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Whole No. 551.

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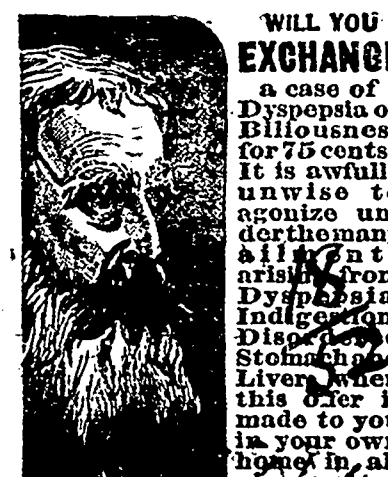
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TO BOIL SALT BREEK.—Put it over the fire in cold water, and let it come to a boil slowly. Skim it well. If very salt, turn off this water and add fresh; then let it simmer or boil slowly for four hours, if a large piece. That which is not eaten hot should have a weight put upon it to press it while cooling; this will make it cut smooth when cold.
CRANBERRY ROLL.—Stew a quart of cranberries in just water enough to keep them from burning. Make very sweet, strain and cool. Make a paste, and when the cranberry is cold spread it on the paste, an inch thick. Roll it, tie it close in a flannel cloth, boil two hours and serve with a sweet sauce. Stewed apples or other fruit may be used in the same way.
A DANISH PUDDING.—Squeeze three quarts of currants through a cloth, and add water until it makes four quarts of juice. Put this over the fire, with two pounds of sugar, cinnamon and lemon to the taste; skim it well, and, when boiling, add a scant pound of the finest sago. As soon as the latter is transparent and jellies, pour it into moulds. When cold serve with cream.
RICE CHICKEN PIE.—Cover the bottom of a pudding-dish with slices of boiled ham; cut up a broiled chicken, and nearly fill the dish; pour in gravy or melted butter to fill the dish; add chopped onions if you like, or a little curry powder, which is better; then add boiled rice to fill all the interstices and to cover the top thick. Bake it for one-half or three-quarters of an hour.
MUTTON HARICOT.—Lay a number of chops in a hot pan with a very little butter or dripping, and they are brown, turning them so as to brown both sides. This will only take a few minutes, as you do not want to cook them through. Drop them into boiling water deep enough to cover them, slice two carrots and throw in; cover closely. While stewing, brown half a sliced onion in the pan the chops were fried in. Add this to the stew, with pepper and salt.
VEAL LOAF furnishes a good relish for supper. Take two pounds of veal and chop it very fine; about as if for mince-meat; two coffee cups of fine bread crumbs, two eggs well beaten, a teaspoonful of salt with black pepper mixed with it, a little sifted sage, or any other herb you choose, and a lump of butter to suit your taste. Beat these all together in the chopping-bowl, and put in a earthen pudding-dish, well-buttered; press it down very hard. Bake in a hot oven for an hour. Let it get perfectly cold before you attempt to cut it; then it will be possible to cut it in thin slices.
HINTS ABOUT FROSTING.—A little cream of tartar mixed with the sugar of which you are to make boiled frosting will improve the frosting greatly; it will harden at once, and you will be spared all anxiety in the matter. A good rule for making this kind of frosting is this: Two cups and a half of sugar, two-thirds of a cup of water; boil until it candies—that is, until it will drop from the spoon in threads, or will harden in cold water. Then add the whites of three eggs beaten to a stiff froth; stir it briskly for a few minutes, till it is perfectly smooth, then add the juice of one lemon. This quantity will be enough to put between the layers of medium-sized cake, and will also frost the top and sides. If you wish to frost the top and sides only, one cup of sugar and one egg will be enough.

THE SPRINGS DID NO GOOD.
 The following item is given for the consideration of those of our readers who are in search of such an article as that referred to in the following statement of Mrs. Geo. A. Clark, a well-known lady of St. Catharines: "I cannot refrain," says Mrs. C., "from bearing testimony to the wonderful effects produced by the use of the very best remedy in the world, St. Jacobs Oil, for rheumatism. I had rheumatism and dropsy and did not walk a step for fifteen years. I tried nearly everything our most skillful physicians presented—Clifton Springs, St. Catharines Springs, etc., residing with a celebrated German doctor, who pronounced my case incurable. Thinking everything of no use I was induced to try St. Jacobs Oil, and it has certainly done wonders for me. I heartily recommend it to any one who may be suffering as I did. I have not had any use of my right arm for more than a year; now, however, I can raise it very readily to my head."

NOTES OF THE WEEK.

MARK TWAIN, the celebrated American humourist, is among the thirty and more persons who are now each supporting a coloured student in Lincoln University. Mark is a Congregationalist.

THIRTY-TWO members of the British Parliament, among whose names occur those of John Bright, Sir Charles Dilke, Sir W. Vernon Harcourt, Samuel Morley, Joseph Cowen, and H. C. E. Childers, have adopted total abstinence.

THE Bishop of Winchester, addressing his Diocesan Conference, said: "At present no Church has ever had such a body of educated, intelligent gentlemen among its clergy; but we want something else. We find that bad taste sometimes reaches the masses when good taste won't. We want something of the nature of a peasant ministry. I have been of that opinion for a long time, and I think the Salvation Army and other churches have taught us that we cannot do without something else besides clergy, or else we cannot reach those whom it is our duty to reach."

AT a recent gathering of the London Missionaries of the Established Church, twenty-six out of twenty-nine present said, in answer to a carefully prepared question, that they did "of their own personal knowledge know of industrious, temperate, prudent people, whose misfortunes could not be charged to their own fault or folly, lacking enough to eat." One went on to say that nothing was more common than for an industrious, temperate workman, who had been out of work for any time, to fall sick as soon as he had obtained work again, his strength having been so sapped by under-nourishment.

DR. CHARLES D. BELL, rector of Cheltenham, says: "It is the testimony of clergymen and others that the Salvation Army has done a great amount of harm in their parishes, and that much evil and immorality have resulted from the evening meetings and the mingling together of young men and women in scenes of unrestrained excitement. In my own parish I know of those who professed to be 'converted,' and who expressed their joy in loud ebullitions, who were entirely ignorant of Gospel truth, and who, after a few weeks of profession, fell away, decamped from their home at night, and cheated their landlord of his rent."

AN unexpected manifestation against the practice of vivisection has been witnessed at the Palace of the Trocadero, Paris. A physiologist—M. Laborde—had been announced to deliver a lecture to be illustrated by experiments upon live animals. A number of frogs, rabbits, and dogs, the intended victims, were placed upon the platform. The lecturer was about to begin by sacrificing one of the frogs, when a lady sprang from among the audience on to the platform and entered an energetic protest against the proceedings. M. Laborde at first attempted to proceed, at the same time declaring that he was a victim of a clerical cabal. The public, however, supported the lady, and the lecture was abandoned amidst great confusion.

REV. THOMAS HARRISON, the "boy" evangelist, concluded his work at the Loveland Camp Ground, near Cincinnati, two days earlier than he expected, partly on account of trouble that arose about a cottage which had been presented to him by the ladies at a cost of \$500. This cottage he sold, or proposed to sell, for \$200, and it caused considerable feeling among the donors. They decided that the cottage had only been given for his use, and not for sale, and that it should be given to one of the bishops. As Mr. Harrison had no deed of the property, he was obliged to accept the situation, and further, was informed that he could go at once. The pay of Mr. Harrison for his services at this meeting is officially stated by the treasurer to have been \$100 a week and board.

IN Japan it takes but a decade or so to bring about changes such as in other countries have been the work of centuries. A correspondent of one of our exchanges places side by side two facts from the recent history of that country which, taken together, are strikingly significant. The writer referred to says: "Ten years ago, on account of his religion, a Christian was put in prison in Kioto, and died while incarcerated, a martyr for his faith. Lately, at the same place, Joseph Cook spoke through an interpreter for three hours and three quarters to a great audience, in which were a vice-governor, many lower officials, physicians, lawyers, editors, merchants, priests, etc., declaring unto them that Christianity alone can give them the civilization that they seek, and the safe constitutional freedom to which they aspire."

THE editor of the "Christian Leader" says: "I am not surprised to see the rector of Cheltenham, Dr. Charles D. Bell, questioning the truth of the claims put forth on behalf of the Salvation Army as to its being 'the only successful effort to reach the masses.' This boldly-advanced assertion has been much too readily granted by many people. As Dr. Bell very pertinently asks, have not many of our Evangelical societies been devoting their energies for years to reach the lowest stratum of the people in our large towns and cities, and have they not been honoured with a great measure of success? Have our city missionaries been accomplishing nothing? Like Dr. Bell, I cannot believe it; but they have not blown a trumpet before themselves, or exhibited their converts on public platforms, or paraded the streets with shouting and flags and banners. They have been satisfied to work on quietly and noiselessly, following the example of their Divine Master."

REV. PRINCIPAL RAINY, says the "Northern Ensign," while on his recent tour in the north, everywhere gained for himself fresh laurels. Desirous of seeing all that could be seen of Highland congregations and their modes of working, on one of the days of a communion he visited a Gaelic congregation in Ross-shire who were worshipping, outside. He was accompanied by a local clergyman, who, in the interval between the services, introduced the Principal to some of the "Men" who were standing near, and the always frank and affable divine at once cordially shook hands with them. One of the "worthies" shortly afterwards was relating to another of the same cloth how this "arrogant opponent" of the great Dingwall Doctor visited the congregation and ventured to speak to some of them, and even to shake hands with them. The question was put with an air of astonishment by the other, "And did you give him your hand?" The other, somewhat downcast, replied, "Well, yes, but you know he himself put his hand out first."

THE Cologne "Gazette" recounts a curious incident from Alexandria, which, if it be true, is worthy of a paragraph in the history of the time. It appears that some of the English soldiers captured an Egyptian convict who bore upon his forehead the brand of a murderer, and who had been sentenced to penal servitude for life. At the moment that the English pointed their rifles upon the man, he produced from the folds of his broad mantle an infant, the offspring of white people, scarcely ten months old, and held it forward as a shield to his body, mocking the soldiers at the same time, and challenging them to fire. Two of the soldiers left the ranks, and after passing through several streets of burning houses at the risk of their lives, fell upon the scoundrel from the rear, and with two well-directed shots laid him low. The child was saved, and brought on board the "Inflexible." In the course of a few hours it was baptized with all ceremony, and in honour of Admiral Seymour received the Christian names of Frederick Francis, and as patronymic the name of the ship. The officers of the vessel have charged themselves with the education of this waif of war. Frederick Francis Inflexible is the name of the rescued child, whose parents have been without doubt victims of the massacres,

THE suggestion of the (London) Sunday School Union, that the 15th and 16th days of October, 1882, be set apart for universal prayer on behalf of Sabbath schools, appears to meet with general acceptance among evangelical denominations. The Committee of the Union has published the following scheme of arrangements, to be observed as far as practicable: "1. That on Lord's Day morning, October 15, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday schools. 2. That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer. 3. That ministers be asked to preach special sermons on the claims of the Sunday school upon the Christian Church, and the necessity of increased intelligence and consecration on the part of teachers. 4. That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited. 5. That at the close of the afternoon or evening service, the teachers, in union with other Christians, meet for thanksgiving and prayer. 6. That on Monday morning, October 16, teachers again bring their scholars, one by one, in private prayer before God. 7. That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving. 8. That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday school should form the theme of the prayers and addresses."

THE "Christian Leader" of the 3rd inst. thus describes one of Mr. Spurgeon's field days in Scotland during the holiday season: "Four thousand persons, it is calculated, assembled on the lawn at Benmore Castle, on Sunday evening, to hear Mr. Spurgeon preach. Though a large number travelled from Dunoon, Kirn, Sandbank, Kilmun, and other watering places by means of brakes, waggonettes, and private carriages, the great majority walked. The roads on both shores of the Holy Loch, for an hour before and an hour after the service, were crowded, and many people who did not attend turned out of their houses to witness the passing throng. The weather was dry and warm, so that during the sermon the most of the worshippers sat upon the sward. Professor Calderwood was amongst the many clergymen present. A racy commentary on a portion of Luke iv. included a reference to St. Peter that provoked more than a smile. It was claimed by the Roman Catholics that Peter was the first pope and head of their Church; yet Peter had a wife. Now, no man who had a wife, said Mr. Spurgeon, would believe in his own infallibility, for his wife would soon convince him of his mistake. From John xii. 32 a sermon of great simplicity and power was preached. Mr. Spurgeon said he had not come there to preach to them the twopenny-halfpenny salvation that some preached, and that he would not pick up from the gutter. Saved to-day and lost to-morrow, pardoned by God and then deemed to be his child. And yet left to perish. He abhorred it. That was not the God he knew and trusted. The God whom he trusted had taken him up out of the horrible pit, out of the miry clay, and set his feet on a rock and established his goings. That was where the joy and comfort were—not merely in being taken up, but in being kept up. In another portion of his discourse, Mr. Spurgeon dealt the philosophers a pretty hard rap. He remembered, he said, when they used to get mad at the preachers for saying that men had original sin. He only said he had the original sin of Adam, but now the philosophers came to him and told him, Yes, we had inherited all the desires and vices of our monkey parents, and of all the various animals from which they had descended. According to them, he was tainted with the vices of the wicked oyster, the protoplasm, the spider, and every insect and animal down to the last monkey from which our parents sprung. So we did not start like a sheet of white paper, as the older philosophers told us; but the newer philosophers come nearer to the truth, only they had added inventions of their own."

OUR CONTRIBUTORS.

A TRIP TO THE NORTH-WEST.

MR. EDITOR,—I am in mid-ocean, returning homeward by the steamer *City of Owen Sound* from a trip to the North-West. We are on Lake Superior, out of sight of land; and as the day is wet and cold, it just occurred to me to occupy the afternoon in writing a narrative of my journey.

I STARTED FROM COLLINGWOOD

on this vessel on Monday, 10th July. Our course lay north of Manitoulin Island, thence to the Sault Ste. Marie, and thence across Lake Superior to Prince Arthur's Landing. I would pause to describe the magnificent scenery of the lakes, but many of your readers have seen it for themselves, and as it was my privilege to be amongst the first to cross the C. P. R. from

PRINCE ARTHUR'S LANDING TO WINNIPEG,

it may prove of interest to give some of my experience. You are not to imagine that we travelled in a splendid Pullman or by an express. It took three days to go from the Landing to Rat Portage, a distance of upwards of 300 miles. The first day we travelled 187 miles, to a place called Tache, in ten hours. We had for a Pullman an old freight car, and a flat car did duty as a first-class. The road took us to Fort William, then along the River Kaministiquia, and after that through a dense and monstrous forest. The first night we put up

IN THE MEN'S SHANTY,

which would have been comfortable enough but for the heavy rain that came through the leaky roof and soaked our bed. An Irishman consoled me by telling me that if one sheet were wet and the other dry, I would be sure to take cold, but as both were wet I would be all right. I certainly felt no harm from the ordeal, but rose next morning as fresh as a daisy. The food supplied to the men in these shanties is excellent. We started on our flat car at 5 a.m., and after proceeding about 50 miles we came to the residence of Mr. Ginty, one of the contractors of section A, who kindly entertained us. The road between this and Eagle River was exceedingly rough. Recent rains, too, had undermined it. When we came to a bridge, the locomotive looked as if climbing a tree. At Eagle River I had my first experience of

TRAVELLING ON A HAND CAR,

and also of pumping it. This being the end of the section, we had no locomotive or train to take us on. We travelled per hand car a distance of ten miles in less than an hour. This brought us to Vermillion Bay, a portion of Eagle Lake, and here we were fairly stuck. Though a romantic spot, it was hardly the perfection of human bliss to be made the object of attack by whole battalions of

MOSQUITOES AND BLACK FLIES,

evidently under the leadership of some Napoleon or Wellington, to have only a track to walk on at best, and to be housed by reason of torrents of rain. Anxious to know something about the men, I sent word round that we would hold a

PRAYER-MEETING

in one of the shanties. Not many came, but those who did gave respectful attention. I can hardly imagine a more important or difficult mission than that to the railroad shanties. The men are shut up together, isolated from the world, have no church to go to, and there are the inevitable swearing and drinking in full blast. I afterwards met Mr. Johnstone, a student of Queen's, who acts as missionary on the line, and who gets along well with the men and has large meetings in the shanties.

The next day word came down the line that we were to travel by hand car to

EAGLE LAKE,

where we would find a construction train. We were quickly up and off. Having four men to do the pumping, we were scarcely an hour in going another ten miles. The headquarters are at Eagle Lake. Here we were kindly entertained by Mr. Kennedy, superintendent of the section. The view from his temporary house on the lake was a very fine one. We started next morning about five o'clock on a construction train, upon which men clustered like bees as they were being taken to the scene of their labours. It turned out a day of clear sunshine, so that the lake scenery

through which we had to pass was seen to great advantage. The lakes along Section B are countless. They are varied as to size, water-level, the trees with which they are surrounded, the islands that dimple their waters. They are of different shape—some round, others long, others like semi-moons. The journey took us alternately through rocky mountains and over deep ravines, and lakes far below. The construction of the road was accomplished by blasting the rocks with nitro-glycerine, and then by raising trestle-work along the intervening spaces. The extent of the latter is simply marvellous, and it is only being filled in; it has the appearance of lace-work stretching across the ravines. Having been delayed at several steam shovels, where I watched with interest the process of loading the ballasting cars, we did not arrive at

RAT PORTAGE

until about three o'clock in the afternoon. This little town stands on the northern shore of the Lake of the Woods. I stayed here for about a week, bathing, boating, and cruising among the islands. It is said there are 10,000 islands in this lake, and beyond these to the south there is an open sheet of water so large that you cannot see the shore. I am sure that the Lake of the Woods will become a favourite summer resort for the people of Winnipeg, as it is only 133 miles distant, and can be reached in a few hours. Rev. Dr. Collins has charge of the Presbyterian congregation, but being absent in Ontario, his place was supplied by Mr. Johnstone, the student already referred to. I preached to good congregations, the one Methodist and the other Presbyterian.

The road from Rat Portage to Winnipeg is in regular running order, during the first portion of which beautiful lakes at intervals are found, and during the latter we come upon rich agricultural lands, where we may see large herds of cattle or extensive wheat fields. I visited

SELKIRK,

about 20 miles from Winnipeg, and found it to be a garden of great promise. The view of Red River is very fine. There are already some five brick-making fields, which are doing a large trade. Other industries are spoken of. The Selkirk "Herald" was just being started by two Torontonians, Messrs. Campbell and Gemmell—the one late city editor of the "Globe," and the other of the "Mail" staff of reporters. I had a delightful drive to the manse of Rev. Mr. Matheson, Presbyterian minister. His church and manse are built of stone, the latter commanding a splendid view of the Red River. The former is very neat and comfortable in the interior. I never saw finer potatoes than those in the minister's garden. Mr. M. told me that from a patch of ground 23 by 31 yards he had taken in a former year 80 bushels of potatoes. At Selkirk I had a nice little gathering to hear me speak of "Getting On in the World," of which they seemed to furnish an excellent illustration.

THE CITY OF WINNIPEG

is well worthy of being seen. Although at first somewhat resembling an overgrown village, yet closer inspection brings out the essential features of the great and growing city. There is a population of upwards of 20,000. The streets, though very wide, are thronged from morn till eve. The many hotels are crowded. Life is intense. But let us speak of it as a centre of Presbyterianism. We have now two large congregations, viz., Knox, to which Rev. D. M. Gordon, B.D., will be inducted this evening, and St. Andrew's, of which Rev. Mr. Pitblado is pastor. The first thing that strikes one is the preponderance of men in attendance upon the service, and the eagerness of the evening congregation as compared with the morning one. I am sure there were 1,500 persons present in the evening in Knox Church. I learned that St. Andrew's was also crowded. Knox Church Sabbath school is not so large as one would expect, but this is accounted for by the fact that many men have not yet removed their families from below. The Bible class was a solid one. I had the pleasure of hearing Superintendent Robertson teach it. It was a lesson of much interest and profit. I was also greatly delighted with the prayer-meeting in St. Andrew's. It was a model meeting. Though the night was hot, there were not less than 150 present. Rev. Mr. Pitblado presided. There were five brief prayers, as many hymns, a portion of Scripture read, and an address—all within the hour. It will be gratifying to the many friends of Mr. Pitblado to learn

that his congregation is growing rapidly, and that as a minister he is warmly loved and admired. Both congregations are worshipping in large halls which are their own property.

It was most gratifying to me to visit the

NEW PRESBYTERIAN COLLEGE BUILDING.

It is beautifully situated—at present outside of the city, but destined at no distant date to be surrounded by buildings. The authorities have provided against overcrowding by laying apart nearly five acres for recreation and adornment. In the interior the building is commodious and well adapted to the purpose for which it is erected, though, according to the original plan, the present structure will be only a wing when the whole is completed. The history of our college in Winnipeg is a gratifying one. Having had to contend with many obstacles, she has persistently maintained her ground, until she has become a recognized centre of missionary work as well as a great educating power. In both of these aspects Professors Hart and Bryce have rendered invaluable service to the Church. They are to be congratulated that, while yet in their prime, the work of the past years promises to be but the foundation for the more extended task that now lies before them as they enter upon the new period which is marked by the completion of a portion of the college buildings. I am sure we all wish our western college a prosperous future, in the hope that many able ministers may go forth from her halls, and that the generous support which she requires will be gladly given by the churches at large. As regards the teaching staff, the valuable services of the late Rev. Dr. Black, of Kildonan, and of Superintendent Robertson should not be forgotten.

A short visit to Portage la Prairie, Brandon, and Emerson enabled me to learn for myself

WHAT OUR CHURCH HAS BEEN DOING,

and the task that lies before her. One can easily see the wisdom of appointing a man like the late honoured pastor of Knox Church, Winnipeg, as superintendent of her missions in the North-West. Wherever I went it was the one story, the wonderful progress of the Presbyterian Church. It should, however, be remembered by us all that it is not enough to have an able general and a noble band of faithful ministers, but that proper ammunition must be forthcoming to enable them to build and hold their forts, and maintain the work of the Church in the midst of the evils incident to a new country. When on the spot we can see the need there is for the building fund which our superintendent is so zealously raising. Our congregations outside of Winnipeg are, as a rule, far from being wealthy, and yet every one is apt to think there is a plethora of money in a land where immense fortunes are being made. But the very opposite is true. New settlers are not possessed of more money than is required to give them a start. They cannot be expected to build churches and manses, and support pastors right away. A little timely help will secure many a valuable site for future operations, and common sense should teach us to nurse the infant churches well, assured that, when they attain manly proportions, they will in the time of their abundance be able to give liberally towards the further extension of Presbyterianism in the North-West.

We cannot but express our thankfulness that the Great Head of the Church has sent such a workman as the Rev. Mr. Gordon to the western metropolis, and the pleasure we feel from the conspicuous circumstances connected with his appointment, in the certain prospect of a pastorate that will prove a blessing not only to Knox congregation, but to the Presbyterian Church and to the cause of Christ at large.

DAVID MITCHELL, *Belleville.*

Steamship City of Owen Sound, 8th August, 1882.

THE domes of the great churches in St. Petersburg, Moscow, and some other Russian towns, are said to be plated with gold nearly a quarter of an inch thick. The church of the Saviour, in Moscow, represents a value of \$15,000,000, and the Isaac cathedral, in St. Petersburg, of \$45,000,000.

SOMETIMES a fog will settle over a vessel's deck and leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*Spurgeon.*

GOODBYE.

Goodbye, goodbye! It is the sweetest blessing
That falls from mortal lips on mortal ear,
The weakness of our human love confessing,
The promise that a love more strong is near.
May God be with you!

Why do we say it when the tears are starting?
Why must a word so sweet bring only pain?
Our love seems all-sufficient till the parting,
And then we feel it impotent and vain.
May God be with you!

Oh! may He guide and bless and keep you ever,
He who is strong to battle with your foes;
Whoever falls, His love can fail you never,
And all your need, He in His wisdom knows.
May God be with you!

Better than earthly presence, e'en the dearest,
Is the great blessing that our partings bring;
For in the loneliest moments God is nearest,
And from our sorrow heavenly comforts spring,
If God be with us!

Goodbye, goodbye! with latent breath we say it,
A legacy of hope and faith and love;
Parting must come, we cannot long delay it,
But one in him we hope to meet above,
If God be with us!

Goodbye! 'tis all we have for one another;
Our love, more strong than death, is helpless still;
For none can take the burden from his brother,
Or shield, except by prayer, from any ill.
May God be with you!

—ROBERT FLEMING.

GOSPEL WORK.

ALL-DAY CONVENTION IN GLASGOW.

Mr. Moody presided, morning and afternoon, at the all-day meeting in the Glasgow City Hall, on a recent occasion. The meetings were large and enthusiastic. Mr. Moody confined his remarks at the morning meeting to the subject of "Revivals." He said: I wish those who object to revivals would come here and state their objections. If revivals are not according to the Word of God, let them be given up, and let every effort be put forth against them; but if they are according to that Word, let every Christian do his utmost to promote them. I find no trace of an "awakening" before the flood, and I have an idea that if there was an awakening, there would have been no flood. The first revival I read of was when Moses brought the people out of Egypt. In the promised Land the children of Israel often relapsed (as the Scotch people call backsliding), but God raised up great and mighty men to restore them. There was a great revival in the days of Samuel, and surely another in the time of Elijah.

A study of the ungodliness of the present day shows us the need of some mighty religious awakening. People complain that there is "undue excitement" at these meetings. When are people so moved as the Jews were under John the Baptist? For 400 years before his time darkness brooded over the people, and scarcely a breath of heaven's sweet air was felt. John's coming was like the flowing in of a wave of spring air. How intense the excitement was when tens of thousands followed the wilderness teacher! I have seen more excitement over a horse-race at Epsom (where I was once asked to teach) than I have ever seen at a revival meeting.

No doubt when John was beheaded the people said the revival had failed; that he had preached only a few months, and his work all ended in a violent death; but his great and blessed work was done in moving the country from end to end. When Christ began His ministry, and the dead were raised and lepers were cleansed, very likely multitudes who opposed the movement complained of the excitement. When Christ was crucified, they said of Him as of John, "He was a mighty revival preacher, but you see He is gone!" They might as well have said that Christianity was a failure, and yet it has been moulding the world for 1900 years. The fact is, there never was a good movement that did not meet with opposition. If we truly believe in revivals, let us pray and work for them.

I have never been more encouraged in my life than I have been since my return to this land so many hold-ings on in their Christian course who were converted at years ago. Within the last few days, when visiting a town in Dumbartonshire, many grasped my hand, to whom my ministry was blessed on the occasion of my former visit to Glasgow. Go where I will throughout Scotland, I find the converts of eight years back among the most earnest Christian workers.

The hymn "Christ for me" having been sung, Dr. Somerville introduced to the meeting the Rev. Mr. Rajahgopaul, a native missionary from Madras, who delivered a brief address on the power of the Gospel among his countrymen.

THE QUESTION-DRAWER.

At this stage of the proceedings, Mr. Moody, having invited questions on revivals, proceeded to answer rapidly the queries sent in. There were, he said, in the churches some meetings of a purely devotional character, and some for the purpose of building up believers in the truth; but he thought that after every time of faithful preaching of the Gospel there should be an "inquiry-meeting." There would always be results if ministers and their Christian helpers sought and expected them. The notice of an after-meeting should not be given out in a way that suggested that the minister himself did not expect results: "If any are disposed to stay, we shall be glad to converse with them." Invite Christians to remain for prayer. It will be a good report to go abroad about a church, that the preaching there is regularly followed by an after-meeting.

"Should a young convert immediately begin Christian work?"—"Yes; if you want to keep him in a healthy state. The spirit of the Gospel is not to get and then give. There is work they can judiciously do. They can go and read to and teach the ignorant. They can gather neglected children who need instruction. But in their work they need to be wisely guided."

"How are young converts to be kept in connection with a church?"—"Well; give them so much to do that they won't want to leave it. If the spirit of Christ is in them, it must flow out; and if you don't find a channel for their new zeal, they will find one for themselves elsewhere."

"What would you say of evangelical ministers who preach year in and year out, and never see a soul converted, much less prove the means of an awakening?"—"Pray for such a minister that God would revive him. Remember that a revival sometimes begins in the pews, and then reaches the pulpit. It's a sad thing when all get discouraged together. God seldom, if ever, uses a discouraged minister. I think He generally sets him aside. Get away to the vestry, and meet there regularly in prayer, and pray that your minister may not get under Elijah's juniper-tree."

"Is it right to sit under a minister who opposes revivals?"—"Well, that is a matter of taste; for myself, I should go elsewhere, and listen to a man of different spirit."

"Is it best to have more speakers than one at an evangelistic meeting?"—"If you have more than one, people are apt to institute comparisons between the speakers; they think more of the men than of the message."

"What would you do in a living church with a dead minister?"—"I think there are very few such cases; but I would not find fault with the minister. Don't publish your opinion of him. Pray to God to bless him. Many a man has thus come to be a great power for good."

"Do you know of any hindrance like strong drink, in the way of revivals?"—"Nothing has done so much to retard the work of God. It is time for the Church to arise when it sees the calamity that is coming on the country. It is said that teetotalism is not such high ground as moderate drinking; but I should say that if a man abstains for Christ's sake, he is on about as high ground as it is possible for him to get to. I may be a moderate drinker, and have a stronger will than my son; and if he learn to drink through my example, he may rise up to curse my memory. It is wonderful how blind some are to the evil of their example. I knew a minister whose three children have gone down to drunkards' graves, and yet he persists in moderate drinking. Let us dare to be singular in this matter, if necessary."

In answering another question, Mr. Moody recommended "that testimonies should be given at the weekly prayer-meetings. If a father's prayers for his son have been heard, he should let this be known for the encouragement of those who present the requests that are handed in. Ladies must write out their experience, and it could be read. You Presbyterians would be all the better of a little of the Wesleyan element."

Rev. D. McNab (Saltcoats) having led in prayer,

Rev. Dr. Wallace warmly thanked Mr. Moody for the interest he had taken in the Gospel temperance movement, the claims of which he proceeded to set forth in a very fervid address.

AFTERNOON MEETING.

At the afternoon meeting, Rev. Dr. Somerville delivered an address on "The Needs of the Times." Christians, he said, must be fearless in their testimony to the truth. Controversy is not so much required, nor elaborate lectures on the evidences of Christianity. The world cannot wait for such methods. Ministers especially must deal with the conscience of men by fearlessly preaching the Gospel, which alarms and pacifies that conscience as nothing else can do. The people brought under the influence of the truth must be brought into Church connection, or they will live off and form a distinct sect of themselves. We need holy enthusiasm born of ardent love to the Saviour.

Rev. Dr. A. Bonar spoke from the words of John the Baptist concerning Christ, "He must increase, I must decrease." John was the greatest of the prophets; Christ said so. Although it is a fancy, perhaps, I may mention in passing that I have some reason to believe that John was one of the most beautiful of men; for he was "a Nazarite from his mother's womb," and the last of the Nazarites in Israel. Now, it is written of these Nazarites that "they were purer than snow, whiter than milk, and more ruddy in body than rubies." He was a man also of great tenderness. His theme was "the Lamb of God."

During the last five months we have learnt to expect blessing in a way we did not before. If Mr. Moody were not present I might say more, but this I cannot forbear saying: that I think one of the secrets of his success lies in the fact that he never speaks of himself, but always of his Master. We must do the same, bringing the Master into the foreground, and not allowing ourselves to be thought of.

(1) The text is *a test of true discipleship*. Till Christ gets a very high place in a man's heart he is not a true disciple. If one is merely awakened, he may go back and be more than ever a child of hell. Some of those awakened in the American revival in 1840 are now among the bitterest enemies of God and revivals.

(2) The text furnishes *the secret of real assurance*. The woman who touched the hem of Christ's garment believed first, and then, on obtaining deeper acquaintance with Christ, her faith was followed by assurance. Seek to grow "in the knowledge of Christ" and you will "grow in grace." Think much of the breadth of His obedience, the height and depth of His love, and the infinite value of His atoning sacrifice, and gazing on these infinites you will have perfect peace. I like to quote what Dr. Payson said on his death-bed to a friend—"I used to see Christ as a bright star; now I see Him as a glorious sun filling the whole firmament." You may lose sight of a star, but surely not of the sun. (3) The text is the secret of *true Scriptural holiness*. Holiness may be said to consist in Christ increasing and self decreasing. (4) It is the secret of *heavenly blessedness*. Christ is "in the midst of the throne." The song of heaven is, "Worthy the Lamb that was slain." (5) The text is a test by which we may detect backsliding. Is self decreasing? Is Christ increasing? Do we make as much of Christ now as we did when we were first converted? (6) The text explains *the meaning of some afflictions*. God is seeking to dry up the roots of self. When John was removed from his disciples, the Christ became their Master.

Mr. Sawyer addressed the crowded meeting in the evening, giving an account of some remarkable cases of men rescued from the drink, and pleading with much power that he might be sustained in his present efforts in the Cowcaddens district by the prayers and efforts of Christians. In America they had a Christian Home for Intemperate Men; he wished there were such an institution in Glasgow.

Rev. J. M. Sloan delivered an address on "Jesus only." He only can give life—be safely imitated in all respects—be the theme of preaching; He only is the way to prayer, and for His praise and glory we should live. Rev. Dr. Wallace delivered a stirring address on the temperance question. Mr. Moody was not present, having left to conduct evangelistic services elsewhere.—*Christian*.

PASTOR AND PEOPLE.

AN AMERICAN PASTOR AND EVANGELIST.

Knowing that the Rev. George F. Pentecost, of Brooklyn, is in England, and that he is expected to aid Messrs. Moody and Sankey during much of their sojourn among you, it has occurred to me that a brief account of his career might be of interest to your readers. He is of Huguenot extraction, and has Jewish blood in his veins. His family name had a peculiar origin. One of his ancestors in France, a venerable but ardent preacher, used to traverse the country as an itinerant evangelist; and such was the spiritual power accompanying his efforts, and so remarkable were the results wherever he went, that the people got to calling him "Old Pentecost." The previous name, whatever it was, fell into disuse, and the new one was adopted.

The subject of this sketch, I believe, was born in Kentucky, and his early years were spent in that State and in Indiana. As a boy he was bright and impulsive, but not vicious. His conversion occurred during a revival in Kentucky, in the course of which not only himself, but his mother, two sisters, and a brother, now in the ministry, entered into the new life. George soon determined that he was called of God to become a preacher of the Gospel; and abandoning all previous plans, he proceeded with characteristic energy to follow the divine bidding. The first exercise of his ministry was in small places in the West. It was not long, however, before his qualities as a preacher became generally known, and he was quite young when he accepted a call to the pastorate of the Hanson-place Baptist Church, Brooklyn, the principal church of that denomination in the city. After several years of success in this position, he became pastor of a prominent Baptist church in Boston. While thus engaged, he was in constant demand among the leading Churches in the Eastern cities, and ministered to God's children wherever and whenever Providence permitted.

Although abounding in Christian work to an extent unusual among settled pastors, Mr. Pentecost was not satisfied that he was making the best use of his time and talents. Probably the wonderful results of the labours of Messrs. Moody and Sankey convinced him that he was more needed as an evangelist than as the shepherd of a single congregation. At all events, he threw himself heartily into the special work at the time of Mr. Moody's visit to Boston; and immediately thereafter, at Mr. Moody's earnest entreaty, relinquished his pastoral charge for the wider field of the whole country. As an evangelist he was signally successful. With the advantage of scholarly attainments, a philosophical turn of mind, and a cultivated manner, he challenged the attention even of the hypercritical Unitarians of New England; while his faithful presentation of the doctrine of justification only through the blood of Christ was rewarded by the conversion of large numbers of hitherto stiff-necked unbelievers.

His singing companion was Mr. George C. Stebbins, whose strains thrilled and affected the most fastidious audiences. Mr. Stebbins is a man of exquisite taste in music, and his rare gifts are entirely consecrated. He is known to you already as the composer of many popular tunes in *Sacred Songs and Solos*; he will now become known to you as a most useful Gospel singer. Latterly his excellent wife has been singing with him, and the pieces in which both voices are engaged are a treat indeed. With Mr. Stebbins, Mr. Pentecost visited several cities in various parts of the country, and in each case a revival of great power ensued. In New Haven and in Detroit, especially, the effects of their work were very marked.

Observing, however, that in each community visited the best thing accomplished was the quickening of the Christians therein to a higher plan of living and to greater activity, and reflecting that for such work, as well as for direct dealing with the unconverted, a city like Brooklyn, with its population of 600,000, and the adjacent metropolis of New York, afforded a field practically unbounded, Mr. Pentecost, after five years of evangelistic service, determined to accept again the pastorate of a church in Brooklyn, with liberty to labour elsewhere as he might be able. Mr. and Mrs. Stebbins continued with him.

That it is possible for a clergyman to be at the same time a successful pastor of one congregation and an effective evangelist and Christian teacher in a wider field, is proved by Mr. Pentecost's recent experience. Within a year and a half from his taking charge of the Tompkins Avenue Congregational Church, Brooklyn, the people have purchased their place of worship, which they previously rented, paying the entire sum at once in cash, and more than 450 new members have been added to the church. Street preaching has been carried on in a spiritually destitute part of the city called "Dutchtown," because of its population being almost entirely German. Mr. Pentecost has himself spoken regularly to the open-air crowds and has been assisted by missionaries supported by his congregation. As a result of these efforts among a class regarded as very hard to impress with religious truth, more than 300 persons have within a few months been converted, and money has been raised to build and equip a chapel for the newly-gathered flock. Every Sunday morning and evening Mr. Pentecost has preached to crowded audiences in his church; each Wednesday evening lectured; each Friday evening held the general prayer-meeting; on other evenings preached elsewhere than in his own church; besides engaging in a variety of pastoral work.

The Academy of Music is a building capable of seating 3,500 persons, used mainly for concerts and theatrical entertainments. It contains the largest secular auditorium in the city, is situated in a very densely populated part of the city called the "Heights," and is several miles distant from the Tompkins Avenue Church. Here, far enough away to be free from the appearance of seeking to augment his own congregation, and under the auspices of a committee of eminent Christian laymen representing all parts of the city, and called together by himself, Mr. Pentecost carried on special evangelistic services each Sunday afternoon during the six months last season from October to April. The place was usually crowded to its utmost capacity, chiefly by persons of the non-church going class, and frequently half as many more were turned away as gained admission. Mr. and Mrs. Stebbins sang. The congregational singing was led by a choir of several hundred voices. Mr. Pentecost preached Christ crucified in the plainest language and with the power of the Spirit. After-meetings were held, in which the anxious were aided. More than 300 conversions are known to have occurred besides those not observed. Not the least beneficial result of the work was the stirring up of the Christian community to a sense of its duty toward the heathen in our midst.

In this country a very large proportion of our zealous Christian workers are engaged in Sunday school teaching. In addition to all his other labours, Mr. Pentecost has aided many of this class to a proper understanding of the lessons from week to week. Every Thursday afternoon he has lectured in New York and every Saturday afternoon in Brooklyn, about 1,000 teachers in this way coming under his instruction.

May the Lord raise up many like him! May it speedily become the rule, rather than the exception, for all nominal Christians, whether pastors or laymen, thus to be diligent in "every good word and work!"—*Correspondent of the Christian.*

CHRISTIAN EDUCATION AND LIFE.

There are one or two very important facts that even Christian parents overlook when considering the relation of religion to the well-being of their children. They admit, of course, in theory that it is incomparably the supreme interest; of infinitely greater importance than all worldly success in professional life or business; but who, of Christian parents, is disposed to look upon it as one of the most effective of all educational elements, and one of the highest sources of inspiration to the widest success in all worthy lines of human ambition?

There is nothing that so immediately wakens all the intellectual powers as the birth of divine life in the heart of youth. It brings the developing soul in contact with the highest and most active thought in the universe. It awakens both a sense of responsibility and a quick apprehension of the claim of duty. It sets the heretofore somewhat torpid mind on fire with the strangest and holiest desires, and arouses it to its utmost capacity with the sublimest thoughts. We

have known too many instances to be enumerated of young lads and girls, up to this hour, quite purposeless in their lives, never having given a thought to any serious plan of preparation for coming years, looking upon school studies as a most wearisome burden, to be thrown off at any time with delight, and to be closed with a shout of emancipation; making no progress, gaining nothing from text-books, forgetting what was passed as soon as new studies were entered upon, really knowing nothing intelligently, although the intellectual powers had been somewhat developed by contact with teachers rather than books—we have known such persons, when touched by the Holy Spirit and melted to penitence, to rise in the warmth and light of a new spiritual life, new creatures intellectually as well as morally.

We have in our mind now a quite young man, who had an inveterate dislike of school, and upon whose mental powers school studies had but made the slightest impression—a subject of peculiar anxiety and almost shame to his family—who, when awakened to sincere prayer and an apprehension of eternal verities, was seized with an irresistible desire for study. His lips had been opened by the depth of the newly-awakened love for his Master. He began to speak of Him in religious and other circles. This greatly quickened his thoughts and developed slumbering powers of which none, heretofore, had believed him to be possessed. Now he wishes to leave the store into which he had passionately pleaded to be permitted to enter, and to return to school, that he may prepare himself for greater usefulness in his coming manhood.

No lad will accomplish much in school until the man within him is fairly roused. The reason why many young pupils of schools, who have been through all the classes, seem at the close of their course to know so little even about the subjects of their text-books, is because their minds have really never been aroused. No spark has kindled the soul into a living flame. It is only when the real value of an education begins to dawn upon the mind of the child—when there is a desire from within for acquisition, and not simply compulsory force from without, that a marked mental development will be seen. There is nothing like the divine spark to accomplish this object, and it brings with it a high and solemn sense of duty. It is not simply the wish and pride of the parent that is now to be met, but the will of God and the voice of the Master.

But parents connect this divine life almost solely with the ministry. If in one of our Christian schools a child is converted, the pulpit or zenana work is at once thought of. Here, indeed, our pulpits and our missions find their exhaustless supplies. Hundreds receive their call to a heavenly mission while enjoying not so much the intellectual training, as the spiritual opportunities, of our excellent Christian academies. But this grace has no more necessary relation to the pulpit and to heathen fields than it has to professional and business life at home.

The trouble with most of our young people is that they do not know what to do with themselves. They have not felt the presence of the hand of duty, or heard the call of God. They do not know whether they wish to study longer, to go to college, to learn a profession, or to go at once into business. After making a choice they regret it, for it was founded upon no principle, and think of something different as preferable. Now, the birth to newness of life at once aids in settling the question. The ordering of life becomes a matter of prayer, of consideration under an invisible but searching and loving Eye. Providential indications are sought. There is a consecration to duty wherever God directs, and thus calmed, settled and inspired, the young student is not long left in painful doubt as to the course he should take.

All this shows us the inestimable blessing to the parentage of the Church and to its children of our precious religious schools. How many thoughtless lads have been quickened into intellectual life during seasons of religious interest in these institutions! Every department of Church work, and all lines of business, show the results of this. Hundreds of our lawyers, physicians, teachers and conspicuous mothers of families, received in them the first clear impression of the significance of life and the true idea of living. Herein these schools have a great advantage over all purely secular institutions—an advantage not moral alone, but intellectual and economical.—*27th's Herald.*

IN THE WRONG PLACE.

Wherever a Christian cannot carry a clear conscience and his Master's smile he is in the *wrong* place. I do not care how strong the inducement to go there, or how attractive the bribe which the tempter offers, if conscience rebels—if conscience whispers a *doubt* as to the rightfulness of going—then stay away. If we err at all, let it be on the safe side. But a Christian never does "err" when he obeys his conscience and honestly aims to please his Master. The real error and backsliding commonly begin when we begin to hush the memories of conscience by saying, "O, I will just go for this once;" or, "Everybody else goes; why may not I?" or, "If I do go, it won't be noticed." These are the smooth excuses which the devil always has ready for a Christian professor when he is strongly tempted toward the ball-room, or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be *expected* is the very place where he *ought not to be*. Let the "lovers of pleasure more than the lovers of God" gather to the carouse, or to the play, or the wine feast, if they will; but Christ's smiles never beam upon one of His followers in such places. The eye that looked upon Peter until Peter shrunk away to hide his bitter tears, often falls upon the inconsistent Christian who is spending an evening in bad company.

FRONT SEATS.

One peculiarity we have often noticed among Christian people. If a concert or a lecture is to be given, front seats are at a premium. Nobody, on such an occasion, wants to be poked off in a corner by the door. But let it be a social meeting instead of a concert, and it is astonishing how modest everybody becomes all at once. The further back a seat, the more desirable it is, and if there is a bench within two feet of the door it is the first one filled. Why this should be is one of those profound problems of human nature that we never succeed in solving. A Pennsylvania pastor—he is a Presbyterian—has hit upon a device for overcoming this tendency that may be worth imitating. A neat pocket list of prayer-meeting topics for the year has been printed, and placed in the hands of every member of the Church; and at frequent intervals in the list, in conspicuous type, are the words, "TAKE A FRONT SEAT." This, though possibly quite as effectual, is a milder method than one that was tried a few years ago in a certain Baptist church. The pastor had ropes tied across the entrance to the pews, except those in front, and the people had to take front seats or climb over. A temporary reformation was effected, but when the ropes were removed there was a great backsliding in that congregation.—*Examiner.*

THE USES OF AN ENEMY.

Always keep an enemy on hand, a brisk, hearty, active enemy.
 Remark the uses of an enemy:
 1. The having one is proof that you are somebody. Wisby-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against, is proof of existence and position; to run against something, is proof of motion.
 2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold. It permits you to know that you have faults, and are, therefore, not a monster; and it makes them of such size as to be visible and manageable. Of course, if you have a fault, you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.
 3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have put you in such a state of mind that you cannot tell

what he will do next, and his mental *qui vive* must be worth something.

4. He is a detective among your friends. You need to know who are your friends and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything and insist on proof, and *proving* is very hard work. There is not a truthful man in the world that could afford to undertake to prove one-tenth of all his assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken.

The next thing to having a hundred real friends is to have one open enemy.—*Rev. Dr. Deems.*

"I WILL REPAY THEE."

It was Jesus the Good Samaritan, whose lips I heard,
 As He passed o'er the Church's threshold, whisper that tender word;
 He had brought to that Inn of Safety one whom his love had found—
 A robbed one, naked and dying, whose wounds he had graciously bound.
 And now, pursuing his journey, where others perhaps might fall,
 "Take care of him," softly He whispered, "I will repay thee all."
 "Take care of him."—sweetly it sounded in a fair lady's ears,
 As a ragged boy sat in the gutter, drying an orphan's tears;
 And to the homestead of mercy kindly she took him in,
 Trained him to honest labour—the helpless one, robbed by sin.
 And as she uses the bounty left in her gentle hand,
 "I will repay thee" is echoed back from the heavenly land.
 "Take care of him," Christian sister. Whom has the Master brought,
 And laid in thy inn of mercy—a lodger perhaps unsought?
 Is it a dying husband? Is it a feeble child?
 Or is it a fallen brother, robbed by the wayside wild?
 "Take care of him!" God will provide thee hence for the daily need,
 And when the Lord returneth, He will repay the deed.
 —*Exchange.*

CALVINISM THE STRONGHOLD AND THE HOPE OF CHRISTIANITY.

Prof. H. B. Smith says: "A few days since I heard Ranke. His lecture was on the History of the Reformation. He spoke of Calvin; he is no worshipper of the Calvinistic doctrines, but he acknowledged the greatness of the man; told how in early life, with almost rough earnestness, he announced his doctrines in Paris; how he shaped Geneva after his own spirit; how he was the head if not the father of the Reformation in France and Switzerland; how his doctrine became that of the whole Presbyterian Church, and ruled in the Netherlands. 'Finally,' said he, 'we may consider Calvin as the founder of the Free States of North America. It was his doctrine which shaped the men who left home and country in order to preserve their religious freedom in the wilds of America.'"

"One thing is certain—that Infidel Science will rout everything except thorough-going Christian Orthodoxy. All the flabby theories, and the molluscous formations, and the intermediate purgatories of speculation will go by the board. The fight will be between a stiff, thorough-going Orthodoxy, and a stiff, thorough-going Infidelity. It will be, e.g., Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, J. S. Mill or John Calvin. Arianism gets the fire from both sides; so does Arminianism, so does Universalism."

It is proposed to honour the memory of Garibaldi by changing the name of his old home from Isola di Caprera to Isola di Garibaldi, and by building there a hospital for invalid soldiers, who shall be guardians of his tomb, and a lofty lighthouse, which all mariners on the Mediterranean would know forever as the Garibaldi beacon.

MISSION NOTES.

LORD RADSTOCK says there are hundreds of men in London who could pay the whole of the income of the China Mission out of their own pockets and be the better for it.

In Central Africa, the region embracing the Niger and the upper waters of the Nile, there have been ten million Africans induced to accept the Koran within this century. At this time, according to Mr. Blunt, there are 170,000,000 followers of Mohammed in the world.

ALL the work as yet being done by all the Zenana societies is but as a drop in the ocean. There are 120,000,000 of women and girls in India, and at the most liberal estimate not more than one in every twelve hundred has yet been placed under any kind of Christian instruction.

MR. CARMICHAEL, of the English Church Mission at Tungal, Zululand, South Africa, wrote on January 27th: "The chief, John Dunn, has many daughters; eight of these were admitted as catechumens last Trinity Sunday. One candidate is very satisfactory; another is married, and I have to go to her house and teach her; the others are under my training at the school. I am to publish the banns for one of them the next three Sundays. She will, I hope, be baptized before marriage."

THE Synod of the Reformed Presbyterian Church in the United States is enlarging its mission in Syria, from which it has good reports this year. At Latakiah and Suadea it has thirteen missionaries, against eleven in 1876; and 125 communicants, a gain of ten. Its schools have been increased from sixteen to twenty-three, with 586 pupils, an increase of seventy-nine. The contributions of the native members have advanced from 973 to 2,541 piastres. The value of a piastre is about three and a half cents.

AT the annual meeting of a Foreign Missionary Society in a little town in the woods of one of the western States, a pale, weary-faced woman, grasping the hand of its President said, "This woman's missionary work is an inspiration to my life. I am no longer simply a part of this village. I am made conscious of my relation to the whole world. From month to month, as I bring my little gift to the treasury, I feel that with my own hand I am unlocking forces which will speedily bring the kingdoms of the world to my Lord and to His Christ."

A HINDOO paper published in Bengal speaks as follows of the excellence of the Bible: "It is the best and most excellent of all English books, and there is not its like in all the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gaining wisdom, there is not another book which is more worthy of being read than the Bible."

THE Rev. Mr. Wilcox, who arrived in South Africa last October as a missionary of the American Board, writes as follows of the Zulus: "I have been very favourably impressed with the intelligence of these people. I have visited several schools, and having had considerable experience in teaching at home, I cannot see but that the Zulu children are as bright and apt to learn as white children anywhere. Some things I have seen have astonished me; for instance, their readiness in learning music. Boys and girls from ten to fifteen years old will make up their parts, alto or bass, in singing, as is not often done at home. I have seen English compositions written by girls fourteen or fifteen years of age, that were better than I could get from girls or boys of the same age in district schools of Ohio and Illinois. Then as to their knowledge of the Bible—I do not think the children of converted natives are behind children of Christian parents at home. It seems to me that as a rule they commit verses to memory easier. I know a young blind man who had scarcely heard of Jesus six years ago, who now knows more of the Bible than the majority of theological students at home. He knows many chapters by heart, and is always ready to preach without any preparation. These things surprise me, because, although I believed that these people are human beings, I had been led to believe that they are far below white people in capacity."

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TORONTO, WEDNESDAY, AUGUST 23, 1882.

IN one of his lectures on Men and Books, Dr. Phelps says: "The distant, the strange, the unknown, the half-known, awes a cultivated mind often as it does the rudest." That must be the reason why so many congregations go two or three thousand miles to get a minister.

THOSE people who can see a considerable degree of likeness between John Wesley and "General" Booth, of the Salvation Army, are gifted with an amount of imaginative power really wonderful. To our mind, the men and their methods are about as unlike as men and methods can be. Fancy the learned, cultivated, and pious Wesley calling his fellow-labourers such names as Hallelujah Jim and Glory Tom. It is enough to make the revered Father of Methodism turn in his grave to have his name used in such a connection.

By Victoria (British Columbia) papers we learn that the Rev. Dr. Cochrane arrived in that city on the 1st of August, by steamer from San Francisco. On the evening of the 3rd he visited the prayer meeting in the First Presbyterian Church, and preached. He also purposed preaching in both the Presbyterian churches in the city on the following Sabbath. After that his course would be to New Westminster, Langley and Yale, returning to Victoria on the 20th, where he expected to deliver an address on Home Missions and a popular lecture on "Whitfield."

IN a recent address on Revivals, Mr. Moody made this statement:

"People might have said after John had been beheaded that the revival was a failure, because he had only preached a few months, and the result was a violent death."

People would have said John was a martyr, and would have honoured him accordingly. But if nine-tenths of his converts became worse enemies than ever, and the other tenth spent their strength in abusing Christ and His disciples because they did not eat locusts and wild honey, and wear camel's hair as John did, then sensible people would certainly say the revival was a failure, and they would say right. Some of Mr. Moody's own imitators get up revivals that are not only a failure, but a fraud. Mr. Moody, however, is in no way to blame for that.

IN our opinion, it is to be regretted that so able and judicious a journal as our neighbour, the "Guardian," should state in an editorial note that the "Boy Evangelist" witnessed twenty-three thousand conversions in five years. No doubt our contemporary heard the "Boy" say so, but we venture to say the "Guardian" has no further evidence of the fact. Does the "Boy" say how long they stayed converted? Not long ago another "Boy" Evangelist made a hundred and seventy-five converts in a few weeks in one of our western towns. The movement made a great noise, and the town minister—one of the "Guardian's" friends among the number, we believe—got roundly scolded because they would not help on the movement. They were opposed to revival—of course they were. In about a year the "Boy" returned, and out of his one hundred and seventy-five converts found one in the membership of the church, two attending occasionally, and the rest were nowhere.

They could not be found with a search-warrant. It is just such statements as this of the "Guardian" that makes it difficult for ministers to keep revivalists of a certain type from doing an infinite amount of mischief in their congregations. The "Boy" announces that he has converted so many thousands. Certain kinds of people believe him, and demand the pulpit for him. The minister, for good reasons, may refuse. There is a difficulty immediately, and perhaps a split. Our Methodist friends suffer quite as much in this way as others.

PASTORAL VISITATION.

HOW many times a year should a minister visit his congregation? For our part, we don't see why a family in good standing in the Church, without trouble of any kind, and needing no help, should be visited at all. Visited, however, most of them must be, and the question is, how often? That depends. A man who won't go to Church should, if possible, be visited twice a week—on Saturday to ask him to attend, and early on Monday morning to ask him why he didn't. A man dangerously ill should be visited very often—a dying man should, if possible, be seen every day, or sometimes oftener. Confined invalids should be seen at regular intervals if unable to go to church. A church-going family in good standing, and in no need of special help, should certainly be satisfied with one visit a year. A new or very weak congregation may need special attention. Other circumstances may modify the rule, but certainly an annual visit is as much as should be expected from a hard-worked minister. Too much visiting is worse than too little, if the minister who visits too little is a good preacher. No amount of "calling" will make up for pulpit slipshod. The people who get the calls will be the first to denounce the slipshod. There is intense selfishness and vulgarity connected with the demand for incessant visitation. Why should any man be so selfish as to demand for himself and family time that should be spent in preparing sermons for the whole congregation? Consciousness of social inferiority makes some people demand extra attention from ministers. They need his visits to bolster them up.

NATURAL RELIGION.

ADMIRATION of nature and its beauties is not at all to be cried down. Especially in this holiday season do people direct their minds to the outer world and appreciate their environments. At any time the works of the Creator call forth the interest and the rondering attention of the true Christian. Nothing scarcely remains to be said or done in this direction. The poets of the last two centuries have quite sufficiently educated people on the point. No one now thinks of disputing the fact that the more a person knows of God's works the better he can worship God; and the poet's once startling assertion, that "an undevout astronomer is mad," is regarded as more commonplace. There is, however, a very distinct line to be drawn between admiration and worship, and the most intelligent admirer of nature and its charms will be the last to accord to them more than their own place.

A writer in a recent number of the Montreal "Witness," who is called in the heading "A Philosopher," and who is presumably a Christian, says:

"Sabbath morning, up early. How calm and peaceful! A visit to the city of the dead on our Mount Royal at midnight could hardly give you a more realistic idea of the speaking silence of a Sabbath morning in the country. Then your surroundings are so sweet and beautiful as to remind you forcibly of an ever-present, all-wise, and beneficent Creator, in whom we live and move and have our being. The cloudless heavens above, the sun rising behind the eastern hills, the waving corn in rich abundance, the trees clapping their hands, the profuse variety of wild flowers, the birds enjoying their morning toilet, and on the wing from tree to tree, and the winding little rivulet running at our feet, all spoke to my inner consciousness of God their Maker."

That is very good. There is no fault at all to be found with it. We have merely quoted it in the interests of fair play. But when the same writer, in the very next paragraph, permits his theme to run away with him in the following fashion, what are we to make of him?

"Whether the doctrine of evolution be true or not, it makes little matter; facts show that there must be an infinite, intelligent source of life and power somewhere. Evolution only takes us a little further back in the cycles of ages, and calls God by another name, while only half doubting the doctrine of supernatural personal presence. The author of 'the new faith' admitted a great first cause, and all his

disciples who are worthy of the name follow his example in this. An evolutionist need not be either an agnostic or an atheist."

Now, "whether the doctrine of evolution be true or not, it makes little matter;" what we object to is the calling of God by another name. What is that other name? Perhaps by "putting this and that together" we can make out.

The author of "Ecce Homo"—the Gospel according to Pontius Pilate—in his new book on "Natural Religion," after a most lugubrious lament over the imagined downfall of Christianity, sets himself very industriously to the task of cobbling up a "religion of the future." This new creed is specially prepared, in the first instance, to suit the "weaker capacity" of those very scientific people who have searched the universe and found no God in it, including not only Agnostics, but professed Atheists. The religion-maker very affectionately pats them on the back, and tells them they are very much mistaken in their estimate of themselves; that they are not real Atheists at all; that what they have been rejecting is nothing but a name—a word; that in the very negation, the very absence of Deity, which in the wide range of their explorations they have always met with, is to be found the true object of worship; that they have a God, and that God is Nature. This "religion of the future" is only an "exploded superstition" of the past. Its name is Pantheism. It had its origin in poetic exaggeration. And surely the eloquent speakers and the "glowing" writers of the present day should be very watchful that they do not give it any encouragement.

SATURDAY HALF-HOLIDAY.

WHILE a good many are trying to get up an agitation for the practical abolition of the Sabbath as a day of rest and religious service, and for its transformation into a season of amusement and relaxation for the few, and eventually of ordinary toil for the many others, with a great deal more of wisdom and practical beneficence, are seeking to have more of the Saturday set apart for holiday-making, and instead of trying to increase the aggregate amount of work, are doing everything in their power to have it permanently lessened. If those who try to pose as the friends of the working man would do more in this latter direction, they would show their wisdom and their benevolence in a much more unmistakable manner than they do in that which they so generally adopt. What is to prevent the Saturday afternoon holiday being universal, and with positive benefit to all parties? In some establishments there is no work done on that day after twelve o'clock noon. Will any one say that in such cases the employed receive less wages and the employer less satisfactory service? Notoriously the facts are all in the opposite direction. Once adopted, the plan is found to work in a manner satisfactory to all parties concerned. A kindlier feeling springs up all round. The work done in the course of the week is found to be not less, but, if anything, more. The class of workers in such establishments is by-and-by improved, for an increasing number are anxious to share in such advantages, and employers have thereby a wider choice. If they find some inclined to abuse the privilege, their places can be easily filled. In this way a feeling of greater mutual confidence is established, and everything moves on more pleasantly and with greater satisfaction. The employer finds that it is to his advantage to deal reasonably and liberally with his "hands," and these, on the other side, are naturally more inclined to do their work cheerfully and with greater conscientiousness. This Saturday half-holiday is, no doubt, not everything, and will not, of course, act as a universal talisman for rectifying labour troubles and sweetening the relationship between class and class. But it greatly helps in that direction. It has done so already, and the more it is adopted the more this will be the case. It is, in short, not more working time which the world needs, but less; not less rest, but more. Of course, those who argue for the amendment, or rather the abolition, of the Sabbath laws, are careful to have it understood that they have no desire to increase the aggregate of human labour. Such, however, would be the result of success attending their efforts. In fact, the Sabbath laws, even so far as they are mere matters of human enactment, operate as a protection for the poor against the cupidity and oppression of the rich. Some say that the rich have special advantages even now, and ask why the poor

should not share in this. Why not, indeed? But would they gain this by the abolition of the present Sabbath laws? The rich, it is said, can have their cabs or their carriages; why should the poor not have the street-cars and the railway trains? Why not have their beards shaven? Why not their hot rolls supplied? Why not their theatres opened? Why not their newspapers printed? Why not a hundred other things? Simply because it has been found by all the experience of the past that, even leaving out of view the religious aspect of things, it is impossible to have any or all of these concessions made without the result being that for the great majority the day of rest, even as a time of relaxation, has in a short time entirely disappeared. It may be wrong and invidious for the wealthy to use cabs or make their servants do unnecessary work on the Sabbath day. We strongly believe that it is. But because this either is not or cannot be prevented, it does not follow that the evil should be carried indefinitely farther. The wise friend of the working man will, on the contrary, strive to reduce this labour to a minimum, and to set up every safeguard against the inroads and oppressions of mere wealth, not to make these inroads and oppressions excuses for extending the injury and rendering the comparatively helpless and dependent more than ever the slaves of the wealthy and the drudges of the strong. "Let the street cars run on Sundays." What does that mean? Simply that the horses, drivers and conductors, as well as the stable men and all connected with the establishments, shall gradually be brought to work seven days instead of six. And it is the same with every branch of labour that is thus called into requisition. It is urged that there is no need for this, for that those who work on Sunday could have another day for their weekly rest. They could, but they haven't, and never will have as long as the labourer is poor and Mammon is greedy. Where will any one find, in countries where Sunday labour is established as an ordinary thing, professedly for the amusement and accommodation of the community, any extra set of workers so as to allow the Sunday shift their weekly rest? Every one knows that there is no such thing, and that those who would be simple or impudent enough to ask it would soon be undeceived. The alternative would soon be presented, and peremptorily, "Do as you are bidden, or go." Every one knows that thousands of railway servants in England, to say nothing of the continent, have never been within a church since they were so employed, and never will be again till they change their occupation. Have these had their Monday holiday? or their Tuesday? or their Wednesday? It would be too absurd even to ask, for every one knows that a weekly day of "off work" they do not know. One break-down of the Sunday laws, it is notorious, has been taken advantage of and made an excuse for another, till what is the state of the great mass of the working classes all over the continent of Europe? One of continuous unremitting toil. One after another the safeguards round the weekly day of rest were removed, and the holiday of which we hear so much, and the praises of which are sung so loudly, for those who needed it most, entirely disappeared.

Will the same course not issue in the same results on this continent? Of course it will. Indeed, to a large extent this has been already accomplished, and there are plenty only too eager to make it complete. Are the great masses of the working people benefited either in pocket or person by such a downward course? Notoriously the very reverse; for in making others work in order that they themselves might play, they have lost the very leisure and the very holiday they thought they were sure to enjoy when Sunday laws were abolished, and the last shred of sacredness was stripped from the Sabbath rest.

FATHER CHINIQUY ON ROMISH PRIESTS.

In a recent letter to the Halifax "Witness," acknowledging receipt of a small contribution from friends in Nova Scotia, for the relief of converted Romish priests, the Rev. C. Chiniquy says:

I see societies to protect every form of human misery. There are some for the blind, the deaf, and the dumb; there are others to rescue the old and young culprits; there are houses of refuge where the poor drunkard can go with the assurance of being welcomed and protected against his giant foe; there are societies to protect even animals. The priest of Rome only is left alone and forsaken by all, when crushed under the heavy and ignominious yoke of the Pope.

When that priest accepted the yoke, blinded by ignorance and the deceptive teachings of his perfidious Church, he had no idea of its unspeakable infamy and its unbearable weight. He knew it only when tied to the feet of the modern god of Rome through the most terrible oaths.

I know that there are multitudes of priests who curse the day they took the fatal step, and gave themselves up, soul and body, to the Pope, through the diabolical vows of obedience and celibacy. They feel that that day they lost their manhood; they lost the crown of glory put on the forehead of every man, when God created him in His image and after His likeness. Yes, the majority of the priests feel they were created to be kings; that they received the most glorious sceptre when their Almighty and merciful Creator told them: "Be fruitful, multiply, replenish the earth, and subdue it." Alas! they understood too late that they have been deprived of that sublime royalty by the Pope, at whose feet they exchanged their glorious sceptre for chains of the most degrading slavery.

Where can they go? What can they do to recover their liberty? The chains which bruise their shoulders have been forged in hell; they are stronger than steel; nothing but a miracle can break them. Shame and starvation, a life of dishonour, and the most ignominious death stare them in the face, if they dare give up their priesthood and remain within the walls of their former Church. Publicly excommunicated and cursed by their bishops, they will become an object of horror to the two hundred millions of abject slaves of the Pope. Their best friends, their most devoted relatives, will become their most bitter and irreconcilable enemies and calumniators. The most damaging falsehoods will not only be invented, but proclaimed under oath against their character. No position, no work of any kind will ever be given them among Roman Catholics, in the midst of whom they will be absolute outcasts. Will they turn their feet towards Protestants and ask their protection? But their priestly education has unfitted them for any of the positions which would give them an honourable support, except as teachers and schoolmasters. And who among Protestants will like to trust the education of their children to that stranger when all the echoes are filled with the most horrible stories invented by the Roman Catholics, and circulated even under oath from every pulpit and from their mendacious press? Besides, does not the education of Protestants lead them to consider the priest of Rome the very incarnation of all that is false, mean, and deceitful? And does not also the education of that priest lead him to believe that Protestants are the very embodiment of all that is extravagant, ridiculous, vile, and false in religion?

Thus there is a kind of impassable abyss between the Catholic priest and Protestants, dug up by their education. It requires more than a miracle to induce a Catholic priest to at once trust himself to Protestants, as it is difficult to induce Protestants to welcome the priest with the sympathies he deserves.

The greater part of the priests who give up Romanism have no other means of supporting themselves than by lecturing on Romanism. They launch themselves into the labyrinth of a religious controversy for which, with some few honourable exceptions, they are no more fit than to regulate the motions of the moon. They bravely attack the common foe, but having no preparatory study of that great and difficult subject, their barbed arrows often strike too high one day, and too low the next. After a momentary success they are discouraged by the attack and abuses of the press, and are deserted by their new friends. They soon find themselves in the cold regions of a most desolating solitude. They have then no choice. They must either starve to death or go back under the yoke of the Pope, where they will serve at altars which they despise and curse from the bottom of their hearts.

You already know that some months ago the Montreal "Witness" mentioned two priests in Montreal reduced to drive the street cars. Not long after I found another very able priest cleaning the streets of Chicago.

It is a well-known fact that there are not less than 500 French priests in Paris to-day who prefer working as carters, and even some lower employment, rather than bear any longer the ignominious yoke of the priesthood of Rome. Many of them are men of ability. Several might become the blessed instru-

ments of the mercies of God to continue the work of Luther, Calvin and Knox, and even Paul and Peter. They only want an Ananias who will welcome them in his own home as brethren, and who will pray and meditate with them till the scales fall from their eyes. It is with those facts before me that I have built up here, in this beautiful and peaceful solitude, a house for the priests who want to break their yoke and come to Christ. It has been my privilege, these last two years, to help at least sixteen priests and ecclesiastics in their supreme efforts to break their fetters. But instead of sixteen I would have aided hundreds had not my hands been almost constantly paralyzed by the want of means.

Are there not thousands and even millions of Protestants whose hearts and minds are distressed at the amazing progress of Rome in America? But what have these Protestants done to stop that wave of Romanism which threatens to overwhelm everything in its irresistible march? They do nothing; or if they do anything, it is so small that it is not worth mentioning.

Now, in the name of our common Saviour, I do again ask those multitudes of Protestants to come to my help, that we may do something worthy of the great cause entrusted to us. The time of fine talking and parading the streets with our banners unfurled is gone. Now is the time to work and work seriously. Let us close our ranks for the impending struggle. Let us unite our means and our prayers in a common effort.

It is my intention, as soon as I have the means, to send a circular to all the priests of this continent, inviting them to break their fetters and come with us to drink of the pure waters which flow from the fountains of eternal life. Oh! that I may be enabled to give them the assurance that for every brother, sister and friend they will lose for the dear Saviour's sake, they will find among us the hundreds of brethren, sisters and friends promised in the Gospel.

BOOKS AND MAGAZINES.

ST. NICHOLAS.—(New York: The Century Company.)—In view of the termination of holiday pleasures, the September "St. Nicholas" provides abundance of indoor amusement for the young, with here and there a word of instruction. The stories are funny and wise; the pictures are funny and beautiful. It is a secret, but we cannot resist the temptation to let it out, that the paper entitled "Our Largest Friends" is about elephants.

THE CENTURY MAGAZINE.—(New York: The Century Company.)—The frontispiece of the September "Century" is a fine portrait of Mark Twain, and the number contains an article on that humorist and his rivals by W. D. Howells. There is a somewhat vigorous paper by General George B. McClellan on the War in Egypt. "The New North-West," by E. V. Smalley, is continued. In matter and illustration the number presents the usual variety and abundance.

THE SOUTHERN PULPIT. (Richmond, Va.)—The August number of the "Southern Pulpit" contains a sermon on "Initial Life; or the Lost Principle Restored," by the Rev. Leonidas Rosser, D.D.; one on "The Bible its Own Witness," by the Rev. R. L. Dabney, D.D.; and another on "The Prominence of a City Church," preached by the Rev. A. J. Mowatt before the Presbytery of St. John, N.B., January 10th, 1882. In the expository section we find No. V. of the editorial series of "Homiletic Studies in the Book of Daniel," and No. X. of Dr. Mullaly's exposition of the "Twelfth Chapter of Romans." The other departments are also well occupied.

LITTELL'S LIVING AGE.—(Boston: Littell & Co.)—The numbers of "The Living Age" for August 12th and 19th contain: "American Society in American Fiction (Edinburgh Review); "The Turning Point of the Middle Ages" (Contemporary); "With the Emigrants; and Muhammad and His Teaching" (Nineteenth Century); "French Prisons and Convict Establishments," and "A Deserted Garden" (Cornhill); "The Crimes of Colonization" (Pall Mall); "Alexandria" (Saturday Review); "Reminiscences of a Visit to Sir John Franklin" (Chambers' Journal); "Dickens as a Dramatist" (Spectator); with instalments of "Robin," "A Hansom Amateur," "The Ladies Lindores," "A Cat's Paw," and "George Considine," and selections of poetry.

CHOISE LITERATURE.

THREE STEPS DOWNWARDS.

I am quite sure that Harry Kramer did not realize what a very foolish and very wicked thing he was doing when he yielded to the persuasions of his schoolmate, Bob Ellis, and consented to run away from his comfortable home and loving parents.

This is how it all happened.

Harry lived in a great city, where thousands of ships were always coming and going, and, like most boys, he loved to haunt the wharves where they were moored, and watch the loading and unloading of the steamers and sailing vessels.

He went to school, of course, and so it was only after study hours and on holidays that he slipped off to the wharves. I say "slipped," because his parents did not approve of the kind of companions he found there, and so had forbidden his going; but still he did so secretly, while pretending that he was obedient to his father's commands. That was Harry's first step downward, he hesitated a while before taking it, but when he had once yielded it seemed easy enough, for you know it is always the first step that is the hardest to take; after that, one slips down, down, down, faster and faster.

Harry's next downward step was to continue his friendship with his schoolmate, Bob Ellis, after his parents had told him how bad a boy he was, and how unfit for him to associate with. He promised not to have anything more to do with Bob, but the very next day he stole off with him down to their usual haunts, the wharves, where the schooner of which Bob's father was captain was moored.

Deep down in his heart, Harry knew very well that he did not care for Bob himself, but it was such fun to be allowed to race all over a real, sea-going vessel, and to know a real live captain; that was the secret of Bob's influence over Harry, for while Bob seemed to enjoy doing wrong, Harry did not, and felt ill at ease, although he was not brave enough to stand up firmly and say "No!" to the tempter.

At last matters came to a crisis; Harry's father discovered his deception, and determined to remove his son from evil influences, by sending him to a boarding school out of the city, whereupon Harry rebelled, and started off to the wharves to tell his grievance to Bob Ellis.

For Bob had left school only a few days before, and was now about to start on his first voyage with his father. Harry knew that the "Speedwell" was loaded, and was to sail that very morning for Havana, and he ran until he was out of breath, lest he should miss the chance of bearing Bob down him in abusing the good, kind father whose loving heart his disobedience was grieving so sorely.

The "Speedwell" was getting ready to be towed out into the bay, so that she might get out from the midst of the crowd of other ships, and then use her sails; and Bob Ellis, who felt rather lonely at having to part from all his school-fellows, eagerly urged Harry to take revenge on the father who wished to send him to boarding school, by sailing far away with him.

Harry's good angel stood at his side, and beckoned him to turn his back on the evil tempter, but Bob laughed when he hesitated, and ridicule acted on him as it does on all weak persons; it decided him to do what he knew to be very wicked; he feared the ridicule of a fellow-creature more than God's anger.

So he allowed Bob to smuggle him into the hold of the "Speedwell," and in a few hours more he was tossing about on the great ocean.

And oh! how he repented already of this, his third step downward!

He had gone into the dark, close hold, smelling of foul bilge water, so that the captain might not discover and send him back; but by the time the vessel began to roll on the waves he would have been glad to go on deck, so that he might be sent ashore on the pilot-boat that he knew was alongside.

But now he could not; he could only lie down on the hard planks, among the barrels and boxes, feeling deathly sick, and more miserable, body and soul, than he had ever been before, and crying silently and alone for the dear, kind father and mother, and the cosy little room at home.

Even so early was Harry Kramer beginning to find out that "the way of the transgressor is hard."

Bob had been at sea before, so the plunging of the schooner did not make him sick, and he was able to look after his unhappy friend. For two days Harry lay moaning in the hammock Bob contrived to rig up for him in a dark corner, but on the third day he felt so much better that he ventured to go on deck and meet the captain.

Harry shrank from that, and no wonder, even though he knew that Bob had told his father of his presence on board. We need hardly say that in doing this, he was careful not to tell of his own share in tempting Harry to so sinful an act as he had committed.

So when our runaway crept on deck, pale, weak, and dejected, he received a severe reprimand from Captain Ellis, and the next day was set to work helping the cook in the hot little galley where the ship's provisions were prepared for the table.

This was not at all the kind of life at sea that Harry had dreamed of, or read of either, in the books of sea-tales he was so fond of; it was not much fun to stay by a hot stove, and pare potatoes, cut up onions, and wash dishes.

But it was in vain that he pleaded for some other kind of work; Bob laughed at his distress, and his father frowned.

"No, my boy," said the latter, "you chose to steal on board my ship to please yourself, and now you must work your passage as it pleases me. I am king here. It is real good fun to run away from a nice home to cook at sea—isn't it, Harry?"

And then he walked off, chuckling at Harry's dejection; for the truth was, that Captain Ellis, being as good a man as his son was a bad boy, had resolved to punish Harry so severely for his disobedience and ingratitude that he would

never be apt to rebel again; so he made his position as disagreeable as he could.

So several days passed away, and the "Speedwell" proved true to her name, running swiftly down the Atlantic coast; but one morning there came a change. The sun rose behind dark, angry-looking clouds that soon shut out its rays entirely, and at the same time the breeze died away, and there fell upon the bosom of the great, heaving ocean a hot, still, sultry air, in which it seemed almost impossible to breathe.

The captain ordered the sails to be furled, and the hatches battened down, so that if the waves should sweep over the deck, they could not get below and sink the ship; and then, everything being in readiness for the storm, he noted the barometer anxiously, while the sailors watched the clouds, shaking their heads, and whispering to the pale, frightened boys that there was a terrible cyclone coming.

"Go down below, boys," said Captain Ellis, "and don't you dare to come on deck again till I give you permission. Go at once, if you don't wish to be swept overboard."

So with a last frightened glance at a leaden hued ripple that was sweeping down towards them, the boys went down the ladder, and just as they reached the cabin floor, the wind struck the schooner, laying her over on her side, and rolling them over and over, among the chairs, and tables, and sofas.

Then the "Speedwell" righted herself, and like a startled deer, sprang away over the now foaming sea, the terrible power of the wind urging her on so rapidly, even with only her bare masts opposed to the storm, that each moment it seemed that she must plunge, head-foremost, down beneath the great waves that came dashing towards her.

All day long the good ship fought a fierce battle with the wind and waves, ay, and all night, too, with the added horrors of inky blackness, broken in upon now and then by vivid flashes of forked lightning, and fierce, deafening peals of thunder.

And down in the cabin the two boys, white, trembling, bruised, and sore, from being tossed about by the rolling ship, clung with all their strength to the legs of the heavy table that was screwed to the floor.

Ah! how bitterly Harry Kramer repented of his rebellion; more bitterly than ever, now that he felt that he would never more see his loving father and mother, or ever be able to ask their forgiveness.

He had no one to speak words of hope or comfort to him. Captain Ellis was on deck constantly, and his son, as might have been expected of such a boy, was wild with fear at the danger that threatened him, and could only sob and cry by the hour.

No, there was no comfort for Harry, until he bethought him of his dear mother's teachings, and then, kneeling, as he held fast to the table, he prayed as he had never prayed before, and as he asked God's pardon for his wickedness, and begged the Good Father to comfort his parents when they should hear that their boy was drowned at sea, a peaceful feeling stole over him, and his fear of death departed.

Then he tried to cheer and calm his friend, but Bob only swore at him, and scoffed at the idea of prayer.

Day dawned soon after this, and just as a dim light began to creep into the cabin there came a fearful crash and a shock, that threw both the boys prone on the floor, and sent them rolling like bales of carpets, until the ship's side brought them to a violent stop.

The next moment Captain Ellis, white and haggard, came down the ladder, half slipping, half falling.

"Boys," he said hoarsely, "the ship has struck! Put on these life preservers and hurry on deck. She will go to pieces in a few moments. Hurry, hurry, Bob. Come quick, I'll help you up."

On their hands and knees the two boys managed to crawl to the foot of the ladder, and there Captain Ellis buckled around them each a cork jacket, and then, with the assistance of a sailor, helped them to clamber up to the deck.

The ship had struck on the Florida coast, and while the cruel waves ever and anon lifted and then dropped her down heavily on the sands, straining and shattering her stout timbers, the sailors hastily cast loose from its lashings a life-raft.

Then Harry and Bob were fastened to it, so that they might not be swept off, and the seamen and their captain followed, after placing the raft so that the next large wave that swept over the deck would carry it away on its crest, for even now the smaller waves were sweeping over the doomed vessel, and the groaning of her timbers gave notice that very soon she would go to pieces.

"Hold on all!" shouted the captain, and Harry, though he was securely lashed, instantly grasped one of the iron rings of the raft, as a huge wave came rushing along, and rising over the stern went dashing over the deck, uplifting and bearing far shoreward the buoyant life-raft.

Harry was never able to remember what happened after this, until he roused up to find himself lying in a nice, cosy bed, in a strange place that he had never seen before; only bending over him were two faces that were not at all strange, for they were those of the dear father and mother he had so wronged.

When he was able to listen, he was told how the raft had been tossed about by the fierce breakers, and at last landed high on the beach.

And then, when the kind people who lived near the shore came down to their rescue, they found alive, though insensible, only Harry, Captain Ellis, and two sailors; all the rest were either dead on the raft, held there by their lashings, or else had been swept away; among these latter was Bob Ellis.

When the captain recovered his senses, he did not forget, in his own grief, to send a message of comfort to Harry's parents, and so, while he lay tossing in the denium of fever, they hastened to his side, and joyfully granted his prayer for forgiveness.

Harry is a grown man now, with children of his own, and he often tells them of his three steps downward, adding,

"And I thank our loving Father in Heaven that He

punished me so quickly and severely, and checked my wicked course. I bless 'the rod that smote me.'"—*Hills Harcourt, in N. Y. Christian Weekly.*

ERASMUS OF ROTTERDAM.

Constitutionally inclined to peaceful pursuits, and keenly relishing the quiet efforts of literary toil, Erasmus would have shrunk from the eager controversies which raged with virulent intensity during the Reformation period. Though conscious that by disposition he was unfitted for becoming a hero in the strife, he was often reluctantly drawn into the polemics of the time. The leaders of the Reformation and the Papal authorities were alike anxious to enlist him under their respective banners. With more or less success, however, he inclined to a middle course—one at all times of considerable difficulty, but peculiarly hazardous when opposing parties are engaged in the struggle for very existence. His life-work was incomparably more favourable to the cause of the Reformers than any direct services undertaken on behalf of the Papacy ever benefitted that system. His bold alliance with the friends of the Renaissance, his unsparring exposures of the corruptions of priests and monks, his publication of the revised text of the Greek New Testament, gave a powerful impetus to the cause of the Reformation. There is considerable truth in the contemporary saying: "Erasmus laid the egg that Luther hatched." Yet he never withdrew his allegiance to Rome. When Luther was in the thick of the fight with Papal, Imperial, and Regal foes, Erasmus suffered himself to be inspired by the Vatican to enter the lists against his former friend. His famous *De Libero Arbitrio* was the result of Papal persuasion. At the time of its publication he occupied the highest eminence in the world of letters. He wielded an almost undisputed supremacy, being the arbiter to whom the scholars of the day deferentially appealed. Yet the contest with Luther was not lightly undertaken. He was more concerned about the opinions of the leader of the Reformation than he was about those of all other critics beside. When Luther's rejoinder, *De Servo Arbitrio*, made its appearance, though decided on account of the bitterness of its tone and its stinging home-thrusts, the recluse of Basle, contemporaries inform us, winced under the castigation he had needlessly provoked. That controversy, over and done with long ago, was mainly concerned with the interminable dispute in which sages, and others not so sage, have—

"Reason'd high
Of providence, foreknowledge, will, and fate;
Fix'd fate, free will, foreknowledge absolute;
And found no end in wandering mazes lost."

It has long been the fashion to give the laurel of victory to Erasmus in this contention. Let it, however, be remembered that the contestants approached the subject from somewhat different standpoints. Erasmus treats the freedom of the will more in the light of a philosophical speculation; Luther discusses it as a practical theological question. It is significant to observe that German philosophical divines are now inclining favourably to Luther's views, as the best approximation to a partial solution of a probably insoluble difficulty.

No sooner had the illustrious scholar come forth from the contest with the no less distinguished Reformer, than he had to confront more virulent, though far more dangerous, assailants. Because Erasmus identified himself with the scholarship of the age the monks regarded him with implacable hatred. They eagerly awaited the opportunity to show their feeling, which during the captivity of Francis I., after the disaster of Pavia, they thought had arrived. The nascent reform in Paris had been well-nigh crushed out. The spirit of persecution had gained the ascendancy. Lecouturier, a Carthusian, commenced a furious onslaught on Erasmus, which was participated in by the more influential, though not less bigoted, Beda. So vigorous was the attack, and so speedily did his enemies avail themselves of the opportunity to strike, that the danger to Erasmus was imminent and menacing. He set himself with all his accustomed energy and concentration to avert it. He addressed earnest remonstrances to the ablest men of the Sorbonne, to the captive Francis I., and to Charles V. By the interposition of these powerful friends the storm was allayed, and the scholar was permitted to return to his peaceful pursuits.

On the other hand, the progress of the Reformation again temporarily disturbed the repose of Erasmus. He now feared the opponents of Rome. The intrepid Farel and the milder Ecolampadius had been steadily proclaiming the doctrines of Evangelical Christianity in Basle. Between these leaders of Church reform and the prince of scholars there was no bond of sympathy; on the contrary, there was unhappily mutual distrust. Towards the close of 1528 a strong popular movement secured the overthrow of Roman Catholicism in Basle, and the result sadly discomposd Erasmus. He resolved to quit the city, and for a time made his residence in Friburg. When popular feeling in Basle partly subsided, the exiled scholar returned to his wonted occupations and to his former friendships. Thereafter the years glided more peacefully away, but the harassing labours and the conflicts of those stirring days had told on a frame never robust. Great as were the eminence and the influence to which he had attained, his later years were clouded with unavailing regrets and querulous complainings. He grew aged before his time. His enfeebled health became increasingly burdensome to him. The genial summer with its perennial beauty returned, but it did not bring healing to Erasmus. Surrounded by his friends and solaced by their devoted care, he passed away on the 12th July, 1536, in the sixty-ninth year of his age. In those days of strong partisanship it was customary to represent the death-bed scenes of the distinguished in the most contradictory manner, but it is tolerably certain that though Erasmus did not repudiate the Church of Rome, he entirely disowned its gross abuses and superstitions, and died in the hope of a glorious hereafter.

History reveals to us the passions and conflicts of that eventful age, but the same influences that wrought with such intensity then, are, under various modifications, still

operating in the affairs of to-day. It is not without interest, therefore, to take an occasional glimpse of the past, and to endeavour to form some correct estimate of those who played an important part in the struggle for the achievement of modern intellectual and spiritual freedom. Erasmus occupied not only one of the most prominent positions of the time, but in his own special sphere contributed largely to the advance of modern enlightenment. The cause of civil and religious liberty owes him a deep debt of gratitude. His name will not soon be forgotten.—*Rev. George Simpson, in Canadian Monthly.*

CHILDREN'S LOGIC.

When one comes to consider how early a little child learns the exact meanings of prepositions—for instance, how seldom they misunderstand the relations expressed by the very words that we find it difficult to define accurately—it is indeed a cause for wonder. This is not a mere parrot-like repetition of a lesson, as any one who has ever closely observed a child learning to speak knows. There is in the process an exercise of severe logic that puts to shame the erratic inflections of our language. Children, for example, show a universal disposition to compare adjectives and adverbs, as well as to conjugate verbs, regularly. Before a child says, "I am gooder than I was, mamma," he has observed the ordinary form of the comparative, he has generalized his observations, and applied his generalization to a new word. This may be done unconsciously—it almost certainly is so done; but the result in either case is reached after the manner of a rational being—by processes of pure reasoning, and not through mere parrot-like imitation. And this reasoning is the work of a mind in the earliest stages of its development—perhaps by a baby not two years old. Indeed, the jumble that children make of their talk is often the result of an attempt to throw reason overboard and to conform to the "idiotisms" of the English language. The effect is sometimes too much for them, and they struggle along in the profoundest absurdities. One of my own children, when she was under three years of age, was taken to the photographer's. She heard us say, on looking at the negative, that she had moved, and piped up, "Mamma, if you want me to sit a little more stiller, I will try a little more harder, but I *did* try next to the hardest."

Too often the logical faculty in children is smothered to death; they are born with latent reasoning powers, that follow the observing powers naturally in the course of development, if they are not destroyed. Too often the whole training of the nursery and the school is directed towards eliminating the reasoning powers and making of children mere monkeys or mere parrots. They ought of course to be set right when they are wrong, but such an evidence of the exercise of reason as I have just been speaking of, in the regular conjugation of verbs or comparison of adjectives, should neither be treated as the "cunning" ways of the baby and encouraged, nor as the ignorance of the older child and unconditionally reprov'd. Do not crush out the little tender bud of rational thought which is just pushing its way into the air and light, either in sport or in contempt. Do not try, on the other hand, to force it beyond its natural growth; just let the logical faculty develop in its own time, and in the natural way, watching it, guiding it, clipping it where it needs, but cherishing it as the quality which separates your child on the intellectual side from the brutes.—*S. B. H., in the August Century.*

A CLEVER TRICK.

The Japan "Mail" describes a clever trick which was being exhibited by a native juggler. The performance takes place in a small room about twenty-six feet long by twelve feet wide, half being allotted to the spectators, who are admitted on the payment of the moderate fee of two cents. The "properties" consist of a deal table and a sword, etc. After the usual soul-stirring flourish on a drum and samisen, a man and woman appear from behind a screen, the man binds the woman's head in a cloth, and then she kneels down close to the table, and sideways to the spectators. The man then draws the sword, makes a violent blow at the woman's head; she falls forward, with arms extended and limbs twitching. He then, having first wiped the sword on a gory-looking piece of rag, takes up, apparently, the woman's head, wrapped in the cloth, and places it on the table. To all appearance it is a human head; the eyelids and features have a convulsive motion; presently the eyes open in a dreamy sort of way, and to the accompaniment of the everlasting samisen, the head sings a mournful song. A curtain is interposed between the audience and the performers, and when again drawn back the woman is disclosed quietly seated alongside the man. When it is recollected that this all takes place within about three feet from the spectators, and that the "properties" are of the simplest description, some idea may be formed of the wonderful excellence of the performance.

THE RESTLESSNESS OF OLD AGE.

Those who have been much with the aged, have observed in them a chafing against the infirmities of their years, which expresses itself in restlessness and desire for change. They grow weary of the inactivity which has succeeded the busier times, when they bore the heat and burden of the day. And so sometimes they wander here or there, dropping in to visit a friend or talking with a chance acquaintance, trying to thus to while away the tedious hours.

In mistaken kindness and unkind affection, we often oppress dear, aged people by our very care. They dislike supervision. The tender watchfulness which to us seems due to their physical feebleness, as well as a fit return for their care of us in earlier days, is by them resented as restraint. It annoys them. Then, too, we try to take all the work out of their hands, and that they do not like. Nobody who has been active and useful enjoys the feeling of being laid on the shelf.

Grandfather's step is uncertain, his arm less vigorous

than of old, but he possesses a rich treasure of experience, and he likes to be consulted. It is his privilege to give advice; his privilege, too, at times, to go into the field and work with the youngest, renewing his youth as he keeps bravely up with hearty men not half his age.

Grandmother does not want to be left out of the household work. When the days come for pickling and preserving, and the domestic force is pressed into the service, who so eager and full of interest as she? It is cruel to overrule her decisions, to put her aside because "she will be tired." Of course she will be tired, but she will enjoy the fatigue; and rest the sooner for the thought that she is still of use in the world.

To those whose homes are honored by the presence of an aged parent we would say, deal very gently with those who are on the down hill of life. Your own time is coming to be where they now are. You, too, are "stepping westward."

Soothe the restlessness of age by amusement, by consideration, by non-interference, and by allowing plenty of occupation to fall in the hands that long for it. Only let it be of their own choosing, and cease to order their ways for them as though they were children.

A hoary head at the fireside is a crown of glory to the house where it dwells. The blessing of the aged is as dew on the pastures—as the falling of sunlight in a shadowy place.

LESSONS FROM NATURE.

Sweet lessons from the skies,
And from the earth, we see in stars and flowers;
The Violet looks not with jealous eyes
On buds in leafy towers.

Not envious of the Rose,
That burns with fragrant fire in bushes sweet,
Is the fair Daisy in its calm repose,
In shadows at its feet.

Tall as the masts of ships,
The peaceful trees, within the shady wood,
Whisper soft syllables, with leafy lips,
A happy brotherhood.

The Ash nods to the Oak,
The Elm bows to the plumed and towering Pine,
And scars, made by the lurid lightning stroke,
Are bandaged by the Vine.

The birds that sweetly sing
From notes of flowers, in nature's open book,
Heed not the style, nor colour of the wing
Of dove or sable rook.

We hear the feathered choir
In the vast orchestra of forest green;
No discord in their hearts provoke the ire
Of choristers serene.

Fraternity and love
Are written clear in characters of light,
And starry syllables of gold, above,
When God uncurtains night.

—*Vick's Magazine.*

A REALLY good man had rather be deceived than be suspicious; had rather forego his own right than run the venture of doing even a hard thing. This is the temper of that charity of which the apostle says that it shall never fail.—*Bishop Butler.*

WARRANTS were recently issued against 500 saloon keepers, tobacco dealers, grocers, and other violators of the law in San Francisco. Only one Chinese firm is among the number. The "Pacific" says: "Here we have the spectacle of citizens who are law-breakers and heathen who are law-keepers."

WHILE the American Adventists believe the war in Egypt to be the result of the failure of the angel of the Revelation to hold the four winds, the *Christian Instructor* professes to see in it an indication that God is grieved at the action of the American United Presbyterian Assembly in favour of instrumental music.

A HORRIBLE murder was committed in Jerusalem during the night of the 14th of June, the victim being the learned Rabbi Solomon. His wife was dangerously wounded. The motive for the crime is not known. The remains of the murdered man were followed to the grave by 4,000 Jewish residents in the Holy City.

ALTHOUGH imprisonment for debt has been abolished in England, 5,444 people were last year sent to gaol for non-payment of debts. The explanation is that a court can commit for a period not exceeding six weeks any judgment debtor (owing under \$250) who has, or since the date of his judgment has had, the means to pay the sum in respect of which he has made default.

PARIS has been smitten with the desire to be a great seaport, and is discussing a vast engineering project to make the Seine all the way to the capital accessible to ships with a draught of twenty-three feet. If the project be carried out some heavy dredging will have to be done. The bed of the river will have to be lowered fifty-three feet at one point. At Poissy vessels will have to be lifted by a cascade of locks not less than 110 feet. The estimated cost of the scheme is £10,000,000.

AN interesting event of the commencement at Princeton College this year was the opening of the new Marquand Chapel, a new and beautiful chapel erected for the College by Mr. Henry G. Marquand, the New York banker, just deceased. The chapel is in the form of a Greek cross, and cost over \$100,000, and will seat over seven hundred persons. There is a carved gallery front and low balconies on either side for twenty-six professors, their seats being arranged like the stalls in Westminster Abbey.

BRITISH AND FOREIGN ITEMS.

PRESBYTERIANISM is said to be making great progress in the Channel Islands.

COUNT CAMPELLO's attempt to establish a daily religious newspaper in Rome has proved a failure.

THE Duke of Bedford has given \$25,000 to endow a lectureship in physical science at Balliol College, Oxford.

ABOUT fifty cases of yellow fever were reported as existing in Brownsville, Texas, on Saturday, August 5; and the disease was spreading.

ACCORDING to Mr. F. A. Beyan, not more than two per cent. of the working men of London are in the habit of going to a place of worship.

LORD CAIRNS says that, in spite of ragged schools and school board inspectors, there are still 20,000 destitute juveniles in the streets of London.

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

REV. DR. MACGREGGOR, of Edinburgh, contributes an article to the August number of the *Contemporary Review*, on "Canada as an Emigration Field."

A CONFERENCE in favour of the colonization of Palestine has been held at the residence of Rev. Dr. Lehmann, Orthodox Rabbi at Mayence, and editor of the *Israelit*.

GENERAL WOLSELEY, prior to his departure for Egypt, stated that it was his confident belief that the campaign in Egypt will be ended before the 15th of September.

PROFESSOR BLACKIE, who has held the chair of Greek at the University of Edinburgh since 1852, has been compelled to resign the appointment owing to ill-health.

It is estimated that Boston people pay \$500 a day for spring water. A man selling water by the glass from a waggon in a good position will sell 1,500 glasses in a day.

It is stated that the Prince of Wales was desirous of accompanying the military expedition to Egypt, but deferred to the wishes of his mother, the Queen, who was opposed to the project.

A REQUISITION is in course of signature to the Lord Mayor of Dublin, requesting him to convoke a meeting during exhibition week to inaugurate a fund for the relief of tenants evicted by the new Land Corporation.

LORD ORANMORE AND BROWNE, representing the anti-Ritualistic party, has tabled a bill in the House of Lords "for amending certain passages in the Book of Common Prayer, relating to priestly absolution."

A ROME correspondent of the "Daily News" says that the idea of establishing diplomatic relations between the Vatican and St. James's is no longer entertained. It originated during the last visit of Cardinal Howard to England.

THE Royal Academy have refused to comply with the request of the Sunday Society to open the Exhibition for "one or two Sundays." The constitution and laws of the Academy make Sunday closing imperative.

SOME of the American cities—New York particularly—are sending the poorer children to the country that they may enjoy a little fresh air. This has been done during several summers, and always to the profit of all concerned.

THE following churches in Brooklyn and New York have the largest membership: Dr. Talmage's, 2,471; Dr. Cuyler's, 1,761; Dr. Kittredge's, 1,755; Dr. Hall's, 1,730; Dr. Crosby's, 1,384; and the church which Dr. Bevan lately left has 1,100.

It is proposed to erect a statue of Bishop Berkeley in the cathedral of Cloyne. The Bishop of Rhode Island is urging upon American Churchmen the duty of contributing towards the memorial to this great prelate, to whom the American Church owes so much.

REV. JAMES COOPER, of Aberdeen, seems likely to hear more about the charges against him for High Churchism, eleven members of his Kirk Session having petitioned the Presbytery expressing dissatisfaction with their decision regarding the former complaint.

AN interesting table has been printed, showing the amount contributed by the Episcopal Church of Ireland for the last twenty years to the leading missionary societies. It is a remarkable fact that the contributions show a considerable increase since disestablishment.

PRESIDENT ARTHUR has received an invitation from some of the prominent business men of Chicago, together with leading citizens of Iowa, Minnesota and Wisconsin, inviting him to visit their respective States in the early autumn. Probably the invitation will be accepted.

SERGEANT LAWRENCE, the young Dumbarton volunteer who won the Queen's Prize at Wimbledon, is a teetotaler, and it was with much reluctance that he touched with his lips the customary champagne flagon proffered by Major Campbell at the camp of the London Scottish.

THERE is bad news from Alaska. A fearful plague of scarlet fever and measles is raging. There is no physician at Sitka, and not only medicines, but the common necessaries of life are extremely scarce, and people are dying by scores from the effects of the fever and lack of food.

THE immigration to the United States during the fiscal year ending June 30, 1882, was 789,003. This is the largest immigration in one year in the history of the country, the next largest being last year, when it reached 669,431, and the third largest was in 1873, when it was 459,803.

SIR HENRY BULWER, in a letter to Lord Kimberley, and also in one to Bishop Colenso, charges the Bishop with being the main instrument in causing the late agitation in the Zulu country. Sir Henry intimates to the Bishop that he should leave politics to the "July constipated and responsible authorities."

MINISTERS AND CHURCHES.

A NEW Presbyterian Church is to be built at West Lynne, Manitoba.

THE brickwork of the new Presbyterian church at Motherwell is approaching completion.

THE Sabbath school children of Knox Church, Stratford, had a picnic at Avoudale Park on the 10th inst.

THE Sabbath school children of Knox Church, Dundas, had an excursion to the Beach by railway on the 9th inst.

THE Rev. R. J. Beattie, of Port Hope, is supplying the pulpit of the Crescent street Church, Montreal, in the absence of the Rev. Dr. Mackay.

THE induction of the Rev. G. Shore to the pastoral charge of the Lansdowne congregation has been appointed to take place on the 12th of September.

ON the 8th inst., the Sabbath school children of St. Andrew's Church, Winnipeg, had their first picnic. The point visited was Stony Mountain, on the Canada Pacific Railway, and the excursionists numbered over 300.

By the upsetting of a buggy in the outskirts of Guelph, on the 14th inst., the Rev. J. C. Smith, of St. Andrew's Church in that city, sustained bodily injuries which will necessitate his remaining in the house for a time, but the doctor hopes that it will not be for long.

THE Sabbath school children of St. John's Church, Hamilton, had their annual pic-nic on the 10th inst., at Ainslie Wood. Through the efforts of the Rev. T. Goldsmith (the pastor), Mr. Mackenzie (the superintendent), and many other zealous friends, the day was made a very pleasant one for the little people.

THE Rev. W. Park, of Durham, Saugeen Presbytery, being about leaving town for the summer vacation, several of the ladies deemed it opportune to appeal to his congregation to make up a purse for presentation before leaving. This was accordingly done, the congregation cheerfully responding. And on Friday evening, the 4th inst., the lady collectors called at Mr. Park's house, and presented him with a purse containing a handsome sum of money in the name of the congregation.—COM.

THE following is from the Brockville "Recorder" of the 9th inst.: "A very interesting occurrence took place in the First Presbyterian Church on Sabbath last, August 6th, during the morning service. The ordinance of baptism was administered to ten children by the pastor, Rev. G. Burnfield. The water used was brought from the Jordan, in Palestine. It was interesting to see twenty parents occupying the area in front of the large platform of the church, and presenting their little ones to the Lord in baptism. The ceremony was impressive, and it is hoped the truth spoken on the occasion will be engraved on the hearts of all the congregation."

THE Rochesterville and Hull Presbyterian Sunday school scholars, together with a number of their friends, on Monday, the 14th inst., went on an excursion down the Ottawa on the "Peerless" to Thurso, a village about thirty miles below the city of Ottawa. The morning was wet, and as rain was still falling when the boat arrived, the Thurso people kindly placed the town hall at the disposal of the excursionists. The day, however, cleared up, and all returned home in the evening well pleased with their trip. The homeward trip on the boat was pleasantly enlivened by selections of hymns from our New Hymn Book, in which a number of the children and young people took part.—COM.

THE Winnipeg "Free Press" of Aug. 11 contains the following account of the induction of the Rev. D. M. Gordon, B.D.: "A large congregation assembled on Thursday evening in Knox Church hall, on the occasion of the meeting of the Presbytery of Manitoba, for the purpose of inducting the Rev. D. M. Gordon to the pastorate of the congregation of Knox Church. The Presbytery was constituted with prayer by the Moderator, Rev. T. McGuire, of Emerson. The usual formal questions concerning the serving of the edict, the life and doctrine of the pastor elect, etc., having been asked by the Moderator, Rev. Mr. Stalker ascended the pulpit and conducted public service. After prayer, reading of the Scriptures and singing, in which the choir, accompanied on the or-

gan by Mr. Hecker, organist and leader, participated, he preached a short sermon from Jeremiah viii. 22, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered!" This portion of the service having been concluded, the Moderator spoke, referring to the appointment by the General Assembly over a year ago of the Rev. Mr. Robertson as superintendent of missions, to the steps taken by the Session of Knox Church to secure the services of another pastor; to the unanimous desire of the people, as expressed at various times, to obtain Rev. Mr. Gordon's acceptance of a call; and to the heartiness and unanimity with which the call was finally given. The usual questions were then asked Mr. Gordon by the Moderator, and suitably responded to, respecting his adherence to the doctrines and usages of the Church, etc., after which the Moderator proceeded formally to induct Mr. Gordon to the pastoral charge of the congregation, and to admit him to all the rights and privileges pertaining thereto, after which the right hand of fellowship was extended to Mr. Gordon by the various members of the Presbytery. Rev. C. P. Pitblado, pastor of St. Andrew's Church, next addressed the minister. Extending to Mr. Gordon a most hearty welcome, he said that he had already proved himself a faithful and successful minister. The speaker trusted that nothing but the good seed of the word would be sown, and that an abundant harvest would result. He concluded by describing in eloquent words the varied task of the minister as a prescribing physician in adapting his prescriptions to the many and diversified wants of his people, and pointed to God as the only one who could give the wisdom necessary for so responsible a work. Rev. James Robertson, superintendent of missions in Manitoba and the North-west, followed with an address to the congregation. He began by referring to his peculiar position as having formerly been pastor of the congregation, and now being a member of the same, adding, however, that none welcomed Mr. Gordon to Winnipeg and to the oversight of the congregation more heartily than himself.

PRESBYTERY OF OTTAWA.—An adjourned meeting of the Presbytery of Ottawa was held in Knox Church, Ottawa, on the 7th instant. A call from Aylwin and Desert, to the Rev. William Shearer, of Bearbrook and Cambridge, was sustained and accepted by him. His induction into the pastoral charge of Aylwin was fixed for Thursday, the 31st of August, at eleven o'clock in the forenoon—Dr. Moore to preach and preside, Rev. Mr. Bayne to address the pastor, and Rev. Mr. Findlay to address the people. Standing committees for the year were appointed. Subjects for written exercises were assigned to Mr. R. McNab, a student of the second year in theology, and to Mr. W. H. Geddes, a student of the third year in theology—both within the bounds of the Ottawa Presbytery. A special committee was appointed to supervise the studies of a student placed under the care of the Presbytery by the General Assembly. Mr. McDiarmid was appointed to preach in Bearbrook on the second Sabbath of September, after the removal of Mr. Shearer to Aylwin. Mr. McKay, of Osgoode, was directed to give in his report in connection with Kenmore at an adjourned meeting to be held on the 3rd of October. Presbytery adjourned, to meet in Aylwin on the 31st August, at 11 a.m.

PRESBYTERY OF BRUCE.—An adjourned meeting of this Presbytery was held at Walkerton on the 15th inst., for the purpose of inducting Rev. John Mordy, M.A., to the pastoral charge of St. Paul's Church, Walkerton and Balaklava. Rev. James T. Paterson preached a suitable discourse from Hebrews xi. 18; Rev. J. Eadie presided, put the questions to the minister, inducted him, offered the induction prayer and addressed the people; and Rev. J. Ferguson addressed the minister. These addresses were characterized by point and power. At the close of the service the congregation welcomed their pastor in the usual manner as they retired from the church. The congregation of St. Paul's Church, Walkerton and Balaklava, is to be congratulated on securing the services of so accomplished and able a pastor as Mr. Mordy. The Rev. D. D. McLeod, of Paris, being present, was asked to sit and deliberate. The resignation by Mr. Straith of his pastoral charge of Knox Church, Paisley, having been tendered and the congregation heard acquiescing and promising to give Mr. Straith the sum of \$600, as an expression of good-will between pastor and people,

it was resolved to accept of said resignation, to take effect on and after the first Sabbath in November. The next meeting of Presbytery was appointed to be held in St. Paul's Church, Walkerton, on the last Tuesday of September, at two o'clock p.m.—A. G. FORBES, Pres. Clerk.

PRESBYTERY OF MANITOBA.—This Presbytery met in Knox Church hall, Winnipeg, on the 10th of August, at 10 o'clock a.m. The Moderator duly constituted the meeting, Rev. Mr. Ferries, of Brandon, leading in prayer. The following members of the Presbytery were present: Rev. Mr. McGuire (Moderator), and Rev. Messrs. Scott, Robertson, Ross, Pitblado, Ferries, Polson, Rev. Profs. Bryce and Hart, and Dr. Agnew and J. Sutherland, elders. The minutes of the last sederunt were read and sustained. The Rev. Dr. Bell and Rev. Messrs. Gordon and Paradis being present, were, on motion, invited to sit as corresponding members. The matter of the call from the congregation of Brandon, in favour of the Rev. John Ferries, B.A., was then taken up. The clerk stated that the call had been placed in his hands, signed by forty-five members, and concurred in by seventy-three adherents. Dr. Fleming and Mr. Angus, of Brandon, and J. Sutherland, of Kildonan, were heard as commissioners in support of the call. On motion of Rev. Mr. Pitblado, seconded by Prof. Bryce, the call was sustained as a regular Gospel call, and placed in the hands of Mr. Ferries for his consideration. This was agreed to. The call being placed in the hands of Rev. Mr. Ferries, was duly accepted. It was then moved by Rev. Mr. Robertson, seconded and agreed to, that the Rev. Mr. Ferries' induction take place in the church at Brandon on Thursday, the 24th inst., at 3 p.m., and that the Moderator address the minister, Rev. Mr. Tibb preach, and Rev. Mr. Robertson address the people. Rev. Mr. Robertson, on behalf of the committee appointed to consider the wants and claims of certain groups of stations in the northwestern part of the Province, reported that the committee appointed to consider the advisability of a rearrangement of the mission field in the Minnedosa and Rapid City district, met at Minnedosa on the 2nd inst. There were present all the members of the committee. After a good deal of discussion the following decisions were arrived at: 1st—That the Big Plain and Beautiful Plain fields be left in the meantime as at present constituted. 2nd—That McTavish, Cadurcis and Newdale be erected into a separate group, with the right to call a minister as soon as they desire to do so, and that with the view of expediting matters, the superintendent of missions visit the field and make any necessary arrangements. 3rd—That Rapid City, Shanks and Huron be grouped together. 4th—That the Rolling River or Mountain Stream Country be erected into a separate field, but that the stations constituting that district remain in charge of Mr. Wellwood until a missionary be secured. 5th—That the Minnedosa and Hutton's or Mackenzie's be erected into an independent field. 6th—That the Strathclair group be left as at present. From the finding of the committee as embodied in clauses 2, 3, 4 and 5, Mr. McCrea dissented, and requested to have his dissent entered in the minutes. His request was granted. The superintendent presented a report of the action of the Presbytery's Home Mission committee respecting West Portage la Prairie. On motion, the report was received and the matter referred to the Home Mission Committee of Presbytery, to be dealt with as seems best in the circumstances. The following motion from the managers of Knox Church, Portage la Prairie, was submitted for the consideration of the Presbytery: "That the trustees be empowered to borrow \$5,000 on the church and three lots, and that the mortgages on the manse be paid off with the same; and that the secretary be instructed to advertise for sale the whole or part of the manse property, and that the money which accrues from said sale be used for the building of a new and suitable manse, and that this motion be presented by the Session to the Presbytery for their sanction and approval." On motion of Prof. Bryce, seconded by Rev. Mr. Pitblado, it was resolved that, in terms of the request of the managers of Knox Church, Portage la Prairie, permission be granted to the congregation to sell the whole or part of the manse property, and to borrow \$5,000 for building purposes on the security of the church and three lots belonging to the congregation, with the understanding that if Burnside have any claim on the manse, Portage la Prairie congrega-

tion be instructed to settle it equitably. Mr. Ross reported that, according to instructions of Presbytery, he had moderated in a call at Nelson on Monday, 7th inst., and that the congregation, by resolution, declared that they were not ready to proceed to a call. The report was received and Mr. Ross thanked for his diligence. The superintendent reported that he had received a letter from D. McGregor, stating his inability to reach his field—the Turtle Mountain district. The superintendent moved, that as Mr. J. W. Johnson's work seemed finished for the season on the C. P. R., he be appointed to that group. This was agreed to. The Presbytery then adjourned, to meet again in the evening for the induction of Rev. D. M. Gordon to the pastorate of Knox Church.

SABBATH OBSERVANCE.

From the Barrie "Gazette" we reprint an appeal to the people of that town by their ministers on the subject of Sabbath observance. It is a timely utterance, plainly pointing out present duty in view of the growing evil of Sabbath-breaking, and is capable of a general as well as a local application. The following is a copy:

The above-named subject has been a matter of grave consideration by the ministers of the town of Barrie, and they beg most earnestly to submit the following testimony and appeal, hoping that it will prove influential for good to the rising youth and the community at large:

1st.—It must be a painful sight to those who have the highest good of society at heart, to witness the drifting tendency of our times, among various classes, towards a misimprovement and a desecration of the Christian Sabbath.

2nd.—Social visiting, amusement-seeking, pleasure-taking, and the otherwise wrong uses of the Lord's day must certainly lead to the partial or entire neglect of God's house and its public worship, and to a disregard of other sacred uses for which the Sabbath is specially designed.

3rd.—The fourth commandment of the Divine law is, "Remember the Sabbath day to keep it holy." God appointed and pronounced this day to be holy. Parents, masters, sons, daughters, servants, strangers, were to rest from their labour on the Sabbath. It was to be the Lord's day, and man's day for rest and sacred use.

4th.—The Sabbath law is as binding now as it was on Israel, to whom the moral law was first given. It is as binding in the New as in the Old Testament, as a day of rest and a holy day to the Lord. It stands a precept of the moral law (which law all except unbelievers in the Bible own) as much as the commands, "Honour thy father and thy mother," "Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness," etc. The Saviour sanctioned it decidedly; and while He cleared away Jewish superstitions concerning it, He showed by example that only works of mercy and necessity could be allowed on the Sabbath day.—Matt. xii. 1, 12.

5th.—The Christian Sabbath cannot but be viewed as one of the great safeguards to public morals and the religion of any community, inasmuch as we have in it stated and fixed opportunity for Divine worship and religious culture. It is also a standing safeguard to the physical health and continued strength of man in the midst of his mental or manual labour, being one day of rest out of seven.

6th.—In some centres of population there is a call for the opening of opera houses and art galleries on the Lord's day; and also a call for tram-cars, railway trains and sailing boats, ferry boats and excursion boats to be in operation; while others would like hotels and saloons to be in full blast on the Sabbath. And all this is professedly for the benefit of the working, toiling multitude. But does not calm, candid judgment say that such measures are largely a pretence and a sham? For the fact is forgotten that it all means no rest, but work, work for very many persons—employees and attendants—who would be required for these desired purposes of pleasure and amusement. What about their enjoyment and that of their families, and their opportunity, if ever so desirous, of going to public worship? And besides this, the best men among the masses, Christian men, whose conscience would not allow them to work on Sabbath days, in many cases, would have to face the loss of employment.

7th.—In proportion as the Sabbath is desecrated the Christian sanctuary is forsaken, religion is ignored,

loose morals are developed, and sacred things are made to yield to folly and passion's sway. Let us think of the irreligion, vice and infidelity of the continent of Europe, where the sacredness of the Sabbath is very little recognized, but grossly prostituted. Wherever the Sabbath is given up to business, pleasure, money getting, and mere bodily gratification, private and public morals are sapped and corrupted; and as a natural consequence, physical, social, and civil evils follow in their direful train. It cannot be otherwise, in the nature of things, when the God-appointed day for bodily rest and special religious advantage is devoted to the lower passions. Please read carefully Jeremiah xvii. 20-27.; Isaiah lviii. 13, 14.

8th.—It behoves all Christian families to set themselves firmly against the Sabbath-breaking customs that are being introduced around us, to restrain the young therefrom and bring them to the house of God, and by example and influence do their utmost to turn aside the blighting evil of perverting the Sabbath from its sacred purposes.

9th.—In conclusion, we most fervently entreat the people of the town of Barrie, including those who are already Sabbath keepers, for the sake of the moral weal of the community, for the prevention of corrupting habits in our youth, and that the preached Gospel and Christian work may have open path for success, to put every possible hindrance in the way of Sabbath profanation, and cause the town to be most exemplary for the observance of the Lord's day.

Signed by Revs. E. B. Harper, D.D., T. Crompton, J. Milner, E. Morgan, C. Harper, I. Smith, W. Frazer, D.D., J. Leiper, M. T. McCormick, J. I. Hindley.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sept. 3. } LOVE TO GOD AND MEN. { Mark 12: 1882. } 28-44.

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. 6: 5.

TIME.—Same day as last Lesson—Tuesday of Passion week.

PLACE.—Same place—Temple at Jerusalem.
PARALLEL.—With vers. 28-37; Matt. 22: 34-46, with vers. 35-44; Luke 20: 41-47; 21: 1-4.

Notes and Comments.—Ver. 28. "One of the scribes:" the lawyers of the nation. Matthew says, "a lawyer." "Asked Him:" although Matthew speaks of this as "tempting Him," and of the scribes as being put forward by the Pharisees, it is evident, however, that he was of a better class of men than many of them—probably an earnest, devout man. "Which—first commandment of all:" a question that greatly troubled Jewish theologians; they divided the commandments into greater and lesser; some contended for circumcision, some for sacrifice, some for phylacteries.

Vers. 29, 30. Jesus gives the introduction to the ten commands as the first commandment. Modern Jews reckon it the first, "And thou shalt love:" Deut. 6: 4-6. A demand for supreme affection, because there can be no true obedience to God without love. Love to God will ensure obedience to all His commands; without it the form is worthless—1 John 2: 3-6. "Heart:" reason and intellect. "Soul:" sentiment and passion. "Mind:" thought and will. "Strength:" moral energy.

Ver. 31. "The second is like:" Lev. 19: 18. "None greater than these:" Christ here elevates our duty to man to the plane of our duty to God, and links them together as one. This sums up all our duty to man, as the other to God—Gal. 5: 14. He who takes love for his guiding star will never miss the goal. Matthew adds, "On these two commandments hang all the law and the prophets."

Ver. 32-33. Special to Mark; very interesting as showing the character of the scribe; now, at any rate, he saw the spirituality of these commands. "More:" REV. "much more." "Burnt offerings:" love better than all ceremonies and observances. In like spirit had spoken some of the prophets—1 Sam. 15: 22; Hos. 6: 6; Mic. 6: 6-8; and yet... utterance before that company.

Ver. 34. "Jesus—said:" loving words as to the rich young man. "Not far:" "one thing thou lackest:" he stood, as it were, at the door of the kingdom of God, but he was not within. Did he enter? We know not; Christ would have had him make the great surrender and enter the kingdom.

Vers. 35-37. "Answered:" by a question in reply to their attack. Matthew has for the first sentence, "What think ye of Christ; whose son is He?" they answered, "The son of David." Then comes the question here, "How sayest thou the son of David?" this was the point on which the scribes insisted. Jesus would show that there is another aspect of His official position, and quotes Psa. 110, which the Rabbis regarded as distinctly Messianic. "David—by the Holy Ghost:" another testimony by our Saviour to the inspiration of Old Testament writers. "Right hand:" place of honour and power. "Enemies—footstool:" putting the feet on the neck of enemies a common eastern symbol of complete triumph. "Common people:" marg. in REV. "the great multitude." "Gladly:" lit. "sweetly:" with relish, pleasure, but hearing was not accepting—for many.

Vers. 38-40. "In his doctrine:" REV. "teaching:" a short extract from the fuller form of the discourse as in Matt. 23. "Scribes:" Matthew, "Pharisees." "Long clothing:" REV. "robes:" as a sign of their official position; some modern ecclesiastics, not alone in the Romish Church, have the same love. "Salutations:" humble recognition of their rank in the chief places of resort. "Chief seats:" near the ark containing the law, reserved for persons of distinction. "Uppermost rooms:" REV. "chief places:" the most honourable—those on the middle couch at the upper table were so esteemed. "Widows' houses:" taking advantage of the unprotected state of widows, and making a pretence of exalted piety, these hypocrites gained an ascendancy and consumed their victims' property. "Long prayers:" formalism and ostentation; against this aggravated guilt, a "greater damnation"—condemnation—is denounced.

Ver. 41. Wearied with the previous talk, Jesus sits down in the Court of the Women, opposite the treasury, the name given to thirteen brazen chests called "trumpets," from the shape of the mouth. "Cast in much:" right for the rich to do that if done in a proper spirit; may have been Pharisaism about it.

Ver. 42. "A poor widow:" the original is strong, and signifies very poor, destitute. "Two mites:" the smallest Jewish coin, making together about half a cent; she gave the two. Bengel says, "One of which she might have retained."

Ver. 43. "He called:" to point out the lesson of this act. "More:" not in quantity, but in quality; for with the two mites she had cast in her heart.

Ver. 44. "Of their abundance:" those gifts were but the overflowings of a full cup; hers, the last drop in the cup. What the rich gave was nothing to them; what she gave was all "she had." "Her living:" really, it was the sacrifice of herself to the service of God. There are poor offerings of the rich which bulk largely in contribution lists, and rich offerings of the poor which are lumped together as "small sums." God reads them aright.

HINTS TO TEACHERS.—WHAT AND HOW TO TEACH.

Prefatory.—Again you have a lesson, the whole of which it will be impossible to teach, save in mere outline. If you determine to teach only a part, we would suggest the first and last of the four topics as the most practical, but choose and carry out:

Topical Analysis.—(1) The question of the scribe (vers. 28-34). (2) An unanswered problem (vers. 35-37). (3) A warning and denunciation (vers. 38-40). (4) The widow's two mites (vers. 40-44).

On the first topic, show that we have the great foundation teaching of the Gospel, love, in its two indissoluble aspects, God-ward and man-ward. Love to God is demanded by His love to us, by His character, by His commands. It must be a *supreme* love, first in the heart, above all created things; a *complete* love, with all the faculties we have, with all the powers of body and soul; and a *constant* love—this naturally follows—all the powers are to be engaged in it, so it must be a state, a condition, and not a spasmodic effort. Teach, press this, that love to God will produce *obedience* to His commands; there can be no love without obedience, and the form of obedience without love is worthless. Then comes the other side of love, "thy neighbour as thyself." This is opposed to all *selfishness, injustice, oppression, hurtfulness*; it is doing unto others as we would they should do unto us; it is practical good-will, making us as careful of the rights and welfare of others as of our own; and this is made one command with our love to God. You may refer to the parable of the Good Samaritan as a reply to the question, "Who is my neighbour?"

On the second topic, we have to show not only how all the prophecies of Scripture centre and find their fulfilment in Jesus, but how they also point to His dignity. He who, while He was David's son, was David's Lord, could not be a man simply, though He was man truly. As *Chrysostom* says, "His meaning is not to prove that He is not David's son, but to confute their error who, by saying that He was David's son, meant that He was man only." The only possible answer was that admission of the spiritual nature of Christ's kingdom, which would have identified Him in all points with Jesus.

On the third topic we need only point out how formalism and hypocrisy, greed, covetousness and violence by professors of religion, called forth the severest denunciations of Jesus, and His threat of the terrible condemnation reserved for such. Of the two evils, better unbelief than the abomination of hypocrisy.

The fourth topic is a specially beautiful incident. We can only give a line or two to indicate the direction of teaching, which is this: That love will consecrate all that it has to the service of the Master; it *feels* the Divine claim, rejoices to *acknowledge* it, and rejoices yet more to *yield everything* to it; asks no questions, but unreservedly consecrates everything to God.

Incidental Lessons.—On the first topic—That our duty as citizens, and our higher duty as Christians, rests upon the supreme homage we owe to God.

That the two commands are one—inseparable. Superstition and unbelief alike would divide them.

On the second topic—That love to God and man is the beginning and end of religion.

That the proof of love to God is love of man.

The measure of our love to God—all that we have and are; of our love to man—our love to ourselves.

Not far from—near—but may never enter the kingdom.

On the third topic—"What think ye of Christ?" the sum of the Gospels.

On the fourth topic—That God does not look at our gifts for what they are, but for the love and self-sacrifice they express.

That entire consecration is alike the duty and happiness of the true servant of God.

That just as we love the Lord Jesus will our faith be warm and vital.

Main Lessons.—Love, the great motive power in the Christian life. *To God*—John 21: 17; Phil. 3: 7; Heb. 6: 10; 1 John 4: 12, 16-20. *To man*—John 13: 34, 35; Rom. 13: 8-10; 1 Cor. 13; 1 John 3: 17.

OUR YOUNG FOLKS.

LESSON FROM THE FLOWERS.

There's not a yellow buttercup
Returning with the spring,
But it can boast a golden crown
As bright as any king.

The red rose and the lily fair
That charm our summer day,
There's not a lady in the land
So finely dressed as they.

They feel no proud, no foolish thoughts,
Because they are so fair;
They wish for nothing, quite content
With sunshine and sweet air.

God gave to them their colours bright;
To us faith, hope and love,
And bade us leave the things of earth,
And seek the things above.

ley, pushing his way through the hedge as he spoke. "Girls aren't good for anything but to sit and sew. I mean to have some fun. I mean to cl——"

Ella felt like giving some angry answer, but she checked herself, and went on with her sewing as she sat under the big tree, wondering what made Charley break off his sentence so suddenly.

"El-la, El-la!" cried a pitiful voice at last, "come help me! I'm getting all torn. O—oh!"

Sure enough, Charley was getting all torn; some big thorns had caught his new trousers, and the harder he struggled the worse matters became.

"Hold still, dear," said Ella, "I can't help

"Certainly I will," she answered very gently, at the same time beginning to draw the edges of the tear together; "you know girls are not good for anything but to sit and sew."

"O Ella! I didn't say that."

"I think you *did*, Charley."

"Not *exactly* that, I guess. It was awful mean if I did. Oh, hurry! I hear the carriage."

"Do be quiet, you little wriggler!" laughed his sister, hastily finishing the work as well as she could, so that Charley in a moment looked quite fine again. "There! we'll get to the gate before they turn into the lane, after all."

Charley held Ella's hand more tightly than



BEWARE OF THE DECEIVER.

THE LESSON OF THE BRIERS.

"Charley! Charley." called Ella to her younger brother, "don't go among those briars; come over here in the garden!"

"Ho! stay in the garden! who wants to stay in the garden?" answered master Charley with great contempt. "I guess you think I'm a girl to want to play where it's all smooth and everything. Ho!"

"That's not it, Charley, but you know we both have on our good clothes, and we must be ready to run quick when we hear the carriage drive up to the gate with Aunt May and Cousin Harry and Alice."

"I know that as well as you do," said Char-

you while you kick so. There! now you're free. Oh, Charley!"

Charley, clapping his hand to his trousers, knew well enough what Ella's "Oh!" meant. It meant a great big tear in his new clothes, two cousins coming to spend the day, and a poor little boy sobbing in the nursery until the nurse would stop scolding and make him fit to go down and see the company.

"Oh! they'll be here in a minute! boo-hoo!" he sobbed; "what *shall* I do?"

"Why, stand still, that's all," said Ella, hastily threading her needle with a long black thread; "stand just so, dear, till I mend it."

"Mend it!" cried master Charles, delighted.

"O Ella! Will you?"

usual as they ran toward the gate together. Ella noticed it, and stopped to kiss him.

"I'm sorry I spoke so," he panted, kissing her again right heartily. "Does it show?"

"Not a bit; you wouldn't know anything had happened. Hurrah! here they are!"

"Hurrah! Howdy do, everybody!" shouted Charley.

A LITTLE French girl was much concerned when she heard of a new exploring expedition. When asked why she should object, she said: "If they discover any more countries, they will add to the geography I have to study. There are countries enough in it now, dear knowe."

Words of the Wise.

A PROFOUND thinker always suspects that he is superficial.

STRONG language utterly fails to bolster a weak argument.

WE are paid for our suspicions by finding what we suspect.

THE oil for the limbs of the wrestler is faith; the oil for his wounds is hope.

IT does not follow that you are humble because you are always talking against pride.

AN evil speaker differs from an evil doer only in the want of opportunity.—Quintus Men.

THE highest perfection of human reason is to know that there is an infinity of truth beyond its reach.

FAITH makes the heart firm, love makes it soft, hope expands it. Faith hangs on the word of promise, love on that God who gives, hope on the promised inheritance.

FALSEHOOD, like poison, will generally be detected when administered alone; but when it is blended with wholesome ingredients, it may be swallowed unperceived.

WHEN men have no love to God, and desire but just to save their souls and weigh gains and scruples, and give God no more than they must needs, they shall multiply cases of conscience to a number which no book will contain, and to difficulty which no learning can answer.—Jeremy Taylor.

NOTHING is intolerable that is necessary. Now God hath bound thy trouble upon thee by His special providence, and with a design to try thee, and with a purpose to reward and to crown thee. These cords thou canst not break, and therefore lie thou down gently, and suffer the hand of God to do what He pleases.—Jeremy Taylor.

THEY say that I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young—younger than I ever was before.—Guthrie.

LET not any man deceive himself with the thought that, because the general spirit of his life is right, his minor shortcomings shall bear no bitter fruit. No man sins, and does not suffer for it. Toward our infirmity God has infinite tenderness, but He never lets us do wrong and escape the evil consequence. This is His kindness toward us—that by His chastisements He forever seeks to turn us back into the way that leads us to blessedness.

THE heart will tell its own tale; under some circumstances the heart will have its own way; it is useless to tell the heart that no good can come of this or that—the heart finds good in unexpected places, and draws money from flowers that have not been suspected of bearing honey by any naturalist or herbalist. There is a time when sorrow becomes sweetness; such is the mystery and the graciousness of life, that loss turns itself into a sort of gain.—Joseph Parker.

AN Afghan once spent an hour in the company of Dr. William Marsh, of England. When he heard that that godly man was dead, he said: "His religion shall now be my religion; his God shall be my God; for I must go where I shall see his face again."

When a disciple manifests the unimpeachable character and the loving disposition of the Master, his nature becomes a loadstone that inevitably will attract others towards itself, and towards the one who made him what he is. It is the high privilege of every Sunday-school teacher to live in such close communion with the Saviour that his most wayward scholars upon his death shall cry, "His God shall be my God; for I must go where I shall see his face again."

Tell me what the Bible is to a man, and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of His presence. And I believe it to be a signal evidence of the Spirit's presence, when the word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of right and wrong? Is it your standard of error? What is it to you? It ought to be so. What is it for this purpose? If it is not, do you really love your Bible?—Bishop Ryle.

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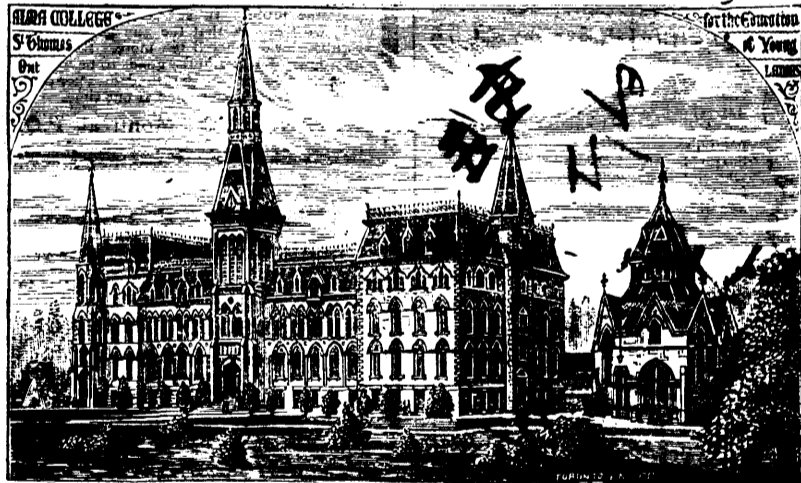
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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Lindsay, Tuesday, 20th August, at eleven o'clock a.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 21st August, at three o'clock p.m.
SARINIA.—In St. Andrew's Church, Mount Forest, on the 22nd August, at ten o'clock a.m.
PETRIBORO.—In First Church, Port Hope, on the 23rd Tuesday of September, at ten o'clock a.m.
SARINIA.—In St. Andrew's Church, Sarin, on the 24th Tuesday in September, at two o'clock p.m.
HUKON.—In Clinton, on the second Tuesday of September, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of September.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of September, at two p.m.
GLENGARRY.—At Alexandria, on Tuesday, Sept. 12th, at eleven o'clock a.m.
CHATHAM.—At Windsor, on Tuesday, 19th September.
WHITBY.—At Oshawa, on Tuesday, 17th October, at half past ten o'clock a.m.
MANTLE.—At Melville Church, Brussels, on Tuesday, 19th September, at half-past one p.m.
BARRIE.—Special meeting at Bracebridge, Thursday, 24th August, at two p.m.
TORONTO.—In the usual place, on the 5th of September, at eleven a.m.
QUEBEC.—At Scottown, on Wednesday, 6th September, at 10 a.m.
OTTAWA.—An adjourned meeting will be held at Aylmer, on Thursday, 31st August, at eleven a.m.

Births, Marriages, and Deaths.

BIRTHS. At Portage la Prairie, on the 30th July, the wife of Arthur Mowat, of a son. On Wednesday, 17th Aug., the wife of W. D. Gillen, Toronto, of a daughter. MARRIED. At Trinity Chapel, New York, by the Rev. Mr. Sayre, Miss W. Langmuir, of Toronto, to Mary Ludlow. At All Saints' Church, Whitby, on August 17th, by the Rev. Mr. Fiddler, Dr. P. H. Bryce, M.A., L.R.C.S., and Secretary of the Provincial Board of Health, Toronto, to Kate Lynde, second daughter of William Pardon, Esq., of Whitby. No cards.

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