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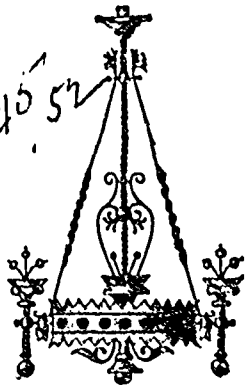
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Advertisement for Wistar's Balsam of Wild Cherry featuring a tree illustration and text for coughs and lung diseases.

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Advertisement for Wright & Co. featuring illustrations of furniture and text describing their services as designers and wood carvers.

Advertisement for Burdock Blood Bitters featuring a large 'B' logo and text describing its benefits for various ailments.

Sparhles.

SUFFERING humanity read Catholic Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 674.

"Why are you always so blue, Scribbler?" "Because," said the author, "I'm so seldom red."

No, Aurelia, it isn't the centre-board that is responsible for the conviviality on board a yacht. It is the sideboard."

A WAG has discovered a queer coincidence in the fact that while red is made from madder, bulls are made madder by red

"ARE you engaged to Miss Eclair?" "No, not exactly. But when I asked for her hand she gave me the refusal of it."

GUINNESS made \$3,000,000 from his porter last year. Guinness's porter must have learned his business in a Pullman palace car.

"SOUP or fish, sir?" asked the waiter. "Neither," replied the guest. "That was a superficial question, wasn't it?" said the guest's friend.

CUSTOMER (to waiter): Some cheese please. Waiter: Beg pardon, sir; very sorry, sir; cheese out, sir. Customer: That so? When do you expect it back?

We notice that a waterspout burst in Kentucky the other day. A waterspout that would go into business in Kentucky might expect to burst with no assets.

SOME one is advocating gardens on the roof. This will be convenient, at least when potatoes are needed for dinner, all you will have to do is to go to the garret and pick them off the ceiling.

"I SEE that a new word is called for, to describe railroad accidents," remarked Spacker; "the word 'telescope' is not considered appropriate." "Isn't it?" replied Timan; "then how would collide-oscope do?"

STOUT old lady (to druggist's boy): Boy d'ye keep a preparation for reducin' the weight? Boy: Yes'm. Stout old lady: Well, I don't know eggactly how much I ought to git. Boy (diagnosingly). Better take all we've got, ma'am.

MISS GOTHAM (to Mr. Wabash, recently returned from abroad): I suppose you were at court while in London, Mr. Wabash? Mr. Wabash (uneasily): Well—er—yes. Miss Gotham; but only once, and then I got off with a merely nominal fine.

A PASTOR, some time since, sought financial help for an important charity. Among those whom he asked to give something was a lady, who, unfortunately, bore a vinegary face. She declined to give money, but promised to "lend her countenance" to the cause. He retired in dismay.

LADY (at the polls): I want to vote, sir Election judge: All right, mum; how old are you? Lady (flushing): What? Judge: How old are you? Lady: Do I have to tell that? Judge: Certainly. Lady (tearing up the ticket): Thanks, I don't want to vote that bar. Good-morning.

MR. ISAACSTEIN: I sell you dot coat, my fren, for sayventeen tollar; you take hum along? Customer: I thought, Isaacstein, that you didn't do business on Saturday. Isn't this your Sunday? Mr. Isaacstein (in a low, reverent tone of voice): My fren, to sell a coat like dot for sayventeen tollars vas not peesnees; dot vas charity.

"Don't you see that sign up there?" asked the grocer, pointing sternly to a placard on the wall bearing the fateful words. "No Credit Given Here." "Yes," replied the man, who had just asked for a barrel of flour on tick, "I see it." But how about that other sign up there on the other side. "If You Don't See What You Want, Ask for It?"

A DEMURE, sombre dressed juryman, in melancholy accents, claimed exemption from serving, and Justice Hannen asked in kind and sympathetic tones, "On what grounds?" "My lord," said the applicant, "I am deeply interested in a funeral which takes place to-day, and am most anxious to follow." "Certainly, sir, your plea is a just one." The man departed, and a moment after Mr. Justice Hannen learned that he was—the undertaker.

THE parish clerk was told to give out the notice: "On Sunday next the service in this church will be held in the afternoon, and on the following Sunday it will be held in the morning, and so on alternately until further notice." What he actually did give out was as follows: "On Sunday next the morning service in this church will be held in the afternoon, and on the following Sunday the afternoon service will be held in the morning, and so on to all eternity."

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, OCTOBER 17th, 1888.

No. 43.

Notes of the Week.

RECENT legacies to the United Presbyterian Church are reported. They amount in the aggregate to about \$45,000. Miss Joan Kerr leaves \$15,000 to found a lectureship and \$13,500 for a travelling scholarship; George Kedslie, Morningside, \$5,000 for Foreign Missions, \$4,500 for salary of evangelist in Argyleshire, and \$1,000 for Aged Ministers' Fund; and from Matthew Deas, Dundee, there comes \$4,370 as residue of estate.

LAST week the Ontario Women's Christian Temperance Union held their annual meeting in Sarnia. The attendance of delegates was large, every section of the Province being well represented, and delegates from the other portions of the Dominion were present. Mrs. Chisholm, of Ottawa, presided, and delivered her presidential address. Questions of great practical interest were discussed and large and enthusiastic public meetings were held.

THE chief magistrate of Alyth, who is an elder in the Church of Scotland, on a recent public occasion stated that he favours the abolition of tokens at the dispensation of the Lord's supper. He would allow every Christian man and woman to come to the table, making it a matter of conscience. He is also in favour of observing the ordinance oftener than at present, would have the formula simplified, and holds that there should be a larger representation of the lay element in the Presbytery.

THE Prince Edward Island *Agriculturist* cites as evidence of the prosperity of the Island farmers, the considerable money received from recent tea meetings held in the rural districts. It gives a list of fourteen of these social gatherings held this season, the receipts ranging from \$150 to \$2,300 each, and making an aggregate of \$11,130. The average for the fourteen tea meetings is \$795 apiece. This is a remarkable showing, and indicates that on the Island the tea meeting has not lost its usefulness as a means of raising money.

AN English contemporary says: The formal reply made by the Dean of Windsor, in acknowledgment to the minute transmitted by the Pan-Presbyterian Alliance to the Pan-Anglican Conference, then in session, is criticised in the American Presbyterian journals. It is considered somewhat chilling, and fails to win confidence or beget hope. It would have been well perhaps, if no such action had been taken by the Pan-Presbyterian Council; but the intention was good, and there is no danger that the mistake will be repeated.

A BRITISH contemporary relates that at one of the tithe sales in Cardiganshire the indignant crowd refused to listen to the conditions of sale until the bailiffs had solemnly sworn they would never again visit the district. The crowd, numbering about 1,500, bespattered the officials with rotten eggs and the proceedings terminated abruptly. Immediately thereafter an anti-tithe meeting was held, with a J. P. in the chair, and two ministers, a captain and a doctor among the speakers. The action of the clergy was strongly condemned. Subsequently at the sale of goods belonging to a widow, stones were thrown and several of the police wounded.

A TEN days' mission on a large scale, under the auspices of the Presbyterian Church, is to be held in Newcastle-on-Tyne, to open on October 1. The intention, says the *Newcastle Leader*, is to allocate one or more of the invited evangelists to each Church in the district; to have two large general meetings on the Sunday afternoon, one in the Newcastle Town Hall, and the other in the Town Hall of Gateshead; a deputation of the speakers to the Central Hall on the Saturday evening; and several open-air meetings with the men at the large works. The missionaries will in turn preside at the noonday prayer-meetings, and be present at a Conference in Trinity Church.

THE McGibeny Family are from Oregon, Portland. They are a musical family. They are now visiting Canada, and travel in their own parlour car. Wherever they have gone they have produced a most favourable impression. From the number of performers in the large family circle, and the varied and high character of their musical accomplishments, they are enabled to give greatly diversified and pleasing entertainments. Last week they gave a series of performances in Association Hall. Selections from the works of Haydn, Mozart and Mendelssohn were rendered with excellent skill and taste. Their programmes were, however, sufficiently varied to gratify varying degrees of musical culture, and as a consequence, the large audiences that attended were delighted. They came to Toronto strangers, but when they return they will be greeted as friends.

MR. JAMES PAYN, the editor of *Cornhill*, confirms the experience of every editor that many persons are curiously deficient in a sense of fun. In the *Cornhill* lately, there was an article entitled "Who wrote Dicken's novels?" in which, by way of a skit on Mr. Donnelly's Bacon theory, they are attributed to Mr. Gladstone. It is hardly credible, but numbers of persons have written to inquire "What foundation exists for this statement?" It is only by chances of this kind that the depths of human credulity can be plumbed. When London was first divided into postal districts, an example was given of how letters should in future be addressed, to "John Smith, Strand, W. C.," whereupon, as the post-office report informs us, hundreds of people directed their private correspondence to that imaginary gentleman!

THE Quebec *Daily Telegraph* publishes a lengthy obituary notice of the late Senator J. G. Ross, containing the following passage, which gives the key to the deceased millionaire's successful career and model Christian life: He was economical in his habits of living and gave to his household as little trouble as possible. From ten in the morning until nine, ten or eleven o'clock at night he would spend his week days in his counting room. But he was true to his Christian belief, and observed the Sabbath. Chalmers Church found him a regular attender. He never failed to put in an appearance. Business on Sundays did not concern him, neither did his letters or papers. The postoffice could be at his door and he would not make use of it on the Sabbath. "It is time enough on Monday to read good or bad news," was his reply to those who spoke to him on the subject of Sunday business.

NOTHING perhaps has shown more the lamentable tendency to extravagance in our modern life, says the *British Weekly*, than the outlay expected from governors, mayors, and other high officials, diplomatic and civil. The "style" demanded goes far to show that in the minds of most people money is the test of dignity, and free spending the gauge of high civilisation. We are the more pleased, therefore, to note that Birmingham has done itself the honour of choosing as mayor a man who cannot and would not spend large sums during his tenure of office. Mr. Barlow frankly avows that he has not the means to gratify diners-out; he also intimates that as an abstainer he will be true to his principle. When Church dignitaries and leaders follow this example they will have more authority, and begin a reformation greatly needed in British society; on which, in fact, depends the moral future of the country.

ADDRESSING the teachers of Montreal the other night, Mr. A. W. Kneeland, M.A., said: To those coming from Britain and the European continent, the manners of the youth of Canada and the United States are simply unbearable. We sometimes speak of the boorishness of country children; but the rudeness, the insolence, the utter ignorance of the common rules of politeness of many of our city children, are more than sufficient to outweigh the ill-manners of those not so favourably situated. I know that the mixed population of our colonies, composed as it is of people from the four quarters of the globe, with a too great

proportion of the ignorant and vicious, is not the most favourable in the world for the cultivation of the finenesses of life; but the greater the field, the greater the opportunity; the more obvious the evil, the greater the need for its removal. Many children of a larger growth could, with advantage, take lessons in politeness. They do these things better in France, it is said.

MISS FRANCES E. WILLARD has just sent out her address as president of the World's Women's Christian Temperance Union, a position to which she was elected some time ago. The object of the W. W. C. T. U. is "to unify the work of women in the temperance and social reforms all the world over, and to circulate a petition addressed to all the governments of the world for the overthrow of the alcohol and opium trades." Miss Willard concludes her address as follows: "Knowing as I do that the sisterly messages of this address will be lovingly scanned by what seem to me to be the wisest women in the world, and translated by them into a score of different languages, I fervently and humbly pray that every word may be winged to some true heart, and that the plans here outlined may round out into deeds that shall carry help to all lands in humanity's unceasing warfare for a clear brain and a protected home. Let the constant prayer of your hearts be this: 'All the world for Christ and for the temperance cause.'"

A CORRESPONDENT of the *British Weekly* writes to that paper: A French Protestant gentleman living in Nimes had a man-servant, who one day gave him notice to leave, as he wished to return to his native mountains. Shortly after, his master met him hobbling along the Boulevard with two crutches. On asking him what was the matter, the man seemed confused, but on being pressed for an answer, said, "If you will come to a certain *cafe* at two o'clock, I will tell you all." The appointment was kept, and then it appeared that, not caring to return home, he had been recommended to go to a priest for employment, which consisted in walking round the Boulevard once a day for three weeks, with his leg tied up and using two crutches. For this he was to receive one franc *per diem*; and at the end of three weeks he was to perambulate in the same way three times a day for one week, and to receive a wage of three francs. This over, he was to go to Lourdes to get cured! There are doubtless many cures wrought at the Virgin's shrine, thanks to nervous excitement, but there is also a vast amount of imposture, of which the above story is a specimen.

THE selection of a pastor by a Presbytery, after a certain time has been given to make a choice, does not promise to work smoothly if the following instance is to be regarded as a specimen: The congregation of St. Columba, Glasgow, at a recent meeting, elected ten members to act along with the office-bearers in conferring with the Presbytery's committee. The right of the congregation to elect a minister lapsed in June last, and has now devolved upon the Presbytery; but Dr. F. L. Robertson stated that the Presbytery were very deeply sensible of the importance of the Church, and therefore wished to move cautiously in filling up the vacancy. The Presbytery had not set their hearts upon anybody. If it had been an English Church they might have some neighbour in view, because parsons were just like other people, and might want to give a neighbour a change into some other parish. In reply to Mr. John Macintyre, the Moderator said it was not proposed that the committee should report to the congregation before the Presbytery elected a minister; whereupon Mr. Macintyre avowed his inability to understand the course that was proposed, which simply made believe that the congregation was, after all, to have a choice. Another member of the congregation, Mr. William McFadyen, declared that the Presbytery's offer was all a delusion—they had promised them bread and were giving them a stone. It was agreed to petition the Presbytery to submit the names of the nominees to the congregation before filling up the vacancy.

Our Contributors.

FOREIGN MISSION FAILURES.

BY KNOXONIAN.

How it does surprise and pain many good people to think that a foreign missionary should prove unfit for his or her work. Why should it? Foreign missionaries are human flesh. They are flesh and blood like the rest of us. They have exceedingly difficult duties to perform and nothing in this world is more natural than that an occasional missionary should prove unable to carry the responsibilities and do the work of the Foreign Mission field.

What are the facts about foreign missionaries, taking the world as the field? The facts are that a few are pre-eminently adapted for the work, have been conspicuously successful, and have a world-wide reputation. These are, of course, in the foreground and their praise is in all the Churches, but immediately after them comes an army of noble workers, not so well known, who do noble work for the Master. These constitute a large majority of the world's foreign missionaries. Then there is a third class not quite so good, and a few who are useless. Candour requires the admission that a very small percentage prove worse than useless—they are positively bad. Now is there anything remarkable about these facts? Are they not just the facts that meet us in every department of Christian work? Why judge foreign missionaries by a standard different from that which we apply to all other Christian workers? Why expect every foreign missionary to be a W. C. Burns, or a Dr. Duff, or a George Leslie McKay. There is no sense in such expectations.

Home missionaries, in the matter of work, are exactly like foreign missionaries. A few, owing to their special aptitude for the work, or to special consecration, or, what is just as likely, to the fact that they came upon their field at a favourable time, are conspicuously successful. They get new churches built, double the membership of their stations in a short time, raise liberal sums of money, and leave their mark upon the community. A few do these things. A very large majority do honest, faithful work, but do not make themselves in any way conspicuous. Under the ministrations of a few—very few—the stations run down more or less. A very small percentage manage to leave the impression on the pious people of the stations that they are not the right kind of material out of which a minister of the Gospel can be made. As regards success in work there is little difference between home and foreign missionaries. A few in both classes become conspicuous; a large majority do good, honest work; a few are comparative failures, and a small percentage are, for some reason or another, positively unfit.

Might we go a step farther and say that pastors, college professors, elders, deacons, managers, choir leaders, Sabbath school superintendents and teachers, in fact Church workers of every kind may be classified in exactly the same way. A few are conspicuously successful; the large majority do fairly good work, some are failures, and a few are useless, or worse than useless.

Why expect foreign missionaries to be unlike all other Christian workers? Why expect them to be so much better than the people who send them? Going to China, or India, or Africa, or Japan never puts sense in one's head nor grace in one's heart. There is nothing in the climate of a foreign country to increase consecration. The Saskatchewan does not help a missionary to preach to the natives, nor does the Nile or the Ganges seem to help him to manage his mission. Too many people seem to think that a foreign missionary must necessarily be unlike any other Christian worker, and that there is a kind of inspiration about his work that should keep him continually elevated in the heavens. If these good people had to teach a class of little Indians in the North-West, or preach to a small congregation of heathen, probably they would modify their opinions.

Nothing in this paper has any special reference to the foreign mission work of our own Church. We know little or nothing about the inside work of the Foreign Mission Committee, or for that matter, of any other committee. No doubt those who manage the Foreign Mission work do their best and that is all anyone can do. Our aim is to address the common sense of the people and ask them not to expect

too much from foreign missions and foreign missionaries. Consideration of the following points may help to bring our expectations to a common sense basis:

It is often difficult to do the Lord's work when the work is right under our eye: How much more difficult must it be when the work is on the other side of the globe, and those who direct it are on this side. Let any man try to cultivate a farm or run a branch business on the other side of the globe!

It is often difficult enough to do the Lord's work among Christian people; how much more difficult must it be to do it among heathen.

Foreign missionaries are human like other mortals, and if some of them should fail in their work they do nothing more than is done by hundreds of Christian workers in much more favourable circumstances.

It is always easy to stand aside and do nothing but find fault with those who are trying to do something.

CLERICAL GLEANINGS.

BY REV. JAMES HASTIE, CORNWALL.

DISSOLUTIONS.

John Ploughman says, "I never knew a good horse which had not some odd habit or other; and I never yet saw a minister worth his salt who had not some crotchet or oddity. Now, these are the bits of cheese that cavillers smell out and nibble at; this man is too slow, and another too fast; the first is too flowery, and the second too dull. Dear me! if all God's creatures were judged in this way, we should wring the dove's neck for being too tame; shoot the robins for eating spiders; kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister in England."

Now, if both parties would remember, what they thoroughly know, that while in this mortal life they will certainly have a call to bear and forbear, that though they change the place they will still keep the pain, they would often agree to overlook little frictions and unpleasantness, and in a grand harmony of spirit work together. Suppose the conjugal compact could be lightly set aside, what a perpetual rush would there be of uneasy husbands and wives seeking to make new experiments!

In the primitive mode of settlement for life, the very permanence of the relation led the parties to accommodate themselves to it. But the grace of forbearance seems to have gone largely out of date. Nowadays many a parish soon grows weary of its pastor, and it is not long in making it known. Sometimes the people starve him away, cutting down his salary, or withholding it more and more till he is driven to leave for the lack of bread. Sometimes the whispering spirit creeps through the parish. In a private, entirely confidential way, this is commented upon, that is taken exception to, and the other is strongly found fault with, though secretly, of course. Thus a feeling of dissatisfaction, slight in the beginning, is whispered into general circulation.

A little breeze, originated by three or four, possibly by one, is fanned into a great parish wind which sweeps the person clean away. Sometimes one or two leading men leave the society because the minister's views are too radical, and one or two because they are not radical enough; and losing this support, the society concludes that the minister had better leave.

Says a venerable pastor: "After the outbreak of the late rebellion, I was deserted by two of my wealthy parishioners, one on the pretence that I did not discourse on politics, the other on the pretence that I did discourse on politics."

Now, whether it is more merciful to starve or to worry a man out of his parish, it might be difficult even for himself to decide.

This question was discussed largely in the press some time ago, and produced some very suggestive reading.

One writer speaks thus: "Why is it that getting rid of a minister oftentimes works such mischief in a Church, and usually wounds a minister's feelings so deeply? Because almost invariably the congregation, from real delicacy of feeling—from a natural dislike to say disagreeable things to a person's face—do the very things that should not be done."

Now, what is usually done? The people try to

crowd him out by making his position so uncomfortable that he will not want to stay. The minister soon learns that something is wrong. What it is he does not know and cannot discover—the very uncertainty and mystery adding to his distress. He hears of wars and rumours of wars.

He learns that certain persons whom he thought his best friends, and who are so in his presence, have "said something." He is made more and more uncomfortable, till at last he leaves—wounded, hurt, feeling that his people have been cruel and false hearted, while the probability is that they have been neither, but merely lacked the moral courage and common sense to tenderly explain the situation to the minister himself.

True, this is a difficult thing to do, and few are willing, and fewer have the rare qualifications to perform such a task aright. But surely there must be in the congregation some really pious man, with common sense, who has the welfare of both Church and minister at heart. Let that man acquaint himself with the true condition of affairs. Let him be able to represent the mind of the people; and then, with all tenderness, but with perfect plainness of speech, let him tell the minister the whole story.

Under the circumstances, a minister would be thankful that so straightforward a course has been pursued. To be sure it would occasion some pain but by no means would it equal the pain caused by the usual "crowding out" process.

"But," says one, "we should hate to do this. Why, we couldn't tell the minister right to his face that we wanted him to leave, or that we didn't think him smart enough. It would hurt his feelings too much; better let him find it out gradually."

This objection a facetious writer disposes of by a parable: Once upon a time there was a very kind-hearted little boy who owned a dog. He was deeply attached to the animal, and yet, notwithstanding his love, our little friend became convinced—such are the strange contradictions in human nature—that the dog's tail needed shortening. To be sure the operation would cause a deal of pain; and so, because he shrank from unnecessarily hurting the feelings of the dog, he concluded to cut it off an inch a day till the desired length was "gradually" attained. Now I fearlessly affirm that if that dog's tail had to come off, it would have been far less exasperating to have it off at once, and not at the rate of an inch a day. *Verbum sap.*

THE OTHER SIDE.

But there are two sides to every question. Dealing with the other side of that complex question of pastoral dissolutions, one says: "I have read the letter of your correspondent with much interest. It is a pity that he had not written his prescription many years ago, for it might have aided a party in a Church with which I have some acquaintance, who earnestly desired to get rid of their minister, and they did exactly as your correspondent has prescribed. The minister did not come up to their expectations, and a few took it into their heads to get him removed. They hinted their doubts to others that they had made a mistake in calling this man, and ere long a number were started to talk, and watch, and as the band increased, courage and a sense of duty increased too, and after a solemn conclave, a leader undertook to approach the pastor and let him know what these faithful guardians felt, and what was expected of him. He did so. 'So you think I don't answer the Church?' 'Yes, we are fully satisfied, and after trial, we see that we can no longer work with you.' 'Oh!' said the minister, 'that is your judgment. How many think with you in your estimate?' 'Oh! a large number,' said the deputy, 'and I have come to say that I and all these people desire a change.' 'Well,' said the pastor, 'that is plain, and I shall be equally plain. Now get you about your business. Leave the Church or I'll turn you out and I'll turn out or discipline every man and woman in the Church that dares to interfere with me in my ministry. Go at once, or you will repent it.' The minister forthwith cleared out some forty or fifty who had been permitted to have their own way a long time under a timorous, weak pastor. But now he wished them to know that they had a man to deal with. What was the result? For twenty years this minister has sustained that Church, and brought it up to a condition of intelligence, numbers, liberality and piety that places it in the front rank of the Churches of his Presbytery.

Such a type of man was Dr. Neale, of Boston, Mass., who was for forty years pastor of the First Baptist Church there. A short time after his settlement he told his people that 'for no slight cause of discontent would he be driven from them. If there were a third in the Church and society who loved him, and another third who were willing to put up with him, the remaining third should bear with him.' Or according to another version he said, 'It will be very difficult for you to unsettle me, for if one-third wish me to stay, and another third wouldn't vote against me, the remaining third may whistle.' For more than thirty-six years he held the three-thirds with a firm, loving hand. His own quaint explanation for his long pastorate was this, 'That when he got on his high horse and wanted to leave, they wouldn't let him; and when they took their turn of mounting, he wouldn't go.' Thus he owed his protracted continuance among them to the fact that 'they didn't both get mad at the same time.'

FRAGMENTARY NOTES.

The summer holidays are over and holiday-makers have returned to their various vocations, in many cases with renewed health and vigour.

In ecclesiastical as well as civil affairs one is reminded of the work for the approaching winter. The usual pulpit announcements of Sabbath school and prayer meeting, the re-organization of the Young People's Associations and Christian Endeavour are the order of the day, and never before I think were these things undertaken by our various congregations more earnestly than they are this season.

That summer is over, fall is here, and winter approaching is also indicated by the variegated foliage on the trees, the fading flowers, the hustling of stove-pipes and the familiar little board marked "wet paint," showing that the painters had been around giving the finishing stroke to the shutters, gates and fences. Churches have been cleaned, renovated and painted, and many of them, I must say from personal observation, needed to be cleaned very much. If cleanliness is next to godliness, Church managers should be more careful to let their friends and the public, "see their faith by their works."

The progress of Presbyterianism is sure and steady. Lately the Presbytery of Montreal, by a commission consisting of the Rev. Dr. Warden and the Rev. Professor Scribner, ordained a minister in Lowell, Mass. This settlement should strengthen the cause much in that prosperous place. Presbyterianism has never yet taken the position in the New England States it should occupy, but I believe in pushing our system especially in places where unsound views are taught and held, and ultimately, thinking people will be led to see that truth will prevail over error.

All along the line our Church is showing fresh signs of life and vigour. A handsome new church has been opened in Campbellton, N. B., which from all appearance will soon be too small for that growing congregation. The pastor is the Rev. A. O. Brown, a native of Scotland, who has been only a few years in Canada but sufficiently long to make his power felt as a Gospel preacher. It was the communion. The day was fine and the new cosy church was crowded with an attentive congregation, a number of whom had to be content with chairs in the aisles. This was the first communion held in the new church, and was said to be the largest in the history of the congregation.

The Sabbath school, under the superintendence of Mr. J. B. McKenzie, is prosperous. We had a look in here and were much pleased with this department of congregational work.

Bathurst is steadily growing. Many new and important buildings have been completed and many others are in the course of erection. The congregation under the ministry of Rev. J. F. Thomson, was never in better shape, and the fervent, earnest ministry exercised here has a good effect on the entire neighbourhood.

Owing to the ritualistic tendencies of the pastor of the Church of St. George the Martyr, a long name for a church, a portion of what at best is a small congregation, is being supplied with preaching by the Reformed Episcopal minister of Chatham, and it is expected that a congregation will be formed here.

Bathurst has become quite a favourite summer resort. The Basin is as splendid a sheet of water as can be found anywhere. With the excellent hotel accommodation, being within easy reach of Montreal,

it is likely to command a large share of summer travel in the near future.

Chatham is on the famous Miramichi River, and has been famed in the past years for its large output of lumber. There is a branch railway connecting with the Intercolonial Railway. In this town are a number of extensive merchants, a large proportion of whom belong to our Church. The town occupies a handsome site, but many of the buildings are old and dilapidated, and very few handsome brick buildings are to be seen. We have two good congregations here, ministered to by Rev. E. W. Waits and Rev. John McKay. On a former occasion I gave a few items regarding St. John's Church, having an interesting history. At present a good deal of interest is taken in St. Andrew's Church owing to the removal of its popular pastor, Rev. Mr. Waits, from the town.

St. Andrew's Church, Chatham, is one of the oldest churches in New Brunswick, there exists the record of a communion held in 1804. The present building, which is capable of seating 900, was erected twenty-one years ago, and for ten years had the Rev. Mr. Wilson, of the North Church, Aberdeen. He was succeeded by the Rev. Dr. Jardine, of Prince Albert, who was succeeded by the present pastor. The Rev. E. W. Waits came here from Stratford, Ontario, nearly seven years ago, where he had exercised a five years' ministry with much acceptance. During his pastorate here the church has been remodelled and a new organ supplied, which has improved the praise service very much. There are about 260 families in connection with the congregation and the membership nearly 400, and about 270 have been added to the roll during the present pastorate, a large number of them on profession of faith.

On a recent Sabbath I heard him preach. The church at both services seemed quite full. In the morning the subject was "Errors respecting salvation and the confession of Christ." The sermon, which had special reference to the approaching communion, was listened to most attentively. In the evening Mr. Waits took for his text Ecclesiastes viii. 10, his theme being the "Death of the wicked." The services throughout were of a most impressive character, that of the evening was followed by a short prayer meeting for which many of the congregation waited. Mr. Waits has accepted the call to Knox Church, Owen Sound, and judging from his past success his ministry is likely to be abundantly blessed there. He is evangelical in his teaching, has a vigorous delivery and altogether his pulpit services are much appreciated. He has trained a number of young men to take part in prayer meetings and other evangelical services, two of whom have entered the University with a view to the ministry, and one or two others are working in that direction. Rev. Mr. Waits leaves here in the end of the present month, and enters upon his new charge on the first Sabbath of November. In his domestic affliction he has the sympathy of the entire community, and leaves amidst the sincerest regrets of an attached people. Knowing well the piety and ability of the esteemed brother, Rev. A. H. Scott, who has retired from the pastorate of Knox Church, it will be no easy matter to fill his place.

In Waldford, Kent County, a handsome new church is drawing near completion. This is the first Presbyterian Church erected here, and has been provided largely through the liberality of the Messrs. Miller, who have a large number of factories throughout New Brunswick. The congregation at present worships in a hall, and is ministered to by the Rev. Mr. Cameron, who divides his services between this place and Bass River. K.

THE REV. PRINCIPAL CAVEN.

The following sketch of the Rev. William Caven, D.D., Principal of Knox College, is given in a late issue of the *Week*, as one of the series of "Prominent Canadians" now appearing in the columns of that journal:

In these days there is a general impression that within the circle of physical science with its vast sweep, exploring, as it seeks to do, the entire material universe, all possible knowledge may be comprehended. Many would relegate metaphysics and theology to the realm of dreams. It is nevertheless true in our day, as in that of Shakespeare, and that

There are more things in heaven and earth
Than are dreamt of in our philosophy.

Mental and moral science is intrinsically and relatively of the utmost importance, and has a direct and intimate bearing on all the principal problems of human life. Its conclusions may not indeed have all the obvious certitude that pertains to the discoveries and deductions of the exact sciences, but its data and applications are to all candid and unprejudiced inquirers clearly discernible. Those then who select this field of research are entitled to the respect and appreciation usually accorded to the men whose labours are directed to the advancement of learning and the promotion of the general well-being.

Profound and comprehensive study of theological science, though not conspicuously pursued by Canadians, has not been neglected. No one individual in any one of the various denominations may be selected as a representative Canadian theologian; there are men in all the more prominent churches whose attainments have received cordial recognition. In the Presbyterian Church there are several, besides the subject of the following sketch entitled to be ranked as theologians, but Principal Caven has, on many occasions, held the position of a representative of the doctrinal system that, with modifications, finds general acceptance in the Presbyterian Church in Canada.

William Caven was born in Wigtonshire, Scotland, on the 26th December, 1830. His father, a man of more than average intelligence, and of much amiability and gentleness of disposition, was a school teacher. In uprightness of character, conscientiousness and firm adherence to principle, Dr. Caven's father was one who commanded the respect of all who knew him. If the Principal of Knox College owes much to his father, he is no less indebted to his mother, whose excellence of character was strongly marked. The Caven family left their Scottish home in 1847, exchanging the neighbourhood of the Solway Firth for the banks of the Avon, in Perth County, Ontario. Here, in comparative seclusion, the studious youth passed an important period of his life. Strange to say he did not find his way to academic distinction, for he is not an alumnus of any university. In his case the lack was fully compensated for by the rare advantages he enjoyed. He belonged to the branch of the Church in Canada known down to 1861 as the United Presbyterian, which, in that year, merged with the Free Church into the Canada Presbyterian, and subsequently united with the Church of Scotland in 1875, embracing within its fold most of the Presbyterianism of British North America.

The United Presbyterian Church in those days had a theological seminary presided over by a man of rare accomplishments and of distinguished ability. The Rev. William Proudfoot, father of Hon. Justice Proudfoot, has left a deep and abiding impression wherever he was known, and in the London district his memory is, to this day, affectionately cherished. To this distinguished teacher Dr. Caven owes much, for from him he received not only valued and varied instruction, but also much that has been of permanent help to him in methods of study. The Rev. William Proudfoot's efficiency as an instructor is attested by the fact that two such scholarly men as his son, Rev. John J. A. Proudfoot, D.D., and Principal Caven received from him alone their classical and theological education.

Principal Caven completed his educational course in 1852, and in October of that year was ordained to the ministry at St. Mary's, where he laboured with great acceptance for fourteen years. In 1866 he was unanimously chosen to fill the chair of Exegetical Theology in Knox College, of which institution, on the retirement of Dr. Willis, he was appointed Principal in 1873. Two years later, Queen's University bestowed upon him the honorary degree of Doctor of Divinity. In the same year he was chosen Moderator of the General Assembly which met in Montreal, and at which the reunion of Canadian Presbyterianism was consummated. He was President of the Ontario Teachers' Association in 1877, and was appointed by the Ontario Government a Member of the Senate of Toronto University. Dr. Caven took an active interest in the formation of the Presbyterian Alliance, generally known as the Pan-Presbyterian Council, and has been one of the prominent members of all the Councils yet held; in that at Edinburgh in 1877, Philadelphia in 1880, Belfast in 1884, and at London during the present year. In the various courts of his Church Dr. Caven has taken a prominent place; his eminently judicial intellect and his peaceful counsels

have gained for him a weight and influence in deliberation that do not always fall to the lot of the most eminent debaters. Even when excitement runs high the tall spare figure, the somewhat precise and formal bearing, the modest demeanour and the pacific tones of the learned Principal, as he proceeds to address the Fathers and Brethren, have generally a soothing effect, and he is listened to with silent respect even by those who do not always accept his conclusions.

Dr. Caven is frequently called upon to fill prominent pulpits, and to preach sermons on special occasions. He is in great request for church openings, and his solid, clear and fervent evangelical discourses are much relished, especially by the more thoughtful of his hearers. When he preaches it is evident to every listener that he is deeply impressed with a sense of responsibility. He speaks as in the presence of the Great King, and is accountable to Him for the fidelity with which he delivers His message. As far as time and opportunity permit, he takes an active part in the promotion of philanthropic enterprises. While strongly attached to his own Church Dr. Caven is large-hearted and catholic in his sympathies.

By his clear apprehension of truth and his habits of faithful and patient investigation, Principal Caven has mastered the Theology of the Reformed Churches, and is its able and persuasive exponent. He is not a discoverer in the field of systematic divinity. He has added nothing specially new to theological speculation. For him speculation and theorizing have no charms. The higher criticism, so-called, meets with but chilling reception from him. He is conservatively orthodox as a theologian, and as such he renders important service. He feels the ground firm beneath his tread, and leaves to others the task of pursuing the phantasms which fascinate many of his contemporaries. He keeps steadfastly to the old landmarks; he contends earnestly for the faith once delivered to the saints. In the discharge of his teaching functions, he is earnest, painstaking, faithful and courteous. In him his students not only find a preceptor but a friend. While he holds the principles to which he is attached with unflinching conviction, there is nothing whatever of the bigot in his composition. He cheerfully concedes to others the rights he claims for himself, and is withal one of the most genial and lovable of men. Though he himself might deprecate being classed among prominent Canadians, it is the rank cheerfully accorded him in virtue of the honoured position he occupies, and because of the many excellent qualifications he possesses. All Canadians who know him entertain a high respect for the Principal of Knox College. SIGMA.

EVANGELISTIC WORK AT OAKVILLE.

MR. EDITOR.—We have been greatly blessed in Oakville by a month's labour of the well known evangelists, Rev. Messrs. H. T. Crossley, and J. E. Hunter.

They commenced their esteemed services here on Sabbath, the 2nd of September, and continued with us a full month. On that morning, Mr. Crossley preached in the Presbyterian Church on "Search the Scriptures" and most favourably and deeply impressed the large audience that eagerly and devoutly listened to him. In an equally profitable and pleasant manner, Mr. Hunter preached in the Methodist Church, on the same morning. On the afternoon of that first Sabbath, in the Presbyterian Church, both evangelists addressed the young people in a very happy manner. A large assemblage filled the fine Methodist church at night. Mr. Hunter gave a brief, impressive and powerful Bible reading. Mr. Crossley preached on the first words of the first Psalm, portraying with great vividness the four characters: the ungodly, the sinful, the scornful, the good and happy man. The meetings were held during the first week in the Methodist church; in the Presbyterian through the second week, and so on to the close.

Mr. Crossley is an excellent singer; he used fully the choirs of the two Churches; he gave many solos and duets and quartets, and made all his sermons more impressive by repeatedly singing with admirable effect several sacred songs.

Mr. Hunter is a born leader of men. His past experience is of great service to him, and he can use all his resources excellently well. He possesses great tact and power, and he can do anything he chooses, of a reasonable kind, with his audiences. His appeals

at the close were always solemn, and the better class of people must have wondered how any could resist him.

On each night of the meetings, parties were asked to stand up, and in this way indicate their desire to be prayed for; and usually, before the close of the meeting, forming indeed an after meeting, persons were invited to the front, were talked to, were urged to say something about their condition; and then guided in all the duties they should undertake.

Of inquirers, there have been 327. Numbers of these came from Bronte, from Munn's Corners, from Postville, from Sheridan, from Carmans, from intervening districts and from the country miles beyond. Some remarkable cases of reformation have occurred, and very sanguine hopes of numerous conversions are cherished. Both Churches have been greatly revived and will be much strengthened.

In recalling in the briefest way these occurrences, two meetings were a little more prominent than others. On Sabbath evening the 23rd of September, the Presbyterian Church was crowded to its utmost capacity, filling every inch of space, the gallery, the aisles, the choir, the front and sides of the pulpit platform and stairs. There was a wonderful sea of upturned faces, the interest ever deepening through the earnest prayers, the thrilling songs, the solemn appeals, and all culminating as the admirable discourse became more and more powerful. The sermon delivered was one of Mr. Crossley's best, on the words "Great is the mystery of Godliness." There is the great mystery of the Divine existence, of the Saviour's incarnation, of the Spirit's whole work, of death, endless destruction, eternal life.

On the following Sabbath morning, in the Presbyterian Church, a union sacramental service was conducted, all available space was occupied, and a fair estimate is, 500 persons took the communion. Five ministers took part in the solemn engagements, directing the distribution of the elements, and sharing in the great joy of the people.

On Tuesday, the 2nd of October, the last meeting was held. The large Methodist Church was crowded. The united choirs sang with great spirit and in excellent taste. Rev. Mr. Kettlewell gave expression to his feelings in subdued and earnest tones. He declared that he had been greatly, personally, benefited, and spoke of the members of his family who had been blessed, and now he would present his thank-offering, which he hoped others would imitate.

The Rev. Mr. Meikle was then called. He spoke very affectionately of the esteemed evangelists, the importance of their labours, the fine Christian spirit they had displayed, the excellent fraternal feelings they had helped to produce, pervading these two Churches, and the abundant prayers that would ever follow them in their subsequent course. He then read a brief address, which had been submitted to the business committee, and by them was presented to these two brethren:

Rev. H. T. Crossley, and Rev. J. E. Hunter. Beloved Brethren,—the hour has now come, in the holy providence of God, when we must say farewell! We cannot do so without a few words of kindly expression and fervent good wishes. We have truly enjoyed your excellent services, and your whole mode of conducting them. We have always been cheered and animated by your sweet service of song. We have been instructed, guided, blessed by all your sermons, your Bible readings, your earnest exhortations, your ardent appeals, your solemn remonstrances, and shall ever bless God for all your labours in this community during the full month you have been with us. We are well assured that some thousands have been benefited by you.

Our Churches have been refreshed, and have been fitted to go forward with more energy than ever in the worship and service of the great Master. We cannot number all who have been converted by the Spirit of God, through your instrumentality, but we feel confident it will prove a goodly company from the 327 inquirers who have been forward, and have indicated their determination to accept Christ.

We bid you Godspeed in the Divine name and strength. We shall expect to hear of still greater triumphs in your future engagements; we shall follow you with our ardent prayers, while we are on the footstool, and hope to welcome you to the mansions of bliss, when all work has been completed here below.

Signed in the name and on behalf of the Methodist Church of Canada, W. Kettlewell; and of the Presbyterian Church in Canada, W. Meikle.

Oakville, October 2, 1888.

Pastor and People.

GOD KNOWS.

O weary heart by care bowed down,
God knows!
The Christ who wore the thorny crown,
God knows.
Immanuel, in Thee we trust
Through joys, through woes;
Content to feel that Thou art just—
To say "God knows!"

In hours of sad soul-loneliness
There comes the Comforter to bless—
God knows.
"My peace I leave with you"—My peace—
The love that lives when all loves cease—
God knows.

O love of God! O peace divine!
Heaven begun in Thee doth shine
Deep down this earth-dark soul of mine,
To feel God knows.
By sorrow taught
I bless the thought
With comfort fraught:—
God knows.

FOR THE CANADA PRESBYTERIAN.

CONCERNING HYMN STORIES.

BY JOHN DUNBAR.

It is somewhat noteworthy that while many of our great hymns, like many of our great men, have circumstances associated with them, and stories told regarding them, yet many of these are merely fostered fictions, having no foundation in fact. From long use and wont, however, their authenticity is seldom questioned, and thus they become veritable appendages to their respective hymns. The design in view in continuing to circulate and perpetuate these unauthenticated stories is, doubtless, to give additional interest to the hymns and produce an increased emotional or sentimental effect. But a hymn gains nothing by such fictitious adornments, and the relating of them will not add to the intelligent accuracy or historical trustworthiness of those who relate them. Permit me now to present but a few specimens and *ex uno disce omnes*.

Going no further back than the Reformation, it is supposed that the soul-stirring events connected with Luther's appearance at the Diet of Worms gave origin to the popular assumption that these called into existence his celebrated hymn, "A mighty fortress is our God." But history shows that, while the Diet of Worms was held in 1521, Luther's first hymn-book did not appear until three years afterwards, and even then, of the five pieces contributed by him, this hymn was not one. One authority ascribes it to 1529, in which year the Diet of Spire was held, while another assigns it to the year following, in which year the Augsburg Diet met. Be this as it may, it is well known that Luther frequently sung this hymn during its session, and that it was only after this that it became so popular among the people. Such being the case, it is highly improbable that this hymn, when known, should have had such a rapid and far-reaching popularity, and yet have remained nine years in existence unappreciated and unemphatically.

Gerhard's notable hymn, too, "Commit thou all thy griefs," etc., is not without its story, which is this: Being banished from Berlin, he and his wife, while travelling on foot towards the frontier, stopped for refreshment at a wayside inn. She, well-nigh heart-broken, gave way to tears, and her sorrow sank deep into the sympathetic soul of her husband. He sought to comfort her by repeating some of God's gracious promises, such as "Commit thy way unto the Lord," etc., but all seemed unavailing, as the weeping wife still remained disconsolate. He then retired to an adjoining arbour for prayer, and there, with the glorious heaven above and the bounteous earth beneath, he wrote this hymn. But unfortunately for the truthfulness of the story, the hymn appeared in 1666, while the banishment did not take place till the following year.

If we have no story connected with Toplady's celebrated hymn, "Rock of Ages," we have one connected with himself and his conversion which preceded, if it did not produce that notable hymn. It is said that the singing of the hymn "Come, ye sinners, poor and needy," in connection with the ser-

vices of an unlettered exhorter in a barn was the means of arousing his better nature and effecting his conversion. But, unfortunately, dates sadly damage the story, inasmuch as the above hymn, written by Hart, was not published till three years after Toplady's conversion, so that hymn, too, must be stripped of its noted story.

The next to be noticed is in connection with Wesley's popular hymn, "Jesus, lover of my soul." One story is to the effect that as the author stood one day at his window, watching the approach of what threatened to be a violent storm, he noticed, as it increased, a little feeble, frightened bird being driven toward him. Quickly he raised the sash, and the pelted, panting creature was thus, as it were, driven to his bosom, and there found rest, and while the storm was still raging, he sat down and wrote of Christ the only refuge. This is all very fine, but there is nothing to sustain the story, while the whole tenor of the hymn is against it. The other story is this: That the two Wesleys, while holding an evening meeting on a common, were attacked by a mob, and, seeking refuge behind a hedge-row near by, they thereby protected themselves as best they could from the missiles thrown at them. As the darkness drew on they left their retreat for a safer one at some distance. This proved to be a spring house, where, in comparative security, they struck a light with a flint-stone, quenched their thirst, bathed hands and face in the sparkling springlet, and, having tidied up their garments, Charles then, with a bit of lead hammered into a pencil, wrote the above hymn. All this, however pleasing, is pure invention, having no historic foundation on which to rest.

The last to be noticed is the notable hymn of Miss Elliot, beginning, "Just as I am," etc., and its story is this: A gay and somewhat worldly-tending young woman was one day on her way to get a ball dress made, when she met her minister. The good man, on inquiry, having ascertained her errand, gently and kindly reasoned with her regarding such frivolities, but she pertly told him to mind his own business, and passed on. Immediately after the ball her conscience condemned her in regard to the unseemly way in which she had treated her pastor, and, hieing to his home, she expressed sincere sorrow for so doing, and earnestly desired him to show her the way of life. He at once pointed her to the Lamb of God and told her she must come to Jesus just as she was. In doubting astonishment she exclaimed, "What! just as I am, and I one of the most sinful creatures in the world?" "Yes," said he, "just as you are." Penitent and somewhat prostrated, she returned home, and, after earnest, humble, heartfelt prayer, she rose from her knees, and then and there, under the influence of those deep emotions which such exercises had been instrumental in producing, she wrote the beautiful hymn which bears her name. Fondly as some may cling to such a story, yet what are the facts of the case? Miss Elliot was born in 1789, and became a confirmed invalid in 1821. Shortly thereafter the saintly Cæsar Malan visited her father's house, and, in conversation with him, she was led to come and consecrate herself to Jesus just as she was, an event which she annually commemorated throughout a long life of debility and suffering. If this, then, was the time of her conversion, it is evident that it took place at least fourteen years before the hymn was written, seeing that it did not appear till 1836. But even in her earlier years the dispositions which she cherished and the character she possessed were the farthest remote from leading her to treat her pastor in the curt and contemptible manner which in the story is attributed to her.

THE Archbishops of Canterbury and York, with the Bishop of London, have issued a circular to all the clergy, urging them to act on the manual of the White Cross. This document is written as by men sure of their ground, and convinced that Christian sentiment alone is able to deal with this matter, and therefore ought to do so. These are solemn declarations of truths not always accepted by society: "We declare that a life of chastity for the unmarried is not only possible, but is commanded by God; that there is no difference between man and woman in the sinfulness of sins of unchastity; that on the man, in his God-given strength of manhood, rests the main responsibility; and that no one known to be living an immoral life ought to be received into Christian society."

Our Young Folks.

THE BEST WISH.

"Oh, what would you like to be, Ben?"
"Twas mamma's softest tone."
"What would you like to be when
You are a man full grown?"

"Oh, I would be a soldier brave,
A soldier brave and true,
And have a crest and plume to wave,
And wear a helmet, too."

"And what would you like to be, Nell,
My little chubby son,
With golden curls upon your head,
And heart bristful of fun?"

"Oh, I would be a coachman large,
With liv'ry coat of blue,
And have two fiery steeds in charge,
And lash a great whip, too."

"Oh, what would you like to be, Nell,
Our only daughter sweet—
The household gem—I pray you tell,
What is your wish complete?"

"Oh, I would like," said little Nell,
With face all in a glow,
"To be a queen, a reigning belle,
Admired by high and low."

"And what would you like to be, John?
Your childhood's fleeing fast;
I rust a prop to lean upon,
When all our vigour's past."

"A sailor boy," said brother John,
"Tis my desire to be,
The foaming waves to ride upon,
Across the boundless sea."

"And what would you like to be, dear?"
Said mother, bending low
To kiss the brow of little Clair,
Who often suffers so.

A hush came on us then and there—
The mother's nestling brood,—
To hear the words of little Clair.
"My wish is to be good!"

Of all the band, dear little Clair
Was best in every way;
Our hearts were touched, more tender were,
To hear his wish that day.

Said mother, "Gather round the hearth,
My little nestling brood,
And breathe the wish of greatest worth,
That each one may be good."

GOLDEN GRAIN BIBLE READINGS.

BY REV. J. A. R. DICKSON, B.D., GALL.

I.—THE GODLY MAN'S PURPOSES.

- I will run in the way of God's Commandments, Psa. cxix. 32.
- I will meditate in God's precepts, Psa. cxix. 15.
- I will delight in God's commandments, Psa. cxix. 47.
- I will lift up mine eyes unto the hills of help, Psa. cxxi. 1, 2.
- I will seek the good of Jerusalem, Psa. cxxii. 9.
- I will praise God with the whole heart, Psa. cxxxviii. 1.
- I will worship and praise God's name, Psa. cxxxviii. 2.
- I will walk before God in the land of the living, Psa. cxvi. 9.
- I will pay my vows unto the Lord and call on His name, Psa. cxvi. 13, 14.
- I will behave myself wisely in a perfect way, Psa. ci. 2.
- I will not know a wicked person, Psa. ci. 4.
- I will remember the works of the Lord, Psa. lxxvii. 11.
- I will go in the strength of the Lord God, Psa. lxxi. 16.
- I will bless God while I live, Psa. lxxii. 4.
- I will trust in the covert of God's wings, Psa. lxi. 4.
- I will cry unto God that performeth all things for me, Psa. lvii. 2.
- I will give thanks in the great congregation, Psa. xxxv. 18.
- I will be glad and rejoice in Thy mercy, Psa. xxxi. 7.
- I will dwell in the house of the Lord forever, Psa. xxiii. 6.

DONT LAUGH AT RELIGION.

Never laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at—a time when your laughter will be turned into sorrow, and your mockery into heaviness. Whatever else you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, there is no God." Psa. ix. 1. The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which has proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." Psa. xviii. 30. It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God Himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round me. God is serious in observing us, Christ is serious in interceding for us, the Spirit is striving with us, the truths of God are serious, our spiritual enemies are serious in their endeavour to ruin us, and why, then, should not you and I be serious too?" Don't laugh at religion.

SUCH A BOTHER TO GET THEM READY.

"If they could only dress themselves, I should not mind; but what with getting the last of them fairly off, and picking up after they are gone, it seems to take the best part of the day right off."

Exactly. But what if the shoes had been blacked the night before, and the bath-room had been made good use of Saturday, rather than Sunday? What if, when the clothes of the week were laid off, they had been placed carefully to one side, and the Sunday ones laid in their stead? What if the lesson-books had been hunted up and placed by the Sunday caps, ready the night before? What if cold meat had taken the place of breakfast chicken, and the time gained given to hair-brushing and necktie-tying, rather than attention to those things later?

"But they get themselves so dirty if dressed so early."
Teach them for one day in seven to keep out of the dirt.

"Their father don't like to have it all bustle and commotion Saturday night; it's all the day he has, out of the week."

The Lord don't like all bustle and commotion Sunday; it's all the day He has, out of the week.

"But if the children are to be kept dressed up all day, what are we to do with those who are too small to read for themselves?"

You are to read to them, talk to them. You are to set their little minds to think about the thousand and one things they have little inclination for when about their play. The blue sky above them and green fields near them, and God, in His great Fatherhood, round and about them. You are to garnish this, the best day of the week, with the sweetest smiles you have, the kindest words and most loving acts, and to encourage such things in your children. More than any other day of the week, you are to make the Sabbath truly useful and peaceful and enjoyable, so that your children in after years shall look back upon the Sabbath of their childhood as travellers look back upon the green oasis they have passed in the sandy desert. Keep that day as free as possible from the hurry and bustle which belong, by right, to the week; and then hardly noticeable will be the preparations needed in order that your children shall go forth prepared, both in mind and body, for the Sunday school.

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TORONTO, WEDNESDAY, OCTOBER, 17th, 1888.

THE *Andover Review* is of the opinion that "even if the liturgical idea were not the best for the city, it would still remain valuable in the country, where the least possible must be left to the originating powers." Country ministers who have a weakness for the new Theology will please note what the *Review* thinks of their "originating powers." Wonder if the *Review* is as far astray on the alleged second chance as it is on the ability of country ministers to pray without a liturgy.

SENATOR JOHN McDONALD made a fine hit at the meeting of the Board of Regents of Victoria University, held in Toronto last week. A legal gentleman who sits on that Board has played the part of an obstructionist ever since the General Conference decided in favour of Federation. At the meeting of last week he declared that the subscription lists to the new University were not worth more than sixty-six per cent. of their face value, and alluded disparagingly to subscriptions obtained under excitement. Senator McDonald blandly remarked, that having heard so much about subscriptions obtained under excitement, they now hoped to hear something of subscriptions that "no amount of excitement had served to call forth."

IN a recent sermon on Church Union, the rector of Grace Church, New York, says:

The evident presence of the Holy Ghost in a religious communion gives that communion right of occupancy in a new country like this which even a failure to produce documentary evidence of title cannot wholly disannul. It is a sort of possession that makes nine points of the law as law is interpreted in heaven's chancery.

We utterly fail to see what the newness of the country has to do with the matter. We should say that "the evident presence of the Holy Ghost in a religious communion," gives that communion a right to exist in any country new or old. The presence of the Spirit is surely a more important matter than the age of the country.

THE *Christian-at-Work* gives the following advice to preachers who preach old sermons:

A Methodist brother, who went to glory some two years ago, once preached in another Church than his own an old sermon written thirty years previous. He wanted to refer to speed, and to show what training could do, he cited the 2:26 record of Lady Suffolk. Then the audience smiled, for they had heard of the fast horses that had trotted way ahead of that for twenty years, and they knew that Brother Brown preached an old sermon. If you preach old sermons look them over very carefully. If you have got Lady Suffolk down as a case of horse speed, substitute Maud S. Or, if you have gone to electricity for your illustration of speed, strike that out and substitute the velocity with which a lie will travel. It will beat electricity and light all hollow.

Might it not be better to strike out all illustrations drawn from the turf. Turf associations are not elevating, and it would not increase a preacher's influence for good to display too accurate a knowledge of the trotting record. The closing part of the advice is correct. For speed there is nothing like a lie.

A YEAR ago when the American Board of Foreign Missions took a firm stand against the New Theology it was predicted that there would be a serious falling off in funds. The New Theology men loudly predicted a deficit and no doubt they, or at least some of them, tried to fulfil their predictions. The Board went on with its work as usual and what are the results? At the annual meeting held the other day in Cleveland the receipts show a net gain of \$75,000 over

the previous year! The gross receipts are the largest ever received in any one year. New Theology men are usually great talkers, but when it comes to putting down the money, commend us to the people who actually do believe something. The man who, like Matthew Arnold, wakes up every morning with the belief that everything is an open question, may talk a good deal during the day, but he cannot be depended on for regular subscriptions. Once more it has been shown that faith and Christian liberality go together. This Board had the nerve to "try the prophets" of evil, and, as is often the case, the prophets were found to have no strength. The orthodox men put down the money, as they always do, when a straight issue is honestly set before them.

DR. GREGG'S tribute, in his admirable opening lecture to the work done by the late Principal Willis in this country, richly deserves repetition:

I think it is not too much to say that to no other man is the Church more indebted, under God, for the sound evangelical doctrine which is maintained by our ministers and prevails among our people even till the present day—for it was no diluted, vacillating or molluscous theology he taught. The doctrines of grace, as found in the Scriptures and exhibited in the Westminster Standards, he clearly unfolded. Ministers who, when students, listened to his lectures, still speak of the clearness, force and power with which he expatiated on the sovereignty of God, on the doctrines of predestination and election, on the covenants of works and of grace, on the vicarious nature and definite purpose of the atonement, and on those other great doctrines which relate to the person, offices and work of Christ and of the third person of the Godhead.

Thousands of Presbyterians in Canada will heartily join Dr. Gregg in all he says in regard to the late Principal. Other men have done good work in other lines, but Dr. Michael Willis should get credit for the fact that the Presbyterianism of Canada is comparatively free from molluscous Theology. Most of the late Principal's old students have a fairly stiff vertebral column themselves, and they have a rather keen eye for the "molluscous" in others.

ANOTHER FOREIGN MISSIONARY
ORDAINED.

It is not so very long since the ordination of a missionary to the heathen world, from its comparative rarity, be regarded as an extraordinary event. It is now happily a frequent occurrence. The extending interest in Foreign Mission work is bringing about important practical results. It is showing that Christianity is still a power that can evoke the enthusiasm and devotion of the noblest and the best. Even in this money-worshipping age a degree of liberality in giving for the support and extension of the Gospel has been reached to which the people of former days were strangers. Comparatively easy access to almost every people under the sun is now possible. The promise and the flower of the Church's hope, the young men and the young women, are coming forward in larger numbers than ever before to dedicate their lives to the service of Jesus Christ in heathen lands.

Last week an interesting ordination service was held in Toronto, when Mr. Donald McGillivray was solemnly set apart to mission work in Honan, China. He is a young man of great promise. While plentifully endowed with the noble enthusiasm that rightly belongs to all who would undertake this work, he is a man of large common sense lacking only in the erratic uncertainties usually found in those whose enthusiasm overlaps their judgment. He had a most successful academic career, carrying off a gold medal from Toronto University, and what is of still greater value, bearing away a solid, substantial and varied scholarship, which will be eminently serviceable to him in the life-work to which he has so unreservedly consecrated himself. His theological course was also marked by faithful and conscientious study, so that his profiting became apparent to all who knew him. He carries with him the respect and esteem and the general well-wishes and fervent prayers of his fellow students and numerous friends. His progress in the far-off land to which he goes will be watched with kindly interest.

Though St. James Square is not the first Presbyterian congregation in Canada that undertakes the direct maintenance of a foreign missionary, it has fallen speedily into line with a movement that is finding much acceptance and commendation in other Churches. Such an undertaking brings the congrega-

tion into more direct relations and active sympathy with the people to whom the message of salvation is sent, and is fitted to raise and sustain a higher level of missionary contribution, besides stimulating a healthful and friendly emulation in other congregations. It has also to be noted in connection with Mr McGillivray's departure for China that he has been willing to enter on his work with a guarantee of only half the usual rate of remuneration given to the foreign missionaries of our Church. This in no degree lessens the Church's obligation to him, and if the workman in any sphere is worthy of his hire, the labourer in the foreign field has surely a claim to something more than a stinted and meagre pittance. There are no extravagant salaries in the foreign mission field, there are no tempting pecuniary prizes to stimulate the avarice of the self-seeking. Those willing to undertake the arduous and responsible work of labouring among the heathen ought to receive a generous and ungrudging support.

The new mission of our Church in Honan opens under most favourable circumstances. As its pioneer workers it has two faithful, accomplished and earnest students whose intimate friendship was cemented by common interest and consecrated by a lofty purpose to devote themselves to work for the advancement of Christ's kingdom in a far distant land. It may be regarded as certain that their hands will be strengthened and their hearts encouraged by additional volunteers, at no distant date.

A ROMAN CATHOLIC CRITIC.

REFERENCE has been made more than once to a series of papers appearing from time to time in the *New York Independent* from the pen of a "Catholic Layman." He seems, from the general tone of his writing, though he nowhere expressly says so, to be in full sympathy with the spiritual side of Roman Catholicism, especially in matters relating to devotion. He has not approached the discussion of doctrinal questions, nor offered any criticism on controverted dogma, but it is clear at least that this suggestive writer is not in sympathy with the dogma of Papal infallibility. He does not question its existence in the purely spiritual sphere, but with its unwarrantable assumption, as applying to the matters of every day life, he is in pronounced antagonism. In the latest of his contributions a "Catholic Layman" takes up and examines a complaint frequently made by Roman Catholic journals, that the "laity" do not take any interest in the affairs of their Church. He takes for granted that the complaint is truthfully made that there is a wide-spread indifference among Roman Catholic people and proceeds to discuss why this state of things exists. This separation between "clergy" and "laity," the writer thinks is the main reason why the Roman Catholic Church in the United States, as well as elsewhere, has lost its hold on the love and devotion of the people. The claim of the Pope to direct all human affairs is the chief cause of this alienation of popular sympathy from the Roman Catholic Church. It is not Protestants alone who charge the Papacy with making this monstrous assumption; says this intelligent and clear-sighted writer: "The holy Father has shown by acts, if not always in words, that he claims a divine authority to rule and direct the temporal as well as the spiritual affairs of the whole world."

This is sufficiently plain and distinct, and there are few who will seek to controvert the statement. There are times and places when such a plain answer would be exceedingly inconvenient, but an answer is always ready. The Pope is the infallible authority in matters spiritual, he claims without qualification to exercise the like authority in the sphere of morals, as he arrogates the right to declare what is and what is not in the interest of morality, very little or nothing of human concern is exempt from the well-nigh omnipotent assumptions of the head of the Roman Catholic Church. When it suits him and his representatives the declaration is made that the Church does not interfere in politics. What, it may be asked, is that Church, through its ecclesiastics doing all the time, and everywhere? Is it not seeking to control more or less effectively the government of every country where it has a foothold? The Pope does not interfere with politics! Is there an election in Canada, Great Britain, Germany, France or the United States during which the ecclesiastics of the Roman Catholic Church stand altogether aloof and view the prog-

of the contest with a cold indifference? Let those who know best answer!

The virtual claim of universal and absolute authority over the souls and lives of men by one solitary mortal is the sublimest piece of audacity the world has ever seen, or is ever likely to see. It is at the same time a great absurdity for any creature to claim such absolute lordship over his fellow creatures as does the temporary ruler of the Vatican. This is not an age when men are taken at their own valuation. He who comes to the people claiming their allegiance must give a rational account of himself and make plain the nature and source of his authority. The Church of Rome may play fast and loose as it pleases in the political game, but its claim to guide the affairs of states is simply inadmissible. The very assumption is sufficient to make all freedom-loving people rise up in indignant protest. Kings and temporal rulers were wont to assert that they governed by divine right. The people have disposed of that assumption for ever. No aspirant to a throne or presidency would risk making himself ridiculous by advancing such a title to the position he covets. Leo XIII. has no more divine right to universal sovereignty than James II had celestial authority for the government of England. The head strong Stuart found out his mistake, and the self styled successor of St. Peter will realize his error if he lives very long.

The astute politicians of the Vatican are not oblivious of the greatness of the risk they run in pertinaciously clinging to the idea that they must dominate everywhere. When their pretensions to earthly sovereignty are examined and found to be baseless, intelligent men will see that the Pope's claim to be the sole and absolute arbiter in morals rests on a foundation equally visionary. They have only one step more to take, when the inquiry is forced upon them, On what authority does a mortal and sinful man base his claim to absolute supremacy over the consciences of his fellow men in matters of religion? The Word of God containing the only authentic revelation of truth affecting man's relation to God, gives no countenance to lordship over God's heritage. In remote parts of Russia, the belated traveller pursued by wolves will sacrifice one of his sledge horses, if perchance he may escape the fierce pack. The belated Papacy risks the loss of all by obstinately putting forth pretensions which meet with ridicule and refusal in lands even where Roman Catholicism is supreme. The blind obstinacy of the Papacy, so far as the progress of civil and religious freedom is concerned, is not an unmixed evil. It cannot stem the tide of advancement. It is more likely to hasten the moral and spiritual emancipation of mankind from the arrogant thralldom under which vast multitudes at present groan.

The eagerness with which Protestant rulers and statesmen seek the favour of the Vatican is attracting attention. Even the self-sufficient Prussian monarch, now at the head of the German Empire, has been more than moderately solicitous to humour the keen susceptibilities of the Pope. Political parties in all free countries are only too willing to secure the favour of the Roman Catholic Church, that they may get and retain power by the help it is supposed to bring. The people are being convinced that such alliances are by no means conducive to national well-being, and are beginning to say to Rome in all matters, at least, of secular concern, "Hands Off."

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This standard weekly magazine continues to furnish its readers with the best and freshest literature of the day.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Company.)—For the interesting class of readers for whom this capital little monthly is designed, it is the best published.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Every week this admirably conducted magazine comes freighted with wholesome and elevating reading matter in great variety and handsomely illustrated.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The opening paper of the current number of *Scribner* is an interesting description of the imposing ruins of Egyptian Temples. It is copiously

illustrated with fine engravings. The other papers of interest, most of them illustrated, are "Memories of the last Fifty Years," by Lester Wallack, dealing with theatrical matters, "Problems of American Politics," by Hugh McCulloch, who discusses the tariff question and the naturalization of foreigners; "Behind the Scenes of an Opera House," by Gustave Kobbé; "The Railroad in its Business Relations," by Arthur T. Hadley. The serial story "First Harvests" is to be concluded in next number. There are several meritorious poetical contributions, a short story by H. H. Boyesen and Robert Louis Stephenson's contribution. *Scribner* keeps up its well-earned reputation.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The *Treasury for Pastor and People* for October is an excellent number, being filled with the richest, freshest and most suggestive sermons and articles on a great variety of subjects, intensely interesting to every preacher and Christian worker. The portrait of Dr. J. G. Mason, of Metuchen, N. J., is the frontispiece, a capital sermon commemorative of God's goodness to the old Church which he serves, is given in the first place. A view of of the church is also given with a biographical sketch of Dr. Mason. Dr. W. M. Taylor's sermon on "Christ and the Children" will stimulate thought and must prove helpful. The "Leading Thoughts of Sermons," by Drs. Whyte, Rowland, Hendrix, Henson and Maclaren, are worthy of those noble men. Dr. Momen gives a closing article on the "Song of Solomon." The article by Professor Austin Phelps, "Why I Believe Christianity to be a Revelation from God" should be read by every one. The other contents of the number are fresh, suggestive and helpful.

REPORT OF THE SEVENTH ANNUAL MEETING OF THE PHILADELPHIA LAW AND ORDER SOCIETY. (Philadelphia)—This is a verbatim report of the speeches delivered by several eminent men at the annual meeting of the Law and Order Society, at which Governor Beaver, of Pennsylvania, presided. The Hon William M. Evarts delivered a powerful speech, which is here reproduced. Appended to the report, and forming the larger part of the publication, is the report of the proceedings of the Sixth National Convention of Law and Order Leagues in the United States. The objects of the Society are stated to be: to maintain the principle that the enforcement of the laws is essential to the perpetuity of good government; to promote the formation of state, and local leagues having the same objects in view; to be a bond of union and a means of communication between such state and local leagues; to secure in all proper ways the enforcement of existing laws relating to the liquor traffic; to secure in like manner the enforcement of the laws prohibiting offences against morals, and the peace and good order of society; and to encourage and assist the authorities in enforcing the same.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Fresh interest in Arthur Sherburne Hardy's new story, entitled "Passe l'oise," is aroused by the appearance of the October number of the *Atlantic Monthly* containing the second instalment. An interesting article on "The Pioneers of Ohio" is by Rufus King, who has written a valuable work on "Ohio," for the series of "American Commonwealths." "H. W. P. & L. D.," a new literary partnership, furnishing a very interesting article on "The Tutor of a Great Prince." A paper on "Garibaldi's Early years," by William R. Thayer, is an exceedingly thoughtful and graphic account of the adventurous Italian's life from 1807 to 1854, when, after five years of exile, he was permitted to revisit his native country. Other notable articles are "Iceland, Summer and Winter," by W. H. Carpenter; "Pasture, Herb and Meadow Swath," by Sophia Kirk; "In a Border State," by Patty Blackburn Semple; "Esoteric Economy," by Agnes Repplier; a poem entitled "My Fatherland," by William Cranston Lawton; and "Boston Painters and Paintings," the fourth article on that topic furnished by William Howe Downes. Charles Egbert Craddock's striking serial story, "The Despot of Broomsedge Cove," is continued; a keen review of "Partial Portraits," the last book by Henry James, is replete with suggestive criticism; the sprightly brief Essays of the "Contributors Club," and the usual review of books of the month complete the number.

THE MISSIONARY WORLD.

CHINA.

J. Hudson Taylor says that China has coal deposits enough to provide the world with coal for 2,000 years. There is a tradition that St. Thomas went to China in the apostolic age, but as he gave them no Bible the work was not permanent. The Nestorians went there from the seventh to the fifteenth centuries, but they again gave China no Bible. So also the Romanists in the thirteenth century, but they made the same mistake. The Jesuits took science, but not Scripture. The British ships took opium. But Robert Morrison went to China, and then the Bible began to be given to the Celestial Empire. There are now 150,000,000 of opium users in China. In 1856 Mr. Taylor went with William Burns to Swatow, headquarters of the distribution in that district. Children, and even wives, were sold for the sake of procuring this deadly drug, and this represents the sum of all villainies and miseries, working more ruin than drink, slavery and licensed vice combined. Such is the testimony of Rev. J. Hudson Taylor, the head of the China Inland Mission.

The way to self-support in the missions of the London Society, in China, was found by letting the Churches choose their own pastors. The method was discovered almost by accident. One of the mission churches was dissatisfied with the pastor which had been sent by the missionary in charge, and asked for another who was a favourite with them. The missionary told them they could have him if they would pay the whole of his salary whereas they were then paying only about one-third of their pastor's salary. They demurred at the proposition, but the missionary was firm; and rather than lose the man they wanted, they agreed. This was an epoch in the history of self-support in the mission. News of what had been done spread among the Churches, and soon six others had become self-supporting on the same basis. This is now the rule in the mission, and works to the advantage of all concerned. Possibly there may be a useful hint in this for other missions. Self-support cannot be secured without self-direction.

CHINA'S AWAKENING.

The Chinese Kingdom, whose extraordinary inhabitants a thousand years ago had become proficient in many arts and technical discoveries, made use of the mariner's compass long before the inventive Italians had discovered the magnetic needle. They had employed cannon before Berthold Schwarz, made gunpowder, established a paper currency in the thirteenth century as efficient as the Chase national banking system; eat their meals from the finest porcelain, while in the castles of German barons only tin plates were in use and wooden bowls in the huts of the German peasants. The extraordinary race which, long before Gutenberg, employed movable type in printing, and whose gold, silver and bronze works of art were the admiration of the world from the earliest period of antiquity, has, at length aroused itself from its long Rip Van Winkle sleep. Every mail from the Flowery Kingdom brings fresh evidence of the fact. It is wonderful, and not yet fully ascertained, how a people that in the Middle Ages, while there reigned in Europe the most barbarous condition, stood upon an elevation of culture which has only been attained by us in modern times, should abruptly come to a standstill, as if a moral tetanus had fallen upon their social existence. The Chinese were engaged in mining long before the Greeks or Phœnicians; but for three hundred years their metallurgical industries had almost wholly ceased, mining becoming arrested, and their output of gold sinking to the lowest minimum. These mines are again about to be put in operation. Some few days since an enterprising American set out for France with inspectors, miners and machinery in order to re-open the mines in the Province of Shan Tung. These mines gave, in their day, an abundant product; but in the fifteenth century, it is said, the discovery was made that metallurgical industry brought about a plague in the country; stormy weather was ascribed to the influence of evil spirits let loose by it; and one day the Emperor issued a decree which interdicted mining operations of every description. Since that time the Chinese have restricted themselves to gold washing. Experts assert that the ore in Shan Tung will yield \$20 per ton. As the Chinese labourers work for very low wages, an enormous profit may be anticipated from the output

Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

CHAPTER XI.—(Continued.)

Dr. Grant took the wasted hand in both his own, but could not speak. After a long silence he asked, with an effort at his professional manner, "How long have you been like this?"

"Only a week or two. I have been strangely tired all through the summer, and at last I have had to stop. This is a good place to rest in, but I begin to think only the rest of the grave will restore me."

Dr. Grant marked the extreme weariness with which he spoke, and the fluttering pulse between his hands. The time was plainly short.

"Arthur," he said, "I will not deceive you. You must soon leave us. Would you like to see Margaret before you go?"

A sudden flash passed over his face. "You are sure that I cannot live? For if I once see her, I can never take up the struggle of the past five years. Ate you sure?"

"Only too sure, my poor Arthur."

"Then send at once. Hector is here; let some one ride him over to the village, and telegraph to-night."

He spoke with feverish eagerness, and the doctor hastened to call him before this fire destroyed the frail remnant of his life.

"She is here, Arthur—here in this very house. She came with me to-day. To-morrow you may see her, but to-night she is very tired."

The doctor judged rightly of the effect of this appeal to his selfishness. Mr. Berkeley at once became calm.

"Poor Margaret," he said: "it has been a hard day for her, and for you, too, Roger. Go to bed now, and get your rest. It will be a comfort to know you are under the same roof."

"Let me sit with you to-night. I feel as fresh as a lark, and it will relieve the others a little. But you must stop talking now, and try and go to sleep again," and Dr. Grant, taking a paper from his pocket, went over to the shaded night lamp and sat down to read.

Mr. Berkeley watched him for a while with quiet, happy eyes, then he sank into a light sleep, from which he woke once or twice to ask, "You said to-morrow I might see her?" and each time the doctor's cheerful voice answered, "To-morrow." And so the night passed away, and Mr. Berkeley woke in the gray dawn, to find the same patient weather beside him, and hear the same kind voice say, "It is to-morrow."

And so the time came when the two so hopelessly separated in life met at the threshold of death. What that meeting meant was sacred to themselves. What revelations of past love, what agonies of separation, what hopes of reunion the room witnessed the closed doors gave no token. When Miss Lenox came among them again, there were traces of tears on her cheeks, but her eyes were heavenly, and Dr. Grant, going to his friend, fearful of the effect of this interview, found him with a countenance from which the pain and sadness of the past were all swept away, and in their stead a foreshadowing of the joy beyond.

"Roger," he said, "you have always been a tower of strength to me; help me once more. Before I go I want to call Margaret my wife. Will you make all the necessary arrangements at once? Soon it may be too late."

A few days later the two so lately met, so soon to be again parted, were made one. Mrs. Balcome wept silently through the short service, and Rhoda's suppressed sob stirred the quiet of the room, but the bride stood calm and steadfast, and her low "I will," was spoken without faltering. When the ceremony was over, she took her place, as by right, at her husband's side, and to the swift end she did not leave him. Others came and went; the village lawyer to draw up the brief will, the worn out doctor on his last useless visit, some of his people for one more look at his face, but after each interruption his eyes turned and rested on her.

It had been a gray day, and a nightfall a dreary rain set in. Through the raised window of the sick room they could hear its steady drip, drip, on the lilac bush outside, and from the adjoining room the measured tick, tick, of the clock fell like leaden drops upon their hearts, for they counted by minutes now.

Once Dr. Grant, with a feeling of suffocation, went to the outer door and opened it. As the light streamed out into the wet night, it fell on a dark figure leaning against a tree near the house. Dr. Grant went quickly down the steps and approached it.

"Who is it?" he asked. "and why do you stand here in the rain?"

"It's me—Jack Felch, from the Holler," answered the man huskily. "They told me to-day that the minister was here, and that he was near dyin'."

"It is true," said the doctor sadly. "The end is very near."

The man turned, and leaned his head against the tree with a groan.

Dr. Grant laid his hand on his shoulder. "Come into the house out of the rain. You must be very tired after your long walk. Go to the kitchen, and some one will give you a cup of coffee."

"I couldn't swallow it," said Jake. "I'll bide here a while. I know who you are, sir; you mended my arm, and a good job you made of it. But him yonder did far more for me, and now I'll never see him again."

The doctor thought an instant. "You see the second window from the door behind the bush. Step up there quietly, and I think you can see his face."

Dr. Grant went in, and a minute later the lilac bush stirred slightly and there was a quick sound which was not the wind nor the rain, and then the faint fall of receding footsteps told that poor Jake had turned to retrace his weary miles.

Mr. Berkeley lay quietly, with closed eyes. Suddenly he opened them: "Margaret!"

"I am here," she answered, pressing the hand she held.

"Sing!"

There was a moment's pause, then the clear voice rose in the still room:

"O, Paradise! O, Paradise!
Who doth not crave for rest?
Who would not seek the happy land
Where they that love are blest?"

"O, Paradise! O, Paradise!
The world is growing old;
Who would not be at rest and free,
Where love is never cold?"

"Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight."

And as the song ceased, the loyal heart entered into the rest of Paradise.

CHAPTER XII.—APPLES OF SODOM.

From the day Jacob Balcome settled in his new home, Fortune seemed to take him under her special care. His thrifty New England ways of farming, brought to bear on the fertile acres of the West, resulted in wonderful crops, and the same shrewd vigilance manoeuvred safely all his business schemes. Everything that he touched prospered, and it came to be considered a guaranty of success to be associated with him in any undertaking. With his widening resources he soon abandoned the slow gains of agriculture that once seemed so dazzling, and launched out into speculation. Did a railroad send forth an iron shoot across those broad prairies, Jacob Balcome was sure to own land on either side of it. Did a water power, touched by capital, bring some town into sudden life, the best corner lots were found to belong to Jacob Balcome. Wherever a business scheme looked promising, he was ready to furnish money and brains to insure its success. With the change in his mode of life had come a corresponding change in his person. Relieved from manual labour, his thin figure had rounded, his hands softened, and now, well dressed, and polished by the attrition of the more cultivated men with whom he came in contact, he looked the keen, suave man of business, only now and then betraying by a rustic phrase the farm life that lay so few years behind him.

And how had it fared with his inner life? He himself was scarcely conscious of any inner life, except that which throbbed in his eager, scheming brain. He was a respected member of the church that his money had helped to found, and night and morning his formal petitions rose from his wife's bedside; daily couched in smoother phrase, but always with the same burden; thanks for present prosperity, and desire for its continuance if it were the Lord's will; the addition slightly less emphatic. If Mrs. Balcome, in her weakness and weariness, missed anything from these prayers, she offered no criticisms. If her heart hungered for closer contact with the Great Helper whom her husband's prayers seemed to put farther and farther away, she made no complaint, but, lying with closed eyes and joined hands, listened quietly, always waiting a few moments after he ended before turning to other topics. Either she did not see his danger, or felt powerless to help him. Sometimes, in his long rides across the prairies, Jacob Balcome thought with a feeling of strangeness and remoteness of the prayer meetings at Wilton Corners, and of the young man whose heart glowed as he spoke of nearness of God, and he wondered if he could be same one, so utterly foreign seemed those feelings now. The love of gold was doing its work on him, and it seemed only a question of time when its work should be complete.

By and by this love of gold had a rival. The men about him had been quick to see his fitness for political life, and, by offers of various civic honours, had tried to draw him into its service. In his hot chase for wealth he had avoided these honours, but with the tender of an influential office, the thirst for power got full hold upon him, and he threw himself into the current. His old success attended him, and woe to the men or measures set against this watchful, crafty, far-seeing opponent, for their overthrow was only a question of time. His zeal did not go unrewarded. Step by step he ascended the political ladder, the game growing constantly more enthralling and costly, until the day came when he was named for the highest office in the gift of the State.

It was a long and bitter campaign—fought by the opposite party with a virulence proportioned to their past defeats—and to the very end the issue was uncertain. In the excitement of the few weeks preceding election, Jacob Balcome forgot everything but the work of the hour, and it came to him with the shock of a blow when the doctor told him Mrs. Balcome's life was numbered by days. "Why was I not told before?" he demanded. Even in his grief he had an angry sense of defeat that this grim enemy should have come upon him unawares.

"Mrs. Balcome positively forbade me. She is very anxious for your success in this campaign, and feared the diversion of your thoughts might affect your chances. I tell you now, on my own responsibility, because I find her this morning weaker even than I had supposed."

"How soon will it come?" He shrank from giving a name to this foe against whom his utmost craft was powerless.

"Probably within four or five days," and the doctor bowed himself out.

Leaving others to carry on the fight, Jacob Balcome went to his wife. He reproached himself for his seeming indifference, but when he tried to say as much to her she changed the subject: by asking about his chances in a doubtful county. Several times he approached the subject, but each time she evaded it, and finally he gave up the attempt, and sat down beside her to await the end. In the presence of death these two had little to say to each other. They had been congenial companions, for their in-

terests had been identical; but all their hopes and plans and ambitions had centred in this world, and now that to one of them this world was fast receding, there seemed nothing left upon which they could dwell. Her one wish was to live to know the result of the election; but when the day came she lay with closed eyes and folded hands, only a little colder and stiller than her wont, but beyond awakening.

As Jacob Balcome sat beside his dead wife, a telegram was brought to him; it contained the news of his triumphant election. Dropping it, he buried his face in his hands, and, for the first time in all his dissembling life, took an honest reckoning with himself. First he was a boy, cheating over his game of marbles, and driving sharp bargains with his brother; then he saw himself as a young man, grasping and hypocritical—for, in his self-abasement, he questioned even the genuineness of his early religious life. He saw himself sowing dissension between his father and brother, and plotting against an unsuspecting girl. He looked with clear vision upon his early married life at Wilton Corners; on the intriguing, plausible arts by which he secured the farm to himself, and the unfilial desertion of his parents in their time of need. He saw in vivid light the night of terror and his cowardly vow, and shrank in shame from the memory of its half fulfilment. As by a flash of lightning, he saw the whole course of life in the West; the crafty schemes growing wider and deeper, but always tending to his own advantage and the loss of others. As though it were a thing separate from himself, he held up and reviewed his whole selfish, double-dealing life—so fair outside, so black within.

He turned to the still form beside him. At least he had been true to her. With a sudden longing for sympathy he laid his hand on hers. When had she ever failed him before? He felt no passionate sorrow for her death, and in this hour of clarified vision he saw plainly what she had been to him—only another self, feeding and strengthening the worst elements of his character—but she was his, and she was dead, and the honour which had come to him seemed a worthless thing.

From the bitter ashes of his self-abasement rose a new man. A man not all at once open and generous, but one knowing and hating his faults, and with his face set steadfastly toward the right. One of the first practical proofs of this change was a letter to his father, in which, without concealment or palliation, he laid bare the past. His share in Squire Lovell's extortions, his falsehoods about Rhoda, his connection with the forged letter; nothing was omitted. He asked especially that Joel and Rhoda should be told everything, and if they found it possible to forgive him, and if his parents could receive him again as their son, he hoped when his term of office ended, to come back to the old home. He told them of the vision which he had had of himself, and spoke with great humility of his hopes for future years in which to redeem the past. And he thanked his father for his upright example, which, unheeded for years, now came back to strengthen him.

Nothing in all their life ever gave Mr. Balcome his wife the happiness that this letter did. The genuineness of its tone, and the affection with which he spoke of his home and parents, touched them deeply. A good many tears fell on the knitting in Mrs. Balcome's lap, and her husband's reading was interrupted by several spells of buskiness.

"That's got the right ring to it," he said, as he folded the letter and took off his spectacles. "We haven't lost our boy after all, mother."

"No," said his wife. "I knew we shouldn't. Faith and prayer can reach a good deal farther than Minnesota."

"I don't know about letting Joel and Rhody see this letter," said Mr. Balcome. "They've about forgotten the trouble, and this will bring it all up again. What do you think, mother?"

"I think we better do as Jacob says; let everything come to the light, and then we'll know where we stand. We can trust the children to be forgiving when they read this letter."

"The children" were over to Adoniram Roper's spending the day, but when they returned, and a certain small Balcome had been tucked away for the night, Mrs. Balcome put the letter into her son's hand. As he read, an angry flush came in his cheeks, and he knit his black brows.

"Come here, dear!" he said, and Rhoda, perched on the arm of his chair, with one arm around his neck, followed down the pages. Although ignorant of the forged letter, she had long ago suspected Jacob's share in the past troubles, and in her contented, happy life forgiven him. So when Joel looked up at her, still with the two deep lines between his brows, she said nothing, but making a soothing-iron of her plump palm, ironed his forehead until he smiled in spite of himself. But his face grew stern again. The old wrongs rasked, and he found it hard to forgive. That night at family prayers Farmer Balcome did not open the Bible at Habakkuk, where the bookmark rested, but he turned to the New Testament, and when he read the words, "I say not unto thee, until seven times; but unto seventy times seven," Joel looked at his mother with a smile, and she knew the old score was wiped out.

Miss Almira Dow was sewing for a few days at Mr. Nathan Roper's. She had turned Mrs. Roper's striped mohair and discussed the affairs at East Wilton, and now directed by energies to a new black cashmere and the doings at Wilton Corners.

"They do say," she began, holding a corner of the cloth between her eyes and the light, and pulling it crosswise, "that Jacob Balcome is as rich as mud."

"He's well-to-do, I guess," said Mrs. Roper. "Mrs. Syke's nephew's sister in law has been visiting to the Corners, and she came right from the very place where Jacob lives. She says he's one of the big men out there. Has his horses and carriages and driver, and all that sort of thing—I'm a good mind to get your cashmere pollonay, seeing that your two last has been basques," and she looked at Mrs. Roper's plump figure reflectively.

"I don't care which. You're pretty sure to fit me."

British and Foreign.

THE Pope is about to institute an order of knighthood for women.
MR. SPURGEON will take refuge from the November fogs at Mentone.

MISS DELPHINE BAKER is about to establish a Christian newspaper in Jerusalem.

MR. JAMES BONAR, son of Dr. A. A. Bonar, has annotated a volume of Ricardo's letters to Malthus.

THE Rev. R. Spenser Ritchie, of Sorn, has been elected to Mains parish, in room of Professor Stewart.

ACCORDING to late accounts the numbers visiting the Glasgow Exhibition reached a total of 4,061,481.

"THE Boyhood of Christ" is the title of a new work by General Lew Wallace to be issued in the coming season.

THE late Philip Henry Gosse, the naturalist, was in his youth a Wesleyan local preacher in Newfoundland and Canada.

A COSTLY stained-glass window has been placed in Rathgar Church, Dublin, as a memorial of Dr. Fleming Stevenson.

THE oldest Women's Christian Temperance Union in America is that of Grass Valley, California, organized 25th of May, 1874.

IN 1870, there were no native Christians in the Darjeeling district; in 1880, there were 184; in 1888, there are considerably over 1,000.

MR. PHILIP PHILLIPS, "the singing pilgrim," has been giving three lectures in Glasgow, entitled "Around the World in a Chariot of Song."

THE novel spectacle of lady missionaries preaching in the vernacular among the women was witnessed at the Ruth Jattr at Mahesh and Bullbore.

MRS. SHERIDAN KNOWLES has bequeathed \$5,000 to Mr. Spurgeon's college, the same sum to his orphanage, and \$500 to Ardbeg Chapel, Rothsay.

THE *Oban Times* states that Mr. Macpherson, the minister of Inveraray, is a strong advocate of land nationalization as the only effective solution of the land question.

THE late Rev. John Fraser, of Gordon, who died at Greenlaw, his native place, was a noted antiquary and the author of a volume entitled "Spiritual Progress."

THE Rev. Thomas Burns, on account of the large increase in the membership of Lady Glenorchy's, Edinburgh, is to be provided by his congregation with an assistant.

PROFESSOR WITHROW, at the request of the Sabbath school society, has undertaken to prepare a short catechism on the distinctive principles of the Presbyterian Church.

THE S.P.G., was founded by the Puritans in 1646, the Presbyterians taking up collections to form the foundation of the Society. Alas, it is now a semi-Popish institution.

AN anonymous friend of the Baptist Churches in Australia has set aside \$125,000 for extension of work in Victoria, and will hand it over on the Churches subscribing an equal amount.

IT is proposed to erect a statue of William of Orange on the spot where he first placed his foot on British soil. Of the \$5,000 required for the purpose, \$2,000 has been subscribed.

A FINE chapel has been opened at Llandoverly, reared as a memorial to the great Welsh hymn-writer, William Williams, of Pantycelyn, author of "Guide me, O Thou great Jehovah."

SIR GEORGE TREVELYAN, M.P., presided at the thirtieth annual meeting of the Scottish Permissive Bill Association. Dr. Marshall Lang, minister of the Barony, was one of the speakers.

AT a bazaar in aid of the Zenana mission held in the county hall at Lanark under the auspices of the local Presbytery, almost every parish, and even mission church, was represented by a stall.

THE Rev. James White, of Carrickfergus has been presented with a purse of \$1,500 at the celebration of his jubilee. His Church is one of the oldest in Ireland, having been organized in 1620.

DR. STEEL, of Sydney, in an able lecture before the Christian Evidence Society, expressed the opinion that the spiritual battle of the future will be fought out between Pantheism and Christianity.

THE Rev. A. Scott Matheson, late of Claremont Street United Presbyterian Church, Glasgow, has received a unanimous call from the High Street Church, Dumbarton; it is understood he will accept.

THE Vatican has summoned Bishop Strossmayer to Rome to give explanations concerning the telegram he sent to Kieff, in which he bade God-speed to Russia in the accomplishment of "her world-wide mission."

AT a chamber concert in the Hall of Kingston Parish Church, Glasgow, which was crowded to excess, the farce of "Box and Cox" was performed by two gentlemen, assisted by a lady, members of the choir.

PROFESSOR BLACKIE, speaking at the meeting in Glasgow last week in behalf of Home Rule for Scotland, said "he never read the newspapers; he detested them." Yet he is himself incessantly writing for them.

A LARGE number of women engaged in theatres were lately entertained at the Whitefield Presbyterian school near Drury Lane. After tea addresses were given, among the speakers being a grandson of Elizabeth Fry.

A DEPUTATION of medical students from the Christian Association of Edinburgh University addressed a large meeting the other Sunday evening in the Free Church at Tignabruach. Rev. James A. Young, M.A., presided; Dr. Young, of Edinburgh, introduced the deputation; and Mr. Alexander Van Niekirk, from the Cape, and Dr. James Bridges, from Canada, delivered stirring addresses on Christian life and work in the universities of Scotland.

IN OCTOBER DAYS.

I wander down the russet lane
And see the autumn's bonfires burn
Upon the hillside slopes again.
Among the Sumac and the Fern.

The Oaks have caught October's fire,
And drop their treasures in the grass,
While the still flame creeps high and higher,
Fanned by the warm winds as they pass.

The sky is dim in purple haze;
The spell of dreams is over all,
Unknown, save in the long, still days
When flowers fade and dead leaves fall.

What memories come to me of her,
Whose tender smile so much I miss;
Who was a forest-worshipper
When earth blushed at October's kiss.

Here, on this knoll, we sat to see
That day of autumn fade away;
"And life is fading," whispered she,
"As fades this sweet, enchanted day."

And here I gathered, from the moss,
Bleated blossoms for her hair,
And felt her tresses blow across
My cheek, and fancied sunshine there.

And here we stopped to talk awhile
Of dreams we hoped would all come true.
Dear heart, the sunshine of your smile
Breaks on me as I think of you.

So far, and yet how near to-day!
I miss you, yet I have you here,
And reach to touch your hand, and say,
That love outlives the dying year.

And though I find but empty air
Where I had thought to touch your hand,
I feel you with me everywhere;
O, truest heart, you understand.

—Vick's Magazine for October.

THE CLUSTER OF STARS TO WHICH OUR SUN BELONGS.

"The *Uranometria Nova* of Argelander gave the positions of the lucid stars of the northern sky, and it has been supplemented by the *Uranometria Argentina* of Dr. Gould, which covers the southern sky. With the stellar statistics of the whole sky before him Dr. Gould was in a position to draw some extremely interesting conclusions with respect to the arrangement of the brighter stars in space, and to the situation of our solar system in relation to them. The outline of his reasoning can be given here, but the numerical evidence upon which his conclusions are founded must be omitted. In the first place, it is fairly proved that in general the stars are visible to the naked eye (the lucid stars), are distributed at approximately equal distance one from another, and that on the average they are of approximately equal brilliancy. If we make a table of the number of stars of each separate magnitude in the whole sky we shall find that there are proportionately many more of the brighter ones (from first to fourth magnitudes) than of the fainter (from fourth to seventh magnitudes). That is, there is an 'unfailing and systematic excess of the observed number of the brighter stars.' We cannot suppose, taking one star with another, that the difference between their apparent brightness arises simply from real difference in size, but we must conclude that the stars from the first to fourth magnitudes (some 500) are really nearer to us than the fainter stars. It therefore follows that these brighter stars form a system whose separation from that of those fainter stars is marked by the change of relative numerical frequency.

"What, then, is the shape of this system? and have we any independent proof of its existence? Sir John Herschel and Dr. Gould have pointed out that there is in the sky a belt of brighter stars which is very nearly a great circle of the sphere. This belt is plainly marked, and it is inclined about 80° to the Milky Way, which it crosses near Cassiopea and the Southern Cross. Taking all the stars down to 4.0 magnitude, Dr. Gould shows that they are more symmetrically arranged with reference to this belt than they are with reference to the Milky Way. In fact, the belt has 264 stars on one side of it and 263 on the other, while the corresponding numbers for the Milky Way are 245 and 282. From this and other reasons it is concluded that this belt contains brighter stars because it contains the nearest stars, and that this set of nearer and brighter stars is distinctively the cluster to which our sun belongs. Leaving out the brighter stars which may be accidentally projected among the true stars belonging to this cluster, Dr. Gould concludes that our sun belongs to a cluster of about 400 stars; that it lies in the principal plane of the cluster (since the belt of bright stars is a great, not a small circle); and that this solar cluster is independent of the vast congeries of stars which we call the Milky Way.

"We know that the sun is moving in space. It becomes a question whether this motion is one common to the solar cluster and to the sun, or only the motion of the sun in the solar cluster. The motion has been determined on the supposition that the sun is moving and that its motion is not systematically shared by the stars which Dr. Gould assigns to the solar cluster. But a very important research will be to investigate the solar motion without employing these 400 stars as data."—Professor Edward S. Holden, in the *September Century*.

AT Allahabad, sacred concerts are being given by the military band on Sunday evening in the Park, and it is stated that this was actually devised by the highly-paid chaplains of the station!

"You do fill your dresses out well, that a fact. I should think if Jacob Balcome's as rich as they make out, he'd do something for his folks. Not that they need it any, but 'twould show his goodwill. But he always was dretful close."

"He does send them a good many things. I was over there the other day just as a box came. He sent his mother the most beautiful black silk! you could crumple it right up in your hands, just like that,"—illustrating with the corner of her gingham apron—"and then 'twould smooth right out, and not show a wrinkle. And there was a set of furs for Rhody, and a lot of trinkets for Arthur, and some nice books and other things for his father and Joel. He wants to build a new house for them, but his father won't hear a word of pulling down the old one."

"I always thought," continued Miss Dow, "that when they had that trouble at Sophy's, and Joel went off so sudden, that Jacob was at the bottom of it."

She waited apparently for a reply, and Mrs. Roper asked, "Are you going to cut the ruffles bias or crossway, Almiry?"

"Bias," said Miss Dow shortly, and measured and chalked for a few minutes in silence. Then she returned to the charge.

"That sister-in-law of Mr. Syke's nephew said that Jacob took his wife's death dretful hard. She never seemed to me a person that you'd feel much of a drawing towards; but she said she met him the day after she died, and he looked as though he'd had his death blow, so kinder solemn. I'll have to give you an inch more in the length of your belt. You're getting stouter."

"I know it," laughed Mrs. Roper. "Ad'niram says he expects every time I come down there that he'll have to move the door-jamb to get me into the house."

At mention of Adoniram, Miss Dow became silent; for if there was one person on the face of the earth whom she hated, it was Adoniram Roper. She was silent so long that Mrs. Roper, feeling that she had offended her, renewed the conversation.

"Jacob's coming home next Thanksgiving."

"Well," replied Miss Dow, amiably, "I s'pose he'll come in a style to astonish the natives."

Contrary to this opinion, which was also the general opinion of Wilton Corners, Jacob Balcome appeared among them one day unannounced and without display. In the seven years of his absence so much had happened to him; he had passed through such sharp crises, that it gave him a feeling of bewilderment to find Wilton Corners so unchanged that it might have been only yesterday when he went away from it. There were a few old faces missing from the street; a few new children played in the door-yards; otherwise the place seemed to have stood still. There were the same half-dozen stores, with the same names above their doors; the same rows of farmers' waggons before them; and, as he looked about him, the same old doctor passed, driving the same dappled horse. The few people on the street looked curiously at the well-dressed stranger, but no one recognized him, and feeling as though he were in a dream, he left the village and took a short cut to his old home. This, too, had the same air of unchangeableness. The only new things about it were draperies at some of the windows, and a little child playing before the door, who, catching sight of the stranger, disappeared round the corner of the house. A moment later Joel came from the same direction, the child following closely behind him. Seeing the stranger, he looked puzzled for an instant, and then came forward with outstretched hand. There was some constraint on both sides, and to break it Jacob turned to the child.

"And what little boy is this?"

"Papa's," said the child, clinging to his father's fingers.

"Can't you shake hands with him, and tell him your name?" said Joel.

"Arthur Jacob Balcome," he replied, half holding out a very small and very grimy hand.

Jacob took the little hand, and lifting the child in his arms, hid his face against the bright curls; and when he looked at his brother again the old constraint was gone—and forever.

Jacob Balcome made a long visit at his old home, but only a visit. The free life of the West, with its kaleidoscopic changes and vast opportunities, was too strong upon him for the quiet farming life to hold him. He wandered about the familiar places, often with the little child for company, and filled the long winter evenings with stories of Western life; of the gourd-like growth of the cities, and of wonderful crops, which made Farmer Balcome shake his head in admiring envy; he went patiently with his mother to tea-drinkings planned in his honour; but after a few weeks he tired of it all, and went back to his busy, lonely life. After his return, some who had groaned under Squire Lovell's heavy hand, found they had reason for thankfulness, and the village church, renovated from weather vane to foundation stone, attested his grateful memory of his native village.

And the old, contented life goes on and on at Wilton Corners. Farmer Balcome and his wife, in a green old age, still busy in their accustomed ways, but looking more and more toward the country which for them is not very far off; and Joel and Rhoda happy in each other, and the young life growing up beside them.

And in the city a grave-faced, kindly man goes to and fro, called by those who know him the Good Physician. His friends sometimes pity his loneliness, and wonder that he forms no home ties; but his life is too busy for sadness, and the affection which might have warmed his own home makes life easier to the suffering humanity amidst which he works. Sometimes in his drives he stops before a pleasant house overlooking the river, and a pale-faced lady in black comes down the steps and caresses his shining chestnut horse, which she calls "Hector." She is of en with him; in hospitals, in the homes of the poor—wherever her time and means can further his own—for they work together in close sympathy, bound by the memory of a grave which forever unites and forever separates them.

THE END.

Ministers and Churches.

THE Rev. A. Young, of Napanee, has been appointed Clerk *pro tem* of the Presbytery of Kingston.

MISS BLANCHE ANDERSON, of Eglinton, has presented to the new church, Deer Park, two handsome silver collection plates.

THE Rev. P. R. Ross, of Ingersoll, has received a unanimous call to the pastorate of Central Park Church, Chicago. If Mr. Ross should accept this very inviting call, Ingersoll will lose an able and faithful pastor.

THE Rev. J. McIntyre, who has been for sometime in California, is about to return home. Parties desiring to correspond with him respecting evangelistic services can address their communications to Iroquois, Ontario.

THE Young People's Missionary and Literary Society of Parry Sound will thankfully receive books, papers and magazines suitable for camp mission work. All friends of this cause will kindly act in accordance with this appeal. Freight charges paid by society. Address, Miss Grant, secretary.

MR. ROBERT DRINNAN has lately been appointed by the Home Mission Committee of Barrie Presbytery, to labour in the field which comprises four mission stations—Burk's Falls, Berriedale, Katrine and Cecebe. Mr. John Garrioch, now of Rosseau, laboured on this field for the last three years with great acceptance.

AT a large congregational meeting of the Tilbury East and Fletcher congregations held on Monday week at Valetta, a hearty and unanimous call was extended to Rev. A. L. Manson, Stratford, to be their pastor. These congregations are in the Presbytery of Chatham and were rendered vacant a year ago through the death of the late Rev. John Logie.

ANNIVERSARY services will be held in the Presbyterian Church, West Toronto Junction, on the 21st inst., when the Rev. Professor McLaren will preach in the morning, and the Rev. William Burns in the evening. On the following evening a social meeting will be held, when it is expected that addresses will be delivered by Rev. Messrs. W. A. Hunter, W. Frizzell, J. Mutch, and others.

FROM a private letter received in Toronto, it is learned that Dr. and Mrs. Smith, and Miss Sutherland, safely reached Chefoo, Northern China, on the 30th of August, after a most agreeable and speedy passage. The voyage across the Pacific is deemed the quickest on record, having been accomplished in thirteen days, twenty hours. The newly arrived missionaries are busy studying Chinese.

ON Thursday evening last, the Rev. Donald MacGillivray was ordained as a missionary to Honan, China, in St. James Square Church. There was a large assemblage present. In the absence of the Rev. A. Gilray, Moderator of Toronto Presbytery, the Rev. D. J. Macdonnell, B.D., presided. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, preached an appropriate and fervent discourse from Eph. iii. 8. Thereafter, Mr. MacGillivray, having answered the questions of the formula, was solemnly set apart by prayer and the laying on of hands. He was then suitably and impressively addressed by Rev. Dr. Kellogg, who, in name of the Foreign Mission Committee, presented Mr. MacGillivray with a copy of the Holy Scriptures, and in name of St. James Square Boy's Missionary Society, presented him with a sum of money. Professor McLaren then addressed the congregation. Mr. MacGillivray is a young man of fine accomplishments and unmistakable ability. He goes with courage, hope and devotion to labour in Honan, along with Mr. Goforth, who has preceded him to that new field of missionary endeavour. St. James Square congregation has undertaken Mr. MacGillivray's support.

THE Rev. Dr. Robertson writes as follows: The Presbyteries in Manitoba and the North-West are much in need of missionaries to man their fields for this winter. They applied for twenty-nine labourers to the General Assembly's Home Mission Committee, but only five were available. For Donald, Riverside, Rapid City, Gleichen, Dominion City and the rest, ordained men are wanted, and for a number of promising mission fields we wish students or catechists. Last season has been one of great prosperity. Shall we lose during winter the gain made? At some points the accession to the membership has been large,—eighteen, twenty-one, twenty-nine, etc. Shall these people be left like sheep without a shepherd for seven months? If so, missionaries will largely have laboured in vain, and the Church spent her means for naught. During 1887-1888 we were able to man the most of our fields for the year, and with what result? The membership increased about forty per cent. The tide of immigration to the North-West has set in strongly. Settlers are taking up land in the older districts, and so strengthening old missions and congregations; people are anxious to call pastors, so that Christian work can be prosecuted more vigorously. Without men, however, nothing can be done. Last year three congregations went off the supplemented list, three more are going off this year, and one or two years like 1887 and 1888 will greatly swell the number. There is no romance about this work but that of extending the reign of righteousness, truth and purity. If young men wish to see the work of the Church and help to make it a success, here is an opening. If they like lean fare and hard work they can be accommodated. If they want experience that will be of service in after life, this is their opportunity. A year in the mission field of the west will be as good as any year at college. Dr. Robertson will be glad to receive applications addressed to Woodstock, Ontario, for the next ten days.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on Tuesday, October 9, in the new Knox Church, Ayr, the Rev. M. McGregor presiding as Moderator. A resolution was adopted expressing sympathy with Rev. John Thomson in his severe sickness, and thankfulness for his recovery; also gratification at the very handsome appearance of the new Knox Church which he

and his congregation were privileged to see opened last Sabbath. Rev. J. S. Hardie was appointed treasurer of the Presbytery Fund. Rev. W. S. McTavish reported having visited Onondaga, and that \$500 had been subscribed towards the support of Gospel ordinances. Dr. Cochran was appointed Moderator of the Session, and it was agreed to endeavour to secure an ordained minister to labour there during the winter. A satisfactory report was received from Mr. Nichol, student, who had laboured at Onondaga during the summer. The new Book of Procedure and the Assembly's remit anent the same were sent to a committee consisting of Messrs. McMullen, Robertson and McKay, ministers, and Marshall and Oliver, elders, to report to next meeting. The Conveners of the Standing Committees for the year are: Rev. D. M. Beattie, B.D., on State of Religion; Rev. R. Pettigrew, on Sabbath Schools, and Rev. R. Myers, on Temperance. The estimates for the year were considered, and the Presbytery adjourned to meet in Tilsonburg on the third Tuesday of January at two p.m.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met on the 4th inst. in Knox Church, Galt, according to an adjournment for the transaction of business and the induction of the Rev. Alexander Jackson to the pastoral charge of that congregation. Reports were received from student missionaries who have been labouring in the bounds during the summer, some of which were regarded as not being sufficiently full and specific in their information. A report was read of the supply sent to the Presbytery by the General Assembly's Committee on Distribution, and the disposal of the same to the existing vacancies. A reply was read from Dr. Caven to the letter of the Presbytery forwarding the names of new candidates for the ministry. The Clerk stated that he had forwarded to the respective parties the amounts due to them from the proceeds of the sale of the church property in New Hamburg, and produced receipts for the same. Reports were called for and produced from all the Stationing Committees except one, but formal action on them was delayed in the meantime. The delegation appointed to conduct the Triennial Visitation of the Central Church, Galt, and West Puslinch, was instructed to include West Puslinch, also this year, and bring before the people the arrears into which they had fallen to their late pastor, and the student who had been labouring among them during the summer. At two o'clock in the afternoon the Presbytery called for the edict of the induction of the Rev. Alexander Jackson to the pastoral oversight of Knox Church, and the same was returned certified as having been duly served. After waiting some time, and no objector appearing, the Presbytery repaired to the place of worship and Mr. Blair, as appointed, ascended the pulpit and preached a powerful discourse from 1 Cor. i. 21, "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Sermon being ended Mr. Dickson, who presided, gave a brief narrative of the steps to a call and put to Mr. Jackson the questions of the formula. These having been satisfactorily answered, Mr. Jackson was by solemn prayer inducted into the pastoral charge of Knox Church and admitted to all the rights and privileges pertaining to the position. Dr. Wardrope then addressed him and Mr. J. C. Smith the people, in suitable terms. Dr. Torrance repaired to the door with Mr. Jackson at the close of the service so that the people as they retired might have the opportunity of welcoming him as their pastor. There was a large and deeply attentive congregation at the services, and Mr. Jackson enters on his work with every promise of a successful pastorate. Having returned to the place in which the Presbytery was meeting and signified his readiness to sign the formula when required, his name was added to the roll and he took his seat as a member of the Court. Mr. Dickson was appointed to introduce him to the Session, which was instructed to meet immediately after the rising of the Court.—R. TORRANCE, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 2nd inst. Rev. A. Gilray, Moderator. A memorial was read from thirty-two members and twenty-one adherents of our Church, all of them connected with St. John's Mission on the eastern side of the Don, praying to be organized a congregation. In connection therewith, Rev. Dr. Kellogg, Mr. J. Gowans and Mr. J. McP. Scott were heard. The Presbytery resolved to notify neighbouring Sessions, and ask them to express their minds anent the foregoing at next ordinary meeting. The Conveners of committees on the Schemes of the Church, whose appointments bear on matters of finance, were instructed to prepare schedules, showing the amount of contributions to said Schemes which might be reasonably expected from the congregations and mission stations throughout the bounds; said schedules to be submitted at next ordinary meeting. There was read a copy of a resolution adopted by the congregation of Cook's Church, Georgina, referring to the destruction of their place of worship by fire, and agreeing to ask leave of the Presbytery to sell the land belonging to them, and to apply the proceeds, with the money in hand, from the insurance of the building burnt, for the rebuilding of Cook's Church in the village of Pefferlaw. The leave so applied for was granted by the Presbytery. The committee appointed at last meeting to consider the petition from Wexford and its neighbourhood, and all matters related thereto, reported through Rev. D. J. Macdonnell that in their judgment, provided there is no difficulty about the acquisition of the property, the best arrangement on the whole would be to unite the petitioners of Wexford with Chalmer's Church on York Town Line, the united congregation to worship in the parsonage church, and to remain connected with York Station. The foregoing report was received by the Presbytery and laid on the table in the meantime. The committee were also re-appointed, with instruction to watch over any new developments that might arise in the matter, and report, if necessary. There was read a letter from the secretary of the Executive of the Foreign Mission Committee (Western District) requesting the Presbytery to make all necessary arrangements for the ordination and designation of Mr. Donald McGillivray, M.A., as a mis-

sionary of our Church to Honan, China. The Presbytery agreed to comply with the request, and appointed the ordination and designation to take place in St. James Square Church, of this city on Thursday the 11th inst., services to commence at eight p.m.; the Moderator to preside, Rev. Dr. Kellogg to preach, Rev. Dr. Wardrope to be asked to deliver the charge, and Rev. Dr. McLaren to address the assembled congregation. Messrs. A. Manson and J. A. McDonald, theological students, who had finished their curriculum sometime ago appeared before the Presbytery with a view to be taken on trial for license. The Presbytery agreed to take them on trials, in terms of authority from the district Synod. Accordingly they read or delivered discourses on the subjects previously assigned to them, and submitted also Hebrew and Greek critical exercises, all of which were approved of. The usual questions were put to them and answered satisfactorily. They were then commended by prayer to the grace of God, and, with due propriety, licensed to preach the everlasting Gospel. Messrs. H. C. Foster, R. Johnstone, T. McCulloch, William Miller, William Morrin, A. F. Webster, William Heron, J. McMillan and J. H. Higginson, all of them certified members of our Church, appeared before the Presbytery for the purpose of being examined with a view to admission as students at Knox College. The Presbytery appointed a committee, consisting of Rev. R. Wallace, E. D. McLaren, J. Mutch, and Mr. J. Crane, to retire and carefully confer with them. And said committee eventually reported in their favour, recommending their being attested to the Senate of Knox College, which recommendation the Presbytery adopted. A similar step was taken anent Mr. M. Hambly, whose case was transferred from the Presbytery of Bruce. It was moved by Rev. D. J. Macdonnell, duly seconded, and unanimously carried, as follows: In view of proceedings which have come to the knowledge of the Presbytery in connection with the settlement of the Rev. George Burnfield, one of the ministers of the Presbyterian Church in Canada, over a congregation in the eastern part of the city, the Clerk of Presbytery is instructed to communicate with Mr. Burnfield, asking him to appear at next meeting and give information as to his relation to the Presbytery. The next ordinary meeting was appointed to be held on the first Tuesday of November at ten a.m., and the Presbytery adjourned, to meet in Erskine Church, at half-past seven p.m., for the induction of Rev. W. Hunter.—R. MONTEATH, Pres. Clerk.

HOME MISSIONS.

The Executive of the Home Mission Committee, of the Presbyterian Church in Canada, met last week in St. Andrew's Church, Toronto. There were present Rev. Dr. Cochran, Convener; Rev. Dr. Warden, secretary; Rev. Drs. Laing, Robertson and Campbell, Rev. Messrs. D. J. Macdonnell, F. W. Farries, A. Moodie, J. Somerville and A. Tolmie. Rev. Allan Findlay, Superintendent of Missions in Muskoka, was also present in the interest of the work in his field.

AUGMENTATION FUNDS.

Rev. Dr. Reid presented to the Committee a statement of the Home Mission and Augmentation Funds since May 1, as follows:

Home Mission Fund, receipts.....	\$4,090 54
" " " disbursements.....	3,642 98
Balance on hand.....	\$449 56
Augmentation Fund, receipts.....	1,591 65
" " " disbursements.....	1,498 89
Balance on hand.....	\$93 36

Rev. John Griffith, of the Welsh Calvinistic Church, appeared before the committee with testimonials in his behalf, asking that steps be taken for his reception into the Presbyterian Church. Mr. Griffith was appointed to the Presbytery of Owen Sound, to which Presbytery he will apply for reception into the Church.

Rev. Dr. Torrance, of Guelph, and Rev. Messrs. Hamilton, Smith and Gordon appeared before the committee and were heard regarding grants to special cases in the Presbyteries of Guelph and Stratford.

Claims were passed for Home Mission work, for the six months ending September 30, amounting to \$21,441.77, and for Augmented congregations amounting to \$12,233.42; in all \$33,675.19.

The Convener submitted a letter from Rev. H. McKellar, High Bluff, Manitoba, giving an account of his tour of Scotland, and his addresses and services on behalf of mission work in the North-West. The committee instructed the Convener to convey their thanks to Mr. McKellar.

An interesting report was presented by Rev. Allan Findlay, of his work in the Algoma and Muskoka districts during the past six months. In Muskoka, twenty-four fields have been occupied, and in Algoma sixteen. Churches were opened at Powassin by Professor McLaren, and at Turtle Lake by Rev. D. D. McLeod. Churches are in progress at Sand Lake, South River, Chisholm and Deerband; also at Watford, in Algoma. Growth is evinced, not only in the effort to secure church accommodation for themselves by our stations and in the increased contributions for the support of ordinances among themselves, but also in contributing to the mission funds of the Church, that she may be increasingly useful in supplying the more destitute parts of our lands with the means of grace. Nearly double the amount contributed during the corresponding period of last year, has been contributed this year. An increasing desire is also expressed for supply during the entire year by many of the fields.

Rev. Mr. Tolmie presented a report of his visit with the Rev. Mr. McMullen to certain mission stations in the Algoma district. The report was received and thanks tendered the deputation.

Minutes of the Presbyteries of British Columbia were read, and also letters from the Presbytery Clerk, Rev. D. Fraser and others, from all of which it appeared that the progress of mission work was exceedingly gratifying.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Oct. 28, } THE FALL OF JERICO. } Joshua 6 :
1888. } 1-16.

GOLDEN TEXT.—By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb. xi. 30.

SHORTER CATECHISM.

Question 99.—Prayer is a necessity. It should be a daily exercise—at least the first thing in the morning and the last at night. It should be both public and private, secret and social, personal and intercessory. There is nothing that concerns us either for this world and the next that may not be a fit subject for supplication at a throne of grace. The best guide to prayer is "the whole Word of God." In it are recorded prayers, and much of it affords the fittest possible language for the outpouring of the heart to God in devotion and intercession. When the disciples of Christ said, "Lord, teach us to pray," He gave in response the most perfect and comprehensive prayer ever uttered, that form commonly called the Lord's Prayer.

INTRODUCTORY.

About two weeks after the Children of Israel had found, by the miraculous passage of the Jordan, a foothold in Canaan, the command was given them to take the first aggressive step for the conquest of the country. Jericho means the city of palms. It took its name from a magnificent grove of palms extending for about three miles in breadth and eight in length. The city was the key of Western Palestine, about six miles west of the Jordan, and seven north of the Dead Sea. It was populous and contained great wealth. Its capture was necessary to the advance of the Israelites.

I. The Captain of the Lords' Host.—Jericho was straitly shut up. The fear of the multitude encamped only a few miles from the gate of the city fell upon the inhabitants and none ventured beyond the walls, no one sought to enter. What trust the people had was in the strength of their fortifications, which would no doubt resist attack, especially as the Israelites were unprovided with implements for assaulting a besieged town. The slower process of starving the people into surrender might be attended with danger to the Israelites, since many of the other Canaanitish tribes might gather and help to raise the siege. Joshua doubtless in addition to the exercise of his military talent sought counsel from God in prayer. It may be that in answer to his request the mysterious visitant here named the Captain of the Host of the Lord made his appearance. To Joshua the Lord gives the assurance that He has given Jericho with its king and his warriors into his hand. He is assured of victory, and the victory is God-given.

II. Jericho Encompassed.—God's resources are infinite. He can make use of the most unlikely means for the accomplishment of His purposes. According to the divine direction the solemn and impressive procession is formed early in the morning. Leading the procession were the armed men. Their weapons were the sword, the bow, the spear, the sling and the shield. Following them were seven priests, clothed in their priestly attire, and each bearing seven trumpets of rams' horns, which they blew as they marched, the principal sounds heard on that mysterious march, for silence was enjoined on all the rest. Then came the ark of Jehovah, the symbol of His presence, and the presage of their victory. The rear ward, the rest of the men composing the ranks closed the procession. For six successive days this singular army marched round the city of Jericho, and then returned to their camp. What would the people of the besieged city think of this strange proceeding, as day after day they saw the unvarying march of their enemies. Not a challenge had been given, not a blow struck. They had made no attempt to repel their assailants. Some think that they were inclined to ridicule the apparently purposeless march of the Israelites, and to treat them contemptuously. It is more probable that they were moved by a vague fear and uncertainty of what was to come next. At all events they remained inactive. The proceeding, but for the assurance of victory given by the Lord, would appear as bewildering to the Israelites; but being thus assured, they were called by the circumstances implicitly to obey the divine directions and patiently trust in God for the fulfilment of His promise.

III. The Fall of Jericho.—For six days matters had moved on with unvarying regularity. On the seventh there is an important change. Instead of the early morning march and retreat to the camp, the army in the same order encircles Jericho seven times. At the end of the seventh round, the blast of the trumpets is responded to by a loud shout from the great body of the Hebrews. At that instant the strong walls built for the city's defence, and in which its inhabitants trusted for their safety fell flat. Then every man went straight before him into the conquered city and swift and complete was the destruction that followed. The only inhabitants that escaped death were Rahab and her family because she had sheltered the spies. All was given up to flame, and the gold and silver found was kept for the Lord's treasury. Jericho was visited by a complete and terrible overthrow.

PRACTICAL SUGGESTIONS.

Those who fight the Lord's battles in the way He has appointed are assured of victory.

By the weak things of the world God confounds the mighty.

The Israelites were victorious because they obeyed God; the people of Jericho were vanquished because the measure of their iniquity was full.

No real victory can be gained without faith. "This is the victory that overcometh the world, even your faith."

there was a general appreciation of and practical necessity for such work in addition to that of deacons and elders. The history of the order was bright with abundant promise, though its functions had been curtailed and then finally abolished. It had not been revived at the time of the Reformation because the exigencies of the stirring times and the overshadowing importance of other essential questions prevented. Why such an office had been allowed to become nothing more than a memory and a tradition he was unable to say; but the hands of the Church were now free, and should most readily be turned to secure its immediate revival.

Mr. Jordan then proceeded to trace with great interest the scriptural origin of the order, showing that the sphere of women in the Church had been recognized from the earliest times, coming down to the historical developments of the office—in the first century of the Christian era, and from the beginning of the second to the tenth century, pointing out that it clearly received apostolic sanction, and finally to its extinction in the Dark Ages from causes which he enumerated. He then dwelt very fully on the modern efforts to revive the order, which belong almost exclusively to the present century, and referred to the deaconess institutions now existing in all quarters of the world. Combating many of the objections which had been urged, he complained that they had been needlessly exaggerated, and observed that by our supineness the Roman Catholic Church had been enabled to place us in a position of positive disadvantage in relation to this question. He pleaded for a more general acceptance of the merciful mission of women in the world, and remarked that in establishing a Protestant Order of Sisterhood in its highest and noblest sense they would savour of Romanism in so far only as Romanism savoured of the New Testament. That was their standard, and to these godly women would be entrusted the charge of the sick, the poor and the ignorant, and they would be ready to go far afield, the bearers of temporal and spiritual good. The present day nuns were the usurpers and not the legitimate successors of the Scriptural deaconesses. By adopting this office the superabounding life of our Christian womanhood would be converted to the Church, and as a reason for its acceptance by the Presbyterians of Montreal, he instanced the gift of a new hospital to the city where an abundant field of labour would be opened. The lecture was throughout full of interest and at points elicited the warmest applause.

Principal MacVicar subsequently announced the College term open, and stated that a special prize on Church government would be offered by the Rev. L. H. Jordan. He briefly traced the history and growth of the College since 1868, when it was opened with one professor and a handful of students, until now they had a noble building of their own, a library, an Endowment Fund, four professors and five lecturers. At the close of last session twelve students left to take their places in the Churches and sixty-one were left on the roll, one of whom had since died, and thirty new students had entered for the new session. This brought their total to what was sometimes not reached by much older institutions. He alluded to the despatch of one of their number to the mission field in India by St. Paul's Church, and said there were others who were burning with zeal to take up the work. The Principal concluded by announcing that the College Board that afternoon had determined to enlarge the Endowment Fund by adding to it a sum of not less than \$150,000.

POINTE AUX-TREMBLES SCHOOLS.

As our readers are aware, great improvements have been made at the Pointe-aux-Trembles Schools during the past summer. The boys' building has been entirely renovated and an additional story added. A wing 35 x 50 feet—has been erected, the lower part of which is to be used as a dining room, and the upper part as a large class room, chapel, etc.

The expense of these improvements, including furnishings, is between \$14,000 and \$15,000. The next session of the schools begins on Monday, October 15. It is intended to have a public re-opening of the building on Friday, the 26th October. Carriages will leave Knox Church, on Dorchester Street, at half-past twelve o'clock on that day for Pointe-aux-Trembles, returning to the city about six o'clock in the evening. A cordial invitation is extended to all friends of the work. The date has been arranged with a view of securing the presence of ministers and others attending the Christian Conference to be held in Montreal from the 22nd to the 26th inst.

All intending to be present must notify the Rev. Dr. Warden on or before Wednesday, the 24th inst., that carriage accommodation may be provided for them. Tickets will be obtained on application to him.

To secure funds for the furnishings of the buildings, an appeal has been made to the supporters of pupils, asking them to make a special effort to send \$15 in addition to their usual contribution for the pupil's support this year. Already several of these have responded. The former pupils of the school were asked to provide the means necessary to furnish the new chapel, and already upwards of \$220 have been received from them. Most of the furniture in the buildings has been in use for forty years, and needs to be almost entirely renewed. This means an expense of about \$2,000 for beds, bedding, tables, chairs, cupboards, desks, lamps, etc. Several generous friends have already sent contributions for this special object. Recently the Rev. Dr. Parsons, of Toronto, and Mrs. Parsons visited the schools, and were so interested in the work that they have secured from friends in Knox Church, Toronto, contributions sufficient to purchase beds and bedding for upwards of sixty of the pupils. This has very greatly encouraged the committee in charge. It is hoped that many other friends will come to the help of the Board in this special undertaking. An additional sum of \$6,500 is yet required to meet the expense incurred in the extension and repairs and furnishings of the boys' building, which is now in thorough order and admirably adapted for the work. All contributions should be addressed to the Rev. R. H. Warden, 198 St. James Street, Montreal.

second congregation (St. Andrew's) has been organized in Vancouver City, and are about to call a minister with a salary of \$2,500 per annum.

Dr. Robertson reported, among other interesting details, that the accessions to the membership during the summer had been large, eighteen having joined the Church in one mission field, nineteen in a second, twenty-one in a third, and twenty-nine in another. At Schreiber, Sunnyside, Keewatin, Rosedale, Newdale, Touchwood, Banff, Donald, Pilot Mound, Treberne, Holland, Winnipeg, Eikhorn, Monteith, Tarbolton and Fort William, churches have been erected, and steps have been taken at Murillo, Charter and a few other points. The work carried on among the Icelanders had been very successful, and the Synod was encouraged to extend the work. The claims of the Hungarians, Scandinavians and other foreign settlers were also appealing for consideration, and the Presbyterians were applying for aid in appointing missionaries to overtake their spiritual and moral wants. He stated, too, that schools had been commenced to instruct the Chinese found at certain centres and with encouraging results. He reported that among the new districts occupied this summer was the Columbia Valley, south of Golden City, where good work was done. The claims of the mining districts of British Columbia for missionaries were also presented and every sympathy expressed with the work done by the committee.

The following appointments were made to mission fields for the winter, in addition to the large staff already in the different provinces:

Rev. D. L. McKechnie, to Mattawa; Rev. J. S. Stewart, to Gore Bay; Rev. M. Turnbull, Rev. E. B. Rodgers and Messrs. J. B. Ferguson, John Tait and Hugh Ferguson, to Bruce Presbytery; Rev. J. McEwan, Rev. W. J. Hewitt, Rev. J. Hunter, Rev. J. M. Goodwillie (to North Bay for two years) and Messrs. John Thompson, James Cranston and R. Thompson, to Barrie Presbytery; Mr. W. T. Dorward, to Montreal Presbytery; Rev. R. Fairbairn, to Saugeen Presbytery; Rev. A. Hudson, to Paris Presbytery; Rev. G. Porteous, to Morton for two years; Rev. W. J. Drummond, to Alice for two years; Rev. John Griffith and Mr. John McGregor, to Owen Sound Presbytery; Rev. J. A. Birrell, to Plantagenet for one year; Rev. J. B. Hamilton, to Quebec Presbytery, and Messrs. C. A. Sykes and M. Wilson, to Lanark and Renfrew Presbytery.

In addition to the above list, ministers and students and catechists, to the number of twenty, were appointed to the North-West.

The Convener urged upon the representatives of Presbyteries the importance of having a large increase in the funds this year, and that congregations having mission moneys in hand should send them on to the treasurer. Advances have to be made to the extent of \$30,000 above what is in hand.

The following is the detailed list of claims passed to the various Presbyteries for Home Missions and Augmentation work from April to September 30, 1888:

Presbytery of	Home Missions.	Augmentation.
Quebec	\$679 00	\$910 50
Montreal	838 00	1,125 00
Glengarry	78 00	465 50
Ottawa	795 00	492 00
Lanark and Renfrew	876 00	658 00
Brockville	366 00	350 00
Kingston	1,167 98	910 00
Peterborough	307 60	374 00
Lindsay	102 00	187 50
Whitby	.....	102 50
Toronto	415 00	370 50
Barrie	2,564 69	766 42
Owen Sound	330 00	302 00
Saugeen	100 00	100 00
Glengarry	161 00	.....
Orangeville	.....	250 00
Hamilton	182 00	462 85
Paris	.....	75 00
Lorain	.....	500 00
London	207 00	244 00
Chatham	153 00	246 50
Sarnia	177 00	50 00
Stratford	.....	275 00
Huron	.....	350 00
Maitland	.....	200 00
Bruce	1,226 25	463 65
Winnipeg	1,183 25	1,062 50
Brandon	2,686 10	928 00
Rock Lake	928 00	300 00
Regina	1,476 70	250 00
Calgary	1,495 00	.....
Columbia	1,636 20	.....
	\$21,441 77	\$12,233 42

PRESBYTERIAN COLLEGE, MONTREAL.

The session just opened of the Montreal Presbyterian College is the twentieth since the founding of that progressive and successful institution. The opening lecture was delivered by the Rev. Louis H. Jordan, B.D., of Erskine Church, Montreal, on the subject of "The Ministry of the Deaconess, a plea for its revival in the Modern Christian Church." About five hundred persons were present, and a large gathering of students in their gowns. The Rev. Principal MacVicar presided, and was supported by a full platform, comprising: Sir William Dawson, Professor Scrimger, Professor Campbell, Professor Coussirat, the Rev. Dr. Warden, and Rev. Messrs. L. H. Jordan, J. B. Nichols, W. McKenzie (Brockville), F. M. Dewey, J. B. Muir (Huntingdon), T. Bennett, A. B. Cruchet, D. W. Morrison (Ormsdown), and Mr. McLennan (St. Elm's).

Mr. Jordan said that the theme which he had chosen was one upon which he held very strong convictions, and which possessed more than a mere local or temporary interest. The opinion to which he had come and for which he strove was that the scriptural office of deaconess should to-day be in active operation in every modern Christian congregation. The work of the deaconess, however, naturally pre-supposes that of the deacon, and he was glad to observe that there were indications which pointed to a revival also of the office of deacon as it existed in the Primitive Church. Speaking more particularly of the former, he said he thought the Church was recreant to the Protestantism it professed and blind to its own opportunities when it allowed the office to fall into disuse, because

Household Hints.

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HICCUGHS.—To arrest hiccough, close both ears with the fingers with pressure, while a few swallows of liquid are taken.

TO KEEP THE CLOSET DRY.—a small box filled with unslaked lime and placed on a shelf in the pantry or closet will absorb dampness and keep the air in the closet dry and sweet.

TO FRY THE CROOKED NECK SQUASH.—Slice them as you do cucumbers, dip them in flour and fry them brown in butter. They taste like fried oyster and are a good substitute for the bivalve.

NOT IN TIN PLATES.—Never put away food on tin plates. Fully one-half the cases of poison from the use of canned goods is because the article was left or put back into the tin can after using. China, earthenware or glass are the only safe receptacles for "left overs."

In canning fruit in glass jars, it is worth while to remember that if they are placed on a damp cloth when the hot fruit is poured in, they will not break. Placing a tablespoon or silver knife in the jar will answer the same purpose, but it is not so convenient.

RICE PUDDING WITHOUT EGGS.—Add two heaped tablespoonsful of washed rice, same quantity of sugar, a quart of grated nutmeg, and half a cup of raisins to a quart of new milk; place it in a moderate oven and cook slowly for about two hours, stirring every fifteen minutes for the first hour and a half. The last half hour the oven should be sufficiently hot to form a thin papery crust of a light brown shade.

One day Dr. Joel Howes came into the Mayor's office at Hartford and said, "Henry, a man was in my study this morning, and right under my own roof told me I hadn't preached the Gospel for forty years. What would you have done if you had been in my place?" "I would have kicked him out of doors." The good old doctor—a man of peace in all respects—looked at him with a queer expression for a moment and then remarked, thoughtfully, "I wish you'd been there, Henry."

Consumption Can Be Cured

By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Pettitcodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

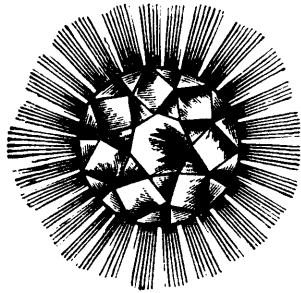
SPONGE CAKE ROLL.—Take two teacupful of sugar, two teacupful of sifted flour, two heaping teacupful of baking powder; into this break six good-sized eggs; beat all well together, turn into square jelly tins, and bake in a quick oven to a light brown. When done, turn out on a moulding-board, and spread quickly with jelly; roll; roll carefully out, and wrap each roll in a clean napkin and serve. The eggs are not beaten separately, and the quicker the cake is put together the better it will be.

WOMAN'S DRESS.

The attention of our readers is called to the very liberal offer made by American Housekeeping in their advertisement on another page of this issue. It is an undisputed fact that Worth's French Tailor System of Dress Cutting is plain and the book of instruction so clear that any child may understand how to cut and fit garments perfectly. Ladies who appreciate neat fitting garments, and enjoy good reading should send \$1 at once for American Housekeeping for one year and Worth's French Tailor System of Dress Cutting.

SWEET PICKLES.—Fruits, cucumber, watermelon rind and even the parings of very fine peaches, are cooked for sweet pickles by first boiling them in clear water until clear or until a straw will penetrate the solid pieces. To each quart of vinegar add three pounds of brown sugar, four ounces stick cinnamon, two ounces of cloves. Bruise the spices, tie in a book muslin bag or "Swiss," and boil with the vinegar and sugar for five minutes. Pour the liquid over the fruit in a large jar. Repeat the process every day with the same spices and vinegar, taken off for the purpose, for three or four days.

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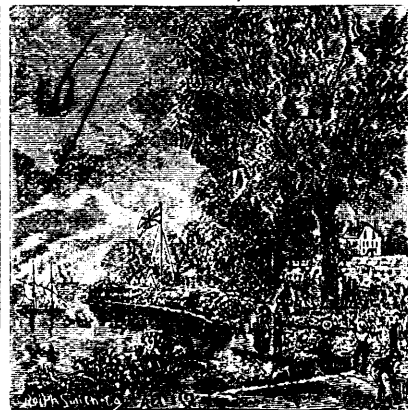
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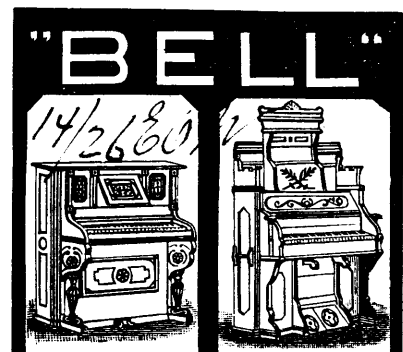
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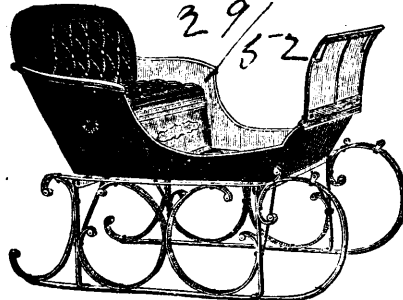
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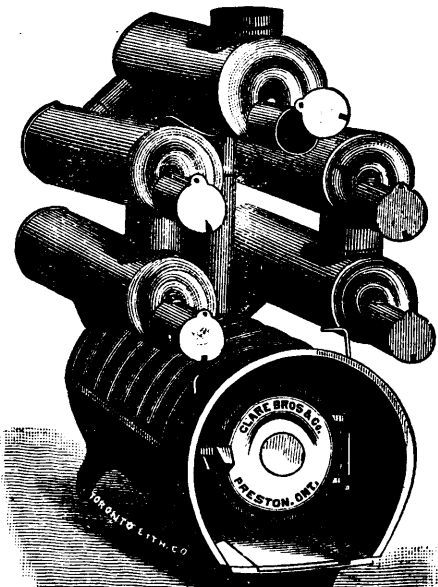
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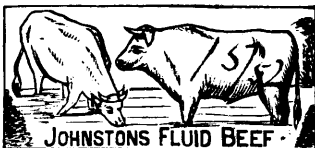
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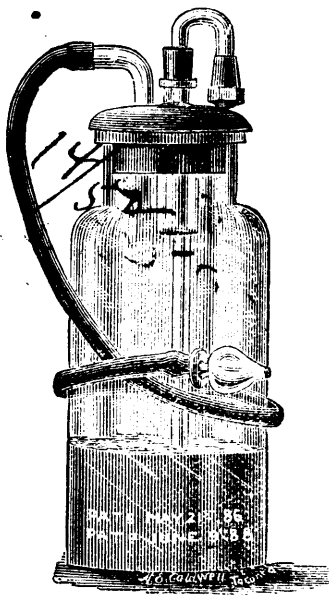
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An Unrivalled Remedy for the Treatment and Actual Cure of Catarrh, Catarrhal Deafness, Hay Fever, Asthma, Bronchitis, Relaxed Throat, Hoarseness, Difficult and Fetid Expectoration.

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Dr. Fitzhenry Campbell, ex-Surgeon to the British Army, says: "I feel confident the Inhaler possesses the true principle by which medication can be carried directly to a diseased membrane of the respiratory tract."
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NOTICE TO CONTRACTORS.

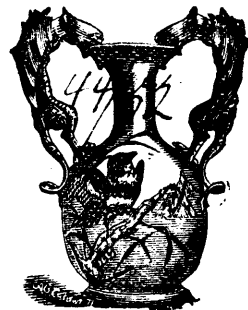
The works for the construction of the canal above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:
Tenders will be received until

Wednesday, the Seventh day of November next.

Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after
Wednesday the Twenty-fourth day of October next.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 27th September, 1888.



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MEETINGS OF PRESBYTERY.

HURON.—In Blyth, November 13, at eleven a.m.
BARRIE.—At Barrie, November 27, at eleven a.m.
LINDSAY.—At Woodville, November 27, at eleven a.m.
PARIS.—At Tilsonburgh, on Tuesday, January 15, at two p.m.
BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
TORONTO.—In the usual place on Tuesday, November 6, at ten a.m.
BROCKVILLE.—At St John's Church Brockville, on December 11, at three p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 18, at two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m.
LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, Nov. 27.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 20, at half-past ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday December 17, at half-past seven p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 17, at half-past seven p.m.

COMMUNION SERVICE.

Any Session having a Communion Service not required, which can be sold at a low rate or given gratis for the use of a congregation in British Columbia, will please communicate with Dr. Reid. P. O. Drawer 2607.



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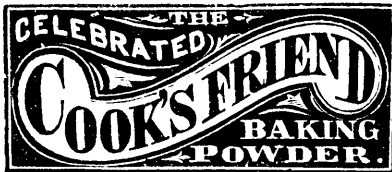
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BIRTH.

At the manse, North Georgetown, on the 3rd inst. the wife of Rev. G. Whillans, of a son.
At 31 Burnside Place, Montreal, on the 8th inst., the wife of the Rev. S. G. Cameron of Dungannon, Ont., of a daughter.

MARRIED.

On 11th October, at St. Saviour's Church, Paddington, London, England, by the Rev. Marshall Tweedle, M.A., Charles Archibald, youngest son of R. D. Macpherson, Esq., Montreal (formerly of Toronto) to Marion Henderson, second daughter of John Douglas, Surveyor of Customs, Toronto.
At the residence of Alexander Hallam, on October 9, by the Rev. Alexander Gilray, the Rev. James Carmichael, of King, to Miss Georgina E. Tawse, of Eversley, King.



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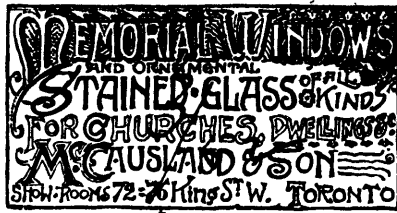
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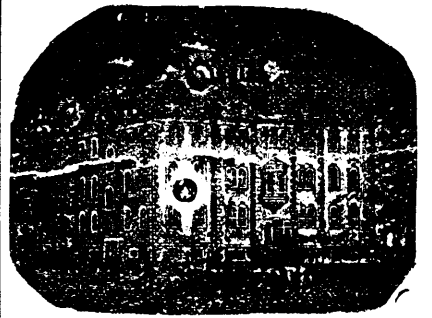
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