illustrated his teaching by some simple but effective blackboard work. Prof. Case then gave an interesting sketch of the growth of Sunday school music in the course of which he put the sale of Sankey's sacred songs and solos at twenty millions. He declared that the Sunday school should be the place in which to drill the children beginning in the church. A number of questions put to the Professor by delegates were answered in an edifying manner. Prof. McVicar of McMaster Hall gave a long yet very interesting address on the teacher's preparation and work. The points most pressed upon his hearers were the necessity of a new birth before one became a teacher, intelligent and earnest study of the Bible and an endeavour to develop in the child right habits, proper tastes and true knowledge. Some of the Professor's propositions provoked considerable discussion.

Rev. Mr. McKillican of the Sunday School Union, Quebec, was introduced to the Convention and made a neat address after which the Convention adjourned.

In the afternoon after prayer and singing Rev. N. Burwash, S.T.D., read a paper entitled, "Bricks and the Bible." The basis of his theme was the discoveries of the Assyrian and Egyptian monuments and the light thrown upon Scripture by the interpretation of the inscriptions upon them.

At the conclusion of the reading of the paper the convention adjourned for half an hour, when the funeral services of the late Mr. A. Fraser were held. The church was draped in mourning for the late Assistant Receiver General, who was for thirty years an active member of the church and an earnest worker in the Sunday school. A resolution of con-

lence to the bereaved relatives was passed by the Convention. Rev. Dr. Laing of Dundas for many years an intimate friend of the deceased, delivered a touching and impressive eulogy on Mr. Fraser.

The report of the executive committee was adopted without debate. The general secretary's report evoked much discussion. The schools of the Province are requested to give at least \$1 to the Provincial Association funds, and an endeavour is being made to extend the work of the Association throughout Ontario, in the way of making up conventions and holding institutes. The evening session was more largely attended than any previous one—every pew in the church was filled, and later the isles of both floor and gallery were packed by an interested audience. Prof. Case led in a service of praise, his rich voice and earnest manner calling out a harmonious response from the vast assembly. The venerable Dr. O'Meara of Port Hope, led in fervent prayer.

Rev. Dr. Wild delivered a characteristic address on "Christ's Spirit and Methods as a Teacher."

Rev. G. Burnfield, B.D., of Brockville, followed in a speech on "What I Have Seen in Bible Lands." Dr. Wild quietly stroked his beard as the speaker vigorously combated the "stone miracle" theory when he came in his sketch to the pyramids. He held the audience spell-bound as he described the temple of Thebes, and carried them with him in his mental trip through Egypt.

Rev. H. M. Parsons, of Toronto, was the last speaker. His subject was "The Promise of the Holy Spirit in Sunday School Work." He illustrated it with apt passages of Scripture, and fully sustained his reputation as a gifted expositor of the Bible and an earnest and pleasing speaker. The three speeches of this session were all excellent.

The Tuesday morning session was a lively one. After a short song service, led by Prof. Case, Rev. J. McEwen continued his institute exercises. A carefully prepared paper on "The Pastor's Position and Work in the Sabbath School," was read by Rev. J. VanWyck, B.A., Hamilton. He advocated a closer connection between the Church and Sabbath school. This paper elicited a long discussion, in which the pastor's position was sharply criticised by both lay and clerical delegates. Perhaps twenty persons took part in this keen impromptu debate. In the absence of H. J. Clark, of Toronto, T. McGillcuddy, of Goderich, was called upon to introduce the subject of the superintendent's position and duties. The superintendent stood in a position midway between pastor and teacher. He pointedly referred to the important duties of, the necessary qualification for a successful superintendent, illustrating his points by apt illustrations. J. L. Hughes, of Toronto, followed on the teacher's place and work. So stirring and general did the discussion become that the time was exhausted long before the subject.

In the afternoon Rev. J. F. Parker, of Pickering College, introduced the subject of the responsibility of the Sabbath school in its use of the Word of God. F. S. Spence, of Toronto, gave a rousing temperance address, advocating the more general education of the scholars of the land in the principles of temperance from a physical and spiritual standpoint. Mrs. Andrews, of Kincardine, presented a letter of greeting from the Woman's Christian Temperance Union, and supplemented it by an earnest appeal for further temperance effort on the part of Sabbath school teachers. Considerable discussion followed on this important theme. J. L. Hughes then presented the financial claims of the Sabbath School Association, after which the Convention adjourned.

The church was again filled to overflowing in the evening. Rev. Alfred Andrews, Kincardine, summed up the lessons of the Convention. Much Convention work, he said, is forgotten to a certain extent, and sometimes almost all seems lost, yet the influence and the inspiration remain. We have here learned what we ought to be. We go from here with better ideas of how to work. Methods of study had been suggested.

"The Encouragements of Work and Our Hopes for the Future" was the theme handled by Hon. S. H. Blake, Q.C. He said he would like to see union meetings in every locality for the study of the lesson. He did not care whether a Baptist, Presbyterian, Methodist, or even a Quaker—if he could overcome his silence—led the meeting. We have not yet got further than the A B C of our lessons. An aptness

to teach the Bible, knowledge, consecration are necessary, but we want more of this A B C.

By special request from that town, Brockville was selected as the next place for the Annual Convention. Votes of thanks all around were then adopted. Prof. Case then sang "Redeemed," by request, in a thrilling manner. Hon. S. H. Blake followed in a stirring address for financial aid, with some capital illustrations, the best of which was a donation of \$100 from himself. Short farewell addresses were given by Rev. Mr. McKillican, of Montréal; Rev. F. H. Wallace, of Cobourg; Prof. C. Case, of Akron; Mr. McKinnon, of Brampton; Rev. Dr. O'Meara of Port Hope, each of which were pointed and earnest. After singing, the benediction was pronounced, and the Convention adjourned. Cobourg will not soon forget the three days gathering.

STUDENTS' ADDRESS TO DR. KING.

The following address of the students of Knox College to Dr. King was read at the farewell meeting in St. James' Square Church by Mr. J. S. Mackay, B.A. The address beautifully illuminated was accompanied by an album presented in name of the students by Mr. J. C. Smith, B.A.

To the Rev. John M. King, D.D. :—

REVEREND AND DEAR SIR,—We the students of Knox College seize this opportunity of conveying to you an expression of our regard.

It is needless to allude to the unwearied interest you have always taken in the public schools of this city, and to your decided influence in the promotion of higher education throughout the Province; on these subjects your views have always been liberal and progressive.

We may, however, be allowed to refer to your long and close relations with Knox College, not only as a member of the Board of Management and of the Senate, but especially as Chairman of the Board of Examiners. Your aim has been to elevate the standard of efficiency, particularly in the preparatory classes; and your weighty and judicious counsel has gone far to secure this object. You have always shown a practical interest in our individual welfare, making us feel that although away from the endearing influences of home, we have found in you a guiding friend. The evenings on which we have shared the hospitality of your table, or have engaged in genial conversation around your hearth form memories that will linger and brighten.

We would also bear testimony to your scholarly attainments which have always made your Bible class attractive and edifying; while your deep views have been peculiarly helpful in removing intellectual difficulties.

A closer relation, however, endears you to us. Most of us have enjoyed your ministry. As a preacher, your presentations of the truth have been alike varied and earnest; the oil has been beaten for the sanctuary. As a pastor, your personal influence has stimulated us to increased devotedness; you have comforted some of us when ill; you have advised some of us when in perplexity; your kindness has been of that deeper nature which does not shrink from correcting what may be amiss.

When we heard of your appointment to the Principality of Manitoba College our feelings were mingled—your scholarly tastes, your organizing powers, your cautious soundness on all points essential and your ironing freedom of view on matters secondary show that the choice of the Assembly had fallen on the proper person. Yet, on the eve of your departure, we share the deep sorrow of the great congregation that your voice will needsforth be silent in this pulpit; it is to us as to them not so much a public as a personal loss. And in bidding you respectfully adieu, we beg to present you with this album which in days to come may often recall to you our faces and names; while we assure you that our interest will follow you to your new sphere of labour, and that our prayers shall ascend to a common Father that He may crown your future with a large and liberal success; that when your service in the Church militant is closed, He may exalt you and yours to the endless glory of the Church Triumphant; and that together our voices may forever mingle in the melody of the upper sanctuary as together they have often mingled in the melody of the lower. Signed on behalf of the students:

J. S. MACKAY, B.A.
J. C. SMITH, B.A.

OBITUARY.

Mrs. Coull, wife of the Rev. George Coull, of Valleyfield, died after a brief illness on the morning of the 23rd inst. The deceased lady was much esteemed for her kindly disposition and active labours in the congregation. She was a lady of marked natural ability, and to this was added the advantages of a very excellent education, and the experience gained during Mr. Coull's ten years residence in Smyrna as a missionary of the Church of Scotland. She knew Greek better than many ministers and yet was at home in the Dorcas Society and among the sick and the poor.

At her funeral which was very largely attended, the Rev. J. S. Black, of Erskine Church, Montreal, paid a feeling tribute to her memory. The other parts of the service were taken by the Rev. Messrs. Cattnach, of Richmond; Casey, of Montreal; Morison, of Ormstown and Turnbull of St. Louis.

CHOICE LITERATURE.

ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO BY ANNIE S. SWAN.

BOOK I.—CHAPTER II.

"Dear hands slip daily frae oor grasp,
An' hearts are sundert sair,
An' e'en grow dim wi' bitter tears,
For them they'll see nae mair."

With her own hands Miss Nesbit performed the last offices for the dead. Tibbie seemed to shrink from helping in the task, and would not even enter the room to look upon her father's face, which to Janet seemed only beautiful in its perfect peace and rest from pain. But she could be gentle with the weakness she could not understand, and bade Marget light a fire in the dining-room, so that Tibbie could be farther removed from the chamber she seemed to dread. After lighting the fire, Marget proceeded to set the table for the late tea. The regular ways of the house had been set aside during the long illness of the Laird.

Having finished her sad duties, Miss Nesbit retired to her own room to change her gown and make her hair smooth before she went to the tea table. It was characteristic of her that even in the first hours of her grief she should be thus particular in observing such trivial matters. Even in her sorrow for the dead, she did not forget her duty to the living. As the clock in the hall struck seven, she came down-stairs. Just as she was about to enter the dining-room, there came a loud knock at the outer door, which sent echoes thundering through the silent house.

"Guid guide us a'," she heard Marget say as she came breathlessly up the kitchen stair, "whatten a crater can this be at sic a time o' nicht?"

Miss Nesbit slipped within the dining-room door, and listened with bated breath while Marget undid the fastenings to admit the visitor.

"I am Captain Nesbit," she heard a man's voice say. "How's the Laird?"

"Gane," was Marget's laconic response. Then the door was slammed with unnecessary force.

"Cousin Hugh, Janet," said Tibbie, rising from the fire with brightening eyes.

Miss Nesbit nodded, her heart too full of bitterness to speak.

Yet why should it be? Was it not a right and fitting thing that the Laird of Aldersyde should come to see to his own? It passed in a moment; then she threw open the room door wide, and stepped out into the hall. Beneath the lamp, a man was taking off his overcoat. He was tall, but slender, not like the broad-shouldered sons of Aldersyde, yet he carried himself with a graceful and soldierly bearing.

"You are welcome to Aldersyde, Hugh Nesbit," said Janet, striving to speak heartily as well as sincerely.

He wheeled round immediately, and for a moment they looked at each other in silence. After that one steady look into his face, Miss Nesbit's eyes fell, and her heart sank. It was a dark passionate, evil face, with sinister black eyes and long, thin, cruel lips, partially hidden by a drooping moustache. He advanced, smiling, with extended hand to the graceful woman he had come to supplant.

"Cousin Janet! Am I right?" he said smoothly.

"I am Janet Nesbit," she answered with some stiffness.

"I am truly sorry I am too late to see my uncle. Your excellent but somewhat uncivil domestic has just given me the sad news."

"Come in, Cousin Hugh," said Miss Nesbit. "Isabel is here, and we are just about tae hae oor tea."

Hugh Nesbit bowed and followed her into the room. Tibbie was standing on the hearth, the red glow of the fire-light playing on her golden head and bright, expectant face. Her cousin's eyes gleamed with admiration, and he bent low over the hand she offered him.

"Cousin Isabel, it was worth a sixteen-mile ride on a wretched night to see you at the end of it."

The flimsy compliment pleased the giddy thing, and she smiled a satisfied smile.

"I'm glad you're come, Cousin Hugh," she said in her sweetest tones.

"Have you any luggage wi' ye?" asked Miss Nesbit.

"Only a bag," he answered. "I shall not stay many days at present."

It may have been her fancy, but to Janet Nesbit his last word seemed needlessly emphasized.

"I'll bid Marget tak it up tae the sooth room. I suppose u'll dae?" she said, moving towards the bell-ropes.

"Any apartment you please, fair cousin; I am in your hands."

Marget did not answer the summons with her usual promptness. Several minutes elapsed before she entered, bringing the tea-tray with her.

"Marget, tak Captain Nesbit's bag up tae the sooth room, an' licht a fire, an' hing up the sheets tae air."

"Humph!" said Marget, tossing her head; "I've just ta'en doon the poke frae the east bed-room lum; will it no dae?"

"Make ready the south room as I desire, Marget," repeated Miss Nesbit gently, whereupon Marget dropped a profound courtesy, cast a look of indignant scorn upon Hugh Nesbit, and retired.

"Really, cousin, your domestic amuses me," said Hugh Nesbit. "Is it the custom in this Border county of yours to permit such licence in inferiors?"

"Marget is mair a free than a servant, an' is privileged to dae muckle as she likes," answered Miss Nesbit briefly, and seated herself before the urn.

Hugh Nesbit placed a chair for Isabel, and drawing in his own, took his seat beside her.

Miss Nesbit asked the grace herself, surmising her cousin would in all likelihood refuse. Then the meal began.

"It is, let me see, twelve, fourteen, fifteen years since I was here before," said Hugh Nesbit, meditatively stirring his tea. "We were not very good friends in those days, Cousin Janet."

"No," she answered; "maybe ye can mind why."

"I remember the thrashing you gave me for teasing Isabel. What a little fury you were; I can scarcely imagine you in such a passion now."

"If I had the same cause, I'll no answer for the consequences, Hugh," returned Miss Nesbit quickly.

"Is not London a splendid place, Cousin Hugh?" asked Isabel eagerly. "What a lot you must have seen!"

"Yes, I have knocked about plenty in my time; but I have been tied to Woolwich pretty tightly for months back. This Peninsula business keeps us on the alert. We were daily expecting orders to march. It was with the utmost difficulty I got leave of absence, when your letter reached me."

"You'll leave the army now, surely?" said Isabel.

"Yes; I have decided to sell out," he answered carelessly. "Where is Uncle Walter to be buried?" he broke off suddenly, and looked directly at Janet.

"Where my mother lies, in the chapel of St. Mary's, Hugh," she replied in a surprised way.

"I see. Who is to be asked? If you will furnish me with a list of names, I shall fill up invitations to-night."

He had counted on his uncle's certain death, then! Miss Nesbit bit her lip, and rose.

"That's my work, Cousin Hugh. I shall invite the folk tae my father's funeral."

"Oh, very well," said Hugh Nesbit, shrugging his shoulders. "It was only to save you trouble. I am glad to be relieved."

"Will ye come up the stair and see my father now?" she asked.

"Oh, well, there's no use; fact is, I'd rather not," he answered.

A slight smile curled Miss Nesbit's lips.

"Maybe yer feared, like Tibbie?" she said.

"Well, not exactly; but I'm not used to such things. I'll wait till daylight, anyway. With your permission, I'll take a smoke, and join you in the drawing-room in a few minutes."

"As ye please, Cousin Hugh. Come away, Tibbie."

Tibbie rose reluctantly, and they quitted the room. There were no words between them till they entered the drawing-room and shut the door.

"That's the Laird o' Aldersyde, Janet," said Tibbie, throwing herself into an easy chair.

"Ay, Tibbie."

Miss Nesbit folded her hands on the low mantel-shelf, and bent her eyes on the fire.

"D'ye like him, Janet?"

"Marget disna," said Miss Nesbit, not choosing to say ay or no to Tibbie's question.

"Marget!" echoed Tibbie wrathfully. "My face got red at the way she spoke to Cousin Hugh."

"If ye never get anything waur than Marget's honest tongue tae gar yer face grow red, Tibbie, my wummin, ye'll dae," said Miss Nesbit drily, and for the moment Tibbie was silenced.

Miss Nesbit stood up straight and looked about the room, which was endeared to her heart by so many hallowed memories. Her mother's work-table and foot-stool stood where she had left them in the front window, and close by was the spinet which in bygone days had responded to her touch, and filled the room with the heart stirring melodies of the old Border ballads. Never had the dear, homely place seemed so dear to Janet Nesbit as now, when reflecting how soon she would have to leave it to the occupation of strangers.

"We'll can mak Windyknowe like hame, Tibbie," she said with an effort; "after we get a' the auld things set in'."

"What d'ye say about Windyknowe?" asked Tibbie, awakened from her reverie.

"Ye ken, Tibbie, we canna bide in Aldersyde noo," answered Miss Nesbit with a break in her voice. "Let us be thankful we hae Windyknowe tae gang tae."

"It didna enter my head to think we would need to go away from Aldersyde," said Tibbie.

Miss Nesbit smiled slightly. If left in the world alone, what would become of this young sister of hers, who never in her life had taken a thought beyond the moment with her?

Presently a footfall was heard on the stair, and Hugh Nesbit sauntered into the room with his hands in his pockets. Miss Nesbit sat down by Tibbie, and her cousin lounged up against the mantel, and took a deliberate and critical survey of the room and its occupants.

"This place is exactly as it used to be," he said. "You used to sing and play on that thing with legs in the corner. Do you ever do it now, Cousin Janet?"

"No' this mony a day," answered Miss Nesbit.

"It is an awful place this to be buried alive in. Listen to that howling wind! Agh! it's enough to give a fellow the blues," said the Laird of Aldersyde, shrugging his shoulders.

"The wind?" queried Miss Nesbit in surprise. To her the tempest roaring over Boubhope spoke with the voice of a friend.

"I agree with you, Cousin Hugh," said Tibbie shivering. "I hate storms and wind. If it was always summer time, Aldersyde would be a pleasant place."

"I think I'll have the trees thinned round the house," said Hugh Nesbit, keeping his eyes fixed on Janet's pale face. "Useless timber might with advantage be turned into cash."

Miss Nesbit winced, but preserved a proud silence.

"The place needs many alterations which I shall have executed directly," he went on mercilessly, knowing the pain he was inflicting. "I shall have all that ivy stripped of the front. It is a harbour for damp and insects, besides being opposed to all modern taste."

"Tibbie, you an' me had better gang doon the stair," said

Miss Nesbit in a strange, sharp way, "Sic talk has nae interest for us."

At that moment a loud and imperative knock at the hall door caused them all to start. Miss Nesbit rose at once, and motioning to Tibbie, they quitted the room. Just as they reached the landing, a gust of wind swept up from the open door, and they heard the tones of a shrill, wheezy voice both recognised at once.

"Janet Nesbit, whaur are ye?"

"Grizzie Ouphant as I live, Janet Nesbit!" exclaimed Tibbie. "What on earth brings her frae Yair to-night?"

Miss Nesbit did not look particularly delighted; nevertheless, it behoved her to go down immediately and bid her father's kinswoman welcome. Tibbie remained on the landing and peered over the balustrade to behold Miss Grizzie. In the middle of the hall stood a tall, angular, bony woman, past middle life, attired in a stiff black satin gown, a filled in plaid, and a towering head gear of the same material. She had several band-boxes with her, and a black velvet reticule on her right arm.

"Well, Janet Nesbit?" she said grimly, and her restless black eyes wandered scrutinizingly over the face and figure of her comely young kinswoman.

"How are ye, Miss Grizzie?" asked Miss Nesbit. "This is a surprise."

"It needna be, then," snapped Miss Grizzie. "I met Doctor Elliot yestreen in Yair, an' he tell me yer father hadna mony hours tae leeve; an' that we were hoovly expectin' Hugh Nesbit's son at Aldersyde. So as it wasna a fittin' thing for twa lassies an' a maid bidin' in the hoose their lane wi' a young man, I gar'd Tammas Erskine yoke the coach an' bring me ower. He'll bide here, of course, till I gang hame; but I'm gaun tae bide a bit wi' ye in yer tribulation. Has Hugh Nesbit come? an' whaur's Tibbie?"

"Yes; he cam' about twa hours sin' syne; an' Tibbie's up the stair, Miss Grizzie," answered Miss Nesbit slowly.

"Weel, bi' that ill-mainnet maid o' yours, carry my things up tae the sooth room, an' carry up a shovelful o' coal frae the kitchen fire tae air the sheets, or I'll hae rheumatism in my left leg."

"I hae putten Cousin Hugh in the sooth room," Miss Nesbit ventured to say.

"An' what altho' ony room's guid enough for Hugh Nesbit's son, I'm thinkin'. He'll no hae lain on feathers a' his days, nae mair than his ne'er-dae-weel faither afore him," quoth Miss Grizzie. "Sae let Marget carry his things oot, an' pit mine it."

There was no help for it, Miss Nesbit knew. It was the habit of Miss Grizzie to turn upside down every house she visited.

"Come up the stair, then, Miss Grizzie," she said, and laid her hand on one of the band-boxes.

"Na, na; I'll tak that," said Miss Grizzie. "My best bannet's in ane, and my new kep in the ither. Tak that bag. It has my hoose, goon an' my shoon in it."

Miss Nesbit obeyed, and led the way up-stairs. Tibbie fled into her bedroom at their approach. When they reached the sooth room, Miss Grizzie very quietly lifted Hugh Nesbit's portmanteau and one or two things off the dressing-table, and conveyed them outside to the landing. Then she proceeded to take off her travelling garments and get in to her house gown.

"So yer faither's deid at last, Janet Nesbit. Weel, I hoop ye see it for the best," said she.

"I'm tryin' tae think it," answered Miss Nesbit, folding her quiet hands upon her lap, her habit when her heart was stirred.

"Ye maun think it. If ye rebel again' Providence, it's just tempin' Him tae send anither dispensation."

Miss Nesbit remained silent.

"Hugh Nesbit gets Aldersyde, of coorse. What's left to you lassies?"

"My father's money, an' Windyknowe," replied Miss Nesbit, knowing she had no alternative but answer every question.

"Hump! it'll dae till ye get men. When are ye gaun to reign at Ravelaw noo, Janet Nesbit?"

Miss Nesbit's face flushed a deep red.

"W' at put that thocht i' yer heid, Miss Grizzie?"

"Dimas be a fule, Janet Nesbit," retorted Miss Grizzie. "Sandy Riddell will hae been here the day, readily?"

"No, Miss Grizzie."

To Janet's unutterable relief, Tibbie's entrance changed the subject. Miss Grizzie turned about, hair-brush in hand, and surveyed the bonnie Isabel from head to foot.

"Hump! ye're a well-faured hizzie," she said, offering her hand. "I hoop ye mind that beauty is vain, an' a virtuous wummin far abune rubies, as Solomon says?"

"I didna ken he said that, Miss Grizzie," said Tibbie in her cool, careless way.

Horror was depicted on the face of Miss Grizzie.

"I doot ye've hain a pair upbringin'," lassies. I thoct yer mither, a minister's dochter, wad hae garr'd ye read yer Bibles; but, tae be surc, she was ower saft for the upbringin' o' Nesbit's bairns. They aye needit the rod."

"What'll ye tak tae eat, Miss Grizzie?" inquired Miss Nesbit, knowing from experience to ignore such speeches.

"Naething. Whaur's Hugh Nesbit?"

"He's in the drawin'-room," said Tibbie.

"Ye seem tae ken brawly whaur tae find the young man, my wummin," quoth Miss Grizzie, fixing her keen eyes on Tibbie's face. "I didna think Janet has the upper hand o' ye. Weel, I'm awa in tae see Hugh Nesbit. Ye needna come, lassies; I want a word wi' the young man myself."

So saying, Miss Grizzie stalked away to the drawing-room.

Hugh Nesbit had thrown himself on the sofa, but sprang up at the opening of the door, and absolutely stared at the vision on the threshold. She was now attired in a merino gown of scanty dimensions, a black cap adorned in a fearful manner with crape flowers and jingling beads, a black lace cape on her shoulders, and black silk mittens on her hands.

"Ye'll be Hugh Nesbit?" she said, stalking familiarly

into the room. "I'm Grizel Oliphant frae Yair, second cousin tae Walter Nesbit. Hoo are ye?"

Hugh Nesbit managed to give the lady his hand, and made some sort of murmured reply. Then she stood in front of him, eyeing him in a severe and critical manner.

"Humph I ye're a jimpy black body, no like the Nesbit lads, wha hae aye been stoot an' fair. Weel, I Loup ye'll mak a guid held o' Aldersyde, an' set an example o' a godly Laird in Ettrick Vale."

Whereupon, whether dissatisfied with her company or not, Miss Grizel very abruptly quitted the young man's presence, and retired to the south room; nor would any asking induce her to leave it again that evening. The Miss Nesbits abode awhile with her; then Janet said she was tired, and bade Tibbie come with her to bid their cousin good-night, after which they would retire to their rest.

Miss Nesbit had borne much that day, and strength of body was failing her under the long-continued strain. As Tibbie and she passed their father's room on their way to their own, she stretched out her hand and touched the door, as if that could comfort and sustain her.

No words passed between the sisters as they made themselves ready for bed. It was weeks since Janet had shared her sister's room: a sofa in the sick room had given her the scanty rest vouchsafed to a nurse.

In a few minutes Tibbie was in bed, and asleep; but Janet moved about the room slowly and heavily, removing her things with dazed, mechanical fingers. Once in the night a noise awakened Tibbie, and she turned round in affright. It was the sound of weeping—not gentle, healing tears, but a fierce, wild storm like the rushing of the wind-tossed Yarrow. She was afraid and awe-stricken, and dared not move. Listening with bated breath, she caught the words: "God tak care o' Tibbie an' me, an' keep Aldersyde. Amen."

(To be Continued.)

DAUDET'S TWO LAST MEETINGS WITH TOURGUENEFF.

Writing early in the summer of "Tourguéneff is Paris," for the November "Century," Alphonse Daudet says, in conclusion, of the elder novelist's illness: "Since then I have met Tourguéneff at a party at the house of Madame Adam. He had brought the Grand-Duke Constantine, who, passing through Paris, wished to see some of the celebrities of the day—a Tussaud-museum of living and supping figures. I hasten to say that he saw nothing but attitudes—attitudes of people who pretended to turn their back and of others who presented themselves as fully as possible. Alexandre Dumas, furious at being taken for a curious animal, refused to say good things. Carolus Duran, the painter, sang; Munkácsy whistled, M. de Beust played a pretty valse, which was rather long.

"Tourguéneff and I talked together in a corner. He was sad and ill. Always his coat! It laid his flat on his back for weeks together, and he asked his friends to come and see him.

"Two months ago was the last time I have seen him. The house was still full of flowers; the sound of singing was still in the hall; my friend was still upstairs, on his divan, but much weakened and changed.

"He was suffering from an *angina pectoris*, and, in addition, from a horrible wound in the abdomen, the result of the extraction of a cyst. Not having taken chloroform, he described to me the operation with a perfect lucidity of memory. First, there had been the sharp pain of the blade in the flesh; then a circular sensation, as of a fruit being peeled. And he added:

"I analyzed my suffering so as to be able to relate it to you, thinking it would interest you."

"As he was still able to walk a little, he came down the staircase to accompany me to the door.

"At the bottom, he took me into the gallery of pictures and showed me the works of his national painters—a halt of Cossacks, a cornfield swept by a gust, landscapes from that warm Russia which he has described.

"Old Viardot was there, rather out of health; Garcia was singing in the neighbouring room; and Tourguéneff, surrounded by the arts that he loved, smiled as he bade me farewell.

"A month later, I learned that Viardot was dead and that Tourguéneff had been taken to the country, very ill.

"I cannot believe in the fatal issue of this malady. There must be, for beautiful and sovereign minds, so long as they have not said all that they have to say, a respite—a commutation. Time and the mildness of Bougival will give Tourguéneff back to us; but he will know no more of those friendly meetings to which he was so happy to come.

"Ah, the Flaubert dinner! We tried it again the other day: there were only three of us left!"

AN ENGLISH HEDGEROW.

Let us pause a moment and look at one of these August hedgerows, which in their confused mingling of straggling stems and shoots and sprays have a beauty proper to this season alone. Behind a ditch filled and bordered with flowers, bracken, grass, and brambles, rises a dense growth of hazel and young oak, with long hawthorne sprays describing a slender curve against the sky, and here and there the fresh green of some vigorous rose shoot, showing amid the darker foliage. The wild roses, loveliest of climbing hedge-flowers, are over now; but the honey-suckle twines its red-tunged stems and honey-coloured flowers among the nut trees, and everywhere the bramble is spreading—the bramble which with its red, thorn-studded shoots, set with bright green five-leaved sprays, its pale, downy buds and delicate crumpled pink-and-white blossom, holds its own among the more beautiful of our wayside plants. Where some hidden spring feeds the earth with moisture, the feathery spikes of the meadowsweet scent the air. More conspicuous still, the great hemlock heads rear their tough, strong-stalked growth in every ditch among the drooping-grasses. But it is the

time for red flowers, as spring is more especially the time for yellow. Dandelions are, indeed, of all seasons, and the shining gold of the St. John's wort abounds. But thistles of every shade, from deep crimson to pale lilac-pink, are in bloom; the foxglove is not yet over; mallows open large rose-coloured flowers on the grassy banks; red sorrel and the starry pink centaurea are conspicuous among the fern and bracken, while the vivid red of the young oak shoots glows against the sunlight and the sky. It is the latest bloom of summer, and seems to have gathered to itself some of the warmth and colour of the most ardent moment of the year.

"HE CARETH FOR YOU."

My lot may be an humble one,
My daily life a round of care;
And yet this thought shall comfort give—
"The Lord Himself has placed me there."

'Tis He who choses all my ways,
Who knows what sphere is best for me;
If trials come, or pain or ill,
He wisely orders it to be.

And shall I murmur or complain
If fancied wants are not supplied,
Or envy those who wealth attain,
Whose every wish is satisfied?

Let me the rather oft recall
How many trials I've been spared,
How many mercies I have known,
How richly I have always fared!

And lest an anxious care should rise,
And craven fears my trust should shake,
This promise every doubt defies—
"I'll never leave thee nor forsake."

So may I boldly march along,
Content whatever may prevail,
And make this theme my daily song—
"His promises shall never fail!"

—Philadelphia Presbyterian.

POPULAR LOVE OF FLOWERS.

A London paper says that "any one who can remember the homes of the poor in London fifteen or twenty years ago in our back streets and slums will bear us out in saying that scarcely a flower-pot was seen in their rooms or on their window-ledges outside. At the period in which we write you can scarcely go through a street and find a window without some plants in it, either outside or in. This fact being recognized, we come to the natural conclusion that the taste for flowers has increased more than ten thousand fold during the last twelve or fourteen years, and that consequently horticultural and floricultural knowledge has infused into the minds of the people generally a greater love for flowers, thereby improving their taste and tending to make their homes happier. Then we have to look at the effect of a love for flowers from a commercial point of view. Twelve years ago the number of growers who attended Covent Garden Market could be counted by the number of fingers on your hands. Now they are to be counted by hundreds, and the people employed in the production of flowers by many thousands."

FRENCH PRETENDERS.

The children of the pretender Naudorf, a German watch-maker, who represented himself as the son of Louis XVI., have addressed a letter to the French nation, beginning "Frenchmen," in which they deny any claim of the Comte de Chambord, or of the present Princes of the house of Orleans, to be considered the heirs of the French throne. They sign their names "Louis Charles de Bourbon," "Charles Edmond de Bourbon," and "Adelbert de Bourbon," the last being a captain in the Dutch Army. They allege that the sovereigns who have governed France since 1793 have deceived the people in concealing from them the fact that the unfortunate son of Louis XVI. was saved from the Temple, where he was placed in charge of Simon, the cobbler. This, they say, is now-a-days a matter of history. The usurpers of his legitimate rights have sacrificed his interests to their cruel ambition, and the fact that these have gone unrecognized has given rise to parties which divide the people, tear them asunder, and drag them to their ruin. They wish to protest against the theory that the descendants of Philippe Egalite are heirs to the throne in order that they may preserve France from the lowest of degradations.

ELECTRICITY FOR ENGINES.

L. M. Sabin, of St. Louis, has completed the model of a patent piston-movement electric engine, which he exhibited to a few friends at No. 181 William street yesterday. Its constantly even movement is attained by the use of pivoted armature and the arrangement of arms on the balance-wheel, so that it cannot get on a dead centre. This is the first engine ever constructed to which is applied an attractive and repelling power. It has four magnets, one being a trifle further from the upright bars than the other, which gives it its even motion. It is proposed to apply the engine to cabs, street-cars, yachts, etc. The model exhibited is capable of making 700 revolutions per minute, which can be increased to 1,000. A two-horse-power engine and the storage battery capable of running it twenty-four hours, will not weigh over 100 pounds, while its cost will not exceed forty to fifty cents per day.

WALTER BENTLEY, the actor, will come in for a share of \$400,000 left by his father, the late Rev. Dr. Begg, to be divided among the family.

BRITISH AND FOREIGN ITEMS.

CHICAGO has one divorce to every thirteen marriages.

THE province of New York has a Catholic population of 2,000,000.

THE London journals say that the Earl of Aylesford is to reside for the future in America.

FRANCIS Murphy, the temperance advocate has begun a series of meetings in Newark, N. J.

ON the anniversary of Martin Luther's birthday two German Lutheran churches will be consecrated in Chicago.

THE Khedive of Egypt has issued a decree granting an amnesty for crimes connected with the late insurrection.

THE Baptist missionaries in Orissa claim the honour of having been the first to introduce the blue ribbon movement in India.

THE Old Testament company of revisers have carried their final review of the historical books as far as the end of II. Chronicles ii.

TWO subscriptions of £500 each have been promised towards a new place of worship for Martyrs congregation, St. Andrew's, Scotland.

THE largest church organ ever built is said to be one just finished at Ludwigsburg for the Cathedral at Riga. It has no less than 174 registers.

NO candidates are forthcoming for the seven vacancies for subalterns in the British Household Cavalry. Formerly there was a long list of them.

THE venerable Sir Moses Montefiore received numerous congratulations from all parts of the world on entering on the hundredth year of his life.

THE "Irish Presbyterian" committee on missions have arranged for a series of biographical lectures on missionaries in Fisherwick Place Church, Belfast.

THE resolution introduced into the Protestant Episcopal Convention at Philadelphia, for the establishment of a court of appeal was indefinitely postponed.

THE trustees of the Princeton Theological Seminary report that the total amount of money in investment, real estate and buildi g, is \$1,378,695.95.

LONDON, October 24.—A despatch to the "Daily News" from Alexandria says that the Egyptians have completely defeated El Mahdi, the False Prophet.

THE Court of Enquiry investigating the origin of yellow fever at the naval station at Pensacola, says it is possible it may have come from germs remaining after the epidemic of last year.

EIGHT members of the Salvation Army were arrested at Watertown, N.Y., for conducting street services. They spent the night in the station house praying and singing most of the time.

IT is proposed to build in London a new Mansion House, or Lord Mayor's official abode, on some available land on the Thames embankment. The existing Mansion House dates from 1758.

THE Czar has decided to grant Russia more freedom and such reforms as are suitable to the spirit of the people. He has entrusted to Count Tolstoi and Count Katgoff the task of preparing a constitution.

HARVARD is about to raise a monument to the memory of John Harvard, the founder of the college. The model has just been completed by Daniel C. French, the sculptor of the "Minute Man," of Concord.

THE Rev. Evan Gordon, of Main Street Gaelic Church, Glasgow, is one of the witnesses put forward by the federation of Celtic societies to give evidence before the Royal Commission at its sittings in Glasgow.

THE Gaelic mission at Partick, Glasgow, has been so successful that the iron church is now overcrowded, and a new building has become necessary. The members have subscribed £300 towards a building fund.

AN analysis of the contributions to Parnell's testimonial has been published. Ireland subscribed £23,000 the bulk of which came from Leinster and Munster, America £2,379, England £773 and Australia and India combined £615.

CITIZENS of Oshkosh, Wis., subscribed \$1,000 and gave it to the managers of the Northwestern Fair in consideration of their rejecting an offer of \$1,000 from a wheel of fortune man to be allowed to run his wheel on the fair grounds.

THE tunnel on the Arlberg Railroad, which is expected to become such an important exit for Austro-Hungarian produce to France and Switzerland, will be nearly six and one-half miles long. It is expected to be finished by the end of October.

MR. B. S. OLDING, a member of the London School Board while addressing a Blue Ribbon meeting at Highbury, stated that out of 1,521 families living in that thickly populated district 871 were families who lived in one room, and as many as nine lived in a single apartment.

MR. MEYER of Paris claims to have invented a paper indestructible by fire. Specimens have been exhibited which had previously been placed for four hours in a pottery furnace. Mr. Meyer has also invented incombustible colours and ink. The invention is likely to be of great value.

ARNOLD HAYNE, George M. Wright and W. H. Weed, of the United States Geological Survey have returned from the Yellowstone Park, where they have been gathering material for a geological and topographical map. They found 500 geysers and 5,000 hot springs within the limits of the park.

THE Georgia farmers' newest craze is Jersey cattle—everything is Jersey. A Cobb county man had the "Augusta Constitutionalist" says, a bull of ordinary stock that became so vicious that he took him to Atlanta and sold him for \$10. A day or two afterward two Cobb county young men went to Atlanta to buy some Jersey stock, and this identical bull was sold to them as a thoroughbred Jersey for \$175.

MINISTERS AND CHURCHES.

MR. D. CHISHOLM writes us to say that, having received no subscriptions towards the Strome Ferry affair, he has nothing to acknowledge.

THE Rev. A. K. Caswell, Dakota, a former student of Knox College, has presented a bursary of \$50 for general proficiency in the preparatory course of study.

ON his return lately from a holiday tour, a very agreeable surprise was afforded the Rev. J. Johnston of Lobo. The good people of that congregation embraced the opportunity to express in a tangible form their attachment and esteem by presenting him with a purse of forty-five dollars.

THE congregation of St. Andrew's Church, Sault Ste. Marie, recently furnished their church with new pews, chairs, lamps, etc., which cost about \$328, all of which has been collected by the ladies of the said congregation. This church is now quite comfortable and attractive, and reflects credit on the Presbyterians at the Sault.

A VERY happy event occurred last week at the residence of Rev. J. Straith, Shelburne, the occasion being the marriage of his eldest daughter, Miss Annie C. Straith, to the Rev. John Jamieson missionary to Formosa. The ceremony was performed by the father of the bride, assisted by the Rev. Messrs. Carruthers, of Beverly, Mutch, of Toronto, and McDonald, of Horning's Mills. The happy couple in a few days intend to proceed to their mission field in Formosa, via San Francisco. Miss Straith on leaving Parry Sound district where she was engaged successfully in teaching, was presented by her pupils with a beautiful writing desk and an address expressive of the kindest feeling, and earnest wishes for her welfare in a far distant land.

DURING the past summer the manse belonging to the congregation of the First Presbyterian Church, Brantford, has been greatly enlarged, and entirely remodelled. An addition containing dining-room, kitchen, etc., with commodious rooms upstairs, has been built; and the old part of the house has been changed in plan, and made like a new house throughout. Gas, with both hard and soft water, has been put into the house, and taken all together it is one of most comfortable manses in the country. The Rev. F. R. Beattie, pastor, has taken possession of it, and the ladies of the congregation celebrated the event by giving a most enjoyable social gathering on the eve of the 25th. The work done reflects credit on all who had it in hand.

ON Tuesday, the 23rd inst., a meeting was held in the Presbyterian church, Collingwood, for the purpose of organizing an auxiliary of the Woman's Foreign Missionary Society. About fifty ladies were present. Mrs. Harvey, of Toronto, gave an address replete with interest, setting forth the claims which this work had on Christian women, and the benefits arising from being individually engaged in Christian work and making some sacrifice for the good of others. The nature of the work and the way of carrying it on being fully explained, an auxiliary was duly organized with thirty-four members. The following officers were appointed: Mrs. R. Rodgers, president; Mrs. H. Robertson and Mrs. A. Melville, vice-presidents; Mrs. Tobey, treasurer; Mrs. Copeland, secretary.

ON Sabbath, 14th inst., the Rev. F. R. Beattie, of Brantford, preached an appropriate sermon connected with the fifth anniversary of the dedication of the Presbyterian church at Mount Pleasant. On Wednesday 17th a festival was held in the school-house, which was well attended. Refreshments, as usual, were substantial and plentiful. The chair was occupied by the Rev. Thomas Alexander, pastor of the congregation. Interesting addresses were delivered by Rev. Messrs. Beattie, Hobbs, Thynne, of Port Dover, and D. Gordon, Bible agent. The choir of the First Presbyterian Church, Brantford, very kindly gave several pieces of music suitable to the occasion. After passing votes of thanks to the speakers and the choir the meeting separated, all being delighted with the evening's proceedings.

SABBATH October, 14th, being the fourth anniversary of the opening of Melville Church, Ashton, the usual special services were then held. The Rev. William Moore, D.D., of Bank Street Church, Ottawa, preached in the forenoon and evening, and the Rev. W. Philp, Methodist minister of Richmond, preached in the

afternoon. The excellent and practical discourses of these gentlemen were thoroughly enjoyed by the large audience present at each diet of worship. On Monday evening, the 15th inst., the annual tea-meeting was held. The usual supply of good things was abundantly provided by the ladies of the congregation, who served tea from six to eight o'clock in the school room. At eight o'clock a meeting was organized in the church. The chair being taken at the request of the pastor, by the Rev. A. A. Scott, M. A., of Carleton Place, when interesting and instructive addresses were delivered by Mr. P. M. Pollock, B.A., student of divinity; Rev. T. Bennett, B.A., of Carp, on "Christian Unity"; Rev. Mr. Philp, Richmond, on "Influence"; and Rev. Dr. Moore, on "East Indian Missions." The addresses were above the average usual at such gatherings, and were attentively heard, and frequently applauded by the large audience. Choice music was furnished by a local choir under the leadership of Mr. J. R. McNabb, who well sustained their own and leader's reputation gained at many similar gatherings in the past. From a financial point of view, also, the services were a complete success. The collection on Sabbath amounted to about \$90; and the proceeds of the tea-meeting to \$114; and the pastor, Mr. Macalister, in moving the usual vote of thanks at the close of the meeting, had the pleasure of announcing that enough had been secured to entirely wipe out the small debt remaining on the building.

A SUCCESSFUL and enjoyable tea-meeting was held at Kinburn on the 18th of October, the Rev. Thomas Bennett being ably assisted by the Rev. M. Knowles, Rosebank, and the Rev. Mr. McLean of Arnprior. The debt on Kinburn church has been completely removed, and a new fence is to be erected at once. A balance of about \$100 remains in the treasurer's hands. The churches of Carp, Kinburn, and Lowries are now entirely free of debt. A handsome new church organ was introduced into Carp church this year. Since the Rev. Mr. Bennett took charge of this pastorate on the 4th December, 1881, 101 new members have been added, and there have been fifty-three baptisms. The number of families is about 112. Mr. Bennett's pulpit was occupied on the 21st inst. by the Rev. Thomas Glassford of Richmond, who, preached from Rev. iii. 20. At the close of the service he read the following extract from the minutes of the Presbytery of Ottawa: 1. That the unusually large increase in the membership since the beginning of the pastorate of the Rev. Mr. Bennett, calls for special acknowledgment and thanksgiving to the Great Head of the Church on the part of the congregation and Presbytery; 2. That, while acknowledging the Divine blessing, the Presbytery notes the manifest diligence and fidelity of the Rev. Mr. Bennett witnessed by these accessions to the membership, and reminds the eldership of their duty to assist in the work of confirming the souls of the converts who have been added to the Church, partly with a view to lighten the labours of the pastor and partly to leave his hands free for further aggressive work. If the Church of Christ is to be enlarged and edified the whole Church must bear a part in the work; 3. That the session would do well to consider the propriety of keeping the Sabbath school open continuously throughout the year; 4. And finally, that the necessity and importance of maintaining the ordinance of family religion, that is, family worship and the religious education of the children in the family, cannot be too strongly insisted on. All true and lasting revivals have been accompanied by increased diligence and faithfulness in this important duty, and faithfulness therein is a great means of securing the Divine blessing.

THE Rev. John McIntyre, who filled the pulpit of the Second Presbyterian Church, Petrolea, for three Sabbaths, commenced union meetings simultaneously in the Presbyterian, Baptist, C. M., and M. E. Churches. The meetings were afterwards confined to the C. M. Church, being the largest in the town. At each meeting the attendance and interest daily increased. Every eye was riveted on the speaker, and at the close of each meeting the numbers manifesting a desire to obtain salvation increased from nine to over one hundred. A few who would not join in the good work show some prejudice. A correspondent says: Controversy on such occasions seems to be one of the devil's best artifices to check the Spirit's work. We ask the prayers of God's people on these services, that the spirit of God be shed abroad richly on this community, and that the love of Jesus Christ be mani-

festated in the hearts of many who have been hitherto careless and indifferent. It is earnestly hoped that Rev. Mr. McIntyre will continue a few weeks, or even months, longer, though continually receiving pressing invitations from other places.—Rev. Mr. McIntyre continues his work. The town of Petrolea has been the scene of great things for six weeks, where four of the churches united in holding special meetings. The method pursued is the preaching of the Gospel in a plain and practical way, and holding enquiry meetings during each service. Scores have been impressed in these meetings and convinced of their sinfulness, and led to seek pardon through Jesus Christ. Fully two hundred seekers during these six weeks availed themselves of the instructions given in the enquiry room. On leaving Petrolea, Mr. McIntyre on Monday evening addressed a crowded congregation in the C. M. Church, where several hundred attentive listeners were assembled. Nearly one hundred and fifty persons from among the seekers were seated in the front and middle pews, and were warmly reminded of the necessity of ever trusting in Jesus, in order to salvation and endless life, to the glory of God. Will God's people pray for the success of this work for the reclaiming of unsaved souls. Mr. McIntyre, who has steadily pursued this blessed work to which he has cheerfully devoted himself since last February, left on Tuesday morning to see his family in Prescott, and take a few days' rest before resuming his labours again in the vicinity of London and Hamilton.

AN interesting and important meeting of the Hamilton Presbytery was held on Tuesday, 16th October, at Waterdown for the purpose of inducting and ordaining the Rev. William Robinson to the charge of Knox Church and other business. The following clergymen were present:—Rev. Mr. Laidlaw, Dr. James, Mr. Goldsmith, Mr. Lyle, Hamilton; Mr. McIntyre, Beamsville; Mr. Murray, Grimby; Mr. Abraham, Burlington; Mr. Walker, Binbrook; Mr. Rees, Blackheath; and Mr. Ratcliffe, St. Catharines. Dr. James acted as moderator, and Rev. Mr. Ratcliffe as clerk in the absence of Dr. Laing. Rev. D. McIntyre, of Beamsville, preached. The Rev. Mr. Robertson, recently called to be pastor of the Waterdown congregation, was ordained by the laying on of the hands of the Presbytery. Dr. James offered the ordination prayer. Rev. J. S. Murray and W. P. Walker delivering the charges to pastor and people, at the close of which the Rev. R. J. Laidlaw, of St. Paul's Church, Hamilton, escorted Rev. Mr. Robertson to the door of the church where he received the right hand of fellowship. A call from the congregation of North Sidney, C.B., to the Rev. H. Abraham, was laid before the Presbytery, and it was agreed that it be considered at another time. The Port Colborne case was next taken up. After the delegates from the congregation and the Rev. Mr. Edmonds, the pastor, had been heard, it was resolved: 1. That the resignation of the Rev. Mr. Edmonds be accepted. 2. That the Presbytery expresses its most cordial endorsement of the diligence and faithfulness of Mr. Edmonds as a pastor, and that his resignation take effect on October 31st. In the evening after the induction and ordination services were over a tea-meeting was held in the town hall, Waterdown, at which the following clergymen delivered addresses to the large audience assembled to do honour to the new pastor: Revs. Messrs. Rees, Walker, Watson, Pescott, Mutch and Goldsmith and Rev. J. L. Robertson, Strabane, very ably discharged the duties of chairman. The meeting was one of the best held for many years. The music was furnished by a choral society selected from the Sabbath school and congregation under the leadership of Mr. W. N. Stevenson. The singing of this society was enthusiastically applauded by the audience. The proceeds of the meeting amounted to \$120.

ANOTHER MISSIONARY DESIGNATED.

A meeting for the designation of the Rev. John Jamieson as a missionary to Formosa was held in the Presbyterian church, Orillia, on the 17th inst. On the platform were the members of the Presbytery of Barrie, Prof. McLaren, of Knox College, Toronto, and the ministers of the town. There was a very large audience, many members of other churches being present.

The proceedings opened with devotional exercises, the moderator, the Rev. A. Dawson, Gravenhurst, reading a passage of Scripture. The Rev. Mr. James,

of Midland, delivered a very excellent and appropriate though brief discourse from Isaiah xi. 27. The moderator then asked the usual questions of the missionary, which being satisfactorily answered, the Rev. J. Gray, M.A., offered the designation prayer. Owing to the unavoidable absence of Dr. Wardrope, who was unfortunately detained on his journey, Rev. R. N. Grant addressed Mr. Jamieson in an impressive and sympathetic manner.

Prof. McLaren addressed the congregation. He said that it gave him very much pleasure to address the meeting, particularly so because Mr. Jamieson was an *alumnus* of Knox College. The people must support Mr. Jamieson by their prayers, sympathies, and contributions. Referring to the argument that the home fields ought to be converted first, he said that if this had been carried out we would now be worshipping dumb idols. He pointed out what astonishing progress Foreign Mission work had made in the last few years, instancing Polynesia, Madagascar, India and China. Madagascar has had fifty times as many martyrs as Scotland. He pointed out difficulties missionaries had to contend against in China. They were a very conservative people and were slow to adopt new principles. In Formosa, where Mr. Jamieson is going, there are now twenty-six chapels, Oxford College, a good hospital, and funds have been asked to build ten more chapels. This has all been accomplished in ten years. The Gospel has not yet reached the mass of the people; we have only waded in and gathered a few pearls while all the rest is unexplored. Dr. McLaren was listened to with close attention and impressed his hearers most favourably. The choir led the singing and rendered several anthems very effectively.

Near the close of the meeting Dr. Wardrope arrived and with a few remarks in name of the Foreign Mission Committee presented Mr. Jamieson with a Bible. The benediction was pronounced by Rev. Dr. Fraser, and a most interesting and successful missionary meeting was brought to a close. Mr. Jamieson will carry with him to his distant and encouraging sphere of labour the prayers and sympathy of the Church that has called him to so important and responsible a work.

WEEK OF PRAYER FOR YOUNG MEN.

The Young Men's Christian Associations throughout the world, by appointment of successive Worlds' Conferences and International, State and Provincial Conventions, have for some years regularly observed the second Sunday in November, with the week following as a Day and Week of Prayer for young men and for the success of Christian effort in their behalf. Active preparations are now in progress for the meetings which will be held simultaneously during the week beginning Sunday, November 11.

The growth of this young organization has been marvellous. The number of Associations in various countries is over 2400. The International Committee of the United States and the Dominion of Canada reports statistics for 1883 of 737 Associations of which 679 have an aggregate membership of 52376.

Special efforts on behalf of the 60,000 college students, the 100,000 commercial travellers, the 500,000 German speaking young men, the 500,000 coloured young men and the 1,000,000 railroad men of North America are made by the International Committee with gratifying results. There are 170 College Associations in operation, and the railroad corporations have shown their appreciation of the railroad Associations during the past year by contributing over \$75,000 to their support.

The Topics suggested for Young Men's Meetings during the Day and Week of Prayer, November 11-17, are as follows:—November 11, Sunday morning—The Holy spirit. have you received power from Him? Acts i. 8; iv. 31-33. Sunday Noon—What seemed impossible, commanded and accomplished. Luke vi. 6-11. Sunday evening—Questions worthy of thoughtful consideration: Matt. xvi. 26; Luke xii. 16-21. November 12th, Monday—Opportunities. Used—Zaccheus. Luke xix. 1-10. November 13th, Tuesday—Opportunities: Unused—Agrippa: Acts xxvi. 22-29. November 14th, Wednesday—Opportunities. Improved—The Eunuch. Acts viii. 26-40. November 15th, Thursday—Opportunities. Abused.—The Hushandmen: Matt. xxi. 33-46. November 16th, Friday—Opportunities. Lost—The Young Ruler: Mark x. 17-22. November 17th, Saturday—One more Opportunity: Luke xiii. 6-9.

POINTE-AUX-TREMBLES SCHOOLS AND THANKSGIVING DAY.

The present session of the Pointe-aux-Trembles mission schools opened on the 15th of October. Upwards of 150 applications for admission were received, and it is expected that about 100 pupils will be in actual attendance during the session. Of those admitted fully one-half are from Roman Catholic homes, the rest being the sons and daughters of French Canadians who have of recent years embraced Protestantism.

Miss Cameron, daughter of the late Rev. James Cameron, Chatsworth, was last month appointed teacher of the English branches in the schools. She comes highly recommended for the position. At present there are five teachers, all of whom are devoted Christians, and the teaching and religious influence of the schools are all that could be desired. The Board are determined to sustain the reputation the schools have enjoyed for the last forty years, and to maintain them in thorough efficiency. Fully 2,250 pupils have been educated at Pointe-aux-Trembles, many of whom are now occupying prominent positions as ministers, physicians, merchants, teachers, etc., and all of whom, with very few exceptions, are not only Protestants, but, so far as known, living exemplary Christian lives.

The amount required for the maintenance of the schools this year is about \$7,500, of which only \$1,000 have thus far been received.

Many Sabbath schools and private friends contribute scholarships of \$50 per session. Those doing so have particular pupils assigned to them concerning whose progress reports are sent from time to time. These scholarships amount to nearly \$4,000 per annum, leaving fully nearly \$3,500 to be obtained from other sources. On the approaching thanksgiving day, 8th Nov, when the congregations of the Church meet to make public acknowledgment of God's goodness during the year, will not many of them give practical expression to their gratitude by a liberal thank-offering on behalf of the Pointe-aux-Trembles schools? No worthier object or more deserving of sympathy and support could be presented to our people in connection with the services of that day.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church viz: A. P. S. for French Evangelization, \$2; Anonymous, Psalm cxvi. 18, special for Formosa, \$6; a Young Friend, Foreign Mission, Formosa, \$1; Friend of Missions, Brant County, Foreign Mission special for Formosa, \$10; also Foreign Mission special for Trinidad, \$10; Rev. W. D. Morison, Ormstown, Foreign Mission special for Formosa, \$5; Catherine Nolan, Ormstown, Foreign Mission special for Formosa, \$5; A Lady of St. Andrews' Church, Smith's Falls for Foreign Mission special for Formosa, \$5.—Dr. Reid acknowledges with thanks the receipt from Chalmers Church Sabbath school, Guelph, per Mr. C. Auld, of \$50 in aid of Home Missions (Manitoba and the North West) Dr. Wardrope acknowledges with thanks the receipt from Chalmers Church Sabbath school, Guelph, per Mr. C. Auld, of \$50 in aid of Missions at Formosa.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 11, 1883. } SAUL REJECTED. { 1 Sam. 15: 1-26.

GOLDEN TEXT.—"Behold, to obey is better than sacrifice."—1 Sam. 15: 22.

CENTRAL TRUTH.—God rejects the disobedient.

CONNECTION.—It was now ten years or more since the formal installation of Saul as king. Much war in the meantime (14: 47, 48), the last being against Amalek. Saul was sent to destroy the Amalekites as God had commanded in Deut. 25: 19, for their hostility and treachery. But Saul made it more of a marauding expedition, and brought away much spoil. God sent Samuel to tell him he was now rejected from being king. Yet he was still spared a number of years.

NOTES.—Amalekites: descendants of Esau according to some, of Canaan according to others. They were nomadic in their habits, and dwelt in the country between Egypt on the south and Palestine on the north. For their cruel and inhuman conduct toward the children of Israel from the time they left Egypt till now they were to be cut off. (Ex. 7: 14; Deut. 25: 17-19; 1 Sam. 15: 33.) Gilgal: see notes on Lesson for Oct. 14.

I. AN EXCUSE FOR DISOBEDIENCE.—Ver. 12.—Saul

came to Carmel, not Mount Carmel, but a city or place in the south of Judah (25: 2). Set him up a place: set himself up a memorial. Saul had made a conquest (15: 7) and he was anxious to obtain glory and fame from it. Gono down to Gilgal: Saul went down there before, and presumptuously offered a sacrifice (13: 9), and had now marched down in great state, with a great army and much spoil, apparently for the same purpose. (See ver. 15.)

Ver. 13.—Samuel came to Saul: he followed on to Gilgal, having expected to meet him before descending to the Jordan Valley. Indeed, Saul had no good reason for going to Gilgal at all. I have performed the commandment of the Lord: We cannot suppose Saul was ignorantly sincere. he was rather presumptuously hypocritical.

Ver. 14.—What meaneth then this bleating of the sheep? the Lord's command was peremptory to "smite Amalek, and utterly destroy all that they had;" and here Samuel had proofs that the flocks and herds had been seized for a spoil. Selfishness and covetousness were there!

Ver. 15.—The best of the sheep and of the oxen, to sacrifice: this was a mere *excuse*: the main object was to have them for themselves. A false excuse is worse than a guilty silence.

II. THE EXCUSE REJECTED.—Ver. 16.—Stay: cease thy false excuses. What the Lord hath said to me this night: the preceding night. The distance from Ramah was not great, though the descent was great.

Ver. 17.—Little in thine own sight: Saul once thought himself and his father's house very unimportant in Israel. And he was right! He was now reminded of this, and of the fact that whatever glory or dignity he had, was in consequence of the Lord choosing him king.

Ver. 18.—The Lord sent thee on a journey: he, being but a servant of the Lord's hand, should have faithfully carried out the Lord's instructions (15: 1-3).

Ver. 19.—Wherefore then didst thou not obey? the simple, safe, and only path for the Lord's people, is to do precisely what God commands. One command is often disobeyed among us. (Acts 17: 30.) Fly upon the spoil: Samuel knew it was covetousness, and not a zeal for religion.

Ver. 20.—Yea, I have obeyed: Saul still pretended obedience, because he had *partly* fulfilled his orders. So Ananias only kept back *part* of the price; and Judas only stole *part* of the contents of the bag; and Peter refused to eat with the Gentiles only *part* of the time he was in Antioch. (Gal. 2: 12.)

Ver. 21.—The people took the spoil: but they were under his orders. and, like Eli in the matter of his sons, he was responsible for an evil which he did nothing to restrain. To sacrifice unto the Lord thy God: Saul twice tries to enlist Samuel on his side, by saying, "the Lord thy God;" as if it were great zeal for God. and great respect for Samuel, that prompted the action Samuel complained of.

Ver. 22.—And Samuel said: the words that follow must have been often quoted and thought of, through all the ages of the Jewish commonwealth. They embody a glorious, most important, and far-reaching principle. Obedience is better than sacrifice. Faith is better than services. Kneeling is not prayer. Going to church is not religion. (Ps. 40: 6; Micah 6: 6; James 1: 27.)

Ver. 23.—As the sin of witchcraft (28: 3); probably before this date; and there may be here an allusion to that. To rebel is as bad as to "divine;" and to be self-willed is as bad as idolatry. Do *we* remember this? He hath also rejected thee: for a good many years more, Saul was permitted to live and reign. But he went on from bad to worse; as our future lessons will show.

III. A SEEMING REPENTANCE.—Ver. 24.—I have sinned: it was only when punishment was denounced, that he confessed his sin. So with many now. But, in view of his after life, we can see that this confession was hypocritical—as were the excuses he had just made. I feared the people: still excusing his own disobedience! Not so the sincere penitent.

Ver. 25.—Pardon my sin: God only can pardon sin. But as Samuel did not approve the expression, we may conclude Saul meant, "Do not be incensed against me, but pray for my pardon."

Ver. 26.—I will not return with thee: Samuel saw that Saul was insincere, and would not countenance a sacrifice that might seem to condone Saul's sin. Yet he afterwards relented as not to expose to the people, at the time, the breach between him and Saul. (Ver. 30, 31.)

PRACTICAL LESSONS.

1. The best way to accomplish a disagreeable duty, is to take hold of it at once—"Samuel rose early."
2. A "trophy" of victory is a poor thing where the heart is itself in slavery!

What are monuments of bravery, Where no public virtues bloom?

What avail, in lands of slavery, Trophied temple, arch, and tomb?—Campbell.

3. The bleating of stolen sheep (ver. 14), the cry of defrauded labourers (James 5: 4), and the cry of the martyrs (Rev. 6: 9, 10), not only saints hear, but God: who also will avenge the wrong!

4. Too many, like Saul, become uplifted with self-importance, and lamentably stray from duty.

5. "To obey is better than sacrifice." (Ver. 22.) Hosea has the same thought (6: 6); and our Saviour twice quotes it in Matthew.

THE system of national education in Victoria is so intensely secular that the geography of Palestine is not taught.

OUR YOUNG FOLKS

YES AND NO.

A little child said: "God always answers prayers, but sometimes He says 'Yes,' and sometimes 'No.'"

"Oh, papa, dear," said little Nell
One bright and sunny day,
"The sky is blue, the air is warm;
May I go out and play?"

"I'd like to gather flowers and fern,
And roam the hillside over
To search for berries red and ripe
That hide beneath the clover."

Nell's pleading looks as well as voice
Said, "Papa, may I go?"
But papa only shook his head,
And gravely answered "No."

It seemed unkind; Nell thought it so—
The tears were in her eyes;
But ere the day was done she knew
That papa had been wise;

For soon a sudden storm arose,
The sky was overcast,
The lightning flashed, the thunder rolled,
And rain was falling fast.

So in our Heavenly Father's care
We may in safety rest,
Knowing that, wiser far than we,
He gives us what is best.

WHAT AILED OLIVER?

"Get up, little boy! You are lying in bed too long; breakfast will soon be ready. Get up, get up, or I shall throw this pillow at you!"

That is what sister Charlotte said to Oliver Reed one frosty morning in November. He was a good little fellow, but he had one fault, he was too fond of lying in bed in the morning.

"Don't throw the pillow at me!" cried Oliver, "I'll get up in five minutes."

"If you would be 'healthy, wealthy and wise' you must rise early, little boy," said Charlotte.

When Oliver came down to the breakfast table, his father said, "How is this Oliver? You are late again."

Oliver hung his head, and Charlotte said.

"I woke him in good time, father; but he went off to sleep again the minute I left the room, though he promised to be up in five minutes."

"I went to sleep and forgot all about it," said Oliver.

"Come here, my boy, and let me feel your pulse," said his father. "I should not wonder if Oliver were suffering from a disease which is very common."

Oliver gave his hand to his father, who after feeling his pulse, said: "Yes; it is as I thought. Poor Oliver has Slack's disease. Take him up to bed again. Keep his breakfast warm by the fire; and when he feels strong enough, he can eat it. He may stay at home from school to-day."

The little boy wondered what Slack's disease could be; but he went up-stairs with his sister, and was put to bed. He could not sleep, however. He heard children playing out of doors, he heard Ponto barking, and Tommy, the canary bird, sing a cherry song.

Then Oliver called to his sister and said, "Charlotte, what is Slack's disease? Is it dangerous?"

"I rather think not," said Charlotte. "You dear little simpleton, don't you know what father meant? He meant you were troubled with laziness—a sad complaint."

Oliver saw that a trick had been played on him. He jumped out of bed, dressed, and ate his breakfast, and ran off to school, where he arrived just in time.

Since that day Oliver has been the first up in the house. He is no longer troubled with Slack's disease, and remembers that "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." (Prov. xix. 15.)

THE CHILD AND THE BIRD.

"O, where you going, my dear little bird?
And why do you hurry away?
Not a leaf on the pretty red maple has stirred,
In the sweet golden sunshine to-day."

"I know, little maiden, the sunshine is bright,
And the leaves are asleep on the tree,
But three times the dream of a cold winter's night
Has come to my children and me

"So good-bye to you, darling, for off we must go,
To the land where the oranges bloom,
For we birdies would freeze in the storms and the snow,
And forget how to sing in the gloom."

"Will you ever come back to your own little nest?"
"Ah, yes, when the blossoms are here,
We'll return to the orchard we all love the best,
And then we will sing to you, dear."

THE HAND UP FOR JESUS.

There was a little street-boy in London who had both legs broken by a dray passing over them. He was laid away in one of the beds of an hospital to die, and another little creature of the same class lay near by, picked up with the famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you never hear about Jesus?"

"No; I never heard of him."

"Bobby, I went to mission school once, and they told us that Jesus was a Saviour for sinners, and would take you to heaven when you died, and you'd never have hunger any more, and no more pain, if you axed Him."

"I couldn't ask such a big gentleman as He is to do anything for me. He wouldn't stop to speak to a boy like me."

"But He'll do that if you ax Him."

"How can I ax Him if I don't know where He lives, and how could I get there when both my legs are broken?"

"Bobby, they told me at the mission school as how Jesus passed by. Teacher says as how He goes around. How do you know but what He might come to this hospital this very night? You'd know Him if you was to see Him."

"But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die."

"Bobby, hold up your hand, and he'll know what you want when he passes by."

They got the hand up. It dropped. They tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said, "I give it up."

"Bobby, lend me yer hand; put yer elbow on my pillar, I can do without it."

So one hand was propped up. And when they came in, in the morning, the boy lay dead, the hand still propped up for Jesus!

WINGS BY-AND-BY.

"Walter," said a gentleman on a ferry-boat to a poor, helpless cripple, "how is it when you cannot walk that your shoes get worn?"

A blush came over the boy's pale face, but after hesitating a moment he said:

"My mother has younger children, sir; and while she is out washing I amuse them by creeping about on the floor and playing."

"Poor boy!" said a lady standing near not loud enough, as she thought, to be overheard; "what a life to lead! What has he in all the future to look forward to?"

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore he said in a low voice, but with a smile: "I'm looking forward to having wings some day, lady!"

Happy Walter! poor, crippled, and dependent on charity, yet performing his mission, doing in his measure the Master's will! Patiently waiting for the future, he shall by-and-by "mount up with wings as eagles: shall run and not be weary: shall walk and not faint."

GOOD COMPANY.

One evening a lady of New York, while on her way home at a late hour without an escort, was approached by a lewd fellow, as the boat on which they rode neared the landing, who asked:

"Are you alone?" "No, sir," was the reply, and without further interruption, when the boat touched, she jumped off. "I thought you were alone," said the fellow, stepping to her side again. "I am not," replied the lady.

Why, I don't see any one; who is with you?" "God Almighty and the angels, sir; I am never alone!"

This arrow pierced the villain's heart, and with these parting words, "You keep too good company for me, madam," he shot out of sight, leaving the heroic lady to enjoy her good company.

HAND in hand with angels,
Through the world we go;
Brighter eyes are on us
Than we blind ones know,
Tenderer voices cheer us
Than we deaf will own;
Nor, walking heavenward,
Can we walk alone.

"I HAD NOTHING ELSE TO GIVE."

A missionary in Persia gives the following touching incident: "I have one sweet story to tell you that will compare favourably with the love offerings at home. One young woman cut off the greater part of her beautiful hair and sold it and brought me the money; she knelt down at my feet, and with eyes full of tears, said: 'Take this money for the poor people. I want to give it to God; it is the price of my hair, I had nothing else to give.' Nothing has happened since I have been in this land that has been such a sweet savour of love, for she is a poor widow with two little children to support. A mother and an invalid sister need all the help she can give them; and yet she would willingly and unasked give so much to her poorer sisters for Jesus' sake."

A HOST of bodily troubles are engendered by chronic indigestion. These, however, as well as their cause, disappear when the highly accented invigorant and alterative, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, is the agent employed for their removal. A regular habit of food, and a due secretion and flow of bile, invariably result from its persistent use. It cleanses the system from all irregularities, and restores the weak and broken down constitution to health and strength.

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Clears out rats, mice, roaches, bed-bugs, skunks, chipmunks, gophers, &c. Druggists.

Mr. C. E. RIGGINS, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'It just seemed to touch the spot affected.' About a year ago he had a black of bilious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results."

TRIED IN TORONTO.—Mrs. Mary Thompson, of Toronto, reports the removal of eight feet of tape-worm by the use of one bottle of Dr. Low's Pleasant Worm Syrup. This medicine is reliable for all kinds of worms that afflict children or adults.

Mr. HENRY HARDING, of Toronto, writes: My little daughter, seven years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed, with limbs drawn up, which were not straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Electric Oil, which we done, and the benefit was at once apparent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks she was as well as ever. It has not returned.

BE CAREFUL

The genuine "Rough on Corns" is made only by E. S. Wells (Proprietor of "Rough on Rats"), and has laughing face of a man on labels. 15c. & 25c. Bottles.

Rev. J. McLaurin, Canadian Baptist missionary to India, writes: During our stay in Cabala, we have used Dr. Thomas' Electric Oil with very great satisfaction. We are now returning to India, and would like very much to take some with us, for our own use and to give to the deceased heathen.

The celebrated Vegetable Compound for females, which, within a few years, has made the name of Mrs. Lydia E. Pinkham known in every part of the civilized world, relieves suffering by the safe and sure method of equalizing the vital forces and thus restoring the organic functions. It is only such a method that disease is ever arrested and removed.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

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ULCEROUS SORES. "At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results."

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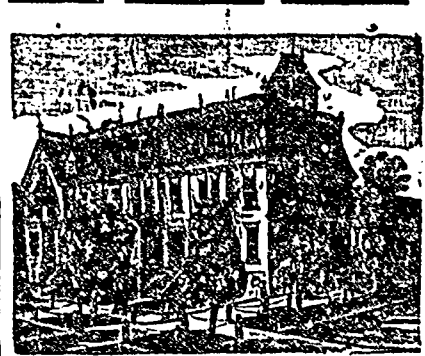
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PARIS.—In Knox Church, Woodstock, on the second Tuesday of December, at twelve o'clock noon.
TORONTO.—In the usual place, on the first Tuesday of November, at eleven a.m.
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