

to purchase the property, providing working capital for all contingencies and have capitalized the company at the smallest amount that would furnish the money required for the purposes. Having had the mines examined and reported on by the most experienced practical mining engineers and experts and codified the information in convenient form to be accessible and easily understood, the company offers its stock in round blocks at what miners term "hard pan" prices. These reports, maps, prospectuses and subscription blanks are before us and we propose at some future time to give from them some data concerning the extent of the mines, the richness of the ore, and the cost of extracting the gold from them which will show that Canada possesses gold mines which have few equals in any part of the world and which promise to become a permanent source of national wealth. But our object is not to criticise or to endorse the statements made concerning the value of the mines or the profits to be made by working them. These are subjects in which we frankly confess we are not experts, and investors should have higher and better authority than we would be before parting with their money but we call attention to the subject because the whole manner of proceeding offers a lesson which is too often ignored or forgotten in making mining investments, namely that before purchasing mines those who make mining a legitimate business use even greater care and adopt the same precautions in ascertaining the value of what they are purchasing as any prudent man would do in other classes of investment. If these precautions were always taken no doubt mining would present far less risk than it generally does as an offset to the occasional fabulous profits which makes it so attractive to those who desire to grow rich quickly. We would therefore cheerfully recommend The Canada Consolidated Gold Mining Company to the careful consideration of investors.

### PRESBYTERITNISM UN-REVISED.

The Pan-Presbyterian council recently held at Philadelphia has decided that no revision of the Presbyterian Church standards is either necessary or advisable. "What do these standards contain?" becomes therefore a question of some interest both to those who are nominally Presbyterians and those who are not. It is only fair to assume that members of Presbyterian churches fully accept and fully understand them; but it is none the less a fact that very many adherents of the various Presbyterian churches are, in these days and in this Dominion, by no means conversant with the contents of the Westminster "Confession of Faith" and the "longer catechism for the use of adults." There undoubtedly exists also a large, and possibly increasing, class of young and middle aged men who are not even regular adherents of any outward and visible church. Yet they seek knowledge, and some of whom desire truth, and their attention will be powerfully attracted by this action of the Pan-Presbyterian Council; for it says in effect that their standards are so perfect as to require no amendment or alteration, and have been wholly unaffected by the progress in science and enlightenment so wondrously real and actual in this nineteenth century. It may therefore be interesting to many to quote verbatim from the "Westminster Confession of Faith" and the "longer catechism," a few of the doctrinal views which this Pan-Presbyterian council asserts require no alteration.

It is the present writer's aim, as much as possible, to avoid comment which might injure the prejudices, or the feelings of others or their reverence for what is regarded sincerely as truth by its professors. Possibly however, the indulgent reader will permit the occasional use of italics.

In the "Westminster Confession of Faith" are to be found the following sentences:—

"There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, *without body, parts or passions*," &c.

"By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. These angels and men, thus predestined and foreordained, are *particularly* and unchangeably *designed*, and their number is so *certain* and *definite* that it cannot be either increased or diminished.

"Our first parents (Adam and Eve) being seduced by subtlety of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to *His own glory*.

"Those whom God effectually calleth He also freely justifieth, *not by infusing righteousness into them*, but by pardoning their sins, and by accounting their persons as righteous, not for anything wrought *in them*, or done *by them*, but for Christ's sake alone.

"The perseverance of the saints depends *not upon their own free will*, but upon the immutability of the decree of election," &c.

"The reading of the Scriptures with godly fear, the *sound preaching*, and conscionable hearing of the work in obedience unto God, with understanding faith and reverence, singing of *psalms* with grace in the heart," &c. &c. "are all parts of the ordinary worship of God.

"The civil magistrate hath authority, and it is his duty, to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and *heresies be suppressed*, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and *observed*. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted at them *be according to the mind of God*.

"The end of God's appointing this day (the day of judgment) is for the manifestation of His mercy in the eternal salvation of *the elect*, and of His justice in the damnation of the reprobate. For then shall the righteous go into everlasting life; but the wicked, who know not God and obey not the Gospel of Jesus Christ, shall be cast into *eternal torments*."

In the "longer catechism" are to be found the following:—

"God, by an immutable decree, out of His mere love for the praise of His glorious grace, hath elected some angels to glory, and hath chosen some men to eternal life; and also, according to His sovereign power and the unsearchable counsel of His own will, whereby He extendeth or withholdeth favour *as He pleaseth*, hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of *His justice*.

"Original sin is conveyed from our first parents unto their posterity by natural generation, so all that proceed from them in that way are conceived and born in sin.

"The punishments of sin in the world to come are, everlasting separation from the comfortable presence of God, and *most grievous torments in soul and body*, without intermission, in hell fire *for ever*.

"Christ humbled himself in His death, *felt and bore* the weight of God's *wrath*, laid down His life an offering for sin," &c.

"Christ maketh intercession by His appearing *in our nature* continually before the Father in Heaven, answering all accusations against believers and procuring for them quiet of conscience, *notwithstanding daily failings*," &c.

"Justification is an act of God's free grace unto sinners in which He pardoneth all their sins, accepteth and accounteth their persons righteous in His sight; not for anything wrought *in them* or done *by them*, but only for the perfect obedience and free satisfaction of Christ, by God imputed to them, and received *by faith alone*.

"Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification, but only as it is an instrument by which he receiveth and applieth Christ and His righteousness.

"We are to believe that at the last day there shall be a general resurrection of the dead, and *the self-same bodies* of the dead, which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ," &c.

"The sins forbidden in the Second Commandment are all devising, &c., approving, &c., any religious worship not instituted by God Himself, *tolerating a false religion*," &c.

"The reasons annexed to the Fourth Commandment, the more to enforce it, are taken from the *equity* of it, God allowing us *six days* of seven for *our own affairs*, and reserving but one for Himself," &c.

"By 'Father and Mother,' in the Fifth Commandment, are meant not only natural parents, but all superiors in age and gifts, and especially such as by God's ordinance are over us, in place of authority, whether in family, church or commonwealth."

"The honour which inferiors owe to their superiors is, all due reverence in heart, word and behaviour; prayer and thanksgiving for them; *imitation of their virtues and graces*; willing obedience to their lawful commands and counsels; due submission to their convictions; fidelity to, defence and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that so they may be an honour to *them* and *their government*."

"It is required of superiors to love, pray for and bless their inferiors; to instruct counsel and admonish them, rewarding such as do well, and reproof and chastising such as do ill, &c.; and by grave, wise, holy and exemplary carriage to procure glory to God, *honour to themselves*, and so to preserve that authority which God hath put upon *them*."

"No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandments of God; but doth *daily* break them in *thought, word and deed*."

"The spirit of God maketh the reading, but *especially* the *preaching* of the Word, an *effectual* means of enlightening, convincing and humbling sinners," &c.

"Every sin, even the least, being against the Sovereignty of God, and His righteous law deserveth *His wrath and curse*, both in this life and that which is to come, and cannot be expiated but by the blood of Christ."

Such are a few selections—some of them necessarily somewhat curtailed. There is no lack of others quite equal to them. Those interested would do well to study the whole for themselves, and then decide whether the Pan-Presbyterian council acted wisely; or whether Canada has reason to be proud of some of her delegates as who *did* seem to see it necessary that these "standards" which support the ecclesiastical fabric, should be carefully examined, and any rotten timbers removed. *Spero.*

### THE MORGUE.

The Morgue has become an institution in which all Europe is interested. Every capital has its dead-house—in London almost every parish; but they none of them have the peculiar interest, rules, and influence of the Parisian mortuary. The obscure little building by the banks of the Seine, close under the shadow of Notre Dame, is unique in the morbid history of city life. It gives the sombre tints to the bright landscape of Parisian gaiety, and shows suicide and murder side by side with luxury and frivolity. The name sounds as if it had a curious derivation. And so it has. Morgue, in old French dictionaries, is given for the equivalent of haughtiness and pride; but it had yet an older signification. It meant scrutiny and investigation. We are going back some centuries in the history of French prison life, when it was easier to get into gaol than it is now, and also easier to get out. The whim of a King might take the form of a *lettre de cachet*, and confinement followed with little further ceremony. But then in those days there were no photographers to make detection easy, and no telegrams to make it almost sure. So when a prisoner was brought into gaol, one of the first steps in the prison discipline was to send in all the turnkeys to stare at him. He might escape, and it would be well to provide for contingencies. Now this scrutiny was called La Morgue, and thus the room itself got the same name. But sometimes the dead bodies of malefactors would be brought in, and this especially took place at the great prison of the Châtelet. The Morgue of the Châtelet gradually swallowed up the