

What would be scandal or laxity at home is here stamped with the *imprimatur* of religion, and an open field is provided for both parties to follow their own "sweet will." The most disgusting, and wearisome feature one encounters incessantly, in the most casual intercourse with perfect strangers, is the universal habit of egotistical cant or rant. They are so arrogant, pharisaical, and adroit in simulating the deeper spiritual experiences of the heart, and yet so thoroughly Pecksniffian. This phase of Mormonism helps to throw light on the pretensions and professions of otherwise moral and sincere advocates of perfectionism, the "higher life," and that sort of thing. Now, no "Plym" or other enthusiast could be compared with any Latter-Day-Saint Cheap John, in prating glibly in set phrases. He places his hand on his heart, sometimes on his stomach, while descending on the "fullness of the gospel," and blessing the "revelations of the Lord" to him. "It is glory; I feel it here; I have the joy of heaven and the testimony of the Lord Himself; I have power to heal the sick!" perhaps interjecting street oaths or curses, as is common in the language of "Zion." This shews how doubtful very loud professions of spiritual exaltation are even by those of any sect whose lives do not so openly give the lie to their testimony. In this same line is their custom of placing the words "Holiness to the Lord," with a figure representing the All-seeing eye on all shops. Formerly Brigham Young had them in his distillery and grog shops, on the sign-board!

All conscience or sense of moral distinctions seems to be obliterated in most of the teachers or writers, while there is extraordinary acumen and adroitness in casuistry. Their leading scholar, Orson Pratt, has recently died. For fifty years he was the "Apostle of Polygamy," travelling, writing, and preaching incessantly in America and Europe. He was a sincere, honest man, and sacrificed everything, dying poor. Even the most rabid Gentiles speak highly of his blameless life. In 1870, the Rev. Dr. Newman (Methodist Episcopal), of Washington city, challenged any one to discuss polygamy from an Old Testament standpoint. Pratt was chosen to meet him. They argued for days here in public, before thousands of Gentiles and Mormons, in the tabernacle. Pratt's Hebrew scholarship and special study of the subject gave him the best of it. This was the general verdict, as the Mormons have evinced by publishing the debate for circulation. Here is the opinion of a Church agent from New York who has been investigating lately: "The worst evil of Mormonism is the power of the priesthood. So complete is its organization, so designing its polity, that we cannot know what its power is unless we have been there to see it. The Romish Church has nothing like it in this country. Mormon priests have the power to do as they please in the Church—cast it down or build it up. In matters of government and all political matters they dictate how its members shall vote. They say to one, 'Go there,' and he goes; 'Come here,' and he comes. If not, he is doomed to poverty, disgrace, and possible death. If a member becomes too rich, and they wish to get his property or discipline him, he is made to go on a mission—to come back very probably to find his home gone and family scattered."

There are many interesting matters yet to be noticed if your space would allow, as the Christian schools and churches; the Mormon system of law and justice—civil law being administered by Church officials; their system of caring for the poor; laws and mode of divorce; baptism for the dead; the danger to the nation of the Mormon element in politics; its growth—25,000 from Europe this year already; how many polygamists live by their wives' labour. Cases could be given of men with seventeen wives, fourteen all living at once in one house. Another, a farmer with thirteen, who do all his work, of all sorts, as caring for the horses. There are two papers here edited by women: the one, "The Women's Exponent," defending; the other, the "Anti-Polygamy Standard," opposing Mormonism. A large number of around-the-world tourists visit this city. This is, without doubt, the most novel and peculiar city that is or ever was on the globe.

Salt Lake City, Nov. 10th, 1881.

ATTENTION is directed to the International Scheme of S. S. Lessons, carefully prepared for Presbyterian schools. See advertisement on editorial page.

KEEPING GOD'S COMMANDS NO LOSS.

God says that there is great reward in the keeping of His commands. One of these is to refrain from worldly labour on His day, except in cases of necessity or mercy. This, of course, is binding on societies as well as on individuals. The Credit Valley Railway Company, however, thought that there would be great reward in breaking it. They frankly say that their only reason for running trains on God's day was the hope of thereby getting gain. They make no use of the hypocritical nonsense about giving the toil-worn in cities an opportunity of breathing fresh air, and "looking through nature up to nature's God." No; they are like crazy Charlie, who used to go about the St. Lawrence Market in Toronto, holding out his hand, and crying "Money, money." They certainly deserve credit for their outspokenness—if I may coin a word.

There is a common saying, "That is a game at which two can play," meaning that one can do to another what the other is doing to him. It would be most unbecoming to apply this saying in the form in which I quote it, to man's robbing God; but in its meaning we can with perfect propriety do so. If we withhold from God what is His due, He can withhold from us, yea, and far more than we can withhold from Him, for "from Him all blessings flow."

God commanded His ancient people to keep every seventh year as a sabbath year—that is, they were to let their land lie fallow, and not to prune their vines during it. However, in the course of time, greed caused them to disregard this commandment. They acted towards the sabbath year as the Credit Valley Railway Company acted towards the Sabbath day, and for the very same reason. Well, at length God made them keep in one period all the sabbath years which they had disregarded. He gave them into the hand of Nebuchadnezzar, who carried them captive into Babylon, where they remained seventy years, "until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three-score and ten years" (2 Chron. xxxvi. 21). The Credit Valley Railway Company have acted wisely—though moral principle had nothing to do with their action—in stopping their Sabbath trains. God is as jealous for His honour as He was in the days of Nebuchadnezzar. Sooner or later they would have found that the wages of iniquity which they had earned—their Sabbath day gains—had been put into "a bag with holes." I have no doubt that in course of time some accident on their line, traceable to Sabbath-breaking, would have consumed all these gains and perhaps much more. No doubt, they are secretly gnashing their teeth at these "fanatical Sabbatarians," "strait-laced Puritans," and so on, who have so strongly opposed their Sabbath day trains. Well, they have been forced to do themselves a good turn.

Metis, Que.

T. F.

SABBATH SCHOOL HELPS FOR 1882.

MR. EDITOR,—This is the season when publishers generally send out their samples of Sunday School Helps. It is also the time when pastors, superintendents and teachers meet for consultation as to their supplies for another year. The work of the coming year will be wholly devoted to the Gospel by Mark, as a basis for a harmonized view of the ministry and teaching of Jesus Christ. This is a subject of instruction sufficiently grand to arouse increased interest and application in Bible study; leading us to signalize, by the Divine blessing, 1882 as a year of enlarged views and awakened love to the Lord Jesus. The parents and children in their homes, and the teachers in their preparation of specific lessons, must have some Helps; and not a little depends on the selection made, for they are many.

We had occasion during the summer months to direct attention to the importance of our Church having her own periodicals in this work. After careful examination of what was possible in the way of selected reprints, or a series entirely Canadian, it was deemed best to hasten slowly; and for the present we "watch and pray." In our complete dependence on others we are often allured into the adoption of the cheapest, without carefully weighing whether they are the best adapted for our aims and work as a Church. The non-denominational Helps generally are the cheapest, because their circulation is the largest; and to secure this circulation there is often an unconscious shying before distinctive plans of teaching and distinctive

enunciation of truth. Shallowness in dealing with the Bible under these temptations is inevitable, and where thorough work is done under the guidance of such Helps, the results to teacher and scholar are unhealthy, and will bear poor fruit. Appreciation and gratitude leads us to name the "Sunday School Times," of Philadelphia, and the "National Teacher," of Chicago, as exceptions to the statements just made. After some years' experience and careful examination, we would earnestly recommend to the consideration of pastors, superintendents and parents, "The Westminster Teacher's Monthly"; and for the school, "The Westminster Quarterly." Very special attention is given by the Presbyterian Board of Publication to this department of work.

If parents and teachers were to give prominence in their instruction to an intelligent memorizing of golden texts, selected verses from the lessons, the lesson plan, and the question from the Shorter Catechism for the day, with careful review and occasional examination, there would be little to fear as to all concerned in the work growing in the knowledge of the Word of God.

JOHN MCEWEN.

Ingersoll, Nov. 29th, 1881.

A HEAVY UNDERTAKING FOR HIS EXCELLENCY.

While the Marquis of Lorne was lately in the North-West, he stood as godfather to an infant belonging to Mr. and Mrs. John Fairbanks, who formerly lived near Ottawa. The child was called Lorne. Well, as a godfather, the Marquis of course "promised and vowed three things in its name." The substance of these was that it would live a holy life all its days. Now, even if he were to be always beside it, he could not make it do so. But there is not the least likelihood that he shall ever see it again. How, in that case, he could fulfil his promise and vow, is a question which would utterly baffle even a Yankee Jew born of Scotch parents, whom "Punch" regards as the most acute man to be found. God-parentage at the best is a most absurd thing, but in an instance like the one before us, is in fact an impious mockery.

One very marked feature of difference between Presbyterians—of whom the Marquis professes to be one—and Episcopalians is the opposition of the former to god-parentage. The Presbyterian, then, who stands as a godfather or a godmother is like the Protestant who uncovers his head or kneels in honour of the Host.

It would be a great improvement if His Excellency were to use more of an upright position in certain matters. He could do so without being justly chargeable with "making much ado about nothing." Fancy the Marquis of Argyll, who "suffered for Christ's Crown and Covenant," standing as a god-father.

Metis, Que.

T. F.

SCHEDULES FOR CHURCH WORK.

With the view of making the statistics on Church work as profitable as possible before they enter into their final form as an Appendix to the blue book, the General Assembly's Sunday School Committee have issued their questions thus early that Presbyteries holding conferences or conventions with the people on Sabbath school work may have their returns fully before them, and thus be able to deal with the facts in a way that will render the report to the Assembly a document based upon Church opinion. This is very needful on two subjects—namely, how to help our teachers in their important work; and how to deal with Sabbath school literature, including Lesson Helps. Any Presbytery not in possession of these blanks, or requiring more than have been sent, will please notify

JOHN MCEWEN,

Convener S. S. Com.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: Friend of Missions, Walkerton, College's ordinary fund, \$1; Home Mission, \$2; Foreign Mission, \$2; Northern Advocate, Simcoe: Home Mission, \$39; Foreign Mission, China, \$30; French Evangelization, \$5; Knox College Students' Missionary Society, \$9; Muskoka sufferers by bush fires, \$10; Friend, Morriston, Burns post-office, Foreign Mission, India, \$20; M. K. Dunbarton, French Evangelization, \$2; In Memoriam, from J. and L. H. Cobourg, for church at Bangkok, Formosa, \$20; N. McK., Kilmartin, Foreign Mission, \$8.50.