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DRIED APPLE CUSTARD PIE.—Peel
 enough cooked apples through a sieve to
 make two pints; add milk to make it
 thick as pumpkin; four eggs; sweeten;
 make into four pies.
POUND CAKE.—One pound sugar, one
 pound butter, one pound flour, one dozen
 eggs. Scent with lemon. Stir the sugar
 and butter together until light. Add the
 flour, and bake in a moderate oven.
LAYER CAKE (VERY NICE).—Two cups
 sugar, one scant cup butter, whites of four
 eggs beaten to a froth, one cup sweet milk,
 three and a half cups flour, two teaspoons
 baking-powder, lemon flavouring. Bake in
 layers, and put together with icing, and
 raisins chopped fine.
PRESERVED RHUBARB.—Four pounds of
 rhubarb—the seed kind—four pounds of loaf
 sugar, and five ounces whole ginger. Peel
 and cut up the rhubarb into small pieces,
 add the sugar and ginger, and boil until
 clear. Put and tie down as for other pre-
 serves. This should be of a brilliant red
 colour, and is very good for serving with
 blancmange, moulded rice, or rice flummary.
TO CLEAN COAT COLLARS.—The follow-
 ing preparation will be found excellent:
 Two ounces of rock ammonia, two ounces of
 alcohol, one ounce each of spirits of camphor
 and transparent soap. Put all together in a
 large bottle, cover with one quart of soft
 water, and when well mixed and dissolved
 it is ready for use. Spread the coat on a
 clean table, take an old nail brush or one of
 the small scrubbing brushes sold as toys, dip
 it in the mixture and scrub the dirty parts
 thoroughly. Apply plenty of this, take clean
 warm water and go over it again. Hang on
 until partly dry, and press with a heavy iron
 on the wrong side.

MARMALADE.—A delicious apple marmalade
 prepared carefully will keep in perfect
 condition throughout the season, and is al-
 ways a welcome addition to breakfast in
 winter. Pare, core, and cut the apples a
 small pieces; put them in water, with some
 lemon juice to keep them white; after a
 short interval take them out and drain them;
 weigh, and put them in a stewpan with an
 equal quantity of sugar; add grated lemon
 peel, the juice of a lemon, some cinnamon
 sticks, and a pinch of salt. Place the stew-
 pan over a brisk fire, and cover it closely.
 When the apples are reduced to a pulp, ex-
 ceedingly, and put the marmalade away in
 small tins.

GOOD PRESSED BEEF.—We commend to
 our many new housekeeping readers the
 following, which has been partly given in
 former years. Take any fresh lean beef—
 the cheaper pieces, as the upper part of the
 leg above the "soup pieces," answer very
 well; that containing tendons or plenty of
 gelatine is even preferable, and some of the
 round steak or any other lean portion may
 be used with it. Boil closely covered until
 tender that the meat will fall from the
 bone. (It is better to keep a closely fitting
 pan of cold water over the cooking kettle, to
 condense and cause to fall back the rising
 steam containing the escaping flavour.) Use
 only so much water as is needed to prevent
 burning. Take out the meat, mix and chop
 it fine. Put it into a tin pan or other deep
 dish. Skim off any excess of grease from
 the cooking liquor, and add to it a table-
 spoonful of Cooper's or other good gelatin
 for each three or four pounds of meat. When
 dissolved pour it into the chopped meat; put
 on a large plate or tin that will fit inside
 dish, and place over this twelve to twenty
 pounds weight—flat-irons will answer. When
 cold it is a solid mass, from which thick
 thin slices may be cut; they are marbled in
 appearance, and are very excellent for sandwiches,
 or for a tea or breakfast dish, and will
 keep several days even in warm weather
 if set in a cool place. It is tender, juicy,
 digestible, nourishing, convenient and econ-
 omical withal.—*American Agriculturist.*

BREVITY IN SPEECH—SWEETNESS IN MUSIC.
 Some one has said that short speeches
 are most impressive, and simple, sweet music
 is the most soothing. If there be anything in
 the idea, certainly the following from C. C.
 De Zouche, of De Zouche & Co., Piano and
 Organ Dealers, 123 St. James street, Mon-
 treal, is to the point and convincing: "St. Jacobs
 Oil has proved of incalculable value
 to me in a case of rheumatism, having given
 me almost instant relief." In the same strain
 expressively brevity writes Mr. John C.
 Fleming, editor in chief of the Montreal
 "Post": "I have much pleasure in writing
 to you from the use of St. Jacobs Oil, I find
 excellent, and I think it a good medicine."

NOTES OF THE WEEK.

THE New Zealand "Presbyterian" says: "Not one of our pulpits is occupied by a son of the soil, and only three young men born in New Zealand are in course of training for the ministry. Two of these are sons of one manse."

IN order to prevent the havoc of the Egyptian ophthalmia, the English troops in Egypt have been provided with blue spectacles. The first order of the Government was for 25,000. An army in blue goggles must be a strange sight.

A CONVERTED Hindoo said at a recent public meeting in India: "The very lowest caste in India is the cobbler caste, and it is remarkable that a cobbler from England (William Carey) should bring them the first tidings of the Gospel."

A METHODIST authority states that there is one Methodist college student to every 1,000 members; one Episcopalian student to every 900 members; one Baptist student to every 830 members; one Presbyterian student to every 600 members; one Congregational student to every 413 members.

PROHIBITION is not such a modern invention after all. It appears that in 1733 (nearly one hundred and fifty years ago), the trustees of the colony of Georgia, who were living in London, enacted that "the drink of rum in Georgia be absolutely prohibited, and that all which shall be brought there be saved."

THE correspondent of the Springfield "Republican," who writes of Asbury Park and Ocean Grove, did not get his information at first hand, unless he drew it from his imagination, when he wrote: "The main business of life (in Ocean Grove) is going to religious meetings and listening to hell-fire preaching."

MR. SPURGEON, who is now in Scotland, preached recently in the grounds of Benmore. A temporary pulpit was erected on the lawn, and Mr. Spurgeon addressed an open-air congregation of nearly 5,000 people, who had come in from "all the country side," many persons having walked over ten miles expressly to be present.

MR. PARNELL and his party seem determined to make the labourers the lever of agitation just as they made the farmers before. They have started a Labourers' League, and promise to make the labourers prosperous and powerful. It is said the farmers of the south do not view this new departure of Mr. Parnell with much satisfaction.

THE great synagogue of Alexandria was not destroyed during the bombardment, but it was ransacked, and all its valuables are gone. The Egyptian Jews maintain that this synagogue was built by the prophet Elijah. They furthermore maintain that some of the scrolls of the law deposited there were brought from Jerusalem in the time of the Asmonean kings.

THE Presbyterian Church in England is constituted of the following Presbyteries: Berwick-on-Tweed, with 16 charges; Birmingham, with 15 charges; Bristol, with 8 charges; Carlyle, with 13 charges; Darlington, with 20 charges; Liverpool, with 31 charges; London, with 77 charges; Manchester, with 30 charges; Newcastle-on-Tyne, with 43 charges; Northumberland, with 25 charges; total, 278.

CETWAYO, the Zulu chief, now in London, is credited with a good degree of intellectual quickness and shrewdness, and if rightly so, he must be impressed with the power of England, and her ability to hold calmly on her way in a great crisis. A critical war is being carried on, and all Europe is excited, but the Queen has received him graciously, and after conferring with him fully her Government has given him assurances that he shall be returned to his African home and reinstated in power; and Her Majesty has now gone

on her usual autumnal visit to Scotland; the Prince of Wales to the Continent to drink the waters at a German bath, while Mr. Gladstone is taking a short yachting cruise.

THE "Congregationalist" does not believe in the "faith cure" theories of Dr. Cullis and others, and begins a long editorial on the subject of the late Convention in this way: "We have nothing to say here personally against Dr. Cullis or whatever estimable people may have been associated with him in the 'Faith Convention,' reported and referred to in another column, but we are constrained to declare that, in our judgment, the whole business, as thus managed, was not merely a delusion and a snare, but a misfortune and a reproach to the cause of rational religion in this Christian land in this nineteenth century. If, indeed, it did not descend into absolute blasphemy, it could only have been in virtue of the honest purpose which permeated its fanaticism."

BEGINNING with the November number, there will appear in the "Century Magazine" a series of papers by Rev. Washington Gladden, D.D., of Springfield, Mass., descriptive of "The Christian League of Connecticut." It is an account of co-operation in Christian work among the different churches of large towns in Connecticut: showing what kinds of work they attempted, and what kinds they declined to attempt; what methods they employed; how they combined effectively in caring for the poor, in guarding the public morals, etc.; and how this experiment led to a county organization for the consolidation of feeble churches in the small towns, and finally to the adoption of the same methods throughout the State. These papers are the outcome of much study of the practical problems discussed, and are likely to have important practical results.

THE British Association has not created much stir this year. The President Dr. Siemens, an electrician, who talked about electricity, a subject which he understands as far as it is possible at present to understand it. He did not try to construct a theory of the universe which would leave God out, or a theory of life which would destroy both hope and faith, or denounce the religion of the Bible which has stood the test of centuries, and present, by way of substitute, the shifting speculations of science, propounded as Gospel at one meeting of the Association, only to be destroyed at the next. Not having done any of these things, the President's address will likely be pronounced dull by those scientists, and would be scientists, who seem to think that the first duty of the British Association is to make assaults upon the Bible and the religion of the Bible.

FOR many, many years my own preaching (says Mr. Spurgeon) was exceedingly painful because of the fears which beset me before entering the pulpit. Often my dread of facing the people has been overwhelming. Even the physical feeling which came of the mental emotion has been painful; but this weakness has been an education for me. I wrote many years ago to my venerable grandfather, and told him of many things that happened to me before preaching—sickness of body, and terrible fears which often made me really ill. The old gentleman wrote back and said, "I have been preaching for sixty years, and I feel still many tremblings. Be content to have it so; for when your emotion goes away your strength will be gone." When we preach and think nothing of it, the people think nothing of it, and God does nothing by it. An overwhelming sense of weakness should not be regarded as an evil, but should be accepted as helpful to the true minister of Christ.

DR. ROBERTSON SMITH would seem to be less tolerant of heresy in others than we should have expected to find him. Mr. Boyd Kinnear, having consented to write the article upon Land for the "Encyclopædia Britannica," introduced a description of the land code of the Jews; but Dr. Smith, in his editorial capacity, struck this out. Mr. Kinnear opened this

sketch with the observation that "it matters nothing whether the regulations respecting the land were written by Moses or compiled by a later author—whether divinely inspired or the result of human sagacity;" but he proceeded to point out that they were in any view most remarkable in providing for the maintenance of the people upon the land by precautions calculated to prevent that agglomeration of large properties cultivated by slave labour, which led to the ruin of other ancient societies. This summary being refused admission, he felt that he could not allow his name to be appended to an article in which he was prevented from touching on what seemed to him a most important branch of the history of land codes.

THE record of the results of work done in the High School of Weston during the past year is highly satisfactory. The following are some of the successes achieved: One student passed his First Year at Toronto University. Another, at matriculation, took first class honours in French and German, and second in Latin, Mathematics, English, History, and Geography. Two others passed the matriculation examination, one of whom took a second class honour in Latin. One student matriculated in Law. At the Intermediate Examination, out of the nine candidates presented, eight were successful. Since 1875, twelve Weston scholars matriculated at Toronto, two at Victoria, and one at Cambridge, England; and these fifteen matriculants gained an aggregate of seventeen honours in subjects ranging over the entire school course. During their University course these students have taken six scholarships and upwards of forty first and second class honours. Four of them are now graduates, each having taken a first class in his department. The school still continues under the able management of Mr. G. Wallace, B.A., who has been principal since 1875. Some of its special features are: (1) the individual supervision of pupils in each subject by the Principal; (2) frequent written examinations; (3) an excellent record in all departments; (4) a quiet and healthy location; (5) good football and baseball clubs; (6) a reference library and a laboratory; (7) special attention to the moral training of pupils, as well as to their instruction in those principles which regulate the intercourse of polite society.

A WRITER in the Irvine "Express," describing sacramental services which he witnessed in Ayrshire down to fifty years ago, and even later, says: "No legal restrictions applying to the selling of drink, the utmost latitude was allowed and taken. The publicans had all their chairs and seats borrowed from their friends and neighbours, in order to accommodate the strangers, and those chairs were often set outside the house, to show that such could be got, it being always understood that where the chair was got the drink was to be got also. Each drinkseller had his mark put on the chairs with chalk or keel, so that everyone at the end would get their own. Besides those who had taken seats in the tent, there was always a goodly number, these mostly young men, stylishly dressed, who took their stand outside the circle of worshippers, and who evidently had some other end in view than to get spiritual instruction. These were the first to drop away to the public-house. It was not considered to be very Christian-like to be seeking after refreshments till about the time the second minister was done with his sermon. But there was often a considerable rush away when they rose to the prayer, and those who could remain to the end of the prayer might then go without having their spirituality in the least questioned. But if a young unmarried man was known to have sat the whole day without going to a public-house, this was sufficient to canonize him for a saint. There were then often five or six table services, and we have known a publican's wife making an effort to be at the first in order to get home to attend to her household duties. To such an extent did these drunken customs grow at rural parish preachings, that sober, thoughtful persons left off attending them."

OUR CONTRIBUTORS.

MANITOBA AND THE NORTH-WEST.

MR. EDITOR,—I have just returned from a tour through the country west of Brandon, and wish to lay a few facts before the ministers and members of our Church. The railway is built for over 250 miles west of Brandon. For 12 miles on each side of the track the land is all taken up. Owing to the scarcity of timber at certain points, and the inability of the C. P. R. to haul lumber, in consequence of the demands of the construction force on the line, many will not be able to build this season, and hence must winter in our cities and towns. A large number, however, will remain on their farms all winter, and should be provided with Gospel ordinances. As in the settlements in the eastern part of the Fertile Belt, the members and adherents of our own Church outnumber those of any other denomination. The people are anxious to have missionaries sent them, and offer to contribute for their support according to their ability.

At Oak Lake, Mr. Hardie, a student of Knox College, is journeying this summer with much acceptance. In a month he returns to college. There are over sixty families in his field. Are they to be neglected all winter? At Virden, one of the stations in this group, steps were taken when I was there to erect a church. Will not some young, active man offer his services for a promising field of this kind? Forty five miles west of Virden is Moosemin. The whole of the land between this and Fort Ellice (twenty-five miles to the N. E.) is taken up, and a good deal of "breaking" has been done. To the south is Moose Mountain, where there is a large settlement. For this district I secured the services of Mr. Nichol, who was engaged for several years in mission work in Manchester, England. Forty miles west of Moosemin is Broadview, which must be a town of some importance since it is selected by the C. P. R. as the terminus of one of the "Divisions" on the line. There is also a good country around it. To the south-west lie the Weed Hills. There the land is fertile, and is largely owned by Presbyterians. About thirty or thirty-five miles west of Broadview is the Wolf Creek Settlement, also largely Presbyterian. There should be a missionary settled at once at Broadview, and he could overtake, for the winter, the whole of the surrounding country, including settlements named. In a year or two there will be two or three important fields here. Is any young, energetic man ready to volunteer for this district? Between Broadview and South Qu'Appelle is a distance of about sixty miles. For over twenty miles to the north of South Qu'Appelle the land is all taken up, and I was informed that between sixty and seventy settlers would remain there all winter. The number at present on their claims is much larger. At Fort Qu'Appelle there is quite a number of families, and from that neighbourhood I received a petition, signed by thirty-eight heads of families, or young men on their claims, asking to have a missionary appointed to minister to their spiritual wants. To the north of the Qu'Appelle River, within twenty or twenty-five miles of the Fort, I was told that there were several hundred families wholly uncared for religiously. I was obliged to promise the Qu'Appelle people a minister. Who will help me to redeem the pledge? Four or five missionaries will be required for this northern district next summer. Regina is about fifty miles beyond South Qu'Appelle. There are very few settlers there yet; but since it is chosen as the capital of the new Province, I suppose that tradesmen and others will soon begin to lay the foundations of the new city. Our Methodist friends are already on the ground. Shall we leave the place unoccupied till an indefinite time in the future? In a few days Moose Jaw Creek, fifty miles farther west, will have been crossed by the rails. All speak in the highest terms of the fertility of the land in that neighbourhood. A large number of settlers went there in the spring. I intend to visit them later; but what about a missionary?

Beside these places, we require missionaries at the end of this month for Grand Valley, Milford, Souris, Dominion City, Cypress River, and some other points. Much good work was done in these fields this summer. These fields will contribute on an average about \$500 for the support of ordinances. Shall we leave them for the winter unoccupied, and let others reap, where

we have sown this summer? Our work is expanding beyond all expectation. Men and means are required to overtake it. The work of our Church just now is pre-eminently Home Mission work. Let our people give liberally to carry it on, and let our young men volunteer for this pioneering work. For the good done God is to be praised, but much land yet remains to be tilled. More later. JAMES ROBERTSON.

Brandon, Sept. 3rd, 1882.

PRESBYTERIAN PARAGRAPHS.

Perhaps at no time in the history of our Church in this country has there been so many important vacancies as there are at present: one in Halifax, three in St. John, N. B., two in Montreal, and one in the capital; and whilst some would seem to be tedious in being filled up, others are quickly settled, as in the case of

ELGIN AND ATHELSTANE,

in the Montreal Presbytery.

This reverend Court met on the 26th August for the purpose of inducting the Rev. Samuel Houston, M.A., of Bathurst, N. B., over the united congregations of Elgin and Athelstane. The services were held in the church at Elgin, which is a substantial stone building, but of primitive type in its internal arrangements. The Rev. W. Johnstone presided, and the sermon was preached by the Rev. J. B. Muir, M.A., who based his remarks on the words, "Him that cometh to Me I will in no wise cast out." Mr. Johnstone then put the usual questions to the minister-elect, and led in the induction prayer; at the close of which he declared Mr. Houston the pastor of the united charge. The Rev. J. Watson, M.A., in words suitable, impressive, and weighty, gave some counsel to the minister; after which the Rev. J. A. F. McBain, who for years was a co-Presbyter of Mr. Houston in New Brunswick, but who has been recently settled in this Presbytery, addressed the people in equally suitable terms. At the close of the services the people extended a hearty welcome to their new pastor, and gave further but more substantial evidence of their good wishes by handing him a quarter's stipend in advance. The people are unanimous, the settlement seems a happy one, and everything promises a successful pastorate.

BATHURST, N. B.

The church here is vacant in consequence of the removal of the Rev. Mr. Houston to Elgin and Athelstane, as stated above. Before leaving, Mr. Houston was made the recipient of a pocket-book containing \$82, and an address expressing sorrow at his removal, and bearing testimony to the fidelity and zeal with which he laboured among them. The address was read by Professor Harris, of Kingston, who has a summer residence at this place. The ladies composing the sewing circle gave Mrs. Houston a purse containing \$30, to both of which Mr. Houston replied in feeling terms. He stated that he never expected to have truer friends than he had at Bathurst; and that he and his family would ever cherish a fond recollection of their friends in that town.

HALIFAX, N. S.

On my arrival here, I noticed by the city papers that there was an intellectual treat in store for the citizens, as the Rev. Dr. McCosh, President of Princeton College, was advertised to preach in Fort Massey Church.

It is over twenty years since I heard Dr. McCosh in Belfast, and it may still be said of him that "his eye is not yet dim, nor his natural force abated." In early life President McCosh held a charge in Scotland, when he was appointed to the important chair of Metaphysics in Queen's College, Belfast, where he soon gained a high reputation not only as a professor, but as an author, many of his students occupying high positions at present both in Church and State. The late lamented Rev. Dr. Robb, of Toronto, who was well known throughout Canada, was a student under Dr. McCosh. The sermon in Fort Massey Church was an exposition of Christ's interview with the Canaanitish woman. The large audience present on the occasion will not soon forget either the preacher or the masterly exposition of Gospel truth to which they listened so attentively.

The valuable services of Dr. McCosh on the occasion were greatly enhanced by the willingness which he showed to supply the place of the pastor, Dr. Burns, who had been suddenly summoned to Toronto to attend the funeral of the late Mrs. Burns.

St. Matthew's Church is closed for repairs, and the pastor, Rev. Robt. Laing, is leaving for a month's holidays in the Upper Provinces. The communion was observed yesterday in St. John's Church, of which Rev. H. H. McPherson is pastor.

St. Andrew's Church is vacant, in consequence of the removal of Rev. Mr. Duncan to Scotland.

Halifax, 4th Sept, 1882.

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DR. COCHRANE'S MISSION TO BRITISH COLUMBIA.

MR. EDITOR,—I am here for a day to meet with the Rev. Dr. Lindsley, of the Presbyterian Church, who has been long and intimately acquainted with the Pacific coast, and with missionary enterprise both on British and American territory. My work in British Columbia finished, I deemed it of importance to take Portland on my way to the east, to gain any information Dr. Lindsley could give me in matters of importance that must soon come before our Home Mission Committee.

As I have said in a brief note sent to the "Record," I cannot at present go into details as to what I hope has been accomplished by my visit to this distant Province. That some one should go, and report as to the state of Presbyterianism in the Province, seemed to the Home Mission Committee and the General Assembly a necessity. The wisdom of the course adopted cannot be questioned, although I should greatly have preferred the appointment of another, in a matter demanding no small amount of wisdom, forbearance, tact and prudence.

I have been kindly received by the ministers and churches, and had large audiences wherever I preached, spoke, or lectured. If our Church is ever to become here what she is in the other provinces, the staff of missionaries must be speedily and very largely increased, and a much greater revenue will be needed by the Home Mission Committee. There is every prospect, when the Pacific Railway is completed, that emigration will be directed to this part of the Dominion. The climate and resources of the country only need to be known to bring a large number of settlers, and among these, as in Manitoba, there will be a goodly number of Presbyterians.

Victoria is exceedingly attractive in its situation and surroundings. The many beautiful drives around the bay and Beacon Hill, the fresh sea breezes that blow over it, and the mildness of the temperature, not to speak of the hospitality of the people, will make it, independent of all other considerations, a summer resort for the people of Oregon and California—increasing as it is better known. The local Government seem to me sadly remiss in making little or no effort to make the country, as a whole, better known to the world. Not a single map of the country is to be found in a book store, nor even at the office of the Premier, so that settlers or tourists have little or no means of gaining information, or arranging their journeys. It is very different with our friends on the other side, who spare no expense to advertise and attract emigrants to their rapidly growing towns and cities.

An election contest has just been concluded, in which there has, as with us, been a good deal of party spirit manifested. But it is difficult for a stranger to understand the politics of the Province, if it really has any in the strict sense of the word. There are no leading questions before the people. It seems simply a desire for office—that the "ins" may remain where they are, and the "outs" be kept where they are. The approaching visit to the Province of the Governor-General and the Princess Louise is evoking a large measure of enthusiastic loyalty, and their coming will be greeted by becoming demonstrations, joined in by all classes and creeds, not excepting the Indians and the Chinese, who form a large factor in the social life of British Columbia. Yours very truly,

Wm. COCHRANE.

Portland, Oregon, U. S., August 25th, 1882.

ASSEMBLY'S MINUTES.

MR. EDITOR,—The minutes of last Assembly have just arrived. The printing and quality of the paper is all that could be desired. There are, however, improvements that might be made, in the way of condensing, that are highly necessary and important. First, in the statistical and financial reports, there are thirty-nine spaces for answers to as many questions. Very often a line containing these spaces

is left vacant simply for entering the name of the church, such as St. Andrew's, Melville, or Duff's Church, or for inserting the degree of the minister, or for entering his given name in full. In said column or space, only the name of the place should be entered, such as Toronto, Guelph, or Puslinch; no degrees should be inserted there, and only the first letter of the given name of the minister, with surname. All these are fully entered on the Rolls of Synods and Presbyteries. It has been a decided improvement, when, a few years ago, the cents were omitted in the money columns; and if these three things are left out in future issues of the minutes, a still greater improvement would be visible. The figures would not appear so scattered and far apart; our statistics would look neater and more compact. The names of Professors in our colleges and retired ministers should not appear in this part of the minutes. Secondly, the Rolls of Presbyteries and Synods might also be improved; if all the clerks of the Presbyteries would follow the example of the clerk of the Model Presbytery, as it used to be called, in putting down only the place of the congregation, there would be a change there too for the better. Of course, when there is no other designation given to the congregation but the name of the place, competition in such cases is necessary. But, as a rule, we find the place of the congregation published twice—once under the column for congregations, and again under the column for P. O. Under the former there should be only the name of the church, such as Knox, St. Andrew's, or Duff's Church. Certain names are spelt in two or three different ways, such as McCrae, Macrae, or McKay; Mackay, M. Kay; Munro, Munro; Paterson, Patterson; Elliott, Elliot; etc. In writing or printing proper names, brevity as well as the ancient and ordinary way of spelling them should be followed. In this way uniformity might be obtained here, too. I think the above names should appear in the minutes: McCrae, McKay, Munro, Paterson, Elliot, and several other names in the same way. The same fault is noticeable in given names. Why is Alexander found in some places, and in others Alex? A Chinaman might regard these as different names. If the latter way of spelling was pursued, it would save the printer unnecessary labour. The same is true in regard to other names, which, with less letters, and uniformly spelt, would make the minister still smaller in size. Other improvements might be made in the shape of abbreviations, such as Ch.—church; Fr. Ev.—French Evangelization; H. M. F.—Home Mission Fund; therefore, a page might be left at the beginning of the minutes giving these and other abbreviations in full; so that when a foreigner would take up a copy of these minutes, by referring to that page he could at a glance ascertain their meaning. I trust that the clerks of Presbyteries will approve of these suggestions, and carry them out in future issues of these minutes of Assembly, which are of great value as a book of reference, not only to those now living, but also for future generations.

ALEX. MCKAY.

Manse, East Puslinch, Sept 4, 1882.

BRANDON.

This new town of the North-West is pleasantly situated on the banks of the Assiniboine, 130 miles from Winnipeg, at the terminus of the first division of the C.P.R.

It is a good representative of western growth. On the 22nd of May last year there was only one shanty here—that of Mr. Adamson; to-day there are hundreds of houses. At the same time the population might be counted by scores; now it is estimated at between 2,000 and 3,000.

Property has advanced at the same ratio. Last year, at this time, lots on Pacific or Rosser Avenue could be secured for from \$200 to \$400, or less; now the same sell at \$125 per foot frontage, or \$3,000 per lot.

The Brandon of last year, with the exception of the one shanty aforementioned, consisted of tents placed in the valley, and the floods of June swept most of it away. The present town is built high and dry on the hills overlooking the river.

While there has been such material progress, it is pleasant to be able to note every outward sign of spiritual growth. The Episcopalians are erecting a beautiful church; the Methodists have a commodious one already built; so have the Presbyterians.

The first Presbyterian service was held on the 10th of June, last year, in the Brandon Hotel tent, by the Rev. John Ferris. Then services were held conjointly with the Methodists in a hall. The congregation grew so rapidly that two services a day became necessary, and a temporary place was secured until a church could be built. The Manse and Church Building Fund infused new life and energy into every congregation of the North-West, and having promise of aid from this fund, the people went to work, and within a year from the first service a church, costing, when fully finished, \$4,000, was available for service. In the new building the congregation grew still faster, and at the last meeting of Presbytery they asked and obtained moderation in a call to their esteemed missionary, and on September 24th the Presbytery again met and inducted the Rev. J. Ferris, B.A., into the pastoral charge of the First Presbyterian Church. Following the induction, in the evening, a reception was held, at which the church was filled to overflowing, and a most agreeable evening was passed.

The congregation has a slight grant in aid of stipend for the first year, but I am persuaded that before the second anniversary of the first service returns no such aid will be required. There is a session of five elders, a communion roll of about seventy, and an average attendance of 250. While there has been great growth during the past year, the difference between the membership and attendance shows that there is plenty of ground for earnest labour; for the attendants are adults, mostly active, intelligent young men from Ontario, the United States, or Great Britain. Brandon is the first mission centre after Winnipeg, having wide and populous districts on every side, in which our students, without exception, are this year doing good work. Mr. Patterson, of Turtle Mountain district, and Mr. Nixon deserve mention—the first for the strenuous endeavours he has made to overtake his own field and an adjoining one, left destitute by the resignation of our missionary; the latter for persevering in his work among the railroad men, in spite of every obstacle being placed in his way, which made the work, from the nature of it, hard and fatiguing; doubly so by petty annoyance or persistent neglect from those of whom better things might be expected. If we could only secure a contingent of our summer labourers to stay with us during the winter, to prevent other denominations from reaping where we have sown, the future of our Church here would be more than assured.

C. T.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

THIRD QUARTERLY REVIEW.—1882.

September 24th.

Following the plan we sketched out in the two previous Reviews for this year, let us see if we can find a single thought which will serve as a centre round which we can gather the truths and teachings of the various lessons of the past quarter. It may be somewhat difficult where so wide a field of teaching has been covered, yet we think that there is one thought running like a golden thread through nearly all the lesson: it is this—Self-denial in Service, or if we would condense still further, then the one word SERVICE. We have the self-denial of the Master in His service of God, and in His service of man; and we have the self-denial which all His servants are called upon to exercise in their following of Him.

Taking, then, the lessons of the quarter, we would ask our scholars which contain teachings on this great truth—help them to recall the lessons. (It will be a good plan to tell them the previous Sabbath what you propose to talk about in connection with the Review; get them to look through the lessons during the week, and bring written answers to the questions you would ask them.) Lesson II.—"The Rich Young Man"—is a striking illustration. It was because he could not deny himself, because the love of riches had entered into and taken possession of his heart, that he went away sorrowful, and in the few words which followed this incident the Saviour showed the absolute necessity of self-denial, and the reward that would follow it. Lesson III.—"Suffering and Service"—is, as its title imports, devoted to this subject. There it is taught in three aspects: the self-denial of Jesus, who steadfastly set His face to go up to suffering and death; in the lesson taught the two ambitious disciples, seeking for positions of honour and authority in His kingdom; and in His subsequent words to the ten, emphasizing, by His own example, that they were not to seek to be lords over each other, or over any, in fact, but to be ministers, servants of all, content to perform service, each as the humblest and meanest of all. Lesson VII. presents the same truth in another form: it is in the forgiveness of injuries—wrongs against which they were, perhaps, righteously indignant; but here, too, the victory over self was to be obtained—they were to forgive, as

they hoped for forgiveness. Lessons XI. and XII., which are a part of the discourse on O'ivet, teach the sufferings and privations which were to come upon the followers of Jesus, such sufferings as none but those who were ready to give Him the service of the heart would care to meet; they were to be "delivered up to councils," "brought before rulers and kings," "beaten," and betrayed by the nearest and dearest to them to death, and all "for My name's sake." Truly here is the highest self-denial called for. Less directly, perhaps, but surely, is the same truth taught in other lessons—Lesson I., for instance, "A Lesson on Home." There are two aspects of self-denial: one concerning the marriage relation; another teaching that the proud, self-conceited spirit is not the spirit acceptable to Christ, but the spirit of a little child, and that whoever would come into Christ's kingdom must leave his self-sufficiency and become as trusting, as humble, and as believing as little children. So, likewise, Lesson V.—"The Triumphal Entry"—teaches (the truth comes out more clearly in the parallel accounts of Matthew and Luke) that it was pride, the very contrary of self-denying service, that caused the Pharisees to be angry at the hosannas of the multitude welcoming Jesus to Jerusalem; they—the self-righteous, the peculiar people—could not accept this lowly Galilean as the long-expected Messiah and deliverer of God's people. Again, in Lesson VI.—"The Fruitless Tree"—we have the pride of profession, a profession which was worthless because it brought forth no fruit. Lesson VIII.—"The Wicked Husbandmen"—shows what wickedness men will commit who refuse to acknowledge the service they owe to God, leading them to reject and ill-treat His messengers, and at last to murder His Son; the whole a striking picture of what pride and unbelief will do when they get possession of the human heart, and of the righteous judgments of God upon those who refuse Him the service so justly His due. In Lesson IX.—"Pharisees and Sadducees Silenced"—occurs that wonderfully pregnant saying of Jesus, "Render to Caesar the things that are Caesar's, and to God the things that are God's," a saying laying the foundation of all true service, civil and religious. Lesson X.—"Love to God and Man"—contains two teachings on this truth, the one negative, the other positive; the first was the denunciation of the Scribes by Jesus for their hypocrisy, oppression, selfishness and pride, the very opposite of humble service; the positive teaching was that on the widow's "two mites,"—the giving up, consecration of all to the service of God, denying not only luxuries, but it might be necessities, that, so far as her ability went, God's work might go on—a picture across which the Saviour has written His words of approval, which will shine with unfading brightness to the end of the ages.

Thus, briefly, we have indicated that in almost every lesson—perhaps in every lesson, if we had analyzed the remaining two or three closely—we find teachings more or less direct on the point with which we started—Self-denial in Service. It will be well here, if it has not been done before, to see that your scholars fully understand what is meant by "Self-denial." Illustrate it by some incidents from your own experience or reading—the former is better; the telling of such facts as you have known is always more vivid and effective than those which we get second-hand. Do not neglect Scripture illustrations, such as Abraham's words to Lot; Joseph's forgiveness of his brethren; the noble choice of Moses forsaking Egypt, with all its riches and honours, for the God of his fathers; Daniel and his three companions at the court of Nebuchadnezzar, with others both in the Old and New Testaments. Above all, do not fail to bring out that divinity of all illustrations, of Him who left the glory that He had with the Father before the world was, took upon Him the form of a servant, suffered and died, all for the salvation of perishing man; everything else pales before humility like this.

Some teachers have little ones to teach, and want to get at them "through the eye to the heart." Let us then do as we have done in the previous Reviews—get a blackboard, or slate, teaching of the truths. Our theme is self-denial. Write it, as before, with the initial letters over each other; then get from your classes, helping them wherever needed by suggestions and wise drawing out, to make a sentence after each letter which shall set forth some thought helping to fasten on the mind what self-denial is; thus:—

- SERVANT OF ALL (1).
 - ESTEEMING OTHERS BETTER THAN SELF (2).
 - LOVING ENEMIES (3).
 - FAITHFUL EVEN TO DEATH (4).
 - DENYING WORLDLY DESIRES (5).
 - ENDURING THE CROSS (6).
 - NOT SEEKING PRE-EMINENCE (7).
 - INSTRUCTING THE IGNORANT (8).
 - ASSISTING THE POOR AND HELPLESS (9).
 - LIVING TO BLESS (10).
- FOR CHRIST'S SAKE.

Then refer to just one text in proof of each thought, as follows: (1) Mark 9: 35. (2) Phil. 2: 3. (3) Luke 6: 27-35. (4) Rev. 2: 10. (5) Titus 2: 12. (6) Luke 14: 27. (7) Mark 10: 42, 43. (8) Acts 18: 26. (9) Acts 9: 39. (10) Job 29: 11-13.

If you would like to recall the Golden Texts or the Topics, do so—in so far as they will help to the unity of the teaching it will be desirable—but set out with a determination to bring all your teaching of the quarter to one central truth, which so place before your scholars that they will not, God helping them, soon or easily forget the lesson you have taught them. But, teacher, whatever you intend to teach, have it fully and clearly in your own mind; pray over it, meditate upon it; then your own heart will be filled with the subject, and your scholars will not fail to note the fullness and earnestness of your teaching.

THE Irish Presbyterian Synod has adopted resolutions strongly condemning the growing practice of sitting instead of standing during prayers.

PASTOR AND PEOPLE.

CHRIST OUR BROTHER.

A SERMON BY REV. NEWMAN HALL, CHRIST CHURCH, LONDON.

"He is not ashamed to call them brethren."—Heb. ii. 11.

The humanity of Christ was the great stumbling block to the Jews. Were they to be called on to believe in, as their Messiah and Lord, one who was a poor, despised, crucified Nazarene? In this chapter the writer of this epistle says, "You Hebrews are in danger of being ashamed of the humanity of Christ, but to save man it was necessary that He should become man, and He is not ashamed of you; He calls you brethren."

I. *Christ our Brother.*—"In all things it behoved Him to be made like unto His brethren." Let us see how in everything Christ was human. Think of the mode of His entrance into the world. See Him as the Babe of Bethlehem, like any other infant feeble and helpless, uttering cries betokening His necessities, dependent for food, clothing, and guardianship on those around Him—Brother then to every infant who is born.

Human nature was divided by the ancients into body, soul, and spirit. Take this tripartite nature of man and see how like He is to us in all things.

1. *The body.*—"He was an hungered." All the pains and anguish of intense hunger were felt by Him—Brother then to all the poor and hungry! He thirsted. At Jacob's well He was dependent on another to give Him water. On the cross he said, "I thirst"—Brother then to all who in any way thirst! He knew what the pleasures of life were. He was a guest at feasts—Brother then of those who know the dangers of plenty! He was weary. He was asleep in the boat after His long toil. He sat weary with travel and heat by the well—Brother then to all who are weary! He suffered bodily pain. Scourging brought to Him agony and distress. The result of this is seen, I think, in His fainting shortly afterwards under the burden of the cross. The anguish of the suspension on the cross, the piercing of the nails, the slow losing of blood, drop by drop, must have caused an experience to Christ of the fulness of agony—Brother then of every sufferer! He died. Whatever is meant by the separation of the soul from the body, from which we shrink, he knew it and experienced it—Brother then to each of us in that He died!

2. *The soul.*—By this we mean not exactly the higher and immortal nature, but that which is somewhat like instinct in animals. He was our Brother in experiencing a shrinking from death; in manifesting human benevolence, compassion, and sympathy; in associating with humanity; in displaying love for children; in having private and special friendship for a few; in knowing the anguish of unrequited affection; and in manifesting human self-respect. In Him we see the most glorious manliness. There was the tenderness that is often falsely contrasted with, but which is ever an element of, real manliness. Thus He was our Brother with all the sensibilities and tenderness of humanity, and the most beautiful affections.

3. *The spirit.*—There was that wonderful depression that came upon Him at different times. We have the agony of spirit in Gethsemane and on the cross. He felt what it is to seem to be forsaken of God and all we can comprehend by being apprehensive of spiritual gloom and darkness, and the fear of being deserted by God. Again, He was tempted, and He had all the faculties and capacities to which temptations are applied and adapted. But with instincts pure and holy He resisted the temptations, and did no sin. Some people think the body is made impure and sinful. Not so. Our natural instincts are pure and holy because they are Divine. The first Adam was tempted and fell; the second was tempted and stood. Once more, He "was made perfect through sufferings." "For both He that sanctifieth"—Jesus—"and they who are sanctified"—the followers of Jesus—"are all of One,"—God the Father—"for which cause He is not ashamed to call them brethren." He is the Author and Finisher of our faith, and as our Leader He was under discipline, and was made perfect through sufferings. It is so with us also; we are brought to glory as He was, by God, through sufferings. He was a sharer with us in discipline by the same Father, and in sanctification by the same Spirit, journeying to the same heavenly

glory. Thus "in all points He was made like unto His brethren."

II. *Christ is not ashamed of the relationship.*—Two brothers may be born in the same cottage, fed from the same breast and trencher, trained at the same school, and one of them may rise in social position, but with seeming greatness unite real littleness, and be ashamed of his brother who continues a humble cottager. Or one may live a life of sensuality and bring disgrace on the family name, and the other be distinguished for virtue and benevolence, and the virtuous man may be ashamed of his brother. Or, one may have shown kindness continually to his brother, and the other have repelled it by constant hostility and ingratitude, so that at last the other may be ashamed of him. Or, all three cases may be combined, and there may be one brother high in position and character, and of high generosity, becoming ashamed of a brother low in life, in character, and in gratitude. Judging after the manner of men, might not Christ be ashamed of us? But He is not ashamed of the relationship. When He was a man on the earth, He said that everyone who wishes to do the will of God through Christ Jesus is His brother. After His resurrection His language was the same, "Go to My brethren and say unto them, I ascend unto My Father and your Father"—our Father. He is the same, therefore—our Brother. In the form of man He ascended, and "in like manner" He is to come again. At the judgment He owns His brethren—"Inasmuch as ye did it unto the least of these My brethren." In heaven He is exalted as the glorified Immanuel. All this proves that "He is not ashamed to call us brethren." Why is it?

1. Because of His mighty disinterested love. He loved us when we were unlovely and had no love to Him. Human love, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean, and low, and despised, yet Christ is not ashamed of us, because He loves us.

2. Because He knows us thoroughly. Nothing is hidden from Him. He knows all our imperfections. He knows our weaknesses, how apt we are to yield to temptation, and the conflicts we have to engage in; and is not ashamed of us.

3. Because He knows what good is in us, for He put it there. He understands us, though sometimes we are foolish and forgetful, and seem to be ashamed of Him. He knows that at the bottom of our hearts, in spite of infirmities and shortcomings, we do love Him. Battling with our great foe, fighting the fight from day to day, though often wounded, faint, and ready to fall, He sees we still grasp the sword and hold the shield, and will not basely surrender to the enemy. Journeying on towards the heavenly city, though too often we stumble, and loiter, and wander, He sees we do not turn our backs on it and give way to obstructions, but resume our way and press forward. Beneath the faded exterior and withered blossom and leaf He sees the living germ that shall bud and blossom and bear fruit. "Beneath the seeming skeleton He sees ply the vital forces that shall one day form muscle and nerve, and develop into beauty and glory." He sees the first homeward step of the prodigal, the first tear, and hears the first stammering prayer. He sees the little patches of blue sky that tell that fair weather is coming. He sees the first few flowers of the spring that tell that winter is going. He sees the first few streaks of light that tell the day is dawning. He knows what He has done in us, and what He means to do, and sees the end—the perfection of His work of grace in us. He sees the full-blown flower in the bud. He sees the fair summer sky through the opening in the storm-cloud. He sees the perfect day in the first streak of daylight. He sees the mighty river in the little fountain. He sees the man in the new-born babe. And in us, fearing, sorrowing, struggling, fighting, bleeding, fainting, falling, He sees those He is leading to glory, who will soon be surrounding His throne, exulting in bliss, perfect as He is perfect—therefore He is not ashamed of us. Or, as Keble puts it, for

"Thou hast deign'd,
Creator of all hearts! to own and share
The woe of what Thou mad'st and we have stain'd;
Thou knowest our bitterness—our joys are thine—
No stranger Thou to all our wanderings wild:
Nor could we bear to think, how every line
Of us, Thy darken'd likeness and defil'd,
Stands in full sunshine of Thy piercing eye,
But that *Thou call'st us brethren!* sweet repose
Is in that word. The Lord who dwells on high
Knows all, yet loves us better than He knows!"

And is this the Jesus that some of you are rejecting? Is this the Christ that some of you are ashamed to own? Surely you do not know who it is you thus treat with neglect. He is man's best friend—our true Brother. Could He come nearer to us? Could He have shown more tender love to us? He comes among us still as He came at first—as our Brother. He appeals to us; He presses our hand; He mingles His tears with ours as a partaker of our infirmities, and beseeches us to be His. Brethren, what more could He have done to show His love and win us to Himself? O sinner! by all the beauty of His character, by all the disinterestedness of His love; by the genuineness of His brotherhood, embrace Jesus Christ as yours. He wants to be your Brother. He wishes you to love Him. Trust Him. Accept His salvation and rejoice in His love.

What an honour it is to have such a Brother! We may be obscure in the world; we may be in the humblest rank in society; but we may look up and say, "The King of kings upon the throne of the heavenly Majesty is one who is not ashamed of me. He calls me His brother, His sister. How safe we are! What harm can come to us when He who rules the universe is our Brother?" How sure we are of succour and sympathy in sickness, poverty, anxiety, pain, weariness, darkness! Will He who craved for the sympathy of the disciples withhold His sympathy from us? He is "a Brother born for adversity." When we are tempted, will not He who was tempted—the High Priest who is touched with a feeling of our infirmities—succour us? When we have to die, will not He who died for us be with us? If the pains of death be very sharp; if the valley be very dark; if the river be very deep, we may call on Him and say, "My Brother, help me. Put beneath me Thine everlasting arm, O my Brother!" And how He will welcome His brethren on the other shore! How He will take us by the hand, and bring us to His Father, and say: "Here am I and the brethren Thou hast given Me;" and He will acknowledge His relationship to us, and summon us to share with Him His everlasting glory! And then, brethren, when we are made like to Him, when we have lost every defilement and every infirmity, when we reflect His glory, when we see Him as He is, when we are perfect as He is perfect, throughout eternity "He will not be ashamed to call us brethren."—*Christian Leader.*

THE BIBLE.

The Bible is recommended by its own intrinsic merits, and the study of it is enforced by the example of eminent men, some of whom are thus honourably mentioned: "Sir W. Jones, a most accomplished scholar, who has made himself acquainted with the eight-and-twenty languages, has left it on record, that amidst all his pursuits the study of the Sacred Volume has been his constant habit. Sir Isaac Newton, the greatest of mathematicians, was a diligent student of the Bible. Mr. Locke, a man of distinguished acuteness in the study of the human mind, wrote to recommend the study of the New Testament, as having 'God for its author, salvation for its end, and truth unmixed with error for its matter.' Milton, the greatest of poets, evidently had his mind most deeply imbued with the study of the Word of God. Boerhaave, eminent as a natural philosopher, spent the first hour of every day in meditation on the sacred pages. Here no man can say that he has not leisure. A most beneficent institution of our Creator has given us, for this duty, a seven-day part of our time, one day in every week, one whole year out of every seven."

And why should not the Bible be in universal use? What is there for which it is not suited? What situation, what relation, what character, what circumstances are there, for which it does not provide? It defines the prerogatives of kings, and the duties of subjects. It contains orders for the priesthood, and is a directory for public worship. It is the servant's guide, and the master's memorandum book; a good primer for children, and a useful monitor for parents; a rule for husbands, and a law for wives; the young man's best companion, and the maiden's true mirror. It is a manual for the merchant, an armoury for the soldier, a chart for the voyager, a hand-book for the lawyer, a pharmacopœia for the physician, a dictionary for the theologian. It has a staff for age, a remedy for sickness, a balm for the lacerated heart, and an antidote for the bane of sin. It furnishes a refuge

for the destitute, a shelter for the stranger, a home for the orphan, an asylum for the lame and blind, and deaf and dumb. It supplies a bridle for the licentious tongue, a curb for the unruly desires, and a rod of correction for the vain spirit. It is a treasury of rare knowledge; it describes the early past, and predicts the distant future; it records the history of all kingdoms, and unfolds the destinies of men and angels; it discourses learnedly of creation, of providence, and of redemption; it proclaims the fate of the world in which we live, paints in glowing colours the new heavens and new earth which shall arise for the just, and depicts in terrible forms the torments of the impenitent. It is the way of life to those who walk by it, and points to a celestial region as the rest of the weary saint. It shows us how to redeem the time, and what shall be the glories of eternity. It is the word of God, the Gospel of Christ, and the sword of the Spirit. It is a repository of excellent doctrines, a code of holy precepts, a fund of precious promises, a fountain of rich consolations, a picture of instructive examples. It is a light to illumine the darkest path of existence, and a lamp to guide the feet through the valley of the shadow of death. It has songs to cheer the house of our pilgrimage, and its anthems will be sung by the Church triumphant round the throne of the Redeemer.

THE PRAYER-MEETING CRANK.

These are harvest and halcyon days for him. Vacation means to him "fresh fields and pastures new." It is a time of Union meetings, where he is not known, and where his special turn of the crank is new and untried; where, too, there is less of restraint to be dreaded from the chair. Here he can tell his little story—of himself, make his pet speech, indulge in his wonted scold, and air his Great Discovery and his patented scheme of setting all things right—especially his fellow Christians, on whom he looks down from his pedestal of high disdain or serene compassion. His idea of a "Union" meeting is not one in which we are to lay aside for a time all those things which we do not hold in common; but rather a free religious circus, into which each may ride his particular hobby with none to molest him or make him afraid. Perhaps the prayer-meeting crank is not a talker, but is no less "loud" in his eccentricities of dress or behaviour. The prayer-meeting hath its Oscar Wildes as well as the drawing-room. Perhaps he considers it his mission to constitute himself one "long Amen." Perhaps he is a woman. Perhaps,—well, if anything were necessary to convince us that prayer-meeting is the wisdom of God, it would be the fact that it survives so much foolishness of man. We never attended one where we did not find enough sweetness and light of the Word and the power of the Spirit to convince us that it was the King's highway, though trodden oftentimes by a motley company.—*Christian Intelligencer.*

SPIRITUAL KINSHIP.

Bigotry and narrowness are hard to kill, but the spirit of brotherhood and charity is awaking in the churches and bringing into sympathy and co-operation men who have long stood apart. Men and women are still to be found who believe that they alone hold the truth as it is in Jesus; that their order of service is the only acceptable way of worshipping God; that the only sure way to heaven is through the portals of their Church; but evidences are not wanting that this old spirit is doomed to perish beneath the tide of a rising Christian charity. And the new spirit is not like a beautiful flower without a root which must perish soon. It has a strong and healthy root. It is not an idle sentiment, but rests upon a solid and eternal foundation. When our Lord said: "Whosoever shall do the will of My Father which is in heaven, the same is my brother and sister and mother," He set forth the true basis of spiritual kinship in its simplicity and grandeur. Christ always stripped a truth of its accidents; whatever was narrow, or national, or exclusive, fell off at His touch, and the truth stood forth in its glorious simplicity. He went to the root of everything, and in the words we have just quoted He set forth the essential ground of His world-wide relationship with men, and of good men to one another. Had Christian brotherhood depended upon fulfilling some outward rite, or holding a certain form of words, or belonging to a certain ecclesiastical organization, then it might have been possible to point

to a certain church and say, "These are Christian brethren, these and none beside;" but seeing that our Lord has declared that it depends upon nothing of the kind, but upon obedience to the will of God, all such restrictions are arbitrary and misleading. No doubt when we read the history of the times and lives of the great leaders and thinkers in the Church's history, we seem to be lost in a bewildering story of conflict, division, and bitterness. The brethren of the Lord have often hated one another and been engaged in deadly conflict. But when you penetrate below this harsh and unlovely crust, what devotion you will find in these men to God and humanity! How many spiritual beauties shine forth! We find in all the same faith, the same love, the same noble self-sacrifice. In their opinions they stood hopelessly divided; but in their loyalty to truth, hearty service for man, and honest desire to do the will of God, they were not divided at all. We believe that this truth is being more and more recognized, and in spite of all the conflicts which may be at hand, there will arise out of it a wider charity and a more glorious and Christ-like Christianity. The old bigotry and narrowness are doomed to perish, and in their stead we shall see another type of Christian life—broad, fearless, liberal, pure, large-hearted; in sympathy with all that is lovely and of good report, aiding all good men and all good objects, and penetrated through and through with the Divine charity of Christ.—*Christian Leader.*

THE PERILS OF THE SEA.

The life of a sailor is a series of crises. At one moment he is quietly floating under a clear sky over the gently undulating waves. And again, the ocean is churned to foam, and his ship is plunging madly through the storm. And again, he is fiercely clinging to some fragment of a wreck, amidst the howling and hungry billows, or drifting along toward madness and death with nothing around him but the black waters, and nothing above him but the cold stars. Or again, you find him staggering back to self-consciousness again, after a career of dissipation, in which he has dishonoured his manhood and destroyed his self-respect, and is afraid that he has lost his soul. Do you wonder that a man whose life is filled with such tremendous experiences as these, is prepared by them to welcome the light and strength, the peace and pardon and purity which only the Gospel brings? Do you wonder that he will seize upon the hope set before him in Christ, as such a man once said, "with a death grip?" Do you wonder that he will say, as another exclaimed when, the day after his conversion, he was asked if he should not write to his wife in England of the new life he had found—"Write to her? Why, bless you, no!—a letter would be far too slow for me! I've cabled to her already: 'SAVED, BODY AND SOUL!'"—*Rev. Dr. E. B. Coe.*

MISSION NOTES.

AN INTERESTING INCIDENT IN THE LIFE OF A MISSIONARY IN WEST AFRICA.

Recently visiting England, we journeyed across the Atlantic in company with Mr. D. W. Burton, who was on a visit to Illinois, his old home, to recruit his strength. Amongst other interesting accounts of his Mission work, he related the following, which has been previously published in the *Inter-Ocean*:—

From 1858 to 1876 I was connected with a Christian mission in the Sherbro country, 120 miles south-east of Sierra Leone. My work was superintending the industrial and business department of the mission. In connection with this work I built a saw mill, which was propelled by water. While building and working the mill, I took several native boys to learn the carpenter's trade, and assist generally in the work. My own desire was to elevate them, so that in future years they would become useful to their country. For this end, I placed them in school a certain number of hours each day, where they made good progress, and showed great aptitude at their trade and industrial work. One of the boys had the country name of "Peah," which I changed to Abraham Lincoln. I was anxious to see them do well in life, and as I was about to go to America I had expressed to them a desire that, before I left, I might see them settled in a Christian way by getting married; but up to the time of my preparing to go, none of the boys had manifested any inclination to comply with my wish. I had promised the boys that when I left they

should accompany me to Sierra Leone for their holidays, and we had the boats loaded with planks, and ready for an early start in the morning. As I was sitting in the mission house that last evening, my boys came to see me, and brought a letter, which I copy. (The African way of making a request is, to write a letter, and carry it to the person for whom it is directed.)

"MR. D. W. BURTON:

"DEAR SIR,—We will inform you this few lines, I and Lincoln wish to marry very much but there is no more girls in the mission that we may marry therefore we desire that you may take a walk with us to Shilatt when we go to Freetown so that we may see those girls there. Please to attend to this little duty before you left Africa Because there is too much temptation in the world. As you are a good man please to see if it is good and better for us. We are yours,
"H. THOMAS and A. LINCOLN."

At the village of Charlotte, situate in the mountains of Sierra Leone, is a school for liberated African girls, who are supported by the English Government under the superintendence of the Church Missionary Society, and from this school my boys wished to make their choice. On arriving at Sierra Leone, I made inquiries, and found that everything would favour them in their search for wives. The missionary who had charge of the school was at that time at the college near Freetown, for a change, and I arranged with him to send and call some of the girls to come and meet me at the college, and I was to take the boys there the next Friday morning, at ten o'clock. Another boy, Thomas Barnett, had joined in the undertaking, so that I had three to provide for. We went at the appointed time, and found that four girls had come to meet us. One of them I had been acquainted with for some time, and knew her to be a nice girl. One of my boys, Thomas Barnett, being more intelligent than the others, I thought this girl would suit him well. His remark when I told him this was—"Please, sir, we can't go behind your word." I took Mr. Barnett first to a private room, and sent for the girl whom I wished to introduce to him, told her what our business was, and put the question much as in Gen. xxiv. 58: "Wilt thou go with this man?" and she said "I will." I then left them engaged, and went to look after Mr. Thomas and Mr. Lincoln, whom I had left standing at the door, took them to the room where the girls were sitting, introduced them, told the girls what our business was, and said to the boys, "I will leave you to finish the business." A little while after I had left them, the missionary lady came to say that the matter would not come to anything, as the young people were not talking. I went back to the room, and found them sitting as I had left them; the young men greatly embarrassed, and in a profuse perspiration. I said to them, "Boys, can't you talk?" Mr. Lincoln replied, "Please, sir, I want to see you." I took him to the next room, when he said, "Please, sir, I love the yellow one." The missionary lady called her, and I told her the young man's wish, and proposed the same question as in the former case, with the same result, and left them engaged. I then went back to attend to Mr. Thomas. He, too, wished to see me. When by ourselves, he remarked, "Please, sir, I don't love them girls." I replied, "You need not have them; you may go." Before leaving, I arranged that the missionary in charge of the school should meet Mr. Thomas at Charlotte the next Tuesday morning, when he should have the opportunity of choosing from the lot of some sixty or seventy girls who were in the school. I did not go with the boys to Charlotte, but left them to complete matters themselves. Mr. Thomas was placed on the piazza of the mission house, and the girls were marched single file before him, and he chose one "he loved." She accepted him at once, and he returned the same day to Freetown, very happy in his success.

Two months later these three couples were married, and have been happy in the union.

D. W. BURTON,

Freetown, Sierra Leone, West Africa.

THE Selkirk "Herald" says that the Bishop of Algoma wants a \$30,000 steam yacht to do the visiting in his diocese.

A WORKINGMAN'S college is to be established at Melbourne, Australia, the workingmen themselves having engaged to collect half the necessary money. The other half is the contribution of a Mr. Ormond, who is already the founder of one college.

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TORONTO, WEDNESDAY, SEPTEMBER 13, 1882.

CORRECTION.—In our article of last week on Scholarships, a clerical error occurs. In the sentence, "In not a few cases men who have been aided while studying professedly for the ministry, but who have not entered on its functions, have not refunded all that they received," read instead of *not—nobly*.

PERHAPS the meanest thing about Plymouthism is its mingled conceit and stupidity. Here is a creature, not one whit better than a dozen other men taken at random from any congregation, who blandly tells you he has a monopoly of the Spirit. The Spirit aids him wonderfully when he "speaks in meetin'," but of course does not aid any regular minister. This creature, too, makes it his hourly business to rail at the "sects," as he calls them. If he had an intellect equal to that of an average ape, he would see that he himself belongs to the smallest, narrowest, bitterest, most illiterate and most senseless sect in Christendom. This little man who boasts of his guidance by the Spirit tries to do away with the sects by adding another to their number! That certainly is a strange way to lessen the alleged evil.

THERE should be some stirring sermons preached during the next two or three months. Most of our ministers are returning from vacation with renewed health, and their congregations should have the benefit of the increase in nerve power. We have no doubt that such will be the case. No congregation should grudge their minister his holiday, for the extra vitality he acquires is spent for their benefit. Our sympathies are with those brethren who had no holiday and must do without increased vitality, and what is almost as important, a fresh start. Let these brethren remember that staying at home has some compensations. They were not roasted in a railway car, nor bitten with bugs in the bedroom of a summer hotel. They were not forced to sleep in a garret, nor compelled to do that most wretched of all kinds of drudgery called "putting in the time." Besides, they have their money, and what is more, they ought to be thankful they have a home to stay in.

HOPPIN, in his work on Homiletics, gives this admirable definition of a minister's work: "*Christian preachers are not set in the community to teach metaphysics and theology, to cultivate eloquence and literature, to conduct a splendid ritual, to build up, financially, strong and paying churches; but the preacher has a higher sphere and work, which is mainly in the realm of conscience and spirit, and takes hold on everlasting interests.*" Well and truly said; but how much of the work of a Canadian minister is outside the realm of conscience and spirit! Is sitting on building committees, managing soirees, directing bazaars, doing the agreeable at socials, and presiding at sewing-meetings, within the realm of conscience and spirit? If ministers were allowed to concentrate their energies on the realm of conscience and spirit, perhaps we would not hear so much about the decay of pulpit power. How much work has your minister to do outside the realm of conscience and spirit?

OUR Methodist friends have a large-sized Union question under discussion—union of all the Methodist bodies in the Dominion, which may be but a question of time. The smaller bodies of that faith seem to be reasonably unanimous on the matter now. The Methodist Episcopal Conference, which met in Hamilton lately, were substantially in favour of union, but of course did not commit themselves to any particulars. The General Conference of the Canada Methodist body is in session at present, and unless we entirely misunderstand them, their policy is to

hasten slowly on the Union question. In this they are right. A union can easily come a few years too soon. There are certain things which all bodies should do before they unite, and which can be done very much better before union than afterwards. Delicate questions are usually more easily settled during courtship than after marriage. The last Presbyterian Union works as well as could reasonably be expected, and still it is very easy to see a number of matters that should have been arranged before the union took place. The Canada Methodists are a wise people; they have had some union experience already, and our impression is, they will not do any more than talk well on the question until the right time comes for action, if it has not come already.

THE National Association of Freethinkers met in Watkins, New York State, the other week, and indulged in the usual amount of abuse against the Bible, churches and ministers. One of the chief orators, a Mr. Miln, gave the Association away in this style:—

"We have a constructive work to perform. We propose to take society where it is, and improve on it; to make this world so much of an actual heaven that folks will not so eagerly scramble out of it toward a hypothetical paradise. But how? We need the dissemination of scientific rules of life, wise hygiene, scientifically ventilated and drained houses."

Of course, a paragraph like the foregoing could not pass unnoticed in a country that abounds in the cleverest religious papers. The "Christian-at-Work" becomes quite jubilant at the idea of the Freethinkers having found a useful field of labour, and recommend them to follow up the "plumbing business" in the interest of humanity with a big H. Our contemporary says there is any number of places put up by Christians, such as hospitals, asylums, almshouses, etc., that need draining. Along the Hudson, too, are any number of "bath-rooms, gutters and cesspools" that require attention. Better draining these, says our contemporary, than "assailing the Trinity, blaspheming God, and assailing the Perseverance of the Saints, fore-ordination, and the Atonement." Amen, say we. When the members of the Convention have cleaned the drains in New York, there is work in Toronto for them. Our City Hall needs a whole Convention itself.

WHO is to blame if it has become next to impossible to administer discipline in many congregations? Whose fault is it if there are men in the membership of too many congregations whose daily lives are a daily scandal to the Church of Christ? The fault lies with the Churches themselves. Here is a congregation in which there is a "prominent" man, whose conduct makes his church a stench in the nostrils of all honest men. The minister and the conscientious office-bearers of the congregation know it right well. They know, too, that the man ought to be dealt with, and the man himself knows well that he should. But he knows also that the moment any attempt is made to deal with him there is a church over the way waiting to receive him with open arms, elect him to office, lionize over him generally, and thrust him in the face of the Church whose communion he left. Cases have been known in which Church officials have held up their hands in affective horror at the actions of some one in a neighbouring congregation, and in a few days received the offender with open arms, and held a general jubilation because he "came over to us." He was a very wicked man as long as he remained in a rival congregation, but the moment the other church got rid of him and "he came over to us"—having been invited—he became suddenly good. Discipline is an impossibility under such conditions. If congregations of all denominations would act honourably by each other, and loyally to the cause of Christ, it would be a thousand-fold better for themselves. The church or minister that runs after sore-heads and besmirched men, not to do them good, but simply to gain a supposed victory over a neighbouring congregation, has forfeited all right to respect.

THE U. P. CHURCH, SCOTLAND.

FROM the August number of the United Presbyterian "Mission Record," Scotland, we learn that during the year ending 31st December, 1881, there were raised in 551 congregations, £56,477 5s. 10d. for the various schemes of the Church, while for congregational and missionary and benevolent purposes there was an aggregate of £333,459 0s. 10d.; making an average per member of £1 18s. 2½d., or about \$9.50.

SYRIAN COLONIZATION.

AMONG the signs of the times is to be noted the scheme recently inaugurated in England, under the presidency of the Earl of Shaftesbury, for the re-settlement and re-peopling of Syria by Jews anxious to return to the Promised Land, and there to find rest and safety from the persecutions and oppressions to which they have long been so grievously subjected. The recent fanatical outbreaks against the Jews in Russia and elsewhere have awakened a great amount of sympathy, and called forth great liberality in the way of pecuniary contributions. These contributions have been chiefly intended to assist the afflicted ones to emigrate to America and elsewhere. It is found, however, that very many Russian Jews are exceedingly desirous to go to Syria, and this Society is being organized specially to help in this direction. It is intended to make North Syria the field of operations, and to encourage, by judicious and well-secured loans, those who would make good settlers, and in due time employ others in their various undertakings. It is calculated that more than a hundred thousand families have by recent persecutions been rendered destitute and houseless. This frightful persecution has been carried forward by those calling themselves Christians. The more, therefore, the necessity for those who are Christians indeed to stretch forth a helping hand to those whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Those inclined to co-operate in this work may correspond with the Secretary, Francis D. Mott, 9 Gracechurch street, London, E. C.

PRAYER FOR TEMPORAL BLESSINGS.

IS it unphilosophical, unworthy, or absurd, as some professing Christians are saying, to pray for temporal blessings, or to expect that what are called the laws of nature shall be modified in certain circumstances in answer to fervent and believing supplication? We are old-fashioned enough to think not. Indeed, we cannot see how those who have the conviction that all prayer for the preservation of health, the bestowment of favourable weather, or the removal of pressing and severe individual and national calamity should have the slightest confidence in the teaching of Scripture, or the slightest inclination to pray to the God of the Bible at all. Are the laws of mind not as immutable as the laws of matter; and consequently the expectation of interposition on the part of God for spiritual ends is as unlikely as that that interposition shall be put forth in averting physical injury or in bestowing temporal blessing? It is all very easy to quote the saying of Lord Palmerston about cleanliness being the best kind of praying against disease; or that dictum of the Bishop of Melbourne, to the effect that efforts at irrigation would be more rational than praying for rain. After all, if the physical laws of nature are so immutable that even God cannot change them, are we not landed in a region which, if not that of blank Atheism, is so near it that it is scarcely worth while to try to show wherein consists the difference? If God can change, modify, or even suspend those laws, then we may for sufficient cause, and the whole range of prayer is open.

INTERESTING!

OUR esteemed contemporary, the "Baptist," under its changed leadership, has taken quite a "new departure." It has become aggressive, critical, combative, frolicsome, and withal assumes the tone of one that snuffeth the battle from afar, and is quite able to hold its own against all comers. There is an old saw which speaks of the becoming attitude of those who are putting on the armour, but no doubt this has become somewhat musty and antiquated withal. The Church of England has accordingly got its *quantum suff.* The Methodists have been properly attended to, and the "coming struggle" in that denomination are indicated. The poor benighted Presbyterians are in their time promised a very lively poking up, and all things are to be "freshened" and "brightened" under the hand of a master. Church government and other matters are to be discussed in a way which they have not known for many a day, and the triumph of "Congregationalism" is of course to be wonderfully hastened. All this is very interesting and delicious. The argumentative stage has not yet been reached, but no doubt will come in due time. In the meanwhile courageous and unsupported assertion has free

and triumphant course, as will be evident from the following delightful passage, which, no doubt, is in due time to be buttressed with arguments and made the terror and the destruction of all systems of Church polity which it seems have parted company with "reason," are unsuited to "free men," and of course necessarily imply antagonism to Scripture, and, as Cowper phrases it, "rebellion against common sense:"—

"It (Congregational) is the system of the New Testament; it is the system of reason. The New Testament Churches were Congregational in their government; the universal priesthood of believers is fully recognized only by Congregationalism; reason teaches us, so that the world is beginning to recognize the fact that all men are entitled to freedom and equality of rights. Congregationalism alone is suited to free men. Away with prelacy! away with aristocratic or Presbyterian Church government! Let the New Testament polity universally prevail!"

We are not sure that we catch either the construction or the meaning of the clause—"reason teaches us, so that the world is beginning to recognize the fact," etc., though, no doubt, it is something very recondite and suggestive, and has unquestionably some occult connection with what goes before and what comes after. We have hitherto had the somewhat strong persuasion that "those were the freemen whom the truth made free," and that for a considerable time past there had been a goodly number of very robust freemen who had no sympathy with "Congregationalism" in the usual sense of that word. Of course we have been mistaken, and shall have to revise our views, now that, under the "teaching of reason, the world is beginning to recognize the fact that all men are entitled to freedom and equality of rights," and that "deacons," "pastors," theological professors and much else are consequently from Mount Sinai and "gender to bondage!"

Come now, good friend "Baptist," do your spiring gently. We acknowledge that we and many others who have not been nourished and invigorated in the pure Emyrean of Congregationalism are somewhat dull, sluggish and commonplace. Our logic, of course, limps distressingly. Reason, no doubt, visits us only at rare intervals, and whatever may have been the case with "melancholy," freedom, we begin to think, has not "marked us for its own." Still, it is noble for one who has a giant's strength not to use it as a giant, and therefore, if it is necessary to "chasten us Presbyterians for our profit," we hope our esteemed contemporary won't annihilate us altogether.

We have had, in short, the assertions, confident, modest withal, and wonderfully absolute; now for the proof, which it is to be hoped will be so cogent and convincing that it will very speedily make all men at once "Congregationalists" and "Freemen," and cause the celebrated triad of "Liberty, Fraternity and Equality" to possess a Christian character and a far-reaching power never before known—scarcely, perhaps, even as much as imagined in all the days of the past.

MIXED MARRIAGES.

IN some places the Roman Catholic clergy are much incensed by the frequency of mixed marriages. As in such cases the marriage is solemnized either by a Protestant minister or a Justice of the Peace, Bishop Borgess, of Detroit, has issued the following denunciation and threatening to his clergy:

"We hereby make known and publish, and enjoin you to publish to the faithful committed to your pastoral charge, that if, after the date of publication, a Catholic shall presume to have recourse to a Justice of the Peace or to a Protestant minister for the solemnization of marriage, and does contract civil marriage, the Catholic thus offending against the law of God is by that fact excommunicated from the pale of the Church of God. We further make known and publish, that if a Catholic has contracted matrimony before a Justice of the Peace or a Protestant minister, he shall also make a public reparation in the presence of the congregation or mission to which he belongs, for the public scandal given, and that only after such public reparation has been made the reverend pastor may make application for his reconciliation with the Church."

Why all this zeal? Marriage between a Roman Catholic and Protestant not seldom occurs among us in Canada also, but the Roman Catholic clergy here are perfectly willing to solemnize the marriage if the parties consent to their terms. These are: In cases where the bridegroom is a Roman Catholic, the bride must renounce Protestantism and be baptized in the Roman Catholic Church. When, however, the young woman has a conscience, and would rather lose a husband than abjure her Church and deny her Saviour, the priest is inexorable—the marriage cannot be solemnized. If the young man is a man, and not a priest-

ridden coward, he then employs a Protestant minister or a magistrate, and accepts civil marriage, thus exposing himself to Church discipline and excommunication. This not unfrequently happens. But more frequently the young woman yields, or the intended match is broken up.

If the man is a Protestant, the case is different. The priest, of course, is asked to officiate. He is sure of the Roman Catholic wife, and is pretty sure that he will in due time get the children, if not the husband also. All that in this case is necessary is that the man be not too stiff. So he is tried. If he is willing to become a Roman Catholic, it is well, and he is baptized. If not, then is he willing to allow his wife to remain a good Catholic, attending confession, and allowing the priest to come between her and her husband, and to retain secrets of the confessional without the privity of her husband? Is he willing to have the children baptized and brought up in the Roman Catholic Church? Will he promise to inquire into the claims of the Catholic Church? and when convinced, will he embrace the Catholic faith? If he is willing, then he signs a paper to the above effect, and the priest solemnizes the marriage. If, however, the man is a man, and refuses to allow any other man to have relations with his wife more intimate and controlling than he himself has; if he insists upon being a father, and will not surrender his offspring to the Church; if he is satisfied that the Roman Catholic Church is in error and is Antichrist: then the priest refuses to allow the marriage, and the young woman must sacrifice her love and give up the man of her choice at the bidding of the priesthood. When she will not do this, and disobeys the Church at the peril of excommunication, recourse is had to a Protestant minister or to a magistrate, and the parties are united by the civil marriage which Bishop Borgess so vigorously denounces.

We see, then, what mixed marriages are condemned—such as will unite a Roman Catholic with a consistent, intelligent Protestant; also what are allowed—such as, in all probability, will result in keeping the family in the Roman Catholic Church, through the weakness or indifference of the professed Protestant. Such unhappy unions probably cannot be prevented. It is long since the sons of God were corrupted by marrying the daughters of men; long since intermarriages with the heathen debauched God's covenant people and led to idolatry and ruin.

By mixed marriages, generally, Popery may lose a little, but it more often gains; whereas Protestantism gains nothing and loses more than Popery. As society in Canada is constituted, it seems impossible to prevent such unions. Still, as Evangelical Christians we disapprove of them very strongly. Before entering on the marriage relation, husband and wife should be agreed in the most important of all concerns. It is simply madness to think of bringing up a family without any religious convictions. Popery and Evangelical religion are so radically opposed—so irreconcilable, that there can be no unity of sentiment, even if there be a peaceful dwelling together and peaceful enjoyment of common property and privileges. If one of the parties is indifferent, things may never become seriously wrong; but where one party is very decided, and the other party has any religious convictions worthy of the name, practical difficulties must arise. But worse than strife, we can only expect to see religion become a stumbling-block to the children, over which they fall into infidelity. They will come to believe that all religions are alike good, alike bad, alike useless, and that it is better to have no religion than to live the life of discomfort and strife that they have witnessed between their father and mother. Mixed marriages prepare the way for religious indifference and unbelief. The one cure for the evil of mixed marriages is prevention, and this can only be done by not allowing any close intimacy between Roman Catholic and Protestant youths. The priesthood desire to keep their people as strangers among Protestants, separate in Church, in school, and in society. We should accept the situation. Rome will not have a truce with Evangelical religion; she will tolerate it as an evil that cannot be put down in a Protestant community. When she has the power, that tolerance must end, and Protestantism will be put down at any cost. Even when professedly tolerating it, Popery is secretly undermining true godliness. It cannot rest until every individual and family is fast bound in the chains of ecclesiastical despotism. Protestants abhor this

doctrine of intolerance; we say, live and let live. But it is our unquestionable duty so to instruct our young people in Gospel truth, and so to show the errors and delusions of Popery, as to make them avoid all endearing intimacy with those who are under the power of an unrelenting priesthood, and blinded by anti-Christian errors. This may appear to be harsh towards Roman Catholic neighbours, but it is, in reality, kindness to them; it is Popish intolerance that makes it the duty of true Christians to avoid such intimacy as may lead to disastrous consequences.

BRACEBRIDGE, ETC.

MR. EDITOR,—Respecting the settlement of the Rev. A Findlay as pastor of Bracebridge and adjoining congregations, recorded in your issue of the 6th inst., will you kindly permit me to draw attention to the claims of these congregations to sympathy and aid from the friends of the Church? I refer to their efforts to erect a manse. They have not begun without careful consideration, and but for the urgency of the Presbytery on different occasions, would probably have waited till the remaining debt upon the Church was liquidated. The induction and the accompanying services appear, however, to have inspired them with hope and energy. On Monday, the 28th, at a meeting of the congregation, the resolution to build was formed, and subscriptions were made to a considerable sum. These have since been increased to about \$700. Much more than this cannot be expected from local sources, but at present rates of wages and material it will not suffice. It is to be hoped that, under the circumstances, the congregation will not be left to bear the burden unaided.

Were there an Assembly Fund to aid weak congregations in building churches and manses, the Bracebridge congregation could go to the committee with a good case and a strong plea. They have undertaken to do as much as their means admit of. The services of their minister in the Church's Mission work need not be reiterated. Owing to circumstances unnecessary to be detailed, he is in danger of being without a house unless the manse is ready by mid-winter. The aid of the Presbytery cannot be formally obtained till the close of the present month. The season is advancing, and there is need of immediate action. Should any of your readers send contributions for the Manse Fund to the Rev. Mr. Findlay, Bracebridge, the aid will be gratefully accepted. Mr. Findlay has had occasion to appeal on behalf of needy objects in connection with his mission work through your columns with gratifying success, but he cannot make such appeal in a matter involving his personal interests and comfort. Having been so closely associated with him in the Muskoka Mission work, and being thoroughly conversant with all the circumstances of the case, it affords me much pleasure to be able to do so.

ROBT. MOODIE,
Convener H. M. Com. Pres. of Barrie,
Stayner, Sept. 7, 1882.

OBITUARY.

Mr. Duncan McKinnon, of Rama, died at his late residence on Saturday, 2nd inst. Deceased was a native of the Island of Coll, Argyleshire, Scotland, and emigrated with his father's family to this country about thirty five years ago. He was greatly beloved, and will be missed not only as an office-bearer in the North Mara Presbyterian Church for a period of six years, during which time he filled the office with ability, energy, faithfulness, and acceptability, but also as a friend and neighbour. As a husband and father he was loving and kind. He leaves a widow and seven children to deeply mourn his loss, and his death will leave a gap in the family circle which it will be difficult to fill.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.—Dean Stanley.

IN connection with the Protestant Church, there are only 300 men in all engaged in missionary work in China amongst a population of nearly 400,000,000. The result, however, has been surprising. After little more than a generation, a body of 20,000 communicants has been gathered together, and the total number of adherents is now about 40,000.

CHOICE LITERATURE.

ETHEL'S EXAMPLE.

The sun was sinking in all its soft, golden glory in the west, and Ethel Maynard, her chair drawn close to the window-seat, gazed in dreamy wishfulness over the beautiful picture spread before her. The little boarding-school room she occupied was, like most of its kind, small and plainly furnished, though prettily adorned with cards, fans and other girlish ornamentations, and while she missed many home luxuries she was daily grateful for the beautiful outlook of which she never wearied. Hills, meadows and woodlands clad in their snowy winter dress, with the ice-bound river winding in and out among them, formed a scene lovely indeed, and one that was a never-ending delight to Ethel's beauty-loving eyes.

This afternoon her Bible lay on her knee, open at the fourth chapter of 1 Timothy, and evidently the words she had just read troubled her, for her brow was drawn with perplexity, and there was a tremulous expression about her mouth. Even the exquisite sunset on which her eyes rested had no power to drive away her anxiety:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

"Oh, dear!" thought Ethel, "am I that? Certainly I ought to be, and the girls know I am a member of the Church; but, oh, what must they think of Christians if they judge of them by me? I do try to do right, but I fail continually, and here it says to be 'an example of the believers.' It is so hard at school, much harder than at home, where I have mother to help me. But for that very reason I must not give it up; I must put my trust in God, and try with all my heart and soul. But I forget every day! Only this morning I gossiped and said unkind things, when I should have been 'an example' in word and conversation. 'In charity.' Oh! I lost my temper completely with Miss Gray in the history class, when I thought she marked me unjustly, and I felt that I hated her. How glad I am that I didn't say anything! 'In spirit, in faith, in purity.' Oh, there I fail oftenest, or such wicked feelings could never gain possession of me, and my trust in God is so small that I yield to them without resistance. What shall I do? What shall I do? There is no one to help me, and I hate to be called 'goody-goody' by the girls; but, oh! I want with all my heart to be an example of the believers."

At that the tears gathered and rolled down Ethel's cheek, and for a few minutes she gave up, and sobbed unrestrainedly. Then, as by chance, the words of the tenth verse of the chapter she had been reading caught her eye, and she re-read it carefully:

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

"The living God! Saviour of all men!" repeated Ethel to herself, a sudden peace and joy filling her troubled heart. "Yes, surely I can trust Him, and 'labour and suffer reproach' for Him, too; how could I have despaired or doubted for an instant, when I have such a friend to help me!" And clasping her hands, she earnestly prayed for guidance.

The tea bell rang loudly below; then there was a noise of scurrying footsteps in the halls and on the stairs, as the hungry girls hastened to the dining-room. Ethel rose from her knees and hurried away with the rest.

All that evening she carefully watched herself; there was a constant prayer in her heart, and none but kind and gentle words rose to her lips. Study hour passed by, and bedtime came at last. Ethel, tired and sleepy, had just gone to her room, when May Coleman, her giddy room-mate, rushed in with a most beaming countenance.

"Such a scheme, Ethel, such a gorgeous scheme!" she exclaimed, clapping her hands. "What do you suppose has emanated from Florence's brilliant brain? We are to have a feast to-night, after the lights are out, a regularly jolly one, just you and Florence, Kate and I. We have a cake, and some pickles and sugar plums; Florence sneaked off and bought them this afternoon. Won't it be splendid fun?"

Ethel drew a long breath before she answered. It would be fun, there was no doubt about that, but it was in direct disobedience to the rules of the school, and she felt that the time had come for her to be "an example of the believers." The thought brought resolution with it, and after an effort she spoke clearly and decidedly:

"It would be fun, but I don't think we ought to do it, May. It is against the rules, and I'm sure it wouldn't be right."

"Now, Ethel!" exclaimed May, turning from the looking glass where she was brushing her hair, "you are surely not going to bring up any of your ridiculous scruples in this case, are you? It is just like you; I was afraid your fanaticism would spoil it all!"

"Spoil what? Not our plan, I hope," said a merry voice, and Florence Merton, a bright-eyed, good-tempered girl, entered from her room, which adjoined that of Ethel and May. She seated herself on May's trunk and went on coaxingly:

"Ethel, if you don't enter into it with the rest of us, you'll throw a damper on the whole thing. Kate! Kate! come and help us cajole this naughty, rebellious subject of ours," she called to her room-mate.

"Why, surely, Ethel, you don't think a feast is wrong," said Kate, rather uneasily; "there never was a rule against them."

"No; but there is one forbidding articles of food in our rooms, and also against conversation after the lights are out. I know Mrs. Grey would not approve of it, and I'm sorry to disappoint you; but, indeed, girls, I can't think it right."

There was a moment's silence, then Kate spoke:

"But we are only girls at boarding school, and that alters the case entirely. Young people are always expected to

enjoy themselves while they can, and nobody thinks anything of their breaking a rule now and then."

"I'm afraid that's sophistry, Kate," answered Ethel, smiling. "Right is right and wrong is wrong, wherever and whatever we are, and I want to try to keep to the right. Please do not make it hard for me, girls," she added beseechingly, the tears filling her eyes.

Her appeal had no effect on May, who exclaimed angrily: "Oh, you're too good for us by a great deal! I wonder you ever deign to address us. I always hated these 'goody-goody' old-maidish prigs, and you are one of them, if anybody ever was; a regular spoilsport, too. You might at least let us enjoy ourselves as we choose, without parading your sanctification before us!"

The colour rushed all over Ethel's face at this attack, and angry words sprang to her lips, but she resolutely kept them back. Suddenly Kate came over to her side, and slipping her arm around her waist, she said, quietly, but distinctly: "Ethel is right, I think, and I'm ashamed that I didn't see it before. I thank her for showing me my duty, and I wish, girls, that you would follow her example."

"Oh, if you've gone over to the enemy, too, we'll have to give it up, that's all," said May, discontentedly. "But one saint is enough for us, I think, Kate."

"We mustn't make fun of them, May; that would be mean, and it doesn't matter much, after all," put in Florence, cheerfully. "Come, Kate, if we stand here talking any longer, Miss Hale will be in to turn out the gas before we are ready. Good-night, girls; you are a good little thing, Ethel, after all." So saying, she kissed her lightly, and went off to her own room. Kate paused to throw both arms affectionately about Ethel's neck, and her "thank you, dear," meant enough to make Ethel feel that perhaps her humble effort to be "an example of the believers" had not been altogether wasted. Still, she made ready for bed with a heavy heart, fearing that as far as obstinate May was concerned, she had only made an enemy. Not a word did they speak, but after the lights were out, and Ethel was shedding a few quiet tears on her pillow, May leaned over and gave her arm a gentle pinch.

"Ethel, I'm awfully sorry I was so mean to you; indeed, I truly am. I think I was horrid, and I wish I was half as good as you are." "It's all right, dear," answered Ethel, giving her a loving kiss, and she fell asleep that night a very peaceful and happy girl, for she had tried to glorify the Redeemer she loved, and she saw that already her effort had borne some good fruit.

And two months later, her reward seemed to her far richer than ever she deserved, when on one sunny Sunday morning Florence Merton professed her faith in Christ, and as they walked home from church together, Florence said:

"Ethel, do you know my thoughts first turned to religion on that evening when you told us 'right was right, and wrong was wrong, wherever and whatever we were.' I thought, then, what a beautiful thing your Christian life was, and I hope, with God's help, to make mine just like it."

WHAT THEY ATE TWO HUNDRED YEARS AGO.

An Englishman's appetite had always been famous. He was fond of good solid eating. The farmer always had his bacon and his slices of salt mutton on hand, in addition to salt beef and barrelled herrings from Yarmouth. In all good houses there was an imposing array of salting-tubs. The art of stall-feeding was almost unknown, and fresh meat, if procurable in the winter, was very lean. It cost from a halfpenny to a penny per pound, which was equal to a penny or twopence of our money. Fresh fish was the luxury of the rich, obtained from their own ponds and streams. Salt fish was a common article of diet amongst the working-classes. Rye and barley bread were eaten by the poor. Wheat was often three pence a quarter, or, as we should say, 120s. The prices of bread and beer were regulated by local assize. Horse bread was the name given to bread conveyed in packs; manchet was a fine wheat loaf of six ounces; mesline bread was the penny loaf; and mayn bread, or demain, was the same as that used in the sacrament. Cakes of oats and spice were on all good tables.

Pies and pasties were made of all sorts of things. Page invited Falstaff and his friends to a dinner of "hot venison pasty," wound up by "pippins and cheese." The fee farm rent of Norwich consisted of twenty-four herring pasties, of the new season fish, flavoured with ginger, pepper, cloves, galingales, and other spices. On one occasion King James I.'s servants complained that four instead of five herrings were in each patty, and that they were "not baked in good and strong paste, as they ought to be." Artichokes were also baked in pies, with marrow, dates, ginger, and raisins. Pilchard pasties were a Cornish dainty. In fact, the various pasties still to be met with in Devon and Cornwall are representative "survivals" of Elizabethan diet. The cooks were chiefly French, but a few of them were Italians.

Very few vegetables were used, and some were regularly imported and salted down. Cabbages and onions were sent from Holland to Hull. The Flemings commenced the first market gardens. Lettuce was served as a separate dish, and eaten at supper before meat. Capers were usually eaten boiled with oil and vinegar, as a salad. Eschalots were used to smear the plate before putting meat on it. Carrots had been introduced by the Flemings. Rhubarb, then called patience, came from China about 1573. The common people ate turnip-leaves - a salad, and roasted the root in wood-ashes. Watercress was believed to restore the bloom to young ladies' cheeks. In fact, all vegetables were regarded more as medicines than as necessary articles of food. Flesh meals were more believed in than anything else. They were eaten with a knife and a napkin. "The laudable use of forks," as Ben Jonson has it, did not commence until 1611, and was rare for many years after. The custom came from Italy, and the first forks were preserved in glass cases as curiosities. A jewelled one was amongst the New Year's gifts to Queen Elizabeth. Probably the

absence of vegetables had something to do with the immense quantities of the time. Iago said the English could beat all other nations, and were most "potent in potting." As tea did not come into England until 1610, and coffee until 1652, beer or wine was taken at all meals.—*England of Shakespeare.*

STIMULANTS AND TOBACCO.

The opinions of medical men as to the use of stimulants as an auxiliary to intellectual work are, says Arthur Reade, in "Les Mondes," too diverse to have much effect upon the habits of men of letters. Nor are they in much better agreement, he says, as to tobacco. That tobacco is a poison is certain; so are many things used, not only in medicine, but in food. The influence of tobacco on brain work has been the subject of interminable controversy, and the question has occupied all classes of society. One argument is that smoke helps men to think (to dream, rather), and it is asserted that the journalist smokes in writing, the man of society in solving a problem, the artist in painting, the clergyman in composing his sermon; that, in fact, every man great in science, in literature, in arts, climbs the ladder of fame with a pipe or cigar in his mouth. Tennyson has composed, it is said, his sweetest idylls under the influence of nicotine. Carlyle has taught the world philosophy, smoking.

Not the young only have these ideas. Molke is a great snuff-taker, and it was due to snuff that Napoleon was so pitilessly expelled from Belgium. John C. Murray, in his volume on Smoking, undertakes to show when it is dangerous, neutral or beneficial to smoke. He claims that Raleigh, Milton, Dryden, Newton, Steel, Addison, Swift, Congreve, Bolingbroke, Pope, Johnson, Byron, Burns, Scott, Campbell, Moore, Dickens, spoke, wrote and sang under the influence of coffee, that plant of mystic power. But for those who have recourse to tobacco, he adds, their genius is generally but a lightning flash or a meteor, involving too great mental tension, likely to drag reason from her throne and plunge it in the night of chaos. Another medical authority says that a moderate use of tobacco is as necessary to the brain worker as moderation in the use of alcohol.

On the other hand, the adversaries of tobacco regard the idea that smoking helps sound thought as a most mischievous delusion; they maintain, on the contrary, that it renders men incapable of intellectual labours. Tobacco leads to physical and mental indolence. Mr. Reade considers that the use of stimulants is a subject which should be examined in the light of the experience of poets, artists, journalists, men of science, authors, etc., in Europe and America. M. l'Ab'e Moigno makes the following remarks in reply to Mr. Arthur Reade's questions:

"Though I cannot offer myself as an example, because my temperament is too exceptional, my experience may have some degree of usefulness. I have published already a hundred and fifty volumes, small and great; I scarcely ever leave my work-table; I never take walking exercise; yet I have not experienced any trace of headache, or brain-weariness, or constipation, or any form of urinary trouble, etc. Never, in order to work, or to obtain my full clearness of mind, have I had occasion to take recourse to stimulants, or coffee, or alcohol, or tobacco, etc.; on the contrary, in my case stimulants excite abnormal vibrations in the brain, unfavourable to its prompt and steady action."

TENDENCIES TO BARBARISM.

More money is spent for tobacco than for bread; more for spirits than for wine; more for wine than for baths or means of preserving health and increasing vigour by exercise; more for amusement than for instruction; more for theatres than for churches. Actors, singers, dancers, are paid ten times as much as teachers and preachers are. The popular player who entertains people, makes them spasmodically laugh or cry, though he possesses but a thin vein of genius, enacts the same part continually, and is not associated with any of the means whereby human welfare is promoted, becomes in a year many times richer than the professor who devotes his life to the acquisition and the diffusion of knowledge, or the philanthropist who spends his soul for his kind. To excite the nerves is a surer way of gaining wealth and reputation than to strengthen the mind. To this extent we are still barbarians; to this extent has civilization failed to lift men and women above their instincts; to this extent have all noble influences—art, education, religion, love of country, love of man, love of God, failed to substitute intellect for inclination. When people who will not give dimes in charity give dollars to witness a foot-race or see a clown, it is pretty good evidence of the supremacy of appetite in the masses of mankind.—*O. B. Frothingham.*

STARTING PLANTS FROM SLIPS.

Peter Henderson, in the "Ladies' Floral Cabinet," gives the following directions for the domestic propagation of plants from slips: "Florists use what are called propagating benches for rooting cuttings when wanted on a large scale, as they usually are by them; but when an amateur, not having greenhouse facilities, wishes to root a few slips, there is no process that we can recommend better than what is known as the 'saucer system,' which, even at the risk of telling it to some of your readers who already understand it, I must again repeat, as there is no other plan that is so simple and so safe. Take any common saucer or plate, into which put sand to the depth of an inch or so. Then prepare the cuttings in the usual manner, and place them in the sand close enough to touch each other. The sand is then to be watered so as to bring it into the condition of mud. The saucer thus filled with slips may be placed on the window-sill and exposed to the sun. The cuttings must be fully exposed to the sun, and never shaded. But one condition is absolutely essential to success: until the cuttings take root the sand must be kept continually saturated with water, and always in the condition of mud. To do this the slips must be watered at least once a day with a very fine rose watering pot, and the watering must be done very gently, else the cuttings may be washed out. There is every certainty that ninety-

since per cent. of the cuttings put in will take root, provided they were in the proper condition when placed in the saucer, and that the temperature has not been lower than six degrees for greenhouse plants, or less than eighty degrees for tropical plants. By the saucer system a higher degree of temperature may be maintained without injury than by any other system of propagation, as the cuttings in reality are placed in water, and will not wilt, provided the water is not allowed to dry out. Still, the tender slip, until rooted, will not endure a long continuation of very high temperature, and we would advise that propagation be done at such seasons that they may have as near as possible a uniform temperature of seventy-five or eighty degrees in the sun-light. When rooted they should be potted in dry soil, such as is recommended for sowing seeds in. They should be placed in pots not exceeding two and a half inches in diameter, and treated carefully by shading and watering for two or three days."

THE KITCHEN.

I am sorry for that woman who does not treasure in her heart, somewhere, the memory of a beloved kitchen. Perhaps it was grandmother's kitchen, or mother's. Maybe it was in the country. I love such a kitchen,—not the discarded one of a fine villa, but the honoured kitchen of a thrifty farm-house. It faces the east, and takes the sun's first "good-morning." Thus its busiest hours are full of brightness, and its restful afternoons full of serene light and peaceful shadows.

Its wide door opens on a grassy yard, where "the old oaken bucket hangs in the well." What a yard it is! Its clover grass is a paradise for bleaching; irregular paths run through the dandelions down to the garden, whose luscious vegetables offer a daily market for the ready hand, and out to the orchard where the ruddy apples hang. There is an old lilac bush by one window, a sweetbriar by the other, while morning glory bells cluster about both.

The old kitchen has a deep fireplace, a vast bake-oven, and a modern stove. It has a great pantry, whose wide shelves are filled with glittering milk pans, all set for cream; and a store-room, in which you may find everything for cheer—from the barrels of flour and sugar, the rows of sweetmeats, dear to our housewife's heart, to bunches of dried catnip hung up for the cat, and penny-royal enough for every stomach-aching baby in town. The old kitchen floor is painted a clear gray, brightened by gay home-made mats. It has a deep-throated clock, that rules its day; a book-rack filled with books and newspapers, and covered prints on its walls. It has an arm-chair, a sewing chair, and a chintz-coloured lounge. There is nothing in it too fine for its place. It is only a kitchen, after all, yet a joy to behold and enjoy.—*Mary Clemmer Ames.*

THE STINGING TREE.

The "stinging tree" of Queensland is a luxurious shrub, pleasing to the eye but dangerous to the touch. It grows from two or three inches to ten or fifteen feet in height, and emits a disagreeable odour. Says a traveller: "Sometimes while shooting turkeys in the shrubs, I have entirely forgotten the stinging tree till I was warned of its close proximity by its smell, and have often found myself in a little forest of them. I was only once stung, and that very lightly. Its effects are curious; it leaves no mark, but the pain is maddening, and for months afterward the part when touched is tender in rainy weather, or when it gets wet in washing, etc. I have seen a man who treats ordinary pain lightly, roll on the ground in agony after being stung, and I have known a horse so completely mad after getting into a grove of the trees that he rushed open-mouthed at every one who approached him, and had to be shot. Dogs, when stung, will rush about whining piteously, biting pieces from the affected part."—*Youth's Companion.*

HOW TO CHOOSE A WIFE.

"A place for everything, and everything in its place," said the patriarch to his daughter. "Select a wife, my son, who will never step over a broomstick." The son was obedient to the lesson. "Now," said he pleasantly on a gay May day to one of his companions, "I appoint that broomstick to choose me a wife. The young girl who will not step over it shall have the offer of my hand." They passed from the splendid saloon to the grove; some tumbled over the broomstick and others jumped over. At length a young lady stooped and put it in its place. The promise was fulfilled; she became the wife of an educated and wealthy young man, and he the husband of a prudent, industrious and lovely wife. He brought a fortune to her, and she knew how to save one. It is not easy to decide which was under the greatest obligation; both were rich, and each enriched the other.

READING IN AMERICA.

It seemed to me that in America the reading class, the class of those who read widely, who read as far as they go intelligently, but who do not read deeply—those who, without being professed scholars, read enough and know enough to be quite worth talking to—form a larger proportion than in England. On the other hand, the class of those who read really deeply, the professed scholars, is certainly much smaller in proportion in America than it is in England. The class exists; it numbers some who have done thoroughly good work, and others from whom thoroughly good work may be looked for; but it sometimes fails to show itself where one might most have expected to find it.—*Edward A. Freeman.*

We all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn, the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—*William M. Taylor.*

NOON.

Even the mowers are resting awhile
Under the tree, by the old stone stile,
And scarcely a bird
In the wood is heard.
So softly to rest does the heat beguile,

Let us take our rest. It is long since morn,
The hot sun lies on the waving corn;
And everywhere
On the trembling air,
The sounds of labour a-road are borne.

So long ago did our toil begin,
As soon as the early day came in;
Now it is best
To stay and rest;
Counting the gains it was ours to win.

Alas! for the pain of the restless heart,
That sees how ill it has done its part,
Though half of the day
Has passed on its way;
Alas! for the musing that brings dismay.

But if we have set to our task with zest,
Honestly striving to do our best,
Till the heart was fired,
And the hands were tired,
Though the work be not finished we yet may rest.

So soft are the breezes that come at noon,
So sweet is the sound of a restful tune,
And dear is repose
Unto him who knows
There is waiting work he must take up soon.

So let us be glad of the respite given!
In the midst of our work is a thought of heaven,
And the deeper rest
Shall make us blest,
When a little longer our hands have striven.

—*Marianne Farningham.*

TEA CULTURE IN INDIA.

There seems abundant reason for the belief that, so far from the tea-plant being the distinctive and original product of China, it has its true birth-place in Upper India, and was transported across the Himalaya range into the Celestial Empire, where it was cultivated in a degenerate form very inferior to the true and parent stock. In Assam it is still to be found growing wild, keeping up its purity as an indigenous growth. With its discovery in that Province it has been thought the tea enterprise in India had its beginning. But it has been proved to have originated with Col. Kyd, who in 1870 formed a tea garden in Calcutta with plants from Canton—the nucleus of the well-known Botanic Gardens. It met with anything but encouragement, being looked upon as an unwelcome rival to the China tea trade, then a source of much profit to the East India Company.

The tea-plant is, it seems, to be found growing wild in the forests and jungles of Upper Assam, the Sylhet hills, the Himalaya and the great range of mountains that extend from thence through China to the Yang-tse-Kiang. *Thea assamensis*, though differing in minor points of structure and size, is pronounced by botanists to be specifically identical with the tea of China, partaking of the characters both of *Thea bohea* and *Thea viridis*, in its geographical distribution as to latitude approaching the black plant, and in its stations the green.

The date of its introduction into China seems past determination. It has always been felt to be a matter for surprise that no mention of tea-drinking should have been made by Marco Polo. Soliman, an Arabian merchant, who wrote an account of his travels in the East about the year 850 A.D., is quoted by Macpherson, in his "History of European Commerce with India," as stating that tea (*sah*) is the usual beverage of the Chinese; yet no other mention of the custom has been met with prior to the Jesuit missions to China and Japan a little before the middle of the sixteenth century. Botero is quoted as speaking of it in 1590; Teixeira, a Portuguese, about the year 1600 saw the dried leaves of tea at Malacca, and Olearius in 1663 found it in use among the Persians, who obtained the leaves from China through the medium of the Usbeck Tartars.

Tea seems to have been first introduced into Europe by the Dutch East India Company, and to have found its way into London from Amsterdam. Tea, coffee, and chocolate are all mentioned together in an Act of Parliament of 1660, wherein a duty of 8d. is charged upon every gallon of chocolate, sherbet and tea made for sale. How great a novelty it was is shown by Pepys' well-known entry, Sept. 25, 1661: "I sent for a cup of tea (a Chinese drink), of which I had never drank before." It long continued to be imported in small quantities only, the East India Company having purchased in 1664 for presentation to the King 2 pounds and 2 ounces of tea. In 1678 they imported 4,713 pounds of tea, it being then for the first time thought worth their attention as an article of trade.—*Saturday Review.*

LORD DERBY, though he refuses to become a vice-president of an association for procuring the repeal of all Acts relating to blasphemy and heresy, promises to support its object in Parliament.

As the heart may open though the lips remain closed, so there may be waves of aspiration though no articulate desire. Prayer sometimes is certainly "the burden of a sigh." "Oh, Margaret," said James Laing, whose memoir is given by McCheyne.—"Oh, Margaret, I prayed to Jesus as long as I was able; but now I am not able, and He does not want it from me, but I am just always giving Him my heart."—*A. C. Thompson.*

BRITISH AND FOREIGN ITEMS.

THE Duke of Edinburgh is thirty-eight years of age. THE Salvation Army is equipping a missionary expedition for duty in India.

GREAT BRITAIN owns at the present time twenty-eight ironclads of the first class.

POLITE society in England demands that you say "luncheon," and not "lunch."

A SCHOOL of Domestic Economy is to be opened at Clark University, Atlanta, Ga.

THE Jubilee Fund of the Congregational Union of England now amounts to £160,000.

OVER one hundred women are on trial at Gross Beckerek, Hungary, charged with poisoning their husbands.

THE United States sent to Great Britain during the past year 9,500,000 newspapers, receiving from thence in return 7,500,000.

GREAT BRITAIN has twenty-three times as much trade with Africa as the United States has, and France fifteen times as much.

AN endeavour to establish a rule for the dismissal of all lady teachers intending marriage has just failed in the Chicago Board of Education.

CETEWAYO has sailed for the Cape of Good Hope, on his way to resume his sovereignty. He has apparently greatly enjoyed his visit to England.

LORD SHAFTESBURY describes the City Mission as "an instrumentality without which London would have become a den of horrors, an abode of wild beasts."

A SYSTEM of sending and receiving telegraphic messages on a moving railway train has been invented, and some successful experiments have been made with it.

A BULLET from an English rifle range recently passed completely through the two-and-half-inch oak door of a gentleman's house 3,200 yards from where it started.

"MADAM," said a Hindoo gentleman to one of our missionaries in India, "you should be most welcome in all the houses of the Brahmins, but we are afraid of the Bible."

A FALL RIVER woman has just purchased a home for herself and family with money which she has earned as a mill operative. She has worked six years, and earned \$1,400.

FIVE native churches in the Presbytery of Amoy, China, recently sent calls to native pastors, and announced that they were ready to undertake the entire support of the men called.

JOSEPH COOK fell through a hatchway during the voyage from Japan to Australia, and was quite severely injured. He has entirely recovered, and is enjoying the best of health.

LAUSANNE has decided to follow the example of other Protestants of France, and to establish a home mission to reach the classes who do not attend the usual places of worship.

THERE are 120,000,000 women and girls in India, and at the most liberal estimate not more than one in every twelve hundred has yet been placed under any kind of Christian instruction.

THE English Church has established a Christian mission at Gaza, a town which reaches further back than the call of Abraham. It was on the way to Gaza that Philip baptized the eunuch of Ethiopia.

MR. SANKEY has returned to Europe to meet Mr. Moody, and resume with him his work. They will labour a short time in Wales, then in England, afterwards in Ireland, and subsequently again in England.

M. BRUN, a French explorer, who has visited King Koffee, of Ashantee, in Coomassie, writes to the Geographical Society of Bordeaux that the climate is good, the nights cool, and the provisions as good as in Europe.

DR. HARPER, missionary at Canton, has been looking into the matter of opium-smoking among the Chinese, and comes to the conclusion that there are probably eight millions of the Chinese who habitually use this destructive drug.

THERE is imminent danger of famine in Iceland. The past two winters have been exceptionally severe, and crops have been scanty, and many of the stock have died. It is desired that supplies of grain and other provisions be forwarded at an early date.

THE graziers of Australia and New Zealand of late years have reckoned the rabbits as their worst enemy. In many districts those prolific creatures have left so little grass that the sheep have been kept from starvation only by their transfer to other localities.

A WEALTHY oil merchant in Chin-a-Kha, China, has lately become a Christian through a naive preacher belonging to the Presbyterian Mission. He shows his sincerity by putting away his concubines, and has offered any one of his several houses for a chapel free of rent. He has also promised to meet all other expenses if the Mission will provide and pay for a preacher.

THE various Bible Societies now represented in Japan make it a rule never to give away the Scriptures. They have sold together 115,000 copies during the past year. It is stated that at Kyoto a single copy of St. John's Gospel led sixty families to renounce idolatry, and that mass meetings for prayer have been held in Japan, when in one case more than 3,500 and in another 7,000 persons were present.

IT is reported that during the three years in which Mr. Henry M. Stanley has been conducting the Belgian Exploring Expedition on the Congo, in Africa, he has never had a quarrel with the natives, and has succeeded in establishing four trading stations. This affords fresh evidence that exploration among savage tribes can be conducted on Christian principles, and that the golden rule is a more potent force towards civilization than Gatling guns or steel bayonets.

MINISTERS AND CHURCHES.

THE Presbyterians of Tilsonburg are painting and refitting their church.

REV. JOHN PRINGLE, B.A., of Georgetown, preached in the Presbyterian Church, Brampton, on Sabbath last.

THE Rev. John Leiper, of Barrie, is absent on a trip to Manitoba. His pulpit is supplied by the Rev. Mr. McKee.

THE congregations of Horning's Mills and Honeywood have united in calling Rev. A. G. McLachlin, licentiate.

THE Rev. D. McEachren of Parkhill has accepted a call to the congregation of Dundee, in the Presbytery of Montreal.

REV. MR. MCKEE is officiating in the Presbyterian Church, Barrie, during the absence of the Rev. John Leiper in Winnipeg.

THE Rev. Mr. Wilson, St. Marys, returned on Thursday last from a six weeks' vacation. The invigorating breezes of Lake Huron seem to have agreed with him.

LAST Sunday evening in the Presbyterian church, Bradford, the Rev. Dr. Fraser, of Barrie, preached to a large congregation. The pastor was officiating at Meaford.

MR. HAY, student in charge of the Demorestville congregation, preached in the Presbyterian church, Picton, last Sunday morning and evening. Rev. Mr. Coulthard was at Demorestville dispensing the Sacrament.

THE Presbytery of Sarnia on the 29th ult. agreed to the translation of Rev. D. McEachern from the congregation of Parkhill to the charge of Dundee congregation, in the Presbytery of Montreal, to take effect on 4th September.

WE extract the following from a newspaper printed on the summit of Mount Washington, N.H.: "Rev. G. M. Milligan, of Old St. Andrew's, Toronto, and Mr. G. N. Roger, a prominent barrister of Peterboro', Ont., climbed up the bridle path yesterday, and were enthusiastic over the beauty and grandeur of the trip. The time occupied was seven hours."

REV. ROBT. THYNNE, late of Beverley, to whom the Presbyterian congregations of Rodgerville and Chiselhurst, county of Huron, have given a call, is appreciated elsewhere as well for his ability and pulpit eloquence. We learn that the reverend gentleman has received a unanimous call from the congregation of Knox Church, Port Dover, in the Presbytery of Hamilton. It is not known yet which he will accept, but his decision will be awaited with considerable anxiety by all the congregations interested.

THE Orillia "Times" of August 31st says: "The sermon delivered by the Rev. Mr. Grant last Sunday evening, to young men, was eagerly listened to by one of the largest congregations that has assembled in the Presbyterian church for years. A powerful discourse was rendered, which well repaid the attention given. It would have done the large number of young men good who loaf on our street corners and sidewalks, to have heard the answer Mr. Grant gave to the question: "Is the young man who loafs on the street corners safe?"

THE Presbytery of Saugeen met in the church at Bell's, Corners, on Thursday, 15th ult., to induct the Rev. Alexander Nichol, late of Ayton, into the charge of the congregation of North Luther. The Rev. Mr. Wilson, of Markdale, preached a suitable sermon from Exodus xxxii. 36. The Rev. Mr. Brown, of Little Toronto, presided as moderator, and put the usual questions to the minister. Rev. Mr. Macmillan, of Mount Forest, addressed the inducted minister on his duties; and Mr. Morrison, of Cedarville, the people. Mr. Nichol enters on his duties with good prospects of success.

THE congregation of Ailsa Craig has suffered a severe loss in the death of one of its elders, Mr. David James. Deceased was a native of South Wales, but when quite young came to Canada with his parents, who settled in the township of McGillivray. He was ordained as an elder in the congregation of Carlisle when only twenty-five years of age, and up to the time of his last illness was an active worker in the Church and Sabbath school, as well as a liberal supporter. He took a lively and intelligent interest in the mission

work and other general schemes of the Church. After a lingering illness, resulting in consumption of the lungs, he died on the 3d of August, in the forty first year of his age. His end was peace.

LAST Sabbath, the Rev. W. H. Graham, of Morrisburg, conducted the morning service in St. Paul's Church, Hamilton, to a large and attentive congregation. The preacher's happy manner of explaining and illustrating his lesson at once claims the interest of his audience. Mr. Graham selected for his text Revelation ii. 17: "To him that overcometh will I give to eat of the hidden manna." The preacher showed how wonderfully the children of God are sustained, even through the most terrible trials that can befall humanity, instancing the heroic history of Daniel, and the equally interesting escape of the children of Israel from the hands of their persecutors.

THE Guelph "Mercury" says: "Rev. Mr. Sieveright, one of the most successful missionaries in the North-West of the Presbyterian Church, is at present in the city. The rev. gentleman was formerly pastor of the Presbyterian Church at Goderich, having left that charge about two years ago to enter upon his present field of labour in the North-West. Since his removal there he has been very successful in establishing churches. His own field of labour is at Prince Albert, N.W.T. Mr. Sieveright is a brother-in-law of Rev. J. C. Smith, pastor of St. Andrew's Church, Guelph. Ever since his removal to the North-West his family have been living in this city. Sabbath evening he occupied the pulpit of Chalmers Church, preaching an able and eloquent sermon on the embodiment of Christ in scriptural history, prophecy and doctrine.

THE New Westminster "British Columbian" of the 16th ult. has the following: "Last Sunday was a high day at St. Andrew's Church, in this city. According to previous announcement, the Rev. Wm. Cochrane, D.D., Moderator of the General Assembly of the Canada Presbyterian Church, preached morning, noon, and night. In the morning the congregation was large; in the afternoon it was about the average; in the evening it was very large. At all the services the preacher delivered powerful sermons. The delivery of the sermon in the evening occupied a full hour, and yet such was the interest maintained throughout that not the slightest indication of weariness was visible, although thirty minutes is the maximum time usually occupied by sermons at St. Andrew's. The collections for the day amounted to \$129.50, and were devoted to the Home Mission work of the Church."

ON the 3rd inst. a beautiful frame church, at Black's Corners, Presbytery of Saugeen, was dedicated to the service of God by Rev. J. Campbell, B.A., of Harrison, who preached in the morning and evening to a large and appreciative audience. This congregation was organized two years ago, and has been since its organization under the supervision, during the summer months, of Mr. A. Gaudier, a very promising student of Queen's College. Less than a year ago the congregation held its first meeting to consider the advisability of building a church. To-day they have a beautiful church, well finished, beautifully painted, and aisles, pulpit and platform neatly carpeted. The church is estimated at a value of over \$900, and best of all is free from debt, the treasurer having a balance on hand of \$30, which is the beginning of a fund for fencing the church ground. On Monday evening, a social was given by the ladies in their usual happy manner. The collection on Sabbath, with the proceeds of the social, amounted to the handsome sum of \$130. The success which crowned the efforts of this young congregation in a comparatively new settlement should be an encouragement to others, and is an example worthy of imitation.—COM.

TWO years ago the Rev. M. D. M. Blakely, B.A., was ordained and inducted as pastor of the charge of Ross and Cobden. It was then in a struggling and backward state, but through the energetic and faithful labours of the young pastor it is now, under the Divine blessing, in a prosperous condition, as the following facts indicate. A neat and commodious church has been built and paid for at Osceola; the church at Cobden has been finished at a cost of about \$500; and \$900 have been laid out on the manse at Ross, besides \$120 expended on sheds in connection with the church. At the time of Mr. Blakely's induction the congregation received a grant in aid of stipend from the General Assembly's Home Mission Fund, which has

been discontinued at the request of the pastor and people. The spiritual work of the congregation keeps pace with, and is indeed the cause of, this outward success. The communion roll has steadily increased. The services on the Lord's day are fully and regularly attended by devout and earnest hearers of the Word. There are well organized Sabbath schools in the three branches of the congregation, and a large Bible class taught by the pastor at Ross. The Ross school during the past year purchased a new library at a cost of \$50. It also contributed a scholarship of \$50 for the support of a pupil in the missionary institutes at Pointe aux Trembles, and it is aiming at giving the same amount this year. The extent of this parish may be judged from the fact that the minister preaches in three different places each Sabbath, and travels twenty-eight miles. From the very first, the people have shown their appreciation of the pastor and his wife by many tokens of kindness, and on the 1st inst. representatives of the Ross branch of the flock called at the manse with a gift of \$85. On the evening of the 5th inst., notwithstanding the pressure of harvest work among the people, a densely crowded and deeply interested congregation met in the church at Ross to hear a lecture by the Rev. Principal McVicar, of Montreal, on "The Bible and Moral Culture." The proceeds of this lecture in aid of the Manse Fund amounted, after deducting all expenses, to one hundred and twelve dollars and seventy-five cents.

PRESBYTERY OF TORONTO.—This Presbytery met on the 5th inst., Rev. J. M. Cameron, Moderator, and transacted a large amount of business, of which the following is only a selection; matters of small public interest are not reported. It was very unusual, even for this Presbytery, to have five calls brought up at one meeting, as was really the case. The first, reported on by Rev. A. McFaul, was from Melbourne and Primrose, in favour of Rev. S. Carruthers, probationer, and was cordially sustained, with instructions to transmit. The second call, reported on by Rev. J. R. Gulchrist, was from Horning's Mills and Honeywood, in favour of Rev. A. G. McLachlan, probationer; this call was also sustained, and put into the hands of Mr. McLachlan, who wished to take it into further consideration. Rev. Dr. King, as substitute for the Moderator, reported on another call—viz., from Leslieville and York Town-line—in favour of the Rev. W. Frizzell, of Newmarket. The call was also sustained, and Rev. W. Amos was appointed to preach to the people at Newmarket, and summon them to appear for their interests at next ordinary meeting. A fourth call, transmitted by the Presbytery of Manitoba, was addressed to the Rev. John Pringle, of Georgetown, by the congregation of Kildonan. Mr. Pringle declared his willingness to accept, and the Presbytery agreed to loose him forthwith from his present charge, and made other arrangements in connection therewith. The fifth call, transmitted by the Presbytery of Peterborough, was addressed to Rev. J. Carmichael, of Markham, by the congregation of Norwood. This call was disposed of like the foregoing, Mr. Carmichael agreeing to accept, and the Presbytery agreeing to translate, said decision to take effect at the end of the month, and the pulpit to be declared vacant on the 1st of October. A committee was appointed to hear discourses, or essays, from students within the bounds on the 4th of October, as also to confer with any persons who may wish to be admitted as students at Knox College, and if satisfied, to attest them to the Board of Examiners. Mr. Alexander Manson was reported as one candidate for the object referred to. A committee, previously appointed, reported on the future relation of the congregation of Ballantrae; and it was resolved to separate this congregation from that of Mount Albert, and to aim at connecting it with that of Stouffville. A committee was also appointed to confer with the people of Stouffville thereanent. Considerable time was spent in deciding what applications should be made for supplements to weak congregations and grants to mission stations, from the General Assembly's Home Mission Committee. Dr. King directed attention to the late decease of Mrs. Burns, widow of the late Dr. Burns, of this city, and submitted the following minute for adoption by the Presbytery: "The Presbytery of Toronto, having had its attention called to the death of Mrs. Burns, widow of the late Dr. Burns, of Knox College, deems it fitting to put on record the high estimate which its members entertain of her character and usefulness,

the exceptional nature of the endowments and services of the departed justifying this somewhat unusual course in the case of a private member of the Church. By the Bible classes which she taught during a long course of years; by the meetings for prayer and the study of God's Word which she has for a lengthened period held in her house; by the active interest which she has taken, during its whole history, in Knox College, its professors and students, and which continued unabated to the last; by the generous hospitality which she was accustomed to exercise, frequently bringing together, in the happiest way, Christian people of various denominations; and more recently by her much-appreciated labours as President of the Murray-Mitchell Auxiliary of the Woman's Foreign Missionary Association—not to refer here to the work she was permitted to do in the origination and support of various benevolent institutions in this city—she rendered through a long life very valuable service to the cause of Christ. The Presbytery, in making this record of its estimate of the departed, desire to glorify in her the grace of God, to which it was her wont to ascribe everything that was good in her." The foregoing minute was adopted by the Presbytery; and the clerk was instructed to send a copy of the same to the relatives of the deceased and to the organs of our Church.—Mr. John Neil, B.A., theological student, who had previously undergone examination, delivered his trial discourses for license; and these being sustained, he was duly licensed to preach the Gospel. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of October at 11 a.m.—R. MONTEATH, Pres. Clerk.

GOSPEL WORK.

THE DUNDEE CONVENTION.

The week's work in Dundee was fittingly closed by an all-day meeting on Friday, August 4th, which was largely attended. Mr. Moody of course presided, and conducted the proceedings with his customary tact and spirit, doing the lion's share of the speaking himself. During the first hour he opened his famous talk on "How to study the Bible." At the close of the hour he found he had only touched the fringe of this mighty subject. The whole Bible, he said, was a rather big text, and could not be dismissed in one sermon. Accordingly, he resumed the lecture in the afternoon, thus giving the first and the last hour of the Convention proper to his favourite theme.

One of the chief secrets of Mr. Moody's success as an evangelist unquestionably lies in the fact that he has the doctrines and the historical narrative of the Bible, so to speak, at his fingers' end. By long, patient and devout study he has made the Book his own—a part of his mental and spiritual being. He is, therefore, ready at any moment to draw from its vast resources the exact kind, and the exact amount of truth, or of illustration, that the necessities of the case seem to require. However much a man may be endued with the spirit of zeal and consecration, Mr. Moody's experience shows that there is no royal road to success as a Gospel preacher. He is never weary of urging young disciples to steady, systematic, persevering, and prayerful study of the Book of books. He says that if he could only implant in the minds of his hearers a consuming love for God's Word, he would feel amply rewarded for all the toil he might expend in any community.

After the first hour of Bible study, came the answering of the practical questions sent in to the evangelist. It would be hard to say in which department of his work Mr. Moody excels most, but without doubt he is facile princeps in his dissection of the contents of

"THE QUESTION DRAWER."

It is sometimes not a little amusing to see the look of blank astonishment, or perhaps dismay, on the faces of the fathers and brethren sitting around him on the platform when he goes straight as an arrow to the mark in the verbal solution of some problem that has been vexing and agitating the Church for generations. Your space would be well occupied by a literal transcription of his replies to questions put at Dundee, but I must rigidly condense:—

Would you set young persons who have not believed on the Lord to teach in the Sabbath school? No. I would labour for their conversion, and then give them some work to do.

Would you admit any young person to Church membership? Certainly, if they have given good evi-

dence of being converted. Mr. Spurgeon has said that he has had less trouble with the young people who have joined his Church than anyone else; there is less backsliding among them. If they are looked after, they make the best Christian workers; but it is cruel to take them into the membership of the Church and then neglect them, by preaching right over their heads. It is not fair to starve them out, and then complain because they backslide.

How can we keep our Church work from getting into ruts? The best way of stopping that is to get out of the ruts. Instead of the ordinary prayer meeting, sometimes have a praise meeting. There is more said in Scripture about praise than prayer. Break up the monotony of the regular weekly services in some way. Wise men may shake their heads and say it is an innovation, but we want innovations now and then. Our object is to get hold of the people, and if one thing does not succeed let us try another. We must adapt ourselves to the circumstances as we find them.

How would you act towards a man who takes part in the public meetings, and whose life is not consistent? See him personally, and tell him he must keep still until his character is cleared up. It is a good deal better to hurt one man's feelings than to have him bring discredit on the whole Church.

If a minister does not see a continuous work of grace under his preaching, is the fault his own? Well, I think we get about what we aim for in this life. If we work for self, we will see few converted. But it is the privilege of every child of God to be used more or less in reaching his fellow-men. Let the members of a Church get quickened; they can then go out and reach many that the pastor could never reach. There would be ten conversions for every one there is now, if a Church really worked for them. There are many people who have come to a settled conviction that the work of conversion is to be done outside the ordinary means of grace; this is a false idea. Let the minister, having fed his flock in the forenoon, have a purely Gospel service every Sabbath afternoon or evening. Have an after meeting, to which workers and inquirers are invited. If this were done, there would be continuous additions to the Church. Wherever there is an anxious Church, there will be anxious souls.

What is the best way to reach drunkards? I know of no better way than going after them individually. You may have a great wave of temperance effort, such as you lately had in Dundee, and masses of people influenced; but if we would have real and permanent results, we must follow up the work, visiting the converts, and keeping at it week in and week out, year in and year out. A man may be true to his pledge for years, and then, under some sudden temptation, he may fall. Do not let us imagine he is lost because he has been overtaken in a fault. Our part is to get hold of him, and lift him up again. If he should fall fifty times, we must not give him up. If a reformed man falls, and is seen drunk on the street, do not trumpet the fact all over the town. Go and hunt him up, and stand right by him. It is time the Church should reach out a helping hand to these drinking men. I knew of one Church in America that set apart a whole day for fasting and prayer on behalf of one man who was not a member. When this came to his knowledge, it broke his heart all to pieces. These poor men do not need moral lectures; they know well enough how wretched they are, and how wretched they have made other people. What they want is the warm hand of sympathy.

How can we get young people interested in the weekly meetings of the Church? We want more life in our social Christian gatherings. We live in an age when things move more quickly than of old; and if we would reach and keep our young people, they must have something to do. The more you give them to do, the more interest they will take in the work of the Church. Many ministers utterly fail because they attempt to do all the work themselves. A godly mother, for instance, can attend to the visitation of the sick far better than any minister can. If the time of the pastor is relieved in this and other ways, he will be free to attend to something else.

How can we have better singing in our churches? You will notice that I have been down to the meetings here every evening about half an hour before the regular time for service. I must confess I am very fond of singing, though I scarcely know one tune from another. I never get tired of the singing of these hymns, but I do not like to have the words sacrificed

to the music. Now, it would be a good thing to have the choir meet in the church, say for a quarter or half an hour before the regular service begins. Let them sing some of your grand psalms or some of these beautiful hymns. "Jesus, lover of my soul," carries me up almost as far as any of the Psalms of David. You may say it is not inspired, but it inspires me.

"Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God,"

is just as sweet as any of your psalms. Get all your young people singing, and they will soon take an interest in the work. These hymns will stick in their memories, and the boys will soon be whistling them in the street. I do not remember any hymn I ever heard in our church when I was young. But my grandmother went to a Methodist meeting nearly a hundred years ago, and heard them sing "There is a fountain filled with blood," and "Come, Holy Spirit, heavenly Dove." My mother was not much of a musician, but I used to hear her humming over something about the "fountain" and the "Dove." That is about all I could remember of it, but when I went to church and heard one of those hymns sung, I thought, "that is my mother's hymn," and it sounded so sweet and so grand.

How can we reach the poorer classes of people? Have kitchen meetings, where poor mothers can come with their little babies. In most of our poorer families there is no servant, and how can such a mother, with a large family, go to the house of God? Have kitchen meetings for them, where they will not be afraid to bring their babies. Supposing the babies cry a little, what does it matter? I wish the mothers could come to church, and bring their babies too; if the children cry, let the preacher lift up his voice a little louder; surely he can preach as loud as the little things can cry. God bless the dear babies! I remember having a meeting of mothers, where each one was asked to bring her baby. Of course there was plenty of prattle, but it was grand. The dear little things! I was once walking in the streets of Chicago, when a Scotchman pointed to some children, and said to me, "Look there, Moody! Do you know that children were about the only thing that Christ saw on earth that reminded Him of home? He said, 'Of such is the kingdom of heaven!'"

How long should sermons be? Some sermons should not be over five minutes; but if a man has got anything to say he can preach longer. I believe a man can say as much in about half an hour as the people can carry away. If a preacher cannot trust his memory, and has his sermon all down on paper, how does he expect that the people are going to carry it away?

Is it best to have the after meeting in another building? That is a somewhat difficult question to answer. Sometimes I have had it in a large hall like this; but I have found that the people who come in to look on, or to criticise, are all the time stretching their necks to see who is being spoken to; those who are anxious about their souls do not like such intrusion. Most of the churches have lecture-halls, and, generally speaking, it is best to ask the inquirers to step in there. Let those interested in the Lord's work stay in the church for a little, and have a prayer-meeting. That is better than having certain times for the minister to meet inquirers in his vestry. Here, again, it is an unfortunate thing to have the minister do all the work. It takes a good deal to have a man so interested about his soul that he will hunt up the minister; the minister should rather hunt him up. "The Son of man came to seek and to save that which was lost." Where one man will get angry with you for seeking him out, a hundred will thank you to all eternity.

THE Archbishop of Canterbury has been seriously ill with fever and congestion of the lungs. His condition is precarious.

THE coloured people of Georgia are struggling to establish another college for their race. They have nearly completed the payments for the necessary grounds at Atlanta.

AN Arab family of eight persons arrived in New York the other day, having fled from Alexandria after the massacre to escape being pressed into Arab's army. They go to Tennessee seeking employment. They are Christians and very well educated.

OUR YOUNG FOLKS.

BOYS WANTED.

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with anything—
These are wanted every hour.

Not the weak and whining drones,
That all trouble magnify;
Not the watchword of "I can't,"
But the noble one, "I'll try."

Do what'er you have to do
With a true and earnest zeal;
Bend your sinews to the task,
Put your shoulder to the wheel.

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

At the anvil or the farm,
Wheresoever you may be—
From your future efforts, boys,
Comes a nation's destiny.

THE BOY WHO DID HIS BEST.

He is doing his best, that boy of sixteen, stretched out before a bright fire in an old tanning-shed. Reclining upon an old sheep-skin, with a book in hand, he is acquiring knowledge as truly as if at some favoured institution, with all the convenience and facility for learning.

He is doing his best, too—this same boy, Claude—as he helps his master prepare the sheep and lambs' skin for dyeing, so that they can be made into leather. He is doing his best by obedience and by respectful conduct to his master, in endeavours to do his work well, although he often makes mistakes, as his work is not so well suited to his tastes as the study of Greek and Latin.

"See there, young rascal!" calls out Gaspard Beaurais, the tanner. "See how you are mixing up the wools." For Claude's wits were "wool-gathering," sure enough; but he was not sorting the wool aright.

"Aye, aye, sir," replied the apprentice; "but I will fix them all right." And he quickly sets to work to repair his mistake.

"He'll never make a tanner," said Gaspard to his wife, "and I fear he'll never be able to earn his bread."

"Sure enough," replied the wife. "And yet he's good and obedient, and never gives back a word to all your scolding."

And in after years, when the aged couple received handsome presents from the distinguished man who had been their apprentice, they thought of these words.

One evening there came a stormy, boisterous wind, and the little stream in which the tanner was wont to wash the wool upon the skins was swollen to a torrent. To attempt to cross it by the ford at such a time would render one liable to be carried down the stream and be dashed to pieces on the rocks.

"We must get all the skins under cover," said Gaspard to his apprentice. "A storm is at hand."

The task was finished, and the tanner was about to return to his cot and Claude to his shed, when the boy exclaimed:

"Surely I heard a cry. Some one is trying to cross the ford!" And in an instant he darted toward the river, followed by his master, carrying the lantern. Some villagers

were already there; and a strong rope was tied around the waist of the brave boy, who was about to plunge into the stream. For a man on horseback was seen coming down the river, both rider and horse much exhausted. Claude succeeded in grasping the rein; and the strong hands of his master that held the rope drew him to the shore, and all were saved.

Soon after, the stranger sat by the tanner's cheerful fire, having quite won the hearts of the good man and his wife by his kind and courteous manners.

"What can I do for your brave son?" he asked.

"He's none of ours, and not much credit will he be to any one, we fear. He wastes too much time over useless books," was the bluff reply of the honest tanner, who could not see what possible use Claude's studies would be to him.

"May I see the books?" asked the stranger.

Claude being called, brought the books of Greek and Latin classics, and stood with downcast face, expecting to be rebuked. But instead, he received words of commendation from the gentleman, who, after some talk and questions, was astonished at the knowledge the boy had acquired.

A few months later, instead of the old tanning-shed for a study, Claude might be seen with his books in a handsome mansion in Paris, the house of M. de Vallais, whose life he had saved, and who had become his friend and benefactor. The boy felt that he had only done his duty, and that he was receiving much in return; and he determined to make every effort to meet the expectations of his patron.

He succeeded. Claude Copperonier, the boy who did his best, became the most distinguished Greek and Latin scholar of his time. At the age of twenty-five he filled the chair of Greek professor in the Royal College of Paris. More than this, he became a man who feared God, and was much beloved for his goodness and amiable qualities.

He never forgot his former master and wife. Their old age was cheered by many tokens of remembrance in the form of substantial gifts from the man who, when a boy, studied so diligently by the fire of their old shed, but who "would never make a tanner."

BE PUNCTUAL.

Captain Jones was the owner of a fine sail-boat, and, being fond of boys, he arranged one Saturday afternoon to take several of them out on a boating excursion. At the time appointed all of them were there but one—John Gay, a boy who was noted for his want of promptness and punctuality. The other boys, being ready, were anxious at once to enter the boat, and as John did not make his appearance, they urged Captain Jones not to wait longer.

"Hadn't you better wait for John?" asked the captain. "He would not like to be left."

"How long have we waited already?" asked Edwin Ross.

"Nearly half an hour," said another, "and I would not wait any longer."

"No," said Will Leslie, who was a leader among the boys, "I would not wait any longer. There's no use waiting for John; he never was ready for anything. He's late at his breakfast, late at dinner, late going to bed, late in getting up—late in everything. All his mother can do never gets him started for school in season. If he is sent anywhere, he never goes in time. He was going to his uncle's last week by the railroad, but was so late in starting for the train that it went without him, and he was left behind. He's always late, and I'm for not being bothered for him any more. Come along!"

And the boys did come, and the captain with them.

Some ten or fifteen minutes afterward down came John to the place of meeting, in a great hurry, and terribly disappointed to find that they had all gone, and that the boat was almost out of sight in the distance.

"Dear me!" he said; "it's too bad. I do think it's too mean that nobody ever will wait for me."

There are too many people like John Gay. They lose in both pleasure and privilege, as well as in duty, by not being punctual. Washington once said to his secretary, who was behind time at an appointment, and who, by way of excuse, said his watch was not right, "You must get another watch, or I must get another secretary." And at a committee meeting, where one of its eight members was fifteen minutes behind time, a sensible Quaker said, "Friend, I am sorry thee should have wasted thine own quarter of an hour, but, what is worse, thee has wasted the time of every one of us seven—in all, two full hours, and this thee has no right to do."

When Alexander was asked how it was that he conquered the world, he replied, "By not delaying;" and the Spanish proverb says, "The road of By-and-by leads to the town of Never." And we generally find that to be always intending is never doing. Prompt beginning is half-finishing.

Begin early to be prompt and punctual in everything, and soon you will form the habit of punctuality, and this will be of benefit to yourself and of comfort to others as long as you live. Be prompt in obeying your parents, in learning your lessons, in going to school and to church and to Sunday school—prompt and punctual in doing whatever you have to do—and it will aid you to success in everything.

Learn this lesson and always act upon it, and you will be astonished to see how much you can accomplish, and with ease to yourself, and how surely you will gain the confidence of others as one that may always be depended on to do promptly and thoroughly what is to be done.

"EVEN a child is known by his doings, whether his work be pure, and whether it be right."—*Prov. xx. 11.*

WHO wins? The boy or man of bad habits? No! The boy or man who can sweat, cheat, lie or steal, without being found out! No! But he wins who is not ashamed to pray to God in the hour of temptation for help—for strength more than human when adversity overwhelms. He who reads God's Word and trusts it; who is not governed by the motive, is it expedient? but is it right?—he wins.

Words of the Wise.

HEAVEN will be the sweet surprise of a perfect explanation.—Dr. R. Price.

WHEN thou prayest, rather let thy heart be without words than thy words without heart.—Bunyan.

PRAYER is a golden key, which should open the morning, and lock up the evening.—Bishop Hopkins.

THE greatest sense of humour a well-bred man has, the more delightful he is; the greater sense of humour a vulgar man has, the more intolerable he is.

OUR dependence on God ought to be so entire and absolute that we should never think it necessary, in any kind of distress, to have recourse to human consolations.—Thomas à Kempis.

WEALTH has now all the respect paid to it which is due only to virtue and to talent, but we can see what estimate God places upon it, since He often bestows it upon the meanest and most unworthy of all His creatures.—Dean Swift.

ON the whole, it is good, it is absolutely needful, for one to be humbled and prostrated, and thrown among the pots from time to time. Life is a school; we are perverse scholars to the last, and require the rod.—Thomas Carlyle.

It is a great thing when our Gethsemane hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine love for good ends working upon us.—Ogden.

THE longer I live the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.—Gro. Macdonald.

CHRISTIANITY insists, first of all, on a real faith. Whatever else it has or lacks, the soul, to be saved, must obey an honest purpose. It must believe with the affections heartily. With the heart man believeth unto salvation before confession is made with the mouth.

WHEN God has a great work for any one to do in the world, He usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him; and sometimes it is so long continued that there seems to be but little time left to work.—Mary Lyon.

"I CANNOT decide," is the answer of many on whom the claims of Christ's services are urged. Ah! but you do decide whenever the subject is brought to your thought. To say, "I cannot to-day choose the service of Christ," is only another way of saying, "I can," and will to-day refuse the service of Christ." A choice is made one way or the other.—S. S. Times.

FAITH enters the Gospel ship, and seeking a city that hath foundations, whose builder and maker is God, is wafted over the raging seas to the harbour of rest. Scepticism, unwilling to trust itself to the ship, and demanding certainty for its foothold, wades into the water as far as it can feel with its feet. It isn't going anywhere where it cannot touch bottom, and so, of course, it doesn't go very far.

DUTY is an angel, tenderly beloved, that walks beside the man, with solemn steps; and common life is a path shining before him more and more; and the future is a mist which he will pass through, and so be nearer God; and it to-day the world feels round him like a temple for worship, in, then to-morrow there will be a further world for him to pass on into, and it will be the holy of holies.

LIFE force may go into words or it may go into deeds. The power of steam may extend itself through the cylinder or through the whistle. Steady living, under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet-sounding declaration by the human voice. There may be a religion without words; there can be none without deeds. The old proverb puts it well: "None preaches truer than the ant, and she says none."

IN commerce and trade Christianity has its indispensable place, and God's people their sphere of usefulness. The Golden Rule is the true Christian's yardstick; commerce becomes a cheat if it is dishonest or broken. When a Church member defaults or swindler, he repeats the sin of Judas. Christ is betrayed, and men's faith in Bible integrity is so far shattered. A Christian merchant, manufacturer, or mechanic, has a call to serve Christ and save his fellow-men as much as any Gospel minister.—Dr. Cuyler.

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MEETINGS OF PRESBYTERY.

- KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 18th, 1882, at three o'clock p.m.
SAUGERN.—In St. Andrew's Church, Mount Forest, on the 19th September, at ten o'clock a.m.
PRANKFORD.—In First Church, P. H. on the third Tuesday of September, at ten o'clock a.m.
SARAVIA.—In St. Andrew's Church, Saravia, on the third Tuesday in September, at two o'clock p.m.
CHATHAM.—At Windsor, on Tuesday, 19th September.
WHITBY.—At Oshawa, on Tuesday, 17th October, at half past ten o'clock a.m.
MAYLAND.—At McMillan Church, Brussels, on Tuesday, 19th September, at half past one p.m.
PARIS.—In Knox Church, Ingersoll on Tuesday, September 19th, at no-n.
BEAVER.—In St. Paul's Church, Walkerton, on Tuesday, September 26th, at two o'clock p.m.
GUELPH.—Next ordinary meeting in Chalmers Church, Guelph, on the third Tuesday of September, at ten o'clock forenoon.
ERASMUS.—Meeting for the ordination and installation of Mr. A. McKay in First Church, Erasmus, on Monday, 18th September, at eleven o'clock forenoon.
WINNIPEG.—In St. Andrew's Church, Winnipeg, on Wednesday, 20th September, at nine o'clock a.m.
BARRE.—Ordinary meeting at Barre, last Tuesday of September, at eleven a.m.
OWEN SOUND.—Presbytery Visitation in Chatsworth, September 19th, at half past one p.m.
OTTAWA.—The next regular quarterly meeting will be held in Knox Church, Ottawa, on Nov. 7th, at ten a.m.
HAMILTON.—In Central Church, Hamilton on the third Tuesday of September (tot.), at ten o'clock a.m.
TORONTO.—In the usual place, on the first Tuesday of October, at eleven a.m.

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