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Boil them until soft, salt to taste, and serve
with delicate cream sauce.

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BANANA FRITTERS.—Four eggs, one pint
milk, a little salt, flour enough to make a
light batter. Beat the eggs into the milk, and
add salt and flour. Stir in, pretty thickly,
bananas sliced thin. Fry in hot lard.

CHLORIDE of lime in solution is an excel-
lent disinfectant for clothes placed in it, or
as a wash for walls and floors; but the mere
sprinkling of it about a place is of little
value. This last fact is not generally known.

OATMEAL BISCUIT.—Take half a pound
medium oatmeal, quarter of a pound flour,
one dessert-spoonful of baking powder; mix
with half a gill of milk, made hot in a sauce-
pan. Roll out quickly and bake at once in
very thin cakes.

JUMBLES.—Jumbles which will keep a
month are made thus: One pound of butter,
one pound of sugar, two pounds of flour,
three eggs, nine teaspoonfuls of water, three
of baking powder, with salt and flavouring
to suit the taste. Roll them and bake in a
quick oven.

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To make lemon toast beat the yolk of three
eggs and mix with them half a pint of milk;
dip slices of bread into the mixture, then fry
them a delicate brown in boiling butter.
Take the whites of the eggs, beat them to a
froth, add to them three ounces of white sugar
and the juice of a small lemon. Stir in a
small teaspoonful of boiling water, and serve as
a sauce over the toast.

TO DRESS CANNED LOBSTER.—To one
can of lobster, take two level tablespoonfuls
of unmixt mustard, and blend it with half a
cupful of vinegar, adding pepper and salt to
taste. Boil two eggs soft, beat them in the
mustard and vinegar, together with a table-
spoonful of butter, and let it come to a boil,
when stir in your lobster. Serve hot, garn-
ished with hard-boiled eggs cut in slices,
and parsley. This dressing is very nice for
salad.

DAMSON MARMALADE.—Take six pounds
of damsons and four pounds and a half of
sugar. Wet the bottom of an enamelled kettle
with cold water, put in the damsons, and
boil for three-quarters of an hour very slowly.
Rub the pulp through a colander, add the
sugar to it, and simmer together gently until
very thick. Crack the stones of the dam-
sons, and add the kernels to the marmalade.
Pour into bowls, and cover over with papers
that will exclude the air.

BREAD AND APPLE PUDDING.—One
loaf bread crumbs, one and one-half
pints of milk, two eggs, eight sour apples
(medium sized), one scant teacup of white
sugar. Cut the apples in quarters, then slice
them. Butter the pudding dish; spread a
thick layer of bread crumbs on the bottom,
then a layer of apples, with little bits of but-
ter scattered over the top, then a layer of
bread crumbs, a layer of apples and butter,
lastly a layer of bread crumbs. Beat up the
eggs, mix them with the milk and sugar, and
pour over the bread. Bake in a hot oven
about one hour. This pudding is sufficient
for eight persons.

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in referring to the complicated organic and
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bate classes of American women are subject
but we take pleasure in saying that Mrs.
Lydia E. Pinkham's Great Remedy for all
these troubles has an unbounded popularity.

Do not delay if suffering any form of Bowel
Complaint, however mild apparently may
be the attack, but use Dr. Fowler's Extract
of Wild Strawberry. It is the old reliable
cure for all forms of Summer Complaints
that require prompt treatment. Ask your
druggist for all dealers in patent medicines.

HAVE you tried Holloway's Corn Cure?
It has no equal for removing these troublesome
some excrescences.

PEOPLE who read and reflect, after reading
upon the many published testimonials regard-
ing Noythrop & Lyman's Vegetable Purifier
and Dyspeptic Cure, can scarcely fail to per-
ceive that evidence so positive and abundant
could not be adduced in behalf of a remedy
of doubtful efficacy. The facts proven by
such evidence are that it roots out impurities
of the Blood, restores digestion, enriches the
circulation, and regulates the Bowels and
Liver.

If you feel drowsy, debilitated, have
headache, nervousness, bad, poor appetite,
constipation, or are suffering from torpid liver,
Noythrop & Lyman's Vegetable Purifier will
cure you so speedily and so permanently.
Dr. Pierce's "Golden Medical Dis-
covery." By all druggists.

THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, SEPTEMBER 5th, 1883.

No. 36.

NOTES OF THE WEEK.

A LEADING Turkish newspaper in Constantinople is publishing an elaborate attack on Christianity. It assigns as a reason for the publication the fact that "the missionaries are gaining an influence among the people which is dangerous, and which makes silence on the part of Moslems a confession of impotence."

AMONG the martyr Churches of Europe, none was more cruelly treated or more unsparingly exterminated by the Church of Rome than were the Reformed Churches of Bohemia and Moravia. For many years they seemed to be exhausted, but within a few years have revived, and now the Protestant population of these two countries amounts to about 150,000.

SPAIN appears to be quiet again, after an ugly spasm of insurrection. Reports are abroad that atrocious cruelties were exercised in some cases in suppressing the insurgents. It is now again announced that King Alfonso will visit Germany and interview the Emperor—a proceeding by no means grateful to France. At last advices he was at Madrid.

THE cholera epidemic in Egypt is losing its force, and the total number of deaths is daily decreasing, though the scourge is by no means under control in Upper Egypt. Of the 17,000 deaths on a recent Saturday 129 took place in Upper Egypt. The disease has almost disappeared in Cairo, or at least the element of fatality. It is reported that cholera has broken out in Sumatra.

THE statistics of liquor drinking in Illinois are frightful. The annual cost of the liquor consumed in that State is put at \$60,000,000, of which \$32,082,750 is expended in Chicago, which is more than \$50 per capita for every man, woman and child in the city. The proportion of drinking saloons in Chicago is one to every 150 of population, and in the State of Illinois there is one retail liquor dealer to every 170 inhabitants.

THE "Christian World," London, is publishing letters from a gentleman who is visiting the theological seminaries of Germany. He reports that the lectures of the professors accepting the destructive criticism attract few students. Wellhausen lectures to only seven or eight students. At Jena, where heresy of the most unblushing type prevails, he found barely fifty students in Haackel's lecture room, twenty-three in Lipsius', and only seven in Hilgenfeld's.

THE number of students at the German Universities has increased more during the current summer semester than for many years past. During the summer term of 1882 there were 23,834 students in all; during the present term 25,084 an increase of over five per cent. The largest increase was in the medical department, following which was the philosophical. The students of Evangelical Theology rose from 3,097 to 3,558, of Catholic Theology from 758 to 811.

THE influence of the French attack upon the native Christians of Madagascar must be bad, although the reports of the care with which the French in Antananarivo were sent down to the fleet are most encouraging. The August "Chronicle" of the London Missionary Society says that at Tamatave the attendance at the schools and at public worship had much decreased, and the work almost ceased before M. Shaw's arrest, while some upon whom Christianity had a slight hold had relapsed into heathen practices.

A LONDON, England, correspondent learns that one of the most eccentric of the American millionaires of the day intends to take to England a dozen intelligent Huron-Iroquois Indians, who have shown their ability by their proficiency at native schools, and have them educated at Eton and Oxford at his expense, with the view to their entering on a special mission, partly religious and partly educa-

tional, among the red tribes of Canada and the United States.

"THE Rev. Mr. Thornton, of Glasgow," says the "Belfast Witness," "has accepted the call presented to him by the Camden Road Presbyterian Church, London, and the translation has been granted by the Free Church Presbytery of Glasgow. Mr. Thornton is considered as a very important addition to the strength of Presbyterianism in London." Mr. Thornton's many friends in this country will wish him a large measure of success and comfort in his new field of labour.

A CORRESPONDENT of the "Interior," writes from Canton, China, that the decline of idolatrous worship is so evident as to be observed by non-Christians as well as by Christians. The decrease of worshippers at the prominent temples is marked. These temples are leased to companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars yearly rent. Now the leases go a begging, so great has been the decline of income. The widespread preaching of the Gospel is affirmed to be the cause of this change.

IN criminal matters Canada stands well as compared with Australia. In Canada the proportion of offences against the person in 1881 was 1.53 in the thousand, in Victoria it was 5.28; in New South Wales, 13.22; in Tasmania, 5.07, in New Zealand, 4.20. In Canada offences against property were 1.20 per thousand of the population; in Victoria they were 5.05, in New South Wales, 9.52; in Tasmania, 7.60; New Zealand, 5.13. Other offences in Canada, 6.95 per thousand of the population; in Victoria, 26.97; New South Wales, 26.03; Tasmania, 46.32; New Zealand, 21.86.

A MOST singular fish has been dredged at great depth in the Mediterranean Sea. It is called *Euphranta peluonoides*, from its enormous mouth. The head is short, occupying about an inch and a quarter out of the more than nineteen inches of the length of the fish, yet the mouth is capable of enormous dilatation from the structure of the jaws. The suspensorium of the jaws is exceedingly long, and the mandible, of two pieces, is about four inches in length. Thus the articular angle lies far back, along the side of body. The upper jaw consists of a long and slender stylet, probably the intermaxillary.

ONE of the astronomers at the Greenwich (Eng.) Observatory claims to have measured the heat from those well known stars—Arcturus, the leading brilliant of the Herdsman, and Vega, the chief star of the Lyre. From a careful measurement of their light, the equal splendour of these stars was long since ascertained; but Arcturus shines with a ruddy, yellow light, while Vega exhibits a colour which has been compared to the gleam of highly polished steel. The estimates of their heat correspond with the aspect of these orbs, Arcturus emitting about twice as much as Vega. Minute, however, is the heat received from either; indeed, these measurements show that the heat received from Arcturus is, sensibly, the same as that from the face of a three-inch iron cube full of boiling water at a distance of 383 yards.

THE phases of the Irish agitation during the past week have included the shooting of several constables, an attack on James Carey's brother, threats, the discovery of a conspiracy, etc., etc. The conspiracy was disclosed during the examination of Dr. Connolly and Patrick Connolly, who were arrested on the evidence of an informer, named Michael Dineen. He testified that the Connollys had compelled him to swear that he would shoot John Carroll, a rent-warner of the Earl of Limerick, and had promised him that the head-centre would pay him £50 for so doing. He and the prisoners had lain in waiting several times for Carroll, but his (the witness's) courage failed him, and he did not shoot him. The witness testified that the Connollys had also proposed the poisoning of Carroll and his sister. The prisoners were remanded.

REV. DR. NELLES, of Victoria University, has "read with great satisfaction" the pamphlet by Mr. Phipps "On the Necessity of Preserving and Replenishing Forests," written at the instance of the Ontario Government, and he has nothing but praise for the manner in which the document is compiled. In a letter referring to the subject, Dr. Nelles says: "On the whole the Government of Ontario is much to be commended for procuring and publishing the information contained in this document, and both the Government and the general public are to be congratulated on having found so competent a man to write and compile what is here published. The accomplished author I have not the pleasure of knowing, but it is seldom one finds in our 'blue books' (as they are called) so much practical experience and scientific knowledge combined with literary taste and excellence of style."

THE venerable Principal McCosh still retains his position as head of Princeton College. The report of the Board of Trustees upon the question of his retirement has just been published. It states that "the Board being exceedingly desirous of retaining Dr. McCosh at the head of this institution, have unanimously declined to accept his resignation, and with equal unanimity adopted an arrangement acceptable to all, which renders it unnecessary. The duties heretofore devolving upon the President have for the present been divided with a Dean of the Faculty. The President will preside on all public occasions, and be the official head of the college before the public. He will also be charged as heretofore with the general oversight of the various departments of instruction." Dr. McCosh having acquiesced in the report, the matter has ended in his retaining the presidency which he has adorned for so many years.

OUR maritime contemporary, the Halifax "Witness," remarks: "It is 'good news' that the United Presbyterian Church of Scotland will henceforth lend a helping hand in Trinidad. In the New Hebrides we have the co-operation of the Free Church and of a group of vigorous Australasian Churches—bodies in full sympathy with each other. The work which would be too heavy for one Church can be very hopefully undertaken by several Churches. The coolies in the West Indies are becoming every year more numerous. Our Church is not strong enough single-handed to do all that urgently needs to be done; but the co-operation of our Scottish brethren will afford the help that is required. Our Scottish sister has already a deep interest in the West Indies. Her Jamaica mission and her contingent in Trinidad show how much the West Indies already owe her."

WEEKLY HEALTH BULLETIN.—The weather of the week has not had anything markedly different from the normal. Hence, we do not find many changes from the previous week's diseases worthy of note. Exception, however, has to be made in the case of Diarrhoea and Cholera Infantum, which have very considerably increased. It will be remembered that the temperature, though not differing greatly from the average, is considerably higher than that of several preceding weeks. Diseases of the respiratory organs do not hold a prominent position in the week's report. The same may be said of both Rheumatism and Neuralgia. Amongst Fevers, Intermittent, so prominent for some time past, retains its previous position. Enteric (Typhoid), which last week showed a considerable advance, has again slightly increased. Amongst Zymotic diseases of a contagious nature, Whooping Cough is the only one which shows any prevalence, its percentage being 17 per cent. Amongst diseases of which diarrhoea is the prominent sign, Diarrhoea has again shown a considerable increase over its previously high prevalence. Its percentage is 16.6 of the total number of diseases recorded. Cholera Infantum likewise shows an advance amounting to 6.3 per cent. The influence of heat and moisture in aiding the decomposition of organic matter, seems, with such a record, to again imperatively demand notice.

OUR CONTRIBUTORS.

THE LAW OF CHRIST AS APPLIED TO THE ORDINARY BUSINESS OF LIFE.

(Continued.)

The application of the principle is specially obvious in the sphere of charity; but it is quite as applicable to business relations. Does any one say "Because I must love my neighbour as myself, I must therefore supply him with goods at half their value, or, after he has got them, let him off with paying half the price?" My reply is that this would be entirely inconsistent with my duty to God, and even to my neighbour, as set forth in the law of love. It would, indeed be a treble wrong, or rather a wrong in every conceivable direction. It would not only be bad for myself (and the law forbids me to wrong myself, if it forbids me to wrong my neighbour; for it is as myself that I am to love him), but it would be bad for the man with whom I am doing business, and bad for society, and manifestly against the will of Him who "rules among the inhabitants of the earth, and is "the Author" of order and "not of confusion." As we remarked at the beginning, righteousness is the broad and deep foundation of the law of Christ and the law of love comes in to reinforce it and to supplement it, to animate it with life, to fill it with soul; but never in any degree to abrogate, annul, or supersede it. Or we may put it in another way which may be still more obvious. When rightly looked at, all legitimate business, honestly done, is done on the principle of loving one's neighbour as one's self. Take the familiar case of buying at a certain cost, and selling at an advanced price. Why is the buyer willing to pay a higher price than the seller has paid? Because of the benefit the seller does him in the shape of saving him the trouble of going a distance to get what he wants, or the waste of buying a larger quantity than he needs, or some such convenience. It is far better, manifestly, for a Leicester man to buy a small piece of Nottingham or Manchester goods at a small advance in price than it would be to go himself to the manufacturer in Nottingham or in Manchester, and then find that to get any he must take ten or a hundred times what he wants. It would, in fact, be better for him to pay a very much larger advance than he does pay, rather than to be left to his own resources in the matter. But here the laws which regulate trade come in to cut down the advance to the lowest point, so that he pays very little indeed for a great service. And it may be remarked, in passing, that few of us realize at how little cost we obtain the very needful and valuable services which are done us on all hands by our neighbours. According to the working of these laws, it comes to pass that the services rendered by the different persons engaged in business are set off against each other in very fair equivalents; so that, if only strict honesty be observed, each man gets, in the main, just what his services are worth—no more, no less. And, therefore, in demanding and accepting the fair market value of what he has to offer, he is literally going upon the principle of loving his neighbour as himself. If he were dishonestly to ask more, he would be sinfully turning the balance on his own side; if he were foolishly to take less, he would be unwisely turning the balance on his neighbour's side. And this shows, by the way (it is well to note it as we pass), that it is just as contrary to the law of Christ for the buyer to endeavour by undue means to beat down the seller, as it is for the seller to try to get more than its worth for what he sells. But the point we are making now is this, that in fair buying and selling a man is carrying out as nearly as possible the divine law, "Thou shalt love thy neighbour as thyself." And the same principle applies to all kinds of business (where services are rendered and equivalents accepted, either as wages or as profits. But it manifestly does not apply to what is familiarly known as "speculative" business. I know that it is very difficult to draw the line between legitimate and speculative business, and that one who is not thoroughly acquainted with what he is talking about must be very chary of condemning this or that way of making money, which may seem to him to partake of the nature of speculation. But there can be no mistake in standing by the manifest application in all cases of "the royal law according to the Scripture." This law, as we have seen, does not forbid us to enrich ourselves in the ordinary transactions of exchange; for in these the gain of A is not the loss

of B, but the price which B willingly pays for the benefit A does him. But it does forbid our enriching ourselves at the expense of others, as, for example, is manifestly done when an "operator" in grain makes an artificial scarcity in the market for the purpose of raising the price. In the legitimate transaction the profit of the grain merchant is the equivalent he receives for the benefit of bringing the grain to those who need it, in the other case, his profit arises from the loss inflicted on the community by his holding it back from them. In all ordinary business transactions a man simply gets a fair equivalent for certain services he renders to his neighbour; and in rendering the service and accepting the equivalent, he is, as we have seen, manifestly keeping the law which tells him to love his neighbour as himself, but when his gain, instead of being a reward for services rendered, is a penalty paid by his neighbour for a disservice which he has done him, it is seen to be a serious violation of the law of love.

Thus we find that the law of Christ, while it would undoubtedly be death to some ways of making money which public opinion only too feebly censures, is the very life and soul of all legitimate business. Now that objections to the law of Christ have been dealt with, and its practicability maintained, it remains to show the immense advantage of laying stress upon the higher, rather than on the lower law. We have already indicated in a general way the advantage of the method of Christ as one that, instead of merely lopping off the branches, cuts away the roots of the tree of evil—one that prefers to deal with the deep-seated disease rather than to confine attention to the treatment of its outward symptoms, but we may now look at it somewhat more closely. The causes which lead to commercial immorality are mainly these two—covetousness and extravagance, too great eagerness to get, and too great eagerness to spend. Each of them is a spring of action, which is apt to grow into a habit, urging on him who indulges it with ever increasing force. Each of them is a stream of tendency, which not only readily becomes an idolatry, but which, when it has engrossed the life, is very apt to sweep away the barriers in its path. Conscience is a strong barrier to resist the outbreak of the evil waters, but when the whole force of a man's life presses in one direction, the barrier needs to be very strong indeed far stronger than it is, or can be expected to be, in the average man—not to give way at some point, not to admit of little leakages here and there, which speedily prepare the way for something more serious. Now, what does the law of Christ do? It does not simply fortify the barrier. That it does, but it does a great deal more. It diverts the stream of evil tendency, or rather, so changes it that it becomes a stream of most blessed tendency. It insists on a man's pouring his life into another channel altogether. It calls upon him to "seek first the Kingdom of God and his righteousness." Thus it not only keeps him from directing his life in such a way as to press and surge against the barrier which conscience erects against evil, but it aims to make conscience itself a master passion of the soul, by insisting that he shall "seek first the Kingdom of God and his righteousness." And if he do this, if he even honestly try it, it is impossible for his eagerness to get rich to gain dangerous headway. He is not only fortified against temptation, but kept out of temptation's way, kept in a region of life where the temptation to anything like deceit or dishonesty cannot reach him.

It is much the same with the other great source of temptation—namely, extravagance. The law of Christ, indeed, allows in moderation the desire to enjoy the goods things of this life, but it not only forbids a man to live beyond his income (which the lowest code of honesty forbids him to do), but it keeps him far away from the vulgar motives to extravagance. The commandment of these—namely, ostentation—it utterly condemns, making it a first duty to be "meek and lowly in heart." It renders a life of mere self-indulgence impossible to all who will, with any honesty, try to keep either its first or second commandment, to say nothing of the attempt to keep them both, with out which, indeed, no one can fairly consider himself a Christian at all. The attempt, we say, for it is very important to notice that the mere attempt, if only it be an honest and earnest one, to keep the law of love, will be almost an absolute safeguard against any form of dishonesty. For the objection might be urged, "It is all very well to say that if a man only loved God supremely, and his neighbour as himself,

dishonesty would be impossible; but, seeing that no man can do either the one or the other perfectly, what does it all amount to?" But what we say is, not that the perfect keeping of the law of love, which no one can do, but the honest attempt to keep it, which any one can make, will be as near a safeguard as it is possible to come to with human nature as it is. The same could not be said of honesty. If a man's honesty, indeed, be absolute, perfect, immovable, his conscience above the reach of all blinding or blunting or befogging influences, then it is quite certain that such an one will not fall into any doubtful practices. But of what man living can this be said? Or, if it can be said of any, of how very few!

In order to see this more clearly, let us distinguish between a principle and a passion. Principle has the strength of an embankment, or a rock, as the case may be, passion has the force of a stream or a torrent, as the case may be. Principle belongs to the statics, passion to the dynamics of character. Now, common morality looks to principle, and in this it does wisely, but it neglects passion, and in this it falls fatally short. It is quite sound on the statics of virtue, but its dynamics it almost utterly ignores, and just as running water, if only the current be strong enough, will wear away a strong embankment or even the hardest rock, so, if the passions be allowed to get force sufficient, they will carry away any mere principles that may stand in their way. Now, the law of Christ does not neglect the statics of character, but it gives special attention to its dynamics. It makes much of principle, quite as much as any moralist can, but it makes still more of the passions of the heart. It does not at all attempt to suppress the enthusiasm and energy of human nature; but it turns it in a direction in which it can safely flow in all its strength. It turns it in a direction in which the more energy and ardour and enthusiasm the better for the man himself and for all interests concerned. It forbids the disastrous passion for money. It forbids the similarly disastrous passion for display. It calls out a passion for God and his righteousness. We have already seen how our Saviour deals with the ordinary business of life in the Sermon on the Mount, but before He comes to it, He says: "After this manner pray ye," and then furnishes a prayer. And "with a prayer" The first petition, "Hallowed be thy name", the second petition, "Thy Kingdom come", the third petition, "Thy will be done in earth, as it is in Heaven." And then, and not till then, the petition for daily bread, expressed, not only in such a way as to suggest studied moderation, but in such a way as to keep in view the claim of our neighbour "Give us this day our daily bread." A prayer, therefore, which no one can possibly offer in sincerity without at least trying to make the glory of God his chief ambition, and to keep all selfish desire in strict subordination and in such moderation as the golden rule requires. Now, may it not be asserted, without the slightest fear of contradiction, that where a man only tried to live a life, the desires of which are represented in the Lord's Prayer, it would be simply impossible to issue a lying advertisement, simply impossible to make or encourage the making of a false invoice, simply impossible to represent goods as better than they really are, or as having cost more than they actually did cost? Would it be possible, think you, for such a man to have any thing to do with the getting up of a bubble company, or to encourage in any way the risking of people's money by hopes of dividend held out which the projectors know to be absurdly extravagant? Would it be possible for such an one to trade on other people's capital, or to expose the property of another to a risk to which that other had not consented? Would it be possible for such an one to tempt his neighbour to sin, as is done by those who offer to young men in their employment commissions on amounts realized from the sale of otherwise unsalable stock, without any inquiry as to the means by which the said stock has been got rid of? Would it be possible for such an one in any way to take advantage of the ignorance or weakness of any with whom his business led him to deal, in order to gain an unrighteous end? All such things would manifestly be out of the range of possibility for any man who put even the smallest degree of real earnestness, day by day, into that prayer which teaches us what the deepest desires of our hearts should be.

It is sadly to be confessed that there are Christian people—so called, at least—among the number of those who are guilty of mean and dishonest practices.

But among these there is not a single case of a Christian who has honestly tried to make it the habit of his life to "seek first the Kingdom of God and His righteousness." Many of them may be in the daily or weekly habit of saying the Lord's Prayer, but not one of them is in the habit of praying it. Without the slightest fear of contradiction, I assert that wherever a so-called Christian man is guilty of anything approaching to dishonesty, he is not one of those who try to regulate their conduct by the law of love, but one who, contenting himself with the ordinary code of morals, has allowed his passion for money or some other ungodly lust to master him and to scatter his feeble morality to the winds. If all this be true, it is manifest that the method of Christ is the method which this age still needs, and sorely needs; that what is wanted is not so much more homilies on honesty, as more earnest warnings against covetousness and extravagance and a more earnest presentation of that Gospel of divine love which will touch men's hearts and lead them to set their affections on higher and better things. I do not believe that things are so bad in the world of business as many pessimists imagine. I do not believe that a man cannot be strictly honest without suffering loss. I believe that our best men are, in the main, our most successful men. I cannot believe that cheating and lying are so common in any kind of respectable business as those say who wish to justify their part in such practices. And I do not believe, nor do I think that any thoroughly honest man believes that deceit and falsehood are necessary in any shape, however veiled and disguised, for success in any legitimate business. Yet the state of things is such that there is a grand field for witnessing for Christ in the world of business. The ranks of "the noble army of martyrs" are not yet full. The demand to "take up the cross" for Christ's sake has not yet been withdrawn. And though in the eyes of men, there is not the same show of heroism when a young man gives up a good situation, without any prospect of another, for the sake of truth, as if he had gone cheerfully to burn at the stake in the same noble cause, there may be quite as much of the reality of it, quite as much that is noble and admirable and heroic in the sight of God. Christ needs many witnesses in the wide field of business; men that will witness to Him in the heights of success, men also that will witness for Him not only in the depths of failure, but by their willingness to fail for His sake; men that are willing to "suffer the loss of all things;" men who are willing to go through life as poor as Christ Himself, rather than do any single, smallest act at variance with "that good and acceptable and perfect willance of God," which finds expression in the law of Christ.

The lapse of time admonishes me that I must draw to a close; and yet one feels as if we had only entered on the subject. The next thing would have been to show that the method of Christ not only is more effective in securing commercial morality, but that it elevates the life of business to a far higher plane, and gives it a nobility and grandeur that seldom enter into the thoughts of those who look at it in the worldly point of view; and that instead of its being a hindrance, as it so often is, to the development of the Christian life, it might be, as it has often proved to be, as fine a field as any other for its manifestation and growth up to "the measure of the stature of the fullness of Christ." And so it might be shown that, if only the law of Christ were faithfully and fully carried into the ordinary business of life, we should see on every hand a new fulfilment of an old prophecy: "The parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." Then at last might the Evangelical Alliance cease from her lofty labours, when the brotherly love which she has inscribed upon her banner shall have prevailed not only the Church life, but the ordinary life of a thoroughly united Christendom.

PRESBYTERIAN COLLEGES.

MR. EDITOR,—When the Presbyterians of Montreal applied to the Assembly for authority to erect a Theological College in that city, the promise was made

that the College should be no expense to the Church generally. They only asked authority to erect the College,—they needed no help otherwise. The city of Montreal would meet all expense. There are two, at least, of the gentlemen who made or concurred in this promise still in the flesh. The way in which this promise has been kept appears plain by the last college report, where we find over four thousand dollars from the General College Fund paid to Montreal for the past year. This is rather a modest way for the Church of God to fulfil their promises—and this is the way in which this old promise has been fulfilled up till the present time.

The opinion seems to be held in some places that the more numerous the professors become, and the greater the expense, the more successful the college becomes in doing the work of the Church. Therefore the professors have grown from two till the present teaching staff, if I mistake not, numbers ten. If such men as Drs. Ormiston, Waters, Laing, McVicar, and many other such, have been trained in colleges with only two professors, they must be giants who will be educated under ten teachers. No wonder that so many ministers are being thrust aside now when their hair turns gray to make room for such educated young men. This explains how the Aged Ministers' Fund is becoming so burdened. The students attending on such a staff of teachers must either be very hard pushed, or the teachers have little to do. Should the college grow in the future twenty years as in the past, there must be at least twenty on the teaching staff, and the expense to the Church outside Montreal from eight to ten thousand dollars. This will be something for a college that when established should cost the Church nothing. The college, advancing in this way, may become like some of the old endowed schools in Britain, where there was a professor for each student.

The truth is becoming patent to many persons in the Church, that we have more colleges than are necessary, while our colleges are becoming a burden to the Church. The increase and growth of colleges does not increase either the number or quality of the students, for the cry of want of acceptable ministers for the vacancies and mission work of the Church was never greater than at present.

But not satisfied with our present supply, we are asked to establish another college in Winnipeg. We have indeed an *embryo* college there already, and we are asked to complete the structure by appointing a principal, and, as in all the other colleges, a large staff of professors and tutors. This would soon entail upon the Church an additional \$8,000 or \$10,000 yearly. This the Church is not prepared to undertake. The way in which the embryo institution has been supported for the past one or two years shows the mind of the congregations at sight. The contributions prove that the opinion of the Church is that the college is not needed, and that if erected it will not be supported.

But besides the amount necessary yearly, there are over \$40,000 dollars of debt on the present college buildings in Winnipeg. The college authorities have acted like the farmer who mortgaged his farm in some loan company to build his house—in nine cases out of ten house and farm both go to the hammer to pay for the house, and I see no reason why colleges should not share the same fate. The Church, I am sure, will never pay \$40,000 dollars for this embryo college, and this sum is necessary before we can lay a finger on the property or call a brick of it our own. The half of what will pay off this debt (never speak of \$10,000 of yearly support) will pay all expense of bringing the few theological students to Toronto, and educating them and returning them to Manitoba each year.

Then let the building go for the amount of the mortgage; and the few students who may study for the ministry be brought and educated in Ontario: for the Church will never pay forty thousand of debt we had nothing to do in contracting, nor pay so much yearly for support. This arrangement will allow the Knox College to be handsomely endowed, and the excellent professors, already waiting for a principal for the college in Winnipeg, become useful pastors of some of the many vacant congregations in Manitoba. Then in the course of eight or ten years, when the population shall have increased so as to make a theological college necessary in Winnipeg or elsewhere, the Church will be prepared to build. Meanwhile the college is not needed, and we cannot establish an Arts college in Winnipeg more than in other cities of the Dominion. We have neither ministers to spare from

our congregations to become professors, nor are we prepared to pay them if they were appointed.

Besides Winnipeg may not be the place for our college at all. Other cities are rising like mushrooms, and in ten years some other city may be far more central. We need not fall into the same error in the North-West as in the east—the mistake of building more colleges than are necessary. Let us wait until the college is required, and we are ready to build, and God will guide to the place for it.—JOHN W. SMITH.

Grafton, Aug. 10th, 1883.

A SATURDAY HALF-HOLIDAY.

MR. EDITOR,—I was pleased to see in your issue of August 15th, under the heading of Pastor and People, the advocacy of a Saturday Half-Holiday. I hope that the timely remarks of that letter will have the effect of drawing attention to such a desirable break in the incessant round of toil incidental to these times of ever-increasing competition.

If I remember aright this boon has been long enjoyed by the mechanics and workmen generally in Scotland, while in Glasgow (and other cities I believe) the wholesale warehouses have shut for years at one o'clock, and many of the larger retail establishments were in the habit of letting the half of their employes away every Saturday at one o'clock; and it was a general thing with the better class of retail establishments to close at five o'clock every Saturday, giving, as the writer of letter referred to says, opportunities in many ways for recreation and family reunion, or the opportunity of attending lectures, concerts, etc., or in many other ways leaving the wear and worry of the week behind.

It was also the habit of many of the large public works to pay their men on Friday night. I do not see what is to hinder such an arrangement being consummated in this country. I believe that in Toronto, such a movement has recently begun by the closing of the wholesale warehouses at one o'clock, and many of the retail shops on King street now close at six o'clock instead of nine or ten as they used to some years ago. Let our workmen and employes generally set the matter agoing; and I believe they will be met in a right spirit by their employers—many of whom I have no doubt would welcome such a movement. If all desired could not be done at once, it might be gradually accomplished.

With the stores in many places, where Saturday is the principal business day, it might not be practical to close in the afternoon at present; but the hours could be shortened considerably to what is now the practice. With many it is from ten to half-past eleven before they are closed, so that by the time they get home it is about Sunday morning. No wonder that those so employed feel little inclination to attend Church on Sunday forenoon, or if they do so they cannot but feel tired in both mind and body. Such long hours are unnecessary. Anyone accustomed to the streets of our cities and towns may see them crowded from seven till about eleven o'clock, and the shops generally are doing little, between seven and nine o'clock; but, just as shutting time comes, those who have been parading the streets for hours will hasten to do their shopping before going home. Now, were the shops to close by general agreement even at eight o'clock, they would do the same business only it would be done earlier in the evening to the benefit of all concerned, and certainly much to the comfort of weary merchants and clerks, especially when young women are employed as in millinery and other establishments. In some of these millinery establishments I have known boys of eight to ten years old kept running with parcels close up to Sunday morning, while some of the girls who work in these places are nearly as late in getting home; this is a shame and ought not to be.

I hope, sir, that you will urge this Saturday half-holiday or earlier closing movement for all the reasons you give, viz.: For the sake of the people; for the sake of the Sabbath; for the sake of the Church; and instead of saying more I would ask your readers, who are interested in this matter, to consider well what has been said under the above heading in your columns, for I agree with the remarks expressed there that, if the Church desire to retain her influence for good among the people, she ought to be in the van of all movements tending to the temporal as bearing on the spiritual welfare of all classes of the community.

AN EMPLOYER.

PASTOR AND PEOPLE.

SUCCESS AND ITS CONDITIONS.

We honour the successful. It is therefore important that we have the right standard of success. We readily recognize force and persistence, and are ready to honour any one who in adverse circumstances or under great difficulties has accomplished his purpose.

Yet this success may be of a character and effect only evil. Many whose force of character commanded the praise of men made the world groan while they lived. Their success was public misery. The success to be unqualifiedly approved and admired must have such objects and methods as will bear the test of right principles before we can admire it. The object must in itself be right, it must be worthy of the effort to attain it. To spend life for what is worthless is waste; to devote it to what is evil is a crime. A life that does not regard right as supreme, that is not governed by a sense of duty, that does not seek to benefit others and honour God, is a failure.

For the same reason the methods employed must be sound and right. The moral element must enter into every part of life's work. Evil in the means vitiates the result. Wealth gained by improper methods may have the same commercial value as money rightly made, but it has the vicious taint, and the life so spent is a failure, however large the gains. For this reason many who are much before the public and are honoured are stupendous failures. Their so-called greatness is the measure of their failure, for by so much do they miss the right use of life.

Duty faithfully performed is success. The results may be known by others, or they may be unknown. There may be a failure by the financial standard, or in popular favour, but there is real success; the true aim of life is attained, and the good results are permanent gains in the lives of others. Thus it is that success is within our reach. Every one, with God's help, always given if sought, may make life pure, faithful, and helpful.

The conditions of success are few and are easily summed up. There must be the spirit of absolute obedience to the will of God. His will is the supreme law of life, and in obedience to it we are most like Himself. He assigns to each one a place and a duty, and when this place is filled and the duty performed, the life has completed the purpose for which it was given. In order to this there must be diligent and intelligent study of the Word of God. In it there is life to the soul; its precepts give wisdom, and its divine words give strength. A life unacquainted with God must be fruitless of good, for it is in Him we live, and in Him is the great end of our being. To them that seek Him, He will reveal His will and give grace and strength for all duty.

And withal there must be good sound judgment in everything relating to life. To the quick discernment of what should be done there must be added the clear perception of how to do it. Faith does not set aside the ordinary rules of prudence; grace does not dispense with careful and diligent exercise of natural powers. Success does not fall upon us as the dew while we sleep, but is gained by unremitting diligence. No great results are reached without ample time, and during all that time the means must be faithfully used. Slothfulness cannot cover itself with piety and claim the rewards of difficult work. Fitfulness cannot accomplish definite ends, for it is itself uncertain and forceless.

Success in any case is not to be regarded as an end, and when sought for its own sake continually eludes us. When duty is our object, the will of God our rule, and the love of God our motive, there is success. In God and by His indwelling Spirit there is success. Apart from Him life is a failure, both as to itself and as to its results.—*United Presbyterian.*

DRIVING WITH OIL.

Another homely illustration. I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole, and a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It

had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer. How slow some good people are to learn this simple lesson. They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not, is hammered at without mercy. Such uncharitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love.—*Dr. Babb.*

(Written for *The Presbyterian*.)

THE PRAYER OF FAITH.

Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?—*Luke v. 23.*

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—*James v. 15.*

In Thee, O Lord, we live and move,
And have our wondrous being;
Nor can we from Thy presence rove,
For thou art God all-seeing.

Thou art the maker of our frame,
As well as of our spirit;
Thou givest health, and wealth, and fame,
And all that we inherit.

We're doubly Thine; for Thou didst breathe
The breath of life into us.
And, by Thy death, Thou didst bequeath
To us what ne'er was due us.

'Tis easy, then, for Thee, O Lord—
And oh! Thou'rt also willing—
To cure both soul and frame—a word
With joy our spirits filling.

Our sins provoke Thee every hour,
We pray Thee, Lord, forgive them;
Diseases undermine our power,
Oh, may we, Lord, outlive them.

Enlighten us to use the means
(Where means may be availing)
Which bounteous Nature rarely screens
From cultured faith unfailing.

And should those means be used in vain,
We still are in Thy keeping.
Though dear ones in the grave have lain,
They are not dead, but sleeping.

But we, O Saviour, at the best,
Are poor and weak believers—
Afraid to put Thee to the test—
To ask and be receivers.

Our sins and all that sin imparts,
Repenting and confessing,
We pray Thee to incline our hearts
To ask Thy promised blessing.

And, glorifying Thy great name,
Though we can ne'er deserve thee,
With soul and body, sound or lame,
We evermore will serve Thee.

Hamilton, August, 1883. WILLIAM MURRAY.

BETTER THAN KNOWLEDGE.

Knowledge is said to be power; but there are few lives whose experiences are not as eloquent of the impotence of knowledge, as of its potency. In the great crises of life, in which, perchance, faith is trembling and hope is dead, a man of little learning but much faith can do more to help the doubter than can the most profound philosopher or the most brilliant scholar, who yet lacks the faculty of spiritual perception and spiritual helpfulness. Who that was seeking comfort because of a little child's grave, would go to another for consolation, simply because he knew that other to be a master of physical science or a deep searcher into the learning of antiquity? And when the penitent is taught to open his grief to some "discreet and learned minister of God's word," the penitent rightly expects that the minister's Christian sympathy will be more helpful to him than the minister's learning? It is all very well to be versed in theories of science or to know the latest phrase of the results of historical inquiry; but there is nothing in nature or in the books, and nothing in the knowledge of these, which is half so affective in bringing consolation to the mourner and peace to the distressed, as a simple word, or even a look of unfeigned and intelligent sympathy, though it may come from one all unlearned in the wisdom of the schools. There is comfort in this thought for those who think that their sphere of usefulness is narrowed because of their

lack of formal knowledge; that very lack may be their gain. Often and often it happens that the intellect is cultivated at the expense of the heart; and the man who is learned in books, and from whom others expect most in the way of consolation and counsel, may have to stand aside in utter helplessness; where another, whose knowledge is the slightest, but who is rich in experience and sympathy, may be strong to counsel and to heal. Get all the knowledge, therefore, that you can, but, in getting it, take care that you do not lose the things that are better; and if much knowledge is not among the possibilities for you, thank God that you can have what is better, and hold all the more firmly to the realities of which knowledge is but the shadow—the love that lightens life, the hope which is not cast down, and the trustfulness which brings the peace of God which passeth knowledge.—*S. S. Times.*

THE PASTOR'S DUTY TO THE SABBATH SCHOOL.

A very little thought will show that this is much and continuous.

The design of the Sabbath-school is to teach morality and religion. None in the community knows more on these points, or how to teach them, than the preacher. Often teachers become discouraged. He can cheer them. A weighty motive might be on the score of self-interest. That church will succeed best whose Sabbath school is best organized and the most evangelical.

How cheering to the minister the mere mingling with them. They soon consider him their friend, and give him a cordial welcome. Again, he soon learns how large and varied is his own work, for among them all he is to be the principal worker, the chief shepherd. Also from observing how they work, we will gather many useful hints in prosecuting his own. He drinks in fresh inspirations, derives new hope.

Once more. No matter how consecrated the teachers, there is danger of their forgetting the great aim of Sabbath school work, viz., to bring the scholars to a saving knowledge of Christ and fit them for His service. But the sharp discernment of the minister will easily detect this lack, and his holy skill devise how to restore the proper spirit. All departments of work are the gainers from occasional oversight of some new comer. Paul was glad for the coming of Titus. Such being the case, do not all who give themselves to the arduous labour of teaching in our Sabbath schools, have an honest claim upon their minister for his best council, his most hearty sympathy?—*Samuel Ward, in St. Louis' Evangelist.*

"HIGHER CRITICISM."

The business of the ecclesiastic or preacher is to watch for men's souls, not to unsettle their faith. Men have no need of masters to doubt, and if they had, it is not to the clergy that they should go for them. What has a good plain Christian—and such is the average unit to whom our clergy have to minister—to do with the "higher criticism" of Germany and its speculations? He is absolutely incapable of appreciating even the first elements of the questions with which the Teutonic savants deal.

It is monstrously out of character with the august character of the Christian Church that she should be tossed about with every wind of doctrine which may chance to blow from that cave of Æolus which we call the "higher criticism of Germany." She had better wait until that "higher criticism" has really established something certain.

As Butler says, "We are impatient, and for hastening things." But the Church can wait, as the oracle of him who is *patiens quia Æternus*, and in whose eternity she shares.—*Contemporary Review.*

SECRET kindness done to your fellow-creatures is as beautiful as secret injuries are detestable. To be invisibly good is as godlike as to be invisibly evil is diabolical.

THE widest field for active exertion is that which is closest to us, and lies in our own bosoms. Even a whole lifetime spent on a sick bed gives the amplest scope for activity.

THERE is a Chinaman at work in Tahiti, in the South Sea Islands, who is said to be a whole Bible society in himself, expending twenty dollars a month, out of a salary of twenty-five dollars, for Bibles to distribute among his countrymen there.

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TORONTO, WEDNESDAY, SEPTEMBER 5, 1883.

THE Hebrew manuscripts which Mr. Shapira, a citizen of Jerusalem, says he found in the Arabian desert are a fraud. Mr. Shapira offered them to the British Government for the modest sum of \$5,000,000. The Premier thought this a large sum to invest in twenty five sheepskins unless they were genuine, and commissioned Dr. Ginsberg, a Hebrew specialist, to examine them. Dr. Ginsberg was assisted by other eminent specialists, and these learned gentlemen declare that the ink in the manuscripts is not more than ten years old. Mr. Shapira is a rather noted discoverer. He found the Moabite stones that were sold to the German Government a few years ago for a large sum. The manuscript business would have paid him well had he got these five millions out of John Bull's treasury. As matters now stand, his chances for getting the money are of the slimmest kind imaginable. This gentleman's name is painfully suggestive. It reminds one of a lady that figured in a land transaction nearly two thousand years ago at Jerusalem. If Mr. Shapira is a lineal descendant of the wife of Ananias he should give up the manuscript business and try his hand at the paper city business in the North-West. Real estate is more in his line.

THE holiday season for business and professional men is about over. The long vacation for the lawyers is ended and the gentlemen of the long robe are again at work. Ministers who were fortunate enough to have holidays are returning to their pulpits. The noble army of teachers resumed operations this week. Business men are getting back to their counters and desks. The play is over and work has begun. These classes, however, form a small part of the community. The great majority of our people are farmers, and they too should have their holiday. September and October are the holiday months for them. Harvest will soon be over and the winter wheat sown. When this is done we hope our many friends in the rural districts will take a good enjoyable trip. They need a rest, and so do their wives and daughters. There are few farmers in the older parts of Ontario now that cannot afford a trip to Toronto, Montreal, New York or Chicago. A run to one of these cities is a capital thing for one who has been closely at work all summer. If a visit to some quiet rural spot is good for a city man, the man who spends his year in a quiet place finds corresponding benefit in a visit to a large city. A complete change of surroundings is highly beneficial. Farmers need a holiday quite as much as any other class, and we hope there will be a general move along the whole line during the next two months.

As we write, the debate on the basis of Union in the Conference of the Canada Methodists is in full blast. The whole ground is being gone over and the interest is intense. There is no use in denying that a majority of the very able and influential men will fight against the present basis to the last. Just how many members of Conference are opposed to union on any basis may never be known; but it is clear that some of the best men in the Church are opposed to union on this basis. Most of those who attack the basis are careful to declare themselves in favour of union. It is just possible that the union negotiations may have been unduly hurried. When there is "union in the air" important interests are likely to be overlooked, and

minorities are not always treated with judicious kindness. It certainly was not wise for the union party to open the Conference with the declaration on the part of a prominent member that no amendments could be moved to the basis. The anti-basis party accepted the challenge, and began to make amendments forthwith. It is a very risky thing to challenge a body in which a large number of full-grown Englishmen are found. They don't take kindly to being challenged. It is difficult to say at the present writing what the result may be. The basis can be carried, we believe, as it stands; but a victory of that kind may not mean a peaceful and prosperous union. Meantime we hope our brethren may soon come to a wise settlement of the question.

Now is the time for ministers who have had a vacation to prove to their congregations that a vacation is a good thing. The way to do it is to preach real good sermons immediately after resuming work. There will be no trouble about holidays next year if the people leave Church saying, "How our minister has brightened up during his vacation: the rest did him so much good, that was a capital sermon: he is himself again, fresh, vigorous and better than ever; a vacation is just the thing for a minister." It is rather discouraging to a congregation if the first few pulpit efforts after their minister's return are below the mark. It is a great pity if the people should have cause to leave Church saying, "What is the use of giving him a holiday—he is as dry as ever?" Autumn is a good time for first-class pulpit work. The weather is cool, churches are comfortable then, if comfortable at any time, and the people are not weary and jaded as they often are in the heated term. A minister should do his best at all times, but the times are not all equally favourable. Humanly speaking the present is a good season for the best possible pulpit efforts. Let the ambassadors of the King begin their work with renewed and increased zeal and power. In this way they will prove that it is a good thing to follow the Master's example and go aside and rest a while. They will also enjoy something better than can be enjoyed during vacation—that intense pleasure that always springs from doing the Master's work faithfully and well.

HOME MISSIONS—QUEBEC PRESBYTERY.

INTEREST in the Home Mission work of the Church is steadily growing. The efforts to supply Gospel necessities to Presbyterians throughout the older Provinces for a time absorbed almost all the attention of the office-bearers of the Presbyterian Church to the exclusion of Home Mission work properly so-called. Owing to circumstances this was all that could be done, and in some instances only too imperfectly. In certain districts of Ontario to-day when the country was first settled, numbers of Presbyterians were deprived of their own forms of worship. The resources of the Church were then so limited that no provision could be made to supply the pressing wants of these early pioneers. It might be said that had a few earnest ones among them organized services and held occasional meetings till effective help came, large and flourishing churches might have been in existence where only a languishing mission station can at rare intervals be found. The might have been, however, is a poor consideration as a guide for present duty unless it be to warn against a repetition of the mistakes of the past. A few devoted men in a district sparsely settled by Presbyterians, may, under exceptional circumstances, be able to effect much good, but opportunities are limited, results are disappointing and apt to be discouraging.

Now that flourishing congregations are in existence in all centres where population is numerous, the neglect of past years would be inexcusable. Throughout the Church there is a growing interest in mission work, and the result is most gratifying. It would, however, be a grave mistake to sink into a state of self-complacency and imagine that the very best is being done that can be done. There are congregations in the Church which have had their early struggles, but are now in the enjoyment of congregational contentment and prosperity. Within reach of them are weak and struggling stations to whom a little self-denying help would be very useful and encouraging. But no! They are permitted to struggle for existence as they best can so far as their nearest sister congregation is concerned. There are, even in

the congregations most noted for their liberality and missionary enterprise, individuals of so churlish a disposition that were all to act on the same niggardly scale of giving for Home Mission objects the cause of Church extension would be in a miserable condition now. In this important branch of Christian endeavour the apostolic injunction, "Let us walk by the same rule, let us mind the same things," ought not to be overlooked. If the feeling that the well-established congregations would find it a most useful and elevating work to foster the nearest weak congregation or mission station were more generally diffused than it is at present, an immense impulse to the cause of Home Missions would be supplied. It would be a mutual blessing in which it would be difficult to say whether the giver or the receiver would most largely participate.

In the Report presented to the last General Assembly by the Home Mission Committee, Western Section, there is a detailed and very interesting account of the present condition and requirements of the Home Mission field. Attention is very properly directed to the large and promising field for Church extension in the new Province and territories of the great North-West. While anxious that all that can be done ought to be done for this vast field so promising in relation to the future destinies of the Dominion, we ought not to overlook the old historic fields whose claims have not been brought before the Church with the same prominence and persistency that the missions in the North West have justly received.

What a field for evangelical missionary enterprise does the Province of Quebec afford! Presbyterians are to be found throughout that ancient Province outside the cities they are comparatively few in number, and those intimately acquainted with the state of affairs declare that, in remoter parts, they are disappearing altogether, being absorbed by the surrounding population. In the Presbytery of Quebec at the date of the union in 1875, there were thirteen settled congregations and two vacant charges; now sixteen congregations and one vacant charge are reported. There are six mission stations reported in this Presbytery. In several instances gratifying progress is noted, but a tone of despondency is too apparent in the report. The field is a confessedly difficult one. The distances a missionary has to travel in many cases under great disadvantages, the want of suitable men and adequate means, and the overshadowing influence of Romanism have retarded the work in the past. The preponderance of the Church of Rome like an advancing tide in some localities sweeps away the few remaining representatives of Presbyterianism, so that not a few missionary labourers are becoming discouraged.

The immediate outlook in the Province of Quebec may in some instances be somewhat unpromising. There should, however, be no talk of retiring from the field because present appearances are discouraging. Little congregations of evangelical Protestants scattered throughout Quebec would be as beacon-lights amid the surrounding gloom. They would have an influence for good. By their mutual sympathy they would strengthen and encourage each other, and act as a restraint on those who are pliant enough to yield to the social and ecclesiastical pressure with which they are surrounded.

It is clear that if missionary operations in the Province of Quebec are to be successful they must be prosecuted by the Church as a whole much more energetically than they have been in the past. Small mission fields have been cultivated by missionaries and students; but their opportunities have been so limited that these stations have been left for many weeks without supply of any kind, and this would be disastrous in far more vigorous mission fields than any to be found in Quebec. There ought to be a band of well-equipped ordained missionaries, men imbued with the self-denying spirit of the Gospel, men who are prepared to consecrate their lives to this special work. If men are forthcoming then the Church must not be niggardly in their maintenance. A mission in Quebec Province cannot be carried on exactly on commercial principles. The question is one of duty. If the Church feel the obligation to send labourers into the field, then it is as much her duty to extend to them sufficient support. With enlarged sense of duty and steadily augmenting resources the Church at large ought to show greater diligence in supporting the cause of evangelical Christianity in the Province of Quebec.

WHISKEY IN POLITICS.

EVERY abuse dies hard. Political corruption in these days is not of the same dark and disheartening complexion that it was a century ago. It is not confined to any form of government. It flourishes under the autocratic rule of the Czar, and finds a soil fit for its rank vegetation in the neighbouring Republic. In England political jobbery is recondited by both the great parties. No politician of standing in Great Britain could risk his reputation by being in any way, directly or indirectly, connected with a suspicious transaction. There may be much personal bribery in some constituencies during an election, but public opinion is so strong that a political leader to whom a charge of corruption could be brought home would be branded with disgrace.

It is humiliating to know that there are constituencies in which the most debasing forms of bribery can yet be resorted to. The feeling in favour of electoral purity, however, is so strong that great improvements have been made in the laws for its suppression, and where these are insufficient more stringent provisions, to which both parties accede, are from time to time added to the election laws, and the hope is not unreasonable that a time may soon come when a legislator who purchases his seat will no longer be found.

We in Canada have free institutions, but unhappily we are not free from the disgrace of political corruption. The trials of election petitions are not very flattering to our young nationality. We have not yet reached that state of political progress when principles and policies may be presented to the electors for their unbiassed decision. With a stronger national sentiment and our boasted educational system we should not be very far off the time when an intelligent electorate would spurn the candidate or his agents, to whatever party they belonged, who would be guilty of the insult of offering a palpable bribe for their suffrages. It is clear, however, that we have not yet reached that desirable, though not impossible, state of political advancement.

The disclosures of the election trials so far are any thing but cheering. It is well that these protests have found their way into the courts. Judicial investigation has brought some strange doings to the light of day. It is well that unsophisticated people should be able to see for themselves the devices resorted to when partisan feeling bursts the bonds of restraint, which principle, reason, and commonsense impose on mortals in the ordinary affairs of life.

The most disgusting revelations are those which relate to the use of liquor as a political factor. The law closing taverns on election day is a wise one. If so much whiskey is consumed during an election campaign as the evidence adduced in court discloses, it would be a good thing to prohibit the sale of liquor in every electoral riding from nomination to polling-day, both included. The men who can be influenced to vote or to refrain from voting for a particular candidate for a glass of whiskey are our brothers; but they are a mean lot for all that, even though they may rejoice in being addressed as free, independent, and intelligent electors. They are mean enough men in all conscience; but there are men who sink to a far lower depth. The men who offer these degrading inducements to their fellow-citizens are eminently worthy of contempt. In one election trial it was said of an electioneering worthy that he "spoke best when drunk, and the more intoxicated he was the better he spoke." It is about time that such liquid-fiery orators were dispensed with. A good cause stands in need of no such advocacy. In another case the most shameless corruption has been laid bare. The newer settlements of Muskoka have had an experience of political activity during a recent election that is far from giving an exalted idea of those who make it their business to act as political agents. Several instances of coarse bribery were established, but the worst feature of the case was the treating at taverns and the free use of doctored whiskey brought in trunks to the scene of action, with a view to convince the people of the superior political principles advocated by these dispensers of blue ruin.

It is about time that both political parties should unite to suppress these disgraceful doings at elections. There is sufficient respect for what is right and becoming both among Conservatives and Liberals to put an end to what degrades the political life of the country. Let the Christian men of all parties insist on the purification of public action from the degradation brought upon it by the base and demoralizing acts of conscienceless partisans.

LETTER FROM REV. DR. G. L. MACKAY.

To the Presbyterian Church in Canada, from Halifax to Manitoba.

There are seasons in the Church when special needs demand special aids. I regard this year (1883) an era in the history of the North Formosa Mission. After years of toil on the East Coast, the Lord has at length opened a large, wide door for His own blessed Gospel. I sent a telegram some time ago to say that 1,000 were asking Christian instruction. I state below the mark now when I declare that upwards of 2,000 (two thousand) have thrown idols away and wish to follow the Lord of Hosts. I am just back from that region. We opened a splendid new chapel in a village. One of the students from Oxford College married a girl of the village. I performed the ceremony outside. Six hundred aborigines were present (I counted them one by one), and about 400 Chinese. What a scene! What an outburst of song at the close, when they rendered, "How sweet the name of Jesus sounds," etc., to one of their own wild mountain airs.

In a village with upwards of 200, every soul wants to be a Christian, every house cleaned of idols. Another village with nearly 300, not very far away, came out as a body, men, women, and children, and already sing our sweet hymns long in the night; so two with other villages. The most of the people have to work hard for a living. I sent 9 (nine) of the old preachers to labour amongst them. The people at one village will give 150 days labour, at another 100, etc., etc., so help in putting up chapels, which will be thatched with grass, except one, which must have tiles, because near the savages. They set fire to the grass roof, then kill all who attempt to escape. Myself, students, and villagers, were nearly massacred when I spent the night there. Three new chapels will soon be finished. I used the \$500 from Ottawa (i.e., from the departed Christian there) for that purpose. The houses of the villagers are small; without chapels the work can't go on. The people can't do all; they are willing to do more than I dared expect.

Give us specially for this work \$2 500 (two thousand five hundred) or so, and I can erect 10 (ten) churches; then there will be ten preachers and 2 000 hearers.

There is nearly twice as much rain on the east side as here. The heavy rains will come on before we are aware. If you lay any stress on my judgment, send the above amount without delay. For God's sake don't refuse and don't delay. Let us charge whilst the door is open. I consider this so important that if the money will be given, you should let me know by telegram, so that we may rush through as fast as possible before the rains come on. Pray, O pray for this work, that Jehovah Jesus may be glorified and souls saved. G. L. M.

Tamsui, June 5th, 1883.

COLLEGE FUND.

ANNUAL COLLECTION—SABBATH, 16TH SEPTEMBER, 1883.

MY DEAR SIR,—By appointment of the General Assembly the Annual Collection for the College Fund takes place on Sabbath, 16th September.

As you are doubtless aware the General Assembly of 1881 instituted a common fund for the support of Knox, Queen's and Montreal Theological Colleges, the division of which is *pro rata* according to their requirements, such requirements being at present as follows, viz.:

| | |
|---|----------------|
| Knox College..... | \$10,000 |
| Queen's College, Theological Faculty..... | 4,000 |
| Presbyterian College, Montreal..... | 5,000 |
| | <hr/> \$19,000 |

Of the \$19,000 required, only \$16,111 were got in 1881-82, and \$15,260 in 1882-83. It is earnestly hoped that this year the full amount will be obtained, and thus prevent any of the colleges being crippled or their present indebtedness increased.

I venture to urge the following points with a view to secure the full amount:

1. That every congregation (settled or vacant) and every mission station contribute to the fund, as enjoined by the General Assembly. It is much to be regretted that last year 111 congregations and mission stations—of which 69 were pastoral charges—failed to do so. It is hoped that no session will this year neglect to give their people the opportunity to contribute.
2. That the amount contributed by each congrega-

tion bear a fair proportion to the numbers and ability of the people and to the amount required.

The average contribution needed per communicant is twenty-two cents. It is hoped that even the weakest congregations and stations will aim at this.

3. That the collection be made, if at all practicable, on the Sabbath appointed by the Assembly, and that from the funds of missionary associations an appropriation be forwarded as early as possible.

4. That owing to the precariousness of a Sabbath collection, collectors be appointed in those congregations where there are no missionary associations, to solicit contributions towards the fund. Special attention is directed to this. A brief statement from the pulpit and a little trouble in securing suitable collectors will result in a very material increase in the contributions. The names of collectors and of all subscribers to \$1 and upwards will appear in the financial statement to be submitted to the next Assembly. Subscription sheets, as also copies of last year's report, may be obtained on application to the undersigned.

5. That the claims of the several colleges be brought before the Bible classes and Sabbath schools of the Church, and an opportunity given them to contribute to the fund.

There is much to encourage in connection with our Theological Institutions. The service they have rendered in the past can scarcely be over estimated. Owing to the rapid expansion of the Church, chiefly in the North-West, the demand for ministers and missionaries has never been more clamant. It is encouraging to know that the number of students is considerably on the increase, there being upwards of 200 studying in Toronto, Kingston, and Montreal, having the ministry of the Presbyterian Church in view. With so many young men consecrating themselves to the work, is it too much to expect the Church to provide the means for their efficient training in our theological halls.

Along with liberal contributions, let there be earnest prayer on behalf of professors and students that they may have a rich baptism of the Spirit, and may be all taught of God, and that the students may be thoroughly equipped for their life work as preachers of the glorious Gospel of Christ. If such believing prayer abounded throughout the Church, might we not hope to see a rising ministry even more faithful and successful than in days that are past: then would the Church be revived and quickened, and the moral wastes around would rejoice and blossom as the rose.

ROBT H WARDEN,
Agent of College Fund.

IN MEMORIAM.

In the death of Dr. Knox, of Belfast, Canada has lost one of her best Irish friends. From personal experience I can testify that he took a deep and hearty interest in the welfare of our Church. Acquainted with the history and extent of her missions, and knowing well her burdens and responsibilities, he could not have manifested more earnest and intelligent desire for her perfect equipment and onward progress had he been one of our own ministers. A large hearted man of wide sympathies and rejoicing to hear of good work done for the Lord anywhere and in any land, he did not spare himself if he could further it in any way. From first to last his brotherly disposition lead him to desire and to foster union among the followers of Christ. Hence it is not surprising that even when a student he was one of those who suggested and originated the movement which ultimately led to the union of the Secession Synod and the Synod of Ulster. Much less that in his advanced years he should throw himself enthusiastically into the work of the Pan-Presbyterian Council. But if he thus sought to foster love and unity among the brethren, those who have had the pleasure of knowing him will not forget the utter frankness with which he was wont to state and maintain his personal convictions, whether on matters essential or unessential, and the very stoutness with which he maintained these convictions must have sometimes led to results the opposite of that which his kindly nature would have desired.

I had the pleasure of meeting him several times last winter and received from him no little kindness. The impression he made upon me was that of a true man, and a devoted servant of our Lord. He never left one in doubt as to his position, nor as to his determination to carry out what he thought was right. Ireland needs such men in her present crisis. May his mantle fall on some younger brother whose strong will and loving heart and consecrated intellect may fill the place now left vacant. W. D. ARMSTRONG.
Ottawa.

CHOICE LITERATURE.

DR. MORROW'S SCHOLAR.

"You may leave this Sunday school now, and you needn't be slow about getting out of the room either, and you need never come back again either, never; do you hear?"

It was young Dr. Morrow talking to one of his Sunday school boys, a rude, ungoverned and seemingly ungovernable boy, who thoroughly enjoyed disturbing the whole class, not only with his inattention, but also with his actions.

Dr. Morrow's patience had been worn threadbare during the past few weeks, and now that Jim Dunbar had succeeded in getting the whole class, with one exception, laughing, and that one exception crying (because a bee which Jim had held imprisoned in a coiled handkerchief had been let out cautiously into his ear and it had stung him), the last thread of that much suffering virtue gave out, and Dr. Morrow, in his anger, wished that Jim Dunbar would never cross his path again.

The fun all died out of Jim's face as he heard the stern command. One quick, reproachful but mortified glance into Dr. Morrow's angry, reproofing face, and then the boy slowly arose and started to leave the room. Just before reaching the door he looked up at a beautiful motto over the arch. It had never looked so lovely before—at least that was what Jim thought: "Suffer the little ones to come unto Me, and forbid them not, for of such is the kingdom of Heaven." That was the motto.

Jim thought of many things as he crossed the threshold and wandered down toward the river. Dr. Morrow had explained that beautiful motto to him, and now some of his thoughts ran after this fashion:

"He said I was one of the little fellows the Saviour wanted, but I guess he's mistaken. I'm too big, most eleven, 'sides that Dr. Morrow said I should never come back again—so I'm forbid, you see—any way I guess I don't belong to the kingdom, else I wouldn't be so mean, that's a fact. I wanted to be good though, real good, but somehow I don't just know how, an' the bad keeps a comin' out all the time. I guess I won't even try to be good any more. What's the use? I ain't got anybody to tell me how, an' 'sides Dr. Morrow says folks can't be good 'less they get near the Saviour, an' I can't get near Him 'cause I dassent go back to the school, an' the Saviour never comes to our house, never."

However, as the moments flew by, Jim thought no more about the Saviour, but amused himself by throwing sticks and stones into the river, digging holes in the bank and frightening a timid child who came in search of wild flag. He did not go home until he became so hungry that he could not do otherwise. Your heart will go out in pity toward Jim as you enter his home. It is the abode of squalor and wretchedness. His father lies on a rude bed asleep in drunkenness. His mother sits leaning back in an old wooden rocker, her eyes fixed mechanically on the blank wall. She starts a little as Jim enters, and draws forth.

"You're late Jim."

"Don't seem to make any difference whether I'm late or early—things always look the same, mutters Jim, throwing down his old cap, and drawing near a grimy table pushed against the wall, upon whose one raised leaf, guileless of table-cloth, the remains of a miserable meal lay scattered.

"Don't be sassy, Jim," drawled his mother.

"I ain't sassy, but I'm hungry—what ye got to eat, mother?"

"Ye can see for yourself. What you botherin' y'er tired mother for?"

Yes, Jim could see for himself; could see some dry crusts and half of a sour pickled cucumber and a glass of beer. He looked at them in disgust.

"We've got potatoes, mother—a whole peck of 'em—why didn't you bake some?" he asked.

"Cause I didn't feel like it—Sunday's a day of rest."

Jim crunched the dry bread and drank the beer; as for the remains of the pickle he threw it across the room.

Dr. Morrow lived in the suburbs. The walk home was usually pleasant; now in his perturbed state he did not enjoy it. He even left the usual path and crossed a belt of woods, he felt so out of sorts, but here, too, God seemed to be speaking to him. Mosses and ferns peeped out at him from shady nooks, and lovely pink azaleas and little pure white flowers nodded to him cheerfully. His thoughts were troubling him. He had done right, of course, in sharply reprimanding that tiresome Jim Dunbar, but had he done right in forbidding him ever to set foot in God's house again? Supposing God should treat his children so?

Then Dr. Morrow, without knowing why he did it, reached down and picked a bunch of wild violets which he held in his hands passively until he emerged from the woods and saw his beautiful home before him. A bountiful dinner awaited him. He was hungry and enjoyed it, and yet as he lingered over the last refreshing course, Jimmy Dunbar still held his place in his thoughts. His anger had all vanished now; his conscience reproved him for not looking into Jim's home for some months. He wondered what poor, little Jim had for dinner; he almost wished he would cross his path just now, he would like to give him a little of his abundance.

After dinner Dr. Morrow dropped asleep in his comfortable library chair. He had scarcely entered the land of dreams when he saw a face of surpassing beauty watching him, then a voice said lovingly, yet beseechingly: "Feed my lambs." Then he walked on, his pathway strewn with roses, and pretty soon he saw the lovely face again and heard the gentle voice repeat, yearningly, "Feed my lambs." Then, from over a blossoming hedge he soon heard the voice again, saying, oh, so lovingly: "Suffer the little ones to come unto Me, and forbid them not." He looked and saw the Saviour pointing to another pathway, one strewn with thorns and stones. It was far in the distance, and yet he distinctly saw a little traveller forcing his way along wearily and painfully. For a moment the small, pinched face

turned to him beseechingly, the arms were held out pleadingly, and then the boy turned his face away. But that moment had been enough for Dr. Morrow to recognize the face as Jimmy Dunbar's. He groaned aloud and then awoke. The afternoon sun was streaming into the library windows; all aglow were the pictured faces of the "Madonna and Child" upon the wall. He looked at the child's face.

"He came into the world to seek and save the lost—how dare I judge a child so harshly?" he thought, sorrowfully.

The Sabbath was not yet over when there came a rap at Jimmy Dunbar's door. It was Jimmy who opened it, and over his white, discouraged face, a scared look crept as he recognized Dr. Morrow. What was he going to do? Put him in the "lock up" perhaps for letting that hateful bee sting little Dan Phelps. No, that was not Dr. Morrow's intention. He took his hand kindly and said, huskily: "You did not do right this morning, my boy, neither did I. I have forgiven you, Jimmy, you forgive me; and we'll both do better in the future. Come to Sunday school as usual, Jimmy. I'm a little stronger than you and I want to help you climb up to your Heavenly Father." Then Dr. Morrow went into the wretched little room, and went out again with tears in his eyes. But there were no tears in Jim's eyes as he unpacked a great basket of fruit and untied a package of picture papers from Dr. Morrow. There was a deep joy in his heart, and he said, feelingly: "Oh, how good Dr. Morrow is, how he pities a fellow that is down. After all, I don't wish I was dead, I'd rather try to get into the kingdom."

Years have passed since then; Jimmy is in the kingdom, one of the faithful ones, too. His mother followed after him, and now even his poor father is taking his first feeble steps in the narrow path that leads to "life everlasting."—*Westminster Teacher.*

A WIFE TO HER HUSBAND.

One of us, dear—
But one—
Will sit by a bed with marvellous fear,
And clasp a hand,
Growing cold as it feels for the spirit land—
Darling, which one?

One of us, dear—
But one—
Will stand by the other's coffin bier,
And look and weep.
While those marble lips strange silence keep,
Darling, which one?

One of us, dear—
But one—
By an open grave will drop a tear,
And homeward go,
The anguish of an unshared grief to know—
Darling, which one?

One of us, darling, it must be,
It may be you will slip from me;
Or perhaps my life may just be done—
Which one?

ESQUIMAUX MARRIAGE CUSTOMS.

In Greenland the ancient method was by force, or more or less by force, as still practised by a very few Indian tribes, but when the missionaries got into the country it became necessary to change this heathenish mode of procedure, and while they substituted one of their own, I do not think the readers of the "Sunday Magazine" will recognize it as wholly a civilized ceremony if I make a short extract from the journal of the missionary, Laaby, who refers to about the years 1770 to 1778, when he was in Greenland. He says: "These violent wooings, of course, we could not allow to be continued by the baptized Greenlanders, for this reason they trust the matter to the priest, saying 'I should like to have a wife.' 'Whom?' He names her. 'Hast thou spoken with her?' 'Sometimes they will say, 'Yes, she is not unwilling, but thou knowest w-mackind'. 'More frequently they will answer 'No.' 'Why not?' 'It is difficult; girls are prudish: thou must speak to her.' In this case the priest summons the girl. She comes, and after some casual questions, he begins the proposal in the following way: 'I think it is time now to have thee married.' 'I won't marry!' 'What a pity; I had a suitor for thee.' 'Whom?' 'The priest names him.' 'He is good for nothing; I won't have him.' Then the priest enumerates his good qualities. 'He is a young, clever provider, throws his harpoon with dexterity and power, and, above all, he loves thee.' She listens to his praise with attention, and, as her manner indicates, with pleasure, but still she answers: 'I won't marry; I won't have him.' 'Well, I will not force thee. I shall soon find a wife for such a clever fellow.' The priest then keeps silence, as if he considered her 'No' as a decisive answer. At last she whispers with a sigh, and with tears in her eyes, 'Just as thou wilt have it, priest.' 'No, as thou wilt; I will not persuade thee.' Then follows, with a deep groan, a 'Yes,' and the matter is settled."

Such was the ceremony of negotiation, followed by the marriage, like the punishment of a drumhead court-martial follows its findings. This power of intermediaries in courtship seems to have been abused by the reverend gentlemen, for Laaby himself says that he entered the abode of a native, and forced him to deliver up his daughter, whom Laaby wanted to marry to a young man who had fallen in love with her, and whose refusals must have been more persistent and determined than those of the young woman in the last incident, to have urged him to adopt such a curious procedure in this particular case. In my own experience, from Hudson's Bay northward, the Esquimaux tribes practised divorce within certain limits; that is, the husband had the right of divorcing his wife or even inflicting light personal punishment, although, as I said in

a previous article, I think the sum total of such chastisement would be below the average of that inflicted by persons of equal ignorance in civilized countries and under their laws. In Greenland these half-communitistic rights were abolished under the régime of the priests, and domestic discipline was much curtailed. While this has led to the native children being noticeably more disobedient to their parents, yet the good old custom of friendly chatting and total abstinence from quarrels is as well held as formerly.

There is no ceremony or process of custom attending the action of a divorce among them, although those I met never rid themselves of a wife until somebody else is willing and ready to receive her at once, under the universal law that all the Iwilliks must be married, and of which I have spoken at length in a former article. There is nothing so fatal to ceremonies of all kinds as modesty and bashfulness, and if a national scale of all the people of the earth could be established on this trait of character, I think the Esquimaux would be found at the maximum end; so most of their ceremonies are confined to small circles of intimate relation and friendship, where embarrassment would necessarily be at a minimum. Dr. Rink exemplifies several of these cases so pointedly, that I will give one or two. Referring to the marriage of the men, he says: "At the chief stations where a missionary resides, there is more time to arrange the matter, but at stations where he only makes a short stay when on his travels, the embarrassment of the bridegroom is often so great that he puts off his communication till the very moment when the minister is getting into his boat again to depart. A curious instance of another but similar kind happened at such a place a few years ago. The communication to the minister having been made by the relations of the bridal pair, the community had assembled, and were all waiting for the fulfilment of the solemnity with the exception of the bridegroom himself, who was still wanting. The following conversation then ensued between the minister and the assembly: 'Where is the man to whom I am to marry this woman?' No answer. 'Have none of you seen him?' No answer. On running his eyes over the assembly, his suspicion was raised by observing a man sitting with downcast eyes, and the evident appearance of being in an uncomfortable position. 'Is not that the very man—he who sits there?' No answer. 'Thou, there, hadst thou to be wedded to this woman?' The answer was an affirmative nod. 'Thou hast, perhaps, changed thy mind?' He nodded assent, and the ceremony was at an end."—*Lieut. Frederick Schwatka, U. S. A., in Frank Leslie's Sunday Magazine for September.*

FRENCH CANADIAN PEASANTS.

The French Canadian peasants are generally rather small, but sturdy, muscular, well-knit. They are dull-looking, but their rather heavy faces are not animal and coarse. Even the young women are very seldom pretty, but they are all wholesome, modest, and unaffected. As they advance in life they become stout, and reach old age with a comfortable and placid expression. The beauty of the race seems to be confined to the children, who are bright, robust, and cheery. Thus the people are externally unprepossessing; but the more I study them, the more I like them for the quiet courtesy and perfect simplicity of their manners, and their hospitality and unflinching kindness.

Several types of Canadians were there, each standing as a page of the country's history. There was the original Canadian, the peasant of Normandy and Brittany, just as he was when first landed on the shores of the St. Lawrence over two hundred years ago; he has kept his material and mental traits with such extraordinary fidelity that a Canadian travelling now in those parts of France seems to be meeting his own people. He is a small, muscular man, of dark complexion, with black eyes, a round head, rather impervious, and an honest face, rather heavy with inertia. He sums up the early days of Canada, when endurance and courage of no ordinary stamp were required to meet the want, the wars, and the hardships of their struggle. And his phenomenal conservatism was not a whit too strong to preserve his nationality after the conquest of Canada by a race having entirely opposite tendencies. There also was the Canadian with Indian blood; he is by no means a feeble element in the population, in either numbers or influence. He is often well marked with Indian features—high cheeks, small black eyes, and slight beard. The most characteristic specimens are called "petits braves," like burned stumps, black, gnarly, and angular. But now and then you meet large, fine-looking half-breeds, with a swarthy complexion warmed with Saxon blood. There were no women of low character sent to Canada in the early days, as there were to New Orleans and the Antilles; the few women who came sufficed to marry only a small portion of the colonists, so that many of the gallant Frenchmen, and later some of the Scotch and English, engaged in the fur trade, married squaws, and founded legitimate families of half-breeds. Thus Indian blood became a regular portion of the national body; and the national policy of alliance and religious union with the savages helped the assimilation of Indian traits as well as of Indian blood. There was also the Saxon who had become a Gaul. There are Wrights, Blackburns, McPhersons, with blue eyes and red hair, who cannot speak a word of English; and there are Irish tongues rolling off their brogue in French. Some of these strangers to the national body are descendants of those English soldiers who married Canadians and settled here after the conquest. Others are orphans that were taken from some emigrant ships wrecked in the St. Lawrence. But these stragglers from the conquering race are now conquered, and the good French Catholics, by the force of their environment, and they are lost as distinctive elements, absorbed in the remarkable homogeneous nationality of the French-Canadian people. The finest type of Canadian peasant is now rare. He is a descendant of the pioneer nobles of France. After the conquest (1763) some of these noble families were too poor to follow their peers back to France; they became farmers; their facilities for education were very limited, and their descendants soon

rank to the level of the peasantry about them. But they have not forgotten their birth. They are commanding figures, with features of marked character, and with much of the pose and dignity of courtiers. Some of them, still preserving the traditions of their sires, receive you with the manners a prince might have when in rough disguise.—C. H. FARNHAM, in *Harper's Magazine for August*.

ANECDOTES OF DOGS.

A lady has a pug-dog, also a cat, of which the dog was always very jealous, chasing it about whenever it saw it. Not many weeks since the pug astonished its mistress by coming up to her, sitting up and begging, then barking, and running a little distance from her, till it appeared evident that it wished to persuade her to come with it. It continued to beg and to run on in the same manner till it led her out into the garden, to the foot of an apple-tree, against which the dog raised itself on its hind-legs and barked vehemently. On looking up, the lady saw the cat with a trap on its foot, evidently in great pain. She got it down and relieved it of the trap, the dog showing the greatest joy; and on the cat being placed on the ground, the dog, which before had never done anything but hunt and worry it, licked it all over and over, and ever since they have been the best of friends.

A dog had a kennel in the yard of a house which was overlooked from one of the windows. A lady (my informant) saw this dog hiding some of its dinner in a corner behind the kennel, and this performance, she noticed, was repeated for a day or two. On the third day the dog was missing some little time from the yard, but before long it was seen to return, followed by a small, half-starved canine friend, which it took up to the store of hidden food, and stood by, wagging its tail with evident pleasure, while the strange dog consumed it.

The following is of a different nature. In Ceylon the large Lambar deer is hunted by dogs, the huntsmen going on foot. The deer generally comes to bay in a stream among the hills, and the huntsmen, guided by the sound of the dogs, make their way to the spot as quickly as they can with knife or spear to end the combat. Sometimes, however, as the distance or the form of the hills prevents the sound of the dogs at bay from being heard, the huntsmen do not arrive, and the deer, if strong, may escape, or, perhaps, killed by the dogs. On one of these occasions the owner of a pack of hounds (who related this to me) lost all sound of the hounds, and came back home to breakfast. After this he sallied forth again, thinking he would go to a distant part of the jungle, where he imagined the pack might have taken the deer. Before he had gone a mile or two he met two of his pack by themselves coming straight for home. They no sooner saw their master than they expressed the greatest delight, and at once turned round, went before him, and led him straight through several miles of jungle, to where he found all the rest of the pack, with a large buck Lambar at bay. They were quietly waiting round it, preventing its escape, and on seeing their master the jungle at once resounded with their voices, as they went in with renewed energy at their quarry, till the knife of their master put an end to the battle. Now it is perfectly clear that these dogs had agreed among themselves that two of their number should go home and fetch their master while the rest kept the deer at bay.

A POET'S FATHER.

The finest poem that Joaquin Miller, "The Poet of the Sierras," has yet written, says some one, is the sketch of the life of his father, published in the New York "Independent." True, it is prose, but it is a real epic poem in sentiment. The poem also reveals the fact, probably known to but few, that the wild western poet was born in Indiana, near Liberty. He describes the little cabin, the wilderness, the patient toils of his parents, the long struggle with poverty, so familiar to many of the pioneers of this then far West. In reading the description of how they lived, how his father alternately laboured in the field, in a mill, taught school, acted as a justice of the peace and general peace-maker in the neighbourhood, it is easy to see from whence his gifted son inherited his fine poetical nature. Joaquin tells a strange fact about his father—strange for that day, at least—that, though passing his life in a wilderness, he never fired a gun. And yet he was the bravest of the brave, traversing almost pathless forests at all hours of the day and night, waylaid by wolves, mingling with rough men, as well as wild animals, but he never went armed. More than that, when misfortune overtook him, through his kind and simple nature, he took up his little family and journeyed with them across the plains, a weary seven months' journey, and not a fire-arm in the little party. Indians attacked and robbed caravans, frequently killing large numbers of armed and fighting men; yet this man, who was too tender to shoot the squirrels that were destroying his corn in the wilderness, passed through miles of hostile Indian country unmolested.

SOMETHING TO CRY OVER.

Dr. John Hall, in an article entitled, "A Thing to Cry Over," touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbour. Not far off was a well-dressed but tipsy young man. Beside the doctor was a plainly dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbour's eyes such a sad, pitying look, that he said to him, "They should hardly laugh at him." Said the man: "It is a thing to cry over." Then he told Dr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness, and when the doctor hoped that he had comfort in the children, he said: "One, the second, is; she is a good child. The oldest is not steady—I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio, where, I am told, no liquor can be had

—to try to save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers, sermons, young people's pledges, humane laws? One almost cries out for anything that will stop this slow, cruel murder of home love, of men, of women, of little children, of home, of peace, of immortal souls."

SLEEPY CONGREGATIONS.

In old times many pious individuals have considered it a good work to set apart part of their worldly worth for keeping the congregation awake. On the 17th of April, 1715, John Rudge bequeathed to the parish of Trussell, in Shropshire, twenty shillings a year, that a poor man might be employed to go about the church during the sermon and keep the people awake. A bequest of Richard Dovey, of Farmcote, dated 1659 had in view the payment of eight shillings annually to a poor man for the performance of the same duties in the church at Claverly, Shropshire. At Acton Church, in Cheshire, about thirty years ago, one of the churchwardens or the apparitor used to go round the church during service with a large wand in his hand, and if any of the congregation were asleep they were instantly awoke by a tap on the head. At Dunchurch, in Warwickshire, a similar custom existed, a person bearing a stout wand, shaped like a hay fork at the end, stepped stealthily up and down the nave aisles, and whenever he saw an individual asleep he touched him so effectually that the spell was broken; this being sometimes done by fitting the fork to the nape of the neck. A more playful method is said to have been used in another church, where the beadle went round the edifice during service carrying a long staff, at one end of which was a fox's brush, and at the other a knob. With the former he gently tickled the faces of the female sleepers, while on the heads of their male competitors he bestowed with the knob a sensible rap.

RESPONSIBILITIES.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters, among millions of other brooks and rills, increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its flood an everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not: only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle*.

AUTUMN LEAVES.

In a few days the earliest hints of autumn will be seen in a red leaf here or there, a significant reminder that the ripeness of midsummer has arrived. By and-by, maples, elms, and oaks will don their glory robes.

Springly introduced, autumn leaves have a lovely decorative use which is all their own. Too many of them in an apartment vulgarize it and spoil each other, besides gathering dust and holding it. A few leaves or vines, perfectly pressed and daintily disposed, are very charming with their whisper of out-door breeze and sunshine.

No better way of pressing either ferns or autumn leaves has been discovered than the simple device of laying them smoothly, as soon after getting them as possible, between the leaves of an old book, or between newspapers. A heavy weight should be laid on them, and the papers should be changed every three or four days.

"When thoroughly pressed," says an authority on the subject, "they should be wiped over, using for the purpose a piece of soft cloth, with a mixture consisting of three ounces of spirits of turpentine, two ounces of boiled linseed oil, and half an ounce of white varnish. Ironing, either with or without melted wax, changes the colour and makes them very brittle."

THE BIBLE AND BUSY PEOPLE.

How truly is the Bible the book for busy people! We do not mean that one is not to study it, spending, if possible, long hours over it. But in the pressure and hurry of our modern life these hours of quiet study are difficult to secure. We are not referring to what ought to be, but what is. As a matter of fact, the business man, the mother in her household, find very limited time for the study of the divine Word. But no life is so busy that time cannot be found in it for setting in the memory some single verse day by day. Such a gem of truth turned over and over in the mind in those intervals that do come even in the busiest life, will flash its light into the soul. Feeding even upon such divine morsels the soul need not perish with hunger. The study of the fragments will lead to desire for larger acquaintance, and the man of God will become perfect, thoroughly furnished unto all good works.

THE National Railroad Company of Japan, incorporated with a capital of \$20,000,000, under the auspices of the Government, two years ago, has adopted the Canadian system of building railroads, and are now constructing the main line which extends from Tokio to Anderson, the northern seaport of Japan, a distance of 450 miles. Fifty miles have been completed; and it is expected that the whole will be finished within three years.

BRITISH AND FOREIGN NEWS.

THE English Parliament was prorogued on Saturday, August 25.

TENNYSON'S publishers used to guarantee him \$15,000 a year, but they can do it no more.

THE British Government has acquired the territory of Kitim, adjoining Sherbro, West Africa.

CREWAVO, the Zulu king, is alive after all. He was wounded by the insurgents, but has recovered.

THE Supreme Court of Kentucky has decided that a wife may recover money lost by her husband gambling.

THE Emperor of Annam has submitted to the French, and signed a treaty agreeing to pay the costs of the war.

GREAT BRITAIN has just made the discovery that none of her largest iron-clads can go through the Suez Canal.

TWENTY thousand Chinese are to be imported into Brazil, it is said, with the object of cultivating tea and coffee there.

THE Rev. Joseph Marsh, of Sandwich, Mass., now eighty-seven years old, has been preaching about sixty five years.

THE Reformed Buddhists of Japan purpose to levy a tax of 2,000,000 yen on the temples of their order for missionary purposes.

MR. DAVID SMELLIE, of Peiley and Peiley's carpet department, has just returned from a six weeks' visit to his friends in Scotland.

THE London press issues annually 29,000,000 copies of immoral publications, and more than 12,000,000 copies of infidel publications.

THERE are two Presbyterian chaplains in Egypt—one at Cairo, and the other at Alexandria; the officer in command has asked for a third.

THERE are said to be from 6,000 to 8,000 families of gypsies and other nomads in Great Britain, almost as entirely heathen as the heathen nations.

MR. J. DICK PEDDIE, M.P., has given notice that on the earliest possible date in next session of Parliament he will move his disestablishment resolution.

MOUNT VESUVIUS is remarkably active. The continuous troubling of the soil has resulted in considerable injury to the buildings and the railway up the mountain.

THE little island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult on the island is a member of the Church on confession of faith.

A CLERGYMAN offered to go with Mr. Henry Irving's theatrical troupe to America as "honorary chaplain." Mr. Irving declined the reverend gentleman's "kind suggestion."

PROFESSOR TYNDALL is winning a reputation in England as a "professor at the breakfast table." He takes hold of all sorts of subjects, and gives his opinion on them exhaustively.

MR. THOMAS DRYDEN, a landscape gardener at Galashiels, who died last week in his seventy-third year, was the last surviving servant of Sir Walter Scott. He was gardener at Abbotsford.

THE recovery of an old parchment manuscript of Deuteronomy dated 800 B.C. from a Bedouin tribe, by the Palestine Exploration Fund, will be very gratifying to all Biblical students.

BARON NORDENSKIÖLD, while in Iceland, discovered a pre-historic map of that island, together with portions of Greenland, England, and Scotland. The discovery is considered an important one.

THE General Assembly of the Calvinistic Methodists of Wales have appointed delegates to the next meeting of the General Council of Presbyterian Churches to meet in Belfast in the month of June, 1884.

THE city of Berlin will devote \$37,500 to the erection of a home for the daughters of evangelical clergymen and schoolmasters, for which it has made a free grant of land, in honour of the 400th anniversary of Luther's birth.

AN Alexandria correspondent of the London "Times," says: "Egypt is incapable of self-government," and expresses the opinion that if the British troops should be withdrawn, no European family would remain in the country.

THE year of the American Presbyterian Board of Foreign Missions ended April 30th, with a debt of over \$13,000, but since that a generous friend of the Board has, without solicitation, sent in \$10,000 toward the payment of the debt.

THE Government of Natal, South Africa, has granted a beautiful tract of land of about 3,400 acres to a society in England that proposes to establish a Christian settlement on it on principles similar to those adopted by the Moravians.

PROF. GRAHAM, of London, in one of the opening sermons in the new church at West Kirby, called attention to the fact that Jesus praised only two things He saw in the temple—the prayer of the publican and the mite of the widow.

STANLEY'S work on the Upper Congo is prospering. He is now engaged on a ten months' trip on that river, with a flotilla of three small steamers and numerous canoes. He hopes to found a new station, Bololo, and to reach the east coast in February.

THERE are now in London 520 fountains for human beings and 527 troughs for animals, the value of the same being £60,000. There are estimated to be more than 700,000 drinkers at these fountains every day, or a total of 250,000,000 in a year.

MR. MORRISON, the parish minister of Kintail, in his evidence before the crofters' commission, stated that a line of deer forests extends across all Scotland from the Beaulieu Firth to the Western Sea, and that it is possible to walk from Lochbroom, in a direct line, to the neighbourhood of Perth without leaving deer forests.

MINISTERS AND CHURCHES.

THE Rev. J. T. Paterson, of Hanover, has accepted the call to Meaford, and his induction took place on the 4th inst.

REV. A. H. SCOTT, of Knox Church, Owen Sound, has returned, after an absence of several weeks, from a trip in the lower Provinces.

REV. J. CAMPBELL, Presbyterian clergyman, of Harriston, Ont., is at present visiting his friends at Pembina, Dakota, and is expected to preach in Brandon on the first two Sundays in October.

REV. J. L. MURRAY, M.A., Kincardine, received an anonymous letter from members of his congregation, in which was enclosed the sum of \$120, being a present from Knox Church there to that gentleman.

THE Rev. Prof. Scribner, of the Montreal Presbyterian College, very acceptably occupied the pulpit of the Central Presbyterian Church, Hamilton, last Sabbath, in the absence of the pastor, Rev. S. Lyle.

MR. W. D. RUSSELL, of Winnipeg, was, at the last meeting of the Home Mission Committee of the Presbytery of Manitoba, appointed secretary of that Committee, a position of importance and responsibility in the Presbyterian Church.

REV. MR. MEIKLE, Oakville, last week received from London a cablegram that his eldest son, Dr. Hamilton Meikle, has successfully passed his competitive examination, and is now a surgeon in the Royal Navy. Dr. Meikle two years ago came out first in a class of fifty successful candidates in the Edinburgh Royal College of Physicians and Surgeons, taking, by double qualification, both L.R.C.P. and L.R.C.S.

A RECENT issue of the St. John's "Telegraph" had the following: "Rev. Mr. Fotheringham, pastor of St. John's Presbyterian Church in this city, has received a call from his former pastorate at Colton, California. Owing to the warm feeling of attachment which Mr. Fotheringham has for the church here he will not accept the call. His many friends both in his congregation and outside of it will be glad to know that he feels as if nothing could induce him to sever his present pastoral connection."

PRESBYTERY OF LANARK AND RENFREW—The regularly quarterly meeting of this Presbytery was held in Zion Church, Carlton Place, on the 27th ult. There was a good attendance of members. The business taken up was chiefly routine, and not of much general interest, consisting mainly of reports of committees. The commissioners to the General Assembly reported, and all agreed in expressing satisfaction at the excellent and harmonious spirit which prevailed in the Assembly. Correspondence was read anent the mission station and property at Otter Lake, and permission given to deed the latter to the French Evangelization Board. Rev. Mr. Robertson reported the result of his visit to Beachburg and Front Westmeath in the matter of arrears due their minister, Rev. W. M. Christie. This report was accompanied with Mr. Christie's resignation, which was laid on the table, and the congregations cited to appear at a meeting of Presbytery, to be held at Cobden, on September 19th, to issue the case. In the absence of the convener of the Home Mission Committee the report was read, considered, and grants to be asked agreed upon. A deputation of Presbytery was appointed to visit Bromley with a view to complete the re-arrangement of that field and report to the meeting to be held at Cobden. Arrangements were made for the holding of missionary meetings within the bounds during the autumn and winter. A report was received from the statistical and financial committee, and part of it ordered to be printed and distributed. The Presbytery and Synod Fund, and the expenses of commissioners to the General Assembly were also reported upon. A communication was read from the office-bearers of the Woman's Foreign Missionary Society of the Presbytery, and the matter commended to the favourable consideration of the members of Presbytery. Notice was given of a motion to be brought up at next regular meeting of the court for a division of the Presbytery into two, to be called the Presbyteries of Lanark and Renfrew, respectively.—*CON.*

THE handy revolver is responsible for a large increase of crime, and of accidents that are closely related to crime.

SATURDAY HALF HOLIDAY.

MR. EDITOR,—On seeing the article on the above in THE PRESBYTERIAN of the 15th ultimo, I would call attention to the difficulties in the carrying out successfully of a Saturday half-holiday. Plausible as it may appear, the success in carrying it out and the effect produced is to be considered. Saturday being generally a busy day, a large number of mechanics as well as other tradesmen, clerks, domestics, etc., could not take advantage of the Saturday half holiday. It would doubtless be more practicable in European manufacturing cities than in the smaller cities, towns and villages in America, where so many are employed in agricultural labour. But let the much needed system of the eight-hour day work be adopted and it will more than accomplish the object in view by the time it will afford for recreation and improvement to recuperate and educate. The standard among workmen would be raised physically, mentally, morally and financially.

In most of the crafts as much work can be done in eight hours as is done in ten; for ten hours is too much for the average constitution to stand at a proper rate of work. To use the common expression it makes them slow pokes, dull heads, when apprenticeship to manual labour is begun in boyhood. Again, considering the expense of running machinery, fuel in heating and lighting, twelve hours per week or two months per year less would be sufficient to do the same amount of work. So much for the employers, to say nothing of the employes who could live at a distance from the factory or store. They could then afford to own and cultivate gardens and enjoy a free, fresh atmosphere. Even in large cities with the aid of arranged steam and horse cars these privileges could be enjoyed. This would lessen the temptation to drinking. By shortening their day's work, it would also affect those employed as domestics who are drudged to death and degradation by ceaseless toil, to say nothing of their opportunities for self culture and improvement; for, where the men are out early and late, it makes endless work for women. Although man has fallen! and been cast out of Eden, to earn his bread by the sweat of his brow, an opportunity has been given to rise through the light of truth as given in the Holy Scriptures and through other instrumentalities.

Thus putting the matter in few words, I trust the eight-hour day system will attract the attention of all true Reformers and lovers of the commonwealth, and that they will put it foremost among all systems of reform at present in agitation.

Much might be said and eloquently, but I think it is unnecessary at present to say more, even if the time and gift were freely at command.

Parkhill, Aug., 1883.

MANUFACTURER.

GOSPEL WORK.

A MAN WHO LACKED MORAL COURAGE.

A few years ago I went to close a meeting, and said, "Are there any here who would like to have me remember them in prayer? I would like to have them rise!" And there was a man rose, and when I saw him stand up my heart leaped within me for joy. I had been anxious for him a long time. I went to him as soon as the meeting was over, and took him by the hand, and said: "You are coming out for God, are you not?" He says: "I want to, and I have made up my mind to be a Christian, only there is one thing stands in my way." "What is that?" I said. "Well," he says, "I lack moral courage." Naming a friend of his, he said: "If he had been here to-night I should not have risen; and I am afraid when he hears I have risen for prayer he will begin to laugh at me, and I won't have the moral courage to stand up for Christ." I said: "If Christ is what he is represented in the Bible, He is worth standing up for; and if heaven is what we are told it is in the Bible, it is worth our living for." He says: "I lack the moral courage," and the man was trembling from head to foot. I thought he was just at the very threshold of heaven, and that one step more was going to take him in, and that he would take the step that night. I talked and prayed with him, and the Spirit seemed to be striving mightily with him, but he did not get light. Night after night he came, and the Spirit still strove with him, but just that one thing held him back—he lacked moral courage. At last the spirit of God, that had striven with him so mightily, seemed to leave him, and there was no more striving. He left off coming to church, was

off among his old companions, and would not meet me in the street; he was ashamed to do so. About six months afterward I got a message from him, and found him on what he thought to be his dying bed. He wanted to know if there was any hope for him at the eleventh hour. I tried to tell him that there was hope for any man that would accept Christ. I prayed with him, and day after day I visited him.

Contrary to all expectations, he began to recover; and when he was convalescent, finding him one day sitting in front of his house, I sat by his side, and said: "You will soon be well enough to come up to the church, and when you are you will come up; and you are just going to confess Christ boldly, are you not?" "Well," says he, "I promised God when I was on what we thought to be my dying bed I would serve Him, and I made up my mind to be a Christian, but I am not going to be one just now. Next spring I am going over to lake Michigan, and I am going to buy a farm and settle down, and then I am going to be a Christian." I said: "How dare you talk in that way! How do you know you are going to live till next spring? Have you a lease of your life?" He says: "I was never better than I am now; I am a little weak, but I will soon have my strength. I have a fresh lease of my life, and will be well for a good many years yet." I said: "It seems to me you are tempting God," and I pleaded with him to come out boldly. "No," he says; "the fact is, I have not the courage to face my old companions, and I cannot serve God in Chicago." I said: "If God has not grace enough to keep you in Chicago, He has not in Michigan." I urged him then and there to surrender soul and body to the Lord Jesus, but the more I urged him the more irritated he got, till at last he said: "Well, you need not trouble yourself any more about my soul; I will attend to that. If I am lost, it will be my own fault. I will take the risk."

A FEARFUL DEATH BED.

I left him, and within a week I got a message from his wife. Going to the house, I met her at the door weeping. I said, "What is the trouble?" "Oh, sir, I have just had a council of physicians here, and they have all given my husband up to die; they say he cannot live." I said, "Does he want to see me?" She replied, "No." "Why did you send?" "Why," she said, "I cannot bear to see him die in this terrible state of mind." "What is his state of mind?" "Why, he says that his damnation is sealed, and he will be in hell in a little while." I went into the room, but he turned his head away. I said, "How is it with you?" Not a word; he was as silent as death. I spoke the second time, but he made no response. I looked him in the face and called him by name, and said, "Will you not tell me how it is with you?" He turned, and fixed that awful deathly look upon me, and, pointing to the stove, he said, "My heart is as hard as the iron in that stove; it is too late, my damnation is sealed, and I shall be in hell in a little while." I said, "Don't talk so, you can be saved now if you will." He replied, "Don't mock me, I know better." I talked with him, and quoted promise after promise, but he said not one was for him. "Christ has come knocking at the door of my heart many a time, and the last time He came I promised to let Him in, and when I got well I turned away from Him again, and now I have to perish without Him." I talked, but I saw I was doing no good, and so I threw myself on my knees. He says, "You can pray for my wife and my children; you need not pray for me, it is a waste of your time, it is too late." I tried to pray, but it seemed as if what he said was true—it seemed as if the heavens were as brass over me. I rose and took his hand, and it seemed to me as if I were bidding farewell to a friend that I never was to see again in time or in eternity. He lingered till the sun went down. His wife told me that his end was terrible. All that he was heard to say were these fearful words. "The harvest is past, the summer is ended, and I am not saved." There he lay, and every little while he would take up the awful lamentation: "The harvest is past, the summer is ended, and I am not saved." And just as the sun was sinking behind those western prairies he was going into the arms of death. As he was expiring, his wife noticed that his lips were quivering, he was trying to say something, and she reached over her ear, and all she could hear was, "The harvest is past, the summer is ended, and I am not saved;" and the angels bore him to the judgment. He lived a Christless life, he died a Christ-

less death; we wrapped him in a Christless shroud, nailed him in a Christless coffin, and bore him to a Christless grave. Oh, how dark! Oh, how sad! I may be speaking to some one to day, and the harvest may be passing with you, the summer may be ending. Oh, be wise now, and accept the Lord Jesus Christ! May God's blessing rest upon us all, and may we meet in glory, is the prayer of my heart!—D. L. Moody.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVII.

Sep. 16, 1893. *A PRAYING MOTHER.* { 1 Sam. i. 21-28.

GOLDEN TEXT.—"I have lent him to the Lord; as long as he liveth he shall be lent to the Lord"—1 Sam. i. 28.

CENTRAL THOUGHT.—The early consecration of a child to God.

INTRODUCTION.—A man named Elkanah lived in Ramathaim-Zophim. Ramathaim is a plural form of Ramah or Ramoth. Zophim is another form of Zuph, one of Elkanah's ancestors. They were Levites. See 1 Chron. 5: 33, where Heman the singer is grandson of Samuel; and Elkanah is fourth in descent from Zuph, who was fourteenth in descent from Levi. An "Ephrathite" stands for one belonging to Ephrath, or Bethlehem. So Jesse was called, 1 Sam. 17: 12; and the sons of Naomi, Ruth 1: 2. The Levite Zuph had left Bethlehem, and settled at Ramah; and the district was called the "land of Zuph," or Zophim. (1 Sam. 9: 5.) The exact locality of this Ramah of Samuel is uncertain. A few miles west, perhaps south-west, from Jerusalem. Elkanah and his family went every year to sacrifice at Shiloh. Of his two wives, Hannah had no children. She wept and prayed before the Lord (1: 10-11), and the Lord gave her a son, Samuel.

NOTES.—*Hannah*: the mother of Samuel. She lived at Ramah in Ephraim. She received Samuel in answer to prayer, and devoted him to the service of the Lord all his life. (1 Sam. i. 11.) *Shiloh*: a town between Bethel and Shechem and seventeen miles north from Jerusalem. Joshua after taking the tabernacle away from Gilgal placed it at Shiloh (Josh. 18: 1), and during the period of the judges it was there most of the time. (Judges 18: 31.) Eli and Samuel both lived in Shiloh. It was afterwards destroyed (Jer. 7: 12), and perhaps on account of the sins of Eli's sons. The reason that the tabernacle was put at Shiloh and not at Jerusalem, where Solomon built the temple, was because Joshua did not take Jebus or Jerusalem. *Eli*: the high priest. His sons, Hophni and Phinehas, were very wicked, and for their sins his house was blotted out. The two sons were slain in battle with the Philistines; and when Eli heard this news and that the Israelites were defeated he fell back from his chair, and, breaking his neck, died. He was ninety-eight years old, and blind. (1 Sam. 4: 15.) The history of Eli shows how the sins of children bring sorrow upon parents.

I. SAMUEL AS AN INFANT.—Ver. 21.—Elkanah and all his house: he took all his family, and any servants he might have, with him to the yearly sacrifice. Whether the Passover or the Feast of Tabernacles is meant, we know not: very few traces of the actual celebration of either are found, till after the Captivity of Babylon. His vow: probably referring to the birth of his son Samuel. A vow should be (1) about something of importance; (2), pleasing to God; (3), a help to good principles; (4), a good example for others.

Ver. 22.—*Hannah*: same as Anna or Anne; means "beauty." Went not up: the first presentation of a son at the Sanctuary was accompanied with offerings and ceremonies (Luke 2: 22-27), and Hannah thought better not to present him till she left him entirely in the Lord's service. Weaned: at two or perhaps three years old. In the meantime his godly mother would be turning his first thoughts to God. There abide for ever: The ordinary service of a Levite was from twenty-five to sixty years of age. But Samuel was to serve the Lord from his earliest years, to the end of his life. He was, under the vow of his mother (and also of his father; Numbers 30: 14), a Nazarite.

Ver. 23.—Do what seemeth thee good: Elkanah agreed to his wife's proposal. The wife appears, in this history, as a tender mother, and a pious intelligent woman: the husband as a kind-hearted man, and a faithful worshipper of God. The Lord establish his word: Hannah had probably told Eli all the vow she had made (1: 11); and the High Priest's answer, "The God of Israel grant thy petition," was an acceptance and engagement on the Lord's part.

II. SAMUEL DEDICATED TO GOD.—Ver. 24.—She took him up with her to Shiloh, where the Sanctuary was. Children should be accustomed from their very early years, to go with their parents to public worship. Three bullocks, etc.: we cannot judge from these, which of the yearly feasts it was. Bullocks were offered at all of them. With each bullock was offered a "meat offering" of fine flour mingled with oil, and a "drink offering" of wine. (Numbers 15: 9, 10.) The largeness of his offering indicates his thankfulness and devoutness, and perhaps also a degree of wealth. The House of the Lord: the tabernacle pitched by Moses in the desert was here; but as it would be surrounded by other buildings, and something of a permanent form given to it, it was called (like the temple afterwards) the "House" of the Lord. The child was young: like some of those Jesus took up in his arms and blessed. (Mark 10: 16.) It is a great blessing to begin God's service young: Samuel's has been a beautiful example for all time.

Ver. 25.—Slow a bullock: the one now mentioned would be the one offered up for Samuel: and by this burnt-offering, with his infant hand placed on the head of the victim, he was consecrated to God's service. Contrast Haman swearing his son Hannibal at the altar. To Eli. Eli was high priest; and Samuel would be under his particular care.

Ver. 21.—She said, O my Lord: Hannah spoke; and addressed Eli with great humility. "Lord" means master or superior. (1 Peter 3: 6.) I am the woman: she recalls the scene to Eli's remembrance, when he thought her drunken, as he saw her lips moving in prayer, but heard no voice. Stood . . . praying: either standing or kneeling is a proper posture for prayer: *sitting is not*. The early Christians, we are told, stood in their public prayers, and knelt in social and private prayer. The Lord heard Hannah. It is more pleasure to God to grant than to refuse! The condition on our part is faith; on God's part, if it is best for us and for his own divine and wise purposes?

Ver. 27.—For this child I prayed. Hannah's gratitude was fervent. God had granted her petition, thus far; and the future part of it, that Samuel should serve the Lord all his days, she knew would follow! Godly parents and godly children are, interchangeably, a great blessing.

Ver. 28.—I have lent him to the Lord: rather "given" him to the Lord: not to be reclaimed, as a simple "loan" might. There is a beautiful light glancing on the words here,—God has given me my prayer; and I have given to him again the fruits of that prayer! As long as he liveth: she had but one child; and she gave him to the Lord, for his whole life. God sometimes gives his people a great reward in this life: He gave Hannah three sons and two daughters afterwards. A large return for the "loan which was lent to the Lord." (2: 20 21.) Worshipped the Lord there. Elkanah worshipped God in the courts of the Sanctuary; and Hannah poured out her soul in a beautiful hymn of praise. It reminds us of the song of the Virgin Mary. (Luke 1: 46.)

PRACTICAL TEACHING.

ILLUSTRATION.—*A Praying Mother.* A boy of sixteen went to work on a canal-boat; but getting tired of the work he returned to his home, which was only a log cabin in northern Ohio. His father was dead. It was after night-fall when he approached the house, and as he got nearer he saw by the light of the fire through the window his mother kneeling at the side of a chair with the Bible open before her. She was all alone praying to God for her son—"O God save the son of thy handmaid." God answered her prayer that night, and the son went to college, as his mother hoped he would, and afterwards became President of the United States. The boy was James A. Garfield.

1. Hannah gave her son to God, and did not murmur that he was miles away, and that she only saw him once a year. (2: 19) Many parents would be afraid to have God answer their prayers for their children, if they thought God would put it into their hearts to be missionaries!
2. Parents should devote their children entirely to God. In baptism, by early training, by example, for a life-long service.
3. Samuel had probably fewer temptations to sin than most men. The garden that is well cultivated every day all the spring, will not show many weeds at midsummer!
4. Take all the children to the House of God. Let their early days and the worship of God's house be always in their memory connected together.
5. When God gives so largely to you, ask what you can give him? *And do it!*

Children are lent of the Lord.

LESSON XXXVIII.

Sep. 23, 1893. *THE CHILD SAMUEL.* { 1 Sam. iii. 1-19.

GOLDEN TEXT.—"Speak, Lord, for Thy servant heareth."—1 Samuel 3: 9.

CONNECTION.—Eli, the High Priest, who was also the "judge" of Israel, was old and feeble. His two sons behaved very wickedly and shamefully. The Lord had sent a prophet to warn him; but Eli lacked courage or faithfulness to use the power and influence he had to restrain his sons. He merely reasoned with them; and they paid no heed to it. The Lord now repeats the warning to Samuel.

CENTRAL THOUGHT.—Even a child is known by his deeds.

I. THE CALL OF SAMUEL.—Ver. 1.—The child Samuel. Jewish traditions say he was twelve years old. Very likely ministered unto the Lord: did such services as befitted his age and circumstances. He seemed, in particular, to have waited on Eli, and assisted him. The word of the Lord: direct and prophetic utterances, for the guidance of the people. Only five or six of the first books of the Bible were written at this time. And many of the people could not read. And there was no printing. And there were no sermons preached. And no Sabbath schools. Was precious in those days. was rare or scarce. There was scarcely any prophets spoken of before Samuel. He is spoken of as the first great prophet. (Acts 3: 24.) No open vision: no well-known prophet was found, to whom people could go for direction: as often afterwards. No constant communication by the high priest.

Ver. 2.—When Eli was laid down the high priest lived close to the ark. His "place" was his sleeping couch. His eyes began to wax dim: old age had made him half blind.

Ver. 3.—Ere the lamp of God went out. the golden candlestick made by Moses which was lighted every evening, and put out in the morning. This would be in early morning, before daylight. Temple: the tabernacle, so called here. "Doors" are mentioned (ver. 15), while in the desert there were only curtains. There was now more

of permanency about the sanctuary and its enclosures. Samuel was laid down to sleep. he slept in some room not very far away from Eli.

Ver. 4.—The Lord called Samuel: God called Abraham by name. (Gen. 22: 1.) The same here. And he answered, Here am I. this was the usual and proper form of respectful reply. He thought it was Eli calling him.

Ver. 5.—He ran unto Eli: Samuel rose instantly, as soon as he had replied, and ran to Eli's bedside to know what he wanted. And Eli said he had not called him, and told him to lie down again. He would think that Samuel had been dreaming.

Ver. 6.—And the Lord called yet again, Samuel. once more his name was called. And he went again to Eli, and Eli again told him as before.

Ver. 7.—Samuel did not yet know the Lord: not that he did not know his existence and feel his love, but that he was not acquainted with the way of getting messages from God. Almost no one had communications from God in those days, and so Samuel thought only of Eli.

Ver. 8.—And the Lord called Samuel again: the third time God called his name. Not knowing how all this could be, he went to Eli once more, and rather insisted this time that Eli had called him. And Eli perceived that the Lord had called the child.

Ver. 9.—Eli being convinced that the Lord had three times called Samuel, told him what to say if he should be called again. So Samuel lay down again.

Ver. 10.—The Lord came and stood: probably the "angel of the Lord" presented himself to Samuel, as several times before to others. And now when he called, Samuel said, Speak, for thy servant heareth.

II. THE MESSAGE FROM GOD. Ver. 11.—Ears . . . shall tingle: a terrible judgment shall fall upon the wrong-doers, and the news of it would be startling and astounding.

Ver. 12.—In that day I will perform: he had warned Eli by "a man of God" before, and now it should come to pass. His house: his sons and descendants. His own sons were slain. After Abiathar, the High Priesthood itself went back to Eleazar's line, it being removed from Eli's house, who was of the line of Ithamar.

Ver. 13.—I have told him: God always gives warnings, if we will but heed them. His word, His servants, His providences, His spirit to our consciences, warn us ever. For the iniquity which he knoweth. Eli's fault was not that he was *vive* himself, but that he restrained not his sons. If it is asked, "What could Eli do?" we answer, he could have put his unworthy sons out of office, and filled their places with good men; and this he should have done.

Ver. 14.—I have sworn unto Eli. God had told him in the most solemn manner. Shall not be purged. "purged" means cleaned, purified, atoned for. The high priests offered up sacrifice, first, for their own sins, and then for the people's (Lev. vii. 27), but no sacrifice should atone for Eli's house; there should be punishment.

III. THE MESSAGE GIVEN ELI.—Ver. 15.—Samuel lay until the morning. perhaps not very long; but he would feel a trouble in his mind what to do. Opened the doors: there were no doors in the original tabernacle. It was perhaps now enclosed in some more permanent way Samuel was willing to do the humblest offices. Feared to show, etc.: naturally he shrank from telling him bad news. It showed a kind heart in Samuel.

Vers. 16, 17.—Eli called Samuel very kindly, and he replied. Then Eli asked him, "What had been said to him?" And, perhaps, seeing Samuel hesitate, he solemnly charged him to hide nothing from him.

Ver. 18.—And Samuel told him every whit: (Margin, "all the things; or words.") "Whit" is an old Saxon word, meaning a thing—especially the very smallest "thing." Samuel told Eli all. And he said. It is the Lord: he received the message humbly; yet he hid nothing. The judgment was delayed for years, but we can see no action on the part of Eli, and no amendment in his son.

Ver. 19.—Samuel grew, and the Lord was with him: the favor of God is the most precious blessing, and the Bible tells us very plainly how to obtain it. Did let none of his words fall: Samuel now, no doubt, had from time to time prophetic communications; and God fulfilled all the words he spake by him. All knew he was a prophet. (Ver. 20.)

PRACTICAL TEACHINGS

1. We cannot all be Samuels; but we can all do as Samuel did—hearken, obey, follow, live—as God would have us.
2. Samuel began by such humble services as opening the doors. It is the *Master* that ennoble the service, not the thing *done*.
3. God does not call us in the *night* by a *voice*, but He calls us in the *day* by the Bible, and by parents and teachers, and by duty and conscience. It is God's "voice," all the same.
4. God called Samuel very young. He calls children still. Is your answer like Samuel's—"Speak, for thy servant heareth?"
5. Eli was foolish and cruel by his indulgence to his sons. His duty to God was first and foremost. And his *real* duty to his wicked sons was to put it out of their power to disgrace the house of God.

Hushed was the evening hymn,
The temple courts were dark,
The lamp was burning dim
Before the sacred ark,
When suddenly a voice divine
Rang through the silence of the shrine.

The old man, meek and mild,
The priest of Israel slept;
His watch the temple child,
The little Levite, kept;
And what from Eli's sense was sealed
The Lord to Hannah's son revealed!

OUR YOUNG FOLKS.

VIOLETS.

I saw a little neighbour by
A plot of posies bending,

And asked her, as I passed her nigh,
"What flowers are you tending?"

She raised her bright eyes, shining still,
And eager little figure;
"They're violets now, I guess they will
Be pansies when they're bigger!"

Sweet childhood, waiting to discern
With ardent, hopeful glances,
The fragile, drooping violets turn
To brilliant, glowing pansies.

Thou knowest not the flowers that bloom
In life's steep pathway o'er us,
At brightest wear a violet gloom,
And feeble droop before us.

Ah, no! These blossoms frail and slight,
With faint, ethereal sweetness,
Will never gather tints more bright,
More richness or completeness.

Our eyes must meet but violets here,
Whose tender timorous glances
Just hint of hues more deep and clear,
And make us think of pansies.

One country—one—shall show alone
Our fair, our pure Ideal;
Shall show complete our aims begun
Our aspirations—real.

One time one clime shall perfect make
Our longings and our fancies,
And all our violets shall break
In brightly blooming pansies!

LITTLE HANDS.

They all belonged to the primary class, and they all wanted to help at the coming Sabbath school concert.

"Dear me!" said the teacher, "they are such little dots, I don't know what I can have them to do! But yet I want them to learn early to speak for Jesus. I must try to think!"

So she thought, and the result was, that on a sunny Sabbath afternoon, the eight little dots stood up in church in the space between the seats and the pulpit, and recited the sweetest verses.

Mamie was first, and her voice was sweet and clear as she said.

Oh, what can little hands, little hands, do
To please the King of heaven?

As she spoke, she held up her chubby little hands, and looked at them thoughtfully.

Mabel, the seventh girl in the row, bent forward and gave her a bit of an answer.

The little hands some work may try,
That may some simple want supply.

Then wee Alice, the smallest in the class, but a very clear-voiced maiden, said:

Beautiful hands are those that do,
Work that is earnest, brave and true,
Moment by moment the long day through.

Then did Mamie fold her small hands and raise her eyes to heaven, and say slowly:

Such grace to mine be given.

Anna was the next to speak, and she had a very good word: "Jesus said, 'Whatsoever thy hand findeth to do, do it with all thy might.'"

And Carrie said sweetly.

Little deeds of kindness to a wandering soul,
Blessed by God may lead him back to Jesus' fold

Belle, the sixth little girl, held up her hands and said:

These two little hands must be ready to labour,
For Jesus all my days.

And now all the little girls who had spoken, clasped their hands and looked up, and said:

Such grace to mine be given.

Ida had a wonderful promise ready: "He that hath clean hands shall be stronger and stronger."

And Kate added: "I the Lord have called thee in righteousness, and will hold thine hand and will help thee."

Then the eight little girls folded their hands, bowed their heads, and said in concert:

Take my hands and let them move,
At the impulse of Thy love.

Now, just at their sides, held by ribbons, were little squares of bright-coloured paste-board. As they finished reciting this prayer, they raised their bright boards, forming an arch over their heads, and on each square was a word, so that the whole read: "His banner over me is love."

The fathers and mothers all decided that the little girls from the primary class had helped the Sabbath school concert along very nicely.

THE LIGHTS OF HOME.

In many a village window burn
The evening lamps.
They shine amid the dews and damps,
Those lights of home!

Afar the wanderer sees them glow,
Now night is near;
They guide his path with radiance clear,
Sweet lights of home.

Ye lone-stars that forever draw
The weary heart,
In stranger lands or crowded mart
O! lights of home.

When my brief day of life is o'er,
Then may I see,
Shine from the heavenly house for me,
Dear lights of home.

HOME POLITENESS.

A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinion of others and caring too little for the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen, as well as in the parlour, and you will be sure in other places to deport yourself in a becoming and attractive manner.

FINGER MARKS.

A gentleman hired a mason to do some work for him, and among other things to "thin-whiten" the walls of one of his rooms. The thin-whitening is almost colourless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his desk standing in the

room, white finger marks. Opening the drawers, he found the same on the articles in it, and also on the pocket-book. An examination revealed the same marks on the contents of the bag. This proved clearly that the mason with his wet hand, had opened the drawer and searched the bag which contained no money, and had then closed the drawer without once thinking that any one would know it. The "thin-whitening" which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness. As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Beware of evil thoughts and deeds. They all leave their finger marks, which will one day be revealed. Sin defiles the soul. It betrays those who engage in it, by the mark it makes on them. These may be almost, if not quite, invisible at first.

HABITS.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change. No single action creates, however it exhibits, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitants and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

A BRAVE LITTLE DAUGHTER.

There is a very pretty story by Miss Strickland, in her "Queen's of England," of a little girl who saved her father's life.

It was in the time of Queen Mary, and Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catherine Graham, and she was only nine years old. The poor child was, during the trial of her father, left in the queen's apartments, in Windsor Castle. The day after the condemnation of Lord Preston the queen found little Lady Catherine in St. George's gallery, gazing earnestly on the whole-length picture of James II., which still remains there. Struck with the mournful expression on the young girl's face, Mary asked her hastily what she saw in that picture which made her look on it so particularly. "I was thinking," said the innocent child, "how hard it is that my father must die for loving yours." The queen, pricked in conscience by this artless reply, immediately signed the pardon of Lord Preston.

"He that keepeth the commandment keepeth his own soul, but he that despiseth his ways shall die. He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again."—Prov. xix. 16, 17,

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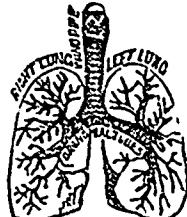
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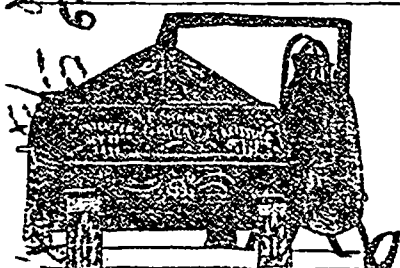
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MEETINGS OF PRESBYTERY.

- OWEN SOUND.—In Division Street Church, Owen Sound, on the 18th Sept., at half-past one p.m.
SARNIA.—At Stratford, on the third Tuesday of September, at two o'clock p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 17th, at three o'clock p.m.
MAITLAND.—At Bluevale, on Tuesday, 18th September, at eleven o'clock a.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on the fourth Tuesday of September.
SAUGHEN.—In St. Columba Church, Priceville, on the 14th Tuesday of September, at eleven a.m.
STRATFORD.—At Widder St., St. Mary's, on the second Tuesday of September, at ten a.m.
LONDON.—Second Tuesday in September at eleven a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of September, at ten a.m.
PARIS.—In Zion Church, Brantford, September 25th, at eleven a.m. Ordination and designation of Mr. Builder to the Foreign Mission Field evening of same day in Zion Church.
LINDSAY.—At W. odville, on the last Tuesday of August, at eleven o'clock a.m.
TORONTO.—The next meeting of this Presbytery is to be held in the usual place on the first Wednesday of September, at eleven a.m.
MONTREAL.—In Morrice Hall, Presbyterian College, Montreal, on Tuesday, the 2nd Oct., at ten a.m.
QUEBEC.—In Sherbrooke, on the 11th of September, at ten o'clock a.m.
GLENAGARRY.—Next ordinary meeting on third Tuesday of September.
MANITOBA.—At Brandon, on the third Tuesday of September at seven p.m.
BRUCE.—In Westminster Church, Teeswater, on Tuesday, Sept. 18th, at three o'clock p.m.
BARRIS.—In Orillia, on the last Tuesday of Sept., at one o'clock p.m.
HURON.—In St. Andrew's Church, Blyth, on second Tuesday of September, at eleven a.m.
OTTAWA.—Next quarterly meeting in Bank Street church, Ottawa, on the first Tuesday of Nov., at ten o'clock a.m.
HAMILTON.—Next stated meeting in Central Church Hamilton, Tuesday, the 18th September, at ten o'clock a.m.
CHATHAM.—At Fletcher, on the third Tuesday of September, at seven o'clock p.m.



We will sell for the next 30 days at the following reduced prices: Our \$15 double-barrel muzzle loading shot gun, with genuine twist barrels, for \$10; our \$18 double-barrel gun, with genuine twist barrels, for \$12; our \$25 double-barrel gun, with genuine twist barrels, for \$15; our \$30 double-barrel gun, with genuine twist barrels, for \$18; our \$40 double-barrel gun, with genuine twist barrels, for \$25; our \$50 double-barrel gun, with genuine twist barrels, for \$35; our \$60 double-barrel gun, with genuine twist barrels, for \$40; our \$75 double-barrel gun, with genuine twist barrels, for \$50; our \$100 double-barrel gun, with genuine twist barrels, for \$65; our \$125 double-barrel gun, with genuine twist barrels, for \$80; our \$150 double-barrel gun, with genuine twist barrels, for \$95; our \$200 double-barrel gun, with genuine twist barrels, for \$125; our \$250 double-barrel gun, with genuine twist barrels, for \$150; our \$300 double-barrel gun, with genuine twist barrels, for \$175; our \$400 double-barrel gun, with genuine twist barrels, for \$225; our \$500 double-barrel gun, with genuine twist barrels, for \$275; our \$600 double-barrel gun, with genuine twist barrels, for \$325; our \$750 double-barrel gun, with genuine twist barrels, for \$412; our \$1000 double-barrel gun, with genuine twist barrels, for \$537; our \$1250 double-barrel gun, with genuine twist barrels, for \$662; our \$1500 double-barrel gun, with genuine twist barrels, for \$787; our \$2000 double-barrel gun, with genuine twist barrels, for \$1012; our \$2500 double-barrel gun, with genuine twist barrels, for \$1237; our \$3000 double-barrel gun, with genuine twist barrels, for \$1462; our \$4000 double-barrel gun, with genuine twist barrels, for \$1812; our \$5000 double-barrel gun, with genuine twist barrels, for \$2162; our \$6000 double-barrel gun, with genuine twist barrels, for \$2412; our \$7500 double-barrel gun, with genuine twist barrels, for \$3012; our \$10000 double-barrel gun, with genuine twist barrels, for \$3912.

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