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CANNED PEACHES.—Peel the peaches, cut them in halves, and remove the stones. To four pounds of peaches take one pound of sugar; make a syrup of the sugar and a little water, and add the peaches. Cook slowly twenty minutes, and put in cans while hot.

SPONGE CAKE.—One pound of sugar, one pound flour, ten eggs. Break the eggs in a vessel. Add the sugar. Keep over a fire until slightly warm. Beat till very light. Add the flour, and flavour with lemon to suit the taste. Bake immediately in a quick oven.

PEACH PRESERVES.—Peel and halve the peaches. To four pounds of fruit take three pounds of sugar; make a syrup of the sugar, add the peaches, and cook twenty minutes. Put them into a jar. The next day pour off the juice, boil it down, and pour it hot over the peaches.

THE MAYONNAISE SAUCE FOR CHICKEN
 —If you have six shells of chicken allow four eggs; separate the yolks carefully from the whites, put them into a basin with a salt-spoonful of dry mustard, and with a wooden spoon incorporate all well together; then add slowly almost drop by drop, five table-spoonfuls of salad oil alternately with about one dessert-spoonful of vinegar, most carefully added (the whole quantity of vinegar in the sauce should be but one dessert-spoonful); keep stirring one way all the time, in a very cool place, with a wooden spoon.

GOOD BEEF TEA.—Cut a pound of rump steak in quarter-inch cubes on a board with a very sharp knife. Sprinkle salt on the bits of beef—about as much as would season it if it were broiled. Put it in a glass preserve jar, and let it stand fifteen minutes. Add four great spoonfuls of cold water, cover the jar air-tight, and let it stand one hour. Then set the jar into a kettle of cold water on the stove. Let it come very slowly to a boil. Then set it on the back part of the stove where it will keep at a boiling heat, but without boiling, until wanted. After straining it for use, add more salt if necessary, and a sprinkle of red pepper if the case allows it. This concentrates the nourishment, and makes it more palatable.

NIGHT AIR.—An extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter—an unaccountable choice. What will they say if it is proved to be true that fully one-half of all the diseases we suffer from are occasioned by people sleeping with their windows shut? An opened window, most nights in the year, can never hurt any one. In great cities, night air is often the best and purest air to be had in the twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate has said that the air in London is never so good as between 10 o'clock at night. Always at your room, then, from the outside air, if possible. Windows are made to open, doors are made to shut—a truth which is extremely difficult of apprehension. Every room can be aired from without—every passage from within. But the fewer passages there are to the hospital the better.

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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, SEPTEMBER 20th, 1882.

No. 38.

NOTES OF THE WEEK.

THE church founded by Edward Irving in London, called the "Catholic Apostolic," is about to pass into the hands of the Romanists. This step, it is said, has been rendered necessary by the death of nearly all the apostles, which was not contemplated by the founder.

A STRANGE story comes from Bartlett, Tenn., that a coloured woman, named Isabella Jackson, while giving false testimony in a magistrate's court, was suddenly struck dumb, and it was found that she was paralyzed in every part of her body. She never moved nor spoke afterwards, and died in a few days. The incident is vouched for as true.

A PRETTY story is told about the Princess Eugenie, sister of the King of Sweden. She recently sold her diamonds to raise funds in order to complete a hospital in which she is interested. When visiting this hospital, after its completion, a suffering inmate wept tears of gratitude as she stood by his bedside, and the Princess exclaimed: "Ah! now I see my diamonds again."

It is a matter for congratulation that intemperance in the British army is showing marked signs of diminution. According to the official statistics, it appears that about one soldier in eight is convicted of drunkenness during the year, while the number of convictions had been reduced from one hundred to twenty-five per cent. on the total number.

THE plan of a Baptist Ecumenical Council has apparently not been entirely given up. A committee appointed last year to consider the matter has reported unfavourably, on the ground that the Baptists are not ready for it; but this report, after a long discussion, was laid on the table, from which it would appear that the sentiment of the meeting was in favour of the Council.

A CORRESPONDENT writes to the New York "Observer" that in his opinion one reason for a falling off of candidates for the ministry is that "Intellectualism has been allowed to suffocate the old-time passion for saving souls." It is certain that there is no enthusiasm, no emotion, no passion in the merely intellectual, and, without strong emotion, few will give themselves to the work of the ministry.

THE Synod of the Presbyterian Church of Spain, recently held in Madrid, comprises upwards of twenty churches or missions which have adopted a Presbyterian organization. By reason of distance, or from want of pastors in some cases, only twelve ministers were present, four of whom are ex-priests. A liturgical form of service prepared by the Presbytery of Madrid was sent down to the churches for examination.

"COMPLAINT was made at Châtauaqua of the great length of the programme. The exercises began at 7 a.m., and lasted, with intermissions, to 10.30 p.m. There were days with forty-eight meetings and department sessions crowded into them; and yet some complained that forty cents was too much to pay for all this." They were right. The price was too much for such high pressure in summer. We are glad we were not there.

AN exchange says: "Vandalism appears to have got the upper hand at Niagara, and the intervention of the press is again invoked by lovers of the natural sublimities of the place. The coloured light nuisance, by which the Falls on the American side are made every evening to assume a grotesque and cheap Fourth of July appearance, is not the only abomination which shocks everyone's taste. It has even been proposed to erect a distillery on Goat Island."

SIR GARNET WOLSELEY, who has taken command of the British forces in Egypt, is very quick and brisk in his ways, with a trim military appearance, and

great readiness of adaptation to change of circumstances. He possesses Napoleon's faculty of taking at a glance the measure of a man, and knowing how best to use his ability. He has succeeded in every position in which he has been placed. Like Sir Frederick Roberts, England's other great general, he is an Irishman, from near Dublin.

THE Year Book of the Young Men's Christian Association states that there are, in the United States and Canada, 779 Associations, and 82,375 members. The property owned by these Associations is valued at \$3,330,000, and their annual expenditures aggregate \$500,000. The International and State Committees expended in the work of supervision and caring for the Associations, in 1881, \$43,000; 255 persons are employed as General Secretaries and Agents of local Associations and of the State and International Committees.

THE "Jewish Messenger" says: "Of late years there has been a marked change in the manner in which many of our young ladies regard their relations to society and to themselves. They desire to be useful outside of the family circle, to assist in charity and synagogue work, to join their sisters in movements for the benefit of humanity, and the alacrity that they have thus far shown gives reason to hope for great results hereafter. They do not renounce the pleasures of life, but they look more keenly than heretofore upon their higher and nobler duties."

A SAD case has occurred in Bombay, which illustrates the difficulties affecting the marriage law as regards converts from Hinduism. A Hindu girl married a European. She had been married, when six years of age, to a Hindu lad, but had never lived with him; and he was married to another wife at the time of her marriage with the European. She was married to the European by the Christian rite, and lived as his acknowledged wife till she became the mother of eight children. At last her husband became tired of her, and the High Court of Bombay decided that the marriage was illegal, and her children illegitimate.

THE sensation which continued to follow Mr. Moody in staid Bible reading and Catechism studying in Scotland was certainly remarkable. Here is a Dumfries paper of Wednesday, August 6th, giving a long account of his visit to that place and of the services which he held—his last in Scotland during that visit. Morning and evening meetings were held. The largest churches were crowded long before the hour of beginning. Established Church, Free Church, United, Baptist, Wesleyan and other ministers assisted in his services; and the reporter exhausts his vocabulary of adjectives in describing and reporting Mr. Moody and his utterances. He was sustained in singing, not by Mr. Sankey, but by Mr. and Mrs. Stebbins.

THE Rev. Dr. Field met and conversed with Arabi Pasha during his recent visit to the East, and speaks of him as follows—after, as he says, having studied him very closely: "He is a man of courage and capacity. . . . There is in him an element of fanaticism, which makes him in dead earnest in whatever he undertakes. His countenance is grave and serious; we never saw him smile. . . . Putting all things together, our estimate of Arabi Pasha is that he is compounded of about equal parts of three elements, which are the master-passions of his nature—hatred of foreigners, religious fanaticism, and personal ambition. These different impulses are so mixed up in him that probably he does not know one from the other. He does not stop to analyze his motives (the Arab intellect is not given to such fine distinctions), and so he may well think he is acting from one when he is really acting from another." His conclusion is that he is not a man to give proper promise of being a saviour of his country.

THE Pope's Ecclesiastical List is published at the Vatican every summer. The list for this year has

been recently issued; it describes Leo XIII. as the 263rd successor of St. Peter. The College of Cardinals, the full complement of which is seventy, has now sixty-five members (six of whom belong to the order of bishops), forty-six priests, and thirteen deacons. Cardinal Schwarzenberg is the only one of these cardinals created by Gregory XVI., forty-six were created by Pius IX., and twenty-one by the present Pope. Four of the cardinals, one of whom is Cardinal Newman, are over eighty years of age; twenty-nine, among whom is Cardinal Manning, over seventy; fifteen over sixty; and thirteen over fifty, while only two are under fifty. The Catholic hierarchy consists of 1,289 titles, including sixty-nine cardinals, ten patriarchs of the two rites (Latin and Oriental), 145 archbishops and 618 bishops of the Latin rite, forty-five archbishops and bishops of the Oriental rite, fifteen prelates with a diocese, twenty-nine apostolic delegates or legates, 102 apostolic vicars and twenty-nine apostolic prefects. Since Leo XIII. came to the Holy See, three archiepiscopal sees have been created, and two episcopal dioceses have been raised into archiepiscopal sees, while fifteen fresh bishoprics have been formed, among which is the bishopric of Portsmouth, England.

THE numerous alphabets that have been used or are now in use in India may all be traced back to two, which are styled the North and the South Acoka alphabets. The first, of undoubted Phœnician origin, has disappeared, without leaving any successors or developments. The origin of the second hitherto has never been settled, it being impossible to trace the same further back than about B.C. 250, or its introduction into India earlier than about B.C. 300. But, of late, in investigating some Babylonian contract tables in the British Museum, written chiefly in an unknown character, Professor Sayce detected the name Urmanû in the cuneiform parts of the document, as the name of one of the contracting parties, and, thereupon made the suggestion that the unknown portion might be an Aramaic character, subsequently imported into India. On sending a specimen to Mr. A. Burnell, it was immediately recognized to be a character closely resembling the South Acoka alphabet, with vowels marked as in the Indian alphabets. Besides the identical letters *k, m, r, s* at the end, the signature again appears to be Urmanû, as before in the cuneiform. Here, then, is the original, long-wished-for of these Indian alphabets. The document is dated from the reign of Artaxerxes II. (?) Some other tablets of still greater antiquity, inscribed in similar character, but with the vowel system not fully developed, date earlier than B.C. 640.

THE temperance people in England have been stirring up the Church officers about the scandal involved in the Church ownership of land on which liquors are sold. The "Pall Mall Gazette" says: "Canon Wilberforce's letter to the Archbishop of Canterbury illustrates the connection between Beer and Bible in a way that must be very awkward for the Primate. The Church as a whole, being the largest landowner in the kingdom, is naturally the largest owner of public-houses. This is bad enough, but Mr. Wilberforce avers that public-houses are, in proportion, more numerous on church lands than elsewhere. The Bishop of London, riding between his two town houses, would, it is said, pass one hundred taverns which are the property of his Church. One of the largest public-houses in London, which sells £10,000 worth of drink every year, is part of the Bishop's endowment. Here and there in London you may see a church flanked on either side by a gin-shop—all three, of course, being church property. The publican appears to take instinctively to the vacant land in the neighbourhood of a church. Is this sort of thing to go on, asks Mr. Wilberforce, or is the Church to continue pretending to fight against the intemperance which it helps to produce? The Archbishop is an Ecclesiastical Commissioner, and the London 'Times' has ordered him to answer the Canon's interrogatories without delay. We shall be curious to see what the answer will be."

OUR CONTRIBUTORS.

NOTES FROM EDMONTON, N.W.T.

MR. EDITOR,—The interest in the affairs of the North-west, which is evident on every hand, encourages me to write to you again about Mission work in this "latest outpost of Presbyterianism." It is work which grows in interest and influence; and although heavily handicapped by difficulties peculiar to any undertaking of the kind in a frontier town, yet I am happy to think that the harvest is beginning to be reaped already. One case in which the grace of God was markedly apparent occurred lately. It was that of

A YOUNG MAN FROM ONTARIO,

who had been successively a school-teacher, a college alumnus, a superintendent of schools in Illinois, and by political means master of a fortune of \$14,000. This vanished almost as rapidly as it had been acquired, and he came to the west as a driver in a train of Red River carts. Soon after my arrival a public school was organized, and this young man was engaged as teacher, but he was spared only a few months to enjoy the comparative comfort which this more congenial occupation brought him. Before and during his illness I saw much of him; in some of our talks we had keen discussions of the bearings of science on religion—he had been an honour-man in science in his student days. But even before his sickness came, I began to find in him a deep reverence for the Word of God and the spirituality of its teaching. Gradually that reverence deepened into a steady love for the central character and central truths of that Word, and when the end came it found a strong brave heart, with many regrets, it is true, about the past, but full of peace in regard to the future. After his death we communicated with his friends in the east, and I have just received a letter from his mother, which lets me see how deeply the faithful worker here may gladden hearts that wait with yearning patience in far distant homes.

The ups and downs of this case have their counterparts in the lives of many among us. With the exception of those connected with the Hudson Bay Company, and a few settlers who have their families with them, the majority of the white population is made up of young men away from family ties and social restraints, and not a few of whom have come here for the very purpose of being away from these restrictions.

THE TIDE OF IMMIGRATION

which is filling up the eastern part of the Territories so rapidly has not reached us yet. We have only the advance guard—adventurous and generous, but often reckless and careless young men. It would make many a worthy father of a family ponder seriously over the way he is bringing up his boys if he could stand at my elbow for a while, and hear the way these young men talk. "No, I don't care to go to church—I had too much of it when I was a boy. Church morning and evening, and Sunday-school in the afternoon, with catechism and questions on the sermon in extra hours, and a watch kept on us all the time. It was like a dull, monotonous machine." No doubt, in most of such cases it was the boy who was mainly in the wrong; but was the wrong all on one side, when the result has been to drive the boy away from his home to some place where he would be as far as possible from that which made the Sabbath such a weariness to him? With advancing years the young man begins to look back with respectful and admiring love on the conduct of his father, and on the motives which prompted it; but his distaste for religious services wears off much more slowly, and the missionary begins his work with such a case at a very decided disadvantage.

OUR FIRST COMMUNION

was observed some time ago. Although our numbers are small, and our ecclesiastical organization not complete, it was an impressive and most helpful service. Nine members sat down at the Lord's table; two of them—young married women—for the first time. There are three other members, who were hindered by sickness or by distance from being present, and there are three or four other members in the neighbourhood who have lapsed.

Financial matters are going on smoothly. The treasurer tells me that since the formation of the congregation there has not been

A COPPER COIN RECEIVED

among the contributions. The building of the church is, unfortunately, at a standstill. The basement for the heating apparatus has been dug, the foundation timbers placed in position, and the doors and window frames made ready, but the contractors have come to a deadlock for want of nails, which are not to be had in the place. The extensive building operations now going on have exhausted the supply. We expect, however, to hear in a few days that "gamut of discord" that announces the approach of a train of Red River carts, and with the supplies which they bring operations will be at once resumed. I should not omit to say that the size of the church is fifty feet by thirty—not eighty by fifty, as stated in the annual report published some weeks ago in THE PRESBYTERIAN.

The work prospers in the outlying stations. A Sabbath school has been organized at the Belmont school-house, under the superintendence of a very suitable young man, the son of a minister of the Church of Scotland. At Fort Saskatchewan the services are still held in the barracks. This place is likely to grow considerably during the summer, both by incoming settlers and reinforcements to the Mounted Police.

With the pastoral oversight of so large a district, with the preparation of two sermons a week, and the extra work connected with the erection of the church, it will not be a matter of wonder that I have found but little time for the study of Cree, or for extending my acquaintance with my dusky neighbours. Ever since I came I have, of course, been dabbling in the language, but the foreign department of my missionary work cannot be said to include more than visiting some sick Indians in their *tepees*, ministering to their creature comforts, conversing with them through an interpreter if I had one, or, if alone, repeating with them the Lord's Prayer, or some such simple form which I had committed to memory for the purpose.

I have a scheme, however, in which I am deeply interested, and which I anxiously hope will be successful. It is to do something in the way of

EDUCATING THE INDIAN CHILDREN.

As it is, they grow up dirty and almost naked, able—either boys or girls—to ride a horse with perfect grace, or to kill game with but the rudest of weapons, but altogether unacquainted with any means of elevating themselves in the scale of morality or a wider intelligence. After many discussions with those best qualified to give information, this was resolved upon as the best plan under the circumstances: to furnish the children gratuitously with clothes, books, etc., and to secure their attendance at the public school by means of a small daily supply of food from the Indian Department. My plan was looked upon good-naturedly enough by the officials, but they all predicted that it would be a failure. Some were of opinion that the inducement offered was not sufficient! The scheme was tried for two months before the holidays by way of experiment, and was a decided success, but the real test has to come now that the novelty has worn off, and we have lost the old teacher who took a kindly Christian interest in the little Crees; but I am still quite sanguine, and I hope that when parents and children come to see how much the school benefits them, we will be able to withdraw gradually the help we give, and teach them not only letters, but independence and self-support. If the scheme can even be kept alive during the summer, it will be an assured success in the winter, when the Indians are much less given to roaming about, and when they are in a position to appreciate keenly the chance of spending the day in a comfortable room.

EDMONTON AND ITS PROSPECTS.

I must not close without saying a word about the growth of the place and its prospects—a letter from the North-west would be incomplete without that. We have already received this summer a considerable number of settlers, but the majority of the immigrants are still on the way. Every mail brings letters to persons here from friends in the east, saying that they are starting, or have started. Several who came last year are expecting their wives and families. Their arrival will be a great boon not only to the social, but also, I believe, to the religious life of the place. The running of steamers on the Saskatchewan has, as usual, been irregular and uncertain, and most of the immigrants are coming by the overland route. They are fortunate just now in having the finest of weather,

and roads better than they have been for two or three years. The crops are excellent. Hay was luxuriant, and cereals—which are being harvested now—promise an abundant return. Other interests, too, are prospering. Our immense coal field, which extends 200 miles from east to west, and at least 900 from south to north, is being turned to account not only for our own use, but for regions beyond—the experiment is being made of sending it down the river in flat-boats. Considerable quantities of lumber are being shipped by steamer and flat-boat to Battleford and Prince Albert. Another of Edmonton's industries is seen in the long-booted gold miners, who come down the river now and then to dispose of their little bags of dust. An attempt is being made this summer to mine by steam-power.

The prairie just now looks at its best. The busy season is at its height, and although the dog roses and tiger lilies are gone, there are hosts of substitutes to take their places. The rich grassy sea stretches away into the limitless distance, dotted here and there with an island of poplar or willow that rises dark and high against the horizon. This sea is as mobile and as beautiful as water; sometimes its waves dance along and chase one another from island to island; sometimes it is as smooth as if asleep under the slumbrous, shimmering sunshine. An afternoon's ride away from any human habitation, letting one's horse wander at will over those grassy billows, is a holiday compared with which the thing that people ordinarily call a seaside resort is a tame conventionality.

ANDREW B. BAIRD.

Edmonton, N.W.T., Aug. 16, 1882.

TO WHOM IT MAY CONCERN.

MR. EDITOR,—Our Church is alive to the work to be accomplished in this fair Dominion. We can anticipate a great future, if the several necessary elements are properly attended to, and the vigorous efforts of those immediately interested are responded to by the members and adherents.

Our schools and colleges are prosperous; North-west work and our Foreign and Home Missions are progressing—facts which gladden the hearts of all Presbyterians, not in the spirit of mere sectarian pride, but of rejoicing that the kingdom of God is being advanced in this small portion of the earth through the instrumentality of our Church.

Scotchmen are admired the world over for their indomitable energy and marked success; the religion of their youth is generally adhered to and promoted whenever and wherever an opportunity offers. We find them in our own Dominion the backbone of Presbyterianism. But why is this eulogistic strain indulged in? I would answer, for the purpose of contrasting our own religious and denominational characteristics with those of Caledonia, which has been so prolific in mighty men. Why cannot we emulate them, and send our Canadians marked and branded with Gospel training, that they may shine in whatever sphere they may be placed?

Let us ever remember that the mothers of Scotland moulded and formed these national characteristics, and the mothers of Canada must do the same. The conversion of thousands of children has resulted from the sweet, godly words of the loving mother or saintly grandmother, whose words of reverential praise and prayer seemed inspired and made lasting impressions. This is the position which the young ladies of the present will have at some future time to fill. Young men have their sphere, but as much depends on our Christian young women. And now we come to the state of affairs which led to these remarks. Where and when do the young women of our Church receive this training that will fit them for these responsibilities? Many of them receive it in their homes, from devoted and godly parents; but others, who are placed in such circumstances that they can take advantage of higher education and training, do not even patronize those institutions of learning which have been established in connection with our Church—where we know they would be trained and prepared for life's battle, to take their place and do their duty in evangelizing this great sinful world after the faith of their parents—but wander off, or are sent by indulgent parents to other schools, where the world and Church is as one, and the serious questions of life are forgotten in the turmoil of the so-called fashionable ladies' schools. Have we not excellent schools, under the best of teachers? And why do parents think so lightly of sending their

daughters to other schools? We can name a good ladies' school, possessed of every necessary acquirement for proper secular and religious training, in the city of Toronto, besides our colleges in Brantford and Ottawa; and it is as much a duty to patronize them as for the young men to attend our own colleges, and together they would produce a class who would do much in moulding the destiny of Canadian Presbyterianism and national godliness. AN OBSERVER.
Belleville, Sept. 11, 1882.

THE BIBLE IN THE PUBLIC SCHOOLS.

MR. EDITOR,—Inquiry is being made from time to time as to the state of the movement for the introduction of the Bible into the Public Schools of Ontario, and more particularly as to what the Committee of the Synod of Hamilton and London are doing in the matter. Permit me to state, for the information of the friends of the cause, what the present condition of things is, so far as I am in possession of the facts.

The Synod of Toronto and Kingston endorsed the action of the Synod of Hamilton and London, and appointed a Committee to act with the Committee of the latter. The Church of England in all parts of the province is, I believe, in hearty sympathy with the movement. A very strong resolution was unanimously adopted by the Synod of the diocese of Toronto, and a Committee appointed to co-operate with our Committee in bringing the matter before the Government. The Synod of the diocese of Niagara adopted a resolution expressing similar approval. Assurances of hearty co-operation have been received from the diocese of Huron, and, I think, also from Ontario.

The London Conference of the Canada Methodist Church expressed unanimous approval, and appointed a Committee with their President as chairman. My impression is that the Toronto Conference also expressed approval, though I have not the report of their action. The Niagara Conference and the Hamilton Conference of the Methodist Episcopal Church have heartily endorsed the movement, and are represented by a Committee.

It is very pleasing to be able to add that the Public School teachers, in their convention recently held in Toronto, testified their sympathy with the movement, and their hearty approval of the proposed reading of the Scriptures in the Public Schools, which their President advocated so ably in his opening address. Such is the present state of the movement, so far as I am in possession of the facts of the case. I have only to add, that we are corresponding with the Government in reference to the appointing of a convenient time for receiving the deputations.

W. T. MCMULLEN.

Woodstock, Sept. 11th, 1882.

CANON WILBERFORCE.

MR. EDITOR,—In your issue of the 30th ult. you do, I am sure, an unintentional injustice to that consistent temperance advocate, Canon Wilberforce. You say "some part of the income of Canon Wilberforce is derived from public-houses; but he has announced his resolve not to sign any lease for the future without a rigorous clause forbidding the liquor traffic in any of its forms." What he really said was that a portion of his income was received from public-houses leased before he was appointed to the parish; but he has refused to sign any leases without the clause mentioned—so that, so far as has lain within his power, he has kept his skirts free of the reproach of the Church being an owner of public-house property.

G. H. H.

THE FAITH CURE.

MR. EDITOR,—The last number of THE CANADA PRESBYTERIAN contains an editorial with the above heading. In it you place some facts before your readers, but do not attempt to discuss their merits. You "do not profess to know how far these phenomena are genuine or merely illusory," etc. Are they in accordance with God's Word? Does the Bible teach us to expect such occurrences? If so, then we are justified in concluding that these are genuine illustrations of the power of Christ's salvation over disease of the body as well as of the soul. Would you or some reader who has studied the subject, and arrived at a conclusion, be pleased to give the benefit of such study? Apart from the natural interest one takes in the wonderful, it cannot but be instructive and pro-

vocative of deeper study of God's Word to have the subject more fully presented to your readers. If Jesus Christ came to bear the infirmities of the body as well as the sin of the soul, and faith in Him will remove the latter burden, why not the former? He will finally deliver the soul from all taint of sin, and the body from all taint of corruption. In the present He delivers the soul from the power of sin when we yield it up to Him fully; will He not also deliver our body from the power of sin's consequence—disease—if we trust Him fully for it? F. B. H.

LAI D ASIDE.

Called aside!
From the glad working of thy busy life,
From the world's ceaseless stir of care and strife,
Into the shade and stillness of thy Heavenly Guide,
For a brief space thou hast been called aside.

Laid aside!
May not the little cup of suffering be
A loving cup of blessing given to thee?
The cross of chastening sent thee from above
By Him who bore the cross, whose name is Love?

Called aside!
Oh! restful thought—He doeth all things well;
Oh! blessed sense with Him alone to dwell;
So in the shadow of Thy cross to hide,
We thank Thee, Lord, to have been called aside.

DUNCAN MCCOLL.

SCHOLARSHIPS AND BENEFICARY AID TO STUDENTS.

MR. EDITOR,—As you have brought the above subject before our Church, permit me to lay before those interested the following scheme, which I think preferable to the present system of giving scholarships. Instead of awarding a scholarship for each subject to the student who happens to have the highest numbers of marks, let all the money available for this purpose be placed together, and then equally divided among those who make an average, on all subjects, of say fifty or even seventy-five per cent. This would give the student who enters college under difficulties such as you mention a much better chance of winning something than he now possibly can have. Besides, it would help to do away with the unhealthy competition that has heretofore done so much harm; and, moreover, would give encouragement to those who are now content with simply making a pass, because they have no hope of winning a scholarship. I would propose, then, that instead of taking away the poor student's spirit of independence by giving him sufficient money to carry him through college, a much larger sum be offered for scholarships in the way I have indicated, and let each student earn his share by honest work. This need not interfere with special prizes for Hebrew, Gaelic, and essays. J. M.

TAKE YOUR RELIGION EVERYWHERE WITH YOU.

MR. EDITOR,—I live in a place to which a great many come during the summer. A friend of mine, not far from me, keeps a boarding-house. Among her guests this summer were a man and his wife who profess to belong to another evangelical Church than the Presbyterian. Well, one Sabbath morning, when it wanted about an hour of church time, and they had not yet put in an appearance for breakfast, she rapped at their room door, and told them that it was the time above stated. "Oh," said they, "we did not come here to go to church, but to enjoy ourselves." Of course, that Sabbath morning did not see them in church. There are plenty of professing Protestants who are very poor church-goers when they are from home. All for which they seem to care is plenty of bathing and boating, food and fun. I know some Presbyterians who spend the summer from home in a country place, and who very seldom attend the Presbyterian church there, though they live not far from it. There is another Protestant church within reach, but they do not attend it much, if any, better. Yea, sometimes Presbyterian ministers are poor church-goers when they are from home, especially in country places. I have known a Presbyterian minister "clear out" when a service was going to be conducted by a Presbyterian minister under the roof of the hotel in which he was staying. I have known a Presbyterian minister either absent himself from a meeting conducted by a co-presbyter under the roof of the hotel in which he was staying, or, if he did attend, he never showed himself

to that co-presbyter, though they were perfect strangers to each other. I have known that minister set out on a Sabbath afternoon on a fishing excursion. I do not say that he "fished on the Sabbath," but he set out for the fishing grounds on that day, that he might be able to start "bright and early" with his rod next morning. ARGUS.

OBITUARY.

The Presbyterian Church in Tilsonburg has sustained a heavy loss in the removal by death of one of the elders, Mr. John Cowan, manager of the Federal Bank in the town. Mr. Cowan was a native of New Galloway, Kircudbrightshire, Scotland. His father was an elder in the parish church, and in a Christian home he was led in early life to give his heart to the Saviour. When quite a young man he emigrated to Canada, and spent some years in teaching in Waterford. From thence he removed to Simcoe, where for many years he held the position of first master in the Union Public School. He was offered a position in the Bank of Commerce in Simcoe, which he accepted. When the Federal Bank was opened there he obtained the position of teller, and by his careful business habits and staunch integrity he so gained the confidence of his employers that when the Tilsonburg branch was opened he was appointed manager, a position which he held until his death. For about two months he had been in failing health, being troubled with an irritation of the tongue which prevented him from taking proper food and occasioned him considerable uneasiness, as he feared it might prove to be a cancer. He remained at his post in the bank, however, until Thursday, Sept. 7th, when he was forced to yield. He was removed to the Presbyterian manse, where he spent the remaining days of life. Congestion of the lungs set in and soon did its work upon a not robust frame, weakened by too close application to business. On Monday evening, September 11th, he passed quietly and peacefully away.

Mr. Cowan took an active part in Sabbath school work, and conducted a Bible class for the young with great acceptance. Owing to his retiring disposition, he did not take the prominent position in the Church Courts for which his qualities of head and heart so well fitted him, but in his quiet, unostentatious way he did his work. He was a faithful and appreciative hearer, and a liberal supporter of the schemes of the Church. He gave a tangible evidence of his regard for the Tilsonburg Church in the fact that he bequeathed \$2,000 to it. Kind and gentle in disposition, of refined and cultured tastes, pure and chaste in life, and of deep Christian experience, he was a man who will be much missed in the town, and in the church where he worshipped. "Mark the perfect man, and behold the upright, for the end of that man is peace."

A SPECIAL meeting of the Trustee Board of Queen's College was held on the afternoon and evening of the 12th inst. The chief object of the meeting was the appointment to vacancies in the professional staff. With reference to the chair of Physics, the trustees decided upon a short list of British physicists, and requested the Principal and ex-Principal Snodgrass to select one from these. This will necessitate the Principal's immediately visiting Britain. It is expected that the new professor will be able to take up classes soon after the opening of the College. Rev. Dr. Williamson has been requested to take charge of the classes until his arrival. For the chair of Chemistry, the choice of the Board fell on Mr. Geo. McGowan, F.R.S.E., and Fellow of the Chemical Societies of London and Berlin. Prof. Dupuis' whole time will thus be devoted to the Mathematical chair. Mr. McGowan's chemical education has been of the most thorough kind obtainable in Europe. He is a distinguished student in Scotland, and assisted Mr. J. T. Buchanan, of the "Challenger" expedition staff, in working out the problems arising from the results of the "Challenger" researches. He studied organic chemistry in the laboratory of Prof. Kolbe in Leipzig, and analytical chemistry under Prof. Freseums, of Wiesbaden. The Executive Committee were empowered to appoint a registrar to the University in the place of Prof. Mowat, who acted as honorary registrar for many years. The new registrar will probably be the Rev. G. Bell, one of the first graduates. The committee of trustees appointed last May to appeal for increased financial aid, reported that, in response to circulars, between \$8,000 and \$9,000 a year for five years was promised by friends and graduates of the University.

PASTOR AND PEOPLE.

THE FAITH OF RAHAB.

The name Rahab, or more correctly Rachab (for Rahab, Egypt, Ps. lxxxvii. 4; lxxxix. 10; Is. li. 9, is not the same Hebrew name), is found only, in the Old Testament, in Joshua ii. 1-3; vi. 17, 23, 25, where reference is had to the one individual by that name known. The name appears in the New Testament, Matt. i. 5; Heb. xi. 31; James ii. 25. With regard to the passage in Hebrews and that in James there can be no difficulty; they refer undoubtedly to the same person as the verses in Joshua—indeed they expressly declare the reference. With regard to the genealogy of our Lord in Matthew, some doubt may arise as to the identity, seeing the Hebrew records of the Old Testament are silent thereon—e.g., Ruth iv. 20, 21; and yet no other individual having that name seems known either in tradition or history. The insertion of a female name in the genealogy would seem to indicate one known, as in the other cases in this same genealogy, and Rahab the harlot was known, the Talmud traditions reckoning eight prophets as among her descendants, among whom are Jeremiah and Baruch. The chronology, moreover, points to the identity, as a comparison of the records show. The only objection is sentimental, and that would exclude what most undoubtedly must remain, Tamar (ver. 3), whose record is found in Gen. xxxviii.

Attempts have been made, ingeniously, to give a softer meaning to the word harlot, out of regard to Rahab's character, than that which it generally bears. Thus Jewish writers as well as Christian. Josephus in his "Antiquities," indicates the less harsh meaning of hostess, one who keeps a public house. It is, however, now pretty well conceded that the ordinary meaning must be retained, and that we are to take facts as they are with the spirit of the Bible records themselves, which give things not as we would have them, but as they actually are—the only safe course in the end.

There is not very much reliable history regarding the Canaanite nations of Joshua's time; there are, however, sufficient allusions, in Scripture and elsewhere, to form some conception of their state religiously and morally. Of the heathen world, when left to itself, little can be said that will flatter human pride; much that ought to humble and raise the cry, "Lord, save, or we perish." The worship of the Canaanitish nations was a worship of nature in its most disgusting forms. It must be sufficient from this place to say that harlotry was, under certain licensed forms, made a part of the national religion. Deut. xxiii. 17, 18, is, without question, directed not so much against Israelitish as Canaanite practices and authorized customs. The apparently cruel command regarding Jericho, Joshua vi. 17, etc., may find some explanation in the terrible moral depravity of the people, which we know in some instances appears so thoroughly hopeless as to render its presence a pest-house where compassion is lost, and where, fearful as is the alternative, the only hope for the living is to "stamp out" the plague. Sodom and Gomorrah had not perished had ten righteous men been found therein, and Lot was rescued from the fall. Jericho would appear to have been a Sodom. Gen. xv. 16 hints at a filling up of iniquity's cup on the part of some at least of the Canaanitish tribes. These considerations should not be lost sight of in our estimate of Rahab's character, and her subsequent reception into Israel (Joshua vi. 25: "She dwelleth in Israel unto this day." Note the italicised words as indicating the contemporary character of the record). Rahab was not below the moral standard of her city and people,

and that is about as much as can justly be said of very much of our present day religious respectability. Like to the woman at Samaria's well; the conditions of her life were not such as to encourage virtue and true morality.

Now let us form an estimate of her character in so far as it rose superior to her surroundings, and thus separate her from the remaining inhabitants of Jericho.

The account of her reception of the spies, contrasted with that of the King of Jericho, will afford the data (Josh. ii. 1-24). The King of Jericho (as the people that in after days crucified Messiah) could not gainsay that the Lord God was with Israel (ver. 10); but while he resolved to put out of the way the unwelcome message, or at least the messengers, Rahab owned the truth, became true to her convictions, and sought safety not only for herself, but for her kindred.

Her home thus became a "refuge," for all in the house across whose window the scarlet thread was drawn were assured of safety, and "whosoever shall go out of the house into the street, his blood shall be upon his own head." Rahab preached salvation in Jericho; they who "would not" perished, even then as now.

Briefly let Rahab's history be reviewed. A heathen, with the most debased heathen surroundings, taught religiously to prostitute for common use that which Christianity has taught woman to esteem as above all price, and which, even among the heathen themselves, though the shadow of the temple was supposed to cast a hallowed gloom over its profanation, was not lightly esteemed where truly possessed. We can conceive of no more unfavourable circumstances under which to nourish the grace of that faith which is the assurance of things hoped for, and the evidence of things unseen. Rumours come of a people led by a God whose wonder-working arm had struck terror even into the proud palace of the Egyptian Pharaoh, and who now had led that people, disciplined, strengthened, to the very waters of her own country. Two of that favoured people enter her home, doubtlessly relate to her some of the wondrous story of Jehovah's care and power. She receives them in peace; their words, with the rumours already heard, decide her, for herself and kindred she resolves to cast in her lot with the Israel Jehovah leads.

One is reminded of Christ's words to a people that were rejecting Him, and finally erected the cross on Calvary through the instrumentality of the Roman procurator—Luke iv. 23-30; of that other episode also, and only related by Luke, the companion of the Gentiles' great apostle—xvii. 11-19; and Samaria's fallen daughter, who, too, found grace in the Saviour's sight, falls by association in parallel line with the others—John iv. 4, etc.

How strangely true! Children of the kingdom cast out, outcasts from far gathered home; Rahab of Jericho faithful, the delivered slave race thankless and craven, "their carcasses" studding the entire way from bondage to the promised land.

Is life a voyage? Ever must there be a watch on deck; where lighthouses are thickest, the eye must never sleep. A battle? The sentinel must ever pace his round and guard his post; the sin that easily besets is always ready, the roaring lion walking about. The man overboard, struggling; the vessel stranded, over which the billows roll; the life-boat riding through the surf; the fortress or camp under attack, are circumstances which keep alert, the pressure is on, on; we must awake or die. When waters are calm, sea open, foe apparently at rest, the long watching without danger begets sameness, and sameness carelessness, neglect. There are beauties near home we care not to see, and travel weary miles to feast our eyes on scenes not near as lively. Yet facts are stern: a danger neglected

is not a danger averted; a beauty uncared for is not shorn of its beauty thereby. A curse remains a curse—a blessing, a blessing. The guidance of Moses, the deliverances of Jehovah Sinai's thunders, Elim's palm trees did not save "they entered not in because of unbelief." But in Jericho a harlot, to whom some faint rumours of deliverance came, believed, cast her lot with the faithful in Israel, and dwelt among them, one of the people. Even the Pharisee, knowing her place in David's royal line, might have therein read how in exultation he that fears God and works righteousness is accepted of Him.

Her history has some practical inquiries regarding ourselves. Let them be put and answered.

We have privileges, light, liberty: what right we know, and even where our social surroundings have their tone from the unbelieving world, Christianity utters its protest and demands duty. Are we walking by our light, approving our own conscience as it speaks? or, resting in the mercies inherited, are we neglectful of the blessing and responsibilities they bring?

"Too cheaply truths, once purchased dear,
Are made our own

With self-satisfaction we

"Stir the martyr fires
Of long ago.
And wrap our satisfied desires
In the sined mantles that our sires
Have dropped below."

But even now the trumpet calls—

"Profession's quiet sleep be o'er,
And in the scale of truth once more
Must faith be weighed."

Let us heed that call, and be watchful every one.

Rahab had certainly few privileges, there are none of us would be willing to be esteemed as she when her record of simple shame reads "an harlot." Nevertheless, *faith* changed that harlot into one whose name has been deemed worthy of a place in line with Abraham, Moses, David—aye, and to be named in the ancestral line of the Messiah who has come. Will any pretend to say his or her position is more hopeless than hers? Would any be willing to be esteemed socially, morally as low as she? Yet was she saved. Why not you? Christ's words for such have a solemn sound "The men of Nineveh shall rise in judgment with this generation, and shall condemn it because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth, to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Nor was her course simply one of self-seeking; her family and kin were her instant care:

"Have we been faithful as we know,
To God and to our brethren true,
To heaven and earth?"

Her work was simple—to draw the scarlet thread across the window as a sign. There would appear no reasonable doubt but that the passover sign upon the door posts and lintels suggested the "scarlet" thread, and that scarlet line is the guide for us. We may win by our genial manner, charm by our grace, meet kindly with our fellows day by day, "receive the spies with peace;" but unless we too draw that scarlet line where our kin and neighbours are, no true work is done, nor can salvation be wrought. All plans for reformation, social improvement, happy homes and pure circles, must end if they do not begin with Christ and His Cross—will be stamped as failures by the dread finger of Eternity, which cannot lie. Let that be kept in mind. There is a peace of God, but it is made "through the blood of His Cross; there is communion,

but it is the communion of the blood of Christ; redemption, but only by the precious blood of Christ; cleansing, but the blood of Jesus Christ is alone said to cleanse from all sin; and when the song is sung, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night," it is recorded, "And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives, unto the death."

The scarlet line is stretched across the New Testament refuge; without it, no assurance of things hoped for, no evidence of things not seen.—*Canadian Independent.*

CHILDREN IN THE HOUSE.

The fidiest and most particular child that ever lived will sometimes upset things about a house, to the annoyance of the fussy housekeeper, and all ordinary children are the bane of her life. They cannot, will not, appreciate and pay respect to any ordinary ideas of good housekeeping, so far as avoiding litter goes, at any rate. Their toys, their games, their books, are scattered indiscriminately around.

As soon as a child is old enough to play about in most homes, a sort of quiet warfare between the housekeeper and that child commences. The greatest love may prompt the mother, yet all but unconsciously, as it were, an attitude of antagonism is assumed by her as regards the child upsetting things. When there is a nursery and plenty of assistants, of course the little folks are at liberty in their own domain.

But in the average home, where the children are part and parcel of the family, as regards the use of the common living rooms, their want of order will cause more or less disturbance. Happy the mother who has the wisdom and good sense not to be disturbed by their littering; who, with equanimity, can see the dining-room chairs converted into railroad trains, and composedly survey the marks of little fingers on the furniture. Unbridled license or constant checking will ruin the temper and disposition of any child; but sympathy for and patience with their desires to find themselves amusement will lead any housekeeper to put up with a good deal of annoyance from them.

GOD LOVES THE SINNER.

No thoughtful person seems to doubt that God loves the penitent sinner and the believing sinner. But I want to lay it down here that God loves the sinner in his natural and sinful state. He does, what we can but very imperfectly do, if at all—He separates between the sinner and his sin. He loves the sinner, while He hates the sin. If there were no love for the sinner, but only for the reformed and penitent, then there would necessarily be some merit in penitence: for doing that, which brings us into the presence of God, to claim His blessing. Dr. Preston remarks: "If we say to a man, the physician is ready to heal you; before you will be healed, you must have a sense of your sickness: this sense is not required by the physician (for the physician is ready to heal him); but if he be not sick, and have a sense of it, he will not come to the physician." So you will not come to Christ till you are torn with sorrow; but Christ was ready to heal you before all that. The "repentance" to which men are urged in the Gospels is not sorrow, but a "change of mind." Luther, speaking of the voice that came from heaven, "This is my beloved Son, in whom I am well pleased," says: "We must not think and persuade ourselves that this voice came from heaven for Christ's sake, but for our

sakes, and as Christ Himself says, This voice came not because of Me, but for your sakes. The truth is, Christ had no need that it should be said unto Him, 'This is My beloved Son.' He knew that from all eternity, and that He should still so remain, though these words had not been spoken from heaven; therefore by these words, God the Father, in Christ His Son, cheers the hearts of poor sinners, and greatly delights them with singular comfort and heavenly sweetness, assuring them that whosoever is married unto Christ, and so in Him by faith, he is as acceptable to God the Father as Christ Himself, according to that of the apostle, He hath made us acceptable in the beloved. Wherefore, if you would be acceptable to God, and be made His dear child, then by faith cleave unto His beloved Son, Christ, and hang about His neck, yea, and creep into His bosom; and so shall the love and favour of God be as deeply insinuated into you as it is into Christ Himself, and so shall God the Father, together with His beloved Son, wholly possess you, and be possessed of you; and so God, and Christ, and you, shall become one entire thing, according to Christ's prayer, 'that they may be one in us, as Thou and I are one.' And the "Marrow of Modern Divinity" says: "Assure yourself, man, that Jesus Christ requires no portion with His spouse; no, verily, He requires nothing with her but mere poverty—the rich He sends away empty, but the poor are by Him enriched." It is all of free grace. Christ died for unbelieving sinners, and because he loved them. And they, at last believing His love, love Him in return.—*Rev. W. W. Smith, in Canadian Independent.*

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life; and near and far
It thrills with its deep and muffled sound
As the tireless wheels go always round.
Busily, ceaselessly goes the loom
In the light of day and the midnight gloom;
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click! there's a thread of love wove in!
Click, click! and another of wrong and sin!
What a checkered thing this life will be
When we see it unrolled in eternity!

Time, with a face like a mystery,
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.
When shall this wonderful web be done?
In a few more years, perhaps, or one.
Or to-morrow. Who knoweth? Not you nor I;
But the wheels turn on, and the shuttles fly.

Ah! sad-eyed weaver, the years are slow,
But each one is nearer the end, I know.
And some day the last thread shall be woven in;
God grant it be love instead of sin.
Are we spinners of woof for this life-web—say?
Do we furnish the weaver a thread each day?
It were better, then, O my friend, to spin
A beautiful thread, than a thread of sin.
—E. E. R., in Musical Globe.

GOOD TIME FOR GIVING COMFORT.

"Angels came and ministered unto Him." Yes, but when? At the end of the forty days of loneliness and temptation. Not while He was in conflict with the tempter, but after He had endured the onslaught of the power of darkness, and Satan, discomfited, had left Him—not till then came the angels to give comfort. But through weary hours of suffering and trial He trusted the Father, who by the Spirit had led Him into the wilderness to be proved and tempted. He believed that the Father who had led Him into the wilderness would take care of Him, and provide for Him, and lead Him out; and refusing to take His case out of God's hands into His own, He patiently waited the sending of the angels to minister unto Him. And in the Father's own good time they came. "The disciple shall not be above his Lord."

Jesus came to His storm-tossed disciples on the Sea of Galilee. But when? Not till the fourth watch of the night. Not till they had wearied themselves toiling all the night against wind and wave. With the rosy glow of dawn came Jesus, walking on the sea, bringing deliverance. But through the long hours of the night He left them to pit their own brawny arms against the sea that threatened to engulf them. Had Jesus forgotten them? Did He not care that He put off the hour of coming to their deliverance? Ah! He knew their fears as the angry waves tossed that little boat. He saw how hard they were toiling at the rowlocks all that night. He was restraining the power of the sea that they should not be overwhelmed in its waves. And at last He came, and filled the sea and their own troubled hearts with a great peace.

He "learned obedience by the things He suffered." It is God's training-school. The Captain of our salvation "was made perfect through suffering." The many sons whom He is bringing to glory need not wonder if they have companionship with Him in suffering. Neither need they wonder if, like Him, they be put to the proof, and the angels of comfort do not appear when the trial is the sorest. But be assured you are not forgotten. He never forgets nor forsakes. He may delay His coming to you through the weary hours of a long night of trial, but He will come to you by the fourth watch of the night, and His presence will be peace.—*Rev. D. E. Platter.*

THE OBJECT OF FAITH.

Believe the Bible and thou shalt be saved? No. There is no such word written. It is, "Believe on the Lord Jesus Christ and thou shalt be saved."

Do not trouble yourself in the first instance about questions connected with the book of Genesis, or difficulties suggested by the book of Revelation. Let the wars of the Jews alone in the meantime, and dismiss Jonah from your mind. Look to Jesus! get acquainted with Him—listen to His word—believe in Him—trust Him—obey Him.

This is all that is asked of you in the first instance. After you have believed on Christ, and taken Him as your Saviour, your Master, your Model, you will not be slow to find out that "all Scripture is given by inspiration of God, and is profitable for reproof, for correction, and for instruction in righteousness." You may never have all your difficulties solved, or all your objections met, but you will be sure of your foundation; you will feel that you are planted on the "Rock of Ages."—*Dr. Munro Gibson.*

WITH regard to thy earthly tabernacle, be not dismayed. It is taken down only to be rebuilt upon a diviner plan and in a more heavenly form. If it retires into the shadow of death and lies immured in the gloom of the grave, it is only to return from a short confinement to endless liberty. If it falls into dissolution, it is in order to rise more illustrious from its ruins, and wear an infinitely brighter face of perfection and glory.

Too often the cross of Christ is rendered of none effect through the vain affectation of preachers to commend it by the empty graces of elocution, or the ostentatious parade of learning and philosophy. Thus its edge is blunted, its convincing plainness is obscured, its genuine beauty and glory are tarnished; but the Spirit of God disdains to set His seal to the word thus preached; it proves the shadow of a feast, at which the guests are starved; and an amusing display of ingenuity, instead of an assault on the strongholds of Satan.

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TORONTO, WEDNESDAY, SEPTEMBER 20, 1887.

THE religious denominations of Canada should be grateful to the Press for the manner in which the proceedings of their supreme courts are reported. During the recent meeting of the General Assembly of the Presbyterian Church of the United States, a leading New York journal gave *seven lines* to the Assembly and *two columns* to a prize fight. The leading journals of Canada would probably give the same amount of space to the prize fight, but they would put a good report of the Assembly beside it as a sort of antidote to the poison. At the present time, a good Methodist who reads the reports of the Conference at Hamilton may know quite as much about the business as those who are present—perhaps more. Ministers and others who read a good report of our General Assembly proceedings in the quiet of their homes often have a better idea of what was done than some who were out and in during the meeting. Church-going people don't know how much they owe the Press for informing the people about our Church work.

A SHORT time ago a New Jersey minister gave up what was said to be a flourishing congregation, and devoted himself to the masses in New York. The numerous class who pine for a thrust at the "regular clergy" raised a good-sized cackle over such alleged devotion. Not that they cared anything for the masses, but because they wished to have a fling at ministers. It is said that the gentleman in question is now considering a call, and is likely to go back to regular work. 'Twas ever thus. When any kind of clerical "crank" goes off at a tangent, there is a class in the community who always try to manufacture a little capital against the regular ministry out of his escapades. Let some ill-balanced, weak-minded, notoriety-loving creature announce that in future he does not mean to take any stipend, but is going to "trust to the Lord," and forthwith an avalanche of abuse will be hurled against every minister in the neighbourhood by men most of whom don't believe in preaching at all, or in the Lord either. It never occurs to these people that the average life of a "crank" is but a few weeks, and that he always stops nearly as soon as the stipend.

REFERRING to the number of vacancies in the Presbyterian Church, a St. John contemporary says:

"There are now vacant St. Andrew's Church, Ottawa; St. Andrew's, St. John's, and St. David's Churches in St. John, N.B.; St. Andrew's Church in Halifax; St. Paul's and St. Joseph's Churches in Montreal—all leading churches in their respective localities—and we don't know how many more. And all find thus far the greatest difficulty in getting new pastors. Is the standard of excellence which the vacant congregations have set up quite too high? Or is the Presbyterian pulpit degenerating? Or are there internal difficulties in these churches which prevent their agreeing on a man?"

The Presbyterian pulpit is not degenerating. The average never was as high as at present. It does not by any means follow that because a congregation is long vacant its "standard of excellence" is quite too high. When the "new man" who has been settled at the end of a long vacancy appears on the platform or in the church courts side by side with his brethren, he generally succeeds in proving beyond a doubt that his congregation was not guilty of any such offence as having "too high" a standard. Perhaps the principal reason why many congregations are long vacant is because they hanker for "the distant, the unknown, or the half known." We venture to predict that most of the above congregations will call a minister from the States or the old country. We predict further that when the great "unknown" are here a year or two, they can't be distinguished in point of ability from scores of our own men—unless it be by having less of it.

ONE of the ways in which so-called evangelists of a certain class try to poison the minds of the people against the ministry is by constantly harping on the fact that ministers are paid. Ministers *should* be paid. Scripture and common sense say they *should*. A so-called evangelist who gives his services for nothing should know what such services are worth. Perhaps *nothing* is the correct figure. But do these so-called evangelists work for nothing? We challenge contradiction when we assert that the very men who abuse ministers for taking stipends will take all the money they can get. We say further, that they always *have* done so in this part of the world. Further, we allege that in many instances they have taken more money in proportion to the value of the services rendered than any of the resident ministers against whom they railed. The only difference is this: the minister takes his stipend openly and above-board, while the so-called evangelist takes his in the form of a present, or in some sneaking, underhand way. Sometimes he gets a pretty fat thing on his first visit if he has disturbed or broken up a congregation or two, but on his second or third visit the sum gets beautifully less. We heard of a case not long ago in which a gentleman who had helped to break up a large congregation saw his receipts come down from hundreds to the "tens," and it didn't take long to come down either. He took the small sum, however, as willingly as the large, and most likely went somewhere else to rail against the "hiring clergy!"

LITERARY AND THEOLOGICAL TRAINING.

THE General Conference of the Methodist Church, now sitting in Hamilton, has many subjects brought under notice identical with those which engage the attention of our General Assembly from year to year. Among these is a proposal, in a report on education, requiring all candidates for the ministry to obtain a degree in arts before beginning the study of theology. The animated and earnest discussion which the proposal evoked shows unmistakably that, however desirable such a requirement may be, the Methodist Church is not prepared at once to adopt it, and it may even be questioned whether, on general principles, that Church would approve of any such restriction. To adopt the proposal would certainly be a very wide departure from the practice under which, for the last hundred years, "the people called Methodists" have been signally owned of God, and have grown to be, in some respects, the foremost Protestant denomination in Anglo-Saxondom, if we may be allowed the use of that term. We may safely leave this matter for settlement to a Church so characterized by practical wisdom; and the decision they come to will be worthy of notice by other Churches, and in particular by the Presbyterian Churches.

In our Canadian Presbyterian Church, as in the Home Churches, it has long been one avowed object to secure for as many of our ministers as possible a thorough university training. For long in this country this could not be done. But now, with the facilities afforded by the colleges in Halifax, Fredericton, Quebec, Montreal, St. Francis, Kingston, Toronto, Winnipeg, along with abundant High Schools, a degree in arts seems to be within the reach of candidates for the ministry generally. Scholarships in our colleges, enjoyed by university students who intend the ministry, have been established chiefly to secure a full course for young men who might, without that assistance, have been unable to attend the classes; and the Church is much indebted to Rev. Dr. King, of Toronto, and others who laboured so earnestly in this cause, as well as to the gentlemen and congregations whose liberality has provided the means. It is to be hoped that not less, but more, will be done in the future in this direction. And it is encouraging to note that every year an increasingly large proportion of all those who begin the study of theology have obtained a degree in arts.

At the same time, a preparatory course has been hitherto found to be almost a necessity in our theological colleges. Queen's University does not seem to regard it as indispensable; but in the other theological colleges the training needed for students who, when they come up to study, cannot matriculate for university classes, has been provided by tutors. Again and again has a majority of the Supreme Court voted that the preparatory department should be abolished; but it still survives—it cannot be voted

out. For this "survival of the fittest" there must be a reason; and in the discussion in the Methodist Conference more than one speaker, both clerical and lay, referred to the reason. It is a valid, deep-lying reason, which appeals to Christian instinct, and which a living Church, under the guidance of the Holy Spirit, can never ignore. We may think the best way to obtain ministers is to have boys devoted to the office in early life, and educated in school and college with a view to the work; so that about the age of eighteen or twenty they will be able to enter on the study of theology well equipped. The Church has cause to thank her Head that many such have come forward, and that not a few of the leading ministers in the Presbyterian Churches are sons of pious parents, who counted it a privilege to expend money on educating their sons for the ministry, even when to do so required no little self-sacrifice. This may, in our opinion, be the best way of getting ministers. But experience shows that no thriving Missionary Church—nay, not even the wealthy Church of England, with its rich benefices—can find a sufficient number of men for the Lord's work thus fully furnished. Besides, He whose prerogative it is to call men to be teachers and ministers in His Church, is always calling men of a very different stamp. Poor men, comparatively illiterate, not young, have been fired with the holy ambition of preaching the Gospel. And when a Church has refused to employ them, these men have nevertheless insisted upon exercising their gifts, and have done so with acceptance and profit to the Church of God. Now, when God has called such a man—a Sandy Paterson, a Moody, or some less noted, now occupying important places in the Church—what is to be done? Shall we insist upon such an one taking a full High School and University course, and refuse to ordain him unless he passes an examination in all the subjects of an arts curriculum? Where is our authority for so doing? The Christian people recognize the gifts of the Lord, and are prepared to call the man to the exercise of them, although he cannot pass in Mathematics, or Latin, or Chemistry, or some other obligatory branch of study. Dare the Presbytery or the Assembly come between and say, "This man has every qualification needed for the ministry, such as piety, prudence, natural gifts, knowledge of his Bible, of doctrinal truth, and of moral philosophy, but because he wants Latin or Mathematics, and cannot get a degree in arts, we may not ordain him?" Of course not; God's call must be honoured, degree or no degree. So it becomes the duty of the Church to take such men of advanced age and mature Christian experience, who possess suitable gifts, and give them just such training as is necessary to make them efficient evangelists and pastors. The Church can never allow herself to be bound so that she must reject or keep back unduly such men as are manifestly called of God. Universities were made for the Church, not the Church for universities. It is true the Church may err in admitting some who are imperfectly prepared, but in the long run the loss will be less than if she should err in casting out good men for want of a degree. It may be by-and-bye that every minister will be a Master of Arts; the advance in general education may forbid the success of any man without such training; but the Church may not add to Christ's requirements, or insist upon anything that He has not commanded.

THE WAR IN EGYPT.

PRACTICALLY, the war in Egypt is over. One wisely-planned and vigorously-fought-out battle has settled the whole thing, and now the British are masters of the situation, and can dictate their own terms. We are at once glad and thankful that such is the fact. The effusion of blood has been stopped, and there is every prospect of the condition of the people in Egypt being greatly improved. No doubt there are still great difficulties to be overcome. The other European powers, who have looked on with ill-disguised jealousy when England has been, single-handed, carrying on the contest with Arabi, may be inclined to intervene in a very disagreeable fashion in reference to the final settlement of the matters originally in dispute, and of the permanent relationship which Britain has to sustain to the country and Government of Egypt. The possible complications that may in this way emerge are almost endless, and to a fertile imagination may be very formidable. We are inclined, however, to hope the best. It so

happ: that we have no particular view of prophecy, which requires that this war shall be either short or long, simple or complicated in its detail, or far-reaching or the reverse in its effects, to sustain; sufficient for us to take things as they come, and watch with reverential interest the working out of what in any case we believe to be the will, and therefore the plan, of an all-wise and ever-generous Father, who has so often made the wrath, the covetousness, and the folly as well as the sin of man to praise Him, while he restrained the residue, and will yet do so to the praise and glory of at once His wisdom and His grace. In the great events of national life, as in the comparatively insignificant ones of individual, "one step at a time" is sufficient for us. As each new phase is developed, we are confident we shall find fresh material for wonder, adoration, and praise. With this assurance we are content. What is to be a year hence, or a month, in the East generally, or in Egypt in particular we do not know—nay, cannot even pretend to guess; and we do not believe that in our ignorance we are much, if at all, behind those who, in their superabounding wisdom, seem to fancy that they know the end from the beginning, and can indicate with matchless certainty the incidents of coming years. Past events have written "folly" on many a plausible and presumptuous forecasting, and those to come, we doubt not, will do the same with many similar ones of the present and the near future. God will, in His own time and way, be His own interpreter, and make all things plain. In the meanwhile it surely ought to be sufficient for the devoutly pious and intelligent follower of Christ, while watching carefully passing events, to be active and earnest in doing the work that lies next to him, and thus in the most efficient way to be giving glory to Him whose word is his highest law, and whose service is his noblest privilege. Whether or not Egypt shall become part of the British Empire will be determined in due time, and not exclusively or chiefly by the wisdom of Gladstone, or the jealousy or ambition of somebody else. In spite of all that self-sufficient philosophers, either real or pretended, may say about the unchanging character of natural law, whether physical, mental, or spiritual, we are old-fashioned enough to believe that the LORD sits king upon the floods, that He exercises a controlling influence upon all the works of His hands, and that that influence is "making for righteousness" amid all the discussions, ambitions, and passions of men in every land, whether in the mere heady conflict of political strife, or in the sweeping desolation of actual war.

We have no wish to adopt the motto, "Our country, right or wrong," and would not care to pledge ourselves to the defence of every step which Britain has taken in this Egyptian "unpleasantness." But we have every conviction that, throughout, Gladstone and his colleagues have desired to do the right and the fair by all concerned, and that now, when the sword has apparently done its work, they will show this still more unmistakably in all the arrangements and triumphs which the peace now apparently so certain may be expected to bring in its train.

STEALING.

DR DENSLAW, an American admirer and disciple of Herbert Spencer, is somewhat annoyed at the tardiness of his master in his advance toward complete emancipation from the old-fashioned crude ideas which, from early Christian associations and prejudices, he seems still to allow so far to becloud his mind, and hamper and hinder the full development of his principles. The disciple is much bolder and more outspoken than the master, and many would say much more logical also, provided the common data are recognized as sound. He says, in reference to what old-fashioned people call "stealing":—

"Thou shalt not steal" is a moral precept invented by the strong, the matured, the successful, and by them impressed upon the weak, the infantile, and the failures in life's struggle as all criminals are. . . . Universal society might be pictured for the illustration of this feature of the moral code as consisting of two sets of swine, one of which is in clover and the other is out. The swine that are in the clover grunt, 'Thou shalt not steal; put up the bars!' The swine that are out of the clover grunt, 'Did you make the clover? let down the bars!'

This is frank, outspoken and unmistakable; so that when such teaching shall have permeated and taken possession of the millions, we may expect fine times and corresponding doings. Of course, Mr. Spencer will be ready enough to repudiate any such conclusions

as legitimately drawn either from his principles or his teachings. But the question is not what he may regard as legitimate deductions from his premises, but what, after all, are logically both legitimate and inevitable. On what principle would Spencer and his school condemn what is called "stealing"? That it is useless? That it is positively hurtful? Or what? But who is to decide on the utility? And is everything wrong that involves discomfort or injury? Right? Wrong? Good? Evil? What do such words in such connection imply? Nothing that we can see but mere vanity. Why should not the hog on the wrong side of the fence insist on the bars being "let down"? It has ever been so. Men with a washed-out, watery remembrance of an early Christian teaching, which they have not been able altogether to cast aside, insist upon personal purity, honour, honesty, truth, etc., as cardinal virtues which all the instincts of humanity and all the teachings of enlightened utilitarianism inculcate and applaud. They protest against any other idea as at once an offensive imputation and a gross injustice. But the scholars very speedily and very unmistakably part company with all such illogical trimming. "Honesty," they cry. "What a fraud! Put yourself in the place of the down-trodden, the unsuccessful and the hungry, and you will be the readiest to say to all 'warm,' 'comfortable' co-protoplasm, 'You'll want before I shall, and quite right too!'" Of course quite right. Can a horse steal, in any ordinary passable sense of that word? Or a dog? Or a monkey? They may, of course, do something which will bring down upon them, if caught *flagrante delicto*, a very vigorous application of the blackthorn. But their offence, whatever it may be, has nothing about it which could be called either moral or the reverse. And why should it be different in the case of man? We cannot see. Is it the vote of the community which determines whether what is usually called "stealing" is a crime or a virtue? Is the hog inside the bars any better than his neighbour on the other side? If fifty say "yes," and one protest the opposite, are the fifty necessarily right, and the one deplorably wrong? If the vote were reversed, what then? Is this the only thing wrong about stealing, that the unfortunate who is peculiar in his views on the point runs a cruelly risky chance of being hanged for his pains? In that case, a nation of what antiquated people might call "thieves" would be perfectly justified in hanging the fool that persisted in being absurdly and gratuitously honest. "Property," we have been assured, "is robbery," and honesty must in that case be also a word, and nothing else, "and nothing more!" Yes! in such circumstances, why bother? All is equally honest and honourable if all equally useful. Let us eat and drink and make money, for to-morrow we die, and so have an end.

"A fig for those by law protected;
Liberty's a glorious feast,
Courts for cowards were erected,
Churches built to please the priest!"

Just so!

GOSPEL WORK.

DUNDEE CONFERENCE.—REACHING THE NON-CHURCH GOERS.

The topic has been discussed and re-discussed at conferences without number, and still seems as ripe for discussion as ever. Probably no better reply to the question as to how the masses can be reached ever was given, or ever will be given, than Mr. Moody's curt and comprehensive one: "Go to them." At the same time there are various ways of going to them, and the brief addresses by the gentlemen who spoke on the subject at Dundee were perhaps more than usually sensible and pointed.

Rev. John Macpherson (Dundee) told of a minister who, observing that his church was only half full, and that there were plenty of non-church-goers in the place, said to his people that if they would go out and each bring another, the church would be filled. At the evening service there was no apparent difference in the attendance, but the preacher observed that one of his flock, a simple-minded man, was absent. When the sermon was about to commence this man appeared, leading another with him by the collar of the coat. He took him right up to a seat under the pulpit, and said, addressing the minister, "Now, sir, this is my man!" He was the only one in the congregation who had done his duty. If all the members of our Churches would realize their responsibility, the thing would soon be done. What we need is the power of

the Holy Ghost in the hearts of believing people. We have plenty of machinery. What we lack is the motive power. No doubt the non-church-goers are a very obstinate set, but if every Church member would determine to get hold of another person, I was going to say, "by hook or by crook," the thing is possible of accomplishment.

I am sure there are hundreds and thousands of professing Christians in Dundee who are doing nothing for Christ Jesus among their fellow-men. I knew of a poor washerwoman who desired to do something for her Lord. She bought some tracts, and read them first to see if they were sound. She washed clothes for sailors, and when she folded up Jack's trousers she put a tract in each pocket, so that when Jack put his hands into his pockets, there were the tracts. If all the Christians in this town were to do what they can, we should not be scandalized by empty churches. If each of us got a fresh baptism of the Holy Spirit, no difficulties could stand in the way.

Rev. Mr. Inglis (Dundee) said it was essential that in seeking to win the outside masses we should cultivate the spirit of meekness and gentleness shown by our Master during His earthly ministry.

Captain Brochie (Greenock) gave some interesting reminiscences of individual effort among non-church-goers in Aberdeen many years ago. On one occasion he induced a man to attend church by offering to exchange coats with him. The man went, and before the end of the week he was converted to God.

Mr. Robertson, of the Carrubbers Close Mission, Edinburgh, said that singing on the streets was found to be most successful in getting the people together in that city. For many years past they had carried on open-air preaching night after night without a break, and he did not know that a single night had passed without inquirers. He commended the plan of having Gospel hymns stencilled on large pieces of cloth and lifted pretty high on a pole. One hymn remained on the sheet until another was to be sung. Crowds gathered and read the words of the hymn, even if they could not join in the singing. The majority of their workers at Carrubbers Close had been won to the Lord through the open-air meetings. Evangelistic tea-meetings are held in workshops, etc., and the men sometimes invite us to come back at their own expense. Sometimes they had *bona fide* inquiry-meetings on the streets, when they explained the way of salvation to the people in a few sentences.

Mr. Moody said that when he was in Edinburgh he was greatly interested in hearing of this open-air work that had been going on every night in the week for twenty-four years. At a certain lamp-post, about a quarter-past eight, some one was present, and if he had no audience he would preach to the lamp-post. He took occasion to go there one evening at the appointed hour, and sure enough there was a man there preaching to a crowd.

After some words from Rev. Mr. Whyte (Blairgowrie), in which he referred to the need of something being done to reach the upper-class non-church-goers, Rev. J. Simpson (Dundee) spoke of the absolute necessity of individual Christians seeking to influence their neighbours, if the non-church-goers were to be reached. He related an interesting case within his personal knowledge, where an ungodly family living near his church had been won to Christ by the earnestness and sympathy shown to them by a humble Christian girl who was resolved to reach them with the Gospel.

Mr. Moody briefly wound up the interesting and practical discussion. A prisoner who was waiting for execution, and was visited by a number of Christians who wanted to talk and pray with him, made the remark that if they had taken half as much interest in him before he went to prison, he would never have been there. Mr. Moody thought a good deal might be done by kindness and consideration for strangers who enter a church. Sometimes a warm grip of the hand will do them more good than the sermon. Offer them a seat in your pew, and invite them to come back. A little kindness goes a long way.

THE Irish Presbyterian Church appears to have suffered but little from the disturbed state of the country. The licensures this year were fourteen, or two more than last year, and the ordinations twenty-two, an increase of eight. The students number fifty-nine, the same as in the previous year. Of the 629 ministers, 518 attended the late Assembly, with 314 ruling elders.

CHOICE LITERATURE.

HOW DEAR GATES TRIED TO SEE GOD.

There were five children in the Gates family—Dear, Roundtop and Squaretop, Pet, and Tiptop. Dear explained, with a puzzled look, that her "really truly" name was Margare, Jane, and that the twins were baptized Harvey and Herbert. Pet's name was Marie Louise, and the baby's was Theodore Thomas. But, with all her puzzling, she was unable to explain how, when she first appeared at the Gates' homestead, she was such a dear little creature that they began forthwith to call her "Dear." Nor did she know how it was that the twins were such funny little chaps—just alike, only the top of one's head was round, and the other almost square, so that they could not expect to be called anything but Roundtop and Squaretop. Pet was a frail, blue-eyed little maiden, who must be continually coaxed to live, and the only name that at all suited her was Pet. Theodore Thomas was called Tiptop for no other reason than that he was at the very bottom of the heap, though his mother said he was tip-top in every other respect.

The Gates' homestead, old and gray, was perched on the top of a bare, bleak hill, where the struggling trees backed up round-shouldered against the north-west wind, sending out their branches south and east, as if they were constantly scudding before a gale. The Gates' farm, stony and sterile, lay along the northern slope of the hill, bounded by a brawling brook, whose waters, when there were enough of them, were made to turn the wheel of the small saw-mill and turning-shop where Harvey Gates passed most of his time. Mrs. Gates, a thrifty, energetic woman, managed the farm—a "tough tussle," she admitted; and it fell to Dear's lot to manage the children, and she thought that a "tough tussle" too, sometimes. But there were hours when Dear took comfort—hours when Pet was sick enough to need her mother's care, and Roundtop and Squaretop went down to the mill with their father, and Tiptop betook himself to sleep. Then she fled to the pasture back of the barn, and, throwing herself on the ground, lay quite still, and, looking up through the leaves and crooked limbs of the old apple-tree, watched the clouds sailing overhead—for the sky was her ocean and the clouds were her ships, and she never tired of their voyages to and fro. Or she climbed with clinging feet the long, sloping roof at the back of the house, and, sitting in the shadow of the great stone chimney, looked across the valley to the gap in the western horizon, which seemed to her the end of the world. At such times Dear took comfort; but it was ever a comfort with a longing side to it. She wanted to see farther and know more.

It happened one June afternoon, as she lay under the apple-tree, listening to the song of birds, and watching the clouds slowly traversing the sky, that she grew glad and grateful without knowing exactly why. "I want to love somebody," she said. For that was Dear's way of paying her debts. If Tiptop had been there, she would have hugged him on the spot. But Tiptop was not there, nor anyone else. She remembered, suddenly, that God made the beautiful earth and sky, and that He was the One she ought to love. "But how can I love Him when I don't know Him?" queried she, with her hands full of upturned grass. She wondered if she would have loved her own dear father if she had never seen him, but only heard of him. She thought not.

There seemed no way out of the dilemma, and she turned again to the great white cloud, like a tumbled snow-drift, that hung high above the old apple-tree; and as she explored its valleys and mountains, capes and headlands, and noted its ever-changing shades of gray and white, the cloud slowly parted in the midst, and through the rift, as through an open door, she saw back into the deep, blue sky, a seemingly endless distance. Suddenly she thought, "That's the hall to God's house in heaven; and if I look hard, perhaps I can see a little of Him up there." She shaded her eyes with her small brown hands, and looked, oh, so intently! but she saw only the long hall and the deep blue at the end. Now the parted cloud began to roll together again. "Oh!" cried Dear, "if I were only nearer, at the top of the tree, or somewhere, I might see Him before the door is shut." She could not get to the top of the tree, but she could get to the top of the house; and away she ran, climbing the roof like a kitten, and seated herself by the chimney, only to see the door quite closed, and the cloud drifting away. She searched the sky for another open door. There were plenty of blue spaces, and plenty of clouds, but no such open door, no such long hall-way to heaven. Dear was ready to cry; but she comforted herself with hoping that some time there would be another open door, and she would be near enough to see in.

For several days Dear spent every moment she could get under the old apple-tree, or upon the housetop, searching for another open door. Tiptop fretted and cried because Dear would not amuse him. Roundtop and Squaretop fell into all sorts of mischief. Pet took a cold, and everything went wrong because Dear, in trying to see God, neglected her duties that lay all about her, claiming her time and attention. One day, when her eyes ached with searching the sky, they fell upon the square tower of the church in the centre of the town, and she thought, with a great leap of the heart, "If I were up there I could see Him; I am sure I could." The next Saturday she was sent to the post-office for the weekly newspaper. When she reached the green where the church, post-office, and village store clustered, she saw the church door open, and the sexton sweeping the aisles. The great desire in her heart gave her courage, and she stole in and asked the sexton if he would let her go up to the belfry.

The sexton leaned on his broom-handle, and looked at her, trying to make her out. "Oh! I see," said he, after what seemed to her a whole year. "You be Harvey Gates' little Dear, and you want to go up to the belfry?"

"Yes," said Dear, breathlessly.

"Well, I've got to go up some time to-day, and I s'pose I might as well go now."

Dear followed the old sexton into the tower of the church, up dark, steep ladders, in the hot, stifling air, turning and ever turning among the great timbers, climbing and climbing till her strength and courage would have given out if she had not been so thoroughly in earnest. At last the sexton opened a trap-door in the belfry floor, and, reaching down his hand, drew Dear up.

Dear stood beside the great bell, walled in on four sides, and open only overhead.

"There," said the sexton, "I've forgotten my wrench, now. You ain't afraid to stay alone a minute—be you?"

"No," said Dear. In fact, she wanted to be alone, for it seemed to her that she couldn't see God if anyone was with her. She waited till the sexton had quite gone, and then dropped on her knees, and, shading her eyes, looked up. There was no cloud, no open door, only a clear, blue sky stretching away and away. When the sexton came back, he found Dear crying as if her heart was broken.

"Poor little Dear! I thought you'd be afraid. There, don't cry. I'll take you down."

"Dear went home slowly and sorrowfully. She thought she never could see God; but as she went into the gate she saw the gap in the hills far off to the west. "There is the end of the world," she said, "and if I were there, I might see Him." And she began to comfort herself by planning to get there, and there is no telling what might have come of that project if it had not been put out of her head by something else.

The next day was Sabbath, and Dear's Sunday-school teacher read this passage: "Blessed are the pure in heart, for they shall see God."

Dear's breath came quick. "O, Miss Clark, what does that mean?" she asked, quickly.

"It means just what it says." And she read the passage again.

"But can't any one else see God?"

"No; only the pure in heart can see Him."

Dear heard no more of the lesson. She was saying to herself, "It may be that I am not pure in heart, and that is the reason I can't see God." She did not understand; but she wanted to so much that, as they were going out of church, she pulled Miss Clark's dress.

"What is it, Dear?" asked Miss Clark, looking kindly in the eager, upturned face.

"What does it mean—the 'pure in heart'?"

"Well," said Miss Clark, a little perplexed at the unexpected question, for she wasn't quite sure that she knew herself just what it meant, "it means, I suppose, to have a clean heart; to have no evil or unkind thoughts; to be patient and obedient, not only in your actions, but in your heart."

Dear hung her head. It was just as she feared. She was not pure in heart. She was often impatient, and sometimes unkind to the children, and she was disobedient in heart every day. Dear would have despaired if Miss Clark had not been impelled to turn again, after she had left her, and say, "It is not easy for any one to be pure in heart, Dear; but if we ask God to help us, He will."

Dear went home thinking, "I'll ask God to help me, and I'll begin to be pure in heart now."

At the gate she heard her mother rocking in the squeaky rocking-chair, and singing Grenville to Tiptop. Everything else was still. But as she ran up to the door she saw Roundtop and Squaretop with their heads over a hole they had been digging in the sand, and had filled with water, and had put in all Dear's pretty water-colour paints (her last Christmas present); and beside the hole lay her paint-box, broken into shivers to stir up the mire with. Oh, what a passion Dear broke into! How she shook Roundtop; how she pushed Squaretop head first into the hole! The noise brought mother to the door with Tiptop wide awake in her arms. Dear had her ears boxed, and was sent up stairs for being a naughty girl.

She went with evil thoughts in her heart. She hated Roundtop and Squaretop; they were always spoiling her things, and her mother didn't care, and she wished she had never been born—nobody ever had so much trouble as she. On the stairs she met her father, and he looked at her with searching, sorrowful eyes. Then Dear saw herself. Oh, how wicked she was! anything but pure in heart; and she hurried by him to hide the fast-coming tears.

Then came the hardest week of all Dear's life. Her mother was very busy, the weather was very warm, and nearly the whole care of the children came upon Dear. She tried bravely every hour in the day to be pure in heart, and every hour in the day she failed. Never were the children so fretful and troublesome; never was she so impatient and rebellious. The more she tried to make her heart pure, the worse it grew.

Saturday night found a disheartened little figure sitting in the doorway, holding the heavy Tiptop in its tired arms. Mrs. Gates saw the drooping head and discouraged face as she came up to the door in the twilight, and she said to herself, "I am afraid that Dear has too much to do. It has been a hard week for us all, but it will be easier by-and-by." Then she said cheerily: "Come, Dear, give me the baby, and run down to the mill and tell papa supper is ready."

That Dear always liked to do, but to-night there was no spring in the lagging feet as she went slowly down the hill.

"Supper is ready, is it, little one?" said her father, as he brushed the sawdust from his garments, and, taking her hand in his, they began to climb the hill. They had not gone far before the touch of the limp hand and the droop of the silent face told Harvey Gates that something was wrong with his little daughter.

"What is the matter, Dear?" he asked so tenderly that Dear quickly covered her face with her hands and sobbed aloud. He stooped and took her in his arms, trying to see her face in the gathering darkness. A close sympathy existed between this silent, hard-working man and his almost equally silent, hard-working child, and as they stood waiting there, all the pitiful story came out: how she wanted to see

God, and had tried to be pure in heart, and had failed every way.

Dear's eyes were not the only wet eyes on that hillside; and as the stars came out overhead, Harvey Gates, holding Dear closely, tried to explain that God was not to be seen with human eyes, and that, in trying to be pure in heart, she had begun a task that would last her as long as she lived, but, if she persevered, with God's help, she would succeed at last. As he went on, Dear grew rested and comforted, and when they had reached the house she had fallen asleep.

HOW TO READ THE BIBLE.

Read it through once in course; less for spiritual benefit than to know what is in it, and where to go and find what you want. Such a reading once in a lifetime is enough.

Read it by books. For this purpose it is well to get what is called a Paragraph Bible, in which the divisions into chapters and verses is not maintained. Then read the story of Esther, or of Ruth, or the Epistle to the Romans, or that to the Galatians, through at a sitting. Or get a harmony of the Gospels—there are several such—and read through the life of Christ as you would read a biography of Wesley or Luther. In such a reading Christ's teachings take on new aspects, and the life itself assumes a new significance.

Read it topically. Take a particular subject on which you feel need of instruction. Take the American Tract Society's Bible text book as a basis. Examine every text there classified under the head Atonement, or take a Teacher's or a Bagster's Bible, and examine every text therein referred to, as giving the titles of Christ; learn thus what the Scripture teaches by gathering fruit from all its branches.

Study its spirituality. Study it according to your own mood, your own special need. Do you feel full of gladness? Read its psalms of trust, or its promises of comfort. It is bread—take what you hunger for. It is medicine—take what your soul needs.

Read in other books that throw light on the Bible. Take such a book as "Van Lennep's Bible Lands."

Read it, and as you read examine every reference. You will read slowly, of course, but you will come upon new texts and upon new meanings of old texts. You will be like a traveller going through a comparatively new country, with a guide and a friend.

Sometimes do not read at all. We suppose some of our readers will be shocked at this advice; nevertheless, it is more reverent to the Bible, to go to sleep at the Bible on a single verse, than to read a chapter with heavy eyes, a weary brain, and a nodding head. Sometimes the best meal is on an empty table.

Finally, digest what you read. Appropriate it. It is better to read the one verse, "Blessed are the meek, for they shall inherit the earth," and practise meekness for that day, than to read the whole Sermon on the Mount, and shut up your religion between the covers of your gold-clasped Bible, and leave it there. He will love the Bible best who studies most zealously to practise its precepts and imbibe its spirit.

GIVING IS GETTING.

One of the plain paradoxes in the realm of mind, matter, nature and grace, is that true gain comes only through loss; that hoarding is impoverishing; that there is no way of keeping one's hold on a desired good, like parting with it; that acquisition is a result of expenditure; that dividing is multiplying; that scattering is increasing; that spending is saving; that giving is getting. Bodily strength comes from its expenditure, not from its hoarding. Every wise use of a muscle adds to the power of that muscle.

It is the use, not the possession, of any material treasure that gives it its highest value. Money gathered and kept for its own sake increases the discontent and cravings of its holder, while money sought and handled for its beneficent uses gives pleasure and satisfaction to him who employs it. As a rule, men and women of ample means shrink more from the outlay of money for their personal convenience and enjoyment, or for the giving of pleasure to others, and really have less of the delights which money-using might secure, than persons of more limited income who have no desire for money as money; no wish to be rich, in comparison with the thought of living and doing richly. Straitened circumstances are quite likely to increase with growing accumulations of wealth; and unsatisfied cravings for riches are exaggerated by every effort at their satisfying. "There is"—indeed there is—"that withholdeth more than is meet, but it tendeth to poverty." And the pinch of poverty itself can never nip so sharply as the pinch of withholding avarice.

Our mental faculties gain through their using. Giving out thought in speech or writing increases one's treasures of thought as well as one's ease and power of expression. In our moral nature the same principle prevails. President Hopkins said: "It is of the very nature of the affections that they give, and of the desires that they receive."

The exercise of desire is belittling; that of affection ennobling. Desire brings unrest. Affection brings content. When a child receives gifts, or selfishly employs what has been given him, his desires are exercised, and by their very exercise they are strengthened and intensified. But when the child gives to others it is his affections which are exercised and which are enlarged by their exercise. As with the child, so with those of us of any age. Only as we give do we get anything that is worth getting. Only in our giving do we find the real pleasure of living. If we find that our affection, our ministry, our presence, is a source of comfort or pleasure, we recognize a blessing just there.

"For the heart grows rich in giving;

All its wealth is living gain.

Seeds, which mildew in the garner,

Scattered, fill with gold the plain."

—Sunday School Times.

MARRIAGE IN CHINA.

Among the pure Chinese, and especially among the higher classes, the affair is a much longer and more serious one. From the old Turkish strictness with which females are secluded, it is comparatively rare that a couple see each other previous to betrothal, and still more so that there should be any acquaintance between them. This has given rise to the necessary employment of a character equivalent to the bazvalan or marriage-broker of ancient Brittany, to Mr. Foy's Parisian Matrimonial Agency Office, or the daily marriage advertisements of our own papers. If your wish is for marriage in the abstract, the broker will find you a fitting partner first, and negotiate the transfer after. If you are less purely philosophical, and wish to consult your own tastes as well as the interests and increase of the nation, you are only to name the party, and the broker becomes your accredited ambassador. There is, however, one preliminary point to be ascertained. Has your intended the same surname as yourself? If so, it is a fatal difficulty, as the laws of China would not permit the marriage. If, however, she is Chun and you are Le, or she is Kwan or Yu, and you rejoice in any other patronymic monosyllable, the next step is for the broker to obtain from each a tablet containing the name, age, date and hour of birth, etc. These are then taken to a diviner and compared, to see if the union promises happiness; if the answer is favourable (and crossing the palm with silver is found to be as effectual with fortune tellers in China as elsewhere), and the gates are equal—that is, if the station and wealth of the two families are similar—the proposal is made in due form. The wedding presents are then sent, and, if accepted, the young couple is considered as legally betrothed. A lucky day must next be fixed for the wedding, and here our friend, the diviner, is again called upon. Previous to the great day the bridegroom gets a new hat and takes a new name, while the lady, whose hair has hitherto hung down to her heels in a single heavy plait, at the same time becomes initiated into the style of hair dressing prevalent among Chinese married ladies, which consists in twisting the hair into the form of an exaggerated tea-pot, and supporting it in that shape with a narrow plate of gold or jade over the forehead, and a whole system of bodkins behind it. On the wedding morning presents and congratulations are sent to the bridegroom, and among the rest a pair of geese; not sent as we might imagine, by some wicked wag or irreclaimable bachelor as a personal reflection on the intellectual state of his friend, but as an emblem of domestic unity and affection. The ladies, too, in China, as well as elsewhere, indulge in a little fashionable crying on the occasion, and so the relatives of the bride spend the morning with her, weeping over her impending departure, or, more probably, their own spinsterhood.—*Popular Science Monthly.*

FRETFULNESS.

Fretfulness is one of the most common and grievous faults of ordinary life. "I dare no more fret," said Wesley, "than I dare curse and swear." Nothing more surely and certainly destroys the peace of a family than the causeless, profitless habit of fretting, grumbling, and fault-finding so common in many families.

"Look into the home of a fretful man or woman, and mark the discomfort, the unhappiness, the positive misery they often cause within its sacred enclosures. Notice a fretful man in his business relations—how disagreeable he makes himself and others, and how much he detracts from his own power to act coolly and wisely. See such a man in church—what an amount of friction and trouble he causes, where all should work smoothly and quietly. Besides the rasping and discomfort such a person occasions, the example he sets is most pernicious. Children easily catch the manners of their elders, and many fretful people have no one to blame but themselves if they have worrisome, teasing, disagreeable children."

"Fret not thyself because of evildoers." Put away grumbling and complaining. Look on the bright side, make the best of everything, bridle your temper, rule your own spirit, and possess your soul in patience and in peace.—*Selected.*

FISH CULTURE ADVISABLE.

Fish culture might be made a source of profit on many farms. Ponds, brooks and small streams which abound throughout the land might be made alive with multitudes of fish. Every farmer who has a small pond, a brook or a spring of never-failing water might easily arrange to raise abundance of fish for the use of his family and have a surplus for sale. A stock of fresh fish near at hand, where they could be made available whenever such an article was wanted for the table, would be a great convenience, especially in the country, where supplies of fresh fish are difficult to be obtained, and where fresh meat of any kind is not easy to find during the warm weather of summer. The man who had a stock of fish in a pond or a brook near by could supply his table whenever he wished with the best and freshest of fish directly from the water. A fish cooked within an hour from the time it comes from the water is delicious compared with one which has been out of the water twenty-four hours before cooking. With a little care almost any man having water facilities could easily raise five hundred or a thousand pounds of fish to sell yearly. The cost of production would be far less than the cost of raising an equal weight of beef, pork or mutton, and it would sell for higher prices.

WHEAT IN HISTORY.

Dr. E. L. Sturtevant gives the following account of the past of the wheat plant: "Isis was supposed to have introduced wheat into Egypt, Drometer into Greece, and the Emperor Chin Wong into China, about 3,000 B.C. In Europe it was cultivated before the period of history, as samples have been discovered from the Lacustrine dwellings of Switzerland. In England

it was probably not cultivated by the ancient Britons; but the Anglo-Saxons, when Bede wrote, early in the eighth century, sowed their wheat in spring; and in the days of Queen Elizabeth its cultivation was but partial. Indeed, wheat was an article of comparative luxury till nearly the seventeenth century. In India, wheat seems not to be native but introduced, for its Sanscrit name signifies 'food for the barbarians;' yet three varieties are mentioned in the Bhavapraska, one of which, a large-grained, is said to have come from the west, and another, a small grained or beardless wheat, is said to have been indigenous to middle India.

"The first wheat raised in the New World was sown by Spaniards on the Island of Isabella in January, 1494, and on March 30th ears of corn were gathered. The foundation of the wheat harvest of Mexico is said to have been three or four grains carefully cultivated in 1530, and preserved by a slave of Cortes. The first crop at Quito was raised by a Franciscan monk in front of the convent. Garcilasso de la Vega affirms that in Peru, up to 1548, wheaten bread had not been sold at Cuzco. Wheat was first sown by Gosnold on Cuttyhunk, one of the Elizabeth Islands in Buzzard's Bay, off Massachusetts, in 1602, when he first explored the coast. In 1604, on the Island of St. Croix, near Calais, Me., the Sieur de Monts had some wheat sown which flourished finely. In 1611 the first wheat appears to have been sown in Virginia. In 1636 samples of wheat grown in the Dutch colony at Netherlands were shown in Holland. It is probable that wheat was sown in the Plymouth colony prior to 1629, though we find no record of it, and in 1629, wheat was ordered from England to be used as seed. In 1818 wheat was introduced into the valley of the Mississippi by the Western Company. In 1799 it was known among cultivated crops of the Simos Indians of the Gila River, New Mexico."

MY LAST OFFER.

We had a wedding at our house last night,
With throng of guests and maze of flowers;
The rooms were brilliant with their blaze of light;
In song and feasting passed the hours.

My little nephew, four years and a half,
Bewildered, glad and wonder-erred,
Saw all the glitter, heard the song and laugh,
And ate unwonted sweets beside.

Next day he pondered much, as wise folks do,
Then craved of me a little boon;
"Aunt Jeanie, why don't you get married, too?
I hope you'll do it very soon."

"Dear child," I said, and stroked his curly head,
"You would not wish it if you knew
That I must go away if I should wed,
Instead of living here with you."

His face grew grave, for he had only thought
Of wedding cakes and ices sweet;
But, if with loss of auntie it were brought,
The feast would be a doubtful treat.

He clasped my neck and kissed me on the cheek,
Then said the loving little elf,
"Aunt Jeanie, don't get married till next week,
And I will marry you myself."
—C. M. St. Denys, in *Our Continent.*

THE HUSBANDMAN.

Give fools their gold and knaves their power,
Let fortune's bubbles rise and fall;
Who sows a field or trains a flower
Or plants a tree is more than all.

For he who blesses most is blest:
And God and man shall own his worth,
Who toils to leave as his bequest
An added beauty to the earth.

And soon or late, to all that sow
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.
—J. G. Whittier.

THERE was a heavy snow storm all Wednesday night of last week at Denver, Col.

ONE of the sweetest passages in the Bible is this: Underneath are the everlasting arms. What a vivid idea it gives of the divine support. God knows our feebleness. He remembers that we are dust.

AS the tree is fertilized by its own broken branches and leaves, and grows out of its own decay, so men and nations are better and improved by toil and refined out of broken hopes and blighted expectations.

IT is to help that Christ came. He brought the love that kindles love. He will raise us as we will be raised. We cannot sever the interests of Christ from those of the world. There is nothing that can be His without our being the better for it. He asked nothing for Himself that was not for us also.—*Rev. A. G. Lawson.*

IN prayer we have two intercessors—one in heaven, one in the heart; Christ for us, the Spirit within us; Christ at the mercy seat, the Comforter in the supplicant's breast. Every believer's soul is a chapel, an oratory, where this heavenly guest is both prophet and priest. "Your body is the temple of the Holy Ghost," and it is in prayer, if ever, that we are filled with all the fulness of God.—*A. C. Thompson.*

BRITISH AND FOREIGN ITEMS.

CHOLERA is prevalent in Japan and Manila. THE Episcopal Church of Scotland has 229 churches, with 67,483 members.

LONDON expends £10,000 a day in cab hire. It has 12,000 licensed cabsmen, and 9,000 cabs.

THE London School Board intend to organize evening classes for ordinary and science subjects.

THE Mormon Church has issued a manifesto calling on the Saints to maintain their political status.

THE Greek Patriarch and Bishops deny that there is any insecurity for Christians in Damascus or Syria.

MR. TENNYSON says that Goethe is meant by the "him who sings to one clear harp in divers tones."

THE Chinese have reinstated the King of Corea, and intend to assist him in preserving order if necessary.

AN earthquake at Panama last week entailed a loss of hundreds of thousands of dollars and several lives.

PROFESSOR BLACKIE has resigned the Greek chair in the University of Edinburgh, after holding it for thirty years.

SYRIAN magnates deny that there is any danger of a Mussulman rising against Christians in Syria or Palestine.

THE Legislature of Guanajuato, one of the Mexican states, is considering a bill providing for compulsory education.

BARNES, the "mountain evangelist," has made a total failure in Indianapolis, both in the attendance and the "conversions."

A PARTY of capitalists in Chicago have formed a company, with \$6,000,000 capital, to ship refrigerator beef from Texas to New York.

AT the recent meeting of the Maryland Teachers' Association, the abolition of corporal punishment in schools was generally advocated.

THE United Presbyterians (American) are not disposed to acquiesce in the introduction of organs, and the minority has appealed to the civil law.

THE higher schools of Ceylon are doing a good work. In Jaffa College fifty out of the seventy-three students have renounced Paganism for Christianity.

IT is complained of the public schools of Philadelphia that their teaching is narrow and antiquated. Memory is cultivated at the expense of every other faculty.

THE Government daily papers in Tokio, Japan, consent to insert an advertisement of the Scriptures, which is regarded by the missionaries as an important concession.

THERE are 610 Chinamen on the rolls of the Chinese Sunday-schools in New York, and the average attendance of these reaches 331. Forty of these scholars have confessed their faith in Christ.

NINETY years ago the first English missionary entered the field. Now the whole number of foreign missionaries is five thousand, with an army of native helpers numbering thirty thousand.

THE fastest run yet by a full railway train was made recently between Philadelphia and Jersey City—ninety miles in eighty minutes. The engine which drew the train is new, and has seven-foot drivers.

THE estimated value of real and personal property in the United States in 1880 was \$33,805,000,000, against \$24,169,000,000 in 1860. That is, the gain in twenty years has been \$1,320,000 a day, or nearly \$1,000 a minute.

SIR HENRY BULWER, in a letter to Lord Kimberley, and also in one to Bishop Colenso, charges the Bishop with being the main instrument in causing the late agitation in the Zulu country. Sir Henry intimates to the Bishop that he should leave politics to the "duly constituted and proper authorities."

LUTHER's last will and testament, purchased from a rich Hungarian collector by Archduchess Maria Dorothea, and presented to the Evangelical Church of Hungary, is to be deposited in the National Museum at Pesth. The city of Berlin has recently purchased a collection of some 5,000 objects of interest connected with Martin Luther.

ACCORDING to Dr. Rae, the Esquimaux are not a diminutive race. They are fully as tall as the average native of London, and much heavier. The young women are very pleasant-looking, almost pretty, extremely solid and compact, with small feet and hands and well-formed limbs. The men can lift 400 or 500 pounds with ease.

THE Church of England, by a recent decision, has received the reversion of some property which had been leased for 999 years. This is equivalent to deciding that the Church of England has had a corporate entity since the time of Alfred the Great, and that it did not, as had been supposed by many, originate in the time of Henry the Eighth.

A SUDDEN riot between the Mohammedans and Hindus at Salem, in the Madras Presidency, broke out recently. One hundred and fifty Hindus and several Mohammedans have been arrested and the disturbance quelled. The principal mosque of the place was razed to the ground, houses burned or plundered, and many persons killed and shockingly mutilated.

ACCORDING to Edwin Alden & Bro.'s catalogue, there are 12,155 newspapers published in the United States and the Canadas. Total in the United States, 11,522; Canadas, 636. Published as follows: Dailies, 1,152; Tri-weeklies, 80; Semi-weeklies, 150; Weeklies, 9,078; Bi-weeklies, 23; Semi-monthlies, 202; Monthlies, 1,290; Bi-monthlies, 12.

THERE is a church in Philadelphia which has a seating capacity of fifty, and whose congregation is composed principally of boys and girls. Boys take up the collection and perform the duties of sexton. When money is needed for any special object, the rector tells the children, and they go to work to raise the money, and invariably succeed. There have been eighty-six baptisms in the church in two years.

MINISTERS AND CHURCHES.

REV. DR. WATERS, of Newark, N. J., was in Halifax, Nova Scotia, last week.

THE Rev. Mr. Fotheringham, of St. Mary's, took up a section and a half of land while on his trip to the North-West.

REV. JOHN PRINGLE, prior to leaving Georgetown for Manitoba, was presented by his old congregation with a gold watch.

THE address of Rev. T. S. Chambers, clerk of Kingston Presbytery, will in future be 202 William street, Kingston, Ont.

THE congregation of St. Andrew's Church, St. John, N. B., has unanimously resolved to extend a call to the Rev. J. Smith, of Guelph, Ont.

THE Rev. E. Cockburn and family left for home to Uxbridge on Friday, 8th inst., after spending nearly two weeks visiting his relations in Blenheim, Woodstock and Brantford.

THE Rev. George Burnfield, B.D., of Brockville, Ont., lately delivered an address to the congregation of Rev. John Morrison, Scotch Presbyterian Church, Waddington. Subject, "From Jerusalem to the Dead Sea."

THE Rev. Principal McVicar, L.L.D., of Montreal, preaches morning and evening on Sabbath, 24th Sept, in the West Flamboro' Presbyterian Church, the occasion being the 50th anniversary of the organization of the congregation in that place.

THE Wellington County Sabbath School Convention, held in Knox Church, Harriston, ended its labours on the 7th inst. It was a very satisfactory, interesting and successful meeting in every respect, acknowledged by all to be the best ever held in the county. It was decided to meet next year in the city of Guelph.

THE anniversary of the re-opening of the Wardsville Presbyterian Church on the 3rd and 4th inst. was exceedingly successful. A fair addition was made to the funds of the church. The audience was entertained by select local musicians, assisted by Miss Raymond and Miss Gilmour, of London; followed by a lecture on the "Centennial Exhibition of 1876," by the pastor, Rev. A. Beamer.—COM.

A GARDEN party was given by Rev. R. D. and Mrs. Fraser at the Claude manse on the 7th inst. Between three and four hundred were present, including friends from all the denominations in the neighbourhood. The lawn was gaily illuminated with Chinese and other lanterns, and the Brampton brass band gave some choice selections of music. The proceeds are to go to the improvement of the manse grounds.

THE Arthur "Enterprise" says: "We are much pleased to notice that very extensive and tasty improvements have been effected lately in the Presbyterian church here. In fact, we may say the interior of the edifice has undergone a complete renovation. Among the improvements may be mentioned the erection of a gallery, painting of seats, and the changing of the pulpit. The Rev. Mr. Somerville, who had been absent for about four weeks for the benefit of his health, was very agreeably surprised to see what had taken place in his absence.

MR. A. ROBERTSON, a student of Knox College, Toronto, and who has filled the pulpit of Rev. A. Fraser, Wendigo, during the summer, was made the recipient of the sum of seventy-two dollars on Wednesday evening, 13th inst., which was collected by a few of the ladies of the congregation. The following address was read to him: "Dear Friend,—During the short time you have been amongst us you have won the goodwill and esteem of all with whom you have come in contact, and as you are soon to leave for the purpose of pursuing your studies, your friends take the opportunity of showing their appreciation of your labours by presenting you with this packet, containing seventy-two dollars, given not grudgingly, or as of necessity, but from the heart. They would also express their hope that wherever your lot in life may be cast your labours for the Lord may be neither barren nor unfruitful, and when life's work is over, it shall be said unto you, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Signed on behalf of the congregations of Guthrie's Church, Wendigo, and Cooke's Church, Caradoc—Mary G. Begg, Mary Gentleman, Mary McNeil, Eliza Hyndman, Lizzie Cooper." Mr. Robertson made a suitable reply,

thanking them for their present, also for past kindnesses shown him. He was also presented with twenty dollars by the Longwood Station congregation the previous week.—COM.

ON Tuesday, the 12th inst., the Presbytery of Kingston inducted the Rev. Godfrey Shore into the pastoral charge of Lansdowne, Fairfax and Sand Bay. The Rev. J. Leishman, of Newburgh, preached and presided on the occasion. Revs. A. Wilson and F. McCuaig addressed the people and the minister. The following day there was a large gathering at Sand Bay, a new and promising station opened by Mr. Shore some time ago. The occasion was the laying of the corner-stone of a new church. The Rev. Dr. Jardine, of Brockville, delivered a thoughtful address on "Presbyterian Principles." (In the absence of A. Gunn, Esq., M.P., of Kingston, who was to lay the chief stone, Mrs. Jardine, of Brockville, performed that service. Stones were also laid by Mrs. Mallory, of Mallorytown, Mrs. Shore, of Lansdowne, and one on behalf of Hon. W. Christie, of Brockville. Many others gave subscriptions to the new church. After tea, the audience dispersed, and the new Presbyterian congregation was fairly under way. Twelve months ago the Presbytery of Kingston was on the verge of giving up this Lansdowne field. The cause was thought all but extinct. The field was for a time actually abandoned. Then it was that the Rev. G. Shore entered the field. In a few weeks things began to revive. The spirits of the few people there began to rise. The new missionary worked. His example became infectious. The results within one year are a settlement, an old debt paid, an old church repaired, a neat, new church costing upwards of \$1,200 is almost finished and paid for at Fairfax, another church on the way at Sand Bay, with a large increase in attendance and membership. Verily this is progress. Would that the Lord would send a similar revival to all the mission fields of our Church and Presbyteries! —COM.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa met in the Presbyterian Church, Aylwin, on the 31st ult., for the induction of the Rev. Wm. Shearer into the pastoral charge of Aylwin and Desert. Dr. Moore preached and put the usual questions to the pastor-elect; Mr. Bayne addressed the pastor, and Mr. Findlay the people. Mr. Shearer was cordially welcomed by the congregation at the close of the services. The induction of Mr. Shearer as pastor marks a stage of advancement in the history of the congregation. Heretofore it has been served by ordained missionaries. A settled pastor will be more in the line of the people's ideas as Presbyterians. The field is wide, and will afford ample scope for the pastor's energies. The people of Aylwin and the Desert and associated stations have had a good record in the past for their kindly treatment of their ministers, and we have no doubt Mr. Shearer will fare as well in this respect as any who have gone before him. There is a noble harvest to be gathered in among the hardy sons of toil on the Gatineau. May the Divine Spirit make the ministry of the new pastor a source of rich blessing to both old and young throughout his wide field.—COM.

PRESBYTERY OF STRATFORD.—This Presbytery met on the 12th inst., sixteen out of eighteen ministers attending, with ten elders, and Messrs. J. M. Goodwillie and D. C. Johnston, invited to correspond. Only three of the Session records due were submitted, two having been submitted at the July meeting. Messrs. John Campbell, Granton; J. S. Henderson, Trowbridge, and Alex. Hamilton, Motherwill, students, were heard their discourses, which were sustained, and they were ordered to be certified to their respective colleges. Mr. James Hamilton, Motherwell, was received as a student for the ministry. A call from Elma Centre and Monckton to Mr. Andrew Henderson was sustained and accepted, and arrangements made for his ordination on the 25th inst. Mr. Bell was appointed to meet the Presbytery of Maitland and seek a re-union of Molesworth and Trowbridge. Mr. Fotheringham stated that he had received a letter for Mr. James Smith, of Ahmednagar, India, detailing his plans and labours in a very interesting mission work, and asking help to fit up a room for a class in his High School to the amount of \$250. The Presbytery agreed to recommend its people to contribute to this object. Mr. Smith was ordained at St. Mary's, in September, 1879, and his name is on the roll of this Presbytery. It was agreed to print for circulation the report of the Presbytery's

statistical committee. Sessions were instructed to see to having missionary meetings, and report at the March meeting.

PRESBYTERY OF QUEBEC.—A regular quarterly meeting of this court was held in Scotstown on the 6th inst. The attendance of members was very good. The Rev. Daniel Gordon, of Harrington, Ont., being present, was asked to sit as a corresponding member. Messrs. Ferguson, Currie, McConechy, McKay and McLeod, students labouring within the bounds of the Presbytery, submitted written exercises on subjects previously appointed. These exercises were sustained, and the clerk was instructed to certify these gentlemen to their respective colleges. After a satisfactory examination, Mr. John Pritchard, B.A., and Mr. J. Morrison were licensed to preach the Gospel. A petition was presented by Mr. Cattnach, on behalf of the Mission stations of Massawippi, Coaticook and Richby, praying that they be organized as a congregation, and that a Session be appointed. Their prayer was granted, and Mr. Cattnach was instructed to take all needful steps in the matter. A similar petition from the Gould Mission station was presented. It requested not only to be recognised as a congregation, but also to be given power to build a church. The request was granted, and it was agreed to ask for a grant of one hundred dollars per annum from the Home Mission Fund to aid them in the support of ordinances. Mr. W. McMaster was appointed as treasurer to receive contributions in aid of Morrin College. Mr. McMaster reported that he had received from Mr. Gunn, M.P., of Kingston, the offer of a lot on which to build a church at the Chaudière. It was agreed to accept the offer, secure a deed, and take immediate steps in the matter of organizing a congregation and building a church there. The grants from the Home Mission Committee were revised and new recommendations made. The Presbytery recommended the French Board to employ the Rev. Thos. Charbonell, recently of the Methodist Church, or make to it a grant of money so that his services might be secured within the bounds of the Quebec Presbytery. Leave to moderate in a call was granted to the congregation of Danville.—F. M. DEWEY, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—An adjourned meeting of the Presbytery of Lindsay was held on Tuesday, the 12th September, at Woodville, the Rev. A. Ross, M.A., Moderator. The call from St. Andrew's Church, Lucknow, to the Rev. J. McNabb, Beaverton, was taken up and commissioners heard, when Mr. McNabb accepted the call. The following motion, made by Mr. Hastie, seconded by Mr. Cockburn, was agreed to: "That the Presbytery having heard Mr. McNabb's acceptance of the call addressed to him from St. Andrew's Church, Lucknow, Presbytery of Maitland, do hereby agree to his translation to the Presbytery of Maitland, and would record the following minute in regard to him. For eight-and-a-half years Mr. McNabb has been minister of Knox Church, Beaverton, and South Mara, during which time he has discharged all his duties to the very great satisfaction of the Presbytery. His attendance on the Church Courts has been most faithful, and his attention to the business thereof earnest and efficient. His intercourse with the brethren has endeared him to all, and left an impression only for good. It is with much satisfaction that the Presbytery learns from his congregation, through its commissioners to-day, of his abundant and successful labours as their pastor, and their strong desire to have him continued as their minister still. The Presbytery therefore records its deep and sincere regret that it must now bid adieu to their brother as a co-presbyter; and its earnest prayer and hope is that he may be blessed by the Divine Master in his future charge even more abundantly than he has been in his late field. It also expresses its sympathy with the congregations of Beaverton and South Mara in their present trial, and its hope that at no distant day a suitable pastor may be settled over them. And it commends this brother to the hearty welcome and unreserved confidence of St. Andrew's Church, Lucknow, and the Presbytery of Maitland." The Rev. A. Ross, M.A., was appointed to preach at Beaverton and declare the charge vacant, to act as Moderator of Session, and moderate in a call when they are prepared. It was agreed to hold a special meeting at Uxbridge on Monday, 18th, at 9 o'clock a.m., in connection with a call to Rev. A. G. McLaughlan, from Leaskdale and Zephyr. Next regular meeting at Uxbridge on the last Tuesday of November at 10 o'clock a.m.—JAMES R. SCOTT, *Pres. Clerk*.

A WELL-MERITED COMPLIMENT.

On Monday, August 21st, Mr. D. Cattanach and wife, well known in the Presbyterian circles of Eastern Ontario, left Laggan, Glengarry, after a residence of some fifty years, for Winnipeg, to join the members of their family in that place. On the morning of their departure, though early, a large company of friends from the surrounding country met at Laggan, and accompanied them to the station near Alexandria, from which, amid the farewells of worthy friends, they entered upon the long journey before them. Before leaving Laggan, the Rev. Mr. Ferguson, of Kirkhill, where Mr. Cattanach had been an elder for over thirty years, at the request of those present, read the following address:—

"D. Cattanach, Esq.

"DEAR AND RESPECTED SIR,—We, thy friends and neighbours, on this occasion of your leaving us, would embrace the opportunity of recording our feeling toward you, and that feeling is regret and sorrow at losing you, who in time past have been, in every sense of the word, a father and friend, a counsellor and adviser, a sympathiser in our troubles and a comforter in our bereavements. You have also been the fearless upholder of right against wrong, the bulwark of truth and righteousness, and the standard bearer and leader in every good work. You have ever and on all occasions been ready and willing to uphold the Cross of Christ, and to show, by example and precept, the way heavenward; and in all this you have been ably and judiciously assisted by your ever-to-be-remembered helpmate, who, in her own particular sphere, was ready at all times to minister to the wants of those around her, either temporal or spiritual, and of whom it may truthfully be said she was a mother in Israel, and has been, like yourself, ready to carry out the works of charity and mercy, and for these and other kindred duties will be sadly missed by those you leave behind. But what is our loss will be the gain of those nearest and dearest to yourselves, and we hope you and they will be long spared to enjoy each other's society. May health, peace, and happiness be yours in your new home! and when the shadows of evening are drawing around, may the sustaining power of Him whom you have at all times been ready to serve be near to support, cheer and sustain you in the final victory! Our parting here is only for a season, and may it be the sincere prayer of each of our hearts that we may all meet

"Where all is joy, peace and love,
Where parting is unknown;
When with delight we join the saints
Around the Saviour's throne."

(Signed by Rev. W. Ferguson and many others.)

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XL.

Oct. 1, 1882. } THE ANOINTING AT BETHANY. { Mark xiv. 1-11.

GOLDEN TEXT.—"She hath done what she could."—Mark 14: 8.

TIME.—This lesson is not in its chronological position. It took place on the Saturday (Sabbath) before the triumphal entry—Lesson v. of last quarter—and should have its place between Lessons iv. and v., except verses 1 and 2, which follow last lesson.

PLACE.—Vers. 1 and 2 in Jerusalem, vers. 3-11 in Bethany.

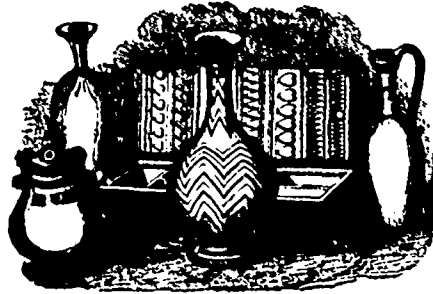
PARALLEL.—With vers. 1, 2, 10, 11; Matt. 26: 1-5, 14-16; Luke 22: 1-6, with vers. 3-9; Matt. 26: 6-13; John 12: 2-8.

Notes and Comments.—Ver. 1. "A few two days:" this was the morning of Wednesday. It is agreed that Christ rose again on a Sunday, that He was in the grave the whole of the preceding day, the Sabbath, and that He died on the Friday. The date is fixed by the best chronologists for the 15th Nisan, A.D. 30. "Chief priests—scribes—sought—night take Him—to death:" they had a meeting of the Sanhedrim in the house of Caiaphas—Matt. 26: 3-5, probably private. "Craft:" fearing to use open violence.

Ver. 2. "Not on feast day:" rather, not during the feast. "An uproar:" they feared the people. Only three days before, the coming of this Great Teacher into the city had been welcomed with the shoutings of the multitude and honours such as were accorded to a prince: in addition to this there were numbers who had come with Him from a distance, had been blessed by His power, and were doubtless warmly attached to His person.

Ver. 3. John places this anointing just after the arrival at Bethany, "six days before the passover," which appears the correct date. "House of Simon the leper:" no doubt one whom Jesus had healed, or he would have been unclean.

"A woman:" the loving Mary, sister of Martha. "An alabaster box:" REV. CRUSE: costly material, specially to



ALABASTER VASES.

hold the most precious oils and perfumes; they were made with long narrow necks which let the oil escape drop by drop; the real alabaster was easily broken. "Ointment:" John says "a pound." "Spikenard:" "nard" means gum; the meaning of the first half of the word is doubtful; it may be pure, so "pure gum" or liquid, or it may refer to the locality from which it was brought. "Costly:" ver. 5 says "three hundred pence." about fifty-five dollars—a large sum in those days. "Brake:" to prevent aught remaining in the vase. "On His head:" and His feet also—John 12: 3. The feet of honoured guests were washed, but this anointing would be the highest honour.

Ver. 4. "Some had indignation:" His disciples—Matt. 26: 8, one specially, Judas—John 12: 4; likely some of them joined in his complaint, for "censure infects like the plague." "Why was this waste:" just what the world says to-day of sacrifices for Christ. "The world!" alas, the spirit of Judas is too often seen in the Church. Nothing—nothing given for Christ's sake is wasted.

Ver. 5. For value see on ver. 3. "To the poor:" remember, it was a thief who said this—John 12: 6. It is not the successors of the miserable Judas who care for the poor, but of Mary of Bethany, who, loving Christ, love all beside.

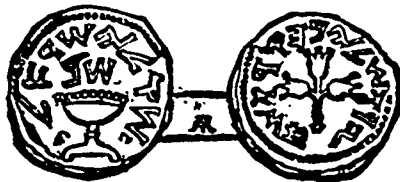
Ver. 6. "Let her alone; why trouble ye her:" they were troubling her tender soul by murmuring against her, and perhaps she was troubled and weeping at their remarks. "A good work:" they in their ignorance had misjudged her; they looked at her action from the stand-point of utility—what good did it do? Christ from the stand-point of motive—what prompted it? It was a noble, a beautiful work, for that is the idea. Love to Christ will find its expression in good, beautiful works.

Ver. 7. "Poor with you always:" so Deut. 15: 11. Ordinary benevolence is to be the habit of your lives; you will have plenty of opportunities, "do them good:" it is your duty. "Me—not always:" never again would there be the opportunity for a manifestation of love to my person.

Ver. 8. "Hath done what she could:" highest commendation this from the lips of Jesus. Happy those of whom he says this, like the poor widow—chap. 12: 44. "Anoint—to the burying:" was this a conscious intention? did she think of what was about to happen, and thus anticipate what she might not be able to perform when her dead Lord was in the hands of His enemies? So suppose Alford and others; we prefer to think that it was an unconscious prophecy, like the words of Caiaphas, John 11: 51, and that this impulse of humble love was elevated by the Saviour to the true stand-point of a divine inspiration.

Ver. 9. "Whosoever—a memorial of her:" wonderful promise! for eighteen hundred years it has been fulfilled, but never before will it have so grand a fulfilment as on that Sunday when the millions of teachers and scholars who use the International Series will be studying this simple story and learning the blessed truths it teaches. There is no memorial like simple acts of love to Christ.

Vers. 10, 11. From Mary to Judas—love to treachery! What a change! "He that was one:" lit. "the one;" the traitor among them. "Went:" he sought them, probably at the meeting in the house of Caiaphas. Luke says (chap. 22: 3) that "Satan entered into Judas." Christ rejected, Satan received! "They were glad:" of course they were; here was the sought-for opportunity, and coming from one of Christ's own disciples! The idea is that they not only felt, but showed their gladness. "Give him money:" Matthew tells us (chap. 26: 15), that he asked for the price of his treason, and they "covenanted with Him," or rather weighed him out "thirty pieces of silver," or shekels, value about fifty-five cents; so the whole reward was about \$16.50—a Jewish coin, on one side the olive branch, three flowers, the emblem of peace; on the other side the Caesar, the type of prayer, and the inscription "Jerusalem the holy."



A SHEKEL.

HINTS TO TEACHERS.

Cautions.—Do not confound this account, as some have done, of the anointing at Bethany, with that narrated by Luke as occurring in the house of Simon the Pharisee. It is at a different period in Christ's ministry; at a different place; by a different woman, and with different attending circumstances. The only similarity is in the name of the host. But that was a common name; there are no less than seven mentioned in the Gospels and Acts.

Topical Analysis.—(1) The conspiracy against Christ (vers. 1, 2, 10, 11). (2) The anointing at Bethany (vers. 3-9).

The first topic is a sad one—it shows the deep hatred of the human heart against all that is pure and good and lovable. Show how everything aggravated the wickedness of this conspiracy. Jesus had been the friend and benefactor of the people; His path was one of blessing; thousands rejoiced in the healing touch of the Great Physician; surely He should have the highest honours that these Jews could give. Then this was especially the time, the passover just at hand, when they professed to celebrate the great deliverance God had wrought for their nation by the hands of one whom their fathers would have stoned. Should not this have made them pause when a greater than Moses was in their midst? But we have to show that when hatred gets possession of a man's heart he will stop at no crime, not even the murder of the Son of God. About Judas, show how solemn are the lessons of his sin. He was a disciple; not merely one of the multitude who thronged Christ, or even believed on Him, but one of the chosen few to be with the Master, His closest friend. Then point out how highly privileged he was in consequence; some of Christ's teachings, the most tender and touching, were spoken to the twelve alone. Then he was a worker for Christ, a supernatural worker, for to him with the others was given the power to work miracles, to heal the sick, and to cast out devils. But all this availed nothing; for he had one passion, covetousness, and it grew so strong because he did not seek to check it, that at last it threw open the gates of his soul, and Satan entered in and took full possession. Then he betrayed his Master, an act to be followed by the agony of remorse—not true repentance, as the sequel showed, for he crowned his crimes by self-murder. Sin indulged became his master, and at last hurried him into eternity with his own life in his hands. We know not where the downward path of sin may end.

On the second topic you have *Love's offering*; it was a costly offering, yet, as Mary felt in her deep devotion, none too costly for Jesus. She did "what she could;" press that this is the measure of what God expects from us—just what we can, nothing unreasonable. Teach that it is not great acts for which God looks, but for the spirit in which every act should be performed; yet we should not grudge our best for Christ. And there is one gift for which He asks, and which He longs to receive more than any other—ourselves. Mary's heart was in the offering, and that gave to it a richer perfume. We should give our hearts to Jesus. There followed *Love's approval*. Some "had indignation;" to the sordid soul of Judas this act was waste. Not so the Master; He recognized the spirit that was in Mary, and He stamped her act with His divine approval; to her it was only the outpouring of a full heart, but He took the gift and transfigured it into a prophetic act. So, while no work should be done for the sake of the commendation, yet we may be sure that it will not want the blessed "Well done" from the lips of Him we love. But beyond this there is *Love's reward*. The commendation was great, but over this was the promise that wherever the Gospel was preached this was to be told as a memorial. Teach here how grandly disproportionate God's rewards are to anything that we can do. A vase of perfume poured on the head of Christ, and the doer of that simple act exalted to all time! A few brief years' service of God, resistance of temptation, doing good to others, of suffering it may be—then an eternity of blessedness! Truly no master pays as Jesus does. Teach further, that no act of love will go unrewarded; forgotten kindnesses are recorded in heaven, and at the last day many will be surprised and say, "Lord, when saw we Thee an hungered," etc.? This section is full of teachings, but the remarks are already too lengthy. Press these thoughts home, and pray that the consecration of Mary may be upon all your class.

Incidental Lessons.—On the first topic—That wickedness ever hates virtue, and would put it out of the world.

That the worst wickedness is sometimes practised at the most holy times.

That he only can be a devil to whom it has been possible to be an angel.

That Satan comes in when Christ is cast out.

That with Satan in the heart any crime is possible.

That sinners are glad when there is unfaithfulness among the servants of Jesus.

On the second topic—That we should do for Christ what love prompts us to do—give Him our best.

That memorials of affection are not waste.

The poor, now as then, a pretence for withholding from the Lord of the poor.

That no service for Christ will ever be forgotten.

That no monument is so lasting as acts of service for Him.

That the Gospel is to be preached throughout the whole world.

Main Lessons.—On *love*—Its source: John 15: 9; 1 John 4: 19. Its proof: John 14: 15; 1 John 3: 17; 4: 20; 2 John 8. Its power: Acts 21: 13; Phil. 3: 7. Known to Christ: 1 Cor. 8: 3; Luke 7: 47; John 21: 17. Not forgotten: Heb. 6; 10: nor unrewarded: Mark 9: 4; John 14: 21-23; 1 Tim. 4: 8; James. 1: 12.

THE veteran African missionary, Dr. Robert Moffat, is still in good health, though in his eighty-sixth year. He was compelled to leave London recently and go into the country, being overrun with callers, who taxed his strength too much for endurance.

THE Winnipeg "Free Press" protests against the vandalism, on the part of some people, said to be connected with the Canada Pacific Railway, in changing the name of Qu'Appelle into Capell. We entirely agree with our contemporary. If the name is an inconvenient one, let it be changed by all means; but if it is to be substantially maintained, let not its beauty and historic interest be destroyed by changing its spelling in this wretched manner.

OUR YOUNG FOLKS.

NEATNESS.

How neatly all the seeds are laid
Within the ripening pod!
How carefully the cells are laid!
This is the work of God.

How carefully the sides are closed
Against the winds and rain!
For if He left the seeds exposed,
They would not grow again.

There's no disorder anywhere
In what my Father doeth,
He condescends to make with care
The smallest flower that grows.

Let children who would learn from Him,
Neat habits seek to gain;
Or they will waste much precious time,
And do their work in vain.

TOM'S CYCLONE.

"Tom, Tom, where are you?" It was Tom's mother, standing in the doorway, calling him. A mysterious voice was heard coming from under an old carpet spread over the lawn: "Here I am, mother. I'm makin' a cyclone!" And a few seconds after Tom emerged, very red in the face, and covered with dust, looking as if he had been through a cyclone himself. "Making what?" asked Mrs. Higgins, in astonishment.

"Makin' a cyclone," repeated Tom, stoutly. "If you and Aunt Louise want to see it when it's done, you can come out. It will be ready in about half an hour. The admission will be five cents." And Tom crawled back again to finish his cyclone.

Mrs. Higgins went back to her work in the kitchen, but her curiosity was excited, and at the end of half an hour she called Aunt Louise, and they went out upon the lawn. Tom met them near the door, gravely demanded the five cents, which was paid after a little murmuring, and the two spectators were shown to some seats overlooking the entire scene.

Tom had called in nearly a dozen neighbours' boys to help, and the yard seemed alive with them. The old carpet was fastened by two corners to stakes driven into the ground. The other two corners were held up by two of the stoutest boys, so that the carpet was about two feet above the ground. Underneath the carpet had been built a miniature city of wooden blocks and mud bricks. The streets were laid out with great care, and, although some of the architecture was surprising, the general effect was imposing. Tom, with a stick in his hand, pointed out the different places of interest.

"This is a 'Piscopal Church. Here is a school-house. That is a row of saloons. This is a college; and this is a hotel. Are you ready? Blow!"

This sudden announcement rather took away the breath of the spectators. But as Tom afterwards explained, "cyclones always did surprise folks." The two boys at the loose end of the carpet shook it up and down vigorously. The other boys, stationed at the back and on the sides created currents of wind with brooms and tin pans, and old pieces of bagging, and added to the general confusion by deep groans supposed to repre-

sent thunder. This last was an idea from Tom's fertile brain. The effect caused by the up and down movement of the carpet and the straight ahead currents was exceedingly curious. The "Piscopal" church was whirled completely around, and finally, to the intense delight of every one, was turned over and stuck, steeple downward, in the ground. The hotel was blown all to pieces, and scattered to the four quarters of the city, while the saloons fell over like a row of bricks, and lay almost quiet during the remainder of the tempest. Finally the performers stopped from sheer exhaustion, and the cyclone was over. The boys went home. Tom gathered up the ruins, washed himself, and came in to tea.

"Tom," said Aunt Louise, "what will you do with the proceeds of the cyclone entertainment?"

Tom paused in the midst of a big bite from a slice of bread.

"Send it to the cyclone sufferers," he responded promptly.

That night, when Mr. Higgins came home, his wife told him the story of the cyclone, and in the morning Tom's proceeds were sent off to Iowa, together with a generous cheque from Mr. Higgins himself.—*Advance.*

ONE SUMMER DAY.

One day Danny and me ran away till long past nap-time, without meaning to run away at all. We were catching a great pinkish-whitish-yellowish butterfly; but we never caught it *really*. It flew and flew along, and kept stopping for a minute on something until you'd think sure you'd catch it, and then off it would go again. After a while it flew away up high in the air, and when Danny and me looked around, we found we'd chased that butterfly clear to Mr. Sumner's fence.

Aunt Nelia always says, "Never get over the fence;" but we thought we would just *this once*. But if there wasn't a mean, cross cow over there,—and when we got right into the middle of the field, she went and ran at us. We ran like everything with that cow after us, and scrambled over another fence into another field, full of tall green grain. We'd never been in this field before. We walked along in the grain, and only just the top of our heads stuck out a little bit. It was real nice there, and Danny said we'd play we were the children of Israel going through the Red Sea. Because the grain divided so nice, and let us go between it just the way the Red Sea divided and let the children of Israel pass through. I said, "Let's call it the Green Sea, because it's so green," but Danny said, "No, call it *Red*, or else it won't sound like the Israelites."

We talked so loud, the man that owns the field must have heard us, or else he saw the tops of our heads, for he hollered out, all of a sudden, in an *awful* voice,—

"You young ones! Get out of my grain, or I'll cut your ears off!"

O my! we were a *great deal* more scared than when the cow scared us! We ran towards home just as fast as we could, and I think—that man after us, going to cut off our

ears. When we got in the field where the cow was, we forgot the cow until we saw her, and then we ran some more, and when we got to our own field we were tired and hot enough. We just dragged ourselves home, *any way*.

Aunt Nelia said, "Why, children, where under the sun have you been? Go right and take your nap." And don't you think I was just *glad* to take my nap that day, and I guess Danny was, too! But wouldn't it have been *perfectly dreadful* if that man had cut off our ears?—*Youth's Companion.*

HOLD ON.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly or use an improper word.

Hold on to your hand when about to strike, pinch, steal, or do any improper act.

Hold on to your foot when about to run away and disobey a father or mother—running away from study, or pursuing the path of error, or shame, or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others about you are angry.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth and revelry.

Hold on to your good name at all times, for it is of more value to you than gold, beautiful houses, or gay fashionable clothes.

Hold on to the truth, for it will serve you well and do you good through time and throughout eternity.

Hold on to your virtue. It is above all price to you in all times and places.

Hold on to your good character, for it is and ever will be your best wealth.

And, best of all, get a firm hold of Jesus; then no evil can overtake you. He will carry you safely through this world; and in the end will take you to that home where you will be safe and happy for ever.

THE SENSE OF HONOUR IN BOYS.

There is a great confusion in boys' notions of honour. You should not go to the teacher with tales of your schoolmates, but when questioned by those in authority over you, parents, guardians, or teachers, it is your duty to tell who did a mischief or broke a rule, no matter what results to yourself or how unpopular you become. Boys have a false honour which hides mean and skulking actions in each other, which ought to be ridiculed out of them. The most cowardly injuries and injustice among boys go unchecked, and the weaker are abused and bullied in a way every decent boy should resent, because this false notion of comradeship leads them to lie, prevaricate, or keep silent to screen the guilty. Teachers and friends ought to put down this ignorant, petty "sense of honour," for something more intelligent and upright. When you know of a wrong, and keep silent about it when asked, you become a partner in the wrong, and responsible for its original meanness. It is a pity that boys and grown people do not carry the same strictness of principle they show in screening bullies and frauds into points of genuine honour and courage.

Words of the Wise.

THE man who does nothing can be seen any place, but the man who has nothing to do altogether rarely. There is work waiting for every one.

THERE is never anything lost by aiming at things that are high and noble. Even though we do not attain to them in every instance, their influence will tell upon us as we have contemplated and striven after them.

THE young man who makes a good beginning in a financial way has won half the battle of business life. It is similarly true in other things. The intellect and heart are likely to be barren in later years if they do not have early nurture.

IT is common to talk about the work of the school in making good citizens. The school can aid in this work, but the homes of a country, far more than its schools, determine the character of its citizens. It is in the home that the foundations of character are laid.—Geo. McDonald.

NOTHING is settled until it is settled right. A thing may be patched up; it may be tinkered and cobbled; but it is not settled. The artist may paint your cheek, yet all the life may be flowing out of the heart. Nothing that is wrong can be set right except on the basis of righteousness in Jesus Christ.

WHAT does that man do who repeats the Lord's prayer, saying, "Forgive us our trespasses as we forgive them who trespass against us," while his heart is full of wrath against his neighbour because of some real or imaginary offence? He prays, but for what? Not for pardon, but "for a curse on his own head." His request is equivalent to asking Heaven not to forgive him. What a shocking prayer!

ANXIETY is rust to the wheels of life, causing them to stop heavily and wear out speedily. Jeremy Taylor quaintly says, "No man carries his bed into his field to watch how his corn grows, but believes in the general order of Providence and nature, and at harvest finds himself not deceived." A wiser than Jeremy Taylor says, "Be anxious for nothing." Why then, O troubled soul, dost thou fear? God careth for thee. Why needest thou add anxiety to thy burdens?

THE minister who is properly clothed and fed, and whose salary is always paid when due, is better able to minister to the spiritual wants of his people than one who is forced continually to beg for what is due, and worry about the support of himself and family. The members of the church are under obligation not only to sustain him in his efforts to save souls, but must look after his temporal comfort. Feed him well, and the chances are large that he will feed his flock well.—Herald and Presbyter.

WE think a prayer-meeting, however brief, should follow every evening evangelistic meeting; in order (1) to ask a blessing on the testimony, and (2) to afford opportunity for conversation with anxious souls. In some cases prayer meetings are held occasionally, or the members are asked to remain, if an impression seems to have been made. But (1) fewer persons will stay to an occasional than to a regular prayer-meeting; and (2) it is impossible to know certainly when impressions have been made on individual souls, unless by means of a second meeting.—London Call.

IT is that makes all those men who associate habitually with women superior to others who do not? What makes that woman who is accustomed to, and at ease in, the society of men, superior to her sex in general? Solely because they are in the habit of free, graceful, continued conversations, with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold in their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. Their aspirations are lifted, their better materials polished and bright, and their riches, like gold, is wrought into finer workmanship by the fingers of women. And it ever could be by those of men. The iron and steel of their characters are hidden, like the chariot's armour of a giant, by studs and rivets of gold and precious stones, when they are not treated in actual warfare.

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MEETINGS OF PRESBYTERY.

WHITBY.—At Oshawa, on Tuesday, 17th October, at half-past ten o'clock a.m. BRUCE. In St. Paul's Church, Walkerton, on Tuesday, September 26th, at two o'clock p.m. BARRIE.—Ordinary meeting at Barrie, last Tuesday of September, at eleven a.m. OTTAWA.—The next regular quarterly meeting will be held in Knox Church, Ottawa, on Nov. 7th, at ten a.m. TORONTO.—In the usual place, on the first Tuesday of October, at eleven a.m. LINDSAY.—At Uxbridge, on the last Tuesday of November, at ten a.m.

Births, Marriages, and Deaths.

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BIRTH.

At St. Georgeville, Ont. on Thursday, the 14th inst. the wife of Rev. W. S. Day, M.A., of the Presbyterian College, Montreal, of a son.

MARRIAGES.

At Valleyfield, Que. on the 14th inst., by the Rev. George Coull, James Dyer Miller, of Montreal, to Bella, fourth daughter of Hugh Wilson, Esq., of Valleyfield, Que.

On the 13th inst., at the residence of the bride's father, by the Rev. George H. Davis, Robert Bryce, Esq., Merchant, Winnipeg, to Fannie Evangelina, youngest daughter of George Kerr, Esq., of Perth. At the residence of the bridegroom, near Lyn, Leeds county, Ont., on Sept. 6th, by the Rev. J. J. Richards, Mr. Cornelius Smith to Miss Mary Alicea Smith, all of the same place.

By the same, on Sept. 13th, at the residence of the bride's father, Mr. George H. Davis, near Lyn, Mr. W. H. McNish to Miss Ellen Morris, eldest daughter of Mr. Edward Booth, both of the same place.

DIED.

At 95 Chestnut Street, Toronto, on the 14th inst., of consumption, Mr. Duncan Arbuthnot, in the fifty-first year of his age.

At Dunedin, New Zealand, on the 24th of June, Anne Louise Barnie, wife of Dr. James Murdoch, and eldest daughter of Rev. Professor Blake, D.D., Edinburgh, Scotland.

The deep sympathies of their many Canadian friends unite with the Rev. Dr. and Mrs. Blake in this sore affliction. Mrs. Murdoch left two children, one three months and the other eighteen months old, who are now being brought back to Scotland.

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