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Miscellaneous.

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TO CRYSTALLIZE PLUMS.—Take one pound of loaf sugar, dip the lumps into water and place them in a kettle. Let it boil, skimming it carefully until it candys. Dip the fruit into this while it is very hot; then put the fruit in a cool room. Stems of raisins and bunches of grapes may be treated in the same way. Halves of pears crystallized are delicious.

ALMOND MILK.—Blanch one pound of sweet almonds with half a dozen bitter ones. Pound them to a pulp in a marble mortar, adding now and then a spoonful of water to prevent the almonds from boiling. Add a quart of water to them and stir well. Let the emulsion stand half an hour in a cool place, then strain through a napkin and sweeten to taste.

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POLY POLY PUDDING.—One cup of sour milk, one egg, one tablespoonful of dripping, three small teaspoonfuls of baking powder; mix stiff and roll thin in an oblong form; spread fruit plentifully over the pastry and, beginning at one end, roll the crust over the fruit. Envelope in a pudding bag, or wrap in a towel, and place in a vessel of boiling water. Let the pudding boil briskly an hour. Serve hot, with sauce. This is an excellent recipe for cherry, raspberry, whortleberry and blackberry pudding. It is quickly made and is wholesome and delicious.

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A "VEGETARIAN" supper, the object of which was to give a practical illustration of the economy with which life could be maintained on vegetable diet, was recently set before some prominent persons in London. The supper consisted of three courses, accompanied by brown bread and a cup of cocoa for each guest. A "hotchpotch" soup was first served. It was composed of potatoes, turnips, carrots, leeks, celery, green peas, parsley and butter. It was palatable, and it is claimed for it that it is nutritious. The next dish was a pie made of haricot beans, flour, onions and butter; and then followed the sweets—a hot mess of rhubarb, rice and sugar. The cost of the meal was less than \$6, being at the rate of six cents each person.

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, OCTOBER 15th, 1884.

No. 42.

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NOTES OF THE WEEK.

A LARGE and influential meeting of the Middlesex Branch Temperance Alliance was held last week in London. Much enthusiasm in favour of the Scott Act was displayed. Many ministers of various denominations were present. More than the requisite number of names were signed to the petition praying for the submission of the Act. There is every reason to expect that it will carry in the important and populous county of Middlesex.

THERE is to be another Berlin Conference. This time the question is not the adjustment of grave European complications, but the settlement of difficulties that have arisen in the Congo country. It is stated that delegates from England, America, France, Portugal, Spain, Holland and Belgium will attend the international conference at Berlin in the latter part of November, at which the West African question will be considered. It is reported that France and Germany have agreed to submit proposals securing the freedom of commerce to all nations in the Congo country and upon the river Niger. The necessity of determining the right of any power to occupy any of the un-annexed territory of Africa is expected to result in the creation of an international commission of the Congo similar to the Danubian commission.

THE Provincial Convention of the Young Men's Christian Association meets this year at Peterboro on the 23rd inst., at three o'clock in the afternoon. In the evening a welcome meeting will be held, at which addresses will be delivered by Rev. E. F. Torrance, M.A., Messrs. Geo. A. Cox and J. F. Jeffers, on behalf of the churches, the business men, and the local Association, respectively. Topics relating to the special work of the Association will be considered, several well-known friends are announced to introduce the subjects, on which there will be conference and discussion. The proceedings will terminate on Saturday evening. On Sabbath morning a consecration meeting is to be held, in the afternoon a young men's meeting, and in the evening a farewell meeting. The convention promises to be interesting and helpful to this important department of practical Christian work.

THE French have been bombarding Tamsui. The attack began on the 6th inst., when they claim to have silenced the Chinese forts. That the resistance is a spirited one is evidenced by the length of time required to take the town. The Chinese are said to be strongly entrenched, and are doing all they can to repel the attack. There seems no disposition to injure foreign residents indiscriminately as has too often been the case with Chinese. Their houses have been riddled with shells, but the inhabitants were uninjured. At various ports commerce is paralyzed. Our missionaries at Tamsui are exposed to great danger, but they are not the men to flinch. They are under the protection of Him to whose service they have consecrated themselves. They should have mention in the prayers presented in Canadian churches and Canadian homes.

IN the interests of morality a more satisfactory extradition treaty between Canada and the United

States is urgently required. Weak men, who cannot resist the temptation to steal moneys entrusted to them, and wicked men who resolve to turn positions of trust to their own supposed advantage, find it an easy matter to cross the line that separates the two countries. The dishonest rascal who has stolen thousands of other people's money, when he escapes to "the other side," can laugh defiantly at his immunity from deserved punishment, and retain his ill-gotten gains. Canada cannot longer afford to continue to be the elysium of United States defaulters, nor do our neighbours require this class of immigrants, seeing that the native supply is superabundant. This is not a desirable kind of reciprocity. The Montreal Board of Trade has applied to the Dominion authorities for a more stringent extradition treaty. It does seem absurd that the danger of inflicting injustice on political offenders, at rare intervals, should afford immunity to swindlers and thieves who are to be met with every day. Common sense may be relied on to cut the voluminous folds of diplomatic red tape, and render the flight from justice of dishonest men a more difficult matter than is unfortunately the case at present.

IN the Anglican Church the cause of temperance finds many active and able supporters. That Church has directly allied itself with the movement, and the Church of England Temperance Society is doing good and earnest work. At a union meeting last week in Toronto, effective and telling addresses were delivered by clerical and lay temperance workers. Dr. Snelling, who had made a recent visit to England, spoke of the importance of teaching temperance principles in the public schools. He also said that a striking feature of the temperance movement was its rapid growth among railway men. On railways in England there were employed 350,000 men. Of these 10,000 were total abstainers and active workers, and 125,000 were active members of temperance organizations. On one line every employé was a total abstainer and now none but total abstainers were employed. These facts were not only cheering in view of the employés themselves, but were extremely reassuring to the travelling public. Mr. M. W. Hoyles urged on temperance societies not to allow their meetings to become mere entertainments, but at each meeting some useful information on temperance questions should be imparted. He impressed upon the audience the great good that would result from a more earnest and frequent use of prayer.

A NEW work of great interest to Canadians, "The Story of the Upper Canada Rebellion," on which Mr. John Charles Dent is at present engaged, is announced. Mr. Dent, the accomplished author of "The Last Forty Years," etc., possesses the characteristics of a true historian—keenness of insight, a comprehensive view of the relations of public events, a discriminating estimate of the principal actors in the stirring times of which he writes. No less keen is his sense of proportion in placing men and events in their proper light. He does not stint matters of importance or magistry trifles by prolix description. Then his style is clear, terse and chaste. The materials in his possession are of the utmost value. Many authentic documents, unpublished hitherto, have come into his hands since the appearance of Mr. Charles Lindsey's work, notably papers and correspondence of the late Hon. John Rolph, one being in his own handwriting, reviewing the facts and circumstances of the rising at Toronto and the defeat at Montgomery's tavern. The work, to comprise two volumes, will contain finely executed steel engraved portraits and vignettes. It will "speak mechanically," says the prospectus, "be the finest specimen of book-making ever issued from the Canadian press." The publisher is Mr. C. Blackett Robinson.

IN connection with the Scott Act petition of the united counties of Northumberland and Durham, lying in the sheriff's office at Cobourg, a shameful piece of trickery has come to light. It was deposited to remain ten days for public inspection as the law requires be-

fore being sent to Ottawa. It bore the signatures of 4,712 *bona fide* electors of the united counties, 500 more than the number required. During the time it lay there it was examined by various parties, some of whom were favourable to the passing of the Act and some were opposed to it. As a barrister was going through the petition he discovered that a number of the sheets had been abstracted. He called the attention of the Deputy Sheriff to the fact, and on a closer examination the extent of the theft was soon ascertained. It was found that the petitions from the villages of Brighton and Colborne had been stolen in their entirety, while eight other municipalities suffered heavily, the total number of names missing being 1,007. This will have the effect of rendering null and void the present petition, and will so delay the submission of the Scott Act in these counties that it cannot take effect in case of adoption till the end of the next license year. A cause that requires such tactics is self-convicted. The deed has been brought to light, and it is to be hoped that the doer of it will obtain the public recognition he deserve.

THE growing interest in the cause of missions is a hopeful sign of the times. The duty of preaching the Gospel to all nations is being better realized in all branches of the Christian Church. The annual meeting of the American Board of Commissioners of Foreign Missions was held in Cincinnati last week. The receipts for the year aggregate \$517,000, \$600 less than the last year. The report shows that more than 500 additions have been made to the churches in Turkey, and the outlook in European Turkey is hopeful. Eighty thousand copies of the Scriptures or portions of the Scriptures have been issued from the press in Constantinople. In India forty-three out of seventy native churches are self-supporting. Missionary work in China is not impeded through the invasion of the French, and the officials are more friendly in their attitude than formerly, and the work is rapidly advancing. A brief summary shows that the Board has twenty-one missions in all parts of the globe; twenty-five different languages are used by its missionaries in preaching the Gospel in more than 800 towns and cities; 400 young men and women are in colleges and high schools; 30,000 children in Christian common schools; fourteen new churches have been organized, and 2,400 converts received into fellowship. An overflow meeting was held in the First Presbyterian Church, when several returned missionaries gave addresses.

FROM a circular we learn that the annual Conference of the Presbytery of St. John on Sabbath Schools will be held in St. John, on the evening of Tuesday, October 28th, inst. The following subjects will be discussed:—Use and Abuse of the International Lessons, by Rev. K. McKay; Position of the Sabbath School in our Church System, Rev. T. F. Fotherington; Parental Influence and Responsibility in Relation to the Sabbath School, Rev. A. J. Mowatt. The Second Annual Convention of the Presbyterial Sabbath School Association will be held in the same place on Wednesday, the 29th October. The following are the topics of discussion with the names of those introducing them: How to Conduct a Session of the Sabbath School, J. A. Cahill, St. George; Systematic Beneficence in the Sabbath School, J. G. Forbes, St. John; Home Influences in Connection with the Sabbath School, R. McConnell, Moncton; Perils Peculiar to the Youth of the Present Day, and how they may be best fitted to overcome them; Pernicious Literature, Mrs. Mersereau, St. John; Evil Associations, Rev. George Bruce; Evil Habits, R. S. Cowan, Carleton; The Teacher in the Study, George Suffren, Sussex; The Teacher in the Class, L. W. Johnston, Fredericton; The Teacher in the Home of the Scholar, Rev. Joseph Hogg. Delegates attending the Presbyterial Convention are earnestly requested to remain. A Convention is also summoned to meet on Thursday, the 30th October, in the Centenary Methodist Church, St. John, for the purpose of organizing a Provincial Sabbath School Association.

OUR CONTRIBUTORS.

THE REFORMATION IN SWITZERLAND.

PROMINENT EVENTS AND REFORMERS.

It may perhaps be useful to follow the account given in my last letter of the great Swiss Reformer, by a brief narrative of some of the more prominent events which afterwards occurred in the history of the more important Swiss cantons, and of the names associated with these events, and by way of introduction we shall name two characteristics of the reformed churches of Switzerland in general, which may help to throw light upon the subsequent course of the Reformation in the principal towns of the confederation. The first of these

GENERAL CHARACTERISTICS

was the "reciprocal and persistent antipathy between the Protestant and Romanist cantons." At the death of Zwingli in 1531, a complete separation had taken place between the two groups of cantons. The more important ones, such as Zurich, Berne, Basle, Schaffhausen, Glaris and St. Gall, had adopted the new views, while the little mountain cantons—whose inhabitants, patriotic, no doubt, but ignorant—were completely in the power of the priests, obstinately opposed all reform. It is true that during 1531 a treaty had been signed, called the "treaty of religion," which, by proclaiming the right of majorities, recognized the legal existence of the Reformation; still the Romanist cantons continued to hold the "true Christian faith," and re-established the ancient forms of worship wherever they could, in the name of their local majorities. From that time the cantons were really two separate confederations.

The differences between the two groups became even more marked, when, according to the plan of campaign prepared by the Council of Trent, and applied by the Archbishop of Milan—Charles Borromeo (1538-1584)—the Jesuits opened schools at Lucerne and Fribourg, and the Catholic cantons formed the "golden alliance," by swearing fidelity to papacy. From that time (1586) all relations between Protestant and Roman Catholic children attending schools were forbidden by the priests, and the Swiss, so patriotic formerly, came to place the Roman Church before their country. Farther, the Swiss who served as mercenaries in foreign countries, in meeting each other under Protestant or Catholic princes, according to their affinities, found themselves fighting against each other in many battles. It was only, therefore, what was to be expected, that these local, but frequent conflicts, should lead to a more general war. This took place in 1656, on the occasion of the expulsion of some Protestants—an expulsion which was followed by tortures of an inquisitorial character. It ended by the

BATTLE OF VILLEMERGUE,

(Argovie) in which the Reformers were defeated. But strife having broken out again in 1712, in consequence of the people of Toggenbourg who had become Protestant, having expelled the bailiffs of the Abbey of St. Gall, whose property the Toggenbourg district had become in 1469, the cantons ranged themselves once more in opposite camps, to the number of 150,000. On one side were Berne and Zurich, and on the other the Abbot of St. Gall, Lucerne and the four forest cantons. In the fight which took place on the 25th of July, again at Vilemergue, the Protestants gained a complete victory.

The French Revolution effected for a time a fusion of the two parties, by making, in 1798, of all the cantons, the "Helvetic Republic, one and indivisible," and in 1803 Napoleon imposed a *federal* organization, which put an end for a time to all distinctions; but after the restoration in France the differences became even more marked than before. In 1847, therefore, on the installation of the Jesuits at Lucerne, took place the

WAR OF THE SONDERBUND,

which had the effect of uniting Switzerland by the triumph of the democracy, in the vote on the Federal Constitution of 1848.

A second characteristic deserving notice, was the "accord of the Protestant cantons amongst themselves and their sympathy for the interests of Reform abroad." The Protestant cantons had finally accepted reform with much unanimity, as was shown by the signed but unpublished formula of their faith in 1534,

prepared by Zwingli, and known as the "Confession of Basle." Calvin would have liked a more precise statement. Bullinger, assisted by Theodore de Beza, drew up a confession of faith which was broader, and which was signed spontaneously by all the Protestant cantons, in 1566. This declared the Word of God to be the only rule in matters of faith, and described the Holy Supper as a commemorative ordinance, but taught the doctrine of absolute predestination.

The influence of Calvin re-appeared in the "formula of Consensus," which was generally adopted in 1675, to arrest the advanced ideas which were coming from Saumur in France. It condemned alike pietists, mystics and rationalists, and provoked measures of "dismissal and banishment." The different cantons, recognizing the abuse of these measures, gradually restrained the application of them, and in 1725 the "Company of Pastors," of Geneva, through the influence of Alph. Turretin, (1672-1737) decided to ask candidates for the sacred ministry to conform their teaching to the Bible and not to the *Consensus*. Accord, in consequence, became almost complete at home.

The Protestants of Switzerland manifested their warm sympathy for the interests of reform abroad by enrolling themselves in the armies of Henry of Navarre, (Henry IV.) and William of Orange, and by offering a generous hospitality, notwithstanding the threats of France, to all French Protestant refugees. For this they were richly rewarded, not only by accessions to their industries and commerce, but also by foundations and legacies, which greatly benefited the churches and religious institutions generally. Let us now glance at the history of reform in some of the principal centres of Switzerland.

ZURICH AND BULLINGER.

Zurich, which already enjoyed a considerable political standing, was at the head of the movement under Zwingli, as we have already seen. Zwingli preached his first sermon in that city on 1st January, 1519. Bullinger, (1504-1575) who worthily succeeded him, continued his work, and founded establishments for the instruction of youth, supported by the State with a portion of the revenues of the convents. Bullinger had been a professor of theology at the monastery of Cappel, and having at Cologne become acquainted with the writings of Luther, his teaching was quite evangelical. Through the influence of Zwingli, whose religious views he shared, he consecrated himself to the ministry, and after performing pastoral functions in his native town (Bremgarten) he occupied Zwingli's place at Zurich. This city was full of German, Italian and English refugees, and long bore the name of the Athens of Switzerland. Indeed, through the impulse given by Zwingli and Bullinger, Zurich has ever since been distinguished for the education of its population—numerous scientific and educational establishments and valuable collections of all kinds are still to be found in it.

BERNE AND HALLER.

It was in 1529 that the Reformation was fully adopted by Berne, though the magistrates had authorized the preaching of the Gospel as early as 1523. It was Berthold Haller, a German, who first proclaimed the new doctrines here, timidly, it is true, but afterwards with greater boldness. Berne gave a good illustration of its having adopted the liberal ideas of Zwingli, in the judgment passed by one of its magistrates upon the condemnation of Servetus, Nicholas Zerkunden, chancellor of Berne, who wrote to Calvin on that occasion, using these noble words: "The time will never come when perfect unity in opinion will exist; and if we pretended to reserve the exercise of charity until the day of universal agreement, I fear it will never find employment. Man is besides so constituted that he yields more certainly to persuasion than to force. The same person who would stiffen in the presence of the executioner, could not resist the language of kindness." No wonder that Berne is still the ardent home of progress and activity in every department. This canton contributed largely to the triumph of the Reformation in Switzerland by its political influence. Haller died in 1536. In Berne and its territory more than two-thirds of the population are at present Protestant.

BASLE AND ECOLOMPADIUS.

The prominent reformer of Basle was Ecolompadius of Weinsburg, Franconia (1482-1531), who had been *curé* there from 1675. He was amongst the first to study the writings of Luther and to preach the Gos-

pel. The progress of the new ideas was at first slow, but yet perceptible. At last in 1529 in an assembly of the people, there were found but 800 Catholics against 3,000 Protestants. A change both in their political constitution and religious forms then took place. Ecolompadius, by his moderation, exercised a good influence both upon Zwingli and Farel. He was so affected by the death of Zwingli that he died the same year at the age of forty nine. Capiton, Hedion and Conrad Pellican were some of the prominent reformers at Basle, which was a place of passage for Farel and Calvin. So many French refugees settled there as to found a French church which still continues to exist.

LAUSANNE AND VIRET.

The doctrines of the Reformation had been accepted at Aigle, a part of the present Canton de Vaud, through Farel who was a teacher there, at Granson where lived Froment, and at Orbe where was born Viret (1511-1571). They did not penetrate into Lausanne until 1536, when the Bernese were masters of the country. It was Farel who installed them there in a great discourse at the Cathedral, and in a conference which lasted seven days. Viret was then called to be pastor and continued for twenty-two years when he went to die at Orther, after exercising pastoral duties at Nismes, Montpellier and Lyons in France. Viret had studied with Farel at Paris, and the two worked together for a time at Geneva, the gentleness of Viret modifying the impetuosity of Farel. An academy was founded at this time at Lausanne which played an important part in the Reformation. Later on, Antoine Court organized a seminary here, out of which went pastors to whom the restoration of Protestantism in France is due. At present Lausanne is entirely Protestant.

GENEVA AND THEODORE DE BEZE.

Farel announced the reformation at Geneva, and with him wrought Calvin until 1538, when Farel went to Neuchâtel, where he remained until his death, and Calvin went to Strasburg where he remained until 1541, when he returned to Geneva and remained until his death in 1564. But his public career is too well known to need further reference here. Theodore de Beze, born in Burgundy in 1519, went to Switzerland in 1548, and was soon afterwards made professor of Greek at Lausanne. In 1559 Calvin asked him to become pastor at Geneva and professor at the Academy which had just been founded. He afterwards replaced Calvin as Moderator of the "Company of Pastors," and continued Calvin's work until his death in 1605, at the age of eighty-six years, after rendering immense services to the Reformation.

Geneva was called the "Rome of Calvinism," and the pope said it was a shame to leave that city standing. The Dukes of Savoy in vain attempted by a surprise to retake Geneva in 1602, to bring it back to the old faith. Remaining under the influence of rigid Calvinism, it became the centre of broad and liberal ideas, so that in 1782, through the writings of Voltaire and Rousseau, it had its *revolution*—prelude and image of that of 1789. Two parties—that of authority and that of liberty—both in politics and religion, have always been in presence of each other in this city—each victorious and vanquished in turn. Geneva, notwithstanding this strife of parties, is still one of the great scientific centres of Europe, and one of the bulwarks of Protestantism such as it is in Switzerland.

NEUCHÂTEL AND FAREL.

Farel, born in France, in 1489, had the honour of carrying the reformed doctrines into Neuchâtel in 1529, in the midst of threats of death, from which he was often in great peril. The Reformation was established here in 1530, at the close of a sermon by Farel in the great church in front of which now stands a noble statue of the bold Reformer. From here his influence radiated throughout all Switzerland, and here he died in 1565. It was at Neuchâtel that the French translation of the Bible made by Olivetan, was printed at the expense of the Waldenses in 1535. Olivetan had accompanied Farel who was present at the meeting of the Vaudois Synod which was held at Angrogna, in 1532.

THE CATHOLIC CANTONS.

The Reformation had at first some success at Fribourg, and a little later in the Valais, but the influence of the Jesuits, combined with other outside political influence, soon wiped out all traces of it in these cantons. The forest cantons always remained closed against its entrance. Still even the Catholic cantons

had many quarrels with the Jesuits, some of them having expelled them in 1774, at present they are not permitted in any part of Switzerland. In recent times some of these cantons have claimed the nomination of their own priests by the people, and have acted on it practically. Hence arose a schism which tends to incline some of these cantons towards the Old Catholics of Germany. The Swiss Confederation has had no representative at the Vatican since 1873.

Paris, 1884.

T. H.

PRESBYTERIAN MISSIONS IN OLD MEXICO.

The following letter from Miss Jacobs to Mrs. Joseph Lawson, of Toronto, will be of interest. Miss Jacobs is engaged in the Presbyterian Mission School at Fresnillo, Mexico:

A great republic lies between us now, as you in your northern home and I in my southern home enjoy this delightful season of the year. How time does fly past! Perhaps you do not appreciate it as we do; but it is natural that you should not, as you are moving much slower than we do. Here one positively needs a calendar to keep track of the time, and even then I doubt if more than one-half of the inhabitants of this town could tell you the date.

I do not believe you ever saw anything so curious as this little old Mexican town where I am spending a few weeks. We are thirty-seven miles north of, and a little below Zacatecas (the capital of the state of the same name.) Between here and Zacatecas are the mountains at whose base lies Fresnillo, then a narrow plain, then the mountains in whose centre is Zacatecas.

In some respects Mexican towns are all alike. The majority of the houses are one story high—flat roofed and built of adobe or sun-dried bricks. The streets are more or less crooked (seldom, if straight, more than a few blocks long), and all cobbled. I have not seen one paved, gravel or sand street in Monterey, Saltillo, Zacatecas nor Fresnillo. Every town has its plaza or park, and generally an alameda or grove of trees. Also wells, springs or public fountains where the people get water.

The towns seem to be very compactly built. The houses have no yards, but are built with an open space in the centre. Here generally are flowers, and often the patio, or court is very beautiful. Here the sun shines down, flowers bloom and birds sing. The rooms open into this court. This sounds pleasant, doesn't it? Well, so it is in the homes of the upper people. But it is only a small proportion of people who belong to this class. (I am trying to write with two cats and a writing desk on my lap.) I never imagined poverty could be so deep and so widespread as I see it constantly here. At first the degradation and immorality were sickening, then pitiful. It never will cease to be pitiful, but the repulsiveness loses its keen edge by constant contact.

If I wrote a full description of some places called "houses" (the Spanish language has no word home, the lack is very significant), for human beings to occupy you would be amazed, sickened and disgusted to a degree you have seldom, if ever, experienced.

The sun is nearly down—the cool night breeze is rising, and perhaps you would enjoy a little walk. We will not go very far, for at this high altitude, more than eight thousand feet above the Gulf, you would tire easily, especially with these hard streets.

The alameda is half a block south of us, occupying about half a block. The trees have been left just where they grew, the two foot-paths, and the road through the centre, are not straight nor mathematically crooked as are roads and paths in our parks at home. In the alameda are three wells and thither the women come to get water. The wells have low curbs, are not very deep, and the water is drawn up in a large stone jar (not heavy), with a rope round the neck. There are several women there now, and I think you will enjoy watching the scene, so we will go closer. You don't like to stare at them? Well, they do not mind it if you do, and since they have caught sight of you they will not hesitate to scrutinize you most closely, and will discuss you right before your face; but it will be very strange if they even smile so that you can see them; that is one breach of etiquette of which Mexicans are very seldom guilty. One woman is drawing water and the others are enjoying a friendly chat. Do you notice this woman nearest you, with her bright red flannel petticoat? In spite of

its age and the dirt it is still quite gorgeous. It is bound with green braid, and lengthened down at the top with several kinds of calico, the largest piece, perhaps, six inches wide by ten or twelve inches long is a bright yellow with red flowers. She has a loose (decidedly loose) waist of pink calico trimmed in bias bands of blue. One would suppose it had been made for some very large German woman. The sleeves are each large enough for both of the wearer's arms. The waist comes low on the neck and barely reaches the belt of her skirt, and is fastened in front with three safety pins, each more than two inches long.

If there is one thing that can be bought in Mexico it is safety pins; they are positively indispensable to Mexicans. Buttons are nothing in comparison. I think that nine-tenths of the fastenings upon the middle and lower classes of women are the invaluable safety pins. But we must go on with our women.

The one we were speaking of has a rebosa over her head and shoulders. A rebosa is a kind of cloth, part wool and part cotton, woven about two and a-half or three yards long, and one yard wide. The colours are blue, brown, or black with white. It is a very graceful wrap, and one that I admire. Look at her feet! No stockings, and instead of shoes, old, very old, sandals. She stands with her hands on her hips, and altogether is a graceful, somewhat picturesque, and very homely, dirty, ignorant creature. Her water-jar, a very large, light, open mouthed jar, is on the ground beside her.

One or two women are sitting on the ground, some leaning against the trees or sitting on the well curb. Some are exceedingly homely, poverty, ignorance and filth have left very deep impressions. The last one who joined the group is quite young, (evidently) her skin is fairer and her features more regular. The eyes are very dark with heavy dark lashes and eyebrows; the nose shapely and rather small, a small mouth, and a set of beautiful even white teeth. Her figure, too, is much better than any of the others you have seen, indeed even her dirty ragged clothes seem different, it is quite certain that she is of Spanish descent.

Mexican women of the lower class look very much alike and it is generally no great task to pick those of Spanish descent.

Right near this well is our church, partly built. It is of stone, with pretty Gothic windows. We are greatly in need of it, but have not the means to complete it, which we greatly regret. When we return from our walk I will tell you more about our work.

As we come out of the alameda, you see that display of stoneware? Jars, deep dishes, mugs, etc., Here are more to the right. Now we will go two blocks up to the plaza, or park. In the centre is the "band house." There is quite a good band here and they play once a week in the evening. The plaza is not well kept and as there has been no rain everything is parched and withered. To the right of the plaza is the Cathedral, built of brown stone. The interior is not at all pretty and the pictures are hardly worth going to see, so we'll turn up this narrow street to the market. Here, in very light booths, the people have fruit and vegetables to sell; among the former are tunas (fruit of the cactus) yellow, red and white; pomegranates, figs, pears, peaches, grapes are just coming in, delicious bananas, aguacates (a fruit that is pear shaped, having a black skin and green pulp, and a very large white seed). The vegetables are potatoes, tomatoes, cabbages, onions, carrots, string beans, turnips and red peppers, this last is one of the chief articles of Mexican diet.

We will go back by another street where there are more families living. Just look into this room. The floor is hard dirt, there near the door is a brasero or the Mexican stove. It is round, about a foot in diameter, six inches high and has a resemblance to a meat broiler on legs; in this the charcoal fire is made and the woman sits on the floor beside it to do her cooking. Very near her are two or three chickens, a cat and two dogs, besides the three children. The walls of the room are almost black with dirt which has been accumulating since the house was built. The door of the next house also stands open, the room would be perfectly dark if the door wasn't open. This floor is also dirt but swept clean; around the wall in a row are ten or a dozen straight backed, reed lotted chairs; at one end of the room is a long old fashioned sofa with two or three straw mats in front of it, this is the parlour. The next house is a shoe shop and the odour of the leather nearly makes you sick. The

next one has in front of the door several piles of wood, each pile containing fifteen or twenty pieces of crooked branches, not one over two feet long, and none as thick as your wrist. There are also here, tunas for sale, and perhaps cigarettes, and tallow candles. The next house is quite nice. It has windows in the parlour but they are tightly closed so that you cannot see in, but you can see through the passageway into the court, in the middle of the house, where are flowers and birds.

That large building on the opposite corner is the prison, it has quite a nice garden in front but we'll not take that side of the street as the soldiers are a very insolent set of men. Really I don't know with whom I would rather trust myself, the prisoners or the soldiers.

One more turn and we are back again. While you are resting I will return to the subject of our mission work.

The church here in Fresnillo has not been organized (I think) more than three years. Mr. Martinez, our ordained native pastor, has been here two years. We have a membership of those living in Fresnillo of one hundred and thirty or forty. Living away from Fresnillo but members of the church are over one hundred more. Our Sunday morning service averages sixty, the evening service about one hundred, the Sabbath school about forty; Wednesday evening prayer-meeting eighty to ninety. Mr. Martinez has a day school with ten or twelve scholars.

There have been several deaths this year in the church. But we are encouraged, and feel that we will have a strong church here. We are in need of our church building and trust that the money for its completion will be provided soon, though we have no idea where from. But the wealth of the earth is the Lord's and men's hearts and purses are in His hand.

METIS, QUEBEC.

MR. EDITOR.—"Honour to whom honour is due." Please allow me, therefore, to supply a few *designed* omissions which your correspondent has made in his article on this subject in the PRESBYTERIAN of Sept. 24th.

In it a great many names are mentioned. Mine is not. Yet I have done far more for the Metis Church than any one else. Had it not been for me there would not have been the least trace of a new one yet. The omission of my name by your correspondent, is, therefore, the *very opposite* of an oversight. My mother laid the first stone of the foundation. I laid what—at the time—was meant to be the last. At the meeting on the occasion, I, as pastor, occupied the chair and gave a history of our cause in Metis. The church was decorated with several works of art connected with Presbyterianism, done by myself. I drew with great pains the plans for the church. I superintended the work, and was chairman, secretary and treasurer of the Building Committee, till the Presbytery removed me to please some who would not give me good reason why they cried out for a change. I subscribed far more myself than any—save one of these just mentioned. I collected some hundreds of dollars—no easy work—for the building. What others collected was only a trifle. How could your correspondent, then, by a mere oversight make no mention of my mother and myself? I could as easily swallow a whale at once as believe it. My plans are being departed from, but—to use a mild expression—the change is not for the better. But for me there would have been no vestry at all. Had I not been fettered it would have been more commodious. Some of my enemies sneered when I proposed having it, and a horse shed. The latter, as yet, is only *to be* put up. Most probably, for a good while, it will be nothing more.

I collected for the Little Metis Presbyterian Church nearly the half of what has already been collected, for which I have got no thanks. Dr. Mathews, one of the trustees, told me that the visitors would have control of it during the summer, and we would have the use of it during the rest of the year (when it would not be worth a brass farthing to us.) This was said after I had paid the treasurer what I had collected. Perhaps it was a trick to "cut me out." A good deal of sly work has been carried on against me for some time. Some here who take no interest whatever in spiritual religion, have stirred up influential strangers against me. They were "uncommonly zealous," so they did not hesitate to use India-rubber language.

The work in the Little Metis Presbyterian Church has been done in a very slipshod manner.

I challenge any one to disprove any of the foregoing statements.

Persons qualified to judge see no signs whatever of the "religious awakening" of which your correspondent speaks. Those attending the Wednesday morning meeting are not packed together like matches in a box, as your correspondent's language implies. There is abundance of standing room for them. A well attended religious meeting does not necessarily form the existence of a true "religious awakening." Compare II. Mark 1:2, with Matthew xi. 20, 23, 24.

I would direct the attention of my enemies to your remarks in the same Number about ministers being "often blamed and taunted with failure when they should have sympathy and help." Very few of them ever see your paper. Not many even take the Record. T. FENWICK.

OPENING OF THE PRESBYTERIAN COLLEGE, MONTREAL.

There was a large audience in the David Morrice Hall last week, on the occasion of the opening exercises in connection with the ensuing session of the Montreal Presbyterian College. The chair was occupied by the Rev. Principal MacVicar, and besides him on the platform were the members of the Senate and the Faculty of the College.

After devotional exercises and a few remarks by the chairman,

The Rev. W. J. Dey, M.A., Dean of Residence of the College, delivered a lecture on "The Church's Attitude Towards the World." The lecturer said that by the Church he meant the whole Church of God on earth, and by the World he meant the rest of mankind, those who were still under the guilt and power of sin, whether they were acquaintances with whom we met and transacted the affairs of life, or heathen in the uttermost parts of the earth. He asked first, what should that attitude be? It should be one of aggression, one of invasion and conquest; the mission of the church was to make inroads upon the world, taking possession of men's affections for Christ, delivering them from the tyranny of Satan, and bringing them into the glorious liberty of the sons of God. A whole denomination might be sound in creed, careful in teaching the people and strict in its separation from the world, and yet be satisfied simply with holding its own. This was very much the attitude of the Church in Old Testament times, and even when it had entered upon its New Testament form it took some time in learning to be aggressive, and although after Pentecost it was the picture of spiritual health, there was no visible effort on its part to carry the Gospel beyond Jerusalem till upon the persecution that arose about Stephen, they were all scattered abroad except the apostles; then they went everywhere preaching the Word. The church was ever in danger of becoming reluctant to leave the light and warmth of the hearth to go out and search in the dark chill night for those wandering in the wilderness. Nevertheless

THAT WAS HER MISSION;

defending the citadel was but the beginning of her duty; it was also her duty to send out from the citadel detachments to take stronghold after stronghold, whether they be individuals, families, villages or empires. Secondly, what has the Church's attitude been? The history of the true Church of Christ would show that she had always been aggressive, sometimes but slightly, sometimes intensely so. A slender chain of churches girdled the Mediterranean at the close of the apostolic period, and as time rolled on the Church took possession of Britain, Germany, Russia and Scandinavia, driving heathenism out of Europe and erecting everywhere the standard of Christianity. A church historian with great research and labour has prepared the following estimate of the progress of Christianity:—

	No of Christians.
At the close of 1st century.....	500,000
" " 2nd ".....	2,000,000
" " 3rd ".....	5,000,000
" " 4th ".....	10,000,000
" " 5th ".....	15,000,000
" " 6th ".....	20,000,000
" " 7th ".....	24,000,000
" " 8th ".....	30,000,000
" " 9th ".....	40,000,000
" " 10th ".....	50,000,000
" " 11th ".....	70,000,000
" " 12th ".....	80,000,000

" " 13th ".....	75,000,000
" " 14th ".....	80,000,000
" " 15th ".....	1,000,000
" " 16th ".....	125,000,000
" " 17th ".....	155,000,000
" " 18th ".....	200,000,000

During the first three-quarters of the present century the Church had doubled, the number of its communicants. Its missionary societies had risen from seven to seventy, its missionaries from 170 to 26,500, native and foreign, its missionary contributions from \$250,000 to \$6,000,000, and the number of languages in which the Bible was printed from fifty to 236. He believed that never since the days of the apostles was the Church more aggressive than she was now. Her preachers were everywhere, and in places ancient systems had been gradually and silently undermined to such an extent that they were fast ripening for a fall, and when the undermining process went on for a time longer we might expect a social and religious revolution, such as the world sees but occasionally. He referred to a few of the many conquests of the Church, and then proceeded with the third portion of his lecture, namely, that there was room for more aggressive work, far more intense and extended and systematic than the Church was now doing. First there was the

GATHERING IN OF THE LASCED MASSES,

the going out into the streets and lanes of the city and bringing in the poor and the maimed and the halt and the blind, and going out into the highways and hedges of the country and constraining men to come in till God's house was filled. While much was being done in this matter, it would be acknowledged on all hands that the work was very insufficiently done, and congregations even in country places and in villages as well as those in cities were seldom aware of the number of careless and neglected people within their bounds. If the members of many a congregation were more given to search systematically for outsiders in the community, those congregations would become larger and more spiritual, and there would be less cry for ministers who could draw, and a greater demand for men of solid learning and piety to feed the flock of Christ, and if the whole church in all its branches made more decided aggression upon the world, denominational strife would be replaced by a friendly rivalry in opposing a common enemy, and churches would understand better what they were fast learning that they have enough to do in contending with the world and the devil without contending with one another. Speaking of evangelization, he said we had a French evangelization scheme, and the question might be asked, had we not need of an Irish evangelization scheme, and a Scotch scheme too? He gave two reasons why the Church could have a French scheme, while she did not need a separate Irish or Scotch scheme. First, our French Roman Catholic friends are mostly in large communities by themselves, and secondly they spoke a language different from that spoken by most Protestants in Canada and consequently if work was to be done among them, men specially prepared must be sent in to do that work and that alone, and until they had gathered congregations they must be supported by the Church as the foreign missionaries were; while on the other hand in Canada Scotch and Irish Roman Catholics were seldom found in large masses, but in detached families or little groups of families, living beside Protestants and speaking the same language; consequently the minister and members of a congregation constituted, perhaps, the only scheme we needed and certainly the very best scheme for Irish and Scotch evangelization. It was self-sustaining, equipped with all needed appliances, and embraced the best men and women in the Church with the work lying at their feet. So far as the French work was concerned it could be nothing but aggressive, because we had only the beginning of a French Protestant population to care for. He strongly urged that the aggressive work of the Church should not be left to beginners; it required men of experience, men of tact and consecration, in short her best men. All honour to the men who consecrated themselves

TO THIS PIONEER WORK

and persevered in it, all honour to the shepherd who could leave the large flock and go out to seek and to save the lost. Was there not room, he also asked, for more vigorous foreign missionary work. In this young and growing country, it was to be expected that home work somewhat severely taxed our energies, yet it was a startling fact that last year in the Pres-

byterian Church, which took the lead of all the Canadian churches in foreign missionary enterprise, the contributions for this purpose amounted to only 56 cents per communicant, or five cents per month, to save the souls of a thousand millions of people. And there were churches that were doing less than that. They needed systematically to lay the whole matter, with facts and figures, before the people. He then proceeded with the fourth portion of his subject, namely, that if the Church was to be a thoroughly aggressive Church

IT MUST BE THOROUGHLY EQUIPPED.

This was true of the whole membership and particularly of the ministers. The preparation must be in proportion to the magnitude of the enterprise. The Church had pledged herself to subdue the world, and must prepare accordingly. Three elements of preparation were needed, as taught in the Old Testament Church. First, separation from the world, in two senses, in the sense of not being conformed to the world, and in the sense of withdrawing from the world and being alone with God, as Christ did, and as God did with Moses when he put him in the wilderness. The second element was instruction in divine things by those who would be the real benefactors of their race. Some had recommended secular learning to elevate man; let these apostles of learning try the experiment in Central Africa; let them leave the Bible behind, and take with them Spencer's First Principles, Tyndall's admirable lectures, Arnold's essays, and as many more as they please; and let them report their success. He did not expect the trial would be made. Men had made the trial with the Bible and found it a perfect success, and they had shown that while secular learning could not lead men to godliness, godliness always led men to secular learning, but it required the Word of God to lead men to godliness. Young brethren preparing for the ministry do well to be filled with secular lore, but if they would win souls for Christ, they should be learned in their English Bible. The third element in the work of preparation was the baptism of the Holy Ghost. When Christ was about to ascend, after he had commissioned His Apostles to make disciples of all nations, He commanded them not to start out on the expedition until imbued with power from on high. On the Day of Pentecost they were all baptized with the Holy Ghost. The result was that on the same day three thousand souls were converted through the preaching of those men. Christ said if I go away I will send the Comforter unto you, and when he is come he will convince the world, and so it has been ever since. If the world is to be saved the Church must first be baptized.

The lecture was listened to throughout with the closest attention.

The Rev. Principal MacVicar, in announcing the programme for the ensuing session, said he was happy to be able to state that their number of students had now reached seventy-six. They commenced with six, now they had seventy-six, and he thought he might hazard the opinion that the roll would, at no distant time, number one-hundred. They had twenty new students, and ten of them were from Quebec, a province which was not supposed to be productive in the matter of students; and the other ten belonged to the different other provinces. He thought they had a right to thank God, and take courage and go forward. He concluded by announcing that there would be a course of Sunday afternoon lectures in the hall, as there had been last session, and that several distinguished gentlemen had consented to act as lecturers.

The Benediction was pronounced, and the meeting separated.

"I GETS SULKY WHEN I'M SPOKE TO."

BY REV. GEO. F. PENTECOST.

(Concluded.)

At first I could hardly repress a smile—so despairing was this confession, so distressed was the little maid. This was one of her old ways, which she had supposed would disappear when she became a Christian. It was her trouble, her sin—no doubt the most conspicuous in her obscure life. A little kitchen-maid with a dull and stubborn disposition, who, perhaps, knowing little sympathy from those for whom she worked, and perhaps receiving many a scolding and harsh word, had resented them with the "sulks." The deep contrition in her face, the choking sobs in her

throat, attested how deeply the little one felt. My heart was touched for her, and, taking her by the hand, I said, as kindly as I could :

"My poor child, I am sorry that you have fallen back into this old way of sulking when your mistress or the older servants speak to you. It is very bad of you to do so, and certainly it is displeasing to God ; but He will give you grace to overcome this habit, and make you cheerful, and prompt to mind and do what you are told. But you must not be discouraged. And was this the reason you thought you were not a Christian ?"

"Yes, sir; my mistress told me that I was a 'pretty Christian' to be sulking when I was spoke to. And I know that if I was a Christian I would not be cross to people when they told me to do things, even if they was cross to me; but I do want to get saved." And here was more quiet crying and distress of countenance.

I had gathered the little one's faith had been of the simplest kind, based on a most superficial knowledge of the word and way of salvation, so I set to work, and as carefully as I could, and as simply, too, unfolded to her the Gospel. She looked with eager, hungry eyes straight into mine all the time I was talking to her, fairly eating and drinking the "words of life." I asked her if she understood what I was saying to her. She said, "Yes, sir," in the same monotonous tone, drawing the words out slowly.

"Well, do you believe that the Lord Jesus saves you ?"

"I thought I did, last week; but now I don't think I am saved, for, if I was, I wouldn't get sulky when I'm spoke to."

This was the one thing which had overthrown her faith; and she was so taken up with her besetment, and especially since the taunt of her mistress, that her belief that she had been saved was gone. I often find this to be a serious trouble with inquirers. When they have simply believed, and then something comes into their lives, which leads them to doubt that they were really saved, *simple belief* does not satisfy them. They then begin to look for something more than the naked Word of God as a ground and warrant for their salvation.

After trying various expedients to get her thoughts off herself and on to Christ and His Word, I asked her if she knew any of Christ's promises."

"I know 'God so loved the world,'" she said.

"Very well," said I, "let us see if you understand and believe this promise. Who said 'God so loved the world ?'"

"Jesus."

"Yes, Jesus said it; and do you believe that what He said is true?"

"Yes, sir."

"Have you any doubt about it?"

"No, sir."

"What did God so love?"

"The world."

"And who is the world? Does it mean the trees, and rocks, and the earth, and the sea?"

"No, sir; it means the people."

"What people; the rich people and the poor people, or the Jews?"

"Yes, sir; but it means everybody."

"That is quite right. It does mean everybody. And especially it means sinners, those who most need His love. And it means you. Do you believe that God so loved you?"

"Yes, sir."

"Now let us go a step further. 'God so loved the world that He gave'—whom?"

"His only begotten Son."

"Yes; that is right. And who was His only begotten Son?"

"Jesus."

"Yes. And what did He give Jesus for?"

"To die for us."

Then I tried, at this point, to explain to her and show to her, out of the Word, what the death of Jesus meant, how He bore our sins and put them away, etc., and continued my catechism.

"Now go on with your verse, 'Gave His only begotten Son, that whosoever'—what?"

"Believeth on Him."

"Yes. It does not say that whosoever is good, or whosoever is able to give up and overcome all their sins; does it?"

"No, sir. It says 'whosoever believeth on Him.'"

"And what does believing on Him mean?"

"Why, sir, you told us that it meant to believe what He says, and what He has done for us, and to trust Him."

"Well, do you believe what He says, and what He has done for you; and do you trust Him?"

"Yes, sir."

"Well, go on with your verse again. 'That whosoever believeth on Him, should not' what?"

"Perish."

"And what does that mean?"

"To go to hell."

"Quite right," said I, not a little amused and instructed by her straightforward and simple definition of the word. Whatever difficulties some of our modern theologians have in understanding the meaning of the word "perish," she had none.

"Well, then, if you believe on Him, will you go to hell?"

For the first time the dull, despairing look gave way from her face, and something like the suggestion of a smile came in, as she said, even more slowly than her wont was, as if she were yet a little fearful of accepting the truth:

"No, sir."

"No," continued I, "you will not perish, but have—what?"

"Everlasting life."

"And what does that mean?"

"To go to heaven."

"Yes; and will you have everlasting life?"

"If I believe on Him."

"Do you believe on Him?"

"Yes, sir."

"How do you know that you will not 'go to hell,' but 'go to heaven?'"

"Because Jesus says so."

"Well, if Jesus says that you will not go to hell, but to heaven, are you saved or lost?"

"I'm saved."

"Are you sure?"

"Yes, sir."

"How are you sure?"

"Because He says if I believe on Him I shall not perish but have everlasting life; and I do believe on Him."

With this last answer and confession of her faith the darkness fled away from her face and a happy peace spread itself over it, and the child positively looked pretty. The tears were gone, and a soft, happy light filled her eyes. I thought I had never spent a happier hour with an inquirer in my life, albeit she was a little kitchen-maid.

"Now, my child, what is to be done with the sulks?"

She replied, with a smile, as if the whole matter were now perfectly plain and clear to her:

"I will have to give them up, sir."

"But are you sure you will be able to give them up?"

"Oh! yes, sir."

"Because, sir, now that I know Jesus saves me, nothing can make me sulky. I won't care what anybody says to me now that I'm saved."

We had a little prayer together, and the little kitchen-maid went away home. During the next week or ten days my time and attention were crowded with new cases every night, and the little maid passed out of my mind. And now the meetings had come to an end. The last sermon was preached, the last address to the inquirers was over. It was twelve o'clock, and yet many of the dear friends were lingering to say "good-bye," and to speak out their gratitude to God for the great refreshing we had all had. I was sitting on the end of a seat in the room we had used for our after-meetings, talking with one or two friends, when I felt a little hard, rough hand make its way into mine from behind. I looked up, and there stood my little kitchen-maid, with a face like an angel's for brightness.

"Holloa!" said I. "Is that you? How do you know that you are saved?"

"Because God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." This blessed verse came out quick and clear, and her little, plain face was full of life and peace.

"Well, how about the sulks?" said I.

"They are all gone, sir, and I am so happy, and I have been waiting all the night to say 'good-bye' to you, sir, and to thank you for teaching me about 'God so loving the world.' And I am quite sure I am saved now."

Thus ended the chapter in which I had a part, but without doubt that humble life will go on in the

strength of that great love, and glorify God in the kitchen, and mayhap in higher places, though there is many a daughter of the King glorifying Him in the kitchen who will be glorified by Him "in His appearing and kingdom."

GLIMPSSES OF EUROPE.

The Rev. Dr. Hoge, of Richmond, Virginia, writing to the *Central Presbyterian*, thus describes his visit to Scotland, and his journey to Copenhagen to attend the meeting of the Evangelical Alliance.

Our next experience was in Scotland. There is no need that I should tell you of our visits to Glasgow or Edinburgh, of Hawthornden and the charming vale of the Esk, of Roslin chapel, of Melrose or Dryburgh abbey. But we had one more pleasure in store for us. There is a gentleman residing there as well-known to the older inhabitants of Richmond as he is to the people of the town near which he lives, at his country seat, to which he has given the name of the most memorable mansion in all Virginia. For three days we were his guests also, and the only sad incident of our visit was when the moment of parting came. He, too, entertained us with a kindness which cannot be expressed by words, and during our stay with him he, too, took us on an excursion along the shores of Loch Lomond and by Tarbet to Loch Long, pointing out to us the most interesting places as we scudded by in the swift steamers which conveyed us through these lakes, with their picturesque environs of purple, heath-clad mountains. From such scenes we reluctantly departed. The greetings and the farewells were all ended now, but the memories of friends so dear and of enjoyments so unalloyed still remain to be cherished until the time when, we trust, a good providence will permit us to revive and renew it all in person again.

I have still a page or two left of the sheets to which I have limited this letter on which to say a word about the meeting of the Evangelical Alliance.

We went by steamer direct from London to Hamburg; thence by rail to Keil (the great German naval station), then again by steamer to Korsör, and by rail once more to Copenhagen. I do not know the number of delegates present at the meeting. More than 900 names were on the roll which was an imperfect one. The church in which we met was the very best for the purpose in the city. To the right of the gilded pulpit was a picture of the Saviour bearing a lamb in His arms; to the left, a picture of St. Christopher bearing the child on his shoulders. On a panel near the base was the inscription:

"SÆDEN ER GUDS ORD."

To ascend that pulpit one had to climb a narrow stairway of about fifteen steps, and on reaching the summit the speaker would feel like a sparrow on the house-top.

The newspaper reporters have already given you the names of the eminent men gathered in that council from all parts of the world. The addresses were in Danish, German, French, and English. At one of the evening meetings the King and Queen of Denmark were present, also King George of Greece and his wife, and the Crown Prince Frederick William Carl, and Her Royal Highness Louise Josephine Eugenia, daughter of Charles XV., late King of Norway. That was the evening on which the Rev. Dr. Schaff spoke. At the conclusion of the meeting the King and Queen of Denmark came forward and shook the doctor by the hand, congratulating him on his address, and expressing hearty concurrence in the views he expressed with regard to the one true spiritual church of God on earth and the unity of all the members of the body of Christ.

I told Dr. Schaff that he was an illustration of the reward obtained by the earnest worker. "Seest thou a man diligent in business, he shall stand before kings; he shall not stand before mean men!"

Delegates from different parts of Scandinavia assured me that only natives of the country, familiar with the ecclesiastical status, could form a conception of the benefit this meeting of the Alliance in the capital of Denmark would be to the cause of vital religion, especially in breaking down the barriers of exclusiveness, and in drawing closer the bonds which unite the whole Christian brotherhood.

Were I to express my own opinion, I would say that the meeting was not equal in interest and importance to some of its predecessors. Be that as it may, its history is now on record, and we may say of the far-reaching influence of the discussions and addresses of so many representatives of different kindreds, tongues and peoples, in the words of the Psalmist: "Their line is gone out through all the earth, and their words to the end of the world."

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TORONTO, WEDNESDAY, OCTOBER 15, 1884.

AGED AND INFIRM MINISTERS' FUND.

ATTENTION is called to a communication on this subject on another page. It will be seen that the annual collection is appointed for next Sabbath. Praiseworthy and successful efforts have been made or improving the temporal condition of those engaged in the active work of the ministry. To the pleas urged in their behalf the congregations as a whole have made a noble response. The result of the appeals addressed a year ago in behalf of the augmentation scheme deepened the conviction, that the Presbyterian people of Canada may be relied upon every time to discharge their duty when they are convinced that the scheme on behalf of which their contributions are asked, is worthy of support and is placed clearly before them.

It is not claimed that every scheme adopted by the church is of equal importance. Certain it is that all do not receive the same attention. It is equally certain that some of them do not receive the consideration and support they deserve. One of the schemes too much overlooked is that which seeks to make provision for the Aged and Infirm ministers of the Presbyterian Church. The highest sum now paid to any annuitant is \$220; some receive less. Payment is graduated according to the length of service and provision otherwise made for the support of those who with the sanction of the Assembly have retired from the active work of the ministry.

When it is borne in mind that those now on the list of beneficiaries of the fund, laboured in the service of the Church when much self-denial and occasional privations had to be endured, and that from their slender incomes it was utterly impossible to make provision for their declining days. After all it is not so very surprising that this fund is not so well supported as it should be. These venerable men, who have made full proof of their ministry, respect themselves too much to plead their own cause, and though the esteemed convener and the committee discharge their duty with alacrity, somehow there is never very much time in the Assembly for the consideration of this important part of Christian duty.

Congregations are too prone to forget their obligations to those who have spent their best years in the service of the Gospel. At present there is an unhappy tendency to treat aged ministers with scant respect. And yet these youthful Christians will be old themselves, if they live long enough. People do reap as they sow. Contributions from congregations to meet the present requirements of the Aged and Infirm Ministers' Fund should be about \$7,000. No one will say that this is an unobtainable amount. A very little effort should easily double that sum, and then there would be no great sacrifice made.

It is to be hoped that congregations generally, whether they raise their quota by special collection or through their missionary societies, will gratefully remember the services of those who are no longer able to work, and who are calmly waiting for the Master's call. It is a privilege to be able to add to their comfort in their declining days. Large-hearted men have given bequests to this fund, and others no doubt will follow their example, but it still requires congregational contributions. In presenting his report to next Assembly we hope to see the convener beaming with delight over the generosity of the Church to her aged and infirm ministers.

UNDESIRABLENESS OF SMALL CONGREGATIONS.

THE design of the following remarks is not to depreciate small congregations which in some cases must exist, especially in missionary spheres and where the country is poor and the population sparse; nor to underrate difficulties connected with uniting several small congregations in the same locality; but simply to advocate the union of small congregations where practicable; to discourage the formation, for the sake of mere convenience, of congregations which must necessarily be small, and in many cases needlessly weaken existing congregations; and to refute the prevalent opinion that small congregations are the proper form in which the Church of Christ should exist. Many seem to think that congregations should be formed merely to suit the convenience of persons interested in them; others seem to think that where two or three small congregations do exist it is a matter of no consequence whatever whether they be united or not, provided they are in a measure self-sustaining; others suppose that when our Methodist brethren form a congregation or station we are bound to place one beside it. But surely this last is a great mistake. Two or three congregations are thus formed where there is not room for more than one. Now, the friendly relations existing between ourselves and them might prevent this. Should the Methodists be largely in the majority, why might not they be allowed to occupy the field? Should the Presbyterians be largely in the majority, why should the Methodists interfere? or, should the people cared for be so near other congregations of their respective churches, why might they not be allowed at a little inconvenience to attend these? The same remarks may apply to Evangelical Episcopallians. Although the three Churches are not united, and need not be, yet they could very properly recognize one another in a friendly way, which would practically be as good as union, and probably better.

One reason why small congregations should not be unnecessarily formed or perpetuated is that it is clearly not in accordance with the mind of the Head of the Church. This is evident not only from the importance which He attached to union among His followers, but also from the fact that He does not, and probably never did, call a sufficient number into the ministry to supply small congregations and also to carry on the aggressive work of the Church. There are complaints in both British and American Churches that there are too few ministers, and that there are too few inclined to study for the ministry. And it is notorious that there is a lack of ministers and students in our Church. We have not the means of supplying our vacancies and of carrying on, in a manner corresponding to the resources of the Church, our Home and Foreign Missions. It is idle to seek to evade the force of this argument by blaming young men for not studying for the ministry. There is no doubt that all that Christ calls He is able to send forth into His vineyard. Now, in the face of these facts, it seems contrary to the mind of Christ that congregations should be unnecessarily multiplied or that the separate existence of small contiguous congregations should be perpetuated.

Besides, it is not advantageous to the Church as a whole to be composed, altogether or mainly, of small congregations. Small congregations have enough to do to sustain themselves; they are not able to contribute much, if anything, to the schemes of the Church. Hence, if a church were composed of such, the support of Home and Foreign missions and colleges would be impossible, and the Church would be able neither to extend nor to perpetuate itself. It must be admitted also that it is hearty co-operation in carrying on the schemes of the Church that practically unites and consolidates the whole, and that it is only by such co-operation that the command to preach the Gospel to every creature can be obeyed. Congregations should realize the truth that they do not exist, or should not exist, for their own sake merely, but for the sake of Christ and His kingdom. With mere existence, no congregation should be satisfied, and yet small congregations in many cases can aspire to nothing higher.

Moreover, small congregations labour under manifold and serious disadvantages. As they can seldom do more than maintain their own existence, it is evident that if even a few members should become dissatisfied and withdraw they would no longer be self-sustaining. This places it in the power of a few troublesome individuals either to tyrannize over or to

destroy a congregation. Such cases are constantly occurring. A congregation ought, if possible to be strong enough to let such persons feel that its existence and welfare are not entirely dependent on their good pleasure. Small congregations often feel that the support of ordinances is an oppressive burden. This is not due, in many cases at least, to the fact they contribute more than they should, but that they feel that they are compelled to contribute largely. Were they more happily situated they would probably contribute more without feeling at all burdened. It is unseemly to have the Church unnecessarily cut up into small fragments. It also greatly interferes with brotherly love and Christian communion. It is surely important that small neighbouring congregations belonging originally to the different sections of our United Church should not unnecessarily maintain their separate existence, as this would show want of sympathy with the union, and with the great work in which the Church is engaged.

In fine, it is surely not advantageous to ministers to be placed over small congregations where there is not material from which increase may be legitimately expected. It must be humiliating to a right hearted man to settle down to minister to a mere handful of people, no matter although the social position and emolument be comparatively good, in this age of missionary enterprise. This is no doubt the reason why many of our most promising young men prefer Home and Foreign Mission work. In many cases the minister will feel that he is at the mercy of a few leading families, and should these take offence, what is to become of him? It may be said, let them appeal to the Presbytery. True, but the Presbytery can do no more than vindicate his conduct, supposing it to be correct. It may send a deputation, but his opponents are firm, and the congregation can't exist without them. The Presbytery may reprove the people, set forth the claims of the minister, make powerful and pathetic speeches; still the Presbytery will have to sever the tie, and send the man adrift. He may carry with him a good certificate, but he will certainly be deeply discouraged, and will feel that his prospect of obtaining a new charge is clouded. The truth is, in many cases, over a small congregation the Session has no power, and the Presbytery has no power, as offended parties by withholding support, put government and discipline out of the question. In all these cases a sacrifice to popular excitement and contention is demanded, and the minister must be the victim, as none less costly will be accepted. The needless multiplication of small and struggling congregations is a grave mistake. These offer no adequate advantages for the evils inseparable from their existence.

OPENING OF THE PRESBYTERIAN COLLEGE, MONTREAL.

AT the opening of the session in the Presbyterian College, Montreal, last week, the Rev. W. J. Dey, M.A., Dean of Residence, delivered the lecture. He chose a subject of great practical importance and interest, "The Church's Attitude Toward the World." It should, he said, be one of aggression, one of invasion and conquest. The Church as a living exponent of Christianity must be aggressive. Her best defence is the work she does. The Church is not an institution for mere spiritual enjoyment and receptivity. It must give as well as get. Wherever the Church practically ceases to be aggressive then her strength decays, her piety languishes. Deep religious convictions lead to practical efforts for extending the blessings of the Gospel.

At present the great missionary enterprise awakens a deeper interest throughout the churches than ever it did before. The conviction is growing that it is the Church's duty to obey the Saviour's command, "Go ye into all the world." It will continue to grow in strength until mightier results are achieved,—results far beyond what may now be deemed possible. The conversion of the world to Christianity is not a hopeless task. To every one who acknowledges Christ is Lord His command is received with devout submission. He does not command the impossible.

Mr. Dey also urged the importance of more aggressive work among the lapsed masses. The old habit of decrying foreign missions by accusing those who advocate them of neglecting the spiritually destitute at home is not yet altogether laid aside. It does duty still in some places as a standing sarcasm. From personal observation we can see the urgent

need there is of steady persevering and systematic effort in bringing those who live within the sound of church bells, but who never enter a church door, within the reach of Christian influence. There is here a great, a god-like work lying close to the Church's hand, and who will say that anything like adequate effort has been put forth to do this work?

It is beside the mark, however, to say that because there is so much to do at home the work abroad must wait. There is a close relation between the progress of the Gospel at home and in foreign lands. Success abroad leads to redoubled efforts at home, and when the lapsed in towns and cities are brought under the power of the Gospel, they become deeply interested in the cause of foreign missions. Christianity knows no real distinction between Home and Foreign Missions. It disowns geographical restrictions. The field is the world. A part of the Church's prayer is "Thy Kingdom come." The Church must work as she prays.

The aggressiveness of the Church must be baptized with the Holy Ghost. This only can sustain, direct and purify human endeavour. It is the Spirit's power and presence that can secure the victory. Amid all practical efforts it must not be forgotten that it is God that gives the increase.

The present session in Montreal College has opened auspiciously. The Principal was able to announce that the students numbered seventy-six. Twenty new students have entered this session, of whom ten were from the Province of Quebec. This must be both gratifying and encouraging to the many friends of the College in Montreal and throughout the Church.

BOOKS AND MAGAZINES.

HINDU PHILOSOPHY. By Ram Chandra Bose, A.M. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The learned author of this valuable work is a native Hindu who was converted to Christianity. He is perhaps the best living exponent of the subtle philosophy of India.

NOTES ON NIAGARA. Edited by R. Lespinasse. (Chicago: R. Lespinasse.)—This is a handsomely illustrated work on Niagara. The engravings are both numerous and good. Historical, legendary, practical and scientific descriptions of the great cataract are interestingly presented in a condensed form.

THE COTTAGE HEARTH. (Boston: Cottage Hearth Co.)—This is a new monthly magazine for family reading, containing a variety of short and instructive articles, sketches, tales and poems, some of them illustrated. It is admirably adapted for the class of readers for whom it is intended. Its moral tone is unexceptionable.

ELECTRA. Edited by Annie Wilson and Isabella M. Leyburn. (Louisville, Kentucky: Courier Journal Building.)—*Electra* for October is a good number. There is a descriptive sketch under the title of "An Unusual Experience" by a clergyman who attended the Presbyterian Council in Belfast. There is the usual variety of article, story, sketch and poetry, affording excellent family reading.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The recent incorporation of the *Southern Pulpit* with this magazine has greatly enhanced its excellence. The clergyman, whose sermon opens the number, whose portrait and a view of his church furnish the illustrations, is the Rev. Edward Payson Terhune, D.D., of the First Reformed Church, Brooklyn. The subject of his discourse is "Complete in Christ." There is also a sermon on the same subject by Bishop Bickersteth. Dr. Maclaren, of Manchester, has a characteristic discourse on "What Faith Makes of Death." The contents of this number are varied, interesting and timely.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The October number of the *English Illustrated Magazine* begins the second volume. In every respect it is superior and cannot fail to impress favourably every one who sees it. The numerous engravings it contains are fine specimens of artistic treatment. The frontispiece "Misgivings" is true to nature. The illustrated articles are "The Horse; Ancient and Modern," "Loch Fyne," and "Heidelberg." A new work of fiction which begins attractively, by Hugh Conway, is entitled "A Family Altar." The second part of "The Little Schoolmaster,"

Mark, a Spiritual Romance," by John Shorthouse appears in the present number.

SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: The Presbyterian Publishing House.)—The contents of the last issue of this admirable theological quarterly are such as will interest thoughtful readers. The articles are "Doctrine of Original Sin," by Professor Daubeny; "Supernatural Religion," by Rev. J. William Filna; "The Evangelist and Dr. Wilson's Amendment," by Rev. James L. Martin; the article from the *Scottish Review* on "Scotland in the Eighteenth Century;" "The New Testament Plan of Educating Candidates for the Christian Ministry, Re-examined," by Rev. D. C. Irwin; "Some Recent Apocryphal Gospels," by Professor Warfield; "An Exposition of Romans vi. 4," by Rev. Groves H. Cartledge; and "The Coming of the Lord," by Rev. John C. Rankin.

NUMBER ONE; AND HOW TO TAKE CARE OF HIM (By Joseph J. Pope, M. R. C. S., L. S. A.)—This is another issue of the cheap Standard Library. It is a series of talks on the art of preserving health. They are marked by sterling common sense and an evident mastery of sanitary science. These "talks" are meant for the people, and are on every-day matters of the very utmost consequence to all, and in regard to which ignorance is almost a crime. Such subjects as Diet, Dress, Ventilation, Exercise, are handled in a manner at once pleasing and full of instruction that is vitally important. A wide circulation of this little book is bound to ensure three things; better bodies, better dispositions, better minds, and, we might add, better religion. The author does not mince matters in discussing alcoholic drinks and tobacco.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls.)—*The Homiletic Monthly* is preparing for a grand enlargement, which is to signalize the coming year and add new attractions, and give a wider scope to this leading Homiletic Review. As usual the Sermonic department is rich with sterling discourses from the able pens of Bishop Warren and Dr. Steele, of the Methodist Church, Dr. McPherson, of the Presbyterian, Dr. Pritchard, of the Baptist, Dr. Rylance, and Dr. Stocking, of the Episcopal, and several others. Prof. Christlieb finishes his admirable portraiture of the Protestant German Pulpit of To-day. Ram Chandra Bose, a high caste Hindu, begins a series of papers on Missionary Life in India. The editorial departments contain facts, statistics, suggestions, information, criticism, and homiletical material of almost every kind, adapted to be useful to clergymen and to all Christian workers.

A DICTIONARY OF THE BIBLE. By William Smith, LL.D. Revised and edited by Rev. F. N. and M. A. Peloubet. (Toronto: S. R. Briggs.)—Dr. Smith's Dictionary of the Bible has for long been justly regarded as one of the best Biblical lexicons yet published. The Messrs. Peloubet, so favourably known in connection with their "Select Notes on the International Lessons," have made a careful abridgement of the larger work, so that it might be brought within the means and opportunities of Sabbath school teachers, to whom it will prove an indispensable help. It will be no less valuable to the ordinary student of Scripture. There are no fewer than 400 illustrative engravings, not introduced as mere embellishments, though they are carefully executed, but as a help to a more correct understanding of the subjects to which they are appended. A large amount of tabulated information is afforded in the appendix, and six finely engraved maps enhance the value and usefulness of the work.

AGED AND INFIRM MINISTERS' FUND

(Western Section.)

ANNUAL COLLECTION ON THIRD SABBATH OF OCTOBER.

By appointment of the General Assembly, the Annual Collection for the Aged and Infirm Ministers' Fund falls to be made on the third Sabbath of October. The appointment has reference, of course, only to congregations that have no Missionary Association; but it is expected that congregations that contribute to the Schemes of the Church otherwise than by annual collection, will, when making their appropriations, bear in mind the importance of this fund, and it is hoped that, in view of the greatly increased number of those whose comfort is dependent on it, the aggregate of the congregational contributions will this year be much in advance of that of former years.

While much has been done year by year to promote the comfort of the *working ministers* of the Church, and much

to increase the efficiency of our institutions for the training of our *young men* who are looking forward to the ministry, the claims of the *others* have not as yet awakened such interest as to insure for them the moderate provision which long years of heavy and often ill required labour entitle them to. There has, indeed, been a most exemplary increase of liberality on the part of some congregations, but their example is so far from having been generally followed, that the increase of income has failed to keep pace with the increase of the number of annuitants.

The number of annuitants last year was *thirty-eight*. This year, the number will be about *forty-five*,—probably nearly as large a percentage as may be expected ever to be on the list of beneficiaries at any one time. The late Assembly in disposing of the Annual Report, having in view the heavy strain to which the Fund has of late been subjected, unanimously agree to urge, in the strongest terms, its claims upon the liberality of congregations, as will be seen from the following extract from their deliberance on the subject: The Assembly "agree to place on record their thanks for the evidence given in the Report of growing interest in the Fund, and for the Christian liberality which has enabled the Committee to avoid the reduction of the annuities, notwithstanding a large addition to the number of beneficiaries, and in view of the still larger number of beneficiaries likely to require aid during the current year, earnestly commend the Fund to the membership of the Church, and considering that a large proportion of the congregations of the Church, are in a marked degree wanting in their support of the Fund, urge congregations generally, to greatly increased liberality.

It has been suggested as a reasonable thing that congregations, many of which have been giving merely nominal contributions hitherto, should lay it upon themselves to contribute, at the least, at the rate of a quarter dollar for each annuitant,—that is, say \$10 or \$12. With such a minimum contribution, the wealthier congregations contributing more largely, in accordance with their ability, the aggregate for the year would no doubt reach the amount (\$8,000) specified in the circular of the general agent, as necessary to enable the Committee to meet the obligations laid upon them by the Assembly.

The conveners trust that they will not be regarded as taking an undue liberty, in urging that differences of opinion in relation to the regulations that now bind the Committee be not allowed, in any case, to hinder the liberal support of a Fund that is extended so very largely in the line of Christian service that fills the address from the throne which we profess to live in the anticipation of hearing soon. (Matt xxv) There is no desire that the Fund should be administered otherwise than in accordance with the general mind of the Church, which, as the Reports show, due endeavour is made for the purpose of ascertaining.

JAMES MIDDLEMISS,
J. K. McDONALD,
Joint Conveners.

September 4th, 1884.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The first regular meeting of the Knox College Students' Missionary Society, for the current year, was held in the College on Wednesday evening, the 8th October. A large number of students were present, thus evincing the hearty interest taken in the Society's work. In the absence of the President, Mr. A. McL. Haig, B.A., was asked to preside, and opened the meeting with appropriate devotional exercises. The minutes of the last meeting (March 12th) was read and sustained. Reports from student missionaries were then called for, and in response Messrs. J. J. Elliott and A. Patterson, who laboured in Muskoka, and the North-West respectively, read concise and interesting papers on the work undertaken and accomplished by them. After prayer by Mr. J. S. Hardie, the election of officers by ballot was proceeded with, and resulted in the appointment of the following officers: President, J. S. Hardie; First Vice-President, J. M. Gardiner, Second Vice-President, Wm Farquharson, B.A.; Recording Secretary, A. McL. Haig, B.A.; Corresponding Secretary, R. J. M. Glassford; Treasurer, J. Robertson. Councillors: Messrs. J. Wilson, D. A. McLean, J. Goforth, A. W. Campbell, B.A., and J. McGillivray, B.A.

In connection with the mission work as carried on in the Toronto Goal, Central Prison, and the Hospital for Sick Children, by the above Society for some years past, the following gentlemen were respectively appointed as Superintendents: Messrs. Scott, McNab, and McGillivray. Sympathy in the work of the City Mission Union, as presented by Mr. Goforth, was expressed, and assistance in the matter of visitation will be volunteered during the winter.

Messrs. J. C. Smith, J. L. Campbell, B.A., S. D. McPherson, B.A., R. McNair and J. J. Elliott, were appointed a Committee on Missionary Intelligence, Distribution of Christian Literature, Messrs. Hardie, Kinnear, Goforth, Wilson, Malcolm and McKenzie.

After the pronunciation of several minor matters, the benediction was pronounced and the meeting adjourned.

R. J. M. GLASSFORD, Corresponding Secretary.
Knox College, October 9th, 1884

CHOICE LITERATURE.

PAT MARJORIE.

BY JOHN BROWN, M.D.

(Continued.)

Here is Maidie's first letter before she was six. The spelling unaltered, and there are no "commoes":

"MY DEAR ISA,— I now sit down to answer all your kind and beloved letters which you were so good as to write to me. This is the first time I ever wrote a letter in my life. There are a great many girls in the Square and they cry just like a pig when we are under the painful necessity of putting it to Death. Miss Potune a Lady of my acquaintance praises me dreadfully. I repeated something out of Dean Swift, and she said I was fit for the stage, and you may think I was primmed up with majestic Pride, but upon my word I felt myself turn a little birsay—birsay is a word which is a word that William composed which is as you may suppose a little enraged. This horrid fat simpton says that my Aunt is beautifull which is intirely impossible for that is not her nature."

What a peppery little pen we wield! What could that have been out of the Sardonian Dean? what other child of that age would have used "beloved" as she does? This power of affection, this faculty of *beloving*, and wild hunger to be beloved, comes out more and more. She perilled her all upon it, and it may have been as well—we know, indeed, that it was far better—for her that this wealth of love was so soon withdrawn to its one only infinite Giver and Receiver. This must have been the law of her earthly life. Love was indeed "her Lord and King"; and it was per haps well for her that she found so soon that her and our only Lord and King himself is Love.

Here are bits from her Diary at Braehead: "The day of my existence here has been delightful and enchanting. On Saturday I expected no less than three well made Bucks the names of whom is here advertised. Mr. Geo. Crakey (Craigie), and Wm. Keith and Jn. Keith—the first is the funniest of every one of them. Mr. Crakey and I walked to Crakyhall (Craigiehall) hand in hand in Innocence and meditation (meditation) sweet thinking on the kind love which flows to our tender hearted mind which is overflowing with majestic pleasure no one was ever so polite to me in the hole state of my existence. Mr. Crakey you must know is a great Buck and pretty good-looking.

"I am at Ravelston enjoying nature's fresh air. The birds are singing sweetly—the calf doth frisk and nature shows her glorious face."

Here is a confession: "I confess I have been very more like a little young devil than a creature for when Isabella went up stairs to teach me religion and my multiplication and to be good and all my other lessons I stamped with my foot and threw my new hat which she had made on the ground and was sulky and was dreadfully passionate, but she never whipped me but said Marjory go into another room and think what a great crime you are committing letting your temper get the better of you. But I went so sulky that the Devil got the better of me but she never never whips me so that I think I would be the better of it and the next time that I behave ill I think she should do it for she never does it. . . . Isabella has given me praise for checking my temper for I was sulky even when she was kneeling an hole hour teaching me to write."

Our poor little wife, she has no doubts of the personality of the Devil! "Yesterday I behave extremely ill in God's most holy church for I would never attend myself nor let Isabella attend which was a great crime for she often, often tells me that when to or three are gathered together God is in the midst of them, and it is the very same Devil that tempted Job that tempted me I am sure; but he resisted Satan though he had buis and many many other misfortunes which I have escaped. . . . I am now going to tell you the horrible and wretched plaege (plague) that my multiplication gives me you can't conceive it the most Devilish thing is 8 times 8 and 7 times 7 it is what nature itself cant endure."

This is delicious; and what harm is there in her "Devilish"; it is strong language merely; even old Rowland Hill used to say "he grudged the Devil those rough and ready words." "I walked to that delightful place Crakyhall with a delightful young man beloved by all his friends especially by me his loveress, but I must not talk any more about him for Isa says it is not proper for to speak of gentlemen but I will never forget him. . . . I am very very glad that Satan has not given me boils and many other misfortunes—In the holy bible these words are written that the Devil goes like a roaring lion in search of his pray but the lord lets us escape from him but we" (*Jaure petite!*) "do not strive with this awfull Spirit. . . . To-day I pronounced a word which should never come out of a lady's lips it was that I called John a Impudent Bitch. I will tell you what I think made me in so bad a humour as I got one or two of that had bad sına (senna) tea to-day,"—a better excuse for bad humour and bad language than most!

She had been reading the Book of Esther: "It was a dreadful thing that Haman was hanged on the very gallows which he had prepared for Mordeca to hang him and his ten sons; thereon and it was very wrong and cruel to hang his sons for they did not commit the crime; out then Jesus was not then come to teach us to be mercifull. This is wise and beautiful,—has upon it the very dew of youth and of holiness. Out of the mouth of babes and sucklings He perfects His praise.

"This is Saturday and I am very glad of it because I have play half the Day and I get money too but alas I owe Isabella 4 pence for I am fined 2 pence whenever I bite my nails. Isabella is teaching me to make simme collings nots of interrigations peoids commoes, etc. . . . As this is Sunday I will meditate upon Senciable and Religious subjects. First I should be very thankful I am not a begger."

This amount of meditation and thankfulness seems to have been all she was able for.

"I am going to-morrow to a delightful place, Braehead by name, belonging to Mrs. Craford, where there is ducks cocks hens bubblyjocks 2 dogs 2 cats and swine which is delightful. I think it is shocking to think that the dog and cat should bear them" (this is a meditation physiological), "and they are drowned after all. I would rather have a man-dog than a woman-dog, because they do not bear like women-dogs; it is a hard case—it is shocking. I can here to enjoy natures delightful breath it is sweeter than a fial (phia) of rose oil."

Braehead is the farm the historical Jock Howison asked and got from our gay James the Fifth, "the gudeman o' Ballengiech," as a reward for the services of his stall when the King had the worst of it at Camond Brig with the gypsies. The farm is unchanged in size from that time, and still in the unbroken line of the ready and victorious thrasher. Braehead is held on the condition of the possessor being ready to present the King with a ewer and basin to wash his hands, Jock having done this for his unknown king after the *splora*, and when George the Fourth came to Edinburgh this ceremony was performed in silver at Holyrood. It is a lovely neuk this Braehead, preserved almost as it was two hundred years ago. "Lot and his wife," mentioned by Maidie,—two quaintly cropped yew-trees,—still thrive; the burn runs as it did in her time, and sings the same quiet tune,—as much the same and as different as *Now* and *Then*. The house full of old family relics and pictures, the sun shining on them through the small deep windows with their plate glass; and there, blinking at the sun, and chattering contentedly, is a parrot, that might, for its looks of old, have been in the ark, and domineered over and *daved* the dove. Everything about the place is old and fresh.

This is beautiful: "I am very sorry to say that I forgot God—that is to say I forgot to pray to-day and Isabella told me that I should be thankful that God did not forget me—if he did, O what would become of me if I was in danger and God not friends will me—I must go to unquenchable fire and if I was tempted to sin—how could I resist it O no I will never do it again—no no—if I can help it." (Canny wee wife!) "My religion is greatly falling off because I don't pray with so much attention when I am saying my prayers, and my character is lost among the Braehead people. I hope I will be religious again—but as for regaining my character I despare for it." (Poor little "habit and repute"!)

Her temper, her passion, and her "badness" are almost daily confessed and deplored: "I will never again trust to my own power, for I see that I cannot be good without God's assistance—I will not trust in my own self, and Isa's health will be quite ruined by me—it will indeed." "Isa has giving me advice, which is, that when I feel Satan beginning to tempt me, that I flee him and he would flea me." "Remorse is the worst thing to bear, and I am afraid that I shall fall a marfer to it."

Poor dear little sinner!—Here comes the world again: "In my travels I met with a handsome lad named Charles Balfour Esq., and from him I got offers of marage—offers of marage, did I say? Nay plenty heard me." A fine scent for "breach of promise"!

This is abrupt and strong: "The Devil is curced and all his works. 'T is a fine work *Newton on the profecies*. I wonder if there is another book of poems comes near the Bible. The Devil always girms at the sight of the Bible." "Miss Potune" (her "simpton" friend) "is very fat; she pretends to be very learned. She says she saw a stone that dropt from the skies; but she is a good Christian." Here come her views on church government: "an Annibabist is a thing I am not a member of—I am a Pisphekan (Episcopalian) just now, and" (O you little Laodicean and Latitudinarian!) "a Prsbeterian at Kirkcaldy!"—(*Blandula: Vagula! alum et animum multas qua trans mare* (i. e. *trans Bodotriam*) *curri*!)—"my native town."

"Sentiment is not what I am acquainted with as yet, though I wish it, and should like to practice it" (!) "I wish I had a great, great deal of gratitude in my heart, in all my body." "There is a new novel published, named *Self-Control*" (Mrs. Brunton's)—"a very good maxim for-sooth!" This is shocking: "Yesterday a marrade man, named Mr. John Balfour, Esq., offered to kiss me, and offered to marry me, though the man" (a fine directness this!) "was espused, and his wife was present and said he must ask her permission; but he did not. I think he was ashamed and confounded before 3 gentlemen—Mr. Jobson and 2 Mr. Kings." "Mr. Banester's" (Banister's) "Bad-jet is to-night; I hope it will be a good one. A great many authors have expressed themselves too sentimentally." You are right, Marjorie. "A Mr. Burns writes a beautiful song on Mr. Cunnahing, whose wife deserted him—truly it is a most beautiful one." "I like to read the Fabulous histories about the historys of Robin, Dickey, flapsay, and Peccay, and it is very amusing, for some were good birds and others bad, but Peccay was the most dutiful and obedient to her parents." "Thomson is a beautiful author, and Pope, but nothing to Shakespear, of which I have a little knolege. *Macbeth* is a pretty composition, but awful one." "The *Newgate Calendar* is very instructive" (!) "A sailor called here to say fare-well; it must be dreadful to leave his native country when he might get a wife; or perhaps me, for I love him very much. But O I forgot, Isabella forbid me to speak about love." This anthropologic regimen and lesson is ill to learn by our Maidie, for here she sins again. "Love is a very papitathuck thing" (it is almost a pity to correct this into pathetic), "as well as troublesome and tiresome—but O Isabella forbid me to speak of it." Here are her reflections on a pineapple: "I think the price of a pine-apple is very dear; it is a whole bright goulden guinea, that might have sustained a poor family." Here is a new vernal simile:

"The hedges are sprouting like chicks from the eggs when they are newly hatched, or, as the vulgar say, *clacked*." "Doctor Swift's works are very funny; I got some of them by heart." "Moreheads sermons are I hear much praised, but I never read sermons of any kind; but I read novelettes

and my Bible, and I never forget it, or my prayers." Bravo, Marjorie!

She seems now, when still about six, to have broken out into song:—

EPHIBOL (EPIGRAM OR EPITAPH—WHO KNOWS WHICH?)
ON MY DEAR LOVE ISABELLA.

"Here lies sweet Isabella in bed,
With a night-cap on her head;
Her skin is soft, her face is fair,
And she has very pretty hair;
She and I in bed lies nice,
And undisturbed by rats or mice;
She is disgusted with Mr. Worgan,
Though he plays upon the organ.
Her nails are neat, her teeth are white,
Her eyes are very, very bright;
In a conspicuous town she lives,
And to the poor her money gives;
Here ends sweet Isabella's story,
And may it be much to her glory."

Here are some bits at random:—

"Of summer I am very fond,
And love to bathe into a pond;
The look of sunshine dies away,
And will not let me out to play;
I love the morning's sun to spy
Glittering through the casement's eye,
raysThe of light are very sweet,
And puts away the taste of meat;
The balmy breeze comes down from heaven,
And makes us like for to be living."

"The casawary is an curious bird, and so is the gigantic crane, and the pelican of the wilderness, whose mouth holds a bucket of fish and water. Fighting is what ladies is not qualified for, they would not make a good figure in battle or in a duel. Alas! we females are of little use to our country. The history of all the malcontents as ever was hanged is amusing." Still harping on the *Newgate Calendar*!

"Braehead is extremely pleasant to me by the companie of swine, geese, cocks, etc., and they are the delight of my soul."

"I am going to tell you of a melancholy story. A young turkie of 2 or 3 months old, would you believe it the father broke its leg, and he killed another! I think he ought to be transported or hanged."

"Queen Street is a very gay one, and so is Princes Street, for all the lads and lasses, besides bucks and beggers, parade there."

"I should like to see a play very much, for I never saw one in all my life, and don't believe I ever shall; but I hope I can be content without going to one. I can be quite happy without my desire being granted."

"Some days ago Isabella had a terrible fit of the tooth-ake, and she walked with a long night-shift at the dead of night like a ghost, and I thought she was one. She prayed for nature's sweet restorer—balmy sleep—but did not get it—a ghostly figure indeed she was, enough to make a saint tremble. It made me quiver and shake from top to toe. Superstition is a very mean thing, and should be despised and shunned."

Here is her weakness and her strength again: "In the love-novels all the heroines are very desperate. Isabella will not allow me to speak about lovers and heroines, and 't is too refined for my taste." "Miss Egward's (Edgeworth's) tails are very good, particularly some that are very much adapted for youth (!) as Laz Laurance and Tarelton, False Feys, etc., etc.

"Tom Jones and Grey's Eleyey in a country churchyard are both excellent, and much spoke of by both sex, particularly by the men." Are our Marjones nowadays better or worse because they cannot read Tom Jones unharmed? More better than worse; but who among them can repeat Grey's Lines on a Distant Prospect of Lion College as could our Maidie?

Here is some more of her prattle. "I went into Isabella's bed to make her smile like the Genius Demedicus" (the Venus de Medicis) "or the statute in an ancient Greece, but she fell asleep in my very face, at which my anger broke forth, so that I awoke her from a comfortable nap. All was now hushed up again, but again my anger burst forth at her biding me get up."

She begins thus loftily,—

"Death the righteous love to see,
But from it doth the wicked flee."

Then suddenly breaks off (as if with laughter),—

"I am sure they fly as fast as their legs can carry them!"

"There is a thing I love to see,
That is our moakey catch a flee."

"I love in Isa's bed to lie,
Oh, such a joy and luxury!
The bottom of the bed I sleep,
And with great care within I creep;
Oft I embrace her feet of lillys,
But she has gotten all the pillys.
Her neck I never can embrace,
But I do hug her feet in place."

How childish and yet now strong and free is her use of words! "I lay at the foot of the bed because Isabella said I disturbed her by continual fighting and kicking, but I was very dull, and continually at work reading the Arabian Nights, which I could not have done if I had slept at the top. I am reading the Mysteries of Udolpho. I am much interested in the fate of poor, poor Emily."

Here is one of her swains:—

"Very soft and white his cheeks,
His hair is red, and grey his brecks;
His tooth is like the daisy fair
His only fault is in his hair."

This is a higher flight:—

"DEDICATED TO MRS. H. CRAWFORD BY THE AUTHOR,
M. F.

"Three turkeys fair their last have breathed,
And now this world forever leaved;
Their father, and their mother too,
They sigh and weep as well as you;
Indeed, the rats their bones have crunched,
Into eternity their launched.
A direful death indeed they had,
As wad put any parent mad;
But she was more than usual calm,
She did not care a single dam."

This last word is saved from all sin by its tender age, not to speak of the want of the *n*. We fear "she" is the abandoned mother, in spite of her previous sighs and tears.

"Isabella says when we pray we should pray fervently, and not rattle over a prayer—for that we are kneeling at the footstool of our Lord and Creator, who saves us from eternal damnation, and from unquestionable fire and brimston."

She has a long poem on Mary Queen of Scots:—

"Queen Mary was much loved by all,
Both by the great and by the small,
But hark! her soul to heaven doth rise!
And I suppose she has gained a prize
For I do think she would not go
Into the awful place below:
There is a thing that I must tell,
Elizabeth went to fire and hell,
He who would teach her to be civil,
It must be her great friend the devil!"

She hits off Darnley well:—

"A noble's son, a handsome lad,
By some queer way or other, had
Got quite the better of her heart.
With him she always talked apart;
Silly he was, but very fair,
A greater buck was not found there."

"By some queer way or other"; is not this the general case and the mystery, young ladies and gentlemen? Goethe's doctrine of "elective affinities" discovered by our Pet Maidie.

SONNET TO A MONKEY.

"O lively, O most charming pug
Thy graceful air, and heavenly mug;
The beauties of his mind do shine,
And every bit is shaped and fine.
Your teeth are whiter than the snow,
Your a'great buck, your a'great beau;
Your eyes are of so nice a shape,
More like a Christian's than an ape;
Your cheek is like the rose's blume,
Your hair is like the raven's plume;
His nose's cast is of the Roman,
He is a very pretty woman.
I could not get a rhyme for Roman,
So was obliged to call him woman."

This last joke is good. She repeats it when writing of James the Second being killed at Roxburgh:—

"He was killed by a cannon splinter,
Quite in the middle of the winter;
Perhaps it was not at that time,
But I can get no other rhyme!"

(To be continued.)

FORMOSA THE BEAUTIFUL.

There are few spots left in this matter-of-fact world which have so much of the ideal about them as Formosa. The land of Atlantis, the Garden of the Hesperides and the Island of Cicice have had their day; Cyprus is not the island it once was, and Capua is forgotten, but there still lingers some romance about Formosa—the Cyprus of the China Seas. It seems to be the one spot that struck the surly discoverers by its beauty, and, if Dr. Bridges is to be believed, it is as beautiful as ever. There lies a vale in Ida, says Lord Tennyson, lovelier

"Than all the valleys of Ionian hills;
The swimming vapour slopes athwart the glen,
Puts forth her arm and creeps from pine to pine,
And loiters, slowly drawn. On either hand
The lawns and meadow ledges, midway down,
Hang rich in flowers, and far below them roars
The long brook falling through the cloven ravine,
In cataract after cataract to the sea."

And this is Dr. Bridges' description of Formosa put into nobler language. As at Cyprus, too, there still remains the worship of the Goddess of Love, as it was carried on formerly in the pre-historic times of the Phoenicians. The tribes on the East coast are ruled by women, and their religion is in the hands of the priestesses of the Formosan Astarte. The west part of the Island is indeed in the hands of the unromantic Chinaman; but no Chinaman ventures to cross the mountain range that runs down the centre of the island and divides the Formosans from the foreign devils. For in Formosa the Chinamen are, oddly enough, the civilized element encroaching on the barbarous. Then there is, too, the romance of history attaching to Formosa. In the middle of the Seventeenth Century a tailor named Iguorn came to the Dutch settlement in Formosa and waxed extremely rich. His wealth increased so vastly that he owned 3,000 ships, and then he went and settled in Japan. There he became ambitious. He thirsted for empire and became a sort of Ralph the Rover of the China Sea. He served the province of Foh-lien and entered into negotiations with the Tartar dynasty for the purpose of being recognized as an independent sovereign; but they got him to Peking and put him in prison. His son, Coxinga, was equal to the situation, for, packing up his goods, he sailed to Formosa. In 1661 he expelled the Dutch and ignominiously defeated the squadron sent out from Holland to reinstate them, at a time when Dutch guns were heard in the Thames and Holland was mistress of the sea.

Apart, however, from its romance, Formosa has many solid advantages. There is coal at Kelung, worked in European fashion since 1877, with a shaft 700 feet deep, and this in itself ought to render Formosa worth having, when one thinks that coal is sent from Cardiff to supply the vessels at Singapore and Java. There is sulphur in abundance, and in Formosa are found gigantic laurels whose wood is distilled for camphor, though Formosan camphor is run close by that of Japan and Borneo, and also by the artificial camphor now produced so easily by passing chlorine gas through turpentine. There is rice, too, in abundance, for Formosa is the granary of China, while the tea of the island is traded extensively to America. The island is progressing fast. The capital, Tanisui, has 100,000 inhabitants, and the second capital some 80,000, and the whole west side is populated as thickly as China or Belgium. There are roads and a telegraph, and even some talk of a railway, for the late Governor Ting was very enlightened.

LIFE IN ST. PETERSBURG.

People here all arm themselves for the winter. There can be no question as to its severity. Indeed, one would be inclined to imagine it were almost welcomed as a friend, for keen disappointment is expressed when the snow is tardy in falling. After the heavy rains which fall in the late Autumn snow roads are almost a necessity of existence. If frost suddenly sets in before they are made it is under great difficulties that the country people bring supplies to the metropolis; the price of provisions rises in proportion, and distress ensues. Double windows are universal; they are an absolute necessity. For the admission of fresh air one pane in each window is left so that it may be opened at pleasure. The rest of the window is so thoroughly secured that not a breath of the keen air can enter. This process accomplished, the difference of the temperature within doors is sensibly perceptible, and heating by means of stoves may then be delayed for some time. The interior of a Russian house is not familiar to all, so, under favour of the Lares and Penates, we will enter the sacred domicile, first premising that a well-kept house in St. Petersburg or Moscow is exceedingly comfortable. A tall, portly *suiss* (house porter) admits you, when a footman ushers you up a mostly spacious, handsome staircase, often of marble, and after passing through the usual double doors you are introduced into an anteroom where you leave your inevitable garment—your fur cloak. The reception rooms are then entered, and these often seem interminable; eight or nine in number in the houses on the Palace or English Quays are not uncommon, generally opening into one another. The inland parquets of the rooms are often very beautiful—the floor polisher is an important institution in Russia; of course, some rooms are richly carpeted and do justice to the looms of Turkey and Persia. The silk or damask curtains, wall hangings, and coverings for the ottomans are superb. All is luxurious; vases of lapis-lazuli, porphyry, and malachite, pictures and objects of art in general are in profusion. The Russians are very fond of promenading through their suites of apartments, and ample space is left for this purpose. The winter being so long, every conceivable means is used to shed around the charms of warmer climates; trellises, along which various creepers are trained, are introduced; pretty baskets of plants (tulips, hyacinths, and camellias in full bloom, while winter is still raging outside,) the constant warm temperature indoors being favourable to their cultivation. The Continental fashion of living in flats much prevails here. Sleeping rooms are not invariably numerous in proportion to the reception rooms; but this state of things naturally improves with the increase of civilization.—*Temple Bar.*

HINDU AND CHINESE CIVILIZATION.

Never did opposing qualities and defects establish a wider gulf between two races. During the 4,000 or 5,000 years which make up her history China offers us the unique spectacle, as it seems to me, of a society founded upon a purely human basis—without Prophet, without Messiah, without Revealer, without mythology; of a society calculated for temporal well-being and the good organization of this world, and for nothing else. India, on the other hand, shows us a not less surprising spectacle of a race exclusively speculative, living by the ideal, building its religion and its literature in the clouds, without any intermingling elements drawn from history or reality. The characteristic feature of the Chinese mind is a negation of the supernatural; what it cannot understand does not exist for it. India, on the contrary, absorbed in the contemplation of the infinite, has exhausted her activity in the creation of an exuberant mythology, and of innumerable systems of metaphysics. Nor has the study of nature, of man, or of history, ever seemed to her worthy to check her thought for an instant. China is indisputably, of all countries, that which possesses the best ordered and the most abundant archives. Since the twelfth century before the Christian era she has stored up dynasty by dynasty, and almost year by year, the official documents of her history, the decrees of her sovereigns, the rules of her administration. India, so prodigiously fruitful in everything else, has not a line of history. She has reached modern times without believing that the real is ever worth writing down. This present life is for the Chinese the only aim of human activity. For the Indian it is but an episode in a series of existences, a passage between two eternities. On one side you have a *bourgeois* and reasonable race, narrow as common sense is narrow; and on the other a race devoted to the infinite—dreamy, absorbed, and lost in its own imaginations. Nor are the physical characteristics of both less strikingly contrasted. The bright oblique eye, the flat nose, the short neck, the cunning look of the Chinese indicate the man of common sense, well trained in the affairs of this world; the noble outline of the Indian, his slim figure, his broad, calm brow, his deep, tranquil eye, show us a race made for meditation, and destined even by its very errors, to provide us with a measure of the speculative power of humanity.—*Macmillan's Magazine.*

BRITISH AND FOREIGN ITEMS.

PRUSSIA consumes about three million gallons of wine annually.

THE island of Guernsey has closed the public-houses during the whole of Sunday.

THE bishop of Chichester, Dr. Durnford, although in his eighty-first year, is still fully equal to all his episcopal duties.

A POLITICAL meeting has been held in Old Knox church, Dunedin, and some people are insisting that the presbytery should take action on the subject.

It is said that Bismark will suggest to the cabinets at Paris and London that a conference be held to determine the boundaries on the West Coast of Africa.

THE Rev. Thomas Spurgeon has been lecturing in Britain on New Zealand. Collections were made on behalf of the fund for building his tabernacle at Auckland.

A PROPOSITION to give the present Lord Mayor of London a second term was promptly snuffed out by that high functionary, who seems to have had quite enough of it.

MUCH sympathy is felt for the lord primate of Ireland in a family affliction. His daughter has committed suicide in a period of temporary insanity. She was fifty years of age.

THE two islands in the Straits of Sunda, Steers and Calmeyer, which sprang up last year at the time of the Krakatoa eruption, have again been swallowed up by the sea.

A CAPTAIN of a United States revenue cutter reports that a new volcano has been discovered at Four Mountains, near Seventy-two Pass, Alaska. The Kowak River has been fully explored.

GENERAL Alexander, M. P., was severely censured at the franchise demonstration at Kilmarnock for having spoken of Principal Rainy and Dr. Hutton of Paisley as "two turbulent priests."

AT a bazaar in aid of the funds of a Congregational chapel opened by the mayor of Birmingham, five and ten pound notes were raffled. The offence was reported to the police, and on hearing of it the mayor immediately ordered it to be discontinued.

THE Abbé Glorieux, Principal of St. Michael's College, Portland, Oregon, has been appointed Apostolic Vicar for Idaho, which includes all of Idaho and part of Montana lying west of the Rocky Mountains.

IN the MSS. of the dramatized form of "Never Too Late to Mend," the late Charles Reade penned a marginal note to one passage: "If the audience fails to weep here the passage has not been properly acted."

THERE is said to be no truth in the report which was a few days ago telegraphed from St. Petersburg and Copenhagen to London to the effect that the Russian Government contemplate fitting out a great north polar expedition.

A CARRIAGE is being built for Emperor William, the whole upper portion of which is to be constructed of glass, and which is to enable the monarch to attend manoeuvres, parades, and other public occasions in unfavourable weather.

AT a recent conference between Prince Bismarck and a number of merchants of Hamburg it was agreed that Germany should simply establish a protectorate over Angra Pequena, but that the Cameroons district should be annexed outright.

THE Rev. Thomas Spurgeon will publish in a volume the sermons preached by him at the Metropolitan Tabernacle, while filling his father's place. These sermons produced a very deep impression on the audience, and the volume is eagerly looked for.

THE story that Mgr. Lachat, the Bishop of Basle, will be made a Cardinal at the coming consistory, which will be held on the last day of the month if Rome remains free from cholera, if true, records the first Swiss Cardinal since Mathias Schinner's time—1510.

THE Rev. Philip Browne, vicar of St. James', Edgbaston, Birmingham, during the past thirty-two years, was found dead in his bed a short time since. He officiated the previous Sabbath forenoon. Mr. Browne was one of the oldest ministers in Birmingham.

M. LEON SAY presided at the monthly banquet of the *Société des Economistes*. Speeches were delivered denunciatory of French protection tendencies, and claiming that the only remedy for the agricultural distress of the country is liberty and the reduction of all duties upon food.

A NEW volume of sermons by Dr. Alex. McLaren, of Manchester has been published. The sermons have been carefully revised by the author since their first appearance in a popular periodical. Dr. McLaren purposes to continue the publication of his sermons in similar half-yearly volumes.

Two of the Scottish Episcopal day schools, one at Airdrie and a large school at Christ church, Glasgow, have been abandoned. In the latter case the buildings were reported upon as unsatisfactory by the Government inspector, and though an appeal was made for funds the response was not such as to render it possible to provide new buildings.

THE Paris city authorities desiring to take possession of the Church of St. Nicholas des Champs, on account of the widening of the street upon which it stood, a delegate from the prefecture was sent for that purpose. The *curé* refused to deliver the keys, when a crowd invaded the church and sang the "Marseillaise," and committed other improprieties.

THERE has been a terrible outbreak of typhoid fever at Kidderminster, in England. Between 600 and 700 attacks have altogether been reported, the majority being upon young persons, among whom the principal mortality has occurred, but many adults are also victims of the outbreak. The fever is due to the source of the water supply being from a well in the middle of the sewage pumping works.

MINISTERS AND CHURCHES.

THE Rev. John Neil, B.A., Nassagaweya, has been called to Charles Street Church, Toronto.

A BAZAAR under the auspices of the Ladies' Missionary Society of Knox Church, Embro, on the 6th inst was a decided success. The amount realized for the funds of the Society being \$63.

A MEMBER of Chatham Presbytery says that there is one congregation in the Presbytery of Chatham, loyal, diligent, yet not wealthy, whose minister's salary is far below the minimum of \$750 and manse, yet gets nothing from the Augmentation Fund. The above can be proved by looking on the minutes of Assembly of this year.

THE Rev. Dr. King is in our city. He has come from Winnipeg, to endeavour to raise a portion, at least, of an instalment of the debt on Manitoba College, due about this time. The whole instalment now due is a little over \$5,000. We believe it is the intention of Dr. King to visit Montreal and Hamilton, also on this errand. He has made an encouraging commencement, and we trust that in the older provinces he will receive the generous support to which, by his efforts in behalf of Manitoba College, he has a just claim.

A LARGELY attended meeting was held in the lecture room of the John Street Presbyterian Church, Belleville, on Thursday evening, 28th September, for the purpose of forming a Young People's Association in connection with the congregation. Partial organization was effected by the appointment of a committee to revise a draft of constitution, and the election of the following officers: Honorary President, A. G. Northrup; President, Dr. Gibson; First Vice, F. E. Reddick; Second Vice, Mrs. Bignall; Secretary, D. V. Sinclair; Treasurer, Miss Jennie Hogg; Executive Committee, Mrs. Ritchie, Miss A. McKay, Miss B. Forin, and Messrs. Henry W. Smeaton and E. Chisholm. From the spirit manifested and the interest evinced, the Association bids fair to have a long and successful existence.

THE Rev. J. M. MacIntyre who gave up his pastoral charge some time ago to engage in special evangelistic work, laboured lately at Durham, Ont., with marked success. Many professors were led to see the necessity of complete separation from the world, and full consecration to Christ, and were brought to realize the blessedness of assurance. Scores became anxious about their souls, and fully fifty of these professed to have found peace through Christ. The work still goes on, and report says that almost daily some profess to find peace through Christ. Mr. MacIntyre is now engaged in a similar work at Tottenham, and already quite a number profess to have found the Saviour. The work here grows daily, and, with God's blessing, we believe that there will be a great ingathering of souls. We may say even at this stage of the work, that "The Lord hath done great things for us, whereof we are glad."

ST. ANDREW'S CHURCH, Belleville, has been undergoing a thorough renovation for some weeks past, under the supervision of a committee of ladies appointed by the Temporalities Board. The work done has resulted in greatly improving the appearance of the interior. The walls have been tinted a beautiful shade of olive, with broad bands of a slightly darker colour round the windows. The arch of the choir is encircled by a scroll bearing the text - "Worship the Lord in the beauty of holiness." On either side of the pulpit there is a tablet, each of which bears appropriate passages, of Scriptures. A handsome carpet, woven for the purpose by an Elora firm, covers the floor. The effect produced by the harmonious blending of colours on wall, and floor and wood-work, is very pleasing, making this one of the most tasteful, as it is one of the most comfortable churches in Central Canada. The ladies are to be congratulated on the gratifying results of their labours.

ANNIVERSARY services in connection with Melville Church, Ashton, were held on Sabbath the 5th inst. The Rev. Dr. Campbell, of Renfrew, occupied the pulpit forenoon and evening, and the Rev. A. A. Scott, of Carleton Place, in the afternoon, all the sermons being highly appreciated by large and interested congregations. The Anniversary Tea-meeting on the following evening was also a success. After tea in the school room, when the ladies provided the usual good things, the audience assembled in the church when the chair was taken by Mr. Macalister, the pastor of the congregation. Interesting and effective addresses were delivered by Rev. T. S. Glassford, of Richmond, A. A. Scott, of Carleton Place, and J. B. Edmondson of Almonte. Alternating with the addresses were choice anthems rendered by a choir under the leadership of Mr. McNabb, precentor of the congregation. The collections on Sabbath amounted to \$57.50, and the proceeds of the tea-meeting to \$81.

THE Anniversary Services of the Elma Centre (Atwood) Presbyterian Church were held on Sabbath the 28th ult. Rev. Dr. Gregg, of Toronto, preached able and impressive sermons morning and evening to large and interested audiences. On Monday evening the anniversary tea-meeting or soiree was held when the church was filled to overflow-

ing. The Pastor, Rev. Andrew Henderson, M.A., presided and in his opening remarks gave some statistics showing in some measure the progress made and the amount of work done in the congregations of Elma Centre and Monckton since he assumed their spiritual oversight, just two years ago. The membership then was 276, now it is 386; in these two years 136 persons were admitted to church membership, 120 on profession of faith and sixteen by certificate; twenty-six members were removed by death and by certificate leaving a clear gain of 110. 714 regular pastoral visits were made and 120 visits to the sick, total visits, 834; eighty baptisms were administered, twenty-four funeral services were conducted and thirteen marriage ceremonies were performed. Suitable and instructive addresses were delivered during the evening, by the following reverend gentlemen: Mr. Pring, Methodist and Messrs. Aull, Palmerston, McKee, Cranbrook, and Campbell of Listowel Presbyterian. Excellent music was furnished by the choir from Listowel. Total receipts from Sabbath collections and soiree \$210. May the work of God still extend and prosper in this interesting and important field!

THE Presbytery of Paris met on the 9th inst. for the purpose of ordaining Mr. W. H. Boyle to the work of the ministry, and thereafter inducting him to the pastoral charge of Dumfries Street Church, Paris. There was a large attendance of the congregation and friends. Mr. Pettigrew, of Glenmorris, preached. Dr. Cochrane put the prescribed questions to the candidate, offered the ordination prayer, and gave the charge to the newly inducted pastor. Mr. Robertson, of Chesterfield, then addressed the congregation, at the close of which Mr. Boyle received a cordial welcome from the members of his church. He enters upon his work under the happiest auspices, the call having been perfectly unanimous. In the evening a social meeting was held in the town hall. After an abundant supply of refreshments served by the ladies, addresses of welcome were given by the chairman, Rev. Dr. Cochrane, Messrs. McMullen, Little, Beatty, Ballantyne, and others, to which Mr. Boyle responded in suitable terms. The Presbytery, at the meeting in the afternoon, received a call from St. George in favour of the Rev. Dr. Moffat, of Walkerton, and appointed Mr. Pettigrew to prosecute the same before the Presbytery of Bruce. A call also sent from the Presbytery of Winnipeg, through the Paris Presbytery, to the Rev. Wm. McKinley, of Ratho and Innerkip, from the congregations of Sunnyside and Springfield, was read. The Rev. Dr. Cochrane and Mr. McKay, of Woodstock, are appointed to prosecute the call at a meeting to be held on the 28th of October, in Paris. The regular meeting will be held in Princeton on the 16th December.

ACCORDING to appointment, the Presbytery of Guelph met on the 29th ult., in Knox Church, Elora, for the induction of the Rev. Hugh Rose, M.A., late of Manchester, England, to the pastoral oversight of that congregation. After the usual introductory proceedings, such as calling for the Edict of Induction, and finding that it has been duly served, and making proclamation to the assembled people, that if any of them had any objection to offer to the life and doctrine of the minister about to be settled, he should appear before the Presbytery, which was in session, and state the same with proof. Mr. Neil, of Nassagaweya, ascended the pulpit and preached a most appropriate and interesting sermon from Galatians vi. 14: "But God forbid that I should glory save in the cross of our Lord Jesus Christ." After the sermon Mr. Mullen, of St. Andrew's Church, Fergus, who has discharged, to the eminent satisfaction of all interested the duties of Moderator of the Session during the vacancy, gave a brief narrative of the steps in the call to Mr. Rose, and put to him the formula of questions appointed for such an occasion. Satisfying answers having been returned to these, Mr. Rose was, by solemn prayer, Mr. Torrance leading therein, inducted into the pastoral oversight of the congregation of Knox Church, with all the rights and privileges thereto pertaining, and was commended to Divine grace for guidance and success, after which he received the right hand of fellowship from the brethren present. The Rev. Dr. Wardrope then addressed him, and Rev. J. C. Smith the people on their respective duties, in suitable and suggestive terms. At the close Mr. Smellie repaired to the door of the Church with the newly inducted pastor, so that the people, as they retired, might welcome him by taking him by the right hand. Mr. Mullen was appointed to introduce him to the Session, which was expected to meet immediately after the rising of the Presbytery. Mr. Rose having returned from the door and signified his readiness to sign the formula when required, his name was added to the Roll of Presbytery, and he took his seat as a member of the Court. The settlement which has just taken place is an exceedingly harmonious one, and promises to be productive of much good. It fills the only vacancy that existed in the bounds of the Presbytery. It will be remembered that this congregation some months ago extended a unanimous call to the Rev. Donald Fraser, M.A., late of Mount Forest, who declined it, preferring to accept one from the Home Mission Committee to proceed to British Columbia, where he is now labouring in a settled charge.

FOLLOWING up the induction services of the afternoon at Knox Church, Elora, on Monday, a pleasant and highly successful social was held in the evening as a means of welcoming the new pastor, Rev. Mr. Rose. For an hour or more in the early part of the evening, the basement of the church presented a most animated appearance. This was where the tea was served, and the well loaded tables spoke volumes for the liberality of the ladies in supplying provisions and of spreading them out in attractive style. After all present had been served, an adjournment was made upstairs to carry out the intellectual and musical part of the programme. Rev. Mr. Mullen, of Fergus, occupied the chair, and it is unnecessary to say that he filled it affably and well. There were seated on the platform beside him Revs. Dr. Wardrope, J. C. Smith, Guelph; McLeod, Toronto; Smellie, Fergus; Middlemiss, Duff, Elora; Armstrong, Hillsburg; Davidson, Alma; Neil, Nassagaweya; and two laymen, who are personal friends of the new pastor, viz.: Messrs. J. K. McDonald and Hutchinson, Toronto. The addresses proved alike interesting and edifying. Dr. Wardrope, Messrs. Smith, McLeod, McDonald and Hutchinson spoke at some length, and the others being brief in their remarks and contenting themselves with speaking a word of congratulation to the new pastor. A most interesting feature in connection with the proceedings was the presentation of a purse by the newly inducted minister to Mr. Mullen on behalf of the congregation. The gift was accompanied with an address thanking Mr. Mullen for the manner in which he had cared for them as their moderator during the vacancy of the pulpit. Rev. Mr. Rose's address at the close of the proceedings was one, which, for the good sense manifested and also for its hopeful manner commended itself to the audience. During the evening several pieces of music were rendered by the choir in capital style. What with the happy nature of the proceedings and the large attendance, the affair was a great success.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Alexandria on the 16th September, Rev. John Ferguson, Moderator. A report from a committee on the manner of conducting funerals was received, considered, and its recommendations adopted. These will be printed and distributed to the congregations within the bounds. The Home Mission Committee reported having visited the supplemented congregations with a view to ascertaining their condition and made some recommendations in reference to the grants from the Augmentation Fund. The report and its recommendations were adopted. A call from St. Andrew's Church, Lachine, to the Rev. Mr. Cormack, of Alexandria, was presented, and a member of Presbytery appointed to cite the Session and congregations of Alexandria to appear for their interests at an adjourned meeting to be held at Kirkhill, on Oct. 1st. The Committee on Mission Groups reported to the effect that a missionary address be given in every congregation before the next regular meeting, agreed. Eighty-one members and adherents of Kenyon Church presented a petition stating that the bell on the church had been silenced as far as the Sabbath was concerned, and asking that the bell be rung for Public Worship on the Lord's day. After a full discussion of the petition, the Presbytery instructed the opponents to withdraw their opposition to the ringing of the bell, and enjoined that the bell be rung for Public Worship on the Sabbath. Mr. A. McLachlan and Mr. John McNeil, student missionaries, read the prescribed exercises and were certified to the Senate of Queen's College. The Home Mission Committee were instructed to examine into French Mission work within the bounds and report at next meeting. An adjourned meeting was held at Kirkhill on Oct. 1st, at which the call from Lachine was accepted by Mr. Cormack. Next meeting of Presbytery, at Lancaster, on Dec. 11th at 11 a. m.—W. A. LANG, Clerk.

PRESBYTERY OF BARRIE.—The last regular meeting of this Presbytery was held at Barrie on Tuesday, September 30th. The Rev. W. A. McKay, of Woodstock, was present, and invited to sit with the Presbytery. A call from the congregation of Parry Sound, signed by one hundred and sixteen members and eighty-eight adherents, to Mr. Andrew Hudson, was sustained. Mr. Hudson having intimated by letter his intention to accept the call, the Presbytery agreed to meet at Parry Sound, on Wednesday 15th inst., for the purpose of inducting him into the charge. Mr. Rodgers to preside, Mr. Findlay to preach, Messrs. Rodgers and Leishman to address the newly inducted minister and congregation respectively. Mr. Hudson laboured in the charge for eighteen months as ordained missionary with great success. The call was unanimous, and very cordial, and it gives much satisfaction to the Presbytery that this congregation, steadfast through many trials, is now to be provided with a settled ministry. Dr. Fraser, formerly of First West Gwillimbury, Tecumseth and Essa, and now retired from active duty, having completed the fiftieth year of his ministry on 2nd September last, the Presbytery adopted a resolution of congratulation, in which the brethren expressed their respect and desires for his welfare. Four young men, Messrs. W. W. Crow, Daniel

Marsh, Samuel Marsh, and A. E. Mitchell, applied for admission as students, with a view to the ministry of the Church, and after examination were received. Mr. Mitchell was appointed as a catechist to labour at Wyebridge and Penetanguishene till the end of the year. A very large amount of Home Mission business was done. Reports were received from deputies who visited the mission stations during the summer. The claims for grants were considered. It was agreed to ask more liberal grants for catechists, who labour continually in the field, and to place several congregations hitherto ranked as mission stations on the list of supplemented congregations.—ROBT. MOODIE, *Pres. Clerk.*

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held on the 30th ult., Rev. R. Wallace, Moderator. The call from Parkdale to R. P. McKay, of Knox Church, Scarborough, was taken up and disposed of. Reasons for translation were read, and answers thereto. Two commissioners were heard on behalf of Parkdale, and two on behalf of Scarborough. The call was then put into the hands of Mr. McKay, and he was asked to express himself thereon, when he stated in substance that, after considering the matter carefully and prayerfully his impression was that Providence pointed his step toward Parkdale. On suggestion made, the Presbytery invoked direction from on high. It was moved by Rev. H. M. Parsons, and seconded by Rev. G. M. Milligan, that the translation be granted. In amendment it was moved by Rev. Dr. Gregg, seconded by Rev. J. Dick, that the translation be not granted. On a vote being taken, sixteen voted for the amendment, and eighteen for the motion. The yeas and nays were then called for, and the roll being called, twenty-three voted yea, and seventeen nay, so that the proposal to translate was declared carried. At a subsequent stage the induction of Mr. McKay was appointed to take place at Parkdale on the 21st inst., at two p.m., the Moderator to preside; Rev. W. G. Wallace to preach; Rev. H. M. Parsons to deliver the charge; and Rev. P. M. MacLeod to address the congregation. The clerk was appointed to preach at Knox Church, Scarborough, on the 26th, and declare the charge vacant. Also, by mutual consent, Mr. McKay was appointed Moderator of session during the vacancy, and to co-operate with them in providing supply. Principal Caven reported moderating in a call from St. James Square Church, Toronto, to Rev. John Smith, M.A., of Berwick-on-Tweed. The call was read and was found to be signed by 361 members, and concurred in by fifty-seven adherents. The salary promised is \$4,000 per annum, payable in quarterly sums in advance. After hearing commissioners, Dr. Caven's conduct was approved of, the call was sustained, and the same was ordered to be transmitted, together with the relative documents to the Presbytery of Berwick-on-Tweed in connection with the English Presbyterian Church, as also that Rev. Dr. McGregor, and Rev. J. H. Wilson, both of Edinburgh, be asked to appear before said Presbytery in support of the call. Rev. J. Dick reported in a call from Richmond Hill and Thornhill to Rev. Hugh Rose; but it being certified that Mr. Rose was inducted the previous day at Elora, the call was set aside, and power was granted to moderate in another call. Rev. P. Nicol reported moderating in a call from Weston and Woodbridge; the call, however, was found to have fallen through; and Mr. Nicol was empowered to moderate anew. A committee previously appointed reported a conference held by them with the managers of the congregation of Newmarket. A letter was read from Rev. J. M. Goodwillie, resigning his pastoral charge there. After hearing Mr. Goodwillie, it was agreed to cite his congregation to appear for their interests at an adjourned meeting of Presbytery, to be held in the usual place on the 21st inst., at eleven a.m. An interim report was made from York station, and it was agreed to ask \$2 per Sabbath from the Assembly's Home Mission Committee in aid of supplying said station. The Presbytery were gratified in having it reported that the congregation of Chalmers' Church, Toronto, had agreed to increase their proportion of their pastor's salary by \$300, so as to relieve the General Assembly's Fund. Agreeably to an application made, leave was given to the trustees of the Carlton Street Church, Toronto, to mortgage their property to the extent of \$6,000, for the purpose of paying present liabilities, etc., on the congregation authorizing the trustees to so mortgage their property. On motion of Rev. D. J. Macdonnell, arrangements were made to visit, by deputies, congregations within the bounds, whose ministers receive from them less than \$750, with a manse; the following are the names of the congregation and deputies:—St. Andrew's, Vaughan, D. J. Macdonnell; St. Andrew's, Markham, G. M. Milligan; Melville Church, Markham, W. Fitzell; York Mills, etc., Alex. Gilray; Sutton A. Gilray; Aurora and East King, R. P. Mackay; Mono Mills, P. Nicol; Laskey, J. Mutch; Ballinaford; Horning's Mills, W. A. Hunter; Chalmers' Church, Toronto; Stouffville, D. J. Macdonnell; Deer Park, John Smith. Besides an adjourned meeting to be held (as above stated) in the forenoon of the 21st, the Presbytery appointed its next ordinary meeting to be held in the usual place on the 4th of November, at eleven a.m., at which meeting the report ancient marriage with a deceased wife's sister sent down by the General Assembly, is to be taken up and dealt with.

R. MONTGOMERY, *Pro. Clerk.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

OCT. 26, 1884. THE TEMPLE BUILT. Kings, 6: 1-4

GOLDEN TEXT—"Thine house shall be called an house of prayer."—Isaiah, 56: 7.

TIME.—From B.C. 1012, when the building was commenced; to 1005, when it was finished; from the fourth to the eleventh years of Solomon's reign. It took seven and a half years, in all, to build.

PLACE.—Mount Moriah in Jerusalem.

PARALLEL.—2 Chron. chaps. 2-4.

Introduction.—The Temple of Solomon was unquestionably one of the most magnificent buildings of ancient times. Any attempt at a detailed description of its architecture, must, however, be conjectured, as we have not the materials for forming a correct representation. We know this much, that in its principal parts it was, substantially, a repetition of the ancient tabernacle. That the Phœnician builders would largely influence its style there can be little doubt, but of Phœnician architecture itself we know nothing. We can map out its ground plan with almost certainty, and of its internal arrangements we can form a tolerably fair conception, but of its external appearance we can have no accurate idea. Its site was the threshing floor of Araunah, bought by David at the time of his sacrifice for the staying of the great plague. See lesson eight of third quarter.

Notes and Comments.—Ver. 1, "four hundred and eightieth year:" this is one of the given dates of Scripture by which the earlier chronology has been fixed. The date has been found to be B.C. 1012, by reckoning back from the accession of Cyrus to the throne of Babylon, the date of which is accurately known, then going back 480 years, we get the date of the Exodus, B.C. 492; "four... year:" the work of preparation for the building and settling the affairs of the kingdom was taken until their "Zi" April, May, "began to build" laid the foundations, a marvellously massive work, as we know.

Ver. 2, "Length—three score cubits:" reckoning according to the early standard, or "holy cubit," of eighteen inches, this will give us ninety feet, "breadth—twenty cubits," or thirty feet, one third the length, "height—thirty cubits," or forty-five feet, half the length; all the dimensions, right through, were exactly double those of the tabernacle.

Ver. 3, "The porch," or portico, "twenty cubits," extending across the whole front, while the height was four times the height of the temple itself, 120 cubits, or 180 feet, an enormous height considering the size of the building, if the text is correct; it differs however greatly from the Septuagint, and critics are divided as to its accuracy. Whatever its height, it rested on two great pillars of brass which were considered a marvel of workmanship, they were twenty-seven feet high, and eighteen in circumference, in the shape of the stalk of a lily, broadening above into a capital of lily leaves, round which hung wreaths of 100 bronze pomegranates, which swayed in the wind. One pillar was called Boaz, the other Jachin, the meaning is, however, unknown; "ten cubits—the breadth," rather, before the breadth—meaning the length of the porch before the breadth of the house.

Ver. 4, "Narrow lights:" or lattices, fixed so that they could not be opened or shut at pleasure; probably the apertures were wide inside and narrowing to the outer wall, necessary to let out the vapour of the lamps and the smoke of the incense.

Ver. 5, Chambers:" around the outer wall of the temple, but apart, not resting on the wall, these were for the convenience of the priests, such chambers had grown up around the tabernacle at Shiloh, 1 Sam. 3: 2, 3, "round the temple, and round the oracle," that is, the most holy place, the idea is that these chambers were around both sides and the rear, "the oracle" is "the speaking place:" the place where Jehovah spake to his people.

Ver. 6, For several reasons, chiefly, perhaps, that those chambers for secular uses should not form an actual part of the Temple, their timbers were not inserted into its walls, but rebatements were made in the Temple walls, that is, they were built in step form, and the beams which formed the roofs of the lower chambers and the floor of the upper were laid on these steps, consequently the lowest chambers were the narrowest, and the uppermost the widest being respectively five cubits or seven and a half feet, six cubits or nine feet, seven cubits or ten and a half feet wide.

Ver. 7, "Stones made ready:" a quarry has recently been discovered near Jerusalem where the Temple stones are supposed to have been excavated and dressed ready for the building, there is little doubt that this supposition is correct as in the quarry are found blocks corresponding in the size and in the nature of the stone to those forming part of the ancient remains. From the quarry the blocks would be moved on rollers down the Tyropean Valley to the very side of the Temple, "neither hammer nor axe nor any other tool of iron was heard in the house:" Solomon would by this express his idea of the sanctity of the house of Jehovah.

Ver. 8, There was, so far as we can find, only one door for the two upper tiers of chambers, that was on the south side, a winding staircase conducted from the ground to the second tier of chambers, and similarly from the second to the third. The writer is not telling us of the ground tier, probably there were several doors to that, or each chamber had a door.

Ver. 9, 10, A summary of the preceding views, "built—finished" nothing is said of the roof, some commentators maintain that as the Temple was built on the model of the Tabernacle, it would have a sloping or tent-like roof, others contend that we are not to think of such a roof, but that like all oriental buildings it was flat and finished with

a parapet. For various reasons we incline to the former idea, but it cannot be determined "cedar" of Lebanon

Ver. 11, 12, 13, "The Word of the Lord came:" how, we are not told, probably by a prophet, perhaps Nathan, "if thou wilt walk—execute my judgments,—keep all my commandments,—then, etc." In other words, "Think not because you have built this magnificent house to My name, that the condition of my favour and blessing are changed. I still require true, spiritual, constant service, if this is given, then I will dwell among and will not forsake my people Israel." No building of temples is acceptable to God unless the spiritual temple is built also.

HINTS TO TEACHERS.

There are several important lessons taught directly by the narrative, and others suggested by it, so numerous, in fact are they as brought out by various writers, that we can only note a few of them we have, *The meaning of the Temple*. There were existing when the Temple was built, larger, grander and more permanent structures, and the number has been multiplied a thousandfold since; compared with some it was a small and homely looking building, magnificently fitted up internally, lavish in golden coverings and golden vessels, yet smaller internally than numbers of churches even in Canada to-day; but here was to be the Ark of the Covenant, here was to be the dwelling place of Jehovah whom heaven and the heavens could not contain, it was the palace of Israel's Divine King, the presence chamber of the Highest, the "Oracle," the speaking place where God made known His will to man. Further, *It was a type and a prophecy of Christ and His church*. It expressed to the ancient people of God the idea of His dwelling amongst them; Zion was His home, and Israel His abode. It was a prophecy and a type of that final temple, silently reared by the Spirit of God, each stone a living soul—and the whole structure filled and glorified by Christ. The word was made flesh and tabernacled amongst us and we beheld His glory,—the glory of the only-begotten Son of God, full of grace and truth. And when that temple was wickedly destroyed, the veil of the earthly temple was rent in twain from top to bottom, and God left the place where He had for centuries met His people. So we are to understand the words of Jesus that the Father and the Son will come to the true disciple and make their tabernacle with him. So each believer is a temple of God, and these separate living temples are parts of a vast eternal temple, even the body of Christ. The whole company of the saved, past, present and to come, are parts of this spiritual, living, ever-growing temple. And the day of completion will come; as Solomon finished the temple, God will finish this infinitely more glorious temple of the church, Christ the foundation, Christ the topstone, rooted grounded, built up and completed in him. *The temple was to be a place of prayer*, of intercourse with God. From the very first man was taught that he must draw nigh to God with sacrifices and prayer. In the very earliest records we find that men began to call upon the Lord, and although, even then men might pray anywhere and everywhere, yet it pleased God to have for himself a special house of prayer an appointed place for His people to draw nigh to Him and offer their petitions at His footstool, and true prayer is acceptable to God. In the ancient temple-worship, God caused the people's prayers to be symbolized by the smoky incense, the sweetest possible fragrance that could be devised; could there be a more significant token of the pleasure which His people's prayers give to God? The time of sacrifices, of burnt offerings and whole burnt offerings has passed away, for the great sacrifice has been offered, but prayer retains its place as God's appointed method of blessing man; social, united prayer is as right to-day as ever, and will continue so even unto the end; it is to those who agree—"touching anything that they shall ask" that the promised answer shall be given.

Every believer has his part to do in temple building: He must himself first become a living stone in the spiritual temple. His body must be the temple of the Holy Ghost, his whole being a sanctuary. This realized, then let him devoutly consider what is the work God would have him to do, what is his mission; the man who sincerely seeks for the work God has given him is not likely to miss it. Solomon realized his mission, early in life, and felt that he was called to it, and in fulfilling his mission immortalized his name. So the man who recognizes the Divine purpose guiding his life may attain to a measure of greatness. Whatever the work may be, if the consciousness of a Divine purpose be felt and obeyed, the work and the worker will be alike blessed.

Finally, *The temple has passed away but the Throne of God remains:* The sentence "My house shall be called an house of prayer for all nations" was applied to the material temple while it lasted, but the whole prediction could be fulfilled only after its destruction. When the house of God, even upon earth, ceased to be confined to one place, but was as large as the church in its extension and diffusion. The Saviour told the woman of Samaria how nearly at its close was the dispensation that involved local limits, "neither in this mountain nor yet at Jerusalem," was to be the central place of prayer, but "the true worshippers shall worship the Father in spirit and in truth," unfettered by place and circumstance; now, every believer in Christ may draw as near to the invisible mercy seat as Aaron or his sons.

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GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, the 18th November, at ten o'clock forenoon.
WINNIPEG.—In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m.
OWEN SOUND.—Adjourned meeting in Division St. Church, Owen Sound, Oct. 14th, at half-past one p.m. Regular meeting in Division Street Church, Owen Sound, third Tuesday of December, at half-past one p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
TORONTO.—Adjourned meeting in the usual place, at 8 1/2 inst., at eleven a.m.
TORONTO.—Ordinary meeting on the 4th of November, at eleven a.m., when the remit on marriage is to be considered.
MAITLAND.—In Knox Church, Lucknow, on Tuesday, the 10th December, at one o'clock p.m.
PARIS.—In Princeton, on Tuesday, Dec. 2nd, at eleven a.m.
SAUGERN.—In the Presbyterian Church, Mount Forest, on the 16th Dec. next, at eleven a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, 16th December next, at ten a.m.
WHITBY.—In St. Paul's, Bowmanville, on Tuesday, 21st October, at half-past ten a.m.

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