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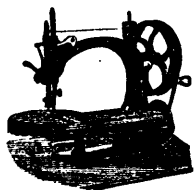
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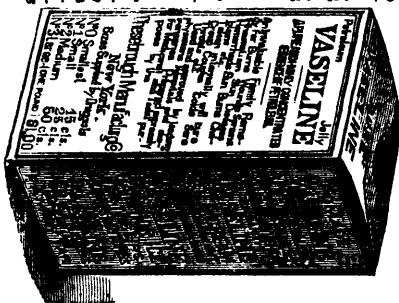
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# THE CANADA PRESBYTERIAN.

VOL. 3.

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No. 55.

## NOTES OF THE WEEK.

In the recent death of the venerable and aged minister, the Rev. Edward Hughes, of Aberystwith, at the advanced age of ninety-six years, Wales has lost its oldest Nonconformist minister, he having been a minister in the Calvinist Methodist Connexion for the long period of seventy-five years.

"I HAVE no more influence than a farthing rushlight," said a workman in his blouse. A friend replied, "Well, a rushlight does much. It may burn a haystack or a house—nay, it helps me read a chapter in God's Word. Go your way and let your little rushlight so shine before men, that they may glorify your Father in heaven."

THE New York "Observer" makes a hit in the following sentences; "Episcopalians are just as bad as Presbyterians about coming in to prayers at the opening of their Convention. We prayed with a few of them the other morning, but the most of the members were out of the house. We thought of the Methodist Presiding Bishop at the General Conference who sent out word that 'prayers were over and the members could come in.'"

A DELEGATE at the Pan-Presbyterian Council from the Antipodes told the story of a man who wanted to be made a ruling elder in a church. His pastor began to question him about his qualifications for the office. "Can you teach?" "No, I am not educated." "Well, what can you do?" "If anything is brought up in the session, I think I can manage to raise an objection." The old Scotch form of the story is briefer: "I could aye objec'."

THE Persian Sheik Abdullah has sent a communication to the American missionaries at Ooroomia requesting them to hoist the red, white and blue above the mission building at that place as soon as the rapacious Kurds appear. He thinks that the latter will respect the American colours. Those wild riders have but dim conceptions of the great republic, but they have acquired respect and good will for it, and this because our Presbyterian women have fed the starving.

MARTIN LUTHER'S own copy of the Vulgate from which he translated the Bible into German while living at Funker, Forg, on the Wartburg. (1521-22), has been discovered. The director of a little watering place in Bohemia, Dr. Schlechta Ritter von Sedmborsky, is said to be in possession of the precious volume, for which so many Lutheran scholars have made the most diligent search. The margins of the single leaves of the Latin volume are covered with a great many corrections, conjectures, and glosses made by Luther, and written in his own hand.

THE Bishop of Manchester, in a sermon which he preached at Swindon recently, said he almost thought that if he had been brought up a Nonconformist he should be ready to recognize the conspicuous merits of the Church of England, and become an exponent of her religious faith. The Thirty-nine Articles were the basis upon which the Church built her worship, but no man was bound to subscribe to them in all their minutiae, though they contained little that any man calling himself a Christian would wish to deny. He took courage from what had just occurred at Leicester to hope that the various Christian bodies would unite more closely.

It has come to a point in France, says the "Fortnightly Review," where, "in proportion as the Church is strong the Government will be weak; in proportion as ecclesiasticism is organized, republicanism will be disorganized." The result is a desperate, deadly struggle—a contest for supremacy and life. The Republic must stand, even if the Church should be overthrown. That is Gambetta's position. The Church must be supreme, even if the Republic should

be destroyed. That is the position of the priestly party. It is obvious that between parties so arrayed there can be no compromise.

AMONG Dr. Plumer's last words were these: "Jesus Christ has most lovingly died for me, and brought in a glorious, everlasting righteousness, which is infinitely well pleasing in His Father's sight. More than sixty-one years ago the Holy Ghost found me and gave me grace, I doubt not, to accept Jehovah's gracious offer. It is not possible—no, it is not possible—that I can dishonour God by not taking the largest views of His infinite mercy set forth in Scripture. I trust Him; I trust Him only; I trust Him altogether; I trust him forever!"

M. DE PRESSENSE says that the present experience of the Reformed Church of France proves that it is "impossible to be Independent and at the same time receive the support of the State; to be an evangelical and yet an established Church." The present Minister of Public Worship is a Freethinker, and has determined that in the elections for the members of the Synod no religious conditions or qualifications shall be demanded—that the Orthodox and the Liberal, the Calvinist and the Socinian, shall stand on the same level. The Minister insists that Protestantism shall be so managed that the Church shall be open to all varieties of opinion, and by his action he has thrown open the doors. The evangelical party will probably be placed in the minority in the elections, which are ordered to be held in March, 1881.

THE American Bible Revision Committee have completed the revision of the English version of the New Testament, and transmitted the result of their labours to England. The British Committee meet this month for final action, and the University Presses of Oxford and Cambridge are expected to issue the revised New Testament next February. The Old Testament will be published two or three years after. The American revisers have given their time and labour for eight years without compensation. The necessary expenses have been provided for by voluntary subscriptions. Any friend of the great undertaking, who will contribute towards the expenses ten dollars or more before February next, will receive a memorial copy of the first University edition of the revised New Testament, handsomely bound and inscribed. The money must be sent to the President (Rev. Dr. Schaff), or Treasurer (Mr. Andrew L. Taylor), in the "Bible House, New York."

THE Minister of Grace and Justice at Rome has addressed a circular, dated the 27th ult., to the Procurators-General throughout Italy, reminding them of the laws in force against the Jesuits, who are prohibited from forming themselves into associations in Italy. The circular says that several Jesuits from France seek, in combination with members of the same order in Italy, to form a community and again set up their establishments in the kingdom. The Government, however, cannot tolerate an act constituting so serious a blow to the rights of the State and to public order, and the Minister therefore calls the attention of the Procurators to the measures taken against the Jesuits since 1774 in Tuscany, and since 1848 in several other provinces of the kingdom. The circular expresses the desire that one sole law for all the provinces should regulate this question of ecclesiastical discipline; but meanwhile the Minister cannot permit the enactments above mentioned to remain unobserved. The Minister of Grace and Justice, acting in accord with the Minister of the Interior, therefore directs that the enactments still remaining in force against the Jesuits in several provinces shall be scrupulously carried out.

THE session of Dalhousie College, N.S., was publicly opened on the 2nd inst., in presence of a large gathering of the citizens of Halifax. Professor McGregor delivered the inaugural address, in which he traced the progress of science among the Greeks, Romans, Alexandrians, Arabs, and in modern Europe.

The address was listened to with the closest attention, and was duly appreciated. Hon. S. L. Shannon briefly addressed the audience, dwelling on the progress made by the College, and the hopeful position it now occupies. Sir William Young followed with his usual spirit and eloquence. He stated that Mr. George Munro had intimated his intention of giving more bursaries; and especially that he had endowed another Chair and intimated his desire to appoint thereto the Rev. John Forrest, one of the Governors of the College. Sir William stated that the salary attached to the Chair while occupied by Mr. Forrest would be \$2,500. He expatiated on the liberality of Mr. Munro, and expressed the cordial welcome with which the Governors hailed this last offer. The announcement was received with loud applause by the audience. Sir William intimated that Mr. Forrest had stated to the Governors his intention of accepting the position tendered to him.

THE Halifax "Witness" notices in the following terms the appointment of the Rev. John Forrest to the Chair in Dalhousie College lately endowed by Mr. George Munro: "We hail with the greatest satisfaction the appointment of Mr. Forrest to a Professorship in Dalhousie College. Of Mr. Munro's munificence we need not speak; but we are persuaded that the value of his gifts is greatly enhanced by his selection of Mr. Forrest for the Chair. The present staff—every member of it—would do credit to any institution in America. Each and all have rendered invaluable service to the higher education of this country. But we are quite certain that Mr. Forrest will not, in his own sphere, fall short of the foremost place. He has been a diligent student all his life; and as a classical scholar he has few if any superiors in this country. His acquaintance with general literature, and especially the literature of his own profession, is singularly extensive and minute for a man of his years. Probably there is not another man in the Maritime Provinces who has actual acquaintance with a larger number of works of the highest order. His knowledge of history (in the widest meaning of the term)—of political economy—of English literature is all that one would expect from a student of his calibre and industry. He was one of those (happily not very rare in our pulpits) who strove successfully to lay all science under tribute to the 'science of sciences.' Mr. Forrest is also a 'man of affairs.' He has been for years a most useful member of the Board of Governors of Dalhousie. He has occupied many positions of responsibility involving hard work and demanding the exercise of sound judgment, in connection with the Presbyterian Church, and he has performed most admirably every duty to which he has been called. The acceptance of a Professorial Chair will of necessity involve retirement from the active work of the ministry. We have reason to know that it was not without the most anxious consideration, and with well-nigh invincible reluctance that Mr. Forrest made up his mind to relinquish his present sphere of usefulness. Nothing could have prevailed with him, except a sense of duty such as constrained Dr. Chalmers to give up his parish work in Glasgow in favour of the Moral Philosophy Chair in St. Andrews. We need not say how severely Mr. Forrest's retirement from the pastorate will be felt in his own congregation, in the Presbytery of Halifax, and in the Synod of the Maritime Provinces. We believe, however, that the sphere upon which he is entering is one of the very highest importance, and that in it all his powers as a student, as a keen critic, as a man of sound judgment and extensive learning, will have the fullest scope. The privilege and responsibility of directly moulding the minds of successive generations of students cannot well be exaggerated. A man cannot thus enter upon a new vocation without some feeling of diffidence; but those who know him best are perfectly confident that as Mr. Forrest has hitherto discharged with marked success every duty laid upon him, and filled with distinction every position to which he has been called, he will amply justify the anticipations of the Governors and friends of Dalhousie College."



## OUR CONTRIBUTORS.

### A TRIP TO THE MARITIME PROVINCES.

NOTED BY THE WAY.—NO. II.

Leaving Amherst, which is half way between St. John and Halifax, a few hours' ride on the Intercolonial Railway brings us to the latter city, which is, in reality, the jumping off place; but as in a former correspondence I gave you my impressions of this old and important city, I will merely say that I spent a Sabbath here. In the morning I found myself in Fort Massey church, of which the Rev. Dr. Burns is pastor, but our distinguished and mutual friend was doing the work of the Church in another and not less important sphere, by attending the Pan-Presbyterian Council and there endeavouring to keep our ecclesiastical ship from drifting from her moorings. The Doctor's place, however, was well filled by his esteemed neighbour, Rev. Robert Laing, of St. Matthew's Church, who preached an excellent discourse in which he vividly described the "natural man."

In the evening I attended St. John's Church, of which the Rev. Mr. Forrest is minister, who is descended from a good Presbyterian stock, and who has relatives and connections who are among the most princely donors to our Church educational institutions. Mr. Forrest, although a comparatively young man, has made full proof of his ministry, and lives in the affections of a united and prosperous congregation. Among the leading elders of this church is Mr. J. K. Munnis, who is also a son of the manse, his father being a distinguished minister of the Irish Presbyterian Church.

A slow ride on the Windsor and Annapolis Railway brings us to the good old town which bears the royal name of

#### WINDSOR,

which is beautifully situated on the Avon River, and which to the traveller is an interesting sight. Now you will see the red shining mud at the bottom of the river, and now the tide comes rushing, and in a short time the water will rise to the height of twenty-five or thirty feet, so that large vessels can come to and from the harbour. A stranger is not long in Windsor until he discovers that he treads on classic ground, and among the first questions which a Windsorite will ask him is, Have you seen Clifton, the residence of "Sam Slick," the famous author, who has entertained so many readers with his writings? The house in which Judge Haliburton lived still stands, where his study and library can still be seen. There is also a large hotel called the "Clifton House," of which a correspondent of an English paper once wrote, that "the man was a fool who built a hotel large enough to hold all the people of the place." Windsor contains about five thousand of a population.

Near to the town, on a commanding situation, stands

#### KING'S COLLEGE,

surrounded with stately elms and beautiful shrubbery. It is said to be the oldest University in British North America. King's was founded in 1788, and was granted a charter by George III. in 1803. The College is built in the Grecian style, and whilst it has apparently escaped the tortures of the painter's brush, has not escaped the ravages of old father time.

The Professors are admittedly men of high culture and literary attainments, and are Englishmen by birth, and generally selected from Oxford and Cambridge, and of the students who have graduated here many have distinguished themselves in the various walks of life.

Close by the College stands a beautiful memorial church which was erected in honour of the late Canon Hennesley, a former President of the College, and who was in active service up to the time of his death. There is also on the College grounds a fine building, which is used for a museum and library, and which is built of native stone.

About a mile from the town stands the English church, a venerable looking building which was erected about the year 1800, old fashioned in style, and pretty much worn in appearance. The pews are high-backed with iron railing on the top, from which is suspended screens, reminding one more of a sick-chamber than of a church pew, which should not only have sufficient material light but which should be cheered by the light of the Gospel. Should a "stiff-neck," however, drop in by accident, and the reading

of the "Litany" prove tedious or monotonous he could take a snooze till the sermon would come along, without seeming impolite to the preacher, for if not heard he would not be seen. The venerable old "bell" which summons the congregation to worship is said to have been taken from a United States man-of-war in 1812. There is a faith "which put to flight the armies of the aliens."

#### PRESBYTERIANISM

has been long established here, its introduction dating back to 1766, when it was first introduced by the Rev. Mr. Murdoch, who came from the North of Ireland, and who, for a number of years, did missionary work in this locality, a large number of his parishioners being from the north of Ireland also. Mr. Murdoch was drowned in 1799, and was succeeded by the Rev. Mr. Gilmore, an Old Kirk minister from Scotland, who commenced his labours in 1786, and remained seven years. Up to this period the work would seem to have been of a missionary character, but Mr. Gilmore may be properly said to have organized the scattered people into a congregation. Mr. Gilmore died in 1811 and was succeeded by the Rev. James Munro, who came in 1800, but who remained only a short period, and was succeeded by the Rev. James Cassels, from Scotland, who was ordained by the Presbytery of Pictou in 1804, and who laboured zealously till 1819, when he removed to New Brunswick and joined the Old Kirk, and who may be said to be the first minister who was officially set apart to the congregation. The next minister was the Rev. John Sprott, who was ordained in 1820 and who remained four years and was succeeded by the Rev. J. L. Murdoch, who was inducted in 1825 and who continued to labour till 1873. In 1864 the Rev. E. Annand was appointed colleague to Mr. Murdoch, and remained till 1870, when he was succeeded by the Rev. A. R. Garvie, who was settled in the same year, and who left in 1873, and was succeeded by the Rev. A. J. Mowatt, now of Fredericton, N.B., who laboured with much acceptance until the close of 1879, when he was called to his present charge, and on the 17th of October last the Rev. Mr. Gunn, from Newfoundland, was inducted. The congregation is large and flourishing—indeed I think it is the largest congregation in Windsor. The first church erected by the Presbyterians of Windsor was built in 1809; of this church some interesting records remain to the present time; and as there is no danger of any evil influence arising therefrom now, I may state that one of the bills presented for payment was for "twenty shillings for rum supplied to the men." The present edifice, which is a frame building, was erected in 1857, is comfortable inside, and occupies a beautiful site, and I have no doubt that as the congregation prospered in the past, it will continue to do so in the time that is to come.

Proceeding by the Windsor and Annapolis line we pass Wolfville, where there is a Baptist College, and soon reach Kentville, which is a thriving village, reposing quietly amid the surrounding hills. This place has never been celebrated in history for its high moral tone and was named by "Sam Slick" the "devil's half-acre." But there is one compensating feature—the next station, which is only a few miles distant, is called Paradise, and it is hoped that any of the Kentvillites who leave will go to Paradise and remain there. In this country there have been no licenses issued for some years, and although Kentville has a population only of about 1000, I am informed that there are twenty-two places where liquor can be obtained; surely some legislation is necessary. In going through the various congregations of our Church it is gratifying to find so much uniformity with so little diversity in the worship and doctrines of the Church. In the rural and country congregations I noticed that the Psalms and Paraphrases are still adhered to, but in the cities hymns seem to be more used. I noticed also that in all congregations there seems a leaning towards short services, especially towards short sermons. In a trip of nearly three months I have rarely heard a sermon exceed thirty minutes. The old-fashioned sermon of an hour or an hour and a quarter seldom appears, and when it does it is easy to notice the restlessness of the audience, one looking at his watch, another at the clock, and all looking impatiently at the minister, as if that best sentence of the discourse, the last one, were not going to be heard. Some ministers complain of want of attention on the part of congregations, but they should see first if there is no cause for it; tedious fragmentary expositions of Scripture will not hold the

attention of an intelligent audience, when a short, crisp, simple, Gospel sermon will not only hold the attention but impress the hearer.

November 21, 1880.

#### BAPTISM—AN OBJECTION ANSWERED.

MR. EDITOR,—The most common and potent objection raised by the Baptists against infant baptism is that "it is not explicitly named or mentioned in the New Testament." From the ambiguity of the Greek words signifying infant or little child and the use which Baptists have made of these words as found in Luke xviii. 15-16; Matt. xix. 13, and Mark x. 13, it would not have affected the status of the controversy if a passage had been inserted telling us explicitly that "infants" and "little children" were baptized by the apostles. Every word that in the Greek New Testament is used to express "infant" or "little child," is also applied to grown up or adult Christians. See 1 Peter ii. 2; 1 Cor. xiii. 1; Heb. v. 13. As the presence of such an explicit statement would not have convinced the Baptists, so its absence does not weaken our position in the least. But this objection of the Baptists seems to imply that every doctrine and practice in their system has for its basis an explicit passage of Scripture. They often boast that they "teach, believe and practice nothing without an explicit command or a clear apostolic example." But where is the Scripture that tells us that John ever baptized a woman? that a woman was ever admitted to the sacrament of the supper? Where is the scripture that tells them to eat a morsel of bread, and take a sip of wine, *before dinner* and call it a *supper*—a feast? But, most important of all, where is there any account in the New Testament of a church being organized, *de novo*, by anybody? Do Baptists give chapter and verse for the organization of a Church by John, or by Christ in person, or by the apostles? And yet their whole system is built on the *assumption* that a new Church was organized upon radically different principles from anything the history of the world had ever known. When, where, and by whom was that imaginary Church organized? Who were its officers, and where did they preach? Please give us chapter and verse. No such organization is to be found in the New Testament. It is just as certain that God had a Church on earth fifteen hundred years before the birth of John the Baptizer, as that He has had one since. The existence of both is established by the same record. Both are found in the Bible. If one is denied, the other may be. If one is admitted, the other must be. The Lord Jesus was as much King and Head of the "Church in the wilderness" (Acts vii. 38) as He was of the "church at Jerusalem" or the church at Corinth, and in the same sense, too. The "congregation of the Lord" (Jehovah) was the "Church of Jesus Christ." It must be remembered that Jehovah of the Old Testament is the Christ of the New. There are other terms or names by which the Lord Jesus is known in the Old Testament, viz.: "Angel" (Acts vii. 38; Exod. xiv. 19; Isaiah lxiii. 9), "Angel of the Covenant" (Matt. iii. 1), "The Captain of the Lord's Host" (Joshua v. 14-15), etc.

In addition to the fact that the Lord Jesus was with His people more than fifteen hundred years before His incarnation—that He was their King, their Saviour, their Redeemer—we have the most positive evidence that the Holy Spirit—the third person of the adorable Trinity—was present with the Church as teacher and sanctifier. Stephen tells us in Acts vii. 51, that unbelievers in the ancient Church "resisted the Holy Ghost" just as the same class did in his day. There were unbelievers in the visible Church of the Lord Jesus under the Old Testament dispensation as well as in the apostolic days and at the present time. But no more nor worse than now. Nehemiah tells us (ix. 20) that God gave His "good Spirit to instruct them." Isaiah tells us (li. ii. 10) that they rebelled against and "vexed the Holy Spirit of God." In the eleventh chapter of Numbers we have an account of an "outpouring of the Spirit" that was similar in its effects, and equal in its power to the outpouring on the day of Pentecost. Read the whole chapter, and mark the words in verses seventeen, twenty-five and twenty-nine, where it is said that the "Lord put His Spirit upon the elders," "upon the people." That sounds very much like the "pouring out," the "falling upon," etc., in the New Testament. Mark also the summary vengeance that was visited upon those in the visible Church (verses 20, 34), "who

despised the Lord [Jesus] which is among you?" If such an expurgation should be inflicted upon the visible Church of the present day the ranks would be sensibly diminished.

This Church of Christ enjoyed the presence of the Lord Jesus. "By faith" they "ate of the spiritual meat" and "drank of the spiritual rock" (1 Cor. x. 3-4). They believed in Christ (Ex. xiv. 31; 2 Chron. xx. 20). They had ordinances and sacraments of God's own appointment. They had a Church organization, officers and service, ordered according to Christ's direction. The Holy Spirit was there by His ordinary and miraculous effects. They were a spiritual Church as we learn from Heb. xl and 1 Cor. x., but all the individual members were not spiritual, as we learn from 1 Cor. x. 5. And yet in this visible Church of the Lord Jesus Christ, the infant children of God's professed people were recognized as members, and made subjects of its discipline, from the tender age of eight days. The objection that infant females were incapable of circumcision, is of no consequence. They were as capable of that rite as adult females.

God manifested His wisdom and sovereignty when He commenced the sacrament of circumcision. It had a spiritual meaning and import. It signified that the "body of sin must be cut off" (Col. ii. 11). That there must be a separation between the soul and sin. It pointed to the work of the Spirit in the soul, as may be clearly seen from Deut. x. 16; xxx. 6; Rom. ii. 28-29; Phil. iii. 3.

It is in vain that the Baptists say that the Church of Christ under the Old Testament dispensation was nothing but a "political institution." For during a period of nearly 800 years, that is from Abraham (Gen. xvii.) to Saul (1 Sam. viii.), there were no laws but Church laws, no rules but Church rules, no duties but Church duties, no privileges but Church privileges, no discipline but Church discipline. All the pains and penalties were of an ecclesiastical nature, and were inflicted under the direct supervision of Jehovah (Jesus) Himself. Away with the Baptist unwarranted talk about a "politico-ecclesiastical" commonwealth! The whole nation was a visible Church. Those baptized in their infancy at the Red Sea turned out to be the most faithful in the whole Church, as the history shows. As the Lord Jesus Himself "discipled" this whole nation, He would have His apostles and ministers do likewise, as He tells us in the great commission (Matt. xxviii. 19-20). In this Church, "discipled by the Lord"—the best governed and disciplined on earth—we find infants recognized as members, and treated as such, by the express command of the Lord.

When was that law of the Blessed Redeemer abrogated? When did the Lord put the infant children of His people out of the visible Church or authorize any one else to do so? Please give us chapter and verse.

Please publish the above extract from pages 111-114 of "A Short Method with the Dipping Anti-pædobaptists." Perhaps the author of the "Questions on Infant Baptism," recently published in your valuable paper could answer some of the questions in this extract. If so let him give some of the "chapters and verses" called for.

T. GALLAHER, V.D.M.  
La Grange, Mo., U.S., Oct. 26th, 1880.

**A GENERAL SUSTENTATION FUND.**

MR. EDITOR,—Some months ago a series of letters appeared in the "Presbyterian Record," from the pen of the Rev. P. McF. McLeod, on the subject of a General Sustentation Fund. Many brethren did not agree with his views, and considered his remarks, in some instances, offensive. By so much of these I was urged to reply to them as they had known that I had given some attention to the subject, having served on three committees which had considered the question, one before and two since the union. As the subject is soon to come under the consideration of Presbyteries, it was thought that the present was a suitable time for a discussion of the subject. Further, as so much space in the "Record" has been occupied with the one side of the case, it was deemed only fair that a reasonable amount of its columns should be afforded for the presentation of the opposite view. I therefore prepared the following, and submitted it to Mr. Robert Murray, the sub-editor, offering, if he thought it too long, to omit the introduction and some sentences through it which did not materially affect the argument. Mr. Murray, however, was satisfied with it as

it is, and forwarded it to Mr. Croil. The latter, however, returned it, requiring that before publishing it in the "Record" all references to Mr. McLeod should be eliminated from it, and secondly that it should be reduced one half in length. As to the first, if there was anything in what I had written that could be construed as personal I would most cheerfully have omitted it, but as my references were solely to Mr. McLeod's arguments I did not see how the request could be complied with; and as to the second, it would simply be to omit one half of the facts adduced. In these circumstances, and to avoid further delay, I have concluded to ask its publication in THE CANADA PRESBYTERIAN, and will be ready to follow the subject further, should this be deemed desirable by your readers.

GEORGE PATTERSON.  
New Glasgow, N.S., Nov. 1st, 1880.

The question of a General Sustentation Fund will soon come under discussion in all our Presbyteries, and I presume also in all our sessions. Considering that the policy of the Church is now likely to be determined for some time to come, as well as looking at the importance of the interests involved, it is desirable that the subject should be viewed from all sides, that all proposals should be thoroughly canvassed and the fullest information afforded to our people, so that our General Assembly may be led to that measure best suited, in our circumstances, to promote the object in view, and our members be prepared heartily to respond in support of whatever scheme may be adopted. I know that the space of the "Record" is limited and in demand for missionary intelligence, but no other periodical so reaches the whole membership of the Church, and as without their cordial and united support no scheme can be successful, it is becoming that reasonable scope should be afforded for the discussion of the question in its columns. Besides, its pages have been largely occupied by Rev. P. McF. McLeod, in advocating a particular view, and it is only justice that some space, I do not ask as much, should be given to a statement of the views of those who differ from him.

In what Mr. McLeod has said regarding the imperfect support of many of our ministers, and the importance of means being adopted for the improvement of their circumstances, I fully sympathize, but I deem it unnecessary to dwell upon this point as it is one on which we are all agreed. At the same time, I deem it proper to remark that every one who is able to look back upon the state of the Church twenty-five or thirty years ago will see, in the progress made in regard to the support of the ministry, reasons for thankfulness and encouragement rather than for despondency and complaining. I may add, speaking for that part of the Church with which I am best acquainted, that if the same energies had been employed where the duty is most neglected, that have been employed in other quarters in bringing congregations up to their duty, the state of matters would have been still more favourable. It may be said further, that in the best organized Churches there will still be cases of hardship, and not less so under Mr. McLeod's scheme, where ministers whose congregations do not pay \$500 into the fund will not receive even the minimum dividend.

Further, so far as the object of a sustentation fund is concerned, the providing for the adequate support of the ministry, there can be among all right thinking men only the one feeling of cordial sympathy; and where Churches have deemed that plan the best suited to their circumstances, and are working it out, we can only wish them God speed. The only question is, whether, in regard to the points on which it differs from a stipend-supplementing or augmentation fund, it is the plan best fitted, in the existing situation of our Church, to gain the end. The points on which they differ are as follows: Under a sustentation scheme, aid-receiving congregations, and those able to contribute only up to the rate of dividend, pay all their funds (with the exception of what is necessary for church expenses) into a central fund, and aid-giving congregations pay into the same fund all that they raise by their congregational associations, and in other ways raise a sum for their minister as supplement, and then both share in the central fund under certain regulations. Under the augmentation scheme, the aid-receiving congregations pay directly to their minister, an amount fixed according to their ability, while the strong congregation pay their own ministers in full and then contribute according to the liberality of their hearts to the augmentation fund, all of which

is divided among the ministers of aid-receiving congregations.

Since the union in 1875 two committees have fully considered this subject, besides committees and synods of the respective bodies previous, and they have arrived at the conclusion that the latter, separate from a Home Mission or Evangelistic scheme, is the one best adapted to our Church. Mr. McLeod sets aside their conclusions, as if they had either not considered the subject or were incapable of judging of it. As, however, it will take a good deal more than his *ex cathedra* utterances to change their views, I must review his objections. As the third is the most important, and involves the whole question, I shall consider it first. He thus states it: "Such a scheme would never command the liberality of the Church in a degree to make it a success."

Now, had Mr. McLeod made the least inquiry regarding the working of such a scheme in the United Presbyterian Church, he would never have made such an assertion, for it is known and admitted, that under such a scheme that body has raised the support of its ministry to a higher level than that of the Free Church. At the Assemblies, both of 1879 and 1880, Dr. Wilson, Convener of the Free Church Sustentation Fund, adverted to this fact. His words in the former year, were: "It should be kept in view, that while great progress has been made in the Free Church, in the scale of ministerial income, other denominations have made yet more rapid advances in this respect. The United Presbyterian Church has done so in an eminent degree." But more particularly in 1880, he says: "Both the United Presbyterian Church and the English Presbyterian Church are making a more adequate provision than the Free Church for maintaining the ordinances of the Gospel."

(To be continued.)

**WHAT CONSTITUTES A CHRISTIAN CHURCH?**

The following extract from a paper lately read before the Baptist Union, by Rev. D. A. McGregor, is interesting to Christians generally and evoked a very lively discussion among the members of the Union:—

"The various elements which, in their combination, constitute a regular Baptist Church, are (1) the essential character of its membership, consisting of believers only, who have been regenerated, and who, upon a profession of their faith, have submitted themselves to Christian baptism by immersion; and (2) the doctrinal basis of its unity, rendering a definite form of doctrinal belief requisite to Church existence."

On the second point we offer here no comment beyond remarking that it naturally leads to a more extended view of the Church than Independent or Congregational principles seem to warrant, and necessitates a "union" of individual churches bound by a common creed well understood, although unwritten, and this union it appears even goes the length of seeking to be a corporate body by human law, with corporate rights, distinct from the rights of individual churches. But let this pass.

The first point is the important one. It is the assertion of a theory which never is nor can be reduced to practice. It is this confusion of thought which mixes up the visible and invisible Church in one definition, and which does not distinguish between the ideal and real, that forms the chief ground of separation between Independents (whether Baptist or Pædobaptist), and other Churches. Let us look at it for a moment. "The essential character of the Church's membership, consisting of believers only, who have been regenerated." This is a definition of the invisible Church of God, from which no Presbyterian will dissent. But where is there a Church of this kind? Mark the word "only." Regenerate believers, all of them, are members of Christ's invisible Church, no matter whether they ever are baptized or partake of the Lord's supper, or meet with other Christians for fellowship and worship. But no Church on earth consists "only" of such, and some believers are not embraced in any Church on earth. While, therefore, we can heartily subscribe to the definition as applied to the invisible Church we must refuse to assent to it as applied to Churches now existing, visibly, as corporate bodies, among men.

Further, we may ask: Who can judge the "essential character" of a man and say infallibly that such a one believes and is regenerate, and that such another does not believe and is not regenerate, and in view of this infallible judgment of "essential charac-

ter" admit the applicant to or reject him from the membership of the Church? Surely our Baptist friends will not go the length of arrogating this power of discerning a man's spiritual state; especially as they do not believe in falling from grace, and must admit that some who have been members of their churches were not believers and regenerate, although received into the Church as such. The second part of the definition refers not to the invisible Church, embracing only believers and regenerate persons, but to those who "have made a profession of their faith" and submitted to immersion. We do not intend to comment on the "immersion" part of the business, although there is not a passage in God's Word, from Genesis to Revelation, which says that any one went under water when baptized; nor is there a passage that would justify the idea of "submission" in the privilege of receiving baptism as though baptism were a cross or a burden or a trial to the true believer. On the contrary, baptism is a blessed privilege for which converts asked (Acts viii 36): the sign of a blessing God had conferred (Acts iv 18 x 47: Matt. xxviii. 18). Baptism is not the act of the person baptized, an act of submission; it is the act of God's minister, an act of bestowal. The candidate receives baptism, he does not perform baptism by submitting. But this by the way.

The point we wish to make clear is that the *visible Church* consists of those "who profess their faith in Christ and their obedience to Him (Presbyterians would add "together with their children"). These persons ought to be regenerate: but alas, they, even in apostolic times, were not all or always such. Among "professed" Christians there are unregenerate men and women who are mere professors and not regenerate believers. But they are members of the visible Church and must be so regarded and dealt with. Thus the visible Church is not co-extensive with the invisible. Some true Christians are not found to belong to any visible Church and some professing Christians do not belong to the invisible Church.

If we wish to avoid error we must distinguish between the two. To confound them in one definition, as Mr. McGregor did, and as it seems the members of the Union approved of doing, is simply to prevent any clear conception of the nature of God's Church. Our Plymouth brethren are consistent. They deny that any visible Church exists, they acknowledge only "saints" in their isolation, sometimes meeting in an assembly under the presidency of the Holy Ghost, and breaking bread from house to house, but they acknowledge no Church during this dispensation, except the bride, the lamb's wife, that is, the invisible Church of God, scattered through the world without any organization. Hence they denounce as unscriptural all Churches. This is consistent with the Baptist definition, and our Baptist brethren will find it hard work to hold to the definition and escape from its logical consequences, viz., Plymouthism. L.

#### MARRIAGE WITH THE SISTER OF A DECEASED WIFE.

MR. EDITOR,—In the closing part of my last letter I mentioned certain inferential additions, which it is claimed must be made to the list mentioned in Lev. xviii., and notably such as marriage with a daughter, a wife's brother's wife, and a niece. The defenders of the law of the Church as it stands, maintain that marriage with the sister of a deceased wife must be understood as prohibited, for if not, then none of the alliances above mentioned can be shewn to be forbidden. Now let us examine this position calmly and carefully, and try to ascertain what force there is in it. Does Moses directly forbid marriage between a man and his daughter? I reply, yes; the defenders of the law, as it stands, say no, he forbids it only indirectly or inferentially. I find such an unnatural and revolting alliance directly prohibited in the sixth verse, when it is said, "None of you shall approach to any that is near of kin to him," etc. All the prohibitions throughout this marriage statute are addressed to men, and no woman is so near of kin to a man as his daughter, so that a daughter's being not forbidden to marry her father amounts to nothing, if the father is forbidden to marry her. But it will be said that this method of proving such an alliance forbidden is the inferential method in reality after all. I reply that no prohibition could, to my mind, be more direct, and that the case was so clear that Moses did not con-

sider it necessary to mention the word daughter, seeing that all who are near of kin are prohibited, and none stands so near as she. Again, if we accept the English translation as it stands in the seventh verse, we have a direct prohibition; but above all doubt it is forbidden in the seventeenth verse, when a man is forbidden marriage with the daughter of his wife, i.e., even with his step-daughter, but much more surely with the daughter of his wife and of himself. If a man is absolutely forbidden marriage with the daughter of his wife, then to say that he is only inferentially forbidden marriage with his own daughter, is equivalent to affirming that the latter is not the daughter of his wife. And yet this is one of the inferential additions! an alliance nowhere expressly forbidden in the Word of God! And if the kind of proof adduced against marriage with the sister of a deceased wife be not admitted as conclusive, then how appalling the consequences you see, for it is only remotely and inferentially that even father and daughter are forbidden to marry!

I now come to deal with another improper marriage alliance, which, it is alleged, is not expressly forbidden, but must be added on inferential grounds, viz., marriage with a mother's brother's wife. It is held that this marriage is nowhere expressly forbidden by Moses, and that therefore it must be made one of the inferential additions to the list, being precisely parallel to certain marriages that are forbidden. In other words it must be understood as forbidden, though not expressly forbidden. Now all are agreed that this marriage is forbidden; the only point in debate is whether it is directly forbidden or only by implication. Is it by the help of analogous cases that we come to the conclusion that this marriage is forbidden, or have we a direct prohibition? My impression is that the prohibition of this marriage is about as direct as that of father and daughter, and that neither the one nor the other can fairly be claimed as an inferential addition. Marriage with an aunt is forbidden expressly in the fourteenth verse, and if so on what ground can it be claimed that marriage with a mother's brother's wife is to be reckoned one of a class of inferential additions? If the reason why marriage with your father's brother's wife is forbidden is that "she is thine aunt" then is not the principle expressly stated that marriage with an aunt is prohibited as wrong. Specimens of the application of the principle are cited, illustrating what kind of relation an aunt is; but an absolute prohibition of marriage with an aunt is expressly recorded. But because every form of aunt is not mentioned, though three samples are given, is it fair reasoning to claim that any other samples of aunt are only inferentially included, though marriage with an aunt is absolutely forbidden? If marriage with an aunt is forbidden, because "she is thine aunt," then does not every aunt come under that prohibition directly and not simply inferentially? But if it be admitted that marriage with a daughter is directly forbidden, and marriage with an aunt directly forbidden, then the argument for inferential additions is so far weakened, and the probability of the completeness of the Mosaic statute, as it stands, is so far strengthened; and if these positions are sound then the kind of argument, used by those who urge that marriage with a brother's wife being forbidden, must include marriage with a deceased wife's sister, becomes intensely suspicious. But here I must pause for the present.

PRESBYTER.

LET it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasure, to enjoy others infinitely greater.—*Pascal.*

AS the eye which has gazed at the sun, cannot immediately discern any other object, as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool, so the mind which has contemplated eternity, overlooks and despises the things of time.—*Edward Payson.*

WHEN a man is told the whole of religion and morality is summed up in the two commandments, to love God, and to love our neighbour, he is ready to cry like Charoba in Gebir, at the sight of the sea, "Is this the mighty ocean? Is this all?" Yes! all. but how small a part of it do your eyes survey! only trust yourself to it; launch out upon it, sail abroad over it; you will find it has no end, it will carry you round the world.

## PASTOR AND PEOPLE.

### POPULAR AMUSEMENTS.

READ BEFORE THE PRESBYTERIAN COUNCIL BY T. L. CUYLER, D.D.

The law of the Church is the law of Christ. The chief end of the Church is to do Christ's will and to advance Christ's kingdom. I propose to discuss the much-contested question of popular amusements simply in their relation to the Church, and seek to ascertain their bearings upon Christian liberty and the Christian life. A Christian is Christ's freedman; and he is quite too free to be in bondage to many things which the children of this world lust after. He who has sat at the king's table need not stoop to the husks. Let this dying world "bury its dead;" our orders are to go and follow the Master. In keeping His commandments there is great delight; at His right hand are pleasures for ever more.

Let it be understood, at the outset, that the law of Christianity is not an iron-clad asceticism. God never made man to be a monk, or this bright world to be a monastery. If life has its times to weep, so hath it times to laugh. Our blessed Lord more than once shed tears; but may He not have often smiled, or even indulged in the good old Christian liberty of laughter? Holiness signifies wholeness, *wholth*, health; and health breeds innocent mirth. If mirth may be innocent, recreation is not only innocent, it is *indispensable*. Martin Luther relieves his stern polemics with the Pope by cheerful songs at the fireside and by decorating Christmas trees for the children; old Lyman Beecher lets off the steam, after an evening's work at revival preaching, by capering to the music of his violin, until his prudent spouse protests against his saltatory exercises, lest he wear out his home-knit stockings; Gladstone, the king of living statesmen, recreates with his axe; Spurgeon, the king of living preachers, recreates with his game of bowls; the saintly McCheyne, of Scotland, with his gymnastic poles and bars. All these were *men*; not angels. God has ordained that man should play, as well as labour. The friction of the care and toil requires this lubrication. Childhood is a type of wholesome piety, both from its fund of faith and its fund of innocent playfulness. It is a true saying that "no creature lives which must not work and may not play."

What is recreation? We reply: Everything that *recreates* what is lost by daily life's frictions and fatigues. Whatever makes the body healthier, the mind clearer, and the immortal powers more vigorous, is Christian recreation. To deny ourselves such wholesome reanimations may be hazardous folly; but to restrain others from them is an infringement upon Christian liberty. The rights of Christian conscience are sacred here, as elsewhere; but conscience requires solid principles of truth for its guidance.

We lay down, then, this principle: That whatever tends to improve the body and mind is right; whatever endangers the moral health and inflames the evil passions is wrong. The one strengthens; the other only stimulates and often poisons. The one refreshes, the other ruins. To drink pure water satisfies lawful appetite and promotes health. To drink an alcoholic beverage inflames a morbid appetite and promotes disease. In the one case the drinker seeks a recreation for the bodily man; in the other case the drinker seeks fiery stimulation and the whole course of nature is "set on fire of hell." Just what water is to the body is true recreation to the whole man. Just what wine and whiskey are to the body, such are evil amusements to every one who aims to enjoy pleasure and yet escape its consequences.

Now, to the tribunal of this simple test we bring every amusement, whether of a personal or social character. Does the amusement recreate the body and mind, or does it minister to the evil passions? If it recruits my physical and moral nature, it is right. But if it stimulates any fleshly lust, if it weakens conscience, if it unfits me for the service of my God, and defaces my spiritual nature, then it is a forbidden amusement. I cannot take my Master with me into it, or ask His blessing upon it. Wherever a Christian cannot take Christ with him he has no right to go.

Every popular amusement which invites God's people must submit to the tests which a Bible conscience imposes. For example, the theatre constantly bids for the support of Christian people, and of late there has been an increasing tendency among church members to be drawn within its glittering and godless



walls. The advocates of the modern stage are careful to choose their own ground—they defend an *ideal* theatre; but we recognize an ideal theatre no more than an ideal church. A theatre whose plays should contain no line in violation of Christian morality, whose performers should be men and women of unchallenged virtue, whose audiences should be composed of the purest people, and which should bar its doors against every immodest costume and licentious temptation would certainly be entitled to respectful treatment from the Christian Church. But every man of common sense knows that the actual average American theatre is no more like this ideal play-house than the average Pope is like St. Peter or the average politician is like Abraham Lincoln. If our average theatre should attempt to conform itself to such a puritanic ideal, it would be deserted by the vast majority of its present patrons in twenty-four hours. As the Church came in, the thirsters for sensual stimulations would go out. An ideal puritanic stage would go into bankruptcy as speedily as the dram-shop which should furnish nothing but lemonade and cold water; and for the very sufficient reason that the great mass of theatre supporters visit the play-house for passionate excitements. They go there for the very purposes which make it dangerous to a servant of Jesus Christ. They go there to gratify what is carnal in their natures, and not to fit them better for life's highest end—to serve and glorify God.

Let it be understood distinctly that I do not affirm that every popular play is immoral or that every actor or actress is impure, and every attendant upon a play-house is only "on the scent" for sensualities. But we do affirm unreservedly that the whole trend of the popular stage is hostile to holiness, and the Christian who discards holiness discards Christ. We affirm that it ignores God and too often tramples on His commandments. If the theatre be a school of morals, it must be judged by its pupils and graduates, and we do not hesitate to declare that an institution which *unsexes* womanhood, by putting her before the public in male attire and often in almost no attire at all, is an anti-Christian abomination. The accomplished Mrs. Frances Kemble, in her maturer years, condemned the stage. One of the most eminent living actresses declares that she only enters the theatre to enact her part and keeps no company with her profession. A converted actor said to me, while passing a play-house in which he had often performed, "Behind those curtains lies *Sodom!*"

The American theatre, be it observed, is a concrete institution, to be judged as a totality. It is responsible for what it tolerates and shelters. We, therefore, hold it responsible for whatever of sensual impurity and whatever of irreligion, as well as for whatever of irreligion, as well as for whatever of occasional and "sporadic" benefit, there may be bound up in its organic life. Instead of helping Christ's kingdom, it hinders; instead of saving souls, it corrupts and destroys. We pastors know too well that when our church members are enticed within its walls they do not find there a re-creation of body and soul for a more vigorous service of their Lord. Their spiritual garment is not always brought away "unspotted by the flesh." They have given their public sanction and pecuniary support to an institution whose doors open downward, and not upward toward a Christian home in the heavens. Can a servant of Jesus take coals of fire in his bosom and not be burned? The average theatre is a gilded nastiness. Can we handle pitch and not be defiled? What concord hath Christ with Belial? Wherefore, come out from among them, and be ye separate, said the Lord, and touch not the unclean thing. I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

We have briefly reviewed the claims of the average American stage to the countenance and support of conscientious Christians. Let us also apply the principles already laid down to another popular amusement—the *promiscuous dance*. This form of social diversion or, rather, of social dissipation is increasingly persistent in its demands for the sanction of Christ's Church. Its advocates have an innocent ideal of domestic dancing, which they always push to the front, and against which people of common sense would no more wage warfare than against a game of croquet or the juvenile romp of "blind man's buff." We shall waste no ammunition upon this form of domestic diversion in the sacred privacy of a virtuous home. We are dealing now with popular amusements,

and we maintain the inherent rights of Christian parents to regulate their own domestic recreations. As parents, they are responsible to God. We also affirm that, if the only dancing that is known were simply the chaste and decent movements of a household or its intimate guests, in a private parlour, under the parental eye, then the whole subject of dancing would never have entered into the domain of ethical controversy. It would have offended no Christian conscience and called forth no "deliverances" from the Christian Church.

But there is a popular amusement which involves the promiscuous contacts and caressings of the sexes in the miscellaneous party and in the ball-room, which is fraught with terrible peril to personal purity and godly character. It is in no sense a wholesome recreation to body, mind, or immortal soul. This promiscuous dance has in it all the elements of intense excitement, with the inevitable stimulation of the most inflammable passions. It often tolerates unchaste movements and contacts, to which the daughters of Christ's household, the "handmaidens of the Lord," should not be exposed. It kindles salacious thoughts. It is associated with extravagance in dress, extravagance of late hours, with temptations to vanity, jealousy, and "fleshy lusts that war against the soul." Instead of being a recreation, it is a "revelling," which God's Word forbids. That divine guide teaches young women to be sober; but how shall sobriety be cultivated amid the passion-kindling whirl of the waltz? What a tormenting discordance is there between the divine description of woman's true "adorning, not with gay apparel; but with the ornament of a meek and quiet spirit," and the flashing flaunt of the ball-room! Is the dancing hall a department in the school of Christ? Shall our Christian daughters cease to emulate the examples of Ruth, Lydia, and Dorcas, and learn to enact the part of the daughter of Herodias? Surely, the household of faith is not so utterly bankrupt of pure, innocent recreations that it needs to steal from Satan a sensual pleasure which even heathen Rome in the best days of the Republic would not permit.

The Roman Catholic Archbishop of Quebec has prohibited his flock from engaging in the "round dance"—a form of the dance which is said to be especially "possessed with a devil." He stigmatized it as the last sigh of expiring modesty. Shall Popish morality exceed Presbyterian? If promiscuous dancing shall (like the theatre) be regarded as a totality, then let us make a clean sweep of the whole business.

I have now subjected two of the most popular amusements to the test between Christian recreation and un-Christian stimulations. The principles applied to them should be applied to every form of amusement. Every recreation which makes the body stronger and the mind more alert for life's duties is positively beneficial. Against such there is no law. A healthy conscience, enlightened from above, will judge rightly on these points. It may also be affirmed that no follower of Christ should ever engage in any social entertainment or public amusement from which he cannot return with a clean conscience to his Bible and his closet. No follower of Christ should ever frequent any place which the Master would eschew, if He were personally on earth; nor should a church member be ever found in places of amusement so questionable in character that irreligious people would be startled to find him there. The Master's command is to "abstain from all form of evil."

The Word of God draws a sharp, clean dividing line between the pursuits and pleasures of the world and the pursuits and pleasures of Christ's flock. Over that dividing line lies the tempting path to self-indulgence, which is to-day the besetting sin and bane of the Church. Over that line lie sensual allurements, extravagance, frivolity, and slavery to the world. Over that line godly character is sacrificed; for no man can walk in the Spirit and at the same time fulfil the lusts of the flesh. Over that line into perilous amusements the servant of Jesus Christ has no moral right to go. If he goes to participate, he offends his Master. If he goes to protest, he offends and disgusts the votaries of sinful pleasure. If he ventures toward the doorway to sensual amusement, he must meet the sentinel of conscience, armed with the bayonet of this injunction: "Be ye not conformed to the world; for whosoever would be the servant of the world is the enemy of the Lord Jesus Christ."

This whole subject is one of prodigious practical import. The spiritual health and life of myriads of

our youth depends largely upon the character of the recreations which they seek and the social pleasures in which they indulge. They must have and they will have some sort of recreations. It is the bounden duty of conscientious parents not merely to denounce sinful amusements, but to *provide* innocent, healthful recreations for their families. The employer who wishes to keep his clerk or apprentice from the haunts of danger must provide and point out some substitute for Satan's advertisements. No wiser service can be rendered by Christian philanthropy than the organization and opening of wholesome resorts for recreation, which shall be the antidotes to the play-house, the gaming room, the dancing hall, and the drinking saloon.

To every true Christian the law of Christ will be the law of his pleasures. Walking in the Spirit, he does not stoop to fulfil the lusts of the flesh. Free to choose his pleasures, he is too free to want the sinful ones. As, when we listen to a well-trained orchestra, the music of the horns mingles with the rich swell of the bugle and the finer notes of the delicate viols, so a true Christian life should be a full, heaven-tuned harmony, in which pleasure shall blend with toil—in which work shall soften into play, and recreation shall rise into that strain of holy or heroic activities which impart to life both its sweetness and its sinew. Existence on earth is too short to be wasted in play; but it must not be made shorter by the wear of unremitting toil.

Let me give you in one line the conclusion of the whole matter. "Whatsoever ye do, *do all to the glory of God.*" This rule permits liberty and prohibits license. This rule padlocks the door to every sinful amusement; but it swings open a gateway through which life may become a procession of pure enjoyments, until it swells into the raptures of heaven. Blessed Saviour! let Thy service be our unending recreation, Thy presence our everlasting delight!

#### LITTLE AGAINST BIG WORDS.

A MONOSYLLABIC PROTEST.

Think not that strength lies in the big round word,  
Or that the brief and plain must needs be weak,  
To whom can this be true who once has heard  
The cry for help, the tongue that all men speak,  
When want or woe or fear is in the throat,  
So that each word gasped out is like a shriek  
Pressed from the sore heart, or a strange wild note  
Sung by some fay or fiend? There is a strength  
Which dies if stretched too far or spun too fine,  
Which has more height than breadth, more depth than  
length.

Let but this force of thought and speech be mine,  
And he that will may take the sleek fat phrase,  
Which glows and burns not, though it gleam and shine—  
Light, but no heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts;  
It serves of more than light or storm to tell,  
The roar of waves that clash on rock-bound coasts,  
The crash of tall trees when the wild winds swell,  
The roar of guns, the groans of men that die  
On blood-stained fields. It has a voice as well  
For them that far off on their sick beds lie;  
For them that weep, for them that mourn the dead,  
For them that laugh and dance and clap the hand;  
To joy's quick step, as well as grief's slow tread,  
The sweet plain words we learned at first keep time,  
And though the theme be sad or grand,  
With each, with all, these may be said to chime,  
In thought or speech or song or prose or rhyme.

—Prof. J. Addison Alexander, D.D.

"BELIEVERS," says Besser, "must be ever spelling at these words, 'in Christ we can do *all* things; out of Him, *nothing.*'"

HAVE you made one heart happy to-day? How calmly you can seek your pillow! how sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun-ray into a gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs uttered, yet how many of these sighs are caused by our own thoughtlessness! how many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude! How many husbands, by one little word, makes a whole day of sad hours and unkind thoughts! How many wives, by recrimination, estrange and embitter loving hearts! How many brothers and sisters meet-but to vex each other, making wounds that no human power can heal! Ah! if each one worked upon this maxim day-by-day—"Strive to make some heart happy!"—jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth.



THE PRESBYTERIAN is really a first-class paper, and should receive a wide and liberal support.—*Guelph Mercury.*  
Mr. Inglis is one of the foremost writers on the Canadian Press.—*Montreal Witness.*

## THE CANADA PRESBYTERIAN

Edited by Rev. William Inglis.

NINTH YEAR OF PUBLICATION!

*Reduction in Price!!*

In making the announcements in connection with the forthcoming volume of THE PRESBYTERIAN, it is not our intention to indulge in anything like extravagant promises of future excellence. We prefer being judged by our past attainments. Ever since the issue of the first number our course has been steadily onward, until, at the present time, THE PRESBYTERIAN occupies a position second to no other denominational journal in the Dominion. It is scarcely necessary to add that there will be no going back on this record. Both Editor and Publisher will spare no efforts likely to render THE PRESBYTERIAN increasingly useful to its ever-growing circle of readers; and able writers, in various parts of the world, will aid by their valuable contributions to give variety and interest to its columns.

During the ensuing year all the old departments, heretofore so popular, will be continued. A new and attractive serial tale will shortly be commenced, the exposition of the International Lessons, so highly prized by Sabbath school teachers and others, will still receive the measure of attention which so important a subject demands; and it goes without saying that the editorial columns will continue to be characterized by independence of tone and vigour of statement. In short our aim will be to make THE PRESBYTERIAN more and more worthy of the hearty support of the Church, and more widely useful to all the great interests involved.

### CIRCULATION!

The general improvement manifested in many branches of trade, the plentiful crops and good prices, render this a favourable season for extending the circulation of THE PRESBYTERIAN. In this good cause we invite all to labour. It only requires cordial co-operation in the various congregations of the Church to give THE CANADA PRESBYTERIAN

*12,000 to 15,000 Subscribers.*

That this is no wild estimate the experience of last year amply demonstrates. If the exertions of several kind friends who in 1880 sent us goodly lists were only generally imitated, even the larger figure would be far exceeded. To render this easy of accomplishment we have decided to reduce the price of the paper to

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We do not ask assistance in this connection without being willing to give something in return. Our Premium List includes a number of valuable articles which will be forwarded to getters up of Clubs, as an acknowledgment of exertions in behalf of the paper.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, NOVEMBER 19, 1880.

A TYPOGRAPHICAL error was made in stating the price at which THE PRESBYTERIAN is furnished to clubs of twelve and sixteen. In each case it should be \$1.65 instead of \$1.60. Friends will bear in mind that we have only three rates, viz. \$2.00, \$1.65 and \$1.50.

### MANITOBA AND THE NORTH-WEST.

WE call the special attention of our readers to the account given in another part of this week's issue, by the Rev. Mr. Pitblado, of his recent visit to the North-West. That account is a plain unvarnished statement of facts, and all the more interesting and important on that account. It will be observed that Mr. Pitblado confirms what has been stated again and again in these columns, that a very large proportion of the immigrants into that north-west country has been and is Presbyterian, and that if our Church do its duty to these, its expatriated members, by following them with an abundant supply of the means of grace, the result will be peculiarly abundant and blessed. Such an opportunity is at present afforded, and if ground be lost now, through remissness in the supply either of money or men, it will never, in all likelihood, be fully made up. No Church had ever a wider or more inviting home mission field than that which the Presbyterian Church in Canada is at present called upon to cultivate, and we shall be both astonished and grieved if there is even the appearance of failure in her coming up to the help of the Lord in this great work.

### THE FREE CHURCH COMMISSION AND THE REV. ROBERTSON SMITH.

OUR readers are aware that the last General Assembly of the Free Church of Scotland finished the protracted trial of the Rev. Professor Smith for heresy, in a way that astonished almost everybody, while it rejoiced the hearts of the Professor's friends, and gave all the prospect of a final deliverance from a vexatious and perplexing difficulty. The process was dropped at the last stage, and the Professor was restored to his chair with an admonition very much to the effect that he was set there not to promulgate his own opinions upon doubtful points of criticism, but to maintain the testimony of his Church to which he professed a loyal subscription. It was only a few days after Professor Smith had bowed to this admonition from the Moderator's chair that a new article from his pen on "Hebrew Language and Literature," made its appearance, and more than renewed all the old uneasiness and excitement. The charge of heresy was revived, coupled with another of disingenuousness if not of positive dishonesty, inasmuch as it was evident that Mr. Robertson had repeated all that had been objected to and condemned, while he had concealed the existence of this new paper till after the Assembly had come to a finding which, it was alleged, would never have been rendered had it been known in all its offensive characteristics. A great clamour was raised. Presbyteries addressed themselves to the Commission of Assembly summoned to meet in August, asking it to intervene and, in the new circumstances which had emerged, to prevent the finding of the Supreme Court, which had restored Mr. Smith to his office, from being carried into effect. A good deal of discussion has been raised over the question of the Commission's right to interfere at all in the case. Some have held that it had no such authority, while others have insisted that it had. Be that as it may, the Commission took up the case and in a way which we must acknowledge did not savour much of fair play. At its August meeting a committee was appointed to examine this new production of Mr. Smith, and to report. This committee, as first nominated, was not fairly constituted. Not a single person, it is alleged, who had

in the Assembly voted with the majority that eventually restored Mr. Smith to his office, was among its members. When this was protested against, a small number of those who had thus been excluded were added so as to form a majority, but from the sub-committee, named specially to examine the obnoxious paper, every one of the minority were rightly excluded. All attempts to rectify this were fruitless. No reason was given for the refusal, though the refusal was persisted in at the same. Application was made that Professor Smith should be heard before the sub-committee in explanation of the passages found fault with, but this also was denied. A report was adopted in which those passages were set forth marked by the condemnation of a majority of the committee, while, it is alleged, not a word of explanation was either asked or suffered. Professor Lindsay and others dissented from the report, for elaborate reasons which they read before the committee. These reasons the committee resolved not to print. Now all this appears rather high-handed to say the very least of it. It is to be noted further that the report of the committee, though in type several days before the meeting of the Commission, was refused to the Press, and was only supplied to members as they entered the hall at the hour of meeting. Professor Smith was not supplied with a copy till an hour or two before he was called upon for his defence, while many of the members of the Commission could scarcely have had time to do more than glance hurriedly over the document before they were in the midst of a discussion for its adoption. Subsequent statements and explanations may cast additional light upon their proceedings and may remove in some measure the appearance of tyranny and unfairness which the first glance at them cannot fail to suggest. In the meantime we have room merely to mention one or two things which were done at the last meeting of the Commission held on the 27th of last month. The report, to which we have already referred, said that while the committee did not impute to Professor Smith the intention of assailing the integrity and authority of Scripture in the writings examined, yet that the statements made by him in many particulars were such as were fitted, and could hardly fail, to produce upon the minds of readers the impression that the Scripture does not present a reliable statement of truth, and that God is not the author of it. Extracts were given from the writings examined, to shew, first that the Books of Scriptures are spoken of in an incorrect manner; second, that they are spoken of in such a way as to render it very difficult to regard God as the author of them; third, that it is naturally suggested that Scripture does not give an authentic narrative of facts or actual occurrences; and fourth, that prophecy in its predictive aspect is discredited.

After the report had been read, and protests against the Commission proceeding with the case given in, Mr. Smith was heard at length, both in support of his protest and in explanation and defence of his inculpated writings. He endeavoured to shew that, when fairly examined and fully understood these could not be made to sustain the charges brought against them, and he, at the same time, complained that instead of trying honestly to face the difficult questions which had been raised, those opposed to him had attempted to put him down by a mere popular agitation.

When Mr. Smith had finished his speech of about two hours and a-half in length, Dr. Wilson moved to the following effect:—

"The Commission receive the report of the committee and approve of it generally; and considering that the Commission is instructed to advert to the interests of the Church on every occasion, that the Church do not suffer or sustain any prejudice which they can prevent; considering also the various writings of Rev. Robertson Smith adverted to in the report, which have created serious alarm and uneasiness in the Church, as being fitted to produce upon readers the impression that the Bible does not present a reliable statement of the truth of God, and that God is not the author of it, have been published since last Assembly and were not in view of the Assembly; considering that these writings were prepared for publication at a time when their author had accepted service of a libel found relevant, charging him with cognate views; and considering further, that the Church must sustain serious injury if she can be regarded as giving any sanction to, or as concurring in, the views expressed in these writings, declare that the Commission, as representing the Free Church, and as charged with conserving its interests, cannot but protest against the Church being implicated in the promulgation of them, and resolve to transmit the report of their committee to the General Assembly, that they may take such action in the matter as to them may seem meet. Further, in view of the whole circumstances of the case, instruct Professor Smith to abstain from teaching his classes during the ensuing session, leaving the whole question of his status and position in the Free Church to the de-

termination of the ensuing Assembly. The Commission also instruct the College Committee to make provision for the teaching of those classes during the ensuing session."

After this had been duly seconded, Mr. Ross Taylor, of Glasgow, moved as follows:—

"The Commission having heard the report of the committee appointed by the previous meeting of the Commission to examine the articles by Professor Robertson Smith which had appeared in the recently published volume of the 'Encyclopaedia Britannica,' finds that the report advances charges against those writings which *prima facie* are of a serious nature and demand careful and detailed consideration, finds that Professor Smith is blameworthy for putting forth unguarded statements fitted to alarm and disturb the peace of the Church, and especially for having written them at the time when he was under libel for similar statements advanced in his article 'Bible,' and inasmuch as the Commission is not in a position to form and pronounce a deliberate judgment upon the various questions of a critical nature raised in the report, resolves to express no opinion upon them, but to transmit the report with the accompanying reasons of dissent, to the Presbytery of Aberdeen and to call their attention, as it hereby does to the articles with which the report deals, with the view to their using all diligence in carefully examining them. Further, the Commission being zealous as to the character of the theological teaching imparted in the colleges of the Church, deems it advisable to express to Professor Smith its expectation that in his teaching during the ensuing session, he will faithfully attend to the admonition addressed to him by last General Assembly, and accepted by him to the effect that Professors 'are not set for the propagation of their own opinions, but for the maintenance of the doctrines and truth committed to the Church.'"

A third motion failed to secure a seconder, and consequently fell to the ground.

On a vote being taken, 270 voted for Dr. Wilson's motion, and 202 for that of Mr. Taylor, and the Commission decided accordingly.

Professor Lindsay then read the following dissent:—

"We hereby dissent from the finding of the Commission, for these and other reasons:—1st, Because a report of this kind, got up at the instance of the Commission and a matter not remitted to it, consisting of a preamble which is virtually a major premise with four minors, their cited proofs, and a conclusion applicable to writings as distinct from the author, is a new thing in our Free Church, a new mode of procedure, a departure from our ancient and constitutional practice, and may lead to other and more serious innovations, an interference with our Presbyterian Church Courts, an infringement of the rights and privileges of our office-bearers, and prejudicial to the interests of truth and righteousness. 2nd, Because it is incompetent for the Commission to revise the decision of last General Assembly authorizing Professor Smith to resume the duties of his chair."

The committee then rose, after a sitting of seven hours. Apart altogether from the merits of the case, it seems a rather short and summary, not to say arbitrary, course which has been adopted and one more likely to complicate than to settle the difficulty.

## BOOKS AND MAGAZINES.

CHRIST'S SECOND COMING NOT PREMILLENNIAL. By Wm Warwick. (Toronto: Jas. Bain & Son.)—As will be seen from the advertisement in another column, this pamphlet is intended to shew that the second coming of Christ will neither be at, nor during, the millenium, but, according to prophecy, at the last judgment of the great day. Mr. Warwick shews throughout a very extensive and thorough acquaintance with the subject he discusses. He is moderate in his language, fair in his arguments, and very earnest, yet very courteous, in upholding the ordinary views on the subject, against the various phases of Premillenarianism. We commend his pamphlet to the perusal of those who have difficulties, or wish to gain information on the subject.

### CAMPAIGN NOTES.

HAVE you commenced to canvass for your club yet? If not, do so without any further delay. Two days' work now is worth more than two weeks after the first of January.

We do not know of an easier method to secure a combination dinner and breakfast set than by getting up a club of forty-five names, at \$1.50 each, for THE PRESBYTERIAN. This set consists of eighty pieces; each piece is neatly painted. This club can readily be got up in almost any country congregation.

THE reduction of the price of THE PRESBYTERIAN to \$1.50 for clubs of twenty, will help our agents very much. Already we hear of larger clubs from congregations from which we had goodly lists last year; and of active efforts to form clubs in localities where nothing was ever done before. Press the canvass without delay. Balance of year free to new subscribers.

## MANITOBA AND THE NORTH-WEST.

MR. PITREAU'S VISIT.

MR. EDITOR,—I forward for publication, Mr. Pitre's account of his recent visit to Manitoba and Prince Albert. An additional communication for the Committee has also been received, which will be laid before them in due time. WM. COCHRANE.

Braunford, Nov. 11th, 1880.

MY LEAR DR. COCHRANE,—I have arrived home safely and find your note, with report of late meeting of Home Mission Committee awaiting me. I am sorry that I was not able to be at the meeting of the Committee, and talk over matters in a familiar way with the fathers and brethren. I could say a good deal which it would be tedious to you to read. I will, therefore, try to summarize the verbal report which I made to the Home Mission Committee of the Presbytery of Manitoba, and which you can use as you see fit.

After I received and considered the request of the Home Mission Committee I started for the North-West and placed myself at the disposal of the Presbytery of Manitoba. Rev. R. H. Warden joined me at Winnipeg, where we spent several days looking at the city and surrounding missions from a purely ecclesiastical standpoint. As he has already reported the results of our combined mission I need say little about them. I may, however, say that great and rapid progress in Little Britain, Headingly, and missions immediately adjacent to Winnipeg need not be expected. The class of people there is not so pushing, and enterprising as the pioneers who are going farther west. The city of Winnipeg itself is largely Presbyterian, and must in the future wield a powerful ecclesiastical influence on the North-West, and that must largely be done through the College. After having made all the inquiry into the matter that I could, and also seeing the College classes, I feel that the importance of sustaining that institution in a state of thorough efficiency can not be emphasized too strongly.

I may state that the plan which I adopted under the direction of the Home Mission Committee of the Presbytery was, (1) to see as much as I could of the new pioneer settlement; (2) to see the unsettled country and Prince Albert mission. (3) to see the old settlements where the difficulties and hardships of pioneer life had been largely overcome. On the route which I took these three objects have been attained as well as it was possible with the time at my disposal. In indicating the way I travelled I feel that it is quite unnecessary for me to describe the localities, as their position and characteristics are well known to you. The track I followed was this: from Winnipeg to Emerson, past Pembina, through the Mennonite villages, skirting the districts of Nelsonville, Archibald and Rock Lake, west to Turtle Mountain. On this part of the journey I was accompanied by Prof. Bryce. Prof. Hart came with us about half the distance. The tide of immigration has moved forward on this course at the rate of about one hundred miles last year. Turtle Mountain is at present the western edge of colonization, but the district around is likely to be quickly taken up, and the people are clamouring for a missionary. One should be sent to them, if possible, next summer. At this point I preached twice, and visited a number of the families. I then went across the valley of the Souris River to Milford, where it empties into the Assiniboine. Here I met Rev. Mr. Roddick, with whom I proceeded through Brandon, up the Grand Valley, and across the country to Rapid City, on the Little Saskatchewan River, where Mr. Roddick left me. From this place I went up the river to Minnedosa, then west by Mosquito Hill, Shual Lake, and Birtle, to Fort Ellice. Here we left colonization behind us. On this route I had made a circuit of more than four hundred miles among new settlers. A great many of them had been only a few months in the country, and the majority of them were not more than fifteen months in it. We saw the people, and conversed with them on their immigrant waggons, in their tents, their mud huts, and log cabins. They were hopeful, glad to welcome missionaries, but in their struggles for physical existence they had little time or money to spare for religious purposes. Such congregations must, for two or three years at least, be purely mission fields. After, say three years, it might be well to deal with them as supplemented charges, always taking care that the sums expected from the people were represented by real guarantees of some kind, and not by mere guesses, or the assessments of outsiders.

From Fort Ellice I went by way of Cut Arm Creek, Touchwood Hills, Duck Lake, etc., through a prairie country of nearly four hundred miles, to Prince Albert mission.

Here I found considerable irritation among the people, caused by the disappointments in connection with the appointment of Rev. Mr. Ross to the field. The people with whom I conversed all bore testimony to the faithfulness and ability with which Rev. Mr. Duncan had discharged his duties, but they seemed to think that the work was too much for him. Indeed, while I was there he was suffering from indisposition, largely caused by over-work. Both he and the people will no doubt be glad to receive the missionary which the Committee has appointed, and, in my humble judgment, the appointment of Rev. Mr. Duncan, to Edmonton, is a most appropriate one. The school at the mission, under the charge of Miss Baker, is doing very efficient work. Through it a large number of children who speak the Cree language are receiving a good education.

Prince Albert, as you are aware, is the seat of an Episcopalian bishopric. The bishop is a most active, zealous man, who seems to have the faculty of collecting money, and who is spending it quite freely in putting up a fine building, which is to answer the double purpose of a residence for himself and College for students that are to come from some place. He will make Episcopalianism a rival of Presbyterianism, but I have no doubt that by honest, earnest, missionary work we will more than hold our own under the very shadow of the bishop's palace. The growth of the settlement will not likely realize the expectation of some sanguine prophets, but it will no doubt always be a place of some importance.

In reference to the property belonging to the Foreign Mission Board I think that the sooner some arrangement is made by which the congregation can get land for a glebe and building lot the better for our cause. All the property that is there owned by the Board will not be too much to be usefully employed in the aid of Home Missions. And here I may say that though delegated by the Committee of Presbytery of Manitoba to arrange about the property, the matter was all settled without any reference to me, and, if I am rightly informed, not exactly in the way I would have advised. However, what I am anxious about is that in any arrangements which are made the interests of the congregation will be fully conserved.

On my way back I came from Minnedosa by way of Beautiful Plains, Palestine, Gladstone, Westbourne, Portage la Prairie, Poplar Point, Meadow Lea, and Headingly, to Winnipeg. These are somewhat old settlements, and some of them should be self-sustaining congregations at once. All of them should be dealt with as supplemented charges. But I feel that I am writing too much, and must be brief.

The points at which I preached and visited were, Kildonan, Winnipeg, Turtle Mountain, Mosquito Hill, Cameron's, Prince Albert mission, Portage la Prairie and Burnside.

Things that impressed me were these: For the most part our missionaries are hard-working and conscientious labourers. The great bulk of the immigrants coming into the country are Presbyterians. As soon as possible the Presbytery should deal with congregations on the principle of supplementing them. It is to be regretted that some misunderstandings about salary should have arisen with missionaries. The sooner the matter is fairly adjusted the better for our work. In my humble opinion the new settlements might be treated as mission stations; the older ones should be supplemented charges.

On the whole I am glad to see our Church is doing its work so well in the great North-West. There we are first in the pioneer work, and I trust we will not resist, but go forward. To neglect this growing country is to miss our great opportunity.

C. B. PITREAU.

Halifax, Nov. 2nd, 1880.

A CLUB of forty names, at \$1.50 each, entitles the agent to a lined and well-trimmed buffalo robe, worth \$12. If you don't want such an article yourself, make a present of it to your minister.

THE Presbyterians of Riversdale are rejoicing in their occupancy of a new church. Rev. J. L. Murray, Kincardine, officiated at its dedication, on the 24th ult. The congregations were large, the services interesting, and the financial results satisfactory.

## CHOICE LITERATURE.

## A DAY OF FATE.

BY REV. B. P. RICE.

BOOK FIRST—CHAPTER IV.—REALITY.

"Father," said my fair ideal abruptly, as if a bright idea had just struck her, "did thee notice that Friend Jones's rockaway had been painted and all fixed up? I guess he rather liked our keeping him there before all the meeting."

"Mother, I hope thee'll be moved to preach about the charity that thinketh no evil," said her father gravely.

The young girl tossed her head slightly as she asserted, "Araminta Jones liked it any way. Any one could see that."

"And any one need not have seen it also," her mother said, with a pained look. Then she added in a low aside, as we rose from the table, "Thee certainly need not have spoken about thy friend's folly."

The daughter apparently gave little heed to her mother's rebuke, and a trivial remark a moment later proved that she was thinking of something else.

"Adah, thee can entertain Richard Morton for a time, while mother attends to the things," said her father.

The alacrity with which she complied was flattering at least, and she led me out on the piazza that corresponded with my day-dream.

"Zillah," called Mrs. Yocomb to her little girl, "do not bother Emily Warren. She may wish to be alone. Stay with Adah till I am through."

"Oh, mother, please let me go with Emily Warren. I never have a good time with Adah."

"There, mother, let her have her own way," said Adah pettishly. "Emily Warren, thee shouldn't pet her so if thee doesn't want to be bothered by her."

"She does not bother me at all," said Miss Warren quietly. "I like her."

The little girl that had been ready to cry turned to her friend a radiant face that was eloquent with the undisguised affection of childhood.

"Zillah evidently likes you, Miss Warren," I said, "and you have given the reason. You like her."

"Not always a sufficient reason for liking another," she answered.

"But a very good one," I urged.

"There are many better ones."

"What has reason to do with liking anyway?" I asked.

The mirthfulness I had noticed before glimmered in her eyes for a moment, but she answered demurely, "I have seen instances that give much point to your question, but I cannot answer it," and with a slight bow and smile she took her hat from Zillah and went down the path with an easy, natural carriage, that nevertheless suggested the city and its pavements rather than the country.

"What were you two talking about?" asked Adah, with a trace of vexed perplexity on her brow, for I imagined that my glance followed Miss Warren with some admiration and interest.

"You must have heard all we said."

"Where was the point of it?"

"What I said hadn't any point, so do not blame yourself for not seeing it. Don't you like little Zillah. She seems a nice, quiet child."

"Certainly I like her—she's my sister; but I detest children."

"I can't think that you were detested when you were a child."

"I don't remember; I might have been," she replied, with a slight shrug.

"Do you think that, as a child, you would enjoy being detested?"

"Mother says it often isn't good for us to have what we enjoy."

"Undoubtedly your mother is right."

"Well, I don't see things in that way. If I like a thing I want it, and if I don't like it I don't want it, and won't have it if I can help myself."

"Your views are not unusual," I replied, turning away to hide my contracting brow. "I know of others who cherish like sentiments."

"Well, I'm glad to meet with one who thinks as I do," she said complacently, and plucking a half-blown rose that hung near her, she turned its petals sharply down as if they were plaits of a hem that she was about to stitch.

"Here is the first harmonic chord in the sweet congeniality of which I dreamed," I inwardly groaned; but I continued, "How is it that you like Zillah as your sister, and not as a little girl?"

"Oh, everybody likes their brothers and sisters after a fashion, but one doesn't care to be bothered with them when they are little. Besides, children rumples and spoil my dress," and she looked down at herself approvingly.

"Now, there's Emily Warren," continued my "embodiment of June." "Mother is beginning to hold her up to me as an example. Emily Warren is half the time doing things that she doesn't like, and I think she's very foolish. She is telling Zillah a story over there under that tree. I don't think one feels like telling stories right after dinner."

"Yes, but see how much Zillah enjoys the story."

"Oh, of course she enjoys it. Why shouldn't she, if it's a good one?"

"Is it not possible that Miss Warren finds a pleasure in giving pleasure?"

"Well, if she does, that is her way of having a good time."

"Don't you think it's a sweet, womanly way?"

"Ha, ha, ha! Are you already smitten with Emily Warren's sweet womanly way?"

I confess that I both blushed and frowned with annoyance

and disappointment, but I answered lightly, "If I were, would I be one among many victims?"

"I'm sure I don't know," she replied, with her slight characteristic shrug, which also intimated that she didn't care.

"Miss Warren, I suppose, is a relative who is visiting you?"

"Oh, no, she is only a music teacher who is boarding with us. Mother usually takes two or three boarders through the summer months, that is, if they are willing to put up with our ways."

"I suppose it's correct to quote Scripture on Sunday afternoon. I'm sure your mother's ways are those of pleasantness and peace. Do you think she would take me as a boarder?"

"I fear she'll think you would want too much city style."

"That is just what I wish to escape from."

"I think city style is splendid."

"Why?"

"Oh, the city is gay and full of life and people. I once took walks down Fifth Avenue when making a visit in town, and I would be perfectly happy if I could do so every day."

"Perfectly happy? I wish I knew of something that would make me perfectly happy. Pardon me, I am only a business man, and can't be expected to understand young ladies very well. I don't understand why walking down Fifth Avenue daily would make you happy."

"Of course not. A man can't understand a girl's feelings in such matters."

"There is nothing in New York so beautiful as this June day in the country."

"Yes, it's a nice day; but father says we need more rain dreadfully."

"You have spoiled your rose."

"There are plenty more."

"Don't you like roses?"

"Certainly. Who does not like roses?"

"Let me give you another. See, here is one that has the hue of your cheeks."

"I suppose a city pallor like Emily Warren's is more to your taste."

"I am wholly out of humour with the city, and I do not like that which is colourless and insipid. I think the rose I have just given you very beautiful."

"Thanks for your roundabout compliment," and she looked pleased.

"I suppose your quiet life gives you much time for reading?"

"I can't say that I enjoy father and mother's books."

"I doubt whether I would myself; but you have your own choice?"

"I read a story now and then; but time slips away and I don't do much reading. We country girls make our own clothes, and you have no idea how much time it takes."

"Will you forgive me if I say that I think you make yours very prettily?"

Again she looked decidedly pleased; and, as if to reward me, she fastened the rose on her bosom.

"If she would only keep still," I thought, "and I could simply look at her as a draped statue, I could endure another half-hour; but every word she speaks is like the note of that carbird which broke the spell of harmony this morning. I have not yet seen a trace of idealism in her mind. Not a lovable trait have I discovered beyond her remarkable beauty, which mocks one with its broken promise. What is the controlling yet perverse principle of her life which makes her seem an alien in her own home? I am glad she does not use the plain language to me, since by nature she is not a Friend."

Miss Yocomb interrupted my thoughts by saying,

"I thought my dress would be much too simple and country-like for your taste. I can see myself that Emily Warren's dress has more style."

Resolving to explore a little, I said,

"I know a great many men in town."

"Indeed!" she queried, with kindling interest.

"Yes, and some of them are fine artists; and the majority have cultivated their tastes in various ways, both at home and abroad; but I do not think many of them have any respect for what you mean by 'style.' Shop-boys, clerks, and Fifth Avenue exquisites give their minds to the arbitrary mode of the hour; but the men in the city who amount to anything rarely know whether a lady's gown is of the latest cut. They do know, however, whether it is becoming and lady-like. The solid men of the city have a keen eye for beauty, and spend hundreds of thousands of dollars to enjoy its various phases. But half of the time they are anathematizing mere style. I have seen fashion transform a pretty girl into as near an approach to a kangaroo as nature permitted. Now, I shall be so bold as to say that I think your costume this afternoon has far better qualities than mere style. It is becoming, and in keeping with the day and season, and I don't care a fig whether it is the style or not."

My "perfect flower of womanhood" grew radiant, and her lips parted in a smile of ineffable content. In bitter disappointment I saw that my artifice had succeeded, and that I had touched the key-note of her being. To my horror, she reminded me of a pleased, purring kitten that had been stroked in the right direction.

"Your judgment is hasty and harsh," I charged myself, in half-angry accusation, loath to believe the truth. "You do not know yet that a compliment to her dress is the most acceptable thing she can receive. She probably takes it as a tribute to her good taste, which is one of woman's chief prerogatives."

I resolved to explore further, and continued,

"A lady's dress is like the binding of a book—it ought to be suggestive of her character. Indeed, she can make it a tasteful expression of herself. Our eye is often attracted or repelled by a book's binding. When it has been made with a fine taste, so that it harmonizes with the subject under consideration, we are justly pleased; but neither you nor I believe in the people who value books for the sake of their

covers only. Beauty and richness of thought, treasures of varied truth, sparkling wit, droll humour, or downright earnestness, are the qualities in books that hold our esteem. A book must have a soul and life of its own as truly as you or I; and the costliest materials, the wealth of a kingdom, cannot make a true book any more than a perfect costume and the most exquisite combination of flesh and blood can make a true woman." (I wondered if she were listening to me; for her face was taking on an absent look. Conscious that my homily was growing rather long, I concluded) "The book that reveals something new, or puts old truths in new and interesting lights—the book that makes us wiser, that cheers, encourages, comforts, amuses, and makes a man forget his stupid, miserable self, is the book we tie to. And so a man might well wish himself knotted to a woman who could do as much for him, and he would naturally be pleased to have her outward garb correspond with her spiritual beauty and worth."

My fair ideal had also reached a momentous conclusion, for she said, with the emphasis of a final decision,

"I won't cut that dress after Emily Warren's pattern. I'll cut it to suit myself."

I had been falling from a seventh heaven of hope for some time, but at this moment I struck reality with a thump that almost made me sick and giddy. The expression of my face reminded her of the irrelevancy of her remark, and she blushed slightly, but laughed it off, saying,

"Pardon me, that I followed my own thoughts for a moment rather than yours. These matters, no doubt, seem mere trifles to you gentlemen, but they are weighty questions to us girls who have to make a little go a great way. Won't you, please, repeat what you said about that lady who wrote a book for the sake of its binding? I think it's a pretty idea."

I was so incensed that I answered as I should not have done. "She was remarkably successful. Every one looked at the binding, but were soon satisfied to look no farther."

I was both glad and vexed that she did not catch my meaning, for she said, with a smile,

"It would make a pretty ornament."

"It would not be to my taste," I replied briefly. "The beautiful binding would hold out the promise of a good book, which, not being fulfilled, would be tantalizing."

"Do you know the lady well?"

"Yes, I fear I do."

"How strangely you look at me!"

"Excuse me," I said, starting. "I fear I followed your example and was thinking of something else."

But I let what I was thinking about slip out.

"It was indeed a revelation. My thoughts will not interest you, I fear. The experience of a man who saw a mirage in the desert came into my mind."

"I don't see what put that into your head."

"Nor do I, now. The world appears to me entirely matter-of-fact."

"I'm glad to hear you say that. Mother is always talking to me about spiritual meanings, and all that. Now I agree with you. Things are just what they are. Some we like, and some we don't like. What more is there to say about them? I think people are very foolish if they bother themselves over things or people they don't like. I hope mother will take you to board, for I would like to have someone in the house who looks at things as I do."

"Thanks. Woman's intuition is indeed unerring."

"I declare, there comes Silas Jones with his new top-buggy. You won't mind his making one of our party, will you?"

"I think I will go to my room and rest a while, and thus I shall not be that chief of this world's evils—the odious third party." And I rose decisively.

"I'd rather you wouldn't go," she said. "I don't care specially for him, and he does not talk half so nicely as you do. You needn't go on his account. Indeed, I like to have half a dozen gentlemen around me."

"You are delightfully frank."

"Yes, I usually say what I think."

"And do as you please," I added.

"Certainly. Why shouldn't I when I can? Don't you?"

"But I come from the wicked city."

"So does Emily Warren."

"Is she wicked?"

"I don't know; she keeps it to herself if she is; and, by the way, she is very quiet. I can never get her to talk much about herself. She appears so good 'hat mother is beginning to quote her as an example, and that, you know, always makes one detest a person. I think there is some mystery about her. I'm sorry you will go, for I've lots of questions I'd like to ask you now we are acquainted."

"Pardon me; I'm not strong, and must have a rest. Silas Jones will answer just as well."

"Not quite," she said softly, with a smile designed to be bewitching.

As I passed up the hall I heard her say, "Silas Jones, I'm pleased to see thee."

I threw myself on the lounge in my room in angry disgust.

"Oh, Nature!" I exclaimed, "what excuse have you for such perverseness? By every law of probability—by the ordinary sequence of cause and effect—this girl should have been what I fancied her to be. This, then, forsooth, is the day of my fate! It would be the day of doom did some malicious power chain me to this brainless, soulless, heartless creature. What possessed Nature to make such a blunder, to begin so fairly and yet reach such a lame and impotent conclusion? To the eye the girl is the fair and proper outcome of this home and beautiful country life. In reality she is a flat contradiction to it all, reversing in her own character the native traits and acquired graces of her father and mother."

As if controlled and carried forward by a hidden and malign power, she goes steadily against her surrounding influences that, like the winds of heaven, might have wafted her toward all that is good and true. Is not sweet, quaint Mrs. Yocomb her mother? Is not the genial, hearty old



gentleman her father? Has she not developed among scenes that should ennoble her nature, and enrich her mind with idealty? There is oriental simplicity and largeness in her parents' faith. Abraham, sitting at the door of his tent, could scarcely have done better. Hers is the simplicity of silliness, which reveals what a woman of sense, though no better than herself, would not speak of. It is exasperating to think that her eye and fingers are endowed with a sense of harmony and beauty, so that she can cut a gown and adorn her lovely person to perfection, and yet be so idiotic as to make a spectacle of herself in her real womanhood. As far as I can make out, Nature is more to blame than the girl. There is not a bat blinking in the sunlight more blind than she to every natural beauty of this June day; and yet her eyes are microscopic, and she sees a host of little things not worth seeing. A true womanly moral nature seems never to have been infused into her being. She detests children, her little sister shrinks from her; she speaks and surmises evil of the absent; to strut down Fifth Avenue in finery, to which she has given her whole soul, is her ideal of happiness—there, stop! She is the daughter of my kind host and hostess. The mystery of this world's evil is sadly exemplified in her defective character, from which sweet, true womanliness was left out. I should pity her, and treat her as if she were deformed. Poor Mrs. Yocomb! Even mother-love cannot blind her to the truth that her fair daughter is a misshapen creature." After a little, I added wearily, "I wish I had never seen her; I am the worse for this day's mirage," and I closed my eyes in dull apathy.

(To be continued.)

HOW TO READ.

To read a book in the true sense—to read it, that is, not as a critic, but in the spirit of enjoyment—is to lay aside for the moment one's own personality, and to become a part of the author. It is to enter the world in which he habitually lives—for each of us lives in a separate world of his own—to breathe his air, and therefore to receive pleasure and pain according as the atmosphere is or is not congenial. I may, by an intellectual effort, perceive the greatness of a writer whose character is essentially antagonistic to my own; but I cannot feel it as it must be felt for genuine enjoyment. The qualification must, of course, be understood that a great book really expresses the most refined essence of the writer's character. It gives the author transfigured, and does not represent all the stains and distortions which he may have received in his progress through the world. In real life we might have been repelled by Milton's stern Puritanism, or by some outbreak of rather testy self-assertion. In reading "Paradise Lost," we feel only the loftiness of character, and are raised and inspirited by sentiment without pausing to consider the particular application.—*Lestie Stephen.*

SCOTCH BROGUE AND DIALECT.

A stranger is amazed in listening to a minister, who intending to inculcate the propriety of receiving a hint properly does it by saying, "My friends, be ready at all times to take a *hint!*" Another is quite perplexed when told of a party in Scotland that all the guests are "*Kent* people," the phrase not meaning to imply that they are all from the county of Kent, but that they are all known persons. How very odd it is to hear a sore or painful affection of any part of the body called an "*income!*" Miss Sinclair tells of an old woman who came to her begging, with a most pitiable countenance, because she had a great "*income!*" in her hand. A legacy to any charitable fund or institution is called a *mortification*; and a very benevolent person was heard to express himself with great gratification because the Blind Asylum had received a great *mortification* from Mr. Angus' will. If a Scotch person says, "*Will you speak a word?*" he means, "*Will you listen?*" But if he says to a servant, "*I am about to give you a hearing,*" that means a severe scolding. Scotisms have been detected in some of the most classical of Scottish writers. It is singular to hear one say, "*Take!*"—that is, shut—"the door after you," or if you are near the door, to be invited to *come into the fire*. "*She looks very silly!*"—that is, *weakly* in body. To hear it said of a thing that it is "*out of sight the best,*" means that it is "*out and out.*" To be told always to *change your feet* (that is "your shoes and stockings") after walking. "*He has fallen thro' his clothes!*" is a way of saying that he has grown thin, and that his clothes do not fit him. We read, "*He sat down his knees.*" "*Well on to fifty!*" is almost, or well-nigh, *silly*; and it is consistent with the Scottish language to speak of *sparks* or bespatterings of water. While *at* takes the place of *with, for, or to*—as, to be angry *at*, sorry *at*, or to ask *at*, and so to feel hatred *at* or dislike *at*, instead of against. These illustrations might be carried on to any extent, but it is enough to shew that they often give some perplexity in understanding the dialect. Of course the difficulties of comprehension increase as we find ourselves in more remote and untrodden districts; but they are certainly not greater than those which might meet some traveller in an out-of-the-way village of Lancashire or the West Riding of Yorkshire.—*Leisure Hour.*

HOW TO BE CHARMING.

Every young girl cannot be beautiful, for to every one God has not given a comely face nor a graceful figure. But every one can be attractive. Indeed, health and cleanliness go far to giving those bright eyes, blooming cheeks and clear skins which conduce to good looks, though some have plain and irregular features, and can easily see, by the testimony of the truth-telling mirror, that they are not remarkable for external graces. Let them comfort themselves by the thought that they may make very beautiful old ladies, if they cultivate sweetness of disposition and contentedness of mind, and trust in God's goodness and love. How can the homely be charming? Well, true self-forgetfulness and kind thoughtfulness for the happiness of

others is always winning. The vain, selfish beauty cannot compete with the homely maiden who is popular because she is so very lovable. Her father confides in her. Her mother leans on her. Her friends go to her for help and advice. The little girls bring her their broken toys, and the boys come for aid when the lessons are hard. By and by a marvellous thing happens. She is spoken of everywhere as "the interesting Miss Parker," or "the agreeable Miss Dornell," or "the captivating Miss St. Mark." She has grown interesting, agreeable and captivating, and each quality is far more valuable to a woman than the possession of mere beauty, without other winning personal characteristics.

The power to converse well is a very great charm. You think anybody can talk? How mistaken you are! Anybody can chatter. Anybody can exchange idle gossip. Anybody can recapitulate the troubles of the kitchen, the cost of the last new dress, and the probable doings of the neighbours. But to talk wisely, wittily, instructively, freshly, and delightfully, is an immense accomplishment. It implies exertion, observation, study of books and of people, and receptivity of impressions. No young girl can hope to shine in conversation as her mother does, but every girl can begin to acquire that graceful art that will draw intelligent men and women to her side, and enable her to retain them, because they are pleasantly entertained.

There are other things which go to compose this quality of charmingness, but we leave them till another time.—*Selected.*

MOTHER'S BOYS.

Yes, I know there are stains on my carpet  
The traces of small muddy boots;  
And I see your fair tapestry glowing  
All spotless with blossoms and fruits!

And I know that my walls are disfigured  
With prints of small fingers and hands;  
And that your own household whiteness  
All fresh in its purity stands.

And I know that my parlour is littered  
With many odd treasures and toys;  
While your own is in daintiest order,  
Unharm'd by the presence of boys!

And I know that my room is invaded,  
Quite boldly, all hours of the day;  
While you sit in your own unmolested,  
And dream the soft quiet away!

Yes, I know there are four little bedsides,  
Where I must stand watchful each night,  
While you may go out in your carriage,  
And flash in your dresses so bright!

Now I think I'm a neat little woman:  
I like my house orderly, too;  
And I am fond of all dainty belongings:  
Yet I would not change place with you!

No! keep your fair home with its order,  
Its freedom from bother and noise!  
And keep your own fanciful leisure;  
But give me my four splendid boys!

CHEERFUL words, like a bright fire on a dark night, light up a household and banish care and trouble.

THE outlook for Protestantism in Florence is promising. There are now eight Protestant churches in the city, and the population numbers five thousand.

HURRY and distrust, are the true signs of weakness. Every work to be done must be done well. And in Christ's life there is not the slightest trace of weakness or cowardice. He never hurries, and gives way to doubt; so His work from the first was perfect.—*Thomas Hughes.*

I HOLD with Algernon Sydney that there are but two things of vital importance—those which he calls religion and politics, but which I would rather call our duties and affections toward God, and our duties and feelings toward men; science and literature are but a poor make-up for the want of these.—*Thomas Arnold.*

TRUE religion is not only a belief, but a service; not only an experience, but a work. It is a choice and a labour; it inspires thought, and impels to action. And the noblest service, the most manly and elevating, is that to which the Lord calls His disciples. If we follow Christ, we take His yoke. If we obey His call to repentance, we do not refuse His summons to the vineyard.

WHEN the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So whenever there is prayer there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be the answer to prayer.—*Spurgeon.*

TWO things together are the very model of a good scholar. First, you must listen. You must hear; you must be silent; you must be attentive. We can never hope to gain real wisdom or knowledge unless we are willing to be taught; unless we look out for instruction; unless we fix our minds. He who is always talking without listening to what others say; he who is always asking questions without waiting for an answer; he who allows his mind to wander from one thing to another; he who thinks he is wiser than his teachers and cleverer than his companions; he who does not look up to what he is himself, whether old or young, is not learning as Christ learnt. We must also be good askers of questions.—*Dean Stanley.*

BRITISH AND FOREIGN ITEMS.

A COLPORTEUR in Japan recently sold a thousand copies of the Scriptures in two weeks, and the Mayor of Yokohama has ordered ten copies of the New Testament to be placed in one of the schools.

CREMATION has become so frequent at Milan that it has been decided to build a cinerary temple or ash house adjoining the cremation furnace, in which the remains of the dead may be deposited and labelled off in jars made like the old Latin urns.

SIR HENRY BESSEMER has taken out no less than 114 patents. The freedom of the city of London has just been conferred upon him. Before his steel process was introduced into Sheffield the entire make of steel was 51,000 tons a year; now it is 830,000 tons.

THE Russian papers announce the death of Oleg Gorobetz, one of the wandering minstrels who used to roam over Russia singing the old popular traditions. Oleg, who was nearly 100 years of age, had a marvellous memory and could sing all the national songs.

DR. TANNER is making arrangements to fast for forty days in London. He says the advocates of alcohol may select six men as near his age and physical condition as possible, who can take wine, beer or any spirituous liquor during the fast, and he will take water only.

MRS. LYDIA MARIA CHILD left \$2,000 for the Hampton school, \$2,000 for the Homeopathic Hospital in Boston, \$1,000 to the Consumptives' Home, \$1,000 to the Quaker Schools for Indians, \$1,000 for the old coloured women of Boston, \$1,000 for Protestant children, and \$1,000 for the elevation of women.

THE "Burials Act" is still a subject of acrimonious discussion in England. Some of the clergy speak severely of the neglect of the "Lord's Spiritual" to make an earnest opposition to it when it came before the House of Lords. They regard the measure as a desecration of the consecrated grounds set apart for the burial of the bodies of those belonging to the Church. Generally the Bishops advise peaceful acceptance of the Act, while a large part of the clergy shew much reluctance to the recognition of it. Churchmen regard the bill as a victory of the Nonconformists, and another step in their advance toward disestablishment.

STANLEY, the African explorer, is as determined as ever. A member of his force has written a letter, stating that yellow fever had carried off numbers, and several were on the point of turning back, whereupon Stanley called them together and said, "Not one of you shall I allow to turn back before the expedition is over. My motto is 'Forward,' and even if a thousand devils with revolvers or daggers opposed us, or illness, pestilence and misery threatened us with destruction, not even then should I allow a single person to turn his nose homeward." This reminds one of the famous declaration of Martin Luther, when urged by his friend Melancthon not to enter the city of Worms. "I would enter, though the devils were as thick as the tiles upon the roofs of the houses."

A CORRESPONDENT of a New York paper speaks of "the tragedy-comedy of the execution of the decrees" against the religious orders in France as "fast drawing to a close." The Dominicans, Capuchins, Marists, Oblates, and a number of other monastic orders in Paris have been expelled. By this time all has probably been finished except in Corsica and Algeria. The resistance of the monks was fully as melodramatic in Paris as in the Provinces, but fortunately no blood was shed as at Lyons and Nantes. The ostentatious assistance afforded the Congregations by M.M. DeBroglie and Buffet, says the correspondent, has done much to discredit the Clericals. It deprives them of the sympathy of moderate Republicans, and will make it exceedingly difficult for them to defend their cause in Parliament. From the beginning the struggle has been political, but in shewing this so openly the Clericals have made a mistake, which has already done them much damage. Several persons have been sentenced to from ten to thirty days' imprisonment for obstructing the police in executing the decrees. The Premonstratation fathers of Frigolet, near Tarascon, department of the Bouches de Rhone, barricaded their establishment with the aid of lay supporters, and the authorities in besieging were reluctant to force the doors in the execution of the decrees. Several English ladies were arrested for exciting the crowds to resistance.

BEHM and Wagner, the German geographers, who are generally accepted as authorities in statistics, have recently published the result of their efforts to take the census of the world. In large portions of Asia and Africa nothing more trustworthy than an estimate is possible; but taking as a criterion their accurate estimate of the population of the United States without the aid of the last census reports, their statements may be relied upon as having been made on very careful study of the data in each case. The total population of the globe, according to Messrs. Behm and Wagner, is 1,455,913,000, and increases at the rate of nearly 1,000,000 a month; or, to be exact, at the rate of 17,000,000 in nineteen months. Asia contains considerably more than half this multitude, her population being estimated at 834,707,000; Europe, 315,929,000; Africa, 205,679,000; America, 95,495,500; Australia and Polynesia, 4,031,000 and the polar region—Greenland and Iceland—82,000. Russia leads off in Europe with nearly 66,000,000, while her entire possessions number about 88,000,000 inhabitants. Germany follows with 43,900,000; Austria and Hungary, 38,000,000; France, 37,000,000; Great Britain, 34,500,000; European Turkey has 8,866,000; and Asiatic Turkey, 16,320,000. In Asia, China, including all her possessions, contains 434,626,000; Japan, 34,338,000, and British India, 240,298,000. In America the United States has more than half the population, or 48,500,000, exclusive of 300,000 Indians. British North America has 3,839,000; Mexico, 9,485,000, while Brazil, the most populous of South American countries, has 11,000,000.



## MINISTERS AND CHURCHES.

THE Rev. A. Kanbone, an ex-priest of the Church of Rome, has recently connected himself with the Presbyterian Church, and is at present studying at the Montreal Presbyterian College.

THE union Presbyterian anniversary missionary meetings to be held in Erskine Church, Montreal, on the evenings of the 23rd, 24th and 25th inst., promise to be of more than ordinary interest. The services of the Rev. Narayan Sheshadrai, of India, and Dr. Mackay, of China, have been secured for these meetings, and a more than ordinary treat is in store for those who may be privileged to attend.

THE Rev. A. H. Macfarlane was on Tuesday, the 2nd inst., ordained and inducted as pastor of the Presbyterian Church at Farnham Centre. The Rev. Messrs. McCaul, Nichols and Cruickshank took part in the installation services. Mr. Macfarlane graduated from the Presbyterian College, Montreal, last spring, and enters upon his work at Farnham with most encouraging prospects.

THE Presbyterians connected with the Huntingdon mine at Dillonton in the Eastern Townships, being desirous of having a preaching station established there, the Rev. Mr. Warden has agreed to send them a regular supply in the meantime. The Presbytery of Montreal will probably organize a mission there at its next meeting. The people offer liberal support, the chief men connected with the mine being Presbyterians.

WE listened to a very interesting and instructive lecture a few evenings ago. The speaker was the Rev. Jacob Freshman, a converted Jew; and his subject was the "Manners, Customs, Literature, etc., of God's Ancient People." The Elm street Methodist Church was crowded with an intelligent audience, who listened with evident pleasure to the speaker's earnest and eloquent address. The delivery of this lecture in the churches of the various denominations all over Canada would serve an exceedingly good purpose.

AT the close of the thanksgiving service in St. Mark's Church, Montreal, on Wednesday evening, the 3rd inst., one of the members, Mrs. James Aitken, of Wellington street, handed the Rev. J. Nichols five fifty dollar bills, to be appropriated as follows: \$50 each to the funds of the congregation, to the General Hospital, the Point-aux-Trembles schools, the Home Mission and French Evangelization schemes of the Presbyterian Church in Canada. Such spontaneous liberality is deserving of special commendation, and we trust that Mrs. Aitken's example will be followed by many others to whom the Lord has given the ability.

THE Yonge street school and mission, carried on by the Charles street Presbyterian congregation, having been deprived of the house in which operations have hitherto been conducted, it was deemed advisable, in the interests of the Church, to break ground in Deer Park. A lot has been secured, favourably situated, in view of the prospective increase of the neighbourhood and its spiritual wants, on which there is now being erected a building capable of accommodating about 150 people. It is expected to be ready for opening in two months. This enterprise commends itself to the friends interested in the Church extension work of this city and neighbourhood.

A GOODLY concourse of people assembled at the new Presbyterian church, Parkdale, on Tuesday afternoon, to witness and take part in the ordination and induction of the Rev. W. A. Hunter, M.A., as pastor of the congregation. The service opened at two p.m., and was presided over by the Moderator, the Rev. John Smith, who, with the members of the Presbytery present, ordained Mr. Hunter to the ministry in the usual way by the laying on of hands. Very earnest addresses were delivered by the Rev. P. McLeod, Rev. D. J. Macdonnell, and Rev. J. M. King. In the evening a social was given as a welcome to the young minister, an excellent tea having been provided by the ladies. Addresses were delivered by the Revs. Macdonnell, Smith, Prof. Gregg, Kirkpatrick, McLeod, and others. The choir contributed suitable music, which added materially to the evening's entertainment. Mr. Hunter commences his labours under very encouraging circumstances, and we heartily wish himself and people the highest measure of prosperity in the union just consummated.

THE Rev. P. Wright, of Chalmers' Church, Montreal, was recently called by the congregation of Knox Church, Stratford, to become its pastor, at a salary of \$2,000 per annum, and manse. The call was before the Montreal Presbytery at a meeting on the 4th inst. It was reported by the Rev. Messrs. Macpherson and Hall, of the Stratford Presbytery, and by T. Ballantyne, M.P.P., who urgently pleaded for the removal of Mr. Wright. A number of commissioners from Chalmers' Church, Mr. Wright's present charge, were present at the meeting and testified to their high appreciation of Mr. Wright's services, and to the earnest desire of the congregation to have him retained in their midst. The call was accepted by Mr. Wright, and Mr. Warden was appointed to preach in Chalmers' Church and declare the pulpit vacant on the last Sabbath of this month. Mr. Wright carries with him, to Stratford, the best wishes of a large circle of friends in Montreal, who part with him with deep regret.

SABBATH, the 7th inst., was a day of great rejoicing on the part of the people of Enniskillen, whose new church was then formally opened. The building is both beautiful and commodious. It is built of brick, having five gothic-shaped windows, of stained glass border, on each side, and has a steeple about one hundred feet high, which, considering the altitude of the village above the surrounding country, gives it a most captivating appearance. The cost of the building complete will be \$3,000, which sum has been nearly all raised. The inside is not less beautiful than the outside. The ceiling is seventeen feet high and is ornamented with frescoed centre pieces. The walls are stuccoed all around. The lamps are supported by beautifully carved posts ranging down either aisle. There are three ranges of seats, the centre range divided by partition. In the north-west corner a platform is erected for the choir. The pulpit, which is handsomely trimmed, stands a little higher than the platform. The morning service was conducted by Rev. Prof. Gregg, D.D., of Knox College, who took for his text, Isaiah iv. 5. The service was most impressive. The afternoon service was conducted by Rev. J. Little, M.A., of Bowmanville, who preached a practical and eloquent sermon from Neh. iv. 6. Dr. Gregg, in the evening, preached from Job xix. 25, to a densely filled house, with such eloquence and impressiveness that we are sure his words will not soon be forgotten. On the afternoon of Monday, the people flocked to hear addresses from several ministers who were announced to speak. The pastor of the congregation, Rev. T. Atkinson, occupied the chair, and introduced Rev. Mr. Carmichael of Columbus, and Rev. J. C. Wilson (Methodist) of Hampton. These gentlemen congratulated the people on their new edifice, and spoke in high terms of the earnestness that characterized, and the success that attended the labours of Rev. Mr. Atkinson during his brief stay among them. At this stage of the proceedings the pastor announced that tea was ready. The people with a will moved towards the basement, where were rows of tables set in the best style and affording entire satisfaction to more than five hundred people. After tea the people filled the church to its utmost capacity, when the pastor introduced, in turn, Rev. Mr. Fraser, of Orono, who spoke on "Fashion;" Rev. Mr. Smyth, of St. Andrew's church, Uxbridge, gave an address on "Social Magnetic Influence;" Rev. D. J. Macdonnell, B.D., of St. Andrew's Church, Toronto, gave a most practical and eloquent address on the "Model Church." Rev. J. Little, M.A., of Bowmanville, spoke on "Church Zeal." The choir did excellent service in enlivening the proceedings with music. After a few remarks from Dr. McLaughlin, on the prosperity of the congregation, the benediction was pronounced by Rev. Mr. Macdonnell. On Tuesday evening another tea was given, when addresses were given by Rev. Mr. Howard, and by Rev. Mr. Smyth, after which the doxology was sung and the benediction pronounced.

PRESBYTERY OF SAUGEEN.—The Rev. Mr. Aull was inducted into the pastoral charge of Palmerston on the 10th inst. Mr. Stewart (Moderator of Presbytery) presided, Mr. Straith preached, Mr. Fraser addressed the minister, and Mr. Baikie the people. There was produced and read a call with relative papers from the congregation of New London in the Presbytery of Prince Edward Island in favour of the Rev. John McMillan, of Mount Forest. The call was signed by 340 members and adherents. The salary

promised was \$800, with manse, and glebe of fifty-nine acres of land. Mr. McMillan stated that while he looked with very great respect upon the call, and while he sympathized deeply with the congregation, after mature consideration he felt constrained in present circumstances to decline the call. The call was accordingly set aside. A call was laid on the table from Dundalk and Fraser Settlement in favour of Rev. J. S. Eakin. Mr. Morrison stated that he had moderated in the call and that it was unanimous. The call was signed by fifty-seven members and nineteen adherents. The salary promised was \$600—\$450 by the congregations and \$150 of a supplement from the Home Mission Fund. The call was sustained, and ordered to be forwarded to Mr. Eakin. The Clerk intimated that Mr. Park had sent reasons of protest and appeal in due time, and that he had sent a copy of said reasons to the convener of the committee appointed to answer said reasons. The committee asked for longer time to answer the reasons, which was granted. Mr. Nicol intimated that he had received a communication from the petitioners of Durham requesting the Presbytery to send them supply in the meantime. Mr. Nicol moved, and it was duly seconded, that supply be sent them. It was moved in amendment, duly seconded, and carried, that the consideration of this matter be postponed till next meeting of Presbytery. Messrs. McMillan, Young, Fraser, Baikie, Straith and Aull were appointed to give a Sabbath to Arthur.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF QUEBEC.—A regular meeting of this Presbytery was held in Morrin College, Quebec, on the 2nd inst. The attendance of members was fair. The congregation of Lower Windsor was united to that of Richmond, under the pastoral care of Mr. Dewey. The congregations of Melbourne and Windsor Mills were formed into one charge, and they were requested to take steps towards securing a pastor. It was reported that a union between the congregations of St. Sylvester and Lower Leeds was most desirable, and a committee was appointed to try to effect such a union. The case of Danville was considered, and the Presbytery decided to recommend the French Board and the Home Mission Committee to grant each the sum of \$200 per annum to the congregation, with the view of securing the services of an ordained missionary who is able to preach in both languages. Upon the motion of Mr. James Ross it was agreed to take steps with the view of raising a fund for the purpose of securing the services of a missionary to labour in the destitute localities of the Presbytery as it may appoint. Prof. Weir, and Messrs. J. Ross and F. M. Dewey were appointed to attend to the matter. The ministers of St. Andrew's and Chalmers' Churches, Quebec, with their successors in office, Prof. Weir, Messrs. Jas. Ross, Jas. Bell, and Robt. Ruthman were appointed as trustees to hold property for the benefit of the French Protestant congregation of Quebec. The whole case of this mission was entrusted to the Presbytery's Committee on French Evangelization, with instructions to inquire into it and to recommend a course of action to the Board of French Evangelization. A minute expressive of the feelings of the Presbytery in parting with Mr. Boudreau, of Danville, whose resignation had been accepted, was adopted. It expressed very high esteem for Mr. Boudreau and earnest wishes for his future welfare and usefulness. It was agreed to adopt a system of Presbyterial visitation to the different congregations of the Presbytery. On the occasion of such visitations it was decided that the congregations should be addressed on missionary and religious topics. Mr. J. R. McLeod and Mr. Dewey were appointed to make arrangements for such visitations. It was also agreed that at last meeting of the Presbytery previous to the meeting of the Synod one session be devoted to a conference on the State of Religion within the bounds, and Mr. Amaron was charged with the duty of preparing a report on the subject. The attention of the Court being drawn to the absence of a number of its members, it was resolved that at the next meeting the Presbytery will inquire into the reasons of such absence.—F. M. DEWEY, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Clinton, on the 9th of November. Mr. Hartley stated that steps were being taken to erect a church at the mission station of Chiselhurst. The statistical and financial returns of congregations as furnished to last Assembly were examined, and congregations who

failed in contributing to all the schemes last year, were instructed to take order that no blanks appear in their financial returns in the future. A letter was read from Mr. Sieveright, stating that he accepted an appointment as missionary to Prince Albert, North-West Territory, and tendering the resignation of his charge. In connection with this matter Dr. Ure tendered the resignation of his pastoral charge, giving as his reasons for so doing the following: (1) Because the field as it now is with the country stations united to the town congregation is unworkable by one man; (2) because he thought that the existing arrangements were not favourable to the town charge; (3) because he thought it fitting that he should give those formerly belonging to Mr. Sieveright an opportunity of saying whether he should continue to be their pastor. After some deliberation the Presbytery agreed as follows, on motion of Mr. McDonald, duly seconded: "The Presbytery having heard a letter from Rev. James Sieveright, B.A., intimating his resignation of his charge at Goderich, he having accepted an appointment from the Home Mission Committee to the North-West, and having heard the resignation of Dr. Ure in consequence, express its regret that the usages of the Church have in this case been so far departed from, that the oversight of the Presbytery and the rights of the people have been overlooked; at the same time in the present circumstances the Presbytery agree to overlook the irregularity, to accept of Mr. Sieveright's resignation, to let Dr. Ure's resignation lie on the table, and instruct the Clerk to cite the congregations interested to appear at an adjourned meeting of Presbytery to be held in Knox Church, Goderich, on Tuesday, the 23rd inst., at one p.m., for their interests, and appoint the Clerk to exchange pulpits with Dr. Ure on the Sabbath preceding, to cite the people. On the report of the deputation to Rodgerville and Exeter, the Presbytery agreed to separate the congregation of Exeter from Rodgerville, and Mr. Danby was appointed to declare the pulpit of Exeter vacant on Sabbath first, Mr. Thomson to be Moderator of session, Mr. Hartley remaining minister of Rodgerville. Mr. Pritchard was appointed Convener of the Sabbath School Committee in place of Mr. Sieveright. The committee appointed to examine the session records of Exeter reported that they found several irregularities in said records, whereupon the aforesaid records were remitted to a committee to consider the matter and to report at next meeting.—A. McLEAN, Pres. Clerk.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XLVIII.**

Nov. 28, 1880. } **JACOB AND PHARAOH.** } Gen. xlvii 1-12.

**GOLDEN TEXT.**—"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. xvi. 31.

**HOME READINGS.**

- M. Gen. xlv. 1-15 Joseph and his Brethren.
- Tu. Gen. xlv. 16-28 Brethren Return for their Father.
- W. Gen. xlvi. 1-7; 26-34 Their Journey to Egypt.
- Th. Gen. xlvii. 1-12 Jacob and Pharaoh.
- F. Prov. xvi. 20-33 The Hoary Head.
- S. Ps. xxxix. 1-13 A Stranger and a Sojourner.
- Sab. Ps. iii. 1-10 Praise for God's Goodness.

**HELPS TO STUDY.**

Joseph having made himself known to his brethren, as described in our last lesson, dismissed them once more to the land of Canaan, with instructions to bring their families and their father to Egypt, in order that they might find sustenance there for a time, as the famine—according to the interpretation of Pharaoh's dream—was expected to continue for five years more.

When Jacob's sons presented themselves before their father, and made the unexpected and improbable announcement, "Joseph is yet alive and he is governor over all the land of Egypt," his "heart fainted, for he believed them not;" and it was only when he saw "the waggon" which his long-lost son "had sent to carry him" and his household that he said, "It is enough; Joseph my son is yet alive; I will go and see him before I die."

On his way to Egypt Jacob halted at Beersheba, where Isaac had dwelt so long; there he offered sacrifices, and obtained from the God of his fathers a repetition of the promise, "I will make of thee a great nation," with a re-assuring clause adapted to his circumstances, "I will go down with thee into Egypt, and I will also surely bring thee [thy descendants] up again."

The meeting of Jacob and Joseph is touchingly described in the closing verses of chapter xlvii.

Our present lesson is occupied with the favourable reception given to Joseph's relatives by the Egyptians and by their king; the interview between Pharaoh and Jacob; and the settlement of the Israelitish patriarchs in the land of Goshen. It may be considered under the following divisions: (1) *The Welcome Immigrants*, (2) *The Patriarch and the King*, (3) *The New Home*, (4) *The Brother Born for Adversity*.

**I. THE WELCOME IMMIGRANTS.**—Vers. 1-6.—As an executive officer Joseph enjoyed two advantages which seldom go together—the royal confidence and popular favour; hence the kind reception with which his relatives met on their arrival in Egypt. As the news—"Joseph's brethren are come" (xlv. 16)—spread from one to another throughout the court, "it pleased Pharaoh well, and his servants."

Then Joseph came and told Pharaoh. In those years of hardship no doubt many strangers took refuge in Egypt, and it is reasonable to suppose that Joseph had power to allocate them without consulting the king; but he was too conscientious to employ his position for the benefit of his own family connections without special permission.

And he took some of his brethren, even five men and presented them unto Pharaoh. Joseph was not ashamed of his "poor relations," and the particular Pharaoh who reigned at that time was, from the few glimpses that we obtain of his character, altogether too sensible a man to despise them.

What is your occupation? Pharaoh took it for granted that they had an occupation. Idlers are not welcomed as immigrants anywhere.

Thy servants are shepherds. They were well aware that "every shepherd was an abomination unto the Egyptians" (xlv. 34), and they might have reported themselves as farmers, for they had engaged in agriculture to a considerable extent; in fact Joseph seems to have anticipated their doing so, and he instructed them to call themselves shepherds, "that ye may dwell," said "he, in the land of Goshen," which was well fitted for grazing purposes, and which was also an outlying territory in the direction of Canaan, to which Joseph, knowing and believing the promise, expected the chosen family to return at some future period. To allow his brethren's descendants and his own to mingle with the inhabitants of the land, and thus be lost as a distinct race, would not be in accordance with what Joseph knew of the divine purpose regarding them.

**II. THE PATRIARCH AND THE KING.**—Vers. 7-10. Jacob blessed Pharaoh. Speaker's Commentary in regard to this, says: "Some here render 'Jacob saluted Pharaoh'—a possible translation, as the Eastern salutation is often with words of blessing; but the natural sense of the word is 'to bless'; and if Jacob had bowed himself to the ground before Pharaoh, according to a familiar Eastern custom, it would probably have been so related in history. More probably the aged patriarch, with the conscious dignity of a prophet and the heir of the promises, prayed for blessings upon Pharaoh."

How old art thou? Apparently struck with Jacob's venerable appearance, Pharaoh asked him this question; the literal meaning is "How many are the days of the years of thy life?"

Few and evil have the days of the years of my life been. Jacob seems to have regarded his life as about ended; he compares its length with that of the lives of Abraham (one hundred and seventy-five) and Isaac (one hundred and eighty), and accounts for the comparative shortness of his own life partly by the evil that had pervaded it—such as his early troubles with Esau, his long servitude in Padanram, the death of Rachel, the dishonour of his daughter, the misdeeds of his sons, the loss of Joseph, etc. But, apart from this, Jacob, Job and others were right in regarding the years of human life in this world as "few and evil," "full of trouble" (Job xiv. 1), and not worthy of having the whole attention devoted to them, to the neglect of making provision for the life which is to come.

**III. THE NEW HOME.**—Ver. 11. Goshen seems to have been the old name of the territory in which the patriarchs settled, and *Rameses* a name by which it was known when Moses wrote. In Exodus i. 2, we find the Israelitish bondsmen building a treasure city called Rameses, probably after a Pharaoh of that name. It was very different from the hill-sides of Canaan, being flat and somewhat marshy, but it yielded abundance of grass. Even in modern times it is spoken of as "the best of the land." Dr. Robinson identifies Goshen with the province of Esh-Sharkeyeh, and states that in answer to all his inquiries respecting it he was uniformly told that it was the best province in Egypt.

**IV. THE BROTHER BORN FOR ADVERSITY.**—Did Solomon think of Joseph when he said "A brother is born for adversity?" He could scarcely help doing so. What would have become of Jacob's sons had it not been for the brother whom they had hated and despised and sold so cheap in the days of their folly and wickedness? For five long years he nourished his father, and his brethren, and all his father's household, when they would otherwise have perished from want, and thus he did notwithstanding the outrageous ill-usage he had experienced at the hands of some of them. What a pleasant thing it is to have a brother to go to in time of need—a rich brother, a powerful brother, a kind brother. There are many who, on account of their own poverty and want of influence, are unable to do what they would wish for their relatives; there are others who are too selfish to extend a helping to their nearest kindred; but Joseph was rich, powerful and kind; and that is surely the sort of brother that is "born for adversity." Solomon also says that "there is a friend that sticketh closer than a brother," and so there is—One who richer and stronger and kinder than Joseph was; One who loves the sinful children of men with a warmer love than that of Joseph for his erring brethren; One who is much more ready than Joseph was to reveal himself, in all His loving-kindness, to His Father's perishing children when they come to Him for bread; One who has in these later ages been revealed as the promised Seed—looked forward to by Abraham, Isaac, Jacob and Joseph—in whom "all nations of the earth," are being "blessed."

**NOTES ON THE SYLLABUS OF THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY—1880.**

**LESSON VIII.**

*The Tabernacle Reared and the Service Appointed.*

**I. MOSES, AARON, NADAB, ABIHU AND THE SEVENTY ELDERS CALLED UP TO THE MOUNT, IN WHOSE PRESENCE MOSES DREW NEAR TO GOD.**  
(Exod. xxiv. 12.)

1. *A series of impressive and instructive acts.*—"The ten words" from Exodus xx. 1, to verse 23. These are the unchangeable foundations of the covenant.—Matt. v. 17. The book of the covenant is built on this law.—Exod. xxi. xxiii.

*The Details of the Covenant.*

- (a) Regulations on the construction of altars. . . . . Exod. xx. 24-26.
- (b) The rights of persons and property. " xxi. 22; xxiii. 8.
- (c) The Sabbath and the Sabbath year, the seventh day being the basis of the Calendar. . . . . " xxii. 9-13.
- (d) The celebration of the three annual feasts. . . . . " xxiii. 14-19.
- (e) The ratification of the covenant. . . . . " xxiv. 3-8.

Moses, on God's part, is mediator. The elders are representatives of the congregation. The sacrifice and the blood represent God's provided atonement for the people.—Heb. ix. 19-23. Aaron and his sons are the appointed priesthood.

2. *The sacrificial feast on the mount.*—Exod. xxiv. 11. Participating in the peace offering. Reconciliation and fellowship as seen in the passover. This Old Testament covenant illustrates the New, and the New declares what part of the Old is perpetually binding. In the one "the people stood afar off," in the other "we draw nigh to God and He draws nigh to us." The blessed vision and the gracious preservation of the elders.—Exod. xxiv. 11. Moses enters the cloud, which is followed by forty days mystery. Joshua waiting for Moses, and prepared to be his successor.

3. *Egyptian forms of thought and life appear in the ascendant.*—The crime of idolatry punishable with death. Moses is assumed to be lost, and the people rush into idolatry.—Exod. xxxi. 1. They demand a visible representation of Jehovah. Aaron wickedly yields to the clamour by moulding an engraving an image like the sacred ox Mnevis, worshipped at Heliopolis; or the sacred bull Apis, worshipped at Memphis, both being representations of the Egyptian deity Osiris.—Exod. xxxii. 8; Psal. cvii. 19-20. Many of them had been idolaters in Egypt.—Josh. xxiv. 14. The same manner of an idolatrous feast.—Ex. xxxii. 5, 6, 25.

4. *The associated events.*—The Lord is sore displeased.—Exod. xxxii. 10. Moses is deeply affected.—Exod. xxxii. 19. Moses' agonizing intercession.—Exod. xxxii. 11-14. The symbolic act of breaking the tables of the law as Israel had just broken the covenant. The destruction of the idolatrous image, and the people made to drink of it as the suspected woman of the curse water.—Num. v. 24. The summons to loyalty, and retribution.—Exod. xxxii. 26-28. The tribe of Levi responds.

**II. THE DIVINE MODE OF REVEALING TO MOSES.**

1. In the patriarchal period the Lord revealed Himself by voice and words.—Gen. vi. 13. Appearance as a man.—Gen. xviii. 1-2. Vision and dream.—Gen. xxvii. 12-16.

2. The advanced and symbolic method to Moses.—Exod. iii. 2-6. The flame encompassing the bush.—Lam. iii. 22. The new name of assurance, "I am that I am."

3. The most direct form of revelation in the giving of the law.—Exod. xix. 18-19. Appeared in the fire. "Spake these words." Gave them a permanent and written form.—Exod. xxiv. 12.

(a) God gave the Levitical law, embracing the tabernacle and its appointments.—Heb. viii. 5. A model was presented.—Exod. xxv. 40; xxvi. 30. Details were also given to Moses as to carefulness in following the plan and carrying out the details enforce upon us the conclusion that God was setting up among men a means of religious instruction, and a channel of obedience, bearing on the education and salvation of the people; also foreshadowing Christ, His work, and His Church in the future.—Heb. ix. 8-9.

(b) The method of answering Moses' prayer.—Exod. xxxiii. 17. Proclaiming, in a richer and sweeter manner, God's character, offices, and sovereignty.

(c) The change of method in Divine communications. A series of evils had ensued. These led to a change in place and manner of God's talking with Moses. Moses' tent was removed from the midst of the camp.—Exod. xxxiii. 7. Moses is consulted only at this place. The cloudy pillar at the door, and God spake face to face.—Exod. xxxiii. 11. Joshua continues to abide with Moses as his minister.

**III. THE SACRED PLACES.**

The sin of idolatry being forgiven and the promise of Divine presence being assured, with great enthusiasm Israel prepares for the construction and erection of the tabernacle, Moses directing all according to the model shown him in the mount. Reared on the first day of the first month of the second year. "Thou shalt set up the tabernacle of the tent of the congregation."

*The Names Given to the Tabernacle.*

- 1. The sanctuary. . . . . Exod. xxv. 8.
- 2. The dwelling place. . . . .
- 3. The tent of meeting. . . . . Exod. xxv. 22.
- 4. The tent of witness. . . . . Num. xvii. 7-8.

**IV. SACRED PERSONS AND THEIR INVESTITURE.**

(1) At a very early time in the transactions of Sinai, Aaron and his sons are set apart.—Ex. xxviii. 1-3; Heb. v. 4.  
(2) The Levites are consecrated as a reward of fidelity.—Deut. xxi. 8-10.

**V. THE DAILY SERVICE.**

- The burnt offering. . . . . Exod. xxix. 38-42.
- The meat offering. . . . . " " 40-41.
- The morning and evening incense. . . . . " xxx. 7-8.

JOHN McEWEN.

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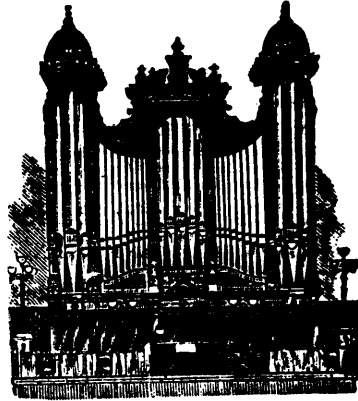
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Births, Marriages, and Deaths.

DIED.

At St. Andrew's manse, Stratford, on the 27th of October, of scarlet fever, George Wallace, eldest son of the Rev. E. Wallace Waits, aged 7 years 1 month and 3 days.

At St. Andrew's manse, Stratford, on the 11th of November, of scarlet fever, Edward, second son of the Rev. E. Wallace Waits, aged 5 years and 26 days.

At 26 Leamington terrace, Edinburgh, Scotland, on 30th October, the Rev. J. H. Taylor, D.D., M.D., Edinburgh, in the eightieth year of his age, formerly Professor of Theology to the United Presbyterian Church in Canada, and minister of Gould street (St. James' square) Presbyterian Church, Toronto.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Tuesday, 30th November, at eleven a.m.

KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, 21st December, at ten a.m.

MAITLAND.—At Lucknow, on the third Tuesday of December, at two p.m.

LINDSAY.—At Woodville, on Tuesday, 30th November, at eleven a.m.

MANITOBA.—In Winnipeg, on the second Wednesday of December, at ten a.m.

BRUCE.—At Teeswater, on the 21st December, at two p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 11th January, 1881.

WHITBY.—At Oshawa, on the third Tuesday of January, 1881, at eleven a.m.

PARIS.—At Princeton, on the 13th of December, at eleven a.m. for business. Visitation of Drumbo and Princeton to take place at Princeton, at two p.m.; and a visitation of St. Andrew's Church, East Oxford, and St. Andrew's Church, Blenheim, in the latter church next day at eleven a.m.

CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, the 14th of December, at eleven a.m.

BROCKVILLE.—In St. John's Church, Brockville, on December 14th, at three p.m.

SAUGHEEN.—At Clifford, on the 21st December, at eleven a.m.

QUEBEC.—In Chalmers' Church, Richmond, on the second Tuesday of February, at half-past one p.m.

HURON.—In Clinton, on the third Tuesday of January, at ten a.m.

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