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TORONTO ENGRAVERS CO.

Vol. 54, No. 37.  
Whole No. 709.

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TO MAKE VINEGAR.—Take one-half pint of yeast, one pint molasses, and two and a-half gallons of rain water. Set in a warm place, either in the sun or near the stove, with the mouth of the jug or jar covered with netting to keep out the flies. In three weeks it will be good vinegar.

MINT SAUCE.—Gather a few sprigs of branch mint, pick off the tender young leaves after washing the mint clean; lay them in a plate and chop up fine with a common dinner-knife; put the mint in the bottom of a sauceboat, add a full tablespoonful of white sugar, two table-spoonfuls of vinegar, and a half gill of ice-water. This sauce is indispensable for young lamb in the spring and summer months.

MESSRS. PETLEY & PETLEY.—Our readers should not fail to visit this well known establishment; every department is replete with style, quality, and variety. Purchasers will also find that economy will result from the investments they make. Courtesy and attention are shown to all visitors. Specially low quotations will prevail during the Exhibition season.

BUCKWHEAT GEM CAKES.—Those having buckwheat flour to use will find it an agreeable change to make a stiff batter, using butter milk or sour milk, or sweet milk and baking powder, adding a little wheat flour and baking in gem pans or shallow tins. This can be eaten by many who cannot partake with safety of the griddle cakes owing to a weak digestion.

CHOCOLATE CAKE.—Whites of six eggs, two cups of white sugar, one cup of butter, one cup of sweet milk, one cup of cornstarch, two teaspoonfuls of cream-tartar, one teaspoonful of soda, three cups of flour; dissolve the cream-tartar and soda in water. Dress the layers with the following: Take one cup of sugar, half cup of sweet cream, butter the size of an egg, two table-spoons of chocolate.

SWEET PICKLES.—Plum, blackberry, pear or apple. Seven pounds of fruit, three pounds of sugar, half ounce each of cloves, cinnamon (ground, put into little sacks), one pint of vinegar. Put this mixture on the stove, and when it comes to the boil, pour over the fruit in a close vessel, and when cold repeat, and so on for nine times. The last time, when it comes to a boil, put in the fruit and let it come to a boil, and put into jars sealed. It will fill two quart jars.

THE perfume of freshly-culled flowers is agreeable to every one, and so it is with the delightful fragrance of Murray & Lanman's Florida Water. None of the others dislike it. From the tropics to the frigid zone, it is the universal favourite on the handkerchief, at the toilet, and in the bath.

PREPARING FRUITS FOR CANNING.—Boil tomatoes twenty minutes, add a little salt; can hot. Raspberries six minutes, with four ounces of sugar to the quart. Boil plums ten minutes; eight ounces of sugar to a quart is needed. Boil blackberries six minutes, with six ounces of sugar to the quart. Boil cherries five minutes; the amount of sugar to the quart is six ounces. Boil ripe currants six minutes; amount of sugar to a quart eight ounces. Boil peaches, whole, fifteen minutes, using six ounces of sugar to a quart. Boil Siberians, or crab apples, whole, twenty-five minutes; eight ounces of sugar to a quart. Boil whortleberries five minutes; the amount of sugar to a quart jar should be four ounces. Boil pears from twenty to thirty minutes—twenty for half and thirty for whole pears—using six ounces of sugar to a quart can of fruit.

A FRUITFUL SEASON.—The fruitful season of the year is prolific with many forms of Bowel Complaints, such as Diarrhoea, Dysentery, Colic, Cholera Morbus, Cholera Infantum, etc., as a safeguard and positive cure for those distressing and often sudden and dangerous attacks nothing can surpass that old and reliable medicine Dr. Fowler's Extract of Wild Strawberry.

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COD LIVER OIL, WITH HYPOPHOSPHITES.

For Bronchial Troubles and General Debility.  
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- Take all the Brain and Nerve force restorers.
- Take all the Great health restorers.
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- And that they will cure when any or all of these, singly or—combined. Fail!!!
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Five years ago I broke down with indigestion and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.

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- Fluttering and distress of the heart?
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- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
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- Abundant pale, or scanty flow of dark water?
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The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. Warner's SAFE Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

## BRIGHT'S DISEASE.

# THE CANADA PRESBYTERIAN.

VOL. 14.

TORONTO, WEDNESDAY, SEPTEMBER 9th, 1885.

No. 37.

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## Notes of the Week.

WHAT is said to be a printer's error occurs in the Revised Version of the Old Testament. It is to be found in Ezekiel xxxviii. 16. In the words: "I will bring thee against My land, that the nations may know thee," in the place of the latter word, read *Me*.

DR. BRYCE, Secretary of the Provincial Board of Health, advises the management of the Toronto Industrial Exhibition and the railway to cancel the announced excursion from Montreal, on the grounds of the danger of infection and of the dread of it which would keep other visitors away from the Show.

RUSSIA still maintains her despotic course in regard to religious matters as well as political. The Government has issued a decree making the Greek Church the established religion of the Baltic Provinces. Protestantism will simply be tolerated. Children born of mixed marriages are to be trained in the Greek Church. The decree, it is stated, is certain to excite great discontent among the German settlers.

THE news from Spain at last begins to give encouragement that the climax is passed in the scourge that is upon the land. The number of deaths from cholera daily reported is considerably decreased and no new districts in Spain have been infected. The situation in Southern France also is slightly improved. An unconfirmed rumour says that cases of the disease have appeared in Italy, which were traceable to Marseilles.

A NEW society has been organized in Chicago, Ill. The society is known as the American Medical Foreign Missionary Society. The object of the society is to educate worthy young men in the profession of medicine who are willing to devote their time to mission work. It is the intention of the projectors of the society to establish sub-agencies in different parts of the United States. The society will depend altogether on voluntary contributions.

SEVENTEEN years ago the death penalty for murder in the first degree was abolished by Minnesota, and life imprisonment was substituted; but the gallows has just been re-erected. Michigan tried the same experiment, and not long since a bill was passed by the Lower House of the Legislature re-enacting the hanging policy, although it failed of adoption in the Senate. Maine did no hanging for six years, and then went back to capital punishment.

THE descendants of the Huguenots throughout the world are preparing for the approaching bi-centenary of the Revocation of the Edict of Nantes. Abroad, a volume will be brought out, entitled "Synods of the Desert," being the "Acts of the National and Provincial Synods, held in the Deserts of France, from the death of Louis XIV. to the Revolution." In the United States, the Huguenot Historical Society is taking steps to celebrate the event.

THE *Christian Observer*, reviewing the condition of the Southern Presbyterian Church, says: Probably

the most painful feature of the table is the picture it sets before us of a dwindling ministry. In 1880 we had 1,139 ministers and licentiates; now, although the membership has meanwhile grown by 15,000, only 1,138. In 1874 we had one minister to every 100 communicants; now we have only one to every 120 communicants. This explains the cause of so many vacant pulpits in our Southern States.

DR. E. A. MEREDITH calls attention to the fact that "the common goals of this continent are to-day little in advance of the goals of fifty years ago." He insists that the purpose is the repression of crime, and his point is that for the youth who are under criminal sentences the common goal is a school in which education in crime becomes compulsory. Indiscriminate intercourse he deems the great evil of our present goal system, and quotes numerous authorities to show that it is condemned everywhere by public opinion.

AMONG the things which thirty-five years ago went to make up the crime of high treason in Italy was the possession of a Bible, which was in the list of revolutionary and forbidden books, and for a man to own it was to subject him to prison, the galleys, and even to death. Now Bible depots are established in every Italian city, and itinerant vendors circulate the book freely. In a conspicuous store in the Corso, Rome, a whole window is filled with copies of the Italian version of the Scriptures. The New Testament can be purchased for five cents, and a separate Gospel for two.

THE explorers in the Congo Valley are surprised by the crudity of life there. The natives have no domesticated beasts of any sort, nor do they raise or catch any animals to eat, as they know nothing of flesh as food. No semblance of clothing is worn, and diet is practically confined to spontaneous products of the soil. Letters from missionaries say, too, that the negroes there are so low in mentality that any hope of Christianizing them must be based on a long and patient course of intellectual training. They are too densely ignorant to comprehend the simplest statements of doctrine.

THE *Montreal Witness* gives a specimen of a Papal prayer: Special services were held in the Church of Notre Dame to invoke the intercession of St. Roch with the Almighty to prevent the further spread of small-pox in Montreal. Prior to the celebration of High Mass, the Rev. Father Picard, the officiating clergyman, recited the following prayer, peculiar to the festival of the saint: "Oh, Lord, we, Thy servants, pray that you may keep your people. By continued piety, and through the prayers and merits of the blessed St. Roch, make them secure against all contagion of both soul and body through Christ our Lord. Amen."

ARCHDEACON FARRAR will visit America this month. He is expected to arrive at Quebec on or about September 11. He goes thence to Montreal, Toronto, Niagara and Chicago. Returning eastward, he visits Washington, Baltimore and Philadelphia, at the latter city delivering lectures in the course known as the Griswold Lectures. The Archdeacon will be accompanied by two friends, the venerable Archdeacon Vesey and a brother of Jean Ingelow, the poet. It is announced that Archdeacon Farrar will deliver several lectures in the larger cities. His subjects are "Dante," "The Talmud and its Authors," and "Browning, the Poet." While in Toronto, Archdeacon Farrar will be the guest of Professor Goldwin Smith. He will leave America by the last of November.

IN view of the recent remarkable discoveries in Egypt, a Cairo correspondent of the *Nation* has referred to "the growing conviction of Egyptologists (not of Bible defenders, but of Egyptologists, mark you!), that the earliest Egyptian civilization we know of is the highest, and that all that we know of it is its

decadence." Why, the Book of Genesis tells us that! "The oldest pyramid is the largest and best built; the oldest temple—that beside the Sphinx at Gizeh—shows masonry since unapproached; the oldest papyrus—though as yet hardly understood—is the wisest; and the tombs and temples of the Theban period are filled with extracts from ancient books not yet found complete." That's it! All that is necessary to bring a scientist to the defence of the Bible story is—science.

THE *Congregationalist* very properly remarks: If the Cunard Company be not misrepresented grossly in the daily papers, the orgies which were allowed upon a recent trip of the *Gallia*, in spite of the protests of the respectable passengers, must have been shameful. We personally have seen so much indulgence allowed to hard drinkers and gamblers on the steamers of this line that we can credit the stories of the particular trip referred to without much difficulty. The Cunard line is in some respects one of the best; but it is high time that its managers comprehended the fact that boisterous rowdiness ought to be stopped upon their ships. The orderly portion of the public will learn rapidly to let that line alone, if things go on as they have been going, and it is not so superior to its rivals as to be able to afford to offend the public sense of good order.

SIX months ago a party of over forty missionaries left the Mersey for St. Paul de Loanda, South-West Africa, to conduct their work in that district, and to penetrate into the interior. The party was sent out by an American missionary society, and was in charge of the American Bishop Taylor. The accounts which from time to time have been received in England have represented the missionaries as undergoing terrible hardships, and the latest information shows that those of the party who are alive are in a most deplorable condition. The party on leaving Liverpool included men, women and children, and were evidently totally unacquainted with the nature of the country they were going to. Shortly after their arrival, many of them were stricken down with fever, and several of them died. The missionaries appear to have been ill-provided with funds, and although two or three of the party have returned home, they were only enabled to do so by the consideration of the English steamship companies trading to the port. A gentleman who has been engaged trading at St. Paul de Loanda for some time past has just arrived in England, and has given a sad account of their condition.

THE Year Book of the Young Men's Christian Association for 1885, together with the official report of the 26th international convention of these associations, held in Atlanta last May, making in all a pamphlet of three hundred pages, has just been published by the International Committee at Twenty-third Street and Fourth Avenue, New York. The Year Book contains very complete reports from the nine hundred American associations, and lists and reports of the two thousand associations in Europe and other parts of the Old World. There are now in all 2,931 of these societies. The reports show that eighty-two of the American associations own the buildings they occupy which are valued at over three and a-half millions of dollars. Add to this the other real estate, building funds, furniture, etc., and the total net property is \$4,353,090. Last year's current expenses of 608 of the associations in the United States and Canada aggregated \$687,587; 317 report libraries, valued at \$265,703; 993 Bible classes and Gospel meetings for young men only, with a total average attendance of 15,690, and hundreds of educational classes, lectures, literary societies, sociables and reading-rooms are reported. Nearly four hundred men are at work as general secretaries and other paid officers of local associations and State and International Committees. Associations are reported to exist in 190 colleges, and 69 railroad branches, 12 German branches and 34 coloured associations send in reports.

## Our Contributors.

### GOOD SOCIETY FOR MINISTERS WHO WORK IN THE COUNTRY.

BY KNOXIAN.

The Rural Dean of the Presbyterian Church has just returned to his comfortable manse. Vacation is over and he must begin work again. The manse seems very quiet. He has just been on crowded trains and crowded steamboats, in crowded hotels and big cities, and now that the sound of the cars has died away and the motion of the steamer left his brain, he feels a little like the man who said: "Oh solitude, where are thy charms?" In fact, the rural manse seems a trifle lonesome. The evenings are becoming long and the Rural Dean longs for society. As he sits in the twilight and toasts his pedal extremities (No. 12's perhaps) at a nice glowing fire he soliloquizes thus. "On the whole I am very comfortable in my present position. My people are very kind. They have provided me with a very comfortable home, and meet all their engagements with me promptly and cheerfully. I have nothing to complain of in that way. They are regular in their attendance at church, and I think honestly endeavour to profit by the services. They are good solid people. I have great reasons to be thankful when I think of the manner in which many ministers are kicked from pillar to post by callous, quarrelsome, fault-finding congregations. But I do feel just a little lonesome in this quiet corner. I would not go anywhere as a candidate; but if it should please the Head of the Church to offer me a congregation in a town or city, I think I would accept. I feel the need of society. I am almost certain to become rusty here. I need association with congenial spirits to keep up my intellectual tone."

Now, brother, let us join issue on this point and "have it out" if we should take all winter to settle it. The point is that you have no society of a professional type and for the want of such society you are lonely and in danger of becoming rusty. Did you ever hear what D'Arcy McGee said on that point. A prominent public man of this country, more given to sporting than reading, called him a book worm. The genial Irishman replied that he always did like the society of good books better than that of middling men. How would the maxim of the eloquent Irishmen meet your case, brother? You have a good library. Each book in that library, worth a place there, may be a very entertaining and profitable companion.

Supposing you lived, we shall say, in Toronto, for you know Toronto is the centre of everything good and great in Canada. The National University is there, and Osgoode Hall and the Art School and half-a-dozen colleges and the Parliament buildings (a perfect gem of architectural beauty) and many other institutions which have been established and are maintained by the people of the Province, but which the typical citizen of the Queen City always refers to as Toronto institutions. It is a way he has. The reason why his mind works in this way is probably because he believes there is nobody and nothing of much consequence in Ontario outside of Toronto. Now, brother, suppose you lived in this city which the *Globe* and *Mail* always refer to as a "great city"; suppose you lived there and enjoyed the society of all the distinguished people of this great city; suppose you were blessed with the companionship of the Chalmerses and Guthries and Spurgeons and Whitfields of the Toronto pulpit, it is very doubtful if even then you would gain anything in the matter of society.

You wish to converse with some great man on a point of Theology, do you, brother? Well, look at these three volumes on the first shelf in your library. These volumes were written by Dr. Charles Hodge, of Princeton. Take one of them down and have a talk on the point with Hodge. If there is any point that Hodge can't throw light upon, you may find some difficulty in getting light even in Toronto. Brother, you will excuse us for saying that if you were on more familiar terms with Hodge, you might perhaps not sigh so much for society. Cultivate an acquaintance with Hodge.

There are some knotty points of Exegesis you would like to discuss with some one. Well, that is good work for a minister no doubt. Just take down Alford and Ellicott and Eadie and Hodge and go on with the discussion. If there is any better exegetical company in

this country than these men this contributor has not heard of it.

Oh, but you want to speak about Homiletics. You want an occasional talk about texts and divisions and the best methods of making, delivering and applying sermons. That's right, brother. Stick to that. If some of our ministers talked more about sermons and less about committees it would be better for themselves and for the Church. "What did you preach on last Sabbath?" is a far more important question than "What committees are you on this year?" "How did you handle that subject" is a far more encouraging question coming from a minister than a question about some "case" because it shows his mind is working in the right way. All the old veteran ministers who worked thirty or forty years in one place were great on texts and divisions and talked very much about preaching. The typical Church lawyer always talks about preaching in a half apologetic way. He belittles the main part of his work and the people invariably belittle him. They do right in so doing. Now it must be admitted that it is a very stimulating and refreshing thing for a young minister to have an occasional talk with an enthusiastic sermonizer. Undoubtedly it is. A young preacher with any soul could not talk to Dr. Ormiston half-an-hour about preaching without feeling the fire burn. You always left him feeling that preaching is a great business. You leave some ministers feeling that preaching is a small business which should be proceeded with in an apologetic way. A minister who produces that impression should perhaps be expelled. Then the Hamilton Doctor could rattle off any number of good divisions in a few minutes. Every shake of the bushy locks was good for a first-class division. Dr. Gregg, Dr. MacVicar and Professor McLaren were enthusiastic sermon makers at one time and always had a good long list of capital sermon plans.

But we must come back to the brother we were addressing. You want a congenial spirit to discuss sermons with? Well, find one in your library. There is Shedd. Shedd is good. Talk a while with Shedd. Then take down Dabney. We understand Dr. Proudfoot prefers Dabney to any writer on Homiletics. When you are tired talking to Dabney try Hoppin. Hoppin is one of our favourites. If you don't enjoy the society of any of these take Phelps. If you don't enjoy a talk with Phelps perhaps there is something wrong with your taste. But these are not all. If you have the Yale course you may converse with Beecher, John Hall, Taylor, Bishop Simpson, Crosby and several other eminent and enthusiastic preachers. Spurgeon has several fine works on preaching. Now if you are not satisfied with such Homiletic society as Shedd, Dabney, Hoppin, Phelps, Hall, Taylor, Simpson, Crosby and Spurgeon, we cannot say anything more. Perhaps some brother says he is a philosopher and finds the work of these men too shallow for his mighty intellect. Brother, there is no help for you.

You want some literary society, brother, do you? Well, take down Macaulay and some standard writers and converse with them. There are some very eminent literary men in Toronto, especially editors, but there are not many whose literary productions surpass those of Macaulay. Do become intimate with Macaulay.

You like to listen to good speeches, brother, and you think if you were in Toronto you might hear some fine orating occasionally at the Bar, or in the Local Parliament. No doubt the eloquence in these places is wonderful; but if you cannot enjoy it take down your old volume of "British Eloquence," and read Chatham, Mansfield, Burke, Grattan, Fox, Pitt, Frskine, Curran, Brougham and, if you are proof against the sarcastic spirit, Junius. You won't be likely to hear any better men than these in Canada. Reading the speeches of such men gives a preacher good mental exercise, and if they are read rapidly and kept well in hand the discipline is the very best for one who aims at a free extemporaneous delivery.

You would like to—well—yes—ah—I understand you like the drama. Of course you wouldn't go to the theatre, brother, if you lived in a large city. That is to say, you might drop in occasionally to see a play of Shakespeare as students of Divinity in Edinburgh are said to do, but you would not go regularly. Of course not. You would simply go once in a great while to study the elocution of a star actor just as good people go to a combination circus to see the animals. It might not be any harm if you did. But seeing you

have no opportunities in that way, read Shakespeare. Study Shakespeare. Regular, persistent reading of the dialogues in Shakespeare is the best discipline on this earth to break up a monotonous delivery. Hear the conclusion of the whole matter: a minister that has a good library and good literary taste need never lack good society; and though his library consists of the Bible and Shakespeare he may have the best possible companions.

### SCHAFF'S "TEACHING OF THE APOSTLES."

BY REV. PRINCIPAL M'KNIGHT, D.D.

(Continued.)

II. Light thrown on the early history of the Church.

The book does not formally teach what we now call doctrine. The first part is a system not of doctrine but of duty. Yet the leading facts and truths of the Christian religion are assumed, and incidentally referred to. It is to the account of Church organization and worship that we turn with deepest interest.

(1) Organization.—There is no reference to any visible centre of unity and Church authority. There is prayer that the Church of God be gathered in from the ends of the earth; and the feeling of Christian brotherhood finds full expression. But the form of organization, so far as we can infer from negative evidence, was congregational.

The ministry, in relation to a particular congregation, was partly occasional and partly stated or regular. The permanent office-bearers were bishops and deacons. But congregations also enjoyed the occasional ministry of apostles, prophets and teachers. The apostles were itinerant evangelists, whose aim was not to edify settled churches but to carry the Gospel to unbelievers. The word is used in this broad sense in the New Testament, where we find it applied to such missionaries as Barnabas, Silvanus and Timotheus. There is not the slightest hint of their possessing any prelatic authority. An apostle was to be hospitably entertained for a day or two; but if he wished to prolong his visit to a third day he was to be dismissed as a false prophet.

The prophets found the most appropriate sphere for their gift in the public assemblies of the Church. They spoke under the influence of the Spirit and enlarged the service of the Sacred Supper as the Spirit gave them utterance. Sometimes a prophet might excite curiosity, and deepen the interest in his utterances, by symbolical action. Ezekiel warned Jerusalem of its approaching overthrow by lying on his side besieging an iron pan, the emblem of the city wall. So a Christian prophet might set forth approaching trials or deliverances by giving a public performance (*ποιων*, almost *θαιμασιποιων*) presenting a mechanical symbol of the Church and the things which should befall it. The acting might be a poor affair—the handling of rude earthly things to represent things spiritual and heavenly; but it was not to be despised as mere jugglery. One proviso, however, is interposed. Such symbolic action was not to be imposed on the Church as an ordinance to be observed in the future. The tendency to ritual development in worship may have been already showing itself when our book was written. As there were false prophets it was necessary to try the men, though without presuming to sit in judgment on spiritual utterances. The tests were such as these: a true prophet has the ways of the Lord; he is unselfish, unmercenary and practises what he preaches.

The teacher must have presented a less conspicuous figure than the prophet. His mode of instruction would be for the most part conversational, amid a group of pupils like that of the Jewish Rabbi or the Greek philosopher. But we have no details.

The interesting point in regard to these two orders is that, although normally unattached and moving from place to place, they had a tendency to settle. And the tendency is encouraged. When they find an appropriate sphere for the exercise of their gift, sustenance is to be provided for them out of the first-fruits of the Christian community. Their services promote the edification of the Church; and the labourer is worthy of his hire. On the other hand, when there are no prophets or teachers, their ministry is discharged by the permanent officers of the congregation—the bishops or inspectors and the deacons or attendants. Performing the same services, they are entitled to the

same honour, and of course to the same sustenance. The state of things thus described is evidently transitional, and points toward a coalescence of the regular with the irregular ministry. At first the congregation had to select for bishops and deacons the best men that could be found among its own members. In many cases there would not be one who possessed the eloquence and enthusiasm of a prophet or even the knowledge and skill of a teacher. An occasional visit from a minister of higher gifts would be greatly prized, and made the most of. Perhaps he could be persuaded to remain, and in that case he would naturally become the leader or president of the congregation—practically what the minister is now, the bishops occupying the place of our modern elders. In other cases one of the bishops of the congregation might possess such pre-eminent qualifications as to take the place of a prophet. This two-fold movement of approximation, by the localizing of itinerant preachers on the one hand and the elevation to presidency of bishops on the other, went on till there ceased to be a distinct order of prophets, and there sprang up instead a regular order of preaching presidents, to whom the name of bishop was transferred. But this result is not anticipated in our book. We only see in operation the tendencies that lead to it. The condition of the primitive Church, as respects the supply of effective preaching, is apt to re-appear wherever there is a rapid process of church-extension. Thus at the Reformation in Scotland it was impossible to supply every parish with a duly-qualified minister, and the difficulty was met by a temporary expedient. The country parishes of a provincial synod were placed under the care of a superintendent, who visited them regularly, preaching and dispensing ordinances, whilst the ordinary Sabbath services were conducted by readers and exhorters. Similar functions are discharged by a superintendent of missions in our own day.

(2) Baptism.—The candidate was instructed in the rules of Christian living, and fasted for a day or two. The mode was by immersion—in running water, when it could be had—otherwise tank water would do; and if the water was too cold, warm water might be used. If sufficient water for immersion could not conveniently be had, water was to be poured on the head three times. Baptism, whether by immersion or pouring, was into the name of the Father and the Son and the Holy Ghost. The baptizer was to fast in sympathy with the candidate and other friends who felt sufficiently interested in the matter.

(3) The Eucharist.—The Lord's Supper was literally a supper—not a mere morsel of bread and a sip of wine, but a meal. The love-feast and the strictly religious part of the service were not separate from one another, the sacrament coming in at the end; but the social supper and the sacrament were one and the same service. Three prayers of thanksgiving are given. The first two, relating to the cup and the bread, respectively, would be called prayers of consecration, and correspond to grace before meat. Then after the communicants are filled, the feast ends with a prayer of thanksgiving and of intercession for the whole Church. The forms given would be useful when no one present possessed any special faculty of devout utterance. When there was a prophet to conduct the service, he was at liberty to give thanks in what words and at what length he pleased.

In the Eucharistic prayers there is no mystical identification of the material with the spiritual in the ordinance—such as runs through most of the ancient liturgies. They are simply put together, side by side, as similar; the one serving naturally as a symbol of the other. Thus in regard to the bread: "We thank Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus Thy servant." Here the life of the soul, and its enlightenment with spiritual truth, are placed in parallelism to the sustenance of the body. Then follows another analogy: "As this bread was scattered upon the mountains, and when gathered together, became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom." The material serves as an emblem of the spiritual, collectively, for the whole Church, as well as in respect to the nourishment of the individual Christian.

(4) Other matters pertaining to worship.—The Lord's Day was the day of public assemblage for worship; and the Eucharist formed part of the weekly service. Those who had committed transgressions were to make public penitential confession, and misunderstandings were to be adjusted, that their sacrifice might be pure. The Lord's prayer was to be repeated three times a

day. The proper days for fasting were Wednesday and Friday. First-fruits were to be contributed for the support of prophets and teachers, of permanent officers who discharged similar duties, and of the poor. Hospitality was to be shown to Christian travellers—for two or three days—useful; but loafers were to be discouraged.

(5) Discipline.—Confession and reconciliation have been already referred to, in connection with the Lord's Day service. Obdurate offenders were to be excommunicated. After instructions regarding the election of office-bearers and the respect due to them, we read (Ch. xv.): "Reprove one another in wrath but in peace, as ye have it in the Gospel; and to any one who transgresses against another let no one speak, nor amongst you (i.e., in your assemblies) let him [so much as] hear, till he repent." The latter part of the sentence is somewhat obscure. I have rendered as if we had *παρ' ἑμὴν* in place of *παρ' ἄλλων*—a very slight emendation, if emendation be thought necessary at all—for a genitive might occur after *παρὰ* in later Greek in place of a dative. The discrimination of three or four grades of penitential discipline may have been due to the inventive genius of Gregory Thaumaturgus; but the exclusion of grave offenders from the Christian assembly was only a continuation of the discipline of the synagogue. The use of the word *hear* in the sense of being admitted as a hearer (*ἀκροατής*), suggests that after some evidence of penitence the culprit would be allowed to attend the service, or the first part of it, for some time, and thus pass a further period of probation, before being restored to full communion.

OUR HOLIDAYS—THE THOUSAND ISLANDS.

It is hard to over-estimate the value of a holiday to recuperate flagging energies, both of body and brain. The overworked house-keeper, the toiling needle-woman, the busy "lady clerk," the indefatigable school teacher, the mechanic, the merchant, the professional man, all require their outing; and just now, should you require the services of any of the above, you would get answer: "Off on their holidays."

In a well-appointed G.T.R. car we secured the best seats and, after the familiar "all aboard," sped along at a rapid rate, and in six or seven hours were in sight of

THE THOUSAND ISLANDS,

and even at a distance could sniff the pure air of the St. Lawrence River. On arriving at Gananoque, which seems to be the centre, Captain Davis' steam tug was waiting to carry passengers to his island, and in a few minutes we exchanged the heat and dust for cool air, soft green turf and shady groves.

Camping has now become an institution in the islands, many of which are thickly dotted with cottages and tents, displaying flags having all the colours of the rainbow. These islands have been rented or purchased from the Government, and are destined in the near future to become important summer resorts. The cottages are of the plainest description, sufficiently uncomfortable not to encourage visitors to remain within-doors, but to dispose them to derive all possible advantages from the open air. It would be a libel on the island mosquito to say that in size it is anything approaching those raised in the great North-West, where everything seems to be of immense proportions, but the island mosquito is vicious enough to give innocent people trouble. A young friend informed me that one night he was obliged to go out and sleep on the rocks in order to evade their attacks. I hope he was successful. Island life is free, pleasant and very enjoyable. One feels as if he can go around in the plainest attire, and the amateur bather, oarsman or oarswoman can practise these arts with perfect freedom and safety. The inexperienced in these matters may be seen stretched on the grass watching with pleasure the smaller children take off their stockings, tuck up their muslin or lace dresses, and cool their extremities in the limpid stream, and now and again dip their heads in the water as if this were real bathing. The amusements on the islands are numerous and varied. Of Well's Island I need not say anything, as it is well known, a number of our Canadian orators being invited there every year.

CANOE RACES.

The American Canoe Club held their annual match at Grindstone Island, near the centre of the group, in

American waters. The club comprises about 500 members, a number of whom are Canadians, hailing from Toronto, Kingston, Brockville, Ottawa and other places, who seem quite able to hold their own against their American cousins. These canoeists could not select a more fitting place for their camping ground. Without any restriction they can enjoy to the fullest perfection the unequalled scenery of the Thousand Islands. I understand that a number of the Canadian members paddle up or down the river when going or returning.

Facilities for sight-seeing among the islands are cheap and convenient. The well appointed boats run between Gananoque and Alexandria Bay and Clayton on the American side. For a small charge visitors can with safety cruise around, each trip giving freshness and beauty to the scenery.

In the neighbourhood of Gananoque there is a number of picturesque spots, of which any ordinary description would fail to give an adequate idea, as they must be seen to be appreciated. Each island has its own peculiar name, as for example, "Tidd's Island," "Macdonald's Island," "Adam's Island," etc. In referring to the latter, a racy writer lately said that this Mr. Adam was *not* the progenitor of the human race, but a much more enterprising man, and certainly the little island of which he is monarch displays both taste and attention. In the neighbourhood of these islands are the residences of Rev. Dr. Mowat, of Kingston, Professor Hanael, of Cobourg College, the Rev. Mr. Hall, Methodist clergyman, of Gananoque, who had for some weeks staying with him the Rev. Dr. Douglass, of Montreal. On the mainland, a little out of town, is the charming residence of Miss Machar, of Kingston, with whose writings our readers are familiar. This cottage from its elevated position commands a splendid view of the river for a long distance both east and west.

SABBATH ON THE ISLANDS

can be spent pleasantly, as in moderate weather visitors can row over to Gananoque, where will be found the usual churches, with the "Salvation Army" thrown in, whose hymn-singing and drum-beating go on regardless alike of the frowns of the Puritan or the sneers of the sacerdotalist.

One stormy Sabbath we could not get across, but some ladies belonging to the Methodist Church took matters up and announced a service. It was led by a gentleman present and attended by about thirty of the visitors, who seemed much pleased with the exercises. The next Sabbath we had the pleasure of hearing the Rev. Professor Mowat, D.D., of Kingston, who preached two excellent discourses to large and attentive congregations.

The Presbyterian cause is well sustained in Gananoque. There is a handsome church and a good pastor, the Rev. Mr. Gracey, who is doing good work and who is highly esteemed in the neighbourhood. The church was lately struck with lightning, injuring the spire, and as it was on a Sabbath, a more serious matter occurred. A much respected brother from a neighbouring congregation was conducting the services. He was obliged to curtail his sermon, having yielded to the pressure of the shock. This was the more to be regretted as he is not one of the prosy or tedious preachers one sometimes hears, and to whom, probably, a similar infliction at times would be relished by their audiences.

HOTEL ACCOMMODATION

is much wanted on the islands. On Tidd's Island, Captain Davis does his best to entertain his guests, but owing to limited accommodation was obliged to turn away a large number of people who would gladly have availed themselves of the refreshing coolness of these islands. The house, however, will be enlarged for next season, when no doubt it will be filled, as the Captain and Mrs. Davis are held in high esteem by their guests, who will be sorry to part, and happy to meet again.

CATCH ON.

A new and enjoyable way of spending an evening on the water is to "catch on." Captain Davis goes out with his steam tug, to which he attaches a "scow," occupied by the Gananoque band, and to which row-boats catch on, one after another, until a line of twenty or thirty is formed, presenting a beautiful sight to the onlookers and a most enjoyable way of spending an evening.

The shadows of evening are beginning to fall, and the tent doors are surrounded by the occupants, who

are no doubt talking over how pleasantly the day has been spent, and laying plans for the next day, as to who will carry the basket, who will build the fire, and who will catch and cook the fish for the picnic.

During our sojourn our pleasure was increased by a visit from the pastor of Cooke's Church, Kingston, and the Rev. Mr. Gracey, who looks closely after Presbyterian visitors. K.

### CHURCH AND STATE.

FIRST PART OF SCRIPTURAL ARGUMENT.

(Continued.)

MR. EDITOR,— It might be urged that the conscience of the General Assembly forced them to protest against the action of the Senate. But these clergymen voluntarily became members of a church whose rules and standards they solemnly vowed to adhere to and maintain, and the standards did prohibit and do prohibit their meddling in civil jurisdiction. If they wish to discuss civil affairs they must withdraw from the Church or break their ordination vows. Their only resource is to assert that the Scott Act is a spiritual matter and not a secular matter, and while conceding to the civil power the right to determine what are civil matters, to claim the right of the Church to determine what are spiritual. As there is no recognized State Church, their claim could not result in any action, for all churches are not unanimous on this subject. Besides, the first temperance movement was commenced on the Continent as far back as 1517, and on this Continent in 1808, in both of which movements the Church took no part. During all these years the Church has never asserted that enforced abstinence or prohibition is consistent with the Scriptures, and if she assert it now it is a sudden discovery. And as far as the civil and spiritual matter is concerned, if there be a doubt we must take not what we should wish to be the present, but what is now the standing of the case. We know that the regulating of the liquor business has always belonged to the State, and that the Scott Act emanated from the Legislature. Is it not rather late for the Church to put forward a claim to intermeddle in the subject?

Let us now consider whether the Scott Act is in accordance with Scripture, and whether it is not the worst of all tyrannies, because under the form of law. The Protestant Church claims that the very absence from Scripture of the dogma of infallibility is an argument against it, and by parity of reasoning, the very absence from Scripture of the dogma of total abstinence is an argument against it. I start with the assertion that while there is nothing in the Scriptures to justify the State or Church in enforcing total abstinence, there is much in them to commend the use of wine in moderation.

The twenty four generations from the creation of Adam to the death of Moses were guided by God's unwritten law, a law written on the heart. The great patriarchs, whose lives overlapped so many generations, preserved from degeneracy or forgetfulness the traditional precepts that guided their simple lives; but nothing has been handed down from these years imposing total abstinence. This traditional law, a rule of righteousness for the earliest times, was afterwards embodied in the tablets delivered to Moses. This is the moral law. The last six commandments contain our duty to man. But there is nothing in them which imposes total abstinence. And there is nothing in any of the commandments which justifies the Scott Act. But God gave to Israel ceremonial laws, as well as the moral law. Under these laws, wine accompanied the daily sacrifice, "and the fourth part of an hin of wine for a drink offering," and on the presentation of the first-fruits, "and the drink offering thereof shall be of wine," and also at other offerings "wine for a drink offering shalt thou prepare with the burnt offering or sacrifice for one lamb." Would wine, if it be an evil thing, have been offered to the Lord, or to the priest who was chosen from the tribes to minister in the name of the Lord? "And this shall be the priest's due from the people . . . the first-fruits of thy corn, of thy wine and of thine oil." With the laws against theft, trespass and idolatry, came in one protecting the vineyard. Being a lawful industry, it received the protection of the law.

Wine was used on occasions of ordinary hospitality, as when Melchizedek, King of Salem, "brought forth bread and wine." When David brought the ark into Zion he offered burnt offerings and peace offerings

and blessed the people and distributed wine— to every one a sagon of wine. Was this a time to offer a thing of evil? We are told that it was indeed a blessing. "Thou shalt furnish him liberally out of thy flock, and out of thy floor and out of thy wine-press; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him."

At the feast of Ahasuerus, perfect liberty as to partaking or not was given. "And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure." In the halcyon days predicted by Micah, when the nations shall beat their swords into ploughshares and their spears into pruning-hooks, every man shall sit under his own vine and fig tree. Surely the vine here is significant of joy and peace and cannot be a thing of evil. The wise and good have used it through all time, and the wicked declare it evil. "Wisdom hath builded her house, she hath hewn out her pillars; she hath killed her beasts; she hath mingled her wine." Solomon speaks of the wine prepared by the bride: "I would cause thee to drink of the spiced wine of the juice of my pomegranate." It was a source of strength and pleasure as we see time and again in the Scriptures: "And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine." We see, then, that wine was used in religious ceremonies and social duties under the Mosaic economy.

But Christ came, "blotting out the handwriting of ordinances," and abrogating all ceremonial laws. The moral law thereafter was the law, for Christ confirmed it—"one jot or one tittle shall in no wise pass from the law until all be fulfilled." The equitable principles of the Mosaic economy are embodied in the Christian economy and should be incorporated in our own laws. The Christians in the Apostles' time had the same rule as we ourselves. They had the Old Testament and personal teaching of the Apostles. We have the Old Testament and the teachings of the Apostles in writing. The Bible is the only divine rule. Let us now consider whether there is anything in the teaching of the Apostles that imposes total abstinence.

When certain men from Judæa taught circumcision after the custom of the old law, a dispute arose, and Paul and Barnabas were appointed to go to Jerusalem to the Apostles and Elders about the question. They simply received the answer to "abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, it shall be well with you." Here, then, is the decision of the Apostles after "much questioning," and we see that they did not limit social liberty with regard to meats and drinks. St Paul said to the Romans: "One man hath faith to eat all things; but he that is weak eateth herbs. Let not him that eateth set at naught him that eateth not; and let not him that eateth not judge him that eateth. . . . Let each man be fully assured in his own mind." And again he said: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean."

It is true he said to the Corinthians: "If meat maketh my brother to stumble I will eat no flesh for evermore, that I make not my brother to stumble," this was a warning word of sympathy for the "weak" brethren as the "if" plainly shows. Had Paul wished to preach total abstinence from flesh he would have said so and would have been an abstainer from flesh himself. Every man must be his own judge whether he is leading others into temptation. The sympathetic word had scarcely been uttered when he said: "My defence to them that examine me is this: Have we no right to eat and to drink?" "And every man that striveth in the games is temperate in all things." He preached simply the moderation and toleration that are opposed to the intemperate men of to-day, known generally as Prohibitionists, saying: "If I by grace partake, why am I evil spoken of for that for which I give thanks?" and that it was by the manifestation of the truth he commended himself to every man's conscience. These words were in defence of his own practice, and his council to others was: "Let no man, therefore, judge you in meat or in drink." Those who ignore this must surely forget that he who uttered it also said: "If an angel from heaven should preach

unto you any Gospel other than that which we preached unto you, let him be anathema."

But they tell us that the Scott Act does not prevent the use of liquor as a drink, and that he who needs it can get it from a doctor. The doctor is to judge whether I require it or not. Why should I be judged by his conscience any more than he should be judged by mine? Or why should the law, in such a matter, hand me over to the judgment of another? Is it not written: "Let no man judge you in meat or in drink?" Is it not written that God's creation is good and "nothing is to be rejected"? "In the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good and nothing is to be rejected if it be received with thanksgiving." The temperance people assert that the Scott Act is not a rejection of a good creation of God; first, because it is not absolute prohibition, and secondly, because liquor is not good, but evil. The first plea becomes invalid, because they admit their ultimate aim to be prohibition, and it is the intent that constitutes the sin. And be assured those who wink at their schemes are not guiltless. They assert, in support of the second plea, that because man's hand put the grapes into the wine-press the wine is not a creation of God. They might as well assert that bread, which is manipulated from wheat by man, or that a house built from bricks, made by man, are not good creatures of God. "Every house is builded by someone; but He that built all things is God." If nothing is to be rejected why should we not take all the good we can gather from grapes, barley and hops? "He that plougheth ought to plough in hope, and he that thresheth to thresh in hope of partaking." Carping hypocrites said that John the Baptist had a devil because he came eating no bread and drinking no wine, and they called Christ a gluttonous man and a wine-bibber because He did. But our Saviour, who was a Prophet, Priest and King, knew the secrets of all hearts from the beginning and through all succeeding ages, and it was not necessary that any should inform Him of man's nature, "for He knew well what was in man." He therefore understood the needs of to-day as well as those of His own days on earth.

Paul, who affectionately addressed Timothy as "my true child in faith," told him to be sober in all things and be "no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." He who is imprisoned in a gaol, although unable to get drunk, is not necessarily a temperate man. The injunction which says "be sober" carries with it the power of not being sober or it has no meaning. St. Paul was a zealous upholder of the law against the ungodly but inveighed against those who wished to take away the natural rights of man and said "the law is good, if a man use it lawfully." "Why is my liberty judged by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks?" We read in Matthew x. 42: "Whosoever shall give to drink unto one of these little ones a cup of cold water only," etc., showing that water was not highly esteemed as a drink in a wine-drinking country. In reviewing the Scriptures from the time of Adam until the death of the Apostles we can find no law imposing total abstinence. The highest development is only consistent with the largest liberty, for when physical power supercedes moral power, man becomes demoralized since by instinct he looks to the highest agency. "The eyes of the handmaid look perpetually towards the mistress." If it were wise to shackle a man with law so that he cannot get intoxicated it were wise to shackle him so that he cannot steal. Justice only punishes the transgressor.

WILLIAM T. TASSIE.

(To be continued.)

THE English Wesleyans are much concerned about the persecutions to which their members are subjected at the hands of State Church landlords and clergymen in the rural villages. At the recent Wesleyan Conference in London, the subject was warmly discussed. This treatment is not experienced in large towns, where Wesleyans are allies, but in country districts, where they are regarded as ecclesiastical poachers, and made to feel that they are under a ban.

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**A NEW TREATMENT.**  
Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the *10/32* practitioner are benefited, while the patent medicine and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. F. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star*

**Words of the Wise.**

**TRUST** in God and do right.  
I KNOW by myself how incomprehensible God is, seeing I can not comprehend the parts of my own being.—*St. Bernard.*  
**COURAGE** and modesty are the most unequivocal of virtues, for they are of a kind that hypocrisy cannot imitate.—*Goethe.*  
**THE** power of choosing right or wrong makes a man a moral agent; his actually choosing wrong makes him a sinner.—*Lymman Beecher.*

I DIMLY guess from blessings known Of greater out of sight, And, with the chastened Psalmist, own His judgments too are right.  
**THE** best zeal, the most genuine enthusiasm, uses the steam to drive the machinery instead of spending it all on the whistle.—*National Baptist.*

**THE** minister wastes his time who endeavours by his personal explorations to cover the disputed territory of advanced scientific studies.—*Interior.*

**THERE** is no use in "nagging" people in order to improve them. The best way is to set them a good example without saying too much.—*Congregationalist.*

**THE** true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

We often create a great deal of uneasiness to ourselves by misinterpreting the words and actions of others that are well intended. It is a charity to ourselves to think no evil.

How could Paul hold on through such experience of thwarted purposes and perils? He himself answers: "The life I now live, I live by the faith of the Son of God, who loved me and gave Himself for me."

**NOT** in the blaze of prosperity's sunlight, but in the gloaming of the dusk of sorrow and of trial, can the child of God see the face of God and have those disclosures of God's love which only the darkness brings.—*Sunday School Times.*

It is sinful to presume upon any real or fancied experiences which one may have had or be in present possession of, and it is likewise dishonouring to God to presume to doubt where he has given us a "sure word" of promise.—*Independent.*

**ETERNITY** is crying out to you louder and louder as you near its brink: Rise, be going! Count your resources: learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—*F. W. Robertson.*

**WHAT** would be wanting to make this world a kingdom of heaven, if that tender, profound, and sympathizing love practised and recommended by Jesus were paramount in every heart? Then, the loftiest and most glorious idea of human society would be realized.—*Krummacher.*

**THERE** is often a depressing influence in reading of one whose life has been made up of grand deeds and noble benefactions; but no life is so contracted as to admit of no chance for helping others, if only "some furlong or shipwrecked brother."—*Golden Rule.*

**TO THE RESCUE.**—"When all other remedies fail" for Bowel Complaint, Colic, Cramps, Dysentery, etc., "then Dr. Fowler's Extract of Wild Strawberry comes to the rescue." Thus writes W. H. Cocker, druggist, Waterdown, and adds that "its sales are large and increasing."

**CHRISTIAN** workers, toil on, be instant in season and out of season. Do not hastily conclude that because no immediate result appears, no good has been done. "They that sow in tears shall reap in joy." The Apostle James exhorts Christians to imitate the patience of the husbandman, who waiteth patiently for the fruit of his toil.

**THE** Christian's hope is not a feeling, but "an anchor to the soul, both sure and steadfast, and which has entered into that within the veil." It is of the highest importance that we cultivate the habit of dealing with the substance of salvation rather than with the emotions incident to it. The true policy of the Christian is to be always looking away to the object of his faith and the substance of his hope, even to Jesus, by whom we do believe in God, "that raised Him up from the dead and gave Him glory; that our faith and hope might be in God."—*Selected.*

**LADIES,** be very cautious how you tamper with samples of the many *vile counterfeits* offered you, which may prove very damaging to the fabric and hands; and instead of these *similar appearing* packages, be sure to get the only *harmless* article for laundry and kitchen use, the original **JAMES PYLE'S PREPARED.** Sold by all grocers.

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A nobler task than making evil livers, rivers of harmless merriment no person, king or layman, could take upon himself. The liver among the ancients was considered the source of all a man's evil impulses, and the chances are ten to one to-day that if one's liver is in an ugly condition of discontent, someone's head will be mashed before night!

"How's your liver?" is equivalent to the inquiry: Are you a bear or an angel to-day? Nine-tenths of the "pure cussedness," the actions for divorce, the curtain lectures, the family rows, not to speak of murders, crimes and other calamities, are prompted by the irritating effect of the inactivity of the liver upon the brain. Fothergill, the great specialist, says this and he knows. He also knows that to prevent such catastrophes nothing equals Warner's safe cure, renowned throughout the world, as a maker of

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**RELIGION** is as necessary to reason as reason is to religion; and the one can not exist without the other. A reasoning being would lose his reason in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.—*Washington.*

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TORONTO, WEDNESDAY, SEPTEMBER 9, 1885.

THE Presbyterian Blue Book is once more on our table. The first thing that strikes us on opening the volume is that the appendix is not only the larger but, by a long way, the more important part of the book. "The Acts and Proceedings of the Eleventh General Assembly" are recorded in sixty-six pages, while the appendix, with the reports and statistics, extends to 321 pages. In matter, as well as in bulk, the appendix is the greater part of the book. There was nothing done at the Assembly of so much importance to the Church as the matter contained in the Reports of the Colleges and Standing Committees. These go as near the core of our work as it is possible for figures and facts to go. On the whole they are admirably drawn up, and are brimful of interesting matter well condensed. If the office-bearers and a majority of the members of our Church could be prevailed upon to read these reports, it would make a revolution in the Church in one year. If there was some way of putting a copy of the missionary reports in each family, great good would be effected. On looking into Dr. Torrance's admirable statistical report the first thing that strikes us is that considerable progress has been made last year along the whole line. We have noted some very suggestive facts and figures to which we shall refer at some future time. Meantime the duty of the Church suggested by this volume is, we think, to thank God and take courage.

THANKS to the sanitary laws passed by the Local Legislature during last session, the people of Ontario need not feel particularly "panicky" about small-pox. Some of these regulations seemed rather arbitrary at the time; but, should the loathsome disease break out in any locality, we venture to say they will be found highly useful. As the disease prevails to a considerable extent in Montreal, there might be a case in any part of Ontario at any time. The disease is very contagious and there is a great deal of travel. The right thing to do should a case occur in any part of the country is to report it at once to the Provincial Board of Health. The local authorities in cities and towns may be of some use in such cases, but all experience goes to show that the authorities in a township cannot grapple with a small-pox epidemic. Skill and organization are needed in dealing with this disease. There is no use in depending on neighbours. For the most part, neighbours do nothing but run. We could a tale unfold on this point were we to tell all we know about small-pox panics that have occurred in two or three localities. If a case occurs, send for the nearest doctor. Then telegraph at once to the Provincial Board of Health or a member of the Local Government. Then keep cool and put your trust in Providence. Don't leave your relative to die alone, and run panic-stricken all over the country. You are as liable to run into the disease as away from it, and you deserve to if you run away from your family and friends.

FEW, if any, who know Dr. Gregg will doubt that he is the right man to give us a history of Presbyterianism in Canada. Rarely indeed are the qualifications of a church historian found so conspicuously in one man. His untiring industry and good judg-

ment will enable him to gather and sift the facts. His transparent honesty and candour will hold the scales evenly when discussing questions about which there may still exist differences of opinion. Those who have sat under Dr. Gregg's ministry—and a large number of ministers and other professional men were privileged to do so in their student days—need not be told that there will be nothing wanting in the literary execution of the book. We once heard Dr. Gregg described as a "man that could not do a mean thing if he tried." However that may be, everybody knows he is a man that could not write or speak a slipshod sentence if he tried. He is master of a terse, compact, elegant and perfectly transparent style. Those who used to hear him preach in the palmy days of Cooke's Church will remember the marvellous clearness and point with which he could explain a difficult passage or state a point of doctrine. Those old twenty-minute sermons contained more well-arranged, instructive matter than many sermons twice their length. The faculty that made these fine sermons plain, many of which are still remembered, should produce a well-arranged book. We venture the prediction that when this book appears there will not be a slipshod or turgid sentence between its covers.

THE *Christian at Work* strikes the nail on the head in this way:

The drawback of the modern sermon does not lie in the direction of excessive length or of brevity. The chief difficulty is that, under the stimulus of the thought and cultus of the day, the sermon is becoming, has become, a literary moral essay which, but for a possible allusion now and then to Christ, might as well have been delivered in the Forum at Rome 1885 years ago. And the trouble is not at all in this direction either. Too many sermons show too much of the polisher's art—rhetoric with trope and figure, dainty quotations from the poets, somewhat pedantic citations of authority—these and like excrescences fasten themselves on the sermon and weaken it. The source of sermonic strength is not, as it is often thought to be, culture; it is not even intellect. But it is the Spirit. And this spiritual power is often crowded out by purely intellectual force, and where this occurs there is consequent loss that nothing can supply.

A sermon that might as well have been delivered in the Forum at Rome eighteen centuries ago is no sermon at all. Few preachers, we hope, in the Presbyterian Church would deliver an essay of that kind and call it a sermon. The sin, when committed at all by an orthodox minister, is committed in this way. A few people, perhaps unconverted people, in a congregation profess to be very intellectual. Perhaps the profession is all a sham. Be that as it may the minister keeps his eye on these people and prepares something that he thinks specially intellectual for them. He polishes his sermon until he has polished all the life and nearly all truth out of it. As a rule it does no good. The people it was intended to please very often don't care anything about it, and Gospel hungry men are not fed. The right way for a preacher to display his intellectual power, if he has any, is by taking solid nuggets of Gospel truth from God's word, and presenting them to the hearts and consciences of men in such a way as to make them strike and stick. This is work enough for the mightiest intellect.

THE time for soirees, socials and meetings of all kinds is drawing near. Ministers often find it very difficult to prepare for their pulpits when the rush of winter meetings comes on. Perhaps a few don't try just as hard as they might do to remain in their studies. The following paragraph, clipped from a sermon preached by the Rev. John Thompson, of Sarnia, to the Synod of Hamilton and London, seems to touch the point.

When a minister shirks his great work, and endeavours to make up for his mental flabbiness by incessant running about to all conventions, conferences, committees, soirees, or even among the families of his people, he may get the name of being a very busy man or "a dear, good man." He may be called a number of endearing epithets, but it does not follow that he is an able minister of the New Testament. He is in great danger of losing himself in petty details; and as one has said, be "A man of hop, skip and jump, to be varied only by jump, hop and skip." And when he has done that, you seem to be at the bottom of him. Too many in this way excuse themselves from the necessity of this severe mental toil, which exhausts the energies, and leaves us some times like a sucked orange. It is easy to drift from our moorings and float with the current; to become a gossip at the street corners, or a close chatter at conventions. It is easy, and too common, to mistake the fustiness of the flesh for the zeal of the Spirit. But they are the elect who have such a love for the great work of preaching as to make them willing to yield the best offerings of their brain and heart. Few are ready to offer *themselves* on the altar in devotion to duty.

Mr. Thompson might have added that the people who urge a minister to attend every kind of meeting are usually the first to find fault with him if his sermons are not up to the mark. They trot him out to every kind of gathering and then find fault with him because he does not preach as well as some minister who has backbone enough to refuse to be trotted around to everything. Some young ministers, and some not very young, are badly taken in at this point.

**BACK TO WORK.**

MOST of those who have had the good fortune to enjoy a summer vacation have returned to their homes and their customary callings and duties. The schools have been re-opened and the work of education resumed. Churches that a few weeks since had capacious pew-space present a more comfortably filled appearance. Old and young, with the ruddy glow of health on their cheeks, have settled down to work in good earnest. The ministers who have been in search of health and change of scene, are mostly back among their flocks and their books. They find that their presence is needed. Some of them on their return would miss the familiar faces of some who had entered the eternal world while their loved pastor was beyond reach. Homes that were bright when he left are clouded with sorrow when he returns, and he finds the inexorable realities of life waiting for him.

The brief respite from the ordinary every-day round of toil has done good to those fortunate enough to obtain it; and with more elastic step and resolute purpose they are ready to resume the active duties in which it is their well-being and happiness to engage. Work is man's lot here, and to do his work well ought to be his steady ambition. In certain moods some may sigh for idleness, but that invariably proves a curse, and is sure to bring with it other spirits more wicked than itself. The brief vacation not only gives tone to the physical system, it helps very much to brace up the moral nature as well. It tends to impress the exhortation: "Be not weary in well-doing."

This is equally true of Christian work, that is, work especially engaged in for the good of others. The vacation ended busy workers are thinking over their plans for the coming season. The time of conventions is hardly over yet; but until it is there are always some so constituted that they cannot settle down to steady systematic work until that marvellous modern institution the "Convention" is over. Of course, in some form, or in the interests of some special cause, the convention, like the poor, is always with us, and we hope it is a means of great good, but no invention can supersede good, steady, honest, undemonstrative work in the name of Christ. Systems and methods may come and go, but that abides.

In each department, therefore, of Christian activity, the vacation over we may, and ought, to look for renewed energy and devotion. The Sabbath school, that most valuable of Christian agencies, ought to benefit by the brief respite many teachers and scholars have enjoyed. Every faithful teacher will experience a growing comfort and delight in the responsible work in which he is engaged, and will feel increasingly the need of thorough and systematic preparation for his class. The valuable helps placed at the service of teachers are now very numerous and varied. They are almost bewildering. The multiplicity of helps is becoming a danger. There is a temptation to adopt plans that will save time, and place the main points of the lesson into such bold relief that the—shall we say indolent?—teacher has no difficulty in seizing them in a few minutes, and afterwards he has about as little difficulty in forgetting. This scamping of work and privilege has led some to object to the International Lesson scheme altogether, because it is leading to abuses. So great, however, is the value of that system that Sabbath school teachers throughout the world would be prepared to sacrifice many things before parting with the International Lesson scheme.

Another of the Christian institutions that ought to benefit by the close of the vacation is the prayer meeting. During recent weeks the gatherings at the weekly meetings have been small. Under the most favourable conditions the prayer meeting is not attended as it ought to be. There is no good reason why the congregation should be represented at the week evening meeting by about one in thirty of its membership. If the prayer meeting could only be improved and better attended it would prove a precious blessing to many a congregation.

The various missionary organizations, young men's associations, ladies' aid and Dorcas societies will speedily resume operations with reinvigorated energy. All success to them! Much urgent work is lying to every Christian's hand. The harvest is plenteous, but the labourers are few. Work while it is day, for the night cometh!

CHRISTIAN UNION.

PERHAPS the heading should have been "Church Union"; but it does not matter. This is, no doubt, an age of union. The unions that have been formed within a generation past have for the most part been attended with good results. The Methodists of Canada and the Presbyterians of Canada are proud of the unions that were consummated within a few years past. Nobody would now dream of going back to the old state of things, and there are more to follow. What has been already attained is not all by any means that will be reached. What the next step will be nobody can say; but another step, and many steps after that, will yet be made. All this is said with the utmost heartiness and thankfulness, and hopefulness as to the future in the same direction is fervidly cherished.

At the same time we are not inclined to look with any favour on the schemes of the cranks that are airing their crudities in anonymous letter-writing in a paper published in one of our large cities. That these letters have come to the surface just now is a phenomenon not at all strange, it need not be surprising. It is in accordance with a law that is always seen to be at work. When was there a good cause prospering, when was there a revival of religion for example, when there were not men coming to the front to ride their hobby to death? When others have borne the burden and heat of the day to bring about the result to be so devoutly wished for, just when victory is in sight, these people will mount on the crest of the wave and sail in shouting: "To triumph," as if they did it all. And then the same persons, or others like them, will start some other scheme, and if the Christian people will not fall in with them, the churches will be denounced in all the moods and tenses as obstructives of all progress. The letter-writers on Church Union are precisely of that stripe. They have not waited long enough to see whether the churches will follow their sublime leadership; they have already begun to ring the changes on the bigotry of the denominations and the selfishness of a vested class. Of course it is very modestly that it is done so far; but sufficient has been said, at least by innuendo, to let us know what we are to expect ere long. Very likely these men, if an instant response is not made to their sublime proposals, will withdraw from the denominations and live by themselves, and very likely the denominations will not suffer a great loss when that day comes. They will survive such secessions. The men that write anonymous letters about Church Union are not the most effective Christian workers; are not, it is to be suspected, the men that fill the treasuries of our benevolent and missionary schemes. Perhaps a mistake is made just here, but not very likely. We have some knowledge of the men who build and endow colleges and seminaries, who are the most reliable supporters of Home and Foreign Missions, and we have no hesitation in saying that they are not men that spend either thought or time in writing such letters. They will be most ready to fall in with such a union when in the providence of God it comes, they will be the heartiest supporters of it; but they do not waste time in schemes that may not be accomplished for a generation at least. They are found busily engaged in helping on the work that lies to hand, that which is practically of use to the men and women that are on the earth now. There is an expansive charity that never gets beyond talk, or at the most pen, ink and paper. It always comes short when dollars and cents are wanting, or when a Sabbath school class is to be taught, or an erring brother or sister is to be helped in any true way. The best men of the denominations are also the best men in the support of the charitable institutions and of Bible societies and institutions of that kind. It is easy to shout bigotry at the denominations, but those who do so are not to be assumed to be absolutely free from bigotry; it is rather the other way. It is a long time since we heard of the pot calling the kettle black.

SHOULD OUR PUBLIC MEN BE VIRTUOUS?

OF late it is being generally recognized that the private lives of public men are not fit subjects for general criticism. Recent events in England have given rise to considerable discussion as to how far the worthlessness, not to say the infamy, of personal character may be compatible with public virtue and fitness for official position. A lamentable instance recently occurred in England, of a trusted judge whose private life was disreputable, and the circumstances of his death formed a ghastly satire on the purity of the crime. Since then men prominent in political life have been unmasked, and much feeling has been evoked over their lapse from virtue and honour. In their defence the plea has been urged that their public acts should be judged on their merits alone, and that their personal behaviour should not be taken into account.

In this there is a certain amount of truth; but what that amount is should be distinctly stated and clearly understood. If it is meant that reckless assaults on men in public life by their opponents, and by an irresponsible press, ought no longer to be considered as legitimate methods of warfare, the sentiment will meet with the approbation of all right-thinking and well-principled people. The conviction is gaining strength that political warfare has been waged with too great bitterness, and that base personalities have been much more frequently discussed instead of great and general principles. Occasions will inevitably arise when it is necessary to discuss statesmen as well as statesmanship, and the faithful discharge of this duty may entail great plainness of speech; but this affords no justification for the mean and malignant personality, with which newspaper readers of these days are only too familiar. The scribe who has no higher regard for public or private virtue except as it can be utilized as a weapon of party warfare is entitled to no respect whatever. It indicates a better state of thought and feeling generally when protests are frequently met with against the employment of scandal for the purpose of discrediting political opponents.

This, however, is about all that can honestly be said in behalf of the new code coming into vogue. Behind it is a question of the greatest importance: Should the community be indifferent respecting the character of our public men? It is universally recognized in the Church and out of it that the minister of religion must maintain an irreproachable reputation. No one would think of pleading that this essential qualification should in the slightest degree be relaxed; but is this very proper law for public service to be applicable only to preachers of the Gospel? Society is equally careful that instructors of youth must possess an unsullied reputation. Are not members of other professions just as influential for good or evil, in their respective spheres? In proportion to the prominence of the positions they occupy will be the influence of their personal example. Is it not then a matter of importance that men in professional life should be judged by right and pure principles? An unjust man can hardly be expected to be a just judge.

The same thing surely applies to those who aspire to the honours and duties of statesmanship. It is a fallacy to suppose that a self-seeking schemer, or a man of questionable moral character, can be a fit ruler of a virtuous and free people. It is told of two neighbours, one Roman Catholic, the other Protestant, who were discussing the dogma of papal infallibility, that the former when hard pressed in argument admitted that the Pope as a man might make mistakes, but in his official capacity never. His antagonist replied that if the devil got hold of him as a man it was very doubtful if he would release him as a Pope. The distinction between a man's public and private capacity is not so easily defined as might be supposed. Those acquainted with political tactics are well aware that things are sometimes done in the interests of party by individuals who would be ashamed to do the same things in private affairs, and they attempt to justify their actions on the plea of public necessity. That which is vicious in individual action cannot be transformed into a virtue merely because it is resorted to under the pressure of political exigency.

Placing men of corrupt life in eminent public positions is a double wrong. It has a demoralizing influence on others, and it is bestowing an unmerited reward on unworthy men. "The wicked walk on every side when the vilest men are exalted." When

men of blemished reputation are entrusted with responsible public positions, it is virtually saying to our young men "Between virtue and vice we make no distinction. An excellent moral character is not essential to success in public life; personal baseness is no disqualification." All the able men in a nation are not vicious, neither are all possessors of virtuous character hopeless incapables. Before long the people of Canada will be called on to elect their Parliamentary representatives. For the work of legislation and government they ought to choose the best men, intellectually and morally, they can find. This is said in the interest of no particular party; it is designed for all irrespective of party. The sinners do not all belong to one party and the saints to the other. We cannot get good government without good men, and it is just as certain that bad men cannot make good laws.

For THE CANADA PRESBYTERIAN.

EXPOSITORY BIBLE READINGS FOR COFFEE HOUSE PRAYER MEETINGS AND SOCIAL GATHERINGS.

BY THE REV. J. A. R. DICKSON, D.D.

The Christian's Armour.—Eph. vi. 14-18.

THE WORD OF GOD.

"And the sword of the Spirit, which is the Word of God." The only offensive weapon of the Christian is something not at all of himself. It comes neither out of his wisdom nor his might. It is, like everything necessary to his salvation, prepared for him, and given to him freely. This puts man in his true position. He can, apart from God, do nothing. He is "without strength." It is well to see this clearly. A good understanding of this point would save us from the many disastrous failures which we make so frequently. We are always so liable to think too highly of ourselves, and consequently to trust in ourselves, when we ought only to trust in the Lord. "Trust ye in the Lord for ever," is God's own word to His people, and it should not be forgotten. Then the Word will become our sword, our weapon of conquest and victory. The Word of God has many uses; but the use of it here is that of an offensive weapon, for striking the enemy and exposing error. Hence we observe:

I. That the Word is the Christian's weapon in conflict.—Matt. iv. 1-11; 1 Thessalonians ii. 13; Hebrews iv. 1.

II. The adversary seeks to take it from him.—Mark iv. 15; Genesis iii. 1-5. The disarmed man cannot fight.

III. It is to be kept in the heart with care.—Col. iii. 16; Psalm cix. 11; Hebrews ii. 1; Psalm i. 2.

IV. There is no salvation without the Word.—2 Thess. ii. 10; 1 Peter ii. 2; John xvii. 17; 1 Peter i. 22, 23.

V. Great value is put upon the Word by the godly.—Job xxiii. 12; Psalm xix. 9-11; Jer. xv. 16.

VI. God's own estimate of it in service.—Isaiah lv. 11; Matt. xxiv. 35.

VII. It is therefore to be used with wisdom.—There are those who are unskilful in the word of righteousness (Hebrew v. 12, 13). It is to be rightly divided (2 Timothy ii. 15), applying it to the varied needs of the soul.

A LAME EXCUSE.

It is a common excuse with a certain class of church members who stay at home from church, and especially from prayer-meeting, to urge that they can get more good by staying at home and reading their Bibles than by going to meeting or church. This may possibly be true in some cases; but we will venture to say that if we could walk in on nine-tenths of these pious Bible readers, we would find them reading the secular papers or some book other than the Bible, if they were not idling away their time in some other way. If they were such lovers of the Bible as they would have us believe, we are sure they would take more pleasure in the house of God and in the meetings of the people of God. By the way, why don't they come to prayer-meeting and give us some of the benefit of their constant and loving study of the Word of God? We must say that long experience has made us somewhat sceptical of the devotion of this class to the Bible.—George F. Pentecost, D.D.

## Choice Literature.

## LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

## CHAPTER XVII.—WANTED—A PASTOR.

We are in a sorry condition here at Wheathedge. The prospects are that it will be worse before it is better. For weeks now (it seems like a year or two) we have been without the Gospel. I do not mean that literally the preaching of the Gospel has been dispensed with. On the contrary, I have heard more sermons from the text: "I am determined to know nothing among you save Jesus Christ, and Him crucified," than I ever heard before in my life. We are hearing candidates, and every candidate seems to feel it necessary to declare himself, to propound a sort of religious platform. The sermons seem to me to have about as much relation, as a general thing, to the spiritual condition of the hearers as Gov. Hoffman's last message to the real interests of the people of the State. In fact, if the truth were told, it is not a sermon we want, but a platform. We invite the candidate to preach, not that we may profit by the Gospel, but that he may show us his face. It has become a psychological curiosity to see how many sermons can be evoked from that one text. I wonder sometimes if St. Paul would know himself in his modern attire.

I am very glad that Maurice Mapleson did not accept my invitation to come to Wheathedge to preach as a candidate. For listening to a candidate and listening to the Gospel are two very different things. The candidate preaches to show us how he can do it. We listen to hear how he can do it. From the moment he enters the pulpit all eyes are fixed upon him. His congregation is all attention. Let him not flatter himself. It is as critics, not as sinners, that we listen. We turn round to see how he walks up the aisle. Is his wife so unfortunate as to accompany him? We analyze her bonnet, her dress, her features, her figure. If not, he monopolizes all attention. In five minutes we can, any of us—there are a few rare exceptions—tell you the cut of his coat, the character of his cravat, the shape of his collar, the way he wears his hair. If he has any peculiar pulpit habit, woe betide him; he is odd. If he has not, woe betide him: he is commonplace and conventional. He rises to invoke the blessing of God. If he goes to the throne of God he goes alone. We go no farther than the pulpit. We can tell one another afterwards that he is eloquent in prayer, or that his prayers are very common. If his style is solemn, we condemn him as stilted. If he is conversational, we condemn him as colloquial and familiar. He reads a hymn. We compare his elocution with that of our own favourites, or with some imaginary ideal, if we have no favourites. He preaches. We can, any of us, tell you how he does it. What he says, there are not half-a-dozen who can tell. Does he tell us of our sins? We do not look at our own hearts, but at his picture, to see if it is painted well. Does he hold before us the cross? We do not bow before it. We ask: Is it well carved and draped? The Judgment is only a dramatic poem; the Crucifixion only a tableau.

So, though we have preaching, we have no Gospel at Wheathedge.

Perhaps the lack of the parish is quite as painfully felt in other departments as in the pulpit. The church is without a head. It flounders about like a headless chicken; excuse the homely simile, which has nothing but truth to commend it. When Mrs. Beale died last week, we had to send to Wheatensville to get a minister to attend the funeral. When Sallie D. was married she sent there, too, for a minister. He was out of town, and the ceremony came near being delayed a week for want of him. The prayer-meeting lags. Little coldnesses between church members break out into open quarrels. There is no one to weld the dispersed members. Poor old Mother Lang, who has not left her bed for five years, bitterly laments her loss, and asks me every time I call to see her. "When will you get a pastor?" The Young People's Association begins to droop. Even the Sabbath school shows signs of friction, though Deacon Goodsole succeeds in keeping it in tolerably good running order by his imperturbable good humour. One advantage we have gained by this *interregnum*—only one. Even Mr. Hardcap is convinced that parsonal labours are not so unimportant as he had imagined.

For myself, I am in despair. I made no very serious objection to being put on the supply committee. I fancied the task a comparatively easy one. I had understood that there was no lack of ministers wanting places. There is none. We have applications three or four deep, of all sorts and kinds, from parishless clergymen. But such a jury as the Wheathedge congregation affords, I never saw and hope never to see again. I only wish there was some law to treat them as other juries are treated. Shut them up in the jury-room till they agree on a verdict.

The first minister was too old; he would not suit the young folks. The second, just out of the seminary, was too young; the old folks said he had not experience. The third had experience. He had been in a parish three years. He was still young, with the elastic hopes and strong enthusiasm of youth. But he was a bachelor. The people pretty universally declared that the minister should have a wife and a house. The women all said there must be somebody to organize the sewing circles, and to lead the female prayer-meetings. The fourth was married, but he had three or four children. We could not support him. The fifth was a most learned man, who told us the original Greek or Hebrew of his texts, and, morning or evening, never came nearer to America than Rome under Augustus Cæsar. He was dull. The sixth assumed as a most brilliant pyrotechnic display. He splattered and fizzed and banged, as though Fourth of July himself had taken orders and gone to preaching. The young people were carried away. But the old folks all said he was sensational.

Then, besides those we have heard, there are several we

have talked about. There is the Rev. Mr. C——, who has the reputation of being a most excellent pastor. He is indefatigable in visiting the sick, in comforting the afflicted, in dealing with the recreant and unconverted. But Mr. Wheaton says emphatically he will never do for our people. "He is no preacher, Mr. Laicus," says he; "and our people demand first-rate preaching. We must have a man that can draw."

We talked over Mr. K——. He is a rare preacher, by all accounts. I understand that his health has suffered somewhat by excessive study, and he would like another parish, a quieter one, where he can have more time to his study, and can use his old sermons. He preached once or twice in exchange with our old pastor before he left. But Solomon Hardcap would not hear of him, and even Deacon Goodsole shook his head at his suggestion. "He is not social," said the Deacon. "He does not know half the people in High-krik, where he has been settled for over five years. He often passes his best friend without noticing him on the street." "Never would do," says Mr. Hardcap. "He only visits his people once a year. I want to know my minister. We want a man who will run in and out as though he cared for us. Preaching is all very well, but we don't want a minister who is all talk."

I am in despair. And despite the breach of ecclesiastical etiquette, I have resolved to resort to advertising. I have not submitted my report to the other members of the committee, but I am sure that it is in accord with the general feelings of the church.

"Jennie, what do you think of my sending this advertisement to *The Christian Union*?"

"WANTED—A pastor. He must be irreproachable in his dress, without being an exquisite; married, but without children; young, but with great experience; learned, but not dull; eloquent in prayer, without being colloquial or stilted; reverential, but not conventional; neither old nor commonplace; a brilliant preacher, but not sensational; know every one, but have no favourites; settle all disputes, engage in none; be familiar with the children, but always dignified; be a careful writer, a good extempore speaker, and an assiduous and diligent pastor. Such a person, to whom salary is less an object than a 'field of usefulness,' may hear of an advantageous opening by addressing Wheathedge, care of *The Christian Union*, 27 Park Place."

## CHAPTER XVIII.—OUR PRAYER MEETING.

One thing we have gained by losing our pastor—the promise of better prayer-meetings.

Not that he was recreant in his duty. He performed it only too well. We learned to depend on him. He suffered us to do so. It was only by a delicate irony that the prayer-meeting could be termed one of the "social meetings" of the church. A solemn stillness pervaded the room. No one ever spoke after he entered the awful presence, unless he rose, formally addressed the "chair," and delivered himself of a set address. Occasionally one bolder than the rest spoke in a sepulchral whisper to his neighbour—that was all. In other social meetings, the ladies, according to my observation, bear their full burden of conversation. In our prayer-meetings no woman ever ventured to open her mouth. In fact, I hardly know if they were called prayer-meetings. We rarely had any greater number of prayers than in our usual Sabbath service. Yes, I think we usually had one more.

The minister entered solemnly at the appointed hour, walked straight to his desk, without a word, a bow, a smile of recognition; read a long hymn, offered a very respectable imitation of a "long prayer," gave out a second hymn, and called on an elder to pray, who always imitated the imitation, and included in his broad sympathies all that his pastor had just prayed for—the church, the Sabbath school, the unconverted, backsliders, those in affliction, the President and all those in authority, the (Presbyterian) bishops and other clergy, not forgetting the heathen and the Jews. Then followed a passage of Scripture for a text from the pastor, with a short sermon thereafter. Nor was it always short. I fancied he felt the necessity of occupying the time. It was not infrequently long enough for a very respectable discourse, if length gives the discourse its respectability. Then we had another prayer from another layman, and then the invariable announcement: "the meeting is now open," and the invariable result, a long, dead pause. In fact, the meeting would not open. Like an oyster, it remained pertinaciously shut. Occasionally some good elder would rise to break the painful silence, by repeating some thought from the previous Sabbath's sermon, or by telling some incident or some idea that he had seen in a previous number of *The Christian Union*. But as we had all been to church, and as most of us take *The Christian Union*, this did not add much to the interest of the meeting. Generally another prayer and hymn, sometimes two, sufficed to fill the hour. The pastor kept his eye on the clock. When the hand pointed to nine he rose for the benediction. And never did a crowd of imprisoned schoolboys show more glad exultation at their release than was generally indicated by those brethren and sisters when the words of benediction dismissed them from their period of irksome restraint. Every man, and every woman, too, found a tongue. We broke up into little knots. A busy hum of many voices replaced the dead silence. The "social meeting" commenced when the "prayer meeting" ended. This, I think, is a fair portrait of our prayer-meetings at Wheathedge as they were during our late pastor's presence with us.

The fault was not his—at least it was only proximately his. He felt the burden, groaned under it, tried hard, poor man! to remedy the evil. He often came to consult me about it. He tried various plans. He gave a course of weekly lectures. The prayer-meeting was less a meeting of prayer than before. No man was willing to follow his elaborate lecture with a fragmentary talk. He announced from the pulpit, the preceding Sabbath, the topic for the next meeting. Worse and worse! A few members conscientiously studied up the subject in "Barnes' Notes," and the "Comprehensive Commentary," and brought us the result of their investigations in discourse powerfully prosy,

and reconciled with second-hand learning. The minister at length gave up the matter in despair. I think the condition of our prayer-meeting was one consideration which greatly influenced him in deciding to leave.

I thought that there was nothing left in them to be lost, that no change could be other than for the better; but after he went what little meeting we had fell away. The few who had been attracted by his personal presence ceased to come. In vain we endeavoured to revive our flagging spirits by continually reminding one another that the promise was to two or three gathered together. That was our standard text. Every leader referred to it in his prayers, and generally in his opening remarks. We had need of it. For the last two weeks there were not members enough present to serve as pall-bearers for the dead prayer-meeting.

This brought about a crisis. Two weeks ago, Deacon Goodsole came to me to talk over the spiritual condition of our church. I agreed with him that the prayer-meeting was a fatal symptom if not a fatal disease. We agreed to do what we could to remedy it. We asked the session to put it into our hands. They were only too glad to do so. We spoke quietly to two other of the brethren to co-operate with us. We divided the parish among ourselves, and undertook to visit all the praying and waking members—not a very onerous task. We talked with them, one by one, concerning the spiritual condition of the church, asked them to come next week to the prayer-meeting, and bring with them warm hearts. "Come," said we, "from your closets. Come in the spirit of prayer." Fifteen minutes before the hour of meeting we four met in the Bible-class room. One agreed to act that night as leader. It was Deacon Goodsole. He told the rest of us his subject. Then we all knelt together and asked God's blessing on our prayer-meeting. From that brief and simple conference we went together to the conference-room. Each one agreed to carry some offering with him—a word, a prayer, a hymn. Each one agreed, also, to bring in speech but a single thought, and in prayer but a single petition. The leader himself should occupy but five minutes. Our hearts were aglow. We never had such a prayer-meeting in Wheathedge. Deacon Goodsole did not have to announce that the prayer-meeting was open. It opened itself. We had hard work to close it. The meeting last week was preceded in the same manner by three minutes of prayer. It was characterized by the same warmth and freshness. We are astonished to find how short our hour is when we come to the meeting from our knees, when we bring to it, in our hearts, the Spirit of God. We have no long speeches. So far we have had few exhortations and much true experience. Shall we fall back again into the old ruts? Perhaps. It is something that we are not in them now. Meanwhile, from this brief experience I cull five proverbs for my own reflection:

The minister cannot make a good meeting.  
Warm hearts are better than great thoughts.  
Solemn faces do not make sacred hours.  
Little leading makes much following.  
Brevity is the soul of the prayer-meeting.

## CHAPTER XIX.—WE ARE HATED.

Wheathedge is in a fever of excitement—not very agreeable excitement. Disappointment and anger are curiously commingled. Little knots of men and women gathered after church on Sunday in excited discussion. A by-stander might overhear in these conferences such phrases dropped as: "Shameful." "It's too bad." "If he is that sort of man it's very fortunate we did not get him." "I have no faith in ministers," and the like. Do you ask: "What is the matter?" We have been jilted.

I will not give names, at least not the true ones. For I have no inclination to involve myself in a newspaper controversy, and none to injure the prospects of a young man who possesses qualities which fit him for abundant usefulness, if vanity and thoughtlessness do not make shipwreck of him.

For six months now we have been without a pastor. We are hard to suit. Mr. Wheaton was right. Wheathedge is a peculiar place, and requires a very peculiar man. But about six weeks ago there came along a very peculiar man. He seemed to be just adapted to the place. He was fresh from the seminary. He had a wife but no children. He was full of enthusiasm. As a preacher he was free from conventionalism, bright, sparkling, brilliant; more brilliant than warm. In private life he was social, genial, unministerial. Old Aunt Sue did indeed complain that when he called there he did not offer to pray with her. And good old Father Haines said he wished that there was less poetry and more Christ in his sermons. But neither old Aunt Sue nor old Father Haines contribute much to the support of the church, and their criticisms did nothing to abate the general enthusiasm. Jim Wheaton said he was just the man, and promised to double his subscription, if necessary, to get him. Deacon Goodsole was scarcely less enthusiastic. I do not think there was a dissenting voice among the ladies; and the young folks were absolutely unanimous.

"If we can only get Mr. Uncannon," said Jim Wheaton to me one morning, as we rode to the city in the cars together, "in three weeks we will drain the Methodist church dry of its young folks."

Personally, I have no taste for foraging in other men's fields. But I know that Jim Wheaton would not appreciate my sentiments, so I kept silence.

Mr. Uncannon preached for us two Sabbaths. He spent the intervening week in Wheathedge. He visited, with Deacon Goodsole, most of the leading families. He stopped at Mr. Wheaton's. If the people had been charmed with him in the pulpit they were delighted with him in the parlour. The second Sabbath I do not think there would have been a dissenting voice to the call.

There was only one difficulty. It was considered very doubtful if we could get him. That doubt I undertook to solve.

Monday he returned to the city. I went down in the same train, and took occasion to fall into conversation with him. I told him frankly the state of feeling. I represented that it was very desirable that the matter should go no

further unless there was a prospect that he would consider favourably if a call of it were given him. He replied with equal frankness. He said that he was delighted with the place and with the people. He wanted to come. There was only one obstacle. He understood that we paid our former pastor only \$1,200 a year. He could not undertake to live on that.

"In fact," said he, "they want me very much at North Bizzy, in Connecticut. They pay there, \$1,500 a year. It is a manufacturing town. I do not think either the society or the work would be as congenial as in Wheathedge. I like the quiet of your rural parish. I appreciate the advantages it would afford me for study. But \$300 is a good deal of money. I do not want to be mercenary, Mr. Laicus, but I do not want to be pinched."

I assured him that no such difficulty should stand in his way. When I returned, I found that he had expressed the same sentiments to Deacon Goodsole and Mr. Wheaton. We were all agreed that we would do as well as North Bizzy. So we gave him a call at \$1,500. Possibly we presumed too much; but we generally considered it as good as settled.

The Sabbath after the call he came to Wheathedge. This time he brought his young wife with him. The ladies were more charmed than ever. All Wheathedge turned out to see and hear our new minister. He remained over to our weekly prayer meeting. It was astonishing what a spirit of devotion was awakened in our church. I have never seen the prayer-meeting so fully attended. He seemed fully to appreciate our enthusiasm. He and his wife were tireless in their praises of the beauties of Wheathedge. "It is just the place," said Mrs. Uncannon, "in which I should choose to spend my days." Of course this saying was repeated all over the parish, and this evidence of her appreciative taste increased very measurably her own and her husband's popularity.

He went away Thursday morning without giving a final and definite answer. Deacon Goodsole, indeed, asked him point blank for one. He replied that though his mind was about made up, still he felt that so solemn a connection ought not to be made without a prayerful consideration. This was all very proper. We waited, with patience, till this decorous delay should be over. But we already considered him our pastor.

It was the next week that Deacon Goodsole came into my house one evening, in a state of great excitement. He had an open letter in his hand. "Look there," said he. "The church at North Bizzy is trying to get our minister away from us."

The letter was from Mr. Uncannon. It was to the effect that the church at North Bizzy were taking measures to secure a parsonage. He preferred to come to Wheathedge, but he did not know what he should do for a house. There had been, he believed, some talk of building a parsonage at Wheathedge. He felt very desirous to take his bride to her "home" not to depend on boarding-houses or landlords. If this could be provided he thought it would settle the question: for both he and his wife infinitely preferred the clear air and sunny skies, and grand old mountains, and glorious river basking in the golden sunlight, etc., etc., to the dust and soot and noise of man's busy but dirty industry.

"Very well," said I. "I do not care to bid against the church at North Bizzy. But I have always wanted a parsonage at Wheathedge. I will be one of five to pay the rent for this year, and one of ten to build one next year."

Deacon Goodsole started a subscription paper on the spot. In a few days we had secured a house for the year, and money enough to make our building operations certain. The Deacon wrote Mr. Uncannon accordingly. We expected his answer forthwith, and his arrival soon after. Wheathedge was at length satisfied.

Imagine, then, if you can, the chagrin and disappointment which was caused when last Sunday morning, a letter was read from Mr. Uncannon to Mr. James Wheaton, Chairman of the Board of Trustees, declining the call. Mr. Uncannon had given it his most prayerful consideration. He was deeply moved by the warm welcome which had been accorded to him. He had hoped that the Lord would make it plain that it was to be his privilege to cast in his lot with us. But the Lord had ordered it otherwise. The providential indications seemed to him clear that it was his duty to labour in another field. But he united his prayers with ours that the Great Bishop would soon send us a pastor who should feed us with the bread of life.

Deacon Goodsole says that the providential indications are a salary of \$1,500 and a parsonage, and Mr. Wheaton says if any other young man succeeds in playing us off against a rival parish he is mistaken; that's all. Even gentle Jennie is indignant. "Of all flirtation, ministerial flirtation seems to me to be the worst," she says; and truth to tell, she never had much patience with any other.

I do not want to judge Mr. Uncannon too harshly. In fact, I am not in a very judicial frame of mind. But, whatever his intent, his ministerial coquetry has injured the cause of Christ in Wheathedge more than a year of preaching can benefit it in North Bizzy. Meanwhile, the parsonage, which we hired, lies vacant on our hands, and waits for an occupant.

(To be continued.)

MINISTERS' SONS.

Ministers' sons find a defender in De Candolle, the French scientist and sceptic, who shows that science owes great researches to the sons of the clergy. He builds a strong argument against the celibacy of the clergy on this ground, and says: "In clerical families, their manner of life, their quiet regularity, their residence, largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and the domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to the cultivation of the sciences." The learned author gives lists of distinguished and eminent

scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Beethoven, Encke, Euler, Linnaeus, Olbers, and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi, and others. A glance through any biographical dictionary reveals scores, if not hundreds, of children and grandchildren of clerics in every range of literature, science and philosophy. The disposition of sons to follow the callings of their fathers, makes divinity conspicuously hereditary in such world-wide known theological luminaries and pulpiterers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingsfoot, the Beechers and Spurgeons—a list that might be multiplied indefinitely, to which every reader will add from personal knowledge. How many poets have been the fruit of clerical matrimony? Young, Cowper, Thompson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cudworth, Reid, Brown, Boyle, Abercrombie and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Haslitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold, and a hundred others. To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Mme Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontes and Mrs. Stowe. How many sons of ministers have become eminent in civil life!—Henry Clay, Burr, the Everetts, down to our last presidents, Arthur and Cleveland. We are prepared for Monsieur De Candolle's figures, and for his assertion that "the sons of clerical families have actually surpassed during 200 years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons, and chemists."—*Springfield Republican.*

UNCLE GABE ON CHURCH MATTERS.

Old Satan lubs to come out to do meetins now a days,  
An' keeps his business runnin in de slickes kind o ways.  
He stratifies a feller how to sling a fancy cane.  
When he's breshin' roun' de yaller gals wid all his might  
and main.  
He puts de fines' teches on a nigger's red cravat,  
Or shoves a powder quarter in de circulatin' hat.  
He hangs aroun' de sisters too, an' greets 'em wid a smile,  
An' shows 'em how de white folks put on lots o' Sunday  
style;  
He tells de congregation, in a whisper sweet as honey,  
To hab de benches painted wid de missionary money,  
Or to read de gospel way out whar de necked Injuns atay.  
An' meet de bill by cuttin' down de parson's 'erly pay.  
His voice is loud an' strong enough to make de bushes  
ring,  
An' he sets up in de choir jis' to show 'em how to sing.  
Den he drops de chuno 'way down so low, an' totes it up  
so high,  
Dat 'twould poster all de angel's what's a listenin' in de  
sky;  
An' he makes de old-time music sound so frolicsome an'  
gay,  
Dat 'twill hardly git beyon' de roof—much less de milky  
way;  
For dar's heap o' dese now-fashion songs—jes' sing 'em  
how you please—  
Dat 'till fly orf wid de narrykin, or lodge emungst de  
trees,  
Or git' drowned in de thunder-cloud, or tangled in de  
lim's;  
For dey lack de steady wild-goose flog dat lif's do good  
old hymns  
Do wakenin' old camp-meeting chunes is jes' de things for  
me,  
Dat start up from a nigger's soul like blackbirds from a  
tree,  
Wid a flutter 'mongst his feelins an' a wetness round  
de eyes,  
Till he almost sees de chimleys to de mansions in de skies.  
—J. A. Macan, in the Century.

A SWEET VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, at work, play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your guest voice at home." Watch it by day as a pearl of great price, for it will be worth to you in the days to come more than the best pearl hid in the sea. A kind voice is a lark's song to a hearth and home. It is to the heart what light is to the eye.—*Jewish Messenger.*

THE Reformed Episcopal Year Book shows that the church has ten bishops, 103 presbyteries and deacons, 7,943 communicants, and property worth \$1,021,569.

British and Foreign.

It is said that 955 farms in Iowa are owned by women. AN indiscriminate expulsion of Polish subjects from Austria has begun.

CHOLERA is increasing in its ravages in Spain and Southern France.

IN Roumania there are six Protestant churches, mostly of recent formation.

It is estimated that £4,000,000 are annually given away in London in charities.

YALE COLLEGE has adopted the Revised Version of the Bible for chapel readings.

THE Jesuits have made an unsuccessful attempt to efface the Portuguese church in India.

DEPRESSION in the coal trade will cause the closing of several large English collieries.

THE late Mrs. Hamilton, of Derry, has bequeathed \$7,500 to the Irish Presbyterian Church.

THE business community of Bombay has been startled by a Hindoo widow starting in business as a bookseller.

THE value of the London "Times" is said to be \$25,000,000. It is the most profitable newspaper in the world.

THE Belgian Christians were refused the right to sell or distribute Bibles or Christian books at the Antwerp Exhibition.

EDINBURGH is probably the most thoroughly Presbyterian city in the world. Out of a total of 181 churches 124 are Presbyterian.

THE removal of cattle from the Cheyenne and Arapahoe reservations is in active progress, in accordance with the orders of President Cleveland.

THE Bishop of Quinhon in Southern China reports a fearful massacre of Christians in Tonquin. Four missionaries and 10,000 Christians were killed.

ADVICES from Herat say that the Czar will visit Mery in 1886, in the autumn, and will thence go to Samarcand to be crowned Emperor of Central Asia.

THE English language is coming into use by the natives of India; and, owing to their sources of learning, they leave out and put in II's like Englishmen.

MR. GLADSTONE reached Aberdeen on Tuesday of last week and was met by an enormous crowd and accorded a popular ovation. His health is much improved.

AGRICULTURAL outrages are increasing in County Kerry, Ireland. The Earl of Devon offers to sell his tenants their holdings under the provisions of the Land Purchase Bill.

THE Free Church of Scotland will attempt the founding of a permanent Presbyterian congregation in Geneva, the city of John Calvin, and where John Knox also ministered.

REV. SAMUEL JONES has been conducting revival meetings in Nashville, Tenn., for some weeks. One result is an addition to the local Presbyterian Church of 155 members.

IN 1884 there were 3,567 evangelical students of theology in the seventeen universities of Germany. The outlook for the church of Germany from this standpoint is encouraging.

REV. DR. SOMERVILLE, the evangelist, has returned from his Eastern tour. He preached—aided by interpreters—in thirteen places mentioned in the Bible. In Constantinople he had twenty meetings with the Armenians.

THE Earl of Carnarvon, Lord Lieutenant of Ireland, threatens with prompt and condign punishment the rioters who recently interfered to prevent evictions at Mullinavat. He says the mob must be taught to respect the law.

A DEPUTATION of medical students from Edinburgh University held meetings in Killin recently. The attendances were large and considerable interest was awakened. Both ministers gave the movement the benefit of their help.

MR. D. L. MOODY will, it is expected, commence his fall campaign this year in the Southern States. New Orleans has already sent him an invitation, signed by eighteen of her city pastors, inviting him to come there and hold a series of union meetings.

REV. J. W. HORSLEY, the well-known chaplain of Clerkenwell prison, has been made clerical secretary to the society for providing homes for waifs and strays. He is an authority on social questions, and has taken an active part in movements of moral reform.

QUEEN Elizabeth's prayer-book, a curious and interesting souvenir of that royal lady, is now on view at Mr. Edward Joseph's pretty gallery in London. Most of the prayers are in the autograph of the sovereign, and a large number composed by herself, under special circumstances of trial or rejoicing.

DR. ROBERT WALLACE, who at the outset of his life was a teacher of mathematics, and afterwards in succession country minister, incumbent of a city charge in Edinburgh, professor in a divinity hall, editor of the *Scotsman*, and barrister-at-law, is now likely to become a member of Parliament.

SOME of the wealthiest and most successful owners of cattle in the Far West are women. A Denver lady, who was a clerk in a sewing-machine office fifteen years ago, is now the owner of herds valued at more than one million dollars. She recently gave the University of Denver one hundred thousand dollars.

THE European wheat crop is reported as follows, on the basis of 100 Austria 104, Hungary 117, Prussia 94, Saxony and Bavaria 100, Baden 97, Wurttemberg 99, Denmark 116, Sweden and Norway 105, Italy 70 to 75, Switzerland 125, Holland and Great Britain 95, Russia 75 to 100, Roumania 80 to 115, Servia 110.

EIGHTY-NINE Americans and eleven Englishmen are in attendance at the Berlin University. A young man, who had tried the experiment, is reported to have remarked lately: "American parents know not what they are doing when they send their sons to German universities; they know not to what temptations to evil they are exposing them."

## Ministers and Churches.

IN Galt the Rev. Mr. Beattie, of Guelph, preached in Knox Church Sabbath week and Rev. Mr. Porteous in the Central Church.

THE Rev. D. Macrae, of Maxville, Ont., has been supplying the pulpit of Calvin Church, St. John, N. B., for the past two months.

THE Rev. Mr. Bryant, of the Presbyterian Church, Bradford, having recovered from his recent illness, resumed his pulpit labours Sabbath last.

WE are glad, says the Perth *Courier*, to have to say that the Rev. M. Macgillivray has so far recovered from his attack of erysipelas, as to be enabled to appear out of doors.

THE Presbytery of Maitland, at its Conference in Brussels next week, will discuss the following: "How to secure regular attendance on Church ordinances," when Revs. G. Brown, A. Sutherland and J. McNabb will introduce the subject.

THE Rev. Mr. Dickson, of the Central Church, Galt, will occupy his accustomed pulpit on Sabbath next. We are glad to know that the member of his family, whose serious illness was the cause of his sudden return from the seaside, is recovering.

THE Rev. Allen Bell, of Portage la Prairie, acknowledges with thanks the following collections on behalf of their church destroyed by fire: Knox Church, Agincourt, (additional) \$5.00; North East Hope, \$6.84; Burn's Church, East Zorra, \$11.50; St. Andrew's, Scarborough, \$26.00; Bowmanville, \$30.00; Blyth, \$9.50.

THE Rev. A. Macdougall was inducted into the pastorate of Calvin Church, St. John, N. B., on the 31st ult. The sermon was preached by the Rev. Godfrey Shore, of St. Stephen; Rev. Dr. Macrae stated the steps which had been taken in reference to the call; Rev. Mr. Mowatt, of Fredericton, gave the charge to the pastor and Rev. Mr. McDonald the charge to the people. There was a large congregation present. Mr. Macdougall enters on his work with every prospect for a prosperous pastorate.

THE *Dufferin Post* says: The Rev. W. A. Hunter preached a very effective sermon in St. Andrew's Church, Orangeville, last Sabbath morning, on the "Benefits to be derived from Prayer." The rev. gentleman preached with his usual energy and fervour, and among other things plainly showed that not only were suppliants directly benefited by receiving answers to their prayers, but they were indirectly benefited by being brought into communion with the meek and lowly Jesus. In the evening the pulpit was very acceptably filled by the Rev. Mr. Malcolm, who was visiting in this neighbourhood. Mr. Hunter does well to avail himself of much needed rest when opportunity presents itself.

THE Rev. Professor McLaren and his wife are stopping in Parry Sound. On Sabbath, the 9th ult., the Rev. Professor preached morning and evening in the Presbyterian Church. Sabbath following he conducted the morning service in the Methodist Church, in the evening in the Presbyterian, to good congregations. The Presbyterian Church being found too small the service was held in Union Hall. The Sabbath following Rev. Dr. Cochrane conducted the services, which were held in Union Hall. At the close of the evening service he took occasion to compliment the congregation on the progress they had made since his last visit, saying he knew their pastor, if properly treated, would be the means of building a good congregation and doing a great deal of good among them, and hoped the time would soon come when they would have as they now needed, a larger place in which to worship. At the last communion held July 2nd, sixteen members were added to this church, ten by profession, and six by line. On Sunday evening, August 24th, Dr. Cochrane gave a lecture on behalf of the Manse Building Fund here, entitled: "Across the Rockies." The lecture was a treat, being very interesting and full of information and was enjoyed by all present. The Rev. Mr. Hudson, Parry Sound, has been ministering in Carling, nine miles from Parry Sound, the services being held in a private house. Having decided to build, plans were drawn and tenders advertised for the building of a frame church. The contract has been let.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville on Tuesday, 25th August; present twelve ministers and fourteen elders. The retiring Moderator, Rev. D. McDonald, received a vote of thanks for his services and the Rev. H. Sinclair was elected for the ensuing year. The Rev. A. Stevenson's resignation of Sunderland and Broomantown was accepted and the regret of the Presbytery expressed. Mr. McLaren, Cannington, was appointed to declare the charge vacant and act as Moderator of the Session. Mr. Cockburn was appointed Moderator of the Session of Wick and Greenbank. The Presbytery agreed to the formation of a station at Oakwood, and appointed Cambray Session as interim session. Dr. McTavish was appointed to dispense the Lord's Supper on the last Sabbath of September. Mr. Perrie, Mr. Patterson and Mr. Perrin, students, gave in discourses, which were sustained, and the Clerk instructed to certify them to college. The Rev. D. B. McDonald was heard in regard to his health, and a deputation appointed to meet with his congregation at Quaker Hill on Friday, 4th September, at two o'clock p.m. The Home Mission Committee of the Presbytery to meet at the manse, Uxbridge, same day at eleven o'clock a.m. Mr. Sinclair agreed to attend to the Communion at Carden and Digby Station, and make enquiry in regard to Sadowa, petitioning for service, and report. Mr. Patterson was requested to attend to the Communion service at Cobocok and Headlake. The Presbytery having heard Mr. Thompson, Victoria Road, agreed to authorize the congregation to dispose of their church. The next meeting of Presbytery was appointed to be held at Lindsay on the last Tuesday of November at eleven o'clock a.m.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF PRINCE EDWARD ISLAND.—This Presbytery met in St. James' Hall on the 25th ult., and was constituted by Rev. George McMillan, Moderator. Sederunt—Revs. James Allan, J. M. McLeod, A. McLean, Wm. R. Frame, J. G. Cameron, A. Raulston, Wm. Grant, Wm. P. Archibald, A. S. Stewart, James Carruthers, Geo. McMillan, E. Gillies, A. W. Mahon, and W. H. Spencer, and Messrs. Daniel McLaren and Donald Beaton, elders. Elders' commissions were read and sustained from the Kirk Sessions of Murray Harbour, Brookfield, St. James, Princetown, Tignish, Montrose and Elmsdale, and East St. Peters, appointing Messrs. George Bell, Donald Campbell, A. L. Brown, W. B. Donald, David Gordon and Charles Dingwell respectively, to represent them in the Presbytery and Synod during the current year. Their names were added to the roll. A vote of thanks was tendered to Rev. W. P. Archibald, M.A., retiring Moderator, for the able and efficient manner in which he had discharged the duties of that office during the past year. It was agreed to apply to the Synod's Augmentation Committee for grants to the following congregations: Tryon and Bonshaw, Cove Head, Richmond Bay West Richmond Bay East, Bay Fortune and Souris, West Cape and Tignish, Montrose and Elmsdale, to aid them in raising the salaries of their ministers to the minimum sum of \$750 and a manse. In response to an application from Richmond Bay West, the Rev. A. F. Carr, M.A., was appointed to preach and moderate in a call to Rev. Dougald Currie, of Three Rivers, Province of Quebec, on 7th of September, at half-past six o'clock p.m., in the Church at Tyne Valley, Mr. J. R. Coffin to give notice of said moderation on Sabbath first, and to exchange with Mr. Carr on 6th September. A letter was read from the Clerk of the Presbytery of Miramichi intimating that a call from St. John's, Chatham, to Rev. N. McKay, of Summerside, would be sustained and forwarded this week, and requesting that a meeting of this Presbytery be held at an early date for the consideration of said call. It was accordingly agreed to hold an adjourned meeting of the Presbytery in Summerside, on 15th September, at eleven o'clock a.m.—J. M. McLEOD, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—At the meeting of this Presbytery, held on the 1st inst., the following were the chief items of business transacted. Mr. Wm. M. Ellison, a member of the church, applied to be admitted as a student at Knox College, and after being dealt with by a committee, the Presbytery, as recommended by them, ordered him to be attested for admission to the preparatory course in said college. Mr. James C. Hodgins, also a member of the church, applied for examination with an ultimate view to the ministry, but with an immediate view to the office of a catechist in the North-West. Mr. Hodgins was similarly dealt with, and he was ordered to be attested to the Superintendent of Missions in the North-West, for the special work aforesaid. Mr. A. Robertson and O. Bennet, students residing within the bounds, read discourses on subjects previously assigned to them. Said discourses were sustained; and the students were ordered to be attested to the Senate of Queen's College. A committee was also appointed to hear discourses from five other students within the bounds, and at such a time as may be convenient for the students, with power to give them due attestation, if satisfied with them. Rev. C. A. Tanner was appointed to dispense the Lord's Supper on the 2nd or 3rd Sabbath instant. Rev. R. Gray, on behalf of his York Mills congregation, applied for leave to quit their present place of worship, and to meet for worship in a church three and three-quarter miles to the south-east, once belonging to the Primitive Methodist Church. After hearing Mr. Gray, the Presbytery decided to notify neighbouring sessions, and also appointed Revs. A. Gilray, D. J. Macdonnell and P. McF. McLeod to confer with Mr. Gray, and report to next meeting. A committee previously appointed anent York station were instructed to take steps for organizing a congregation there, and to report to next meeting, when trustees may be appointed for the church which is being erected. A petition was read from twenty-six persons in and around the suburban village of Dovercourt, praying the Presbytery to organize a station there. Mr. R. Brown, one of the petitioners, appeared and was heard; he also answered questions put to him. The Presbytery appointed a committee to consider the petition, to make advisable enquiries on the matter prayed for, and to report at next meeting. The following were appointed to take the oversight of the Schemes of the Church for the current year, viz., State of Religion—Rev. R. A. Mackay; Sabbath Schools—Rev. T. M. Milligan; Home Missions—Rev. A. Gilray; Colleges—Rev. J. Mutch; French Evangelization—Rev. C. A. Tanner; Augmentation Fund—Rev. D. J. Macdonnell; Aged and Infirm Ministers' Fund—Rev. J. Alexander. Next meeting of Presbytery was appointed to be held on the 6th of October, at ten o'clock a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF MIRAMICHI.—This Presbytery met by adjournment at Kingston, on the 27th August, for the induction of Rev. Wm. Hamilton and other business. At half-past six o'clock p.m., the court was constituted with prayer by the Moderator, Rev. Wm. Aitken, with whom were present:—Revs. E. Wallace Waits, T. G. Johnstone, Wm. Hamilton (pastor elect), L. D. Murray (Buctouche), T. C. Gilmour, Robert Hughes and Mr. Johnstone, (Catechist, Kouchibouguac). The minutes of the previous meeting were read and sustained. The report of Rev. Robt. Laing's visit to certain congregations within the bounds (in the interests of the Augmentation Scheme), was read and adopted, and the thanks of Presbytery tendered to him for his diligence and zeal in the matter. The edict for the induction of Rev. Wm. Hamilton was returned, duly served. And the Presbytery proceeded from the vestry to the Church, where the Rev. E. Wallace Waits conducted public worship, in the presence of a large congregation, and preached from Romans xv. 12., after which the Rev. Wm. Aitken narrated the steps which led to the call, put the questions prescribed to the minister, offered prayer, and then in the name of the Lord Jesus Christ, and by authority of the Presbytery of Miramichi, inducted Mr. Hamilton into the charge of the congregation of Richibucto, with all the rights and privileges thereto pertaining. Members of Presbytery gave Mr. Ham-

ilton the right hand of fellowship. Thereafter Rev. T. G. Johnstone addressed the minister, and Mr. Aitken the people, in suitable terms. At the close of the public service Mr. Hamilton was conducted to the door of the church, where he received a cordial welcome from the people as they retired. This settlement is very harmonious and Mr. Hamilton enters upon his work under most favourable auspices. The Presbytery continued in session after the induction. A call from Bass River in favour of Rev. J. A. McLean was laid on the table, as also a bond from the trustees promising \$750 per annum with manse. Mr. Johnstone, who moderated in the call, said it was unanimous and signed by 102 members and 160 adherents. It was sustained as a regular Gospel call, and ordered to be transmitted with relative documents to Mr. McLean, at Vale Colliery, N. S. A call from St. John's Church, Chatham, in favour of Rev. Neil McKay of Summerside, P. E. I., was read by Mr. Waits, as also a bond promising \$1,000 per annum paid quarterly. The call was signed by 119 members and 143 adherents. It was sustained as a regular Gospel call and the Clerk was instructed to transmit it with relative documents to the Rev. J. M. McLeod, Presbytery Clerk, P. E. I. Rev. L. D. Murray, of Buctouche, was appointed to prosecute the call. The Rev. Mr. Hamilton was appointed Moderator of the Session of Kouchibouguac. The Rev. Thomas Sedgwick was nominated for Moderator of the Synod of the Maritime Provinces. Mr. L. D. Murray was appointed to dispense the sacrament of the Lord's Supper at Kouchibouguac, any Sabbath in September, and to exchange with the catechist there for the purpose of doing so. The next ordinary meeting will be held in the hall of St. Andrew's Church, Chatham, on the third Tuesday of October (20th) at eleven o'clock a.m.—E. WALLACE WAITS, *Clerk*.

PRESBYTERY OF ST. JOHN.—At the meeting of this Presbytery on the 31st ult., Rev. Messrs. Shore and Sutherland were appointed to visit Bocabec and Warweg in the interest of the Augmentation Scheme. Rev. K. McKay was deputed to visit Chipman. Rev. R. McKay acted as Moderator at the afternoon sederunt, and Rev. Mr. Stewart, Secretary. The Clerk was instructed to write to the Prince William congregation, stating that the Presbytery expected they would make their church self-sustaining this year. The Sabbath School Committee recommended that the holding of a conference on Sabbath schools be deferred to the month of January, 1886. Rev. Messrs. Hogg, J. McG. McKay, Gray, and Mr. John Stewart were appointed a committee to examine the papers of Mr. Langill, a student, who was desirous of applying to the Synod for a license. The clergymen of this city, with their representative elders, were named as a committee to make arrangements for the meeting of the Synod in this city in October, with Rev. Dr. Macrae as Convener. The Committee on the State of Religion recommended that a conference be held on this subject in October, in connection with the next meeting of the Presbytery, the topics to be (1) Family Religion; (2) Why Should I Attend the Prayer Meeting? (3) Giving as an Act of Worship. Rev. Messrs. Mowat, Hogg and Shore were appointed to open the discussion on the respective subjects. Rev. J. McG. McKay and the elders of the sessions of Dorchester and Rockland were appointed a committee to admit the Presbyterians at Sackville into connection with the Presbyterian Church of Canada. Encouraging reports were received from several mission stations. In connection therewith a resolution was adopted expressing the gratitude of the Presbytery for the success attending the labours of the catechists. It was agreed to grant the prayer of the petition from St. James Church, Dorchester. The Church Building Committee reported having organized and elected John Willett, secretary, and John Stewart, treasurer. Subscription books had been placed in all the churches. A sum of money had been borrowed from the Aged and Infirm Ministers' Fund to assist St. James Church, Dorchester. The committee recommended that the Riverside, Albert County, congregation, be advised not to assume any liability in virtue of the promise of assistance made to them. At the evening session Rev. Mr. Murray was elected Moderator *pro tem.*, and the consideration of the Church Building Committee's report was resumed. Their action was approved. Rev. Dr. Macrae submitted a report on Home Missions, which was adopted, and the Convener, Dr. Macrae, thanked for his untiring efforts. Rev. Dr. Macrae said he wished to resign his position as Convener of the committee, and he moved that the following be appointed conveners in their respective fields: Rev. Dr. Smith, Rev. K. McKay and Rev. Mr. Hogg. Dr. Macrae's resignation was accepted, to take effect the next meeting of Presbytery. The Home Mission Committee was instructed to continue their endeavours to procure ordained ministers to work in the several fields, and they were also directed to mature a plan for the supply of the stations during winter, in case ordained ministers were not obtained. Rev. T. F. Fotheringham resigned as Convener of the Church Building Committee, and Rev. Mr. McDougall was appointed in his stead. Thanks were given to Almighty God for preserving the life of Rev. Mr. Jack. The Presbytery then adjourned until October.

### DEPARTURE OF MISSIONARIES.

From the Halifax *Presbyterian Witness*, of the 22nd ult., we clip the following interesting article:

On Monday at noon two beloved missionaries sailed in the *Caspian* from this port on their way to India. We should correct ourselves and say three missionaries; for we bade farewell to Rev. J. Fraser Campbell and his wife, and to Rev. Robert C. Murray. It was not right to ignore, or to withhold recognition from, the wives of missionaries; and Mrs. Campbell is entitled specially to be regarded as a missionary, for she offered herself for service in India some years before her marriage, and was accepted, and has proved herself a zealous and efficient labourer in the field. A largely attended farewell meeting was held in St. Matthew's Church on Sunday evening, Rev. Dr. Burns presiding. The younger missionary, Rev. R. C. Murray, briefly and impressively addressed the meeting on the obligation resting on Christians to send the Gospel to heathen

lands. He spoke of his own conversion—and how, when listening to an earnest address by Mr. Campbell at Pictou shortly before he went out to India ten years ago, he (Mr. Murray) felt constrained to devote himself to the service of the Master. He had been led during the intervening years to prepare for the ministry and to offer himself for service in Central India. His salary is provided by one congregation, that of St. Paul's, Montreal. Mr. Campbell exhorted his hearers to be in full sympathy with Christ. He pointed out the immensity of the field and the scarcity of missionaries. In Central India, where our missionaries labour, there is a population of ten millions, and among these we have a force of five missionaries. As many as the whole population of Nova Scotia die in those states every year,—die without the knowledge of Christ. Mr. Campbell made a powerful appeal to the consciences of his hearers. Dr. Burns briefly conveyed to the missionaries the earnest good wishes and sympathies of the people. Prayer was offered by Rev. P. M. Morrison, A. Simpson and H. H. McPherson. Among the ministers present were Dr. Todd, of Tarrytown, N. Y., Rev. Andrew Wilson (one of our veterans from the West), Rev. Mr. Snodgrass (son of Dr. Snodgrass), and Rev. Mr. Burnfield, of Brockville.

The first farewell missionary meeting held in Halifax was when Rev. John Geddie and his wife left for the South Seas in November 1846—nearly thirty-nine years ago. Dr. Geddie will ever be remembered as the honoured pioneer of a noble band who have done service in the foreign field. What changes since the 13th of November, 1846! Our pioneer missionary travelled over this country, but had not the advantage of one mile of railway. He went to Boston in eight days through a succession of terrible storms, and he had to go round Cape Horn before getting to the Pacific. We have had farewell meetings in Halifax in connection with the departure of George N. Gordon, J. W. Matheson, Samuel F. Johnston, Donald Morrison, James Gordon, Joseph Annand and J. W. Mackenzie and Hugh Robertson, all New Hebrides missionaries; and John Morton, Kenneth Grant, Thomas Christie and J. W. MacLeod for Trinidad; and now we have to add the meeting on Sunday night to bid farewell to Messrs. Campbell and Murray. If we count the wives of missionaries and other ladies who have gone into the field, we find that about forty Presbyterians have gone from Nova Scotia and Prince Edward Island to labour in heathen lands.

When Dr. Geddie left us in 1846 the foreign missionary movement was confined to the "Presbyterian Church of Nova Scotia." It gradually extended so as to embrace the whole Presbyterian family throughout the Dominion. The church which supported him has become identified with the Presbyterianism of all British America; and the missionary spirit which he was the first to kindle by actual personal enterprise now finds expression in missions to Trinidad, Central India, and Formosa, as well as to the New Hebrides.

Of the missionaries whom we have sent forth Dr. Geddie, Mr. and Mrs. Matheson, Mr. and Mrs. Johnston, the Gordons, Mr. and Mrs. Morrison "lie dead on the field of battle"—a gallant band of ten whose bodies rest in honoured graves—whose souls have gone to God, and whose characters and names are precious to the Church as a stimulus to greater zeal and self-sacrifice.

While ten are gone and a few have dropped from the ranks on account of impaired health or other reasons, the majority are still in harness, toiling diligently as the Master directs. When Mr. Geddie left Halifax in 1846 the annual contributions for missions to the heathen by the Presbyterians of British North America amounted to less than \$1,000. This year, 1885, the receipts amounted probably to \$70,000.

Taken all in all the mission work of our Church is in a very hopeful state, and the interest in it is steadily increasing. Among the most helpful agencies to-day are the "Women's Presbyterian Societies," which diffuse much information and collect a large amount of money.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Sept 1885. NAAMAN, THE SYRIAN. (2 Kings 5: 1-16)

GOLDEN TEXT.—"Wash me, and I shall be whiter than snow."—Psalm li. 7.

#### INTRODUCTION.

After our last lesson two other miracles are reported before this. At Gilgal the sons of the prophets were eating pottage, with which wild gourds had been mixed. They began to feel the poisonous effects, and cried out: "There is death in the pot." Elisha cast a handful of meal into the pot, and then commanded them to eat. They did so and found that all injurious qualities were gone—destroyed by miraculous power.

The next miracle is somewhat similar to our Lord's, by which He satisfied 5,000 men, besides women and children, with five loaves and two small fishes (John vi. 5, 14). A man of Baal-shalisha brought the man of God twenty loaves and some ears of corn. He commanded his servant to give them to the people that they might eat. The servant objected that the quantity was so small that it was not worth while placing it before a hundred men. Elisha said: "Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof." And it was as he said, they ate and left thereof.

And now we reach an incident that is most instructive as an illustration of the great salvation provided in Christ.

#### EXPLANATORY.

Naaman, the General of the Syrian host, was held in high esteem by both king and people on account of victories won by him. These victories were won probably over the Assyrians with whom the Syrians were engaged in war about this time. This General is the object of interest in this chapter.

I. The Great Malady.—All his honour and happiness were marred by a great affliction. He was a leper. For the symptoms of leprosy see Lev. xiii, and for the ceremonial by which the clean were restored to the camp and sanctuary, see Lev. xiv. It is amongst the most awful of all the afflictions to which our poor bodies are subject. It is regarded as a decomposition of the juices of the body, such as takes place after death. A living death—in which the body falls away in pieces, until vital organs are reached and the sufferer is released.

The terrible nature of this disease makes it a suitable type of sin, which is a living death. And how many like Naaman, who have all that heart could wish of this world's good, are dead while they live? When it is not realized the danger is none the less but all the greater. But there are few who do not at times feel discomfort at the thought that all is not right. In the midst of prosperity they may hear the voice at any time say: "Thou fool, this night thy soul shall be required of thee."

The clause, "But he was a leper," is very often and very suitably used to illustrate the fact that in this life there is a thorn amongst the roses in every home and every heart.

II. The Remedy Revealed, ver. 2, 3.—The war between Israel and Syria assumed the form of marauding expeditions. A young girl was taken captive and served in Naaman's house. No doubt the leprosy was the great grief and subject of frequent conversation in the home.

The little girl thought of the great Prophet who was a subject of frequent conversation in her home in the past, and said to her mistress that she could recover her lord of his leprosy if he were in Samaria. The word is eagerly caught, as drowning men catch at straws, and reported to the king who at once proposed to test the suggestion.

That is the way in which the Lord often works. What He hides from the wise and prudent He reveals unto babes. (Matthew xi. 25.) "He hath chosen the foolish things of the world to confound the mighty." (1 Cor. i. 27, 28.) Joseph and Daniel are instances in which captives have brought blessings to their captors. Wherever we are we should endeavour to impart some good to our fellow creatures, and "he that reapeth receiveth wages and gathereth fruit unto eternal life." (John iv. 36.)

III. The Remedy Sought, ver. 5, 6.—There were some mistakes made by the King of Syria and Naaman that are instructive.

(1) Applies to the wrong person.—He sent a letter to the King of Israel with a very costly present, asking him to cure Naaman of his leprosy. He no doubt thought the king could make Elisha do what he liked. A mistake sinners still make when they apply to men for aid. In the presence of death the minister is often more depended on than the Master. "It is not by might, nor by power, but by My Spirit, saith the Lord." The King is put to confusion, and misunderstanding the situation, regards the application as a pretext for war.

(2) Comes in great pomp, ver. 9.—He came to the King and afterwards went to Elisha in his chariot, accompanied with a retinue of soldiers becoming his dignity at home. He feels his position and of course expects that everyone else will feel honoured in receiving a call from him.

That is precisely the mistake that many people make now—a days with respect to the Church. They stand upon their dignity and feel that they honour the Church by attending and the ministry by condescending to listen to their message. And unfortunately the Church encourages such impious pride by yielding for such by making concessions that are dishonouring to the Master in whose presence we are but as worms of the dust. Elisha did not so dishonour his Lord.

(3) Comes with purchase money.—The gifts that Naaman brings are very costly. The ten talents of silver are worth \$16,000, and the six thousand pieces of gold are equal to \$48,000. Besides that he brought ten changes of raiment, an oriental custom still existing. This was what he expected to pay for his cure, and no doubt thought that it was ample reward.

So men come to Christ thinking that they can reward Him. Their gifts to the Schemes of the Church, and their services in different ways rendered, are thought to establish a claim upon His favour. See the story of the Pharisee and the Publican in the temple, for the difference between the true and false spirit in which to come to the throne of grace. (Luke xviii. 10.)

IV. Naaman's Pride Humbled, ver. 10.—When he came and sat in his chariot before the door, he expected, as he afterwards himself said, to be taken a great deal of notice of and was greatly offended at the treatment he received. But the Lord knew his heart and directed his servant Elisha in his conduct towards him.

(1) Sent a servant.—Elisha did not go to the door to receive him and make a great ado about him. He sent Gehazi his servant with a message. How irritating to the pride of a man who was such an idol at home.

(2) Go and wash in Jordan.—This seemed more offensive still. Naaman was familiar with the ways of magicians and false prophets. They gave themselves importance by pretentious ceremonies, and he expected some such performance now. Instead of that, the simple command to wash in Jordan—without even an interview with the Prophet—is most disappointing.

He is indignant and turns away in disgust. All his fine display and costly presents treated as of no account, and himself as if he were a common man! Asked to wash in muddy Jordan, whilst at Damascus they have the pure waters of Abana and Pharpar! Too absurd!

(3) Money despised.—He also expected no doubt that the Prophet would have an eye to the money, and be delighted when he saw all that he had for him. But there is not a word about it, and afterwards when in a different spirit he pressed it upon Elisha, it was rejected. How differently Elisha appeared to him now! A man above this world's appetites and desires!

V. Remedy Applied, ver. 13.—His servants reasoned with him wisely and said: "If you had been asked to do some great thing you would do it. Why not obey when it

is simply wash and be clean?" That seems reasonable. He tries—dips himself seven times in the river and his flesh that had decayed away returned, as pure as the flesh of a child.

How much like the way in which sinners treat the Saviour! They will have something different from what He prescribe. Some unusual experience—convulsion of feeling, overpowering joy or overwhelming conviction of sin, something other than the simple "believe and be saved." That is all, and "Whosoever heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

How wonderful that the divine patience waits to receive those who are so stubbornly disobedient when they do come!

VI. Naaman's Gratitude, ver. 15.—He returns to give thanks and how thankful he must be to have escaped from that awful disease! "What shall we render unto the Lord for all His benefits towards us?"

(1) Acknowledges God.—That is the first thing the soul does. Recognizes that Jehovah is the true God and only God. A great lesson for Naaman to learn. We all need to learn it more fully that His claims may be remembered.

(2) Offers a gift.—He would like to make some return for this great kindness. But Elisha will not accept it, because he wishes to teach Naaman the true spirit of the Jewish religion. It is not mercenary but a spirit of love that delights to do good to man for his own sake.

(3) Worships God.—He resolves after this to worship no other god. And asks that in order that he may do so acceptably a load of Jew's earth be given him upon which to offer sacrifices. He is still labouring under the delusion that Jehovah is a local divinity and can only be worshipped rightly on Jewish soil. But he asks one concession. His position requires that he should go with his master to the house of Rimmon, and bow in the house of Rimmon, when his master worships. He hopes this will be forgiven by Jehovah.

He is evidently much in the dark, but Elisha does not enter into explanations. The time of the Gentiles did not yet come. He dismisses him with the words: "Go in peace." The conduct and punishment of Gehazi, which follow, are most instructive. Let us read and beware.

#### ILLUSTRATION.

A little girl was taught by her teacher that "no swearer can enter into Heaven." She heard her father swearing one day, and went and sat behind the door, crying. Her father asked her what she was crying for. She told him what her teacher said, and that she was crying because she was afraid that he would not get to Heaven. He hesitated a few moments and then said: "Well, my dear child, by the help of God you will never hear me take the name of God in vain again." It was the turning point in his life.

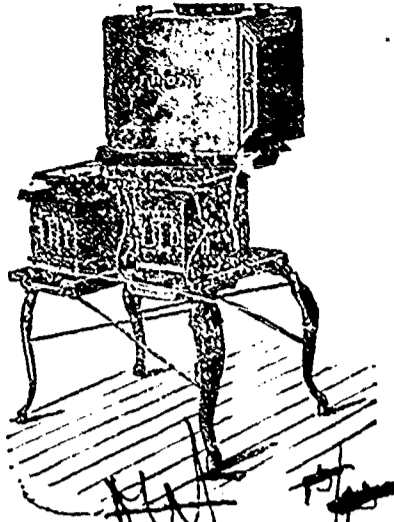
#### PAYING CLERGY AT FUNERALS.

People do not call a doctor or a lawyer to do work for them without making him compensation; but, when they wish to have their dead buried, if they are connected with no parish, they call in the minister they choose and accept his services without paying him, without thanking him, without the thought that he has done any more than his duty. The clergyman may be put to both inconvenience and expense by the demand upon his time, but it is thought that his vocation covers the service that he renders, and that nothing more needs be said about it. In the rural districts the ordinary pastor can bury all the people in parts adjacent to his parish and still have time to spare, but in cities and large towns it is a tax which by the long-suffering and Christian courtesy of the clergy has been borne without complaint, but which is more of an exaction than they feel that they ought to submit to. No clergyman should fail to respond to any demand made upon him for the poor. In sickness and in death the minister of Christ is always their friend, but when people who can afford a retinue of carriages at the funerals of their friends, do nothing for the maintenance of religious worship, and sponge upon the busy clergy for the burial of their dead, it is carrying meanness to a point where, like the darkness of Egypt, it is a meanness that can be felt. It is often, no doubt, through forgetfulness that the services of clergymen to unchurched people, in the burial of their friends, are not remunerated, but it is an oversight that ought no more to happen, where people have means, than they neglect to pay the doctor or the undertaker. The clergy seldom complain of these exactions, but they come so often, where the population is large, that a word in their behalf is like a word in season; it needs to be spoken at large, and to be heeded by all decent people in the matter of the burial of their dead.—Boston Herald.

#### BIBLE CHARACTERS.

Written in the East, these characters live forever in the West; written in rude times, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women and children in modern days. Then it is any exaggeration to say: "The characters of Scripture are a marvel of the mind?" In our day character painting is much attempted by certain writers of fictitious narrative, but their method excludes them from a serious comparison with Homer, Virgil, and the sacred historians. They do not evolve characters by genuine narration. They clog the story with a hundred little essays on the personality of each character. They keep putting their heads from behind the show and openly analyzing their pale creations and dissecting them, and eking them out with comments and microscoping their poodles into lions. These are the easy expedients of feeble art.—Charles Reade.

THE attendance at the Ontario Business College, Belleville, within a short period has embraced students from fifteen different Provinces and States. This fact shows how thorough is the work done, and how widespread is the reputation of this institution.



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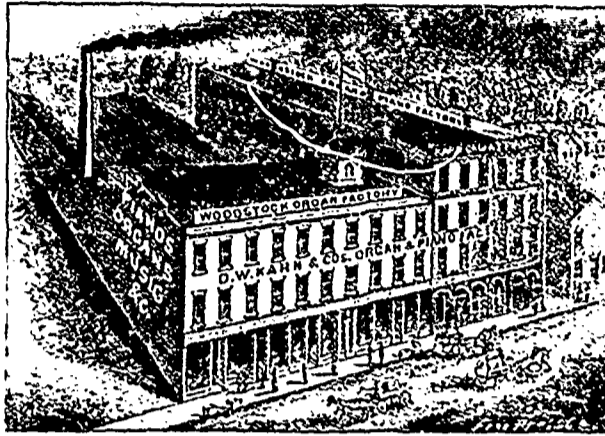
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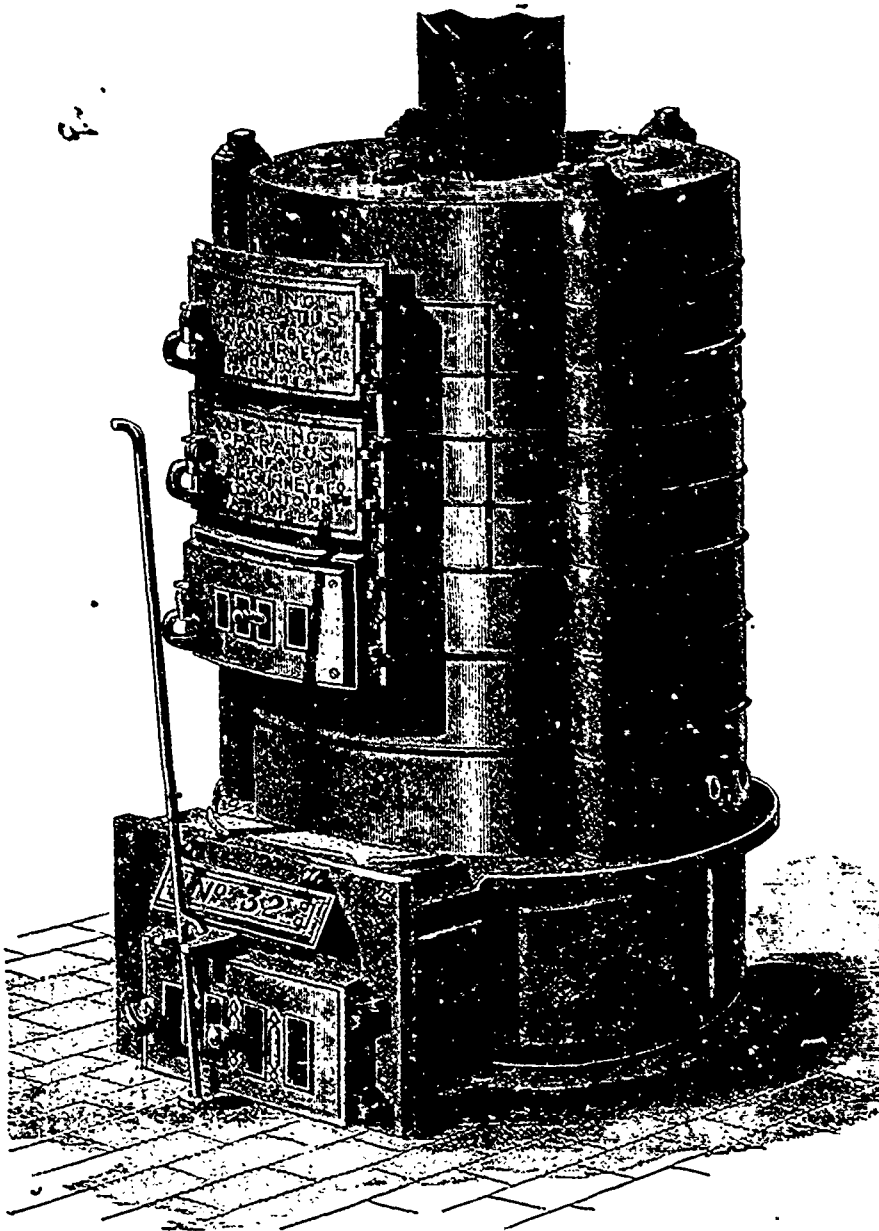
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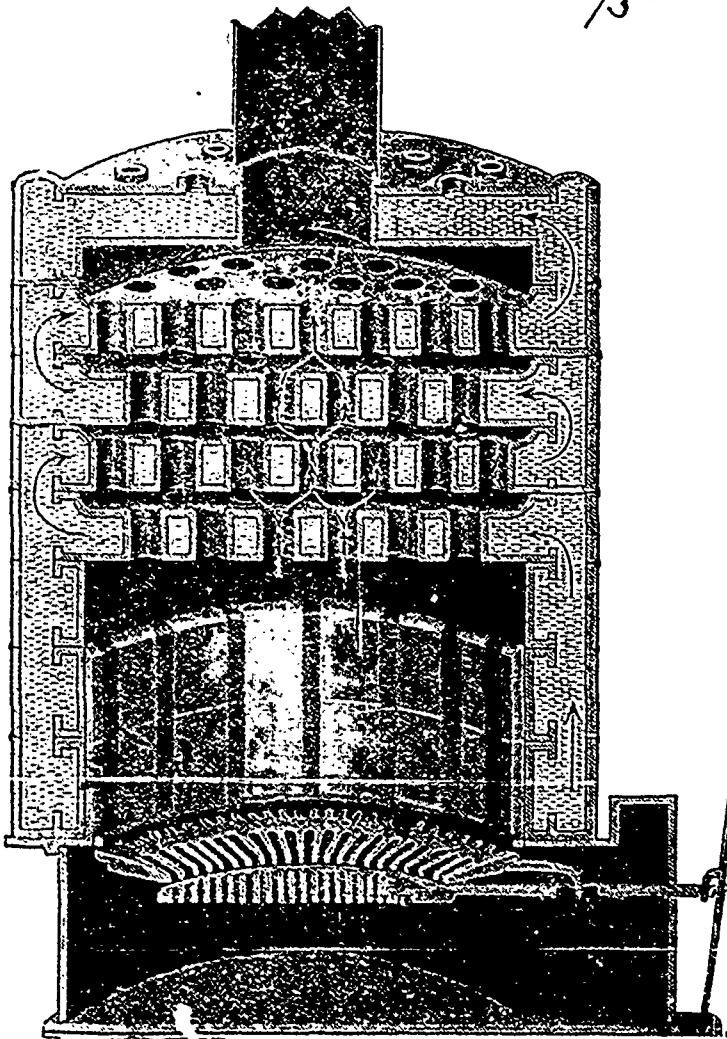
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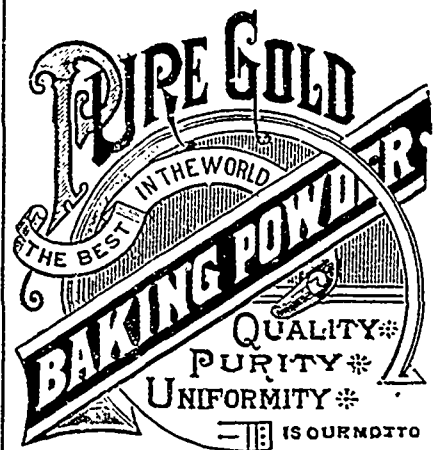
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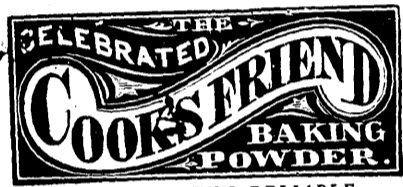


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**PETERBOROUGH.**—In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.  
**GUELPH.**—In Chalmers Church, Guelph, on the third Tuesday of September, at ten a.m.  
**ROCK LAKE.**—At Morden, on Wednesday, October 21st., at one o'clock, p.m.  
**BARRIE.**—At Barrie, on the last Tuesday of September, at eleven a.m.  
**BRANDON.**—At Minnedosa, on Wednesday, the 23rd day of September, at half-past seven p.m.  
**HAMILTON.**—In Central Church, Hamilton, on Tuesday, September 15th, at ten a.m.  
**GLENGARRY.**—At Alexandria, on Tuesday, 22nd September, at eleven a.m.  
**MAITLAND.**—At Melville Church, Brussels, on Tuesday, September 15th, at ten a.m.  
**LANARK AND RENFREW.**—In Zion Church, Carleton Place, on 24th November.  
**SAUGEN.**—In the Presbyterian Church, Durham, on the 22nd September, at eleven a.m.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on Sept. 15, at half-past one p.m.  
**PRINCE EDWARD ISLAND.**—Adjourned meeting in Summerside, on 15th September, at eleven a.m.  
**WHITBY.**—At Pickering, on Tuesday, Oct. 20, at half-past ten a.m.  
**MIRAMICHI.**—In the hall of St. Andrew's Church, Chatham, on October 20, at eleven a.m.  
**LINDSAY.**—At Lindsay, on Tuesday, November 24, at eleven a.m.  
**TORONTO.**—In the usual place, on October 6, at ten a.m.  
**MONTREAL.**—In the David Morrice Hall, Montreal, on Tuesday, the 6th of October, at ten a.m.



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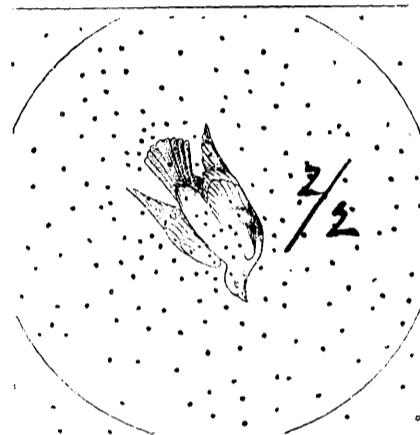
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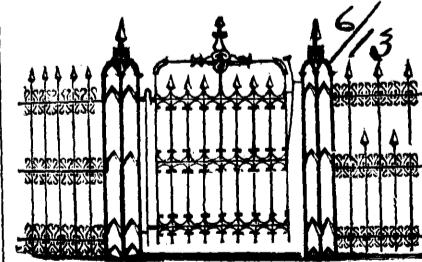
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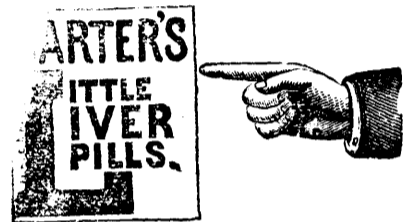
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