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A WISE PRECAUTION.—During the Summer and Fall people are liable to sudden attacks of bowel complaints, and with no prompt remedy or medical aid at hand, life may be in danger. Those whose experience has given them wisdom, always keep Dr. Fowler's Extract of Wild Strawberry at hand for prompt relief, and a physician is seldom required.

TOMATO OMELET.—Scald and skin three ripe tomatoes, quarter them; fry a quarter of an onion (minced) in an ounce of butter, toss the tomatoes in this, add a little water to prevent burning; season with salt, a pinch of cayenne and a very slight suspicion of trace; simmer until reduced to a pulp. Break three eggs separately, beat them together, put them in a frying pan, and when slightly browned on the bottom prepare to fold the omelet; just before doing so, add the tomato pulp and turn the omelet out on a hot dish, surround it with a little tomato sauce and serve.

DUTCH FLUMMERY.—Put one ounce of isinglass or gelatine into a pitcher, pour upon it a pint of boiling water, with two table-spoonfuls of cold water; let it stand a half hour. When it is dissolved put it into a brass saucepan, adding the peel of one lemon and the well-beaten yolks of three eggs; any flavouring, like vanilla or rosewater, and loaf sugar to taste; let it simmer or just boil up together. When this is done put it into a cool place until it is lukewarm, then add the juice of one lemon. Run it through a jelly bag into moulds.

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THE CANADA PRESBYTERIAN.

VOL. 14.

TORONTO, WEDNESDAY, AUGUST 19th, 1885.

No. 34.

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Notes of the Week.

THE *New York Evangelist* says: Our neighbour on the North, the Canada Presbyterian Church, makes good use of her candidates for the Gospel ministry during the summer months. As among us, they go out and evangelize in destitute regions, and their labours result in much good, and sometimes, after graduation, in permanent relations.

ACCORDING to *Vanity Fair*, temperance continues to make great strides in all classes of society, and has now reached even to the Carlton Club. That club is famous for its cellar of wines, and the wiser members are reputed to have locked in their breasts many a secret of many a brand known only to themselves to be superlatively excellent; but the consumption of these wines is by no means what it used to be, and it will appal the heart of many a wine merchant to learn that the favourite drink at the Carlton is now *barley-water*.

DR. ROBERT WALLACE, at one time a prominent minister of the Church of Scotland, occupying successively several important positions, retiring from the ministry, shortly after the death of Mr. Russell, editor of the *Scotsman*, succeeded to the editorial management of that journal. After a time he sought still another sphere of labour, and came out as a full-fledged English barrister. He now aspires to become a member of Parliament, having been unanimously chosen by the Liberal Committee to contest the borough of Wandsworth in the approaching election.

In the *Mercury* it is stated that the Guelph Women's Christian Temperance Union offer six prizes for the best essays on "The Evils of Intemperance," to the pupils of the High and Central schools. The prizes consist of the following sums of money: To the pupils of the High School, first prize, \$8; second prize, \$6; third prize, \$3. To the pupils of the Central School, first prize, \$7; second prize, \$5; third prize \$2. The prizes to be awarded at a public meeting to be hereafter announced. The essays to be written at the homes of the pupils, must be original, and to fill not less than one sheet of foolscap or more than four. The examiners are Rev. J. C. Smith, Rev. D. McGregor and Prof. Pantou.

No sooner had the hearty cheers with which the volunteers returning from the North-West were every-greeted been silenced, than a most unseemly and paltry controversy raged as to whom the honour of the charge at Batoche belonged. Neither living nor dead have been spared. When the country was in a mood to make a generous recognition of the valour and courage to which the speedy suppression of the rebellion is due, the matter might have ended. It is not an edifying spectacle to witness those who loyally fought shoulder to shoulder on the battle-field engaging in petty controversies over details concerning which people generally have but little interest. The washing of dirty linen, whether military or ecclesiastical is not a pleasant sight.

A GOOD Catholic French-Canadian attended mass in a village church. He was unable to kneel on both knees. A churchwarden was greatly scandalized at the supposed lack of reverence on the part of the wor-

shipper and insisted that he should kneel properly. To this the poor man replied that he could not as he was in great pain. That same afternoon a warrant was served upon him for his arrest. These wretched acts of tyranny do incalculable harm. They necessarily produce resentment and bad feeling. People of spirit will not submit to the overbearing insolence of petty spiritual tyrants. The result of the unseemly occurrence at Ste. Anne is that a determined spirit of resistance has been evoked, and the matter will come up for adjudication in the law courts.

MUCH discussion took place while the Franchise Bill was under consideration in the House of Commons as to the propriety of conferring on Indians the right to vote. It would seem that the Indians on the Mohawk Reservation in Hastings County have shown that they are sufficiently advanced in the ways of civilization to get quit of a minister when they resolve on such a course. They did not call meetings and pass resolutions and send deputations. Like the unsophisticated children of nature they are, they took episcopal functions into their own hands and forcibly and violently ejected the rural dean who went to preach to them on Sunday week. The clergyman, bearing visible marks of punishment, had to retreat. Several of the ringleaders in the unseemly quarrel will be brought to book for their action.

SEVERAL dreadful accidents have occurred lately at railway crossings. In New Jersey, three persons, one a little child, were killed by a train dashing into a conveyance crossing a railway track. At St. Thomas, a woman, her brother and child, were killed under the same circumstances, at the south end of the city. Other fatalities at railway crossings have been recently reported. This loss of life and mangling of bodies is very sad, but is sufficient care taken to prevent its occurrence? It entails constant watchfulness to blow the signal at every crossing, yet such watchfulness is indispensable. It is feared that sounding the whistle is too often neglected. Roads often cross railway tracks at such places where it is impossible for the occupants of vehicles to see whether the track is clear or not. Municipalities, however, will have to insist that all level crossings in cities, towns and villages be protected by gates.

MUCH is heard of the devotion of the Roman Catholic priesthood in times of epidemic sickness. They do not desert their posts when a plague comes. That this is praiseworthy none will deny. It is a mistake, however, to suppose that they are the only clergymen who remain faithfully in the discharge of duty in the midst of danger. The Presbyterian pastors of New Orleans make it a point to be at home in all times of epidemic fever, or any prevalent illness among their flocks. Thus, several summers ago, when the yellow fever raged there and up the river valley as far as Memphis, every pastor was at home and busy night and day—and this at the cost of the lives of some of them. It would seem that they have a tacit understanding with each other never to desert their posts in case of any emergency of the kind referred to.

A MAN of considerable literary eminence has just passed away. The death of Lord Houghton has been announced. As Richard Moncton Milnes he was well known as a poet, and the author of a number of prose works that interested many thoughtful readers. He took an active part in politics and was still better known as a practical philanthropist. While making a tour of this Continent, a few years ago, he visited Toronto. A prominent business man and senator, who was deeply interested in the handsome Baptist Church, then in course of erection on Jarvis Street, was showing Lord Houghton the attractions of the Queen City. Viewing with admiration the rising structure, the distinguished visitor remarked: "Of course it is an English Church?" "It is being built by the Baptists," was the response. "Well, the presumption of these dissenters!" was his lordship's rejoinder.

A CORRESPONDENT writes to the *Montreal Witness* complaining of the neglect of the Quebec Government to provide for the instruction in trades of the boys in the Reformatory School at Sherbrooke. The writer sensibly says: The Provincial Government has placed them in this prison, but has made no provision for their instruction in any trade by which they can earn an honest living when liberated. For three hours a day they are taught reading, writing, arithmetic, etc., but during the rest of the day they are in enforced idleness. Without any knowledge of a trade or habits of industry, when they come out they will be fitted only for prison again. It is a cruelty to compel these boys to spend three or four years in idleness, just at the period of life when they should be learning a trade. The boys have asked for employment; the attention of the Government has been called to their condition by the Grand Jury, the judges, the press and the citizens of Sherbrooke, but up to this time no action has been taken. Can no pressure be brought to bear upon the authorities so that this state of things may be corrected?

AMONG recent alleged miraculous cures in the Church of Ste. Anne, Beupre, is that of a young lad of seventeen years of age who is suffering from hip disease. A member of McGill Medical Faculty examined him after the supposed cure had been effected with the following result: After a most careful examination of the boy the doctor declared his belief that he ought to recover. So long, however, as the disease was not thrown off or removed by surgical operation the sores would continue to run. The extent of the cure simply amounted to this, that at the shrine the boy became convinced that he was cured, and he obtained the confidence, the want of which alone had prevented him from walking before, while the influence of his mind upon his body was strong enough to temporarily stop the suppuration from his sore. The boy himself says distinctly that when he entered the church he knew that he would be healed there. The doctor says there is no physical reason why the boy could not have walked before had he chosen. The facts that in the boy's right hip the bones are still knit together, also that his sores are commencing to run again, were proof conclusive, the doctor said, that no miracle had been accomplished.

IT is sometimes asserted that petitions are signed without consideration. Many people append their names without taking the trouble of reading them, or even inquiring their object. A remarkable case of this kind has just come to light. A number of men in good standing had signed an application for a judicial position in the United States in favour of a man who was notoriously unfit to occupy the bench. They had signed to please the applicant and his friends, never thinking that the appointment would be made. The President, relying on the character of the signers, appointed the man to the office. Whereupon one of those who had signed the recommendation wrote to President Cleveland under what circumstances he had adhibited his name to the application. The following is the President's manly reply: I have read your letter of the 24th ult. with amazement and indignation. There is but one mitigation to the perfidy which your letter discloses, and that is found in the fact that you confess your share in it. I don't know whether you are a Democrat or not; but if you are the crime which you confess is the more unpardonable. The idea that this Administration, pledged to give the people better government and better officers, and engaged in a hand-to-hand fight with the bad elements of both parties, should be betrayed by those who ought to be worthy of implicit trust, is atrocious; and such treason to the people and to the party ought to be punished by imprisonment. Your confession comes too late to be of immediate use to the public service, and I can only say that while this is not the first time I have been deceived and misled by lying and treacherous representations you are the first one that has so frankly owned his grievous fault. If any comfort is to be extracted from this assurance you are welcome to it.

Our Contributors.

TERM-SERVICE IN THE PASTORATE.

BY KNOXIAN.

From a most unexpected quarter comes a proposal to adopt the term-service method in the pastorate of the Presbyterian Church in Canada. It is contended that the term-service system would not only be a good thing in itself but that it follows as a necessary logical consequence from term-service in the eldership. Dr. Harper, of Alleghany, is quoted as authority on this point. Dr. Harper may be good authority, but his own Church does not adopt his view. The American Presbyterian Church have adopted the term-service system in regard to the eldership; but instead of thinking this a reason why the same system should be adopted in the pastoral relations, the best minds in that church condemn short pastorates as one of the greatest evils against which the Church has to contend. The system of "stated supply," which is one form of term-service, is tolerated; but tolerated as an evil that the Church cannot rid itself of without introducing other and perhaps greater evils.

The writer to whom we allude gives no details in regard to the system he would recommend instead of the present method of forming and dissolving the pastoral tie. The "revision of pastoral relations every five or six years," is so vague an expression that it is utterly impossible to say what it may mean. It is as indefinite as Imperial Federation. The details may come later on and when they do come may be discussed; but in the meantime intelligent discussion on this branch of the case is an impossibility. On all such questions the main difficulties are in working out the details. It is easy to say "Consolidate the Colleges"; but nobody has yet appeared with a suitable plan for consolidation. It is equally easy to say: "Revise pastoral relations every five years"; but who is ready with a workable plan for revision even if the principle were admitted—which it is not by a long way.

On one point, however, the writer in question is full and clear. He asserts that there is a great deal of "uneasiness and unrest in the relations between pastor and people," and contends that the term-service system would greatly lessen, if not entirely remove, this uneasiness and unrest. This uneasiness and unrest, it is alleged, often exist between people that "are apparently teachable, candid and generous" and ministers that are "earnest and faithful." We shall not here question the fact that such uneasiness and unrest exist, nor ask the writer why he uses the word "apparently" in describing these excellent people. We join issue on one point and one point only. We deny that term-service in the pastorate would be a remedy for the unrest. We assert that term-service would increase and intensify the unrest. And we further assert that in many instances, if the Church tried to remedy the unrest by changing the pastor, the Church would do that which is morally wrong.

In order that there may be no doubt about the point we wish to maintain, let it be again stated: "Term-service in the pastorate is no remedy for uneasiness and unrest in a vast majority of the cases in which such uneasiness and unrest exist." Assuming the existence of the unrest and that it would be a good thing to remove it, term-service in the pastorate is not the remedy.

Let us first discuss the cases described—those in which an "apparently teachable, candid and generous people" are uneasy under an "earnest and faithful" minister. Such cases we believe are few but they are confessedly difficult. How was the pastoral tie formed in such cases? Quite likely these people heard fifty candidates before they gave a call to one. They rejected forty-nine out of the fifty and perhaps spoke very contemptuously about many of them. Perhaps they sent to a foreign country for the right man. Possibly they went over the sea for him. When they called him they promised him all due assistance and encouragement. Was that call a sham? Was it a fraud—a pious fraud, but a fraud all the same? Perhaps they took him from a congregation in which there was no uneasiness or unrest until their call caused it. When he accepted, quite likely many of them boasted that there was no such man in the Church. When he came they said they had got a pastor from the Lord. The members of Presbytery that inducted him said so too, and thanked the Lord

for sending him. Should a tie so formed be dissolved simply because the people, or some of them, become restless—restless probably for no reason? Should eight men out of ten who are living happily with their wives, be divorced simply because the other two don't know a good woman when they see her? If a bishop or conference sent this "earnest and faithful" pastor without consulting the congregation the case would be different, but the people called that man, urged him to come, promised to help and support him, and it is just a little too much to remove him because they, or some of them feel uneasy.

There is a radical objection to a change of pastor on the simple ground of unrest. Unrest in many cases is a mere symptom. The cause or causes which produce it may and often do lie below the surface. We see the symptoms but do not always see the cause. Removing the pastor is in many cases but treating symptoms. The real cause is not touched. No skilful medical man treats symptoms merely. He strikes at the causes that produced the symptoms and when the causes disappear the symptoms disappear along with them. The Church should not be less sensible in dealing with the souls of men than doctors are in dealing with their bodies.

Nor is this all. The unrest is in itself often sinful. A state of uneasiness and unrest is not the normal condition of a man or congregation growing in grace. If then the condition be, as in many cases it is, sinful, should the Church of God frame its procedure to suit conditions in themselves sinful?

In many cases the causes of unrest are not far to seek. Everybody in the neighbourhood knows them. Let a few of the best known be specified.

The faithfulness with which a minister preaches often causes unrest. If he faithfully warns sinners and rebukes sin in church members he cannot fail to cause more or less unrest. To produce unrest is the proper thing for him to do. Elijah produced considerable unrest in his time. So did Paul. So does every man who preaches faithfully and manfully? Is the Presbyterian Church ready to say to every man who arouses slumbering sinners and unmasks hypocrites: "Oh, you have made these people uneasy; we must send you to some other congregation." If so, the first duty of the Church is to die. Heaven send us more men who can make proud sinners and selfish professors uneasy. The principal trouble with the Church just now is that ministers and people are too much at ease.

Faithfulness in matters of discipline often causes uneasiness and unrest. A session that dares to do its duty quite often makes certain kinds of men uneasy. The more uneasiness they feel the better for themselves. But should the Church remove a minister because he and his elders deal with men, some of whom may be living in open sin? And yet many men thus dealt with, some of whom should never have been in the Church and some of whom should have been expelled many years ago, are at the bottom of much of the uneasiness that prevails in many congregations. In such cases the uneasiness is caused by sin, and removing the pastor is simply giving the devil a triumph.

As a plain unvarnished fact, unrest in a great majority of cases is caused by the worst elements in a congregation and giving way to those who cause it is simply allowing the wrong to trample down the right. The number of cases in which earnest, working, praying Christians cause unrest is very small.

Cranks often cause unrest. Somebody has said that one healthy hornet can break up a camp meeting. One vile, healthy, long-tongued crank can keep any congregation in a state of unrest. Would it be well to change the pastor on account of the unrest caused by cranks? Is the Church of John Knox ready for crank rule? Heaven forbid.

There are too many people in the Church—one would be one too many—who have been known all their lives as troublemakers in Israel. Their capacity for doing mischief is infinite. The moment they connect themselves with a congregation trouble begins. They produce unrest as naturally as they breathe. Their very faces are a breach of the peace. Wrangling and bitterness follow them as naturally as slime follows a serpent. When these men cause unrest is it the proper thing for the authorities to step in and dissolve the pastoral tie? What is the use in such a procedure? The same parties will cause unrest under the next pastor. They may make a great fuss over him at first but that makes the matter worse.

The unrest will come in less than a year perhaps. What has been gained by the change?

There are burning questions that in their very nature cause unrest, such as the hymn question, the organ question, the question of posture in worship and others that might be named. No matter who the pastor may be, or how frequently he may be changed, these questions cause trouble. The Angel Gabriel could not keep down the unrest were he pastor when these questions come up in certain kinds of congregations.

Special services in a neighbouring congregation, or conducted by irresponsible parties outside, are a fruitful source of unrest. Would it be just or reasonable to remove pastors because unrest may be caused in this way? Anyway removal might be no remedy, for the causes that produced the unrest would remain.

Though no details are given in regard to the proposed scheme for revising pastoral relations it comes out accidentally that the "call" of the old system is to be retained. The writer in question asserts that under the proposed plan ministers would get calls who cannot get them under the present system. Pastors are then to be called under the new state of things. That is to say seven hundred calls are to be made every five years. And that is a remedy for unrest. One call often produces a good deal of unrest in two congregations—in the one giving it and in the one whose pastor is called. What a delightful calm we shall have when the seven hundred congregations are calling at once.

An illustration or two from other religious bodies might be put in here to show that change is no remedy for unrest but rather increases it. The Methodists change every three years. Their congregations are not any more restless than ours. The stated supply of the American Church (hired man system) is a failure as a rest-producer. Our own mission stations have changes every few months. Many of them are very restless. In fact changes in their very nature are likely to cause unrest. It is not denied that in some instances a change every five years might be a good thing for both pastor and people but introducing a revolution for the purpose of meeting isolated cases would be like beheading a man to remove a wart from his nose.

CHURCH AND STATE.

(Continued.)

MR. EDITOR,—We are too apt to give all the credit to the clergy as the "fathers" of the Church. The Presbyterian Church has always had among its laity men of high character and ability: Such men as Argyle, Moncreiff, and Dunlop in the Mother Land, and the Hon. George Brown, in this country. Let me quote a passage from a speech delivered by Mr. Brown at an Anti-Clergy Reserve meeting in Toronto, 26th July, 1851: "There is one argument which is perfectly insuperable in my mind, and that is, that if there never had been any connection between Church and State, there never could have been persecution for conscience' sake. . . . There is no safety out of the principle that religion is a matter between man and his God, and that the whole duty of the magistrate is to secure every one in the peaceful observance of it; anything else leads to oppression and injustice, but this can never lead to either. . . . Perhaps more infidels are produced by the exhibition of Christian pastors scrambling for the loaves and fishes, while they are preaching their worthlessness, than from any other cause." Where Dr. MacVicar finds his "ecclesiastical ancestry" among Presbyterians who supported coercion and urged the interference of State in matters of conscience is beyond my knowledge.

Presbyterians must abide by the Bible and Westminster Confession. Expediency, justice, truth or love, as understood by them, individually or collectively, cannot be urged beyond the plain teaching of the Word of God. Those who assert that the teaching and example of Christ and the Apostles was wrong with regard to meat and drink, neither believe the Bible nor the Westminster Confession. Those who assert that they did not drink fermented wine must explain why He was taunted with being a wine-bibber. The accusation would have no force unless the wine was intoxicating. Dr. MacVicar, who says the Church should take up this great political question because it has a moral aspect, seems to forget that no political question is without a moral aspect and no moral question with a political aspect. It is true the moral

aspect is not always prominent. Then what degree of prominence is required before the Church take cognizance of it? It will always be found when clergy and politicians begin to coquet with each other; the former are looking for material gain and the latter for support. With bargaining and political scheming will come in the spirit of gain among our clergy, and the dear old parson of a former day whose "pity gave ere charity began" will not be recognized among the babbling brood of political clerics.

Unskillful he fawn, or seek for power
By doctrines fashioned to the varying hour:
Far other aims his heart had learn'd to prize,
More bent to raise the wretched than to rise.

A certain member of the clergy who admit the incongruity of claiming exemption from taxation, military duty, etc., while demanding the right of exercising active political influence, are now willing to accept these duties, that they may exercise political influence. But, in doing so, their action is an admission not only that they have been dishonest in claiming and accepting exemption from these duties during the past, but that these exemptions placed them among the non-political classes. It is very evident that they only forego these privileges now to carry out a political hobby. In doing so they invite criticism and cause disputation. They thus ignore the injunction of St. Paul: "Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the Word of Life." Yet these men who wish to show the wisdom of this world outside their pulpits, rush into their pulpits and shout: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world?" and thus destroy their pretensions as politicians by performing their duties as clergymen. Pretty imitators these, of the gentle Christ and liberty-loving Paul! The spirit of the teaching of Christ and His Apostles is love and liberty, and not political trickery and coercion. Any denial of this is a denial of the power of Christ. Love and liberty are written on every page of the story: "Let each man be fully assured in his own mind;" "Love worketh no ill to his neighbour; love therefore is the fulfilment of the law." But the political cleric would coerce a large number of the community by a law that the Scriptures say we should not submit to, namely: "Let no man therefore judge you in meat or in drink." They thereby assert that law is the fulfilment of love, not love the fulfilment of the law.

The command: "Let no man judge you in meat or in drink," is as strong and as binding as the injunction: "Thou shalt not steal." The former came through St. Paul, the latter through Moses. Why, then, do the so-called "temperance" people ignore St. Paul? The Presbyterian clergy should pause before they enter the political arena. They have the warnings of the early Reformers, the policy of their own Church as laid down in the Westminster Confession, and the history of the struggles of the Church, and they have also the teaching of the Bible before them. They can also see its result in the Methodist Church. There the church is turned into a political committee-room for the furtherance of absolute prohibition, for that is the ultimate aim.

Only the other day, Rev. Dr. Eddy delivered a political speech, the report of which took up a page of the *Globe*. This speech, based on a falsehood, was from beginning to end full of statistics, and was delivered on Sunday, 24th May. They carry on their political campaign by delivering speeches in churches, public halls and parks on the Sabbath. They quote commercial and criminal statistics and, after their fashion, touch on the physiological, economic and Scriptural aspects of the question. I assert that such disputations are not only creating unbelievers among their own following, but are driving and have driven men from the Church, and that they must create in the minds of a great number feelings ill-suited to promote the worship of the true God. I further assert that those who differ with these extremists are, by reason of their action, justified in holding committees and addressing public meetings in defence of their property, their vocations and convictions. And I assert that, according to the teaching and history of the Presbyterian Church, this is a shameful and blasphemous desecration of the Sabbath. St. Paul well knew that the clergy would lose their influence for good if

they entered the political field. Yet we might have expected the scheming sentimentalists of the General Assembly to have masked themselves for the moment and to have received the remarks of such men as Principal Grant and Mr. Macdonnell without hisses and laughter. Let them show their authority for such conduct from the Bible or Westminster Confession.

Let me notice here the extravagant claim of the Methodists that the American negro owes his freedom to the influence of the Church. This claim is made to show that the Church should enter the political field. It is true many of the clergy from all the Churches worked for abolition just as we find to-day evangelical churchmen opposing prohibition as contrary to the teaching of Christ. Nevertheless, the clergy, as a body, instead of opposing slavery supported it and their congeners of to-day are the prohibitionists who wish to enslave the conscience, which is worse than enslaving the body. I might write of the cowardly and illiberal clerics whose oratory and diplomacy became a powerful barrier to freedom for the slave and of the unscrupulous and diabolical zeal of these obsequious men who were as untruthful and diligent as they were scheming and dexterous. From the very lampoons and pasquinades which they circulated arose the grand inspiration against oppression. Detestation evinced itself against them in withering satire and extravagant caricature. Every kind of literary missile was hurled against them by a people who were at heart true. It was the generous and humane instinct of the American people that emancipated the negro. It was the powerful influence and sophistry of a demoralized Church acting in concert with the infidelity, superstition and immorality of the ignorant that retarded it. They appealed to the prejudices of a people who clung with ignorant zeal to ancient customs and usages. The Church was corrupt, the Bible was ignored, and new tenets introduced contrary to Scripture solely for pecuniary advantage. They flew to the writings of men who were liable to err, as divines always are, and cast aside the Bible. But a few great men arose with the valorous resolve of giants. These became the champions of freedom. Are not their names "enrolled in the Capitol"? Let me quote in support of these assertions a few passages from a speech by Hon. George Brown, delivered at an anti-slavery demonstration in Toronto in 1852. "But the great guilt of slavery lies at the door of American Churches. Truly did Albert Barnes say: 'There is no power out of the Church that could sustain slavery one hour if it were not sustained in it.' But nearly all the churches of the Union are steeped in its iniquities; ministers, office-bearers and people are alike its upholders. In every shape you can find it, from the smooth-tongued parson who preaches that slavery 'is not a sin *per se*,' down to the bold denunciator of the 'fanatic abolitionist,' with stipend paid him from the toil of the poor slave. How can the state of the American Church be better described than by the fact that Dr. Spring, an eminent light of the Presbyterian Church, and minister of a large congregation in New York, publicly made this declaration: 'If by one prayer I could free every slave in the world, I could not offer it.' Labouring arguments are constantly coming from evangelical Northern pulpits palliating the system—nice criticisms on God's law in regard to it; but for my part I cannot listen to such arguments; I sweep aside all such theological humbug and find a solution of the whole question in the grand Christian rule: 'Do unto others as you would be done unto.'" The Methodist Church ministers and members held 219,563 slaves; Presbyterians, 77,000; Baptists, 125,000; Campbellites, 101,000; Episcopalians, 88,000; other denominations, 50,000; total slaves held by professing Christians, 660,563. In the churches it was a common thing to have a black-pew into which it was considered a degradation for a white man to enter. At the Sacrament table the Christian negro sat apart from the white man who was, of course, filled with brotherly love. And yet a number of clergymen in favour of prohibition, either ignorant themselves or wilfully falsifying the records of the struggle, endeavour to shed a gleam of light over their present nefarious schemes by claiming for the Church the glory which surrounds the emancipation of the negro. If the story of every misery that has been caused by drink could be inscribed on the firmament and the history of atrocities and persecutions done in the name of Christ placed beside it, the former would appear as a bright spot in the heavens.

WILLIAM T. TASSIE

(To be continued.)

WHY FATHER CHINQUY WAS RE-BAPTIZED.

[By request, the following communication which appeared in THE CANADA PRESBYTERIAN several years ago, is now republished.]

MR. EDITOR.—So many Christian friends have written to me to know my reasons for my baptism, that it is absolutely impossible for me to give an answer to every one. As the greatest part of them are probably among your readers, would you be kind enough to allow me to answer them through your Christian and valuable paper.

When I left the Church of Rome I was kindly advised by the Presbytery of Chicago to be re-baptized. But it seemed to me then, as it seemed to Luther, Calvin, Knox, and many others, that my baptism in the Church of Rome was validly conferred. And, after having heard my reasons, the Presbytery unanimously resolved to let me go free on that subject.

Since that time many venerable brothers in Europe, as well as on this Continent, have pressed me to be re-baptized; and, though they did not entirely decide me to do it, I confess that they much diminished my confidence in the baptism of Rome. I have had many hours of great anxiety on that subject for more than three years. And the dear Saviour knows that I have shed many tears at His feet, when imploring Him to give me more of His saving light on that important matter.

When I preached in Antigonish several years ago, the Romanists determined to kill me; and I was most cruelly stoned by several hundred of them. Bruised and wounded, and staggering, I expected at every moment to fall down and die by the side of my martyred friend, the Rev. Mr. Goodfellow, who was himself terribly cut on the head, and profusely bleeding, when I heard in my conscience, as a voice telling me, "You die! and you are not yet baptized!"

That thought distressed me much in such a solemn hour. I escaped from my murderers in a most providential way. I promised to God to study the question of my baptism more seriously, with His help, and He knows that I have done it. But though it seemed to me more and more every day that the reasons for being re-baptized were stronger than I thought at first, the reasons for considering my baptism valid, in the Church of Rome, were remaining the strongest in my mind.

On the 12th of August, having heard that many citizens around St. Anne were to meet to meditate the word of God, pray, and praise Him, it came to my mind that it would do me good to pass a few hours with them, at the feet of the dear Saviour, to look with more attention than ever to His bleeding wounds, and to all that He had done and suffered for me; that by His grace I might love Him more and more.

I had never seen a camp meeting before, though I had heard much said against, as well as in favour of, these gatherings. But God knows I went there only with the desire of drinking some drops of those precious waters of life, which our Saviour never refuses to the thirsty soul who goes to Him. When I went to that meeting the question of my baptism was absolutely out of my mind. I heard several very good sermons from various Protestant ministers; and Mrs. Vancott gave us some very touching exhortations. But not a word was said that I remember about baptism, except that at three p.m. we were invited to pray for those who were to be baptized at four p.m.

There were between 2,000 and 3,000 people on that most beautiful spot; they all knelt and prayed! It was a most solemn thing indeed to see that multitude prostrated at the feet of the throne of grace, and to hear their ardent prayers, their sobs; to see the tears of those penitent and repenting sinners crying "for mercy!"

There was no confusion, as I had expected; there were no ridiculous contortions, as I was prepared to see. But there was a most sublime and soul-stirring harmony as I had never seen in the humble and earnest supplications of the multitudes. The noise was grand and sublime, as the noise of the deep waters when the winds from heaven blow upon them. All was grand there, as the works of our God are grand and sublime everywhere.

In the midst of that multitude I was praying with all my heart for those who were to be baptized, when a thought flashed through my brain and chilled my blood in my veins: "You are not baptized, and you pray for

others, when you ought to pray for yourself and be baptized to-day!"

I tried to repulse that thought as I used, by saying to myself, "A priest of Rome has baptized me."

But that day the voice of my conscience spoke as it had never spoken. It said as loud as thunder, "The priest of Rome is not the priest of the true, but of the false Christ! He is the priest of the Christ kept in the sacred chambers (tabernacles), Matt. xxiv. 23, 24, 25, 26. 'The priest of Rome is the priest of an idol of bread, made with a little flour mixed with some water, afterwards baked.' Have you not made that Christ yourself with your hands when a priest of the Pope? And that god made with your own hands was he not your only saviour and god? Do you think that the priests of the idols of China and Japan can administer the sacrament of baptism? Would you believe in the validity of your baptism had that sacrament been administered to you by a priest of the heathen Emperor of China? But what is the difference between a priest of the Pope of Rome who worships a god made with a piece of bread, and a priest of the Emperor of China who worships a god made with a piece of wood? Is it not the same monstrous imposition and damnable idolatry?"

At first I remained absolutely mute before this new light, for this light had never come to my mind with such an irresistible power. But a moment after I said, "Oh, my God! I understand that I am not yet baptized! At the first meeting of my Presbytery I will receive that sacrament."

But more quickly than lightning the voice of my conscience answered: "Will you see that next meeting of your Presbytery? Are you certain that you will be alive to-morrow? Can you not be called away this very night? And when you know that your God commands you to be baptized 'to-day' will you resist His will? Do you want to expose yourself to die the death of a rebel?"

This last thought filled me with distress. I could not consent to risk to die a rebel. I determined to be baptized without any more delay.

But I was away from my own people, and it seemed to me so ridiculous to be baptized by a Methodist when I was a Presbyterian! I foresaw so clearly the scorners, the perfidious, the false and unchristian interpretation, the profane remarks which would flow as a deluge upon my devoted head from those who would not or could not understand my exceptional position! For a moment I felt such a distress in my soul at the thought of the unkind and unchristian things which would be said, not only by my enemies, but by my mistaken friends about baptism by a Methodist minister, that I again determined to postpone it to the next meeting of my Presbytery.

But my accusing conscience spoke again: "Will you have more consideration and fear for your friends and your foes than for your God? That God says, 'to-day' be baptized! To please the world will you answer 'to-morrow'?"

I felt so ashamed of my sorrow that I put my hands on my face to conceal the tears of regret which were flowing on my cheeks, and more with my sobs than my words, I said: "May Thy name for ever be blessed, oh, dear Saviour; for Thy long patience, yes, to-day with Thy grace, I will be baptized! But, before I receive that baptism of water—oh! do baptize me again with Thy Holy Ghost and Thy blood; fill my heart with more love for Thee."

I rose up, and requested the people to sit for a moment; then, addressing the Rev. Mr. Foster, the respected Methodist pastor of Kankakee, I told him: "Can you baptize a Presbyterian without damaging his connection with his own church?"

He answered: "Yes, sir, undoubtedly."

I then said: "Mr. Foster, I am a Presbyterian minister, connected with the noble Canada Presbyterian Church, and I hope that nothing will ever break the ties so sweet and so blessed which unite me to that Church. If I were among them to-day, I would ask them to baptize me, and they would grant me that favour; but I am far away from them. And I must be baptized to-day! In the name of our common Saviour, please do baptize me. I was baptized by a priest of Rome, the 30th of July, 1809; and till this day I sincerely believed that my baptism was valid. But I was mistaken. My dear Saviour has done for me what He did for the poor blind man of the Gospel. At first I was perfectly blind; He touched my eyes, and I could see men as if they were trees. But Jesus

has just now touched my eyes again, and I see the things about the priests of Rome, just as they are. The priests of Rome make their own gods and their own Christs themselves every morning with a little piece of bread—they shut up that wafer-Christ in 'secret chambers,' as was prophesied by the Son of God (Matt. xxiv. 3, 4, 5). There the wafer-Christs are often eaten by rats and mice. The priests of Rome carry that wafer-Christ and god from house to house in their pantaloons and vest pockets, through the streets, in their own private buggies, and in the cars of the railroads, to fulfil the prophecy of Jesus, who says, 'Beware of the false Christs. Lo, here is Christ or there; believe it not' (Matt. xxiv. 23).

"The priests of Rome eat their Christs every morning, and often after they have eaten him, they vomit him out of their sickly stomachs, and they are then bound to eat him again! The priests of Rome are idolaters! The Son of God cannot allow them to administer the sacraments of His Church.

"Besides that, the baptism which Rome gives is not the baptism of Christ; it is quite another thing. Christ has ordained that sacrament that, by receiving it, we confess and declare that our souls have been purified by His blood shed on the cross. But the priests of Rome administer the baptism to take away by it the sins committed before its reception. Then, the baptism of Rome is not a sacrament; it is a sacrilegious caricature of a sacrament; it is an insult to Christ and His Church."

A few minutes later I was kneeling in front of the multitude, in the midst of a great number of people who wanted to be baptized with me. And the Rev. Mr. Foster baptized us all.

The mockers may mock, and the sneerers may sneer as much as they please. But for me, I will never sufficiently thank my God for what He has done *in me and for me*, in that most blessed hour.

After we were baptized, the ministers who were there offered most fervent prayers for every one of us; they put their hands on their heads, not as a sacramental sign, but as a mark of fraternal and Christian feelings. I was told after that Mrs. Vancott had also put her hands on the head of every one of those who had been baptized, when she fervently prayed for them. But my emotions were too great and too sweet at that solemn moment to pay any attention to that circumstance. What I can say is that if all the dear brethren and sisters who were there praying around us had wished to lay their hands on our heads, when sending to the Throne of Grace their ardent supplications, I would not have been able to find any fault in that; and even to-day, it is impossible for me to see any impropriety, scandal, or any ridicule, when, under the eyes of God and man, such things occurred in the midst of us, children of that great merciful God.

I do not say this as an apology. I do not want any apology about such a solemn and sacred action. My baptism was an affair between my God and me alone! My only regret is that I have postponed it so long, and that uncontrollable and providential circumstances have prevented me from being baptized by one of my Presbyterian brethren. But it was the will of God that in this, as well as in many other things of my life, I could not do my own will, but I had to do His will. The ways of God are not the ways of men.

Since that time it was my privilege to attend as a deputy the admirable (I might say, the marvellous) meetings of the Evangelical Alliance of New York. There the Presbyterians, the Methodists, the Baptists, and the Episcopalians have pulled down, and I hope for ever, the walls of divisions which Satan has raised up among the children of God. They have all eaten of the same bread, and they have all sat at the same table, that it might be said of them: "They are one bread, one body, one heart, one church."

And the whole world has blessed the sublime spectacle of that unity. Our dear Canada Presbyterian Church, which has tasted of the delicious fruits of that perfect unity, through her representation at the Evangelical Alliance of New York, will not find fault with her weakest child if, in one of the most blessed hours of his life, he has thought that there is no more difference or division among the Methodist and the Presbyterian Churches of this land of exile, than there will be when, around the Throne of the Lamb, they will sing together the eternal Alleluia.

If, through my ignorance, I have done anything against the glorious Gospel truths and laws which Christ has given us, by being baptized by one of the

most devoted ministers of that Gospel, I do not know that sin yet; it will be a sin of ignorance. Our dear Church will forgive and forget that involuntary error, to continue to press and warm me on her bosom as one of her weakest and most devoted children; and I hope that my dear brethren and sisters of Canada and the United States, whom I may have involuntarily saddened, will more than ever help me to bless our Heavenly Father for His mercies towards His unprofitable servant. For I was blind; He has opened my eyes. I was lost; He has saved me. I was the slave of Anti-Christ, and to-day I am at the feet of the Lamb, washing my soul in His blood. I was worshipping a contemptible idol, made with the hands of my servant, with a piece of bread; and to-day I can say to the dear Saviour of the world: "Thou art mine, and I am Thine!"

C. CHINQUY

St. Anne, Kankakee Co., Illinois, 20th Nov., 1873.

OUR FRENCH AND INDIAN MISSIONS

MR. EDITOR,—The tone of Prof. Scrimger in his criticism of my former letter is in such marked contrast with that adopted towards me a few months ago by his colleague, Prof. Campbell, that I venture to ask a little space for the purpose of more clearly stating my position on this question. In so doing I wish to disclaim all responsibility for the introduction of the political plea as a motive for supporting missions. We have been accustomed to hear such pleas for years from the promoters of the French Evangelization movement, and all I did was to point out that if they are to be allowed any weight at all they are far more applicable to the case of the heathen Indian tribes of the North-West than to the Christian French people of Quebec. If the latter are not Christians, why do we take their priests into our ministry without re-ordination?

Allow me to state categorically, and so clearly that there may be no excuse for misunderstanding them, my views on this vexed question of missions:

1. It is right that the Church should have a deliberate missionary policy, embracing all the fields in which she undertakes work. This implies that the question may at any time be fairly raised by any member of the Church whether any particular branch of the work had not better be conducted on different lines, or even dropped altogether. The right to raise such questions I shall always exercise whenever I feel disposed to do so, without reference to what may be thought of my action by other people.

2. It should be the policy of the Church to supply the more needful fields before sending missionaries to others that are less so. Among the more needful I place such districts as Muskoka, Nipissing, Algoma, and Parry Sound districts, and the whole of the North-West Territories. If we had been doing our whole duty as a Church by these I would never have raised the question. If I am told that we can do both, my answer must be that I see no evidence of the fact.

3. There should be a more thorough organization of our mission machinery. At present we have a Foreign Mission Committee, a Home Mission Committee, and French Evangelization Committee, each making its appeal to the Church for funds. The Indians, who are not foreigners, are handed over to the Foreign Mission Committee, and the French, who are not heathens, have a special organization all to themselves. In my humble opinion it would be far better for the work of the Church to treat the missions to the French people as part of the ordinary Home Mission work, and leave it all to be dealt with by one committee. Probably it would be better to hand over to that committee the Indians also, leaving to the Foreign Mission Committee none but foreign missions proper.

If sub-division of management is necessary for administrative purposes, appoint sub-committees. The present arrangement is unbusiness-like and, what is worse, ineffective.

Though this is raising a wider question, I would like to say that in my opinion it would be better for the mission as well as the other work of the Church, if the General Assembly were to hold its meeting every third or fourth year instead of yearly as at present, and then give to the transaction of its business at each session all the time found to be necessary. There would be more continuity in our missionary policy and fewer mistakes made in giving it effect. The information about missions could be given to the people through the annual Synods, which might under such a system become bodies of far greater importance and usefulness than they are at present.

I have only to add in conclusion that as these subjects must be discussed from time to time it would be just as well that those who take part in their discussion should not assume a tone that is either unclerical or ungentlemanly.

WM. HOUSTON.

Toronto, Aug. 8.

Pastor and People.

THE GREAT SALVATION.

"How shall we escape if we neglect so great salvation."
—Heb. ii. 3.

Great because of God the Father,
Who devised the wondrous plan:
Great because of Christ the Saviour,
Who revealed it unto man.

Great because of grace that brought it
To a world of sinners lost:
Great because of love that gave it,
Matchless gift, of priceless cost.

Great because the price that bought it
Was the Saviour's precious blood:
Great because no work or merit
Can surpass its cleansing flood.

Great because it takes the sinner
Out of darkness into light:
Great because it makes his sin-stains,
That were crimson, snowy white.

Great because 'twill change these bodies,
Fashion them like Jesus' own:
Great because 'twill set us faultless
With the Saviour on His throne.

Great because midst heavenly glories
It shall thrill the blood-washed throng:
Great because through endless ages
It shall tune redemption's song.

Great, O great! is this salvation,
Freely offered unto all:
Great, O great! is this salvation—
Sinner, don't neglect its call.

—H. Van Deusen.

ETERNAL SUMMER—PARADISE REGAINED.

BY THE REV. WM. COCHRANE, D.D., BRANTFORD, ONT.

"I will make her wilderness like Eden, and her desert like the garden of the Lord," says the Prophet Isaiah, when speaking of the glory of the latter days. At this season of the year, it may not be out of place to meditate for a little on what this world was before blighted by sin, and what it may yet be when the curse is removed.

Speculations have been many as to the precise locality of Eden. It is generally supposed to have been situated on the banks of the Euphrates, northward of where it enters the Persian Gulf. The name which was given to the entire district means the pleasant land. The garden was specially prepared for man, who was appointed to dress and keep it. It contained everything necessary for his use, and was in all respects calculated to maintain that holiness of nature, with which he was originally endowed, and which was continued untarnished by constant communion with God.

By certain sceptics and rationalists the very existence of such a place as the Garden of Eden has been denied. Without going into a minute examination and defence of the truthfulness of the Bible narrative, suffice it to say that to entertain doubts regarding any statement connected with the work of creation, is to deny the act itself. If Eden is, as certain critics assert, a mere poetical name for the highest possible loveliness and beauty, there is no limit to allegorizing. If Eden is a myth, the account of the Creation may also be a myth, and man the mere development of matter, which, according to the teachings of infidelity, has existed from all eternity and is indestructible.

Accepting the statements of the Book of Genesis regarding the Garden of Eden as true, let us try to understand what the word suggests, and what the promise implies: "I will make her wilderness like Eden, and her desert like the garden of the Lord."

I. It suggests the idea of beauty. Beauty is not altogether banished from the world. Each season has its own. But the face of creation has been sadly marred and blighted. What Paradise must have been when seen by new created man, cannot be imagined. For not only has nature suffered, but man's capability of enjoyment and appreciation has decreased. Poetry has vainly essayed to portray the loveliness of Eden. God saw that it was good—fully up to the Divine ideal of excellence and perfection.

The garden in summer time, when flowers in blossom perfume the air with their fragrance, is the most pleasing sight that nature offers. Such the whole world appeared in the eyes of its Divine architect.

But Eden was the loveliest spot of all. It was the choicest in God's fair universe. Buds and flowers—fruit and leaves of every tinge and species; rippling brooks, fairy nooks, sequestered dells and shady groves! No thorns or briars, no poisonous night-shade, no deadly upas tree, but evergreens, immortelles, and unfading wreaths for deathless brows. Such was Eden!

Satan's first glance of Paradise is thus described by the poet:

Of goodliest trees laden with fairest fruit;
Blossoms and fruit at once, of golden hue,
Appeared, with gay enamelled colours mixed,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils.

II. Fertility. The earth brought forth spontaneously. It produced everything for man's necessities. The curse had not yet been pronounced: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread, till thou return unto the ground. The virgin soil of earth needed not the applications of modern science, and the exhausting toil of man, as now. Nature, with generous prodigality, poured forth her resources and recompensed a thousand-fold the labour of man's hands. Failure in harvests, famine and want, were absent. Scorching heat and chilling blasts and sudden storms, and those mysterious insect agencies that prey upon plants and fruit were all unknown.

III. Innocence. The beauty of nature had its counterpart in man. It could not then be said:

That every prospect pleases,
And only man is vile.

The holiness of his Maker was implanted on man's brow. His soul was untarnished by sin. His desires were chaste—pure—sacred. He had no knowledge of, and no tendencies toward evil. His thoughts were heavenly, and his aspirations God-ward.

There were no elements to seduce, and no temptations to ensnare. The great enemy of souls had not yet entered the Garden and suggested sin. Guilt had not yet fastened upon his conscience, and driven man from his Maker. In the proud consciousness of rectitude, he held his head erect, fearless of accusation. No fears of coming wrath disturbed his dreams or broke his sleep. The beauty of holiness shone conspicuously in every act and word.

As we cannot conceive of nature in its pristine glory, much less can we conceive of sinless humanity before the Fall. The holiest efforts of saints now are but faint approximations.

IV. Contentment. There was no cause for discontent. Every desire was met and every longing satisfied. Sinful appetites were not yet born. Man's eyes were not yet opened to gaze upon forbidden pleasures. The will had not yet been perverted to guilty rebellion. In keeping with the law of the universe, man recognized the sovereignty of his Maker, gratefully acknowledged the bounties of Providence, and thankfully accepted His daily blessings. God's will was man's will. God's command was man's rule of duty. Unregulated, unsanctified ambition had not as yet entered within these holy precincts and disturbed the calm and blissfulness of that happy scene. It was not then as now, when society seems waging perpetual war against its Maker, and when rich and poor alike violate the sacred obligations and limitations of Almighty Wisdom.

V. Happiness, constant, pure and satisfying, abode in Paradise. Each new day and new employment called forth feelings of joy. There was indeed nothing to mar its serenity. Nature and man alike rejoiced in fulfilling the ends of their creation. Pain, sickness, death, remorse and disappointment were all unknown. Everything breathed the air of gladness.

Such was Eden! Such this world is yet to become! But now how differently it looks! Like the great Desert of Sahara, with its burning sand, destitute of shade and wells of water, and with no signs of life; here and there skeletons of men who have perished, and no one near to hear their dying moans—such this world appears to human vision. The open valley is full of bones, and the bones are very dry.

But a wonderful transformation shall yet be wrought upon the face of nature. The desert shall become a garden. The arid sand shall give place to soft mossy earth. From it, as in days gone by, there shall sprout trees, plants and flowers, akin to those of Paradise, whose fragrance shall be borne upon every wind. The world shall no longer be a scene of death and desolation, but of life and beauty. Paradise lost shall be regained. Then shall these words be realized:

'Tis come, the glorious morn! the second birth
Of heaven and earth! Awakening nature hears
The new creating word, and starts to life,
From pain and death forever free.

This change shall come when the curse is removed, and the consequences of sin disappear from the earth. The future of our world's history shall be greater than the past. "It shall be all that the old Eden was, intensified and glorified. Instead of a garden there shall be a city; instead of a single pair, a multitude whom no man can number; instead of a Euphrates or Tigris, the River of Life; instead of occasional visitations of the Lord God in the cool of the day, the permanent tabernacling of God with man. 'Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.'"

That the face of the earth is thus to be changed, we can hardly doubt unless we spiritualize a large portion of the Old Testament Scriptures. Such passages

as Isaiah xxxv. 1, 2, 7; xli. 18; lv. 2, 13, favour a literal fulfilment. Why may it not be so? Why should not the new heavens and the new earth, filled with righteousness, resemble and surpass the Eden of old? When sin has fled who can tell what is in store for the saints of God?

That the creation groans under the curse of sin, longing for deliverance, is the declaration of Scripture. "We know," says Paul, "that the whole creation groaneth and travaileth in pain together until now. The creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In Isaiah xlv. 46, we read: "The earth mourneth and fadeth away. . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." In Jeremiah xii. 4, the prophet exclaims: "How long shall the land mourn, and the herbs of every field wither for the wickedness of them that dwell therein?" It is the blight of sin that mars the beauty of creation.

None the less it is distinctly stated that the renewal of the external world is included in the Messiah's work. "We, according to the promise, look for a new heaven and a new earth, wherein dwelleth righteousness." The former things pass away, because He who sits upon the mediatorial throne has said: "Behold, I make all things new."

Such a prospect is cheering to every child of God, and should stimulate to prayer and personal effort, that its coming may be hastened. What a change, when moral beauty, integrity, peace, universal brotherhood and holiness shall prevail! The earth shall be full of the knowledge of the Lord. There shall be nothing to hurt or destroy in all God's holy mountain. The fields shall no longer be drenched with human blood, and the earth shake with the tramp of armed men. "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." In the language of the Psalmist: "Then shall the earth yield her increase; and God, even our own God, shall bless us; and all the ends of the earth shall fear Him."

EXPOSITORY BIBLE READINGS FOR COTTAGE PRAYER MEETINGS AND SOCIAL GATHERINGS.

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

The Christian Soldier's Armour.—Eph. vi. 18. SALVATION.

"And take the helmet of salvation." Olshausen says. Like all the rest of the points named, this must be taken subjectively; not, however, so much as a hope, as a *possessing present salvation*. When a helmet is placed on the head it seems to lift it up, and makes it noble and majestic. It gives rise to a new set of feelings in the heart which make the man walk erect, and with elastic step, after a princely fashion. I doubt not that all that lies in the external appearance and inner consciousness of the soldier is to be seen in this beautiful figure as explanatory of our spiritual condition. When salvation comes to our hearts it does much for us. It is not there as an unrecognized guest. It is consciously present as a giver of peace, joy, hope and blessing. It is the beginning of the life of God—the eternal life. There can be no uncertainty about it. John says repeatedly in his First Epistle "We know," "we know."—1 John ii. 3; iii. 14, 24; v. 2, 19.

I. *The believer's salvation is a complete salvation. It lacks nothing. It is a salvation*

Through God's grace. { From past sins.—Rom. iii. 25; Acts xiii. 38, 39; 1 Cor. vi. 9, 11.
From present sins.—1 John i. 1, 2; i. 7; Gal. i. 4.
From future transgressions.—Isa. xlv. 17; Rom. viii. 33, 34; Eph. v. 25, 27.

II. *This salvation lifts up his head through the glorious hopes it inspires.*—1 Peter i. 3, 4; 1 John iii. 2, 3; Col. iii. 1, 4.

III. *This salvation fills the heart with joy.*—Eph. iii. 16, 21; 1 Peter i. 8; Acts viii. 8, 39; Ps. xl. 3; Isa. xxxv. 10.

IV. *This salvation enriches the life with glorious treasure.*—Eph. i. 17, 21; 1 Cor. i. 30; Ps. lxxiii. 24; Ps. xxiv. 11; Isa. xl. 29.

V. *This salvation has its perfect fruition with God in glory.*—Eph. i. 13, 14; John xvii. 24; Rev. vii. 9, 17.

THOU art seeking thy light in the dispersion of the cloud, and all the time thy light is in the cloud. Thou art like the old patriarch of Uz. Thou art asking God for an explanation of thy darkness and thou art expecting an answer from all quarters but one—the darkness itself.—George Matheson, D.D.

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TORONTO, WEDNESDAY, AUGUST 19, 1885.

HAD Louis Riel been guilty of nothing but the part he took in the late insurrection we should be inclined to take a more lenient view of his case. For the man who takes his life in his hand and bravely faces the foe on the field of battle, one cannot help feeling some respect, even when he fights on the wrong side. So far as known, Riel committed no personal act in the late rising that any misguided, unbalanced enthusiast might not have committed. His worst act was inciting the Indians to warfare, well knowing as he did the atrocities they commit when once on the warpath. For any personal acts that he committed since last March, imprisonment for life would seem to be adequate punishment. But Riel's part in this second insurrection is not by any means his only crime. Who can think of him without remembering the horrible murder of poor Scott fifteen years ago? The details of that callous, brutal butchery few have the nerve to read. The man who ordered poor Scott to be blindfolded and shot like a dog in the snow at Fort Garry who threw his wounded body into a rude box, and allowed him to die slowly, his dying moans mingling with the drunken orgies of his murderers—that man, we say, deserves no mercy at the hands of the law. We are old-fashioned enough to believe that this second insurrection is in part a punishment for the national sin committed when Scott's murderers were allowed to escape. The politicians did not think it politic to punish Riel and his associates as they should, have been punished, but the nation has been punished for allowing them to escape. There are too many indications that justice may be evaded a second time.

GENERAL GRANT'S character furnished a striking illustration that a strong man may be very weak in some points. The late General was a man of marvellous patience, energy and perseverance. The pluck and persistence with which he pounded away when everybody else thought the battle lost has never been exceeded by any commanding officer. But, with his many good qualities, Grant was a poor judge of human nature. He knew how to command an army, but he did not know men. To put the matter mildly, he was singularly unfortunate in the selection of some of the members of his government. His closing days were made bitter by business failures that a good business man could easily have detected long before the fatal crash came. At Fort Garry, though very weak in some points, did noble service for his nation. There is a sound moral lesson here for society and for the Church. Why expect one man to possess all the virtues and all the talents? How often do we hear it said: "Oh, he is an excellent man, a strong man in many points, but he has some weak ones." Indeed, then be thankful that he has so many strong ones. No one man should be expected to do everything well. If this common sense rule were kept in view it would save trouble in many a congregation. Some people are unreasonable and stupid enough to think they ought to have a minister equally strong in every point.

If he is not, they magnify his weak points, and ignore his strong ones. If people did not act more stupidly and unreasonably about church matters than they do about matters of any other kind, they would know that not one man in a thousand in any walk of life is strong all round. Why should every congregation expect a perfect minister? Is it because they are perfect themselves? The congregation that expects a perfect minister is as stupid as the minister who expects a perfect congregation.

PERHAPS the meanest remarks made about the carrying of the Scott Act in so many counties is that the people who voted for it were influenced by ministers and women. Some very weak arguments have been urged against the measure, and all urged in favour of it have not been strong; but nothing half so contemptible as this ill-disguised sneer at ministers and women has fallen from the lips of anybody. Supposing it were true, are the ministers of Canada not as trust-worthy guides as the Licensed Victuallers? Are saloon keepers and their paid advocates more likely to be on the right side of a moral question than the clergy of the Presbyterian and Methodist Churches? Are the Christian women of this country less likely to be right than bar-tenders, rum-soaked loafers, and the patrons of drinking dives? And mark, these are weapons both parties can use. All women are not in favour of the Scott Act. There is an unfortunate class in all cities and towns who drown their sense of shame in liquor. They abound in Toronto. Presumably they are opposed to the Scott Act, as liquor is sold in the dens in which they dwell. Now, if it is fair to conclude that supporters of the Scott Act are compelled to support it by the Christian women who are in favour of the Act, it is equally fair to conclude that the Anti-Scott Act men are compelled to oppose it by the fallen sisterhood who are in opposition. Anti-Scott Act men are thoroughly welcome to all the comfort they can take out of this contemptible sneer at womanhood. The life of a noble, true, self-denying woman is a standing rebuke to many of them. So far as Presbyterian ministers are concerned, the charge is false. Whatever influence any of them may have exerted has, so far as we know, been of a perfectly legitimate kind. There is no reason why a minister should not exercise his influence as well as a brewer or distiller, to put the matter mildly.

THE original settlers of this country had no idea of the enormous strides that their successors would make in the matter of food. The men who cut Ontario out of the forest did so largely on a diet of pork, potatoes and green tea. Advancing civilization has made a revolution. All classes are becoming somewhat dainty about their food, but to the convicts in the Central Prison must be awarded the palm in the matter of diet. The pending investigation shows that many of them are quite frugal in their taste. One gentleman felt quite hurt because they had soup several days in succession. A large number entered a most indignant protest against liver, though Judge Sinclair remarked that he found liver good enough for him. At several meals the potatoes were not quite up to the mark and this caused trouble. The very foundations of the prison seem to have been shaken because the meat was not quite the thing during a few days of hot weather. Nor was the food the only trouble. One convict complained because the manner of a guard in addressing prisoners was not so respectful as he thought it should be. The guard, we suppose, was not Chesterfieldian in his manners. Another complained because the guard reported prisoners when they misbehaved. Several were indignant because they were not allowed to use tobacco. The honest people of this Province pay immense sums annually for the maintenance of public institutions, and it is a matter of prime importance that our prisons should be conducted to the entire satisfaction of the inmates. We suggest that the Government furnish the Central Prison gentlemen with board as nearly as possible like the "grub" supplied at the Rossin and Queen's. Let there be a bill of fare printed on lavender-tinted paper. Let the waiters be in full dress and everything done in good style. The trifling fact that honest men have to work hard—many of them on plain fare—to support the institution is neither here nor there. Our rogues must be kept in good style whatever becomes of honest men.

PLAGIARISM.

IN what light is plagiarism commonly regarded? Is the deliberate appropriation of ideas in their order, and in some respects the very language in which these ideas are clothed a justifiable course of procedure? Some people seem to think so, while those whose moral perceptions are at all keen consider such appropriation equivalent to purloining a neighbour's property. In both cases the action is considered dishonest. Are those who scorn the plagiarist as dishonest, to be regarded as supersensitive in their moral judgments, and that literary piracy is to be esteemed only as a trivial offence, if it be considered an offence at all? Those lacking in a delicate sense of honour may consider that to appropriate the result of another's intellectual labour is not blameworthy and that they are justified in palming off as their own that to which they have no claim. But this laxity of judgment is happily far from being general. In the field of literature deception is not so easily practised. Readers often have good memories, and many of them have means of verifying their suspicions that the alleged writer has been misquoting in borrowed plumes. For these pretenders intelligent readers have little mercy. Their pretensions are ridiculed and their morality is discounted.

The charge of plagiarism is occasionally brought against the occupants of the pulpit. The accusation, unhappily, is not altogether baseless. It is well known that in London, England, there is a number of establishments carrying on a brisk trade in supplying clergymen with lithographed sermons at a fixed price per copy or per dozen. What conceptions of the sacredness of their office can the pretenders who purchase such wares possess? In private circulars and in advertisements in certain papers it is stated that according to taste High Church, Evangelical or Broad Church discourses can be supplied to ministers with equal facility. How can He regard such base trafficking and hypocrisy who drove the buyers and sellers from His Temple?

It is told of a D.D.—in another land of course—that he preached to his congregation a number of Massillon's sermons as his own. Imagine his humiliation on reading a note neatly written in a female hand, and slipped into the collection plate, stating that it was unnecessary for him to take the trouble of translating the French pulpit orator's discourses as there were several of his hearers who possessed Massillon's sermons in the original! It is told of another labourer in the vineyard, who preached a sermon of Robert Hall's without quotation marks, that a waggishly disposed individual inserted in the preacher's copy of Hall's works a slip of paper on which was written: "The words that I speak unto you are not mine." Those who resort to this reprehensible expedient degrade themselves and their sacred office and insult the intelligence of their hearers. What respect can a hearer of average intelligence have for a sacred teacher detected in the practice of a miserable deception?

A few weeks ago a correspondent sent to this office a brief paper contributed to a journal on a practical religious subject. A respected minister's name appeared as the author of it. In the same envelope was enclosed a page of a tract published six years ago in another land by a totally different author. With the exception of the last two sentences the paper and the tract were identical. The order in which the paragraphs appeared and the language were precisely the same.

The charge of plagiarism has been brought against the newly-appointed President of Cornell University. Charles Kendall Adams, Professor of History in the State University of Michigan, has been elected to succeed President White in the distinguished institution at Ithaca. For such an important position there were several candidates and these had their friends. Naturally enough they were anxious for the success of their respective candidates. Fair and honourable means to promote their claims are entitled to respect; but when the despicable devices of the characterless politician are resorted to in connection with the halls of the higher learning there is good reason for alarm.

Professor Adams had published several works embodying the result of long and patient historical study. Ten years ago some envious critic, wishing to discredit him, charged Dr. Adams with plagiarism, knowing that such an accusation would be very damaging to him. In his work, "Democracy and Monarchy is

France," Professor Adams cites a passage from Helvetius. It so happens that Buckle in his "History of Civilization," quotes the same passage. On this coincidence, the critic mainly bases his charge. President White in a chivalrous spirit comes to the defence of the inculpated professor, and shows conclusively that the resurrection of a buried charge is a sufficient evidence of a dishonourable intent. President White makes it clear that while the same passage is quoted by Buckle and Adams, the citation is from different editions of Helvetius' works, and that each author had translated the passage for himself. The accusation of plagiarism is a serious one, to be guilty of it is more serious still.

TEACHERS IN CONFERENCE.

THE twenty-fifth annual Convention of the Ontario Teachers' Association was held in Toronto last week. This institution is rising in importance every year. It indicates a keen interest in education when so many belonging to the teaching profession are willing to assemble during the holidays to discuss subjects specially relating to their work. In addition to those immediately engaged in the practical work of teaching in the Public and High Schools of Ontario, several men of eminence are usually invited to be present and to take part in the proceedings of the Convention.

The visitor to these annual educational gatherings cannot fail to observe the spirit of freedom by which most of the teachers are animated, and the readiness with which all seem willing to take part in the discussions on matters of business, or that follow the reading of the various papers. It shows that these prepared essays accomplish their purpose. They are not listened to listlessly; but with the closest attention, and they invariably elicit keen, intelligent and animated discussion. An excellent spirit pervades these impromptu criticisms. There is no evidence that those who speak do so mainly for the sake of speaking. In general, they see clearly the points they wish to make. Without being tedious they state their position and then gracefully subside.

On the afternoon of the first day of meeting, two interesting papers were submitted, one by J. C. Glashan, Inspector of Schools, Ottawa, and the other by Mr. Wm. Houston, Provincial Parliamentary Librarian. Mr. Glashan's paper was: "A Plea for the Study of Science in our Public Schools." It was clear, forcible and eloquent. Much that is valuable was said, and well said, by the essayist; but the kind of teaching he advocated would be effective only in the higher classes of the Public Schools and, perhaps best of all, in the Collegiate Institutes and High Schools. Mr. Houston is a man of strongly-marked individuality. He holds his ideas with much clearness of perception and with great tenacity of purpose. His theme was: "The Study of English," concerning which he holds some well-defined ideas. He would prefer a more natural and a less scholastic method of studying our own language than that now generally pursued. He would dispense with all the rules possible and make the learning of English much more spontaneous than it is at present. He is quite right in saying that the teaching of spoken English has been too much neglected in the schools. It would be an improvement if more attention were bestowed on this too much neglected branch of training. His remarks also on the study of literature were excellent. The pupil might with advantage begin this important and attractive study much earlier than is as yet customary. The remarks on the absurdity of knowing an author by the study of a few elegant extracts were very much to the point. Mr. Houston's views on the study of grammar and philology are, however, not quite so self-evident.

In addition to the discussions in the several sections, the chief feature of the second day's session was the presence of Drs. Nelles and Dewart, who spoke on important educational questions. The former made sensible allusion to the solution reached on the vexed question of religious instruction in the Public Schools. It is sometimes objected that it is only a compromise that has been effected; but practically only a compromise is possible amid the many diversities of opinion now existing. Dr. Nelles did not hesitate to acknowledge the good work done by the present Minister of Education, who has devoted himself with intelligence and untiring energy to the perfecting of our educational system. Both Dr. Nelles and Dr. Dewart advocated with great ability college confederation. On this question they are in advance of several leading divines in their own denomination.

Whenever the opportunity offers they have the courage of their convictions, and they may reasonably cherish the hope that their advocacy will be ultimately crowned with success.

It is significant that the committee appointed by the High School section to consider the position of Upper Canada College, brought in a report stating that:

The High School section of the Ontario Teachers' Association would respectfully submit to the Hon. the Minister of Education that, although at one time Upper Canada College was a necessary adjunct of the Provincial University, it is no longer in the interests of secondary education that a school of this character should be maintained from Provincial funds.

An amendment to defer the passing of the resolution in which the above was embodied received only four votes. Although in the past this historic institution has rendered good service, the feeling is growing that it is now an anomaly in our educational system.

Mr. David Fotheringham, Public School Inspector, North York, read a paper which must have been especially interesting to the teachers. They understand only too well the evils pointed out in his essay. If school trustees, and those who are concerned for the progress of education, would give the subject discussed by Mr. Fotheringham the attention it deserves much might be done to bring about the desired improvement. He showed that within the last thirteen years over 28,000 teachers' certificates had been issued, while the average number of teachers employed was 6,257. Among the causes why so many teachers left the profession were poor remuneration, frequent changes, and lack of professional recognition. The habit of constantly changing teachers was most injurious to children.

Among other valuable papers read before the Association deserving notice might be named the one by Provost Body, of Trinity College, on "Education in Relation to Character," in which he emphasized the importance of religious training not only for its intellectual value, but for its use in developing true nobility of character. Dr. Allison read a paper on "The Historical Development of Education." It was an able critical review of the progress of learning, far from being a repetition of dry historical facts. Existing educational problems received a due share of attention. Ontario teachers will resume the valuable work in which they are engaged with renewed devotion and zeal. They will feel the better for their holiday, and the stimulus that the annual meeting of the Association supplies.

Books and Magazines.

OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By Frederick Hastings, editor of the *Homiletic Magazine*. (London: James Nisbet & Co.; Toronto: S. R. Briggs.)—This admirably suggestive volume, containing twenty-eight sketches of minor characters mentioned in Scripture, has already been favourably noticed in these columns.

BRIEF MEMORIES OF THE LATE HUGH MCCALMONT, FIRST EARL CAIRNS. By the author of "English Hearts and English Hands," etc. (Toronto: S. R. Briggs.)—This well-known writer in brief and popular form tells the story of Earl Cairns' life with a keen appreciation of his exalted and sincere Christian character, and the valuable services he rendered to the cause of Christian truth.

HOWARD, THE CHRISTIAN HERO. By Laura C. Holloway. (New York: Funk & Wagnalls.)—A good biography is always acceptable. When a life-history is well written it carries its moral with it. This volume—one of the Standard Library Series—does not relate the life-story of John Howard the philanthropist, but of General O. O. Howard, a brave, courageous American soldier and a manly Christian, who was through the great Civil War. The work is decidedly interesting and its perusal will be most beneficial.

THE DAYS OF MAKENZIE; OR THE VINE PLANTED, A.D. 1680-1708. With an Appendix. By the Rev. L. P. Bowen, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This excellent work, recalling the early days of American history, enables the reader to see at a glance the contrast between the past and the present. The character and work of a distinguished and saintly Presbyterian pioneer are admirably described in this most

attractive volume. It will be eagerly read as it deserves to be, both by old and young.

THE GOSPEL IN PARIS, By Eugene Bersier, D.D. (London: James Nisbet & Co.; Toronto: S. R. Briggs.)

Dr. Bersier is one of the leading evangelical ministers in Paris. He is doing an important work in that great city, where he is a torch-bearer of the light of Gospel truth. The volume now noticed contains twenty-five sermons on a number of attractive Gospel themes. He has a firm grasp of the truth and he possesses the faculty of being able to present it clearly to others. The style in which these discourses is written is vivid and attractive. The perusal of the work will be pleasing, profitable and instructive. The Rev. Frederick Hastings, editor of the *Homiletic Magazine*, writes a brief but very interesting personal sketch of Dr. Bersier as an introduction to the volume.

BY STILL WATERS. A Story for Quiet Hours. By Edward Garrett. (Edinburgh: Oliphant, Anderson & Ferrier.)—Some writers of fiction dazzle the eyes of the reading community with a brilliant work, while subsequent efforts, like a comet's tail, become pale and attenuated. Edward Garrett's genius is of a different kind. It shines with a clear and soft effulgence. The latest works from the pen of this charming writer have lost none of the fine feeling and spiritual beauty that characterized the first. This book, "By Still Waters," is a peculiarly happy effort. The delineation of character is subtle and keen, yet thoroughly natural, while the tone pervading the whole is perfectly accordant with a high type of Christian life.

OUTLINES OF PRACTICAL PHILOSOPHY. From the lectures of Hermann Lotze. Translated and edited by George T. Ladd. (Boston: Ginn & Co.)—This is the latest issue in the series of the late Professor Lotze's Philosophical Lectures. The translator's aim has been to give a fair and impartial view of the system maintained by the German professor. These discussions are not prolix and diffuse elaborations, but brief and well-defined expositions of Lotze's philosophy in the shape in which it was presented to his students. The little volume on Practical Philosophy is divided into two parts, the first comprehending an investigation of Ethical Principles, Simple Moral Ideas, and the Freedom of the Will. The second division treats of the Individual Person, Marriage and the Family, the Intercourse of Men, and Society and the State.

THE SECOND COMING OF OUR LORD. Being Papers read at a Conference held at Niagara, July 14-17, 1885. (Toronto: S. R. Briggs.)—The following papers appear in this cheap little volume: "History of the Doctrine of Pre-Millennialism," Rev. John Mutch, Toronto; "The Second Coming of Christ, Personal and Pre-Millennial," Dr. Brookes, St. Louis, Mo.; "The Second Coming of Christ, the Ever Present Hope of the Church," Rev. H. M. Parsons, Toronto; "The Practical Power of this Hope in the Formation of Christian Character," Rev. W. J. Erdman, Jamestown, N. Y.; "The Second Coming of Christ as related to the First Resurrection and the End of this Age," Rev. T. C. Desbarres, Toronto; "The Second Coming of Christ as related to the Establishment of the Coming Kingdom," Pastor Joshua Decker, Toronto; "The Second Coming of Christ as related to Israel," Rev. S. H. Kellogg, D.D., Alleghany, Pa.; "The Power of this Truth to Encourage and Stimulate the Church in and to the Work of Evangelization," Bishop of Huron, Maurice S. Baldwin, D.D.

FOR some time past little has been said in the newspapers about the Nihilists and their doings. The absence of news does not necessarily imply that the restless force which menaces the stability of the Russian Empire has subsided. There is no relaxation of vigilance on the part of the authorities. Precautions almost desperate in their character have been taken to terrorize the disaffected. Liberty in Russia is crushed to the earth. Only the other day a proposal was reported that German commercial houses in Russia should submit their business correspondence to official inspection. The forthcoming meeting of the Russian and Austrian emperors has occasioned the most extraordinary precautions. People are subjected to rigorous espionage, and the line of railway over which the Czar and Kaiser are to travel are to be guarded by continuous lines of soldiery. It is a sad state of affairs when the resources of a nation have to be taxed to such an extent to guard its rulers from premeditated violence.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XI.—OUR PASTOR RESIGNS.

All Wheathedge is in a fever of excitement. " Blessings brighten as they take their flight." We have just learned that we have enjoyed for these several years the ministry of one of the most energetic, faithful, assiduous "sons of thunder" in the State. The cause of this his sudden rise in public estimation is a very simple one. He has been called to a New York city parish. And he has accepted the call.

This is a curious world, and the most curious part of it is the Church. While he stayed we grumbled at him. Now he leaves we grumble because he is going.

I first heard of this matter a couple of weeks ago. No. Some rumours of what was threatened were in the air last summer. One Sabbath, in our congregation, were three gentlemen, in one of whom I recognized my friend, Mr. Eccles, of the Street Presbyterian Church of New York City. He was there again the second Sabbath. It was rumoured that he was on a tour of inspection. But I paid little attention to the rumour. In October our pastor takes his vacation. I thought it a little strange that he should spend half of it in New York, and seek rest from preaching in his own pulpit by repeating his sermons in a metropolitan church. But I knew the state of his purse. I therefore gave very little heed to the gossip which my wife repeated to me, and which she had picked up in the open market. For Sunday is market day, and the church is the market for village gossip in Wheathedge. And Jennie, who is constitutionally adverse to change, was afraid we were going to lose our pastor, and said as much, but I laughed at her fears.

However, the result proved that the gossips were, for once, right. About two weeks ago, Mr. and Mrs. Work came into my house in a high of subdued excitement. Mr. Work handed me a letter. It was a call to the Street Presbyterian Church in New York—salary \$4,000 a year. It was accompanied by a glowing portrait of the present and prospective usefulness which this field opened. The church was situated in a part of the city where there were few or no churches. The ward had a population of over fifty thousand, a large majority of whom attended no church. More than half were Protestants. There was a grand field for Sabbath school labour. The church was thoroughly united. Its financial condition was satisfactory, and its prospects encouraging. And the hearts of the people had been led to unite as one man upon Mr. Work.

"I cannot but think," said Mr. Work, "that it is providential. The position is entirely unsought. Yet I do not really feel equal to a place of such importance. I am sensible how much wider is the sphere of usefulness. But am I able to fill it? That is the question."

"Well, for my part," said Mrs. Work, "I confess I am mercenary. There is a great deal of difference between \$1,200 and \$4,000 a year. It will put us at our ease at once. And then just think what advantages for the children."

They wanted my advice. At least they said so. It is my private opinion that they wanted me to advise them to go. I told them I would think about it and tell them the result the next week. They agreed meanwhile to wait.

There were two considerations which operated on their minds, one usefulness, the other salary. I undertook to measure these considerations.

The very next day gave me an opportunity to investigate the former. I met my friend Mr. Eccles at Delmonico's. We talked over the affairs of his church at the table.

"You are trying to get our minister away from us," said I.

"Yes," said he. "And I think we shall get him. He is a sound man—just the man to build us up."

"And how are you prospering?" said I.

"Capitally," said he. And then he proceeded, in answer to a cross-examination, to interpret his reply. The church had almost a monopoly of the ward. Its debt was but \$10,000, which was in a mortgage on the property. There was also a small floating debt which could be easily provided for. It paid its former pastor \$4,000, just what it offered Mr. Work. Its pew rents were about \$3,500. The deficiency was considerable, and had to be made up every year by subscription. "But our minister," said Mr. Eccles, confidentially, "was a dull preacher. I liked him—my wife liked him. All the church folks liked him. But he did not draw. And it is not enough in New York city, Mr. Laicus, for a minister to be a good man, or even a good preacher. He must draw. That's it; he must draw. I expect the first year, that we shall have a deficit to make up, but if next spring we don't let all our pews, why I'm mistaken in my man, that's all. Besides, they say he is a capital man to get money out of people, and we must pay off our debt or we will never succeed, and that's a fact."

I got some figures from Mr. Eccles, and put them down. They give the following result:

Table with 2 columns: Income and Expenses. Income: 200 pews at present average \$30 a pew = \$6,000. Expenses: Salary \$7,000, Interest 700, Music 1,200, Sexton, fuel, light, &c 1,200. Total \$7,100.

When I showed the footing to Mr. Eccles he shrugged his shoulders. "We shall have to raise our pew rents," said he. "They are unconscionably low, and we must pay off our debt. Then we are all right. And if we get the right man, one that will draw, he will put our heads above water."

With that we separated. Not, however, till I got some further information from him. He remarked casually that he had a notion of moving

out of town, and asked me about prices at Wheathedge. "It costs a fortune to live here," said he. "My wife has an allowance of \$300 a month for household and personal expenses. My clothing and extras cost me another \$500. And the 'sundries' are awful. You can't go out of your house for less than a dollar. I have no doubt my incidentals are another \$500. It is awful—awful."

I advised him to move up to Wheathedge the more cordially because I have a lot I would like to sell him for about a thousand dollars. I really believe he is thinking seriously of it.

The next day I went into the office of my friend Mr. Rental, the broker. I told him I was looking for a house for a friend, and asked the prices. He showed me a list—rents \$2,000, \$2,500, \$3,000. They were too high. Would property in Brooklyn or Jersey City do? No. It must be in New York. It must be in the ward. It must be a good, comfortable, plain house, without any show or pretensions.

"There are none such to be let in the city," said Mr. Rental. "Land costs too much. The few plain houses are all occupied by their owners." The very best he could do was one house, half-a-mile from the church for \$1,800. He had one other for \$1,500, but it was opposite an immense stable, and had neither cellar nor furnace, and Croton water only on the first floor. I thanked him and said I would look again if either of them suited.

Last week, according to appointment, our pastor and his wife came in for a second consultation.

"There are," said I, "two considerations which might lead you to accept this call—increased usefulness and increased salary. I do not deny the importance of a New York parish, nor fail to recognize the good work the city ministers are doing. But you must not fail to recognize the difficulties of the situation. New York is sensation-mad. The competition in churches is as great as in business. There are, perhaps, half-a-dozen men of genius who fill their churches with ease, or whose churches are filled because they are the resort of 'good society.' The rest of the ministers are compelled to devote three-quarters of their energies to keeping a congregation together, the other quarter to doing them good. They accomplish the first, sometimes by patient, persistent, assiduous, unwearied pastoral labour, sometimes by achieving a public reputation, sometimes by the doubtful expedient of sensational advertisements of paradoxical topics. But in whatever way they do it, the hardest part of their work, a part country parsons know next to nothing of, is to get and keep a congregation. What you are wanted for at the Street Presbyterian Church is to 'build it up.' The one quality for which you are commended is the capacity to 'draw.' Doubtless there are devout praying men and women who will measure your work by its spiritual results, by the conversion of sinners and the growth in grace of Christians. But what the financial managers want is one who will fill up their empty pews, enable them to add fifty per cent. to the rentals, and in some way pay off their debt. That will be the measure of your usefulness."

It was quite evident that my good pastor and his wife thought me uncharitable. Was I?

"As to salary," said I, "you country clergymen are greatly mistaken in supposing that city congregations are prizes to be coveted. Six thousand dollars is only a moderately fair support for a New York clergyman, and there are comparatively few who get it. You must pay at least \$1,800 rent. You must dress as well as the average of your best families. You must neither be ashamed for yourselves nor for your children in the best society. You must keep open house. You must set a good table. You must be 'given to hospitality.' You must take a lead in organizing the missionary and charitable movements of your church, which you cannot do without some money. You must be ready to cooperate in great public, church and philanthropic movements. You must take a vacation of six weeks every summer, which of itself, at the lowest estimate, will cost you \$150 or \$200 a year. I have made some inquiries of three or four economical friends in New York. Here is the result of my inquiries. You may reduce the figures a little. But it will require quite as much economy to live in New York on \$4,000 a year as in Wheathedge on \$1,200."

Table with 2 columns: Expense and Amount. Rent \$1,800, Household expenses (a low estimate) 1,800, Dress for Mrs. Work and the two children 600, Dress and personal expenses of Mr. Work 500, Summer vacation 150, Incidentals 500. Total \$5,350.

Mr. and Mrs. Work thanked me for my advice and took my memorandum home with them. But it was quite evident that Mrs. Work was not satisfied that \$4,000 was not a great advance on \$1,200. And I was not at all surprised when Mr. Work read his resignation from the pulpit last Sabbath. Next Sabbath he preaches his farewell sermon.

I hope I may prove a false prophet. But I think Mrs. Work will find her arithmetical powers taxed in New York as they never were in Wheathedge, and I shall be more pleased than I can tell if in five years Mr. Work does not retire from his post a disappointed man, or find that he has purchased success at the price of his health, if not of his life.

Meanwhile we are beginning already to look about for his successor.

CHAPTER XII.—THE COMMITTEE ON SUPPLY HOLD AN INFORMAL MEETING.

Mr. Work has preached his last sermon. A committee has been appointed to supply the pulpit, and secure a candidate for the pastorate. I believe this sort of business is generally left to the session; but on Deacon Goodsole's motion a special committee was appointed partly out of respect to the congregational element which is considerable in this church, and partly, I suspect, as a compliment to Mr. Wheaton. It consists of Mr. Wheaton and Mr. Gear on

behalf of the society, and Deacon Goodsole, Mr. Hardcap and myself on behalf of the church. I forgot to mention that since our Bible-class was commenced, Mr. Gear has begun to attend church, not very regularly. Mr. Goodsole nominated Mr. Gear on the committee, and of course he was elected. I was rather sorry for I would have preferred that he did not know about the internal workings of this church. I do not think it will enhance his respect for religious institutions. Still I could make no objection. I did make objections to taking a place on the committee myself, but Jennie persuaded me to relinquish them. She had often heard me arguing that politics is a duty, that citizens are bound to take and administer public office for the benefit of the State. By a neat little turn she set all of these arguments against me, and as I could not answer them I was obliged to yield. Our wives' memories are sometimes dreadfully inconvenient.

Our committee held a sort of informal meeting last night, at the post office, where we all met by chance the usual way. In the post office is the news exchange of Wheathedge, where we are very apt to meet about the time of the arrival of the evening mail. Deacon Goodsole had been delegated to get a supply for the next two Sabbaths till we could discuss the merits of candidates. He reported that he had engaged the Rev. Mr. Elder, of Wheatsville. "He has the merest pittance of a salary," said the Deacon, "and I knew the twenty dollars would be acceptable to him. Besides which he is not only an excellent man, but a sound preacher."

"Why wouldn't he be the man for us?" said I. Mr. Wheaton exclaimed against me, "Too old," said he.

"Besides, he's got five children," said Mr. Hardcap. "What's that got to do with it?" said I. "So has Deacon Goodsole; but he's none the worse for that."

"We can't afford to support a man with a large family," said Mr. Hardcap. "We must get a young man. We can't possibly afford to pay over \$1,200 a year, and we ought not to pay over \$1,000."

"Oh!" said I; "do we grade the minister's salary by the number of the minister's children?"

"Well, we have to consider that, of course," said Mr. Hardcap.

"Solomon wasn't so wise as he is generally thought to be," said Mr. Gear, sarcastically, "or he would never have written that sentence about blessed is he whose quiver is full of them!"

"Well," said Mr. Hardcap, "all I've got to say is, if you get a man here with five children you can pay his salary, that's all."

"When you take a job, Mr. Hardcap," said I, "do you expect to be paid according to the value of the work or according to the size of your family?"

"Oh! that's a very different thing," said Mr. Hardcap, "very different."

"Any way," said Mr. Wheaton, "Mr. Elder is entirely out of the question—entirely so. Mr. Laicus can hardly have proposed him seriously."

"Why out of the question, gentlemen?" said I. "He is a good preacher. Our congregation know him. He is a faithful, devoted pastor. We shall do Wheatsville no injustice, for it cannot give him a support. As to age, he is certainly not intemperate. I do not believe he is a year over forty-five."

"No! no!" said Mr. Wheaton, decidedly. "It is utterly out of the question. We must have a young man, one who is fresh, up with the spirit of the age; one who can draw in the young men. The Methodists are getting them all."

"And the young girls too," said Mr. Gear, dryly. I wish Mr. Gear were not on this committee. The deacon meant well. But he made a blunder.

"Very well, then, gentlemen," said I, "if we want a fresh man let us go right to the theological seminary and get the best man we can find there."

"The seminary!" said Mr. Wheaton. He received this suggestion even more disdainfully than the previous one. "We must have a man of experience, Mr. Laicus. A theological student would never do."

"Experience without age!" said I; "that's a hard problem to solve. For the life of me I do not see how we are going to do it."

"Well, you must consider, Mr. Laicus," said Mr. Wheaton, adding force to his words by a gentle and impressive gesture with his forefinger, "that this is a very important and a very peculiar field—a very peculiar field indeed, Mr. Laicus. And it requires a man of very peculiar qualifications. It is really a city field," he continued. "To all intents and purposes Wheathedge is a suburb of New York city. In the summer our congregation is very largely composed of city people. They are used to good preaching. They won't come to hear a common-place preacher. And at the same time we have a very peculiar native population. And then, apart from our own people, there is the Mill village which really belongs to our parish, and which our pastor ought to cultivate. All these various elements combine to make up a diverse and conflicting population. And it will require a man of great energy, and great prudence, and no little knowledge of human nature, and practical skill in managing men, to get along here at all. I know more about Wheathedge than you do, Mr. Laicus, and I assure you that it is a very peculiar field."

I believe that in the estimation of supply committees all fields are very peculiar fields. But I did not say anything.

"And we need a very peculiar man?" said Mr. Gear, inquiringly.

"Yes," said Mr. Wheaton decidedly; "a man of peculiar abilities and qualifications."

"Well, then," said Mr. Gear, "I hope you are prepared to pay a peculiar salary. I don't know much about church matters, gentlemen. I don't know what you put me on the committee for. But in my shop if I want a peculiar man, I have to pay a peculiar salary."

There was a little laugh at this sally, but Mr. Gear evidently meant no joke, and as evidently Mr. Wheaton did not take any.

"Well," said I, "as far as salary goes I am prepared to vote for an increase to \$1,500 and a parsonage. I don't live on less than twice that."

Mr. Hardecap stuck his hands down resolutely into his pockets and groaned audibly.

"I am afraid we can't get it, Mr. Laicus," said Mr. Wheaton. "I believe a minister ought to have it, but I don't see where it is coming from. We mustn't burden the parish."

"And I believe," I retorted, "that the labourer is worthy of his hire; and we must not burden the pastor."

"For my part," said Mr. Hardecap, "I won't give my consent to a dollar over \$1,200 a year. I ain't goin' to encourage ministerial luxury nohow."

"Well, for my part," said Mr. Wheaton, "I don't care so much about that. But we must have a first-rate man. He has to preach here in the summer time to city congregations. They are critical, sir, critical. And we have got to have just as good a man as the Broadway Tabernacle. But as to paying a city salary, that you know is absurd, Mr. Laicus. We can't be expected to do that."

"Bricks without straw," murmured Mr. Gear. Just then the post office window opened and we all made a rush for our mail. But before we separated we agreed to hold a formal meeting at my house a week from the following Thursday evening for a further canvass of the whole matter.

Meanwhile, I am perplexed by the double problem that our informal meeting has suggested. I have been sitting for half-an-hour pondering it. The children have long since gone to bed. I have finished my evening paper, and written my evening letters. The fire has burned low, and been replenished. Jennie sits by my side engaged in that modern imitation of Penelope's task, the darning of stockings. And for half-an-hour only the ticking of the clock and the sighing of the wind outside have disturbed the silence of the room.

"Jennie," said I at length, "When I told you to-night of our talk at the post office you said you hoped we would get a young man. Why?"

"Why?" said Jennie.

"Yes," said I, "I can understand why Mr. Hardecap wants a young man. It is for the same reason that he employs half-taught apprentices in his shop. They are cheap. Of course our good friend Maurice Mapleson, with neither wife nor children can more easily lay up money on \$1,000 a year than Mr. Elder with his five children can on \$1,500 or \$2,000. But I don't think you and I, Jennie, want to economize on our minister."

"I am sure we don't, John," said Jennie.

"And I can understand why Mr. Wheaton wants a young minister. Young ministers do draw better, at least at first. There is a certain freshness and attractiveness in youth. Curiosity is set agog in watching the young minister, and still more in watching his young bride. A ministerial honeymoon is a godsend to a parish. Whether we ought to hire our pastor to set curiosity agog and serve the parish as a nine days' wonder may be a question. But I suspect that we very often do. But, Jennie, I hope you and I don't want a minister to serve us as food for gossip."

"I am sure not, John," said Jennie.

"Why is it then, Jennie," said I, "that you and I want youth in our minister? Young lawyers and doctors are not in requisition. Age generally brings confidence even when it does not endow with wisdom, and I believe that Judge Hall's principal qualification for his office was his bald head and gray beard. When you discovered a couple of gray hairs on my head a little while ago, I was delighted. I should like to multiply them. Every gray hair is worth a dollar. Dr. Curall has hard work to get on in his profession because he is so young, and looks still younger than he is. If there were such a thing as gray dye it would pay him to employ it. Lawyers and doctors must be old—ministers must be young. Why, Jennie?"

"Perhaps," said Jennie, "we want in our ministers enthusiasm more than wisdom."

"Enthusiasm," said I. "That might do for the Methodists. But it does not apply to the Congregationalists, and the Episcopalians, and the staid and sober Presbyterians."

"I don't know about that," said Jennie. "What we want of our preachers is not so much instruction as inspiration. We want some body not to think for us but to set us to thinking. Our souls get sluggish, and they want to be stirred up. I do not want somebody to prove the authority of the ten commandments, John, but some one to make me more earnest to obey them. I do not care much about Dr. Argure's learned exposition on the doctrine of atonement. But I do want some one who shall make me realize more and more that Jesus died for me."

"And what has that to do with youth, Jennie," said I.

"I don't know," said Jennie, thoughtfully: "unless it is that the truth seems somehow new and fresh to the young minister. Besides, it is not youth, John, altogether. It is freshness and warmth, and enthusiasm, and spiritual life. Mr. Beecher is not young, nor is Spurgeon nor Dr. Hall, nor Dr. Tyng, nor John B. Gough. But they are all popular. Father Hyatt isn't young, John, but I had rather hear him than Dr. Argure any day."

I rather think Jennie is right. It is not youth we want at Wheathedge, but spiritual life and earnestness. At least it is to be thought of.

But as to salary—how are we to get a first-class man at a third class salary puzzles me. I shall have to refer that to Mr. Wheaton. He is the financier of our church, I believe.

(To be continued.)

TRANSYLVANIA SUPERSTITIONS.

The greatest luck which can befall a mortal is to be born on Easter Sunday while the bells are ringing; but it is not lucky to die on that day. The spoon with which the Easter eggs have been removed from the boiling pot is carefully treasured up and worn in the belt by the shepherd; it gives him the power to distinguish the witches who seek to molest his flock. Perhaps the most important day in the year is

St. George's, the 23rd of April (corresponds to our 5th of May), the eve of which is still frequently kept by occult meetings taking place at night in lonely caverns or within ruined walls, and where all the ceremonies usual to the celebration of a witches' sabbath are put into practice. The feast itself is the great day to beware of witches, to counteract whose influence square-cut blocks of green turf are placed in front of each door and window. This is supposed effectually to bar their entrance to the house or stables, but for still greater safety it is usual here for the peasants to keep watch all night by the sleeping cattle. This same night is the best for finding treasures, and many people spend it in wandering about the hills trying to probe the earth for the gold it contains. Vain and futile as such researches usually are, yet they have in this country a somewhat greater semblance of reason than in most other parts, for perhaps nowhere else have so many successive nations been forced to secrete their riches in flying from an enemy, to say nothing of the numerous veins of undiscovered gold and silver which must be seaming the country in all directions. Not a year passes without bringing to light some earthen jar containing old Dacian coins or golden ornaments of Roman origin, and all such discoveries serve to feed and keep up the national superstition.—*The Nineteenth Century.*

WHEN JACK IS TALL AND TWENTY.

When Jack is tall and twenty,
We know what Jack will do.
With girls so sweet and plenty,
He'll find him one to woo.
And soon the lover's twilight
Will hear a story told,
And Jack will die or fly sky high
For sake of hair of gold.
Hearken, Jack, and heed me—
Ponder what I say!
'Tis fools are sold for locks of gold,
For gold will turn to gray.

But Jack, if truth be spoken,
Is simple Jack no more;
If gold his heart has broken,
'Tis scarce the gold of yore.
He wots of dower for daughters
Not all in ringlets rolled;
To beauty steel'd, his heart will yield
To stamped and minted gold.
Hearken, Jack, and heed me—
Ponder what I say!
If gold hath wing, as poets sing,
Then gold may fleet away.

When Jack goes forth a-wooing,
If Jack has heart or head,
And would not soon be rueing
The hour that saw him wed,
He will not pine for graces,
Nor cringe for wealth to hold,
But strive and dare by service fair
To win a heart of gold.
Harken, Jack, and heed me—
Ponder what I say!
The gear will fly, the bloom will die,
But love will last for aye.
—*Frederick Langbridge, in Good Words.*

SLAVE HUNTING IN AFRICA.

We discovered that this horde of banditti was under the leadership of several chiefs, but principally under Kareina and Kiburuga. They had started sixteen months previously from Wane-Kirundu, about thirty miles below Vinya Njara. For eleven months the band had been raiding successfully between the Congo and the Lubanza, on the left bank. They had then undertaken to perform the same cruel work between the Byere and Wane-Kirundu. On looking at my map I find that such a territory within the area described would cover 16,200 square miles on the left and 10,500 on the right bank, equal to 34,570 square miles—just about 2,000 square miles greater than Ireland—inhabited by about 1,000,000 people. I was permitted in the afternoon to see the human harvest they had gathered—rows upon rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lines or groups of naked forms upright, standing, or moving about listlessly. There are countless naked children, many mere infants, and occasionally a drove of absolutely naked old women bending under a basket of fuel or bananas, who are driven through the moving groups by two or three musketeers. I observe that mostly all are fettered: youths with iron rings round their necks, through which a chain, like one of our best anchor chains, is rove, securing the captives by twenties. The children over ten are secured by three copper rings, the mothers by shorter chains, around whom their respective progeny of infants are grouped, hiding the cruel iron links that fall in loops or festoons over their mothers' breasts. After realizing the extent and depth of the misery presented to me, I walked about as in a kind of dream, wherein I saw through the darkness of the night the stealthy forms of the murderers creeping toward the doomed town, its inmates all asleep, when suddenly flash the light of brandished torches, the sleeping town is involved in flames, while volleys of musketry lay low the frightened and astonished people. The slave traders admit they have only 2,300 captives in this fold; yet they have raided through the length and breadth of a country larger than Ireland, bearing fire and spreading carnage with lead and iron: 118 villages and forty-one districts have been wasted, out of which is only educed this scant profit of 2,300 females and children and about 2,000 tusks of ivory! To obtain these 2,300 slaves they must have shot a round number of 2,500 people, while 1,500 more died by the wayside through scant provisions and the intensity of their hopeless wretchedness.—*The Congo.—H. H. Stanley.*

British and Foreign.

A CONFERENCE on total abstinence is to be held at Inverness in September next.

IN Denmark, if a publican makes a man drunk he is obliged to send him home in a cab.

A SUNDAY closing bill for Sweden is about to become law. It provides also for earlier closing on week days.

AN anonymous member of the English Presbyterian Church has sent a cheque for \$15,000 to assist the China mission.

BISHOP FRASER, preaching at Bolton, said that if intemperance slew its thousands, licentiousness slew its tens of thousands.

REDFY, in Tennessee, Tom Hughes's experimental colony, now has between 350 and 400 inhabitants, only one-half of whom are English.

CANNON MACCOLL was fired at with a pistol on a recent Sunday night in New Bond Street, London. A pellet passed through his hat.

THE Established Presbytery of Dundee has resolved to admit to the Church of Scotland the congregation of St. John's Church of England chapel, Lochee-road.

THE candidates for the Enfield division of Middlesex, Viscount Folkestone, Conservative, and Mr. John Kempster, Liberal, are both abstainers, and support local option.

MR. HAMER BASS, M.P. and brewer, says he should be glad to see the establishment of county boards, which would among other things regulate the liquor traffic, and constitute a kind of local option.

THE Rev. James Mayo, of Cambridge, has been fined \$25 for assaulting an invalid gentleman as he was being wheeled down the street in a bath chair, but chose the alternative of a month's imprisonment.

THE French Government has bought the portrait of Victor Hugo by Bezel, which will be placed in the Luxembourg Gallery. This is considered the best portrait of the poet. It is dated March 11, 1855.

THE ex-Empress Eugenie, in a recent letter to Monsignore Goddard congratulating him on his jubilee, speaks of herself as aloë, the sole remnant of a shipwreck that proves how fragile and vain are the grandeurs of this world.

MR. BEAMISH, chairman of the Coventry board of guardians, says he has never seen a teetotaler come to the workhouse for relief, and he has made inquiries at fifteen other workhouses and found a similar state of things.

MR. WILLIAM MACKINNON, of Ballinakill, who is spoken of as the moderate Liberal candidate for Argyleshire, is a Free Churchman of the Begg school, who was opposed to union, and who is not likely to support disestablishment.

A NEW Holy Family, by Corregio, has been discovered and restored, through the efforts of Herr Penther, the custodian of the Vienna Art Gallery. The picture has been recoloured no fewer than three times. It is, however, unspoiled in the principal details.

REV. WILLIAM WELSH, of Broughton, son-in-law of Dr. Thomas Guthrie, has lately retired from the active duties of the pastorate after a ministry of upwards of forty years. The attachment of his flock was lately manifested by a handsome present to Mr. Welsh and his wife.

MR. STURGEON, who has been spending ten days at Benmore as the guest of Mr. Duncan, preached to a congregation of 4,000 on the lawn before the castle on a recent Sunday evening. This is the third occasion on which the eminent preacher has discoursed at the same spot.

THE ascent of Mont Blanc has been accomplished in twelve hours, direct from Chamouaix, by Mr. E. A. Evans, of Chester, England, with three guides. This is considerably the quickest ascent yet made. The party crossed the glaciers below the Grandes Mulets by moonlight.

MR. WILLIAM PATON, an elder in the Free West Church, Kilbirnie, who often assisted at religious meetings in the homes of the people, has died in his eighty-sixth year. In his youth he was a noted swimmer and athlete. He engaged in public religious work till within a few months of his death.

AT the unveiling of the bust of the late Dr. Lindsay Alexander at Augustine Church, Edinburgh, it was mentioned that there will soon be published a volume of Dr. Alexander's Lectures on Ecclesiastes, to be edited by his son, and also a volume of selected sermons from unpublished MSS., with a sketch of their author's life and work.

TWO fresh names have been added to the roll of the Congo martyrs. Rev. Alexander Cowe, who arrived at San Salvador on the 1st of May, was attacked by fever twelve days afterwards and died on the 21st of that month. On June 8, at Underhill Station, Rev. W. F. Cottingham also died of fever; he had only arrived on May 15.

MR. GEORGE A. KOLLO, who was bred a farmer and resolved to devote himself to Foreign Mission work, was ordained to the eldership in Chalmers Territorial Church, Edinburgh, in presence of a large congregation, with a view to his proceeding to Livingstonia as a missionary teacher and agriculturist. He has just completed a full arts curriculum at the university.

AT the English Methodist Conference, which met at Newcastle, the case of a woman preacher in the Swaffman circuit was brought up; but as it transpired that she was seventy-six years of age and the oldest local preacher on the plan, having been regularly preaching for fifty years, it was agreed to "pass on." Dr. Nigg held, however, that such cases were exceedingly dangerous and improper.

THE congregation of Free St. Andrew's, Edinburgh, met for the last time in their old church recently, in view of removal to the new edifice in course of erection. Principal Rainy preached in the forenoon, and Rev. R. J. Sandeman, the pastor, in the afternoon. The first sermon in the old church was delivered by Dr. Bruce on June 2, 1844. Since its formation the congregation has raised \$500,000, of which \$250,000 was remitted to the sustentation fund.

Ministers and Churches.

THE Rev. Dr. Ure, Goderich, has started on a trip.
THE Rev. Dr. Torrance, of Guelph, is on a visit to the North-West.

THE Rev. Mr. Bryant, of Bradford, is suffering from diphtheria.

THE Rev. John Rennie, of Ailsa Craig, is enjoying a vacation in Muskoka.

THE Rev. R. M. Craig, of Dunbarton, is holidaying in Nova Scotia and Prince Edward Island.

THE Rev. Mr. Turnbull and Mrs. Turnbull of St. Mary's, have gone to Muskoka to spend their holidays.

MR. WM. P. MCKENZIE, son of the late pastor, preached for Rev. Mr. Edmondson, Almonte, on Sabbath week.

THE Rev. J. C. Smith, of Newmarket, occupied the pulpit of Queensville Presbyterian Church, last Sabbath afternoon.

THE Rev. Mr. Cathcart will be inducted into the charge of the Presbyterian congregation at Strabane, on the 29th inst.

THE Rev. J. K. Smith and family, of Knox Church, Galt, left on a tour through the northern counties last week.

THE Rev. J. A. R. Dickson goes to Old Orchard Beach.

THE Rev. William Burns, agent of Knox College, canvassed Fullarton and Avonbank recently, and obtained about \$600 in subscriptions.

THE Rev. J. Leishman preached in the Presbyterian Church, Collingwood, last Sabbath.

THE ladies of St. John's Church, Walkerton, purpose entertaining the Rev. Dr. Moffat at a farewell social before he leaves for his new appointment.

THE *Paris Star-Transcript* states that the Sabbath school room of the Presbyterian Church, Princeton, is to be repaired at the expense of Captain Williamson.

THE Rev. J. Crombie, pastor of Union Church, Smith's Falls, has returned from a month's sojourn at Old Orchard Beach and resumed his pastoral labours.

THE Rev. Mr. McKee, of Cobourg, preached in the Cold Springs Presbyterian Church, on Sabbath last. He delivered an excellent sermon from Deut. xxxiv. 5.

THE Rev. Principal Grant has been lecturing at Reserve Mines, C. B., on the "Federation of the Empire." The lecture is said to have been an unusually brilliant one.

THE Rev. W. S. McTavish will be inducted pastor of the Presbyterian Church at St. George, on the 5th Sept.

REV. THOMAS GOLDSMITH, pastor of St. John's Presbyterian Church, Hamilton, has been spending a part of his holidays with his brother, Mr. David Goldsmith, of Picton.

REV. A. F. Tully has returned from Moncton, where he has been busy completing the canvass for the endowment of Knox College. He reports that his visit in that connection was very successful.

DURING the absence from home of Rev. Mr. Abraham, the pulpit of St. Andrew's Church, Whitby, will be occupied by Rev. Thomas Lowry, of Toronto, many years since the pastor of the Presbyterian Church, Whitby.

THE pulpit of St. Paul's Church, Peterborough, will be occupied by Rev. Mr. Roger, of London, Ont., until the return of Rev. Mr. Torrance, who is spending a six weeks' holiday among the islands of the St. Lawrence.

THE Rev. A. McLean, of Blyth, left last Thursday to spend his holidays. He will be absent three or four weeks. Rev. Mr. Davidson, of Longside, preached in the Presbyterian Church on Sabbath. He gave a very able and eloquent sermon, which showed careful preparation and deep thought.

A VERY successful garden party was held at Ardavan, the residence of Mr. D. Mace, in London South, lately, under the auspices of the Ladies' Aid Society of Knox Presbyterian Church. There was a large attendance of ladies and gentlemen, and those present spent an exceedingly pleasant evening.

THE Canadian Order of Oddfellows, St. George's and St. Andrew's Societies, of Hamilton, marched in procession on Sabbath week to church, where divine service was conducted by Rev. Mungo Fraser, the recently inducted pastor of Knox Church. Mr. Fraser preached an able and appropriate sermon from Rom. i. 16.

THE Rev. J. Dunbar recently occupied the pulpit of the Presbyterian Church, St. George. This rev. gentleman was formerly stationed for many years at Glenora, and acted for a long time, under the old order of things, as Township Superintendent of our Public Schools and examiner at the County Board.

THE annual examination of public school teachers took place at Minnedosa on the 21st ult. The Rev. J. M. Wellwood, M.A., had charge of the proceedings, and conducted them in a most satisfactory manner. Twenty-seven candidates were examined. The schools in this section of the country are in a very good condition, the pupils making substantial progress. Mr. Wellwood is a most efficient inspector, and performs his duty without fear or favour.

PROFESSOR NICHOLSON, lecturer on Modern Languages in Queen's University, one of the most accomplished classical scholars in Canada, and an eloquent preacher, occupied the pulpit of St. Andrew's Church, Perth, on Sabbath, August 16. Rev. Dr. Bell, Registrar of Queen's University, will conduct the services in the same church the Sabbath following.

DR. MOFFAT, who is about to leave Walkerton after a pastorate of twenty-seven years over St. John's Free Church, commenced his labours in a small log building in that town. At first he had only forty members, but the membership has grown to over 200 now. In addition to his work in Walkerton, he laid the foundation of Hanover, Malcolm West Bentinck and Eckford Presbyterian Churches. To call from West Winchester, which he has accepted, is a very enthusiastic and harmonious one.

THE reception given at Berlin to the Rev. Mr. and Mrs. Tait, on their return home after their wedding trip, was very hearty and pleasant to all who participated. The ladies had

provided an ample supply of refreshments, which those who were present, heartily enjoyed. Speeches were made by Mr. Tait, Mr. Perine, of Doon, and others. Mrs. Tait must have been greatly pleased to see such kindness and good will extended to her husband and herself.

THE strawberry and ice cream festival, given by the ladies of the Presbyterian Church at Scotstown, Quebec, lately, was quite a success. The use of a large room in the new extension to the steam mill was obtained for the occasion from Mr. C. H. Parker, to whom the ladies are much indebted for this and many past favours. Mr. Finlay kindly officiated as chairman. The proceeds, which were for the Organ Fund, amounted to about \$34. The ladies of the church have succeeded in raising nearly \$75 for this purpose.

THE *Clinton Era* says: Last Sabbath was the first Sabbath in the eighth year of Rev. A. Stewart's ministry in Willis Presbyterian Church congregation in Clinton. It ought to be no small gratification to Mr. Stewart, in surveying his seven years' labour amongst his people here, to feel that he has so generally won and retained their confidence, friendship and esteem. Most of us have some idea of the numberless dangers to the peace and harmony which should always exist between pastor and people, and there are trying and painful incidents in the history of every congregation requiring great skill and tact to save from threatened division and hard feeling, and the prosperous state of Willis Church congregation certainly bespeaks wisdom and discretion on the part of him who has for so long been their spiritual leader.

At the weekly prayer meeting in Knox Church, Picton, on Wednesday evening last Mr. J. D. McDonald, on behalf of the Ladies' Religious and Benevolent Society of that congregation, presented the Rev. Robert C. Murray, the newly appointed missionary to India with a purse of \$50 as a personal gift to assist in the necessary expenses of his outfit for his distant field of labour. In presenting the purse Mr. McDonald referred to Mr. Murray's lifelong connection with the congregation, and the esteem and the affection entertained towards him by all its members. Mr. Murray acknowledged the gift in a few well chosen words of thanks to the ladies, for their kindly remembrance of his comfort and concluded by expressing his undying regard for Knox Church congregation in all its relations.

THE corner stone of the new Presbyterian Church at North Gower was laid with appropriate ceremonies by Mr. Ira Morgan, Warden of the County of Carleton. The building committee was composed of R. S. Wallace, John Callander, Wm. Bruce, David Baggs and Robt. Drynan. The following clergymen were present: Rev. Messrs. Glassford, McDiarmid, of Kemptville, Whelans, and Messrs. Dow and Stuart. A collection of coins and coins' leading papers were placed in the stone. The tower with which the ceremony was performed was presided by Rev. Mr. Whelans to the warden, and was inscribed "Presented by the committee on behalf of the congregation to Mr. Ira Morgan, Warden of the County of Carleton." After the ceremony had been concluded a social was held in a grove near by, and addresses were delivered by Rev. Messrs. McDiarmid, Stuart, Glasgow, Whelans, the warden and others. The church will be of brick, 30 x 50, and will be an ornament to the locality.

THE weather on Wednesday morning last was most unfavourable for the Presbyterian Sabbath-school excursion from Moncton. It rained heavily when the hour arrived for starting, which occasioned some delay, the committee being undecided whether to start or not. After waiting an hour or so, word was forwarded that the weather was clearing up at Newcastle, and a start was made, the excursionists filling up eight cars. The train arrived about noon. The excursionists dispersed in various directions—some enjoyed themselves on the grounds in the vicinity of the station, and quite a number participated in an excursion down the river on board the steamer *Andover*. The Moncton Cornet Band accompanied the party, and it is but fair to say that the excellent music discoursed in town was much enjoyed by the townsfolk, all who heard it regretting that the stay of the band there was so short. The excursionists left Newcastle about six, and reached Moncton about nine o'clock, everything having passed off pleasantly and harmoniously.

THE St. John *Telegraph* says: The quarterly communion service of St. David's Presbyterian Church was held recently. At the preparatory service Rev. George Bruce presided, assisted by the Rev. Mr. Rogers, minister of St. John's Church, Yarmouth, N. S. Mr. Rogers preached an excellent sermon from Matthew xviii. 1-5, and drew many lessons from child life, which were most natural and touching. At the close, Mr. Bruce admitted ten candidates for membership into the Church, and among them a young lady who also received the sacrament of baptism, which, under the circumstances, was most interesting and impressive. All were then publicly received into the Church by the pastor and people, which, under the Presbyterian form, is solemn and not soon to be forgotten. Among the churches, St. David's seems to be the home of young people, the pastor, Mr. Bruce, being especially thoughtful of such, and by every kindly method in the pulpit and out of it, endeavouring to win such to the service of his Master.

ON the afternoon of Sunday week, a Floral Service was held in Knox Church, Flora, and was attended by a large number of children and their parents. Each child was invited to carry a bouquet to church and the flowers were arranged on a platform prepared for their reception, in front of the pulpit. Over a hundred beautiful bouquets were taken by the children for this floral offering, and the display was pleasing to all who witnessed it. The Rev. Hugh Rose addressed the little folks very effectively upon the words: "Consider the Lilies." He told how Palestine was the land of flowers, there being some twenty-five hundred varieties already known, and how the lily, with its broad foliage, protected the tender grass from the scorching rays of the burning sun, and so gave food for grazing animals, showing that the flower was not only beautiful in itself, but useful. He dwelt upon the importance of cultivating the beautiful in all things, and made his discourse as attractive

to his young auditors as were the flowers themselves to all present. Afterwards the bouquets were carefully packed in a box and forwarded as a donation to the General Hospital in Guelph.

A GARDEN party and a musical and literary entertainment was given in the Presbyterian Church, Vanneck, last Wednesday evening with a two-fold object. First, as a reception to the Rev. W. S. Ball, who has just returned with the 7th Fusiliers from the North-West, where he was acting in the capacity of chaplain. Secondly, as an opening to the new class room which has been built in connection with the church. After partaking of a very sumptuous supper, the people assembled were entertained on the lawn by several pieces of music on the violin accompanied by the organ. Mr. McTavish, a lawyer of Ailsa Craig, gave an exhibition of Indian club swinging. The crowd then adjourned into the church where they were entertained by a first-class programme. Suitable music was furnished by the choir. Speeches were delivered by the Rev. Messrs. Johnson and Ball, the latter giving a thrilling sketch of some of his experiences in the North-West. Readings were given by Miss Knox, of St. Mary's, in rare elocutionary style. About four hundred persons were present, all of whom seemed to be well satisfied with the entertainment.

THE *Durham Review* says: The people of Durham were somewhat surprised on Monday, 10th inst., to hear of the death of Alex. Robertson. Although Mr. Robertson has been ailing for some time, having received a paralytic stroke about two years ago, since the spring opened he appeared to be on the mend, and was able to attend to his work and walk around town, and his death was not at all expected. On Sunday evening he retired in apparently good health, but about two o'clock on Monday morning he received another stroke, and was only able to arouse the household and speak a few words before he expired. The funeral took place on Tuesday afternoon, and the service was conducted by Rev. Mr. Cameron, of Pickering. The deceased had been a resident of Durham for about fourteen years, where he had been engaged in the tailoring business. He was born in Inverness, Scotland, and came to this country about thirty years ago, and lived for a while in Guelph and Fergus before coming to Durham. Mr. Robertson had long been noted for his piety and strict temperance principles, and was long an elder in the Presbyterian Church. He leaves a wife and five children to mourn his sudden decease. In respect for the deceased and as a mark of esteem, the managers of the Presbyterian Church met, and passed a memorial of condolence with the family of their late worthy brother and co-worker.

"ONE of the Party" writes: The Kemptville Presbyterian Sabbath school and friends held their annual excursion and picnic last Tuesday and altogether it was the most enjoyable and financially successful one they have ever had. Upwards of 450 persons comprised the party and although to a certain extent a mixed multitude, not a single case of disorderly conduct occurred during the whole day. Leaving Kemptville at twenty-five minutes to nine, a.m., our trip consisted of a run on the train to Prescott where we took the steamer *Transit* for a pleasant trip up the noble river St. Lawrence to the Central Camp Grounds. On our way we called at the ambitious town of Brockville where we took on board a few more friends, among them the genial and obliging Mr. Cuthbert, who has charge of the Camp Grounds and who kindly gave us their freedom, which on arrival there we gratefully accepted, wending our several ways to shady spots and pleasant glades to discuss the contents of our baskets with well-whetted appetites. After doing justice to the good things provided the younger people led off in croquet playing, swinging, etc., and the elder ones promenaded the beautiful grounds till the shrill whistle of our boat called us away. On our return we stopped for two hours at Brockville to allow those of us who were strangers there to behold its sights, the principal of which, the churches, do credit to the will-be city. After viewing the town we took ship again and with general good feeling and perfect satisfaction with ourselves and all we came in contact with, we arrived home at the seasonable hour of nine p.m., after spending a day the pleasant memories of which we will long retain.

THE following extract is from a funeral sermon preached by Dr. Cochran on the occasion of the death of Mr. James Wallace, Brantford. It has been printed for private circulation: While a lover of all good men, Mr. Wallace was a strict Presbyterian by birth and conviction, and never swerved from his openly avowed principles. Trained in early life in the doctrines of the Church, and well versed in her contentings and struggles in martyr times, he never concealed his opinions. He was not one of those who imagine that church relations are of secondary importance, and that it matters little to what communion a man belongs, if only he maintains a somewhat respectable standing in the eyes of the world. On the contrary, he felt that a man's life is intensely affected by his creed, and that to forsake that creed is very often the first step towards spiritual declension, if not actual apostasy. It may seem like bigotry and narrow-mindedness in the eyes of some; but to me it is one of the noblest characteristics of the man, that ever since my settlement in Brantford, unless when laid aside by sickness, he was never absent from the sanctuary. His place was never vacant, his ear was ever open, and his soul eager for that nourishment which promotes the perfecting of saints. As church member, Treasurer, Chairman of the Board of Management, trustee and elder, he endeavoured to do his duty, and make full proof of his ministry. While well versed in Scripture, and capable of taking part in religious meetings, he never could overcome a natural timidity that followed him through life, and made him a silent but reverential worshipper, when he might have led the devotes of the prayer meeting to the great delight and profit of his friends. But none the less was he valued as a member of Session, and his judgment relied on. While conservative of old forms of worship, he was never an obstructionist. Organ or no organ, psalms or hymns, he felt that God's truth was not affected by these accidentals, and that if the heart is prepared aright the truth will profit.

THE Rev. John Cairns was inducted into the pastoral charge of Maringhurst, Rock Lake Presbytery, on the 22nd of July. The Rev. H. J. Borthwick presided and preached, taking his text from Phil. ii. 1. There were four considerations laid down. (1) Peace and hope in Christ. (2) Any comfort in love. (3) Any fellowship of the Spirit. (4) Any bowels of mercies. Christianity was not a thing of rites and ceremonies, but practice throughout life. This ideal was not merely intellectual but social and brotherly and the best warrant for working as pastor and people. With many admonitions he counselled the congregation to receive their new minister with all unity and to hold him in reputation. The usual induction questions were put and answered. Mr. Cairns then received the right hand of fellowship. Rev. James Farquharson engaged in prayer. The Rev. J. A. Townsend then addressed the minister, reminding him of mutual duties and responsibilities and quoting Paul's injunction to Timothy: "Preach the Word." He defined "Word," spoke of its grandeur and sublimity, and of the end to be attained thereby. The Word was a great sword, better than a Damascus blade, truer than steel, and what Paul said to Timothy was merely repeating Christ's command: "Go ye into all the world and preach the Gospel to every creature." Rev. James Farquharson addressed the congregation, asking for good attendance and prayerful attention when the Word was preached. The minister ought to be sustained by the prayers and sympathies of the people. As no one, not even a minister, was perfect, so his hands should be borne up by the prayers of his people. Paul felt thus when he said: "Brethren, pray for us." The seventy-second Psalm was then sung and the benediction pronounced. The congregation gave their minister a most cordial welcome at the close of the service.

PRESBYTERY OF MAIFLAND.—This Presbytery met at Kincairdine on July 14. The Rev. Thomas Muir was appointed Moderator for the next six months. Commissioners to the General Assembly reported their diligence on the business of that court. Mr. Bickell, of Molesworth, accepted the call from the congregation of Mount Forest. The Presbytery expressed regret at parting with Mr. Bickell. Mr. McRae was appointed to declare the pulpit of the congregation of Molesworth vacant and act as Moderator of Session. At the evening sederunt a conference was held on the subject: "Is the Pulpit Power on the Decline," introduced by Messrs. Law, D. G. Cameron and Muir, followed by other members of Presbytery. An extract minute from records of the General Assembly was read, stating that leave was granted to receive D. McMillan, licentiate, who was then received by the Presbytery. A communication was read from Dr. Cochrane, stating that the Rev. D. Cameron, of Lucknow, had been appointed to the mission field of Manitowaning and asking the Presbytery to issue the matter. Messrs. D. C. Cameron and Strachan were appointed to audit the Treasurer's book. A request from the congregation of Dungannon for leave to sell their church and lot was granted. Mr. Ross was appointed Convener of the Presbytery's Home Mission Committee. A committee, consisting of Messrs. Leask, McQueen, Ross, Hartley, with their Presbytery elders, was appointed to revise the regulations regarding the order of business and standing orders of the Presbytery and report to next meeting of Presbytery.—R. LEASK, Pres. Clerk.

PRESBYTERY OF BRANDON.—This court met in the First Presbyterian Church, Brandon, on Tuesday week, at half past seven. There were present Rev. Messrs. McKellar, Todd, Robertson, Mowat, Smith, Duncan, Sutherland, McRae, Flett, McTavish, Douglas, Stalker, Campbell, ministers; and Messrs. D. Lockhart, R. S. Humphkins, Geo. Stewart, R. Richards, elders. Mr. McKellar, in the absence of Mr. Bell, was appointed Moderator. Mr. S. C. Murray, from the Presbytery of St. John, having presented his credentials, was received as a licentiate residing within the bounds. The licensure of Mr. Alex. Robson was remitted to the Presbytery of Regina—his sphere of labour being within the bounds of that court. The Clerk was instructed to write Mr. Thompson, of Virden, informing him that Mr. Sutherland was trusted with full powers in the matter of the ordination of elders, and that Mr. Sutherland be instructed to complete the work intrusted to him. Mr. Sinclair, of Carrot River, gave an account of his work at Prince Albert. In the course of his speech he vindicated the white settlers from the charge that any of them had been implicated in the late rebellion. A letter was read from the Rev. Mr. Bell, asking the Presbytery to recommend that a grant be made to the Portage congregation from the Manse and Church Building Fund. It was agreed to defer taking any action till the next meeting of the Presbytery in order to have more information upon the subject. It was agreed to appoint a committee to draw up a constitution for missionary organizations to carry on the work in congregations and mission fields. The following are the committees appointed for the ensuing year: Home Missions—Rev. Messrs. Todd, Bell, Stalker, Mowat, McKellar, Douglas, Robertson. Foreign Missions Rev. Messrs. McKellar, Flett, Campbell, Robertson, Douglas, ministers; and Mr. R. S. Humphries, elder. Sabbath School—Rev. Messrs. Sutherland, Campbell, Mowat, McKellar, Hodnett. Sabbath Observance—Rev. Messrs. Stalker, Douglas, Smith, Kelly, McTavish, Bell, ministers; Messrs. Grant and Stewart, elders. State of Religion—Rev. Messrs. Wellwood, McKellar, Robertson, McRae, Mowat, McTavish, ministers; and H. C. Ross, elder. Statistics—Rev. Messrs. Todd, Robertson, McRae and Douglas. Maintenance of Theological Department—Rev. Messrs. Bell, Todd, McKellar, Stalker, Wellwood, Douglas, Sutherland, ministers; and Messrs. Waters, Kenneth McKenzie, Gillis and Nichol, elders. Temperance—Rev. Messrs. Douglas, Duncan, Sutherland, McKellar, Stalker, ministers, and Mr. H. Ross, elder. On the motion of Rev. Mr. McRae it was agreed to retain on the roll of Presbytery the name of Rev. D. McRae, formerly of Neepawa. It was agreed, on the motion of Mr. Lockhart, that the next meeting of Presbytery be held at Minnedosa on the third Wednesday in September. Rev. Mr. Cameron, formerly of Battleford, gave an account of his work there. He described in graphic terms the Indian uprising and the

terrible deprivations committed by them in the neighbourhood—the best part of the settlement having been totally destroyed, only the barracks and the new part of the town having been spared. He contended that the Indian uprising was in a great measure due to the character of the instructors and agents appointed by Government. If the Government officials had been the right kind of men the uprising would never have taken place. In many cases their treatment of the Indians was calculated to have a most injurious effect—some of them treating the Indians like dogs—never speaking to them without an oath and paying no regard whatever to their word. The rev. gentleman remarked that it would spoil good Indians—make them like some of the Indian Department officials who are over them and supposed to be civilizing them. Mr. Robertson remarked that the settlers of Battleford had now a double claim upon our sympathy, and now that the people had been impoverished they must be provided immediately with the means of grace. In this he was ardently supported by the Presbytery. Mr. Flett corroborated Mr. Cameron, maintaining that the Indian uprising was in a great measure due to the character of the Government officials. On the motion of Mr. McKellar a unanimous vote of thanks was tendered to Mr. Flett and the other Indian missionaries for their valuable services since the commencement of the trouble. Leave was given to the Rev. Mr. McRae to elect and ordain elders in his present field, and Rev. Mr. Todd and Mr. Hugh Grant were appointed an interim session. The Home Mission report was then considered seriatim, and was substantially adopted. It was as follows: Mr. S. C. Murray was appointed to Neepawa. The supply of Rapid City, Hogg's Field and Cypress River was remitted to the Home Mission Committee. Mr. Simpson was appointed to Roseland till the next meeting of Presbytery. Application was made to the Synodical Committee for a grant in favour of Rev. F. McRae. Leave was given to the Home Mission Committee to dispense the Communion in mission fields where there are no ordained missionaries. The rest of the business before the court was of a routine kind.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 30. } THE STORY OF NABOTH. { 1 Kings 21: 1885. } 4-19.

GOLDEN TEXT.—"Thou hast sold thyself to work evil in the sight of the Lord."—1 Kings xxi. 20.

INTRODUCTION.

The Lord takes notice of the conduct of others as well as of Ahab. The kings of all nations are in His hands, and He teaches all the same lesson, that He abhors sin. Benhadad, King of Syria, besieged Samaria, and sent insolent messages to Ahab. The Lord sent a prophet to assure Ahab of protection, in order that he might know that Jehovah was the Lord. According to the assurance given the Syrians were delivered into his hands. They next year renewed the invasion, under the impression that the God of Israel was only a god of the hills, and on that account he was able to defeat their gods. If they fought in the plains they would succeed. Again they are defeated with the terrible slaughter of 100,000 men, and afterwards a wall fell and slew 27,000 men. Benhadad surrendered, casting himself on the mercy of the King of Israel. He is forgiven, and in forgiving him Ahab again offended the Lord, and exposed himself to a judgment pronounced by the mouth of a prophet. His own life is to be taken in place of the life his hand spared.

EXPLANATORY.

We would expect after the wonderful deliverances of the preceding chapter to see some indication of gratitude on the part of Ahab. The Lord granted them for that purpose, but without effect. Ahab went to Jezreel, his summer residence, and amused himself by trying to improve the grounds about his palace. Near by was the vineyard of Naboth. He thought it would greatly improve the situation if he could convert this into a garden, and proposed to purchase it. He offered to buy it for its value in gold or exchange for it a better. So far the proposal is harmless; but Naboth declined the offer. He did not wish to part with the inheritance of his fathers. It might have been in part an unwillingness to give up a home in his possession for so many years, a very natural and justifiable reason. It was also an unwillingness to disobey the Divine command, because the law forbade the sale of a paternal inheritance (Lev. xxv. 23-28). The land belonged to the Lord and the people had no right to dispose of it.

I. Ahab's Selfishness.—He could not see the force of the argument used by Naboth, he is so blinded by selfishness. What are the feelings of another man to him who thinks of only himself? Or, what is obedience to the law of God to the man who has made a god of his own lusts? Such was Ahab and such is every one in that degree in which he is the slave of self.

Eat no bread.—He felt so grieved and hurt that his proposal was rejected that he threw himself on the bed in a pet and would eat no bread. A selfishness that seems extraordinary in a king, and happily is known in modern than in ancient times.

How noble, in contrast, does that unselfishness appear which can look at all things in their true light without being warped by such unworthy influences!

II. Selfishness Grows into Murder.—His wife Jezebel enquired what the trouble was. He told her that Naboth declined to give him the vineyard. She replied: "Art thou King in Israel, and not able to have thy desire granted? Arise and eat and drink and be merry; I will give thee the vineyard." That was their idea of the duties of royalty—to gratify self. On the same principle Rehoboam and his young advisers acted and lost his kingdom.

She wrote letters.—Ahab left this woman to rule the empire as she pleased. She wrote letters, to which she attached his seal without consulting him. How much nobler the conduct of King Asa (1 Kings xv. 13). He removed his mother from being queen because she was an idolatress, and destroyed her idol. Ahab gave himself up to Jezebel and allowed her to do as she pleased.

Elders.—The city authorities were her tools, appointed by herself and ready to do her bidding. Alas for the nation whose rulers have sold themselves to work iniquity! The magistrate ought to regard himself as the minister of God, responsible to Him, and before whom he must stand and give an account. These men knew no master but Jezebel, and at once did as they were told.

Fast.—A customary method of appeasing Divine wrath on account of sin. The sin in this case was that of Naboth. Jezebel said he blasphemed God, and, of course, she was horrified and wished to protect the nation from the dire consequences of that great sin.

Children of Belial.—They were to suborn false witnesses—two in order that it might be legal—and on their testimony Naboth was to be convicted and stoned to death.

Reported.—The fiendish crime is at once committed, and reported to Jezebel; and she reports it to Ahab, and tells him to go and take possession of the vineyard which Naboth refused to sell. It is no longer his, for he is dead.

We must accustom ourselves to look into the future, in order to find an explanation of such terrible things as this. A righteous God would not allow such things here, if there were not compensation. Naboth was a righteous man, no doubt one of the seven thousand who had not bowed the knee unto Baal, and like so many of the righteous has fallen a victim to the selfishness of the worst of mankind. God allowed it, that is enough. "Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne."

III. Be sure your sin will find you out.—Ahab could not excuse himself from being a murderer. He accepts the fruit of the murder; he goes down to take possession of the vineyard when informed that Naboth was gone, and he did not by word or act manifest his displeasure at what had been done.

Elijah.—What must have been the consternation of Ahab when he saw Elijah! Just at the time and in the place when he would least desire it—in the vineyard of Naboth—Elijah came to him without ceremony. Ahab probably thought that he had seen the last of the awful prophet when he fled before the threat of Jezebel. Now his heart sank within him as he saw him, and at once surmised what his errand was.

"Hast thou found me, O mine enemy?" Ver. 20.—That was the salutation of Ahab. How blind human nature is, that will not recognize that sin is the true enemy, and that the reprover is the true friend. Elijah told Ahab as much, when before charged with being the troubler of Israel, he said: "Ahab, thou and thy father's house are the troublers of Israel."

Now, the reply is: "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord." He then pronounced that terrible judgment, that Ahab should receive as he had done, that the dogs would lick his blood where they licked the blood of Naboth, and that they would eat Jezebel by the wall of Jezreel; and that the whole family would be destroyed as were the families of Jeroboam and Baasha.

These lessons are not exceptional; they are illustrations of God's government. " whatsoever a man soweth, that shall he also reap."

Let us not be found by death in the enjoyment of evil possessions. When found by him let us be diligent in the service of our Master and then we can accept him not as an enemy, but as a friend come to introduce us into rest.

PRACTICAL SUGGESTIONS.

1. Selfishness is the very opposite of the Spirit of Christ.
2. It is a root from which every crime in the decalogue can grow.
3. If we wish the criminal God-speed, we participate in his crime.
4. Contemplate the consternation of Ahab as Elijah found him.
5. Ask yourself the question: "What would be my feelings or expectations if such a man as Elijah came with a Divine message?"
6. Quote other instances in which the law of retaliation is seen in God's dealings with men.

WILLIAM LLOYD GARRISON.

From Thomas Wentworth Higginson's introduction to the illustrated papers on Garrison's origin and early life, by his sons, in the August Century, we quote the following: "The career of Mr. Garrison contributed an important fact to elucidate the very philosophy of all reform; because it showed the controlling force of the moral sentiment, apart from all the other social factors with which it is usually found in combination. Strength of the moral nature was his one great and overwhelming contribution to the enterprise with which his whole life was identified. We can see now, in looking back, that the essential force of the anti-slavery agitation lay in the extreme simplicity of its propositions. Never was there a reform, perhaps, in which the essential principle was so easy to grasp. It needed no large induction, no difficult chain of inferences. Once concede that man cannot rightfully claim property in man, and the whole logic of the matter was settled. The thing needed was that this doctrine should find living embodiment in a man whose whole nature should be strong and simple, like itself; who should spin no sophistries, tolerate no evasions, shrink from no consequences; who should use this principle as a sufficient test of all policies and reputations, who should refuse to be led away from it into any questions of casuistry or expediency; who should, in short, have a moral nature as clear and controlling as the doctrine he espoused. This man it found in Garrison."

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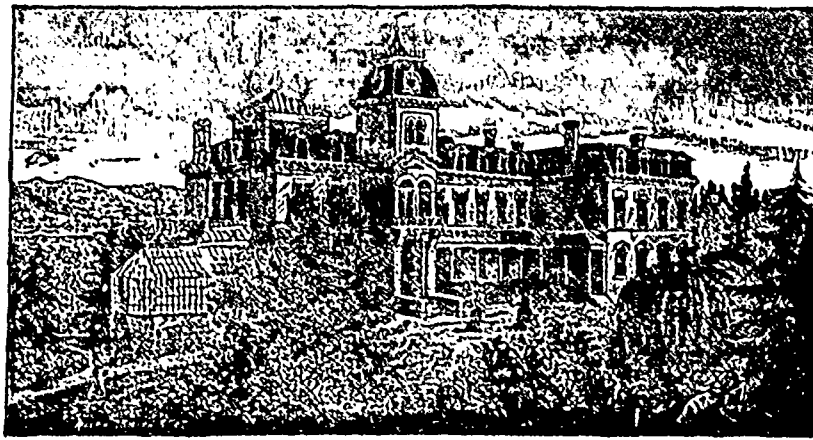


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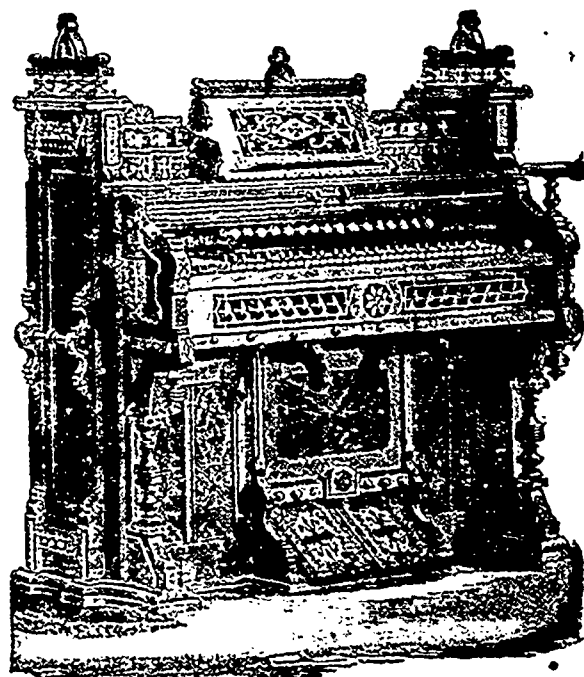
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In the campaign of 1884 the two candidates for governor in a "pivotal" Western State arranged for a series of joint discussions. Both men were popular, both of fine appearance and were so well matched in mental force and as orators that the contest between them promised to be a magnificent one. For several weeks the scales balanced evenly.

But one day the brilliant Republican candidate came up ailing. He seemed overcome and spoke labourably. The next day he was even less effective. Later he was compelled to ask his opponent for a postponement of certain appointments, which was granted. Before the campaign ended he had abandoned the field altogether.

Meantime the Democratic candidate continued his canvass, seeming to grow stronger, cheerier and more effective with each succeeding week. He was elected. One evening in December while entertaining several gentlemen he said:

"I will tell you a campaign secret—which gave me the election. With the opening of my campaign I began caring for my liver. I knew that a disordered or torpid liver meant dullness and possible sickness. I took something every day. When my opponent began failing I knew his trouble to be his liver and felt like prescribing for him, but feared if I did so he might beat me! I grew stronger as the campaign progressed, often making two speeches a day. Even my voice, to my surprise, did not fail me once. All because Warner's safe cure kept me in 'A1 trim.' Ex-Governor Jacob, of Kentucky, also made a campaign tour under precisely similar circumstances and says he kept up under the exhausting strain by use of the same means.—Rivester Union.

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Independence, Texas, Sept. 26, 1882.

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WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomera, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the Eustachian tubes, causing deafness; burrowing in the sinuses, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto Mail, Messrs. A. H. DIXON & SON, 205 King St. West, Toronto, Canada. In loose stamp for their treatise on Catarrh.

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Words of the Wise.

God's children as long as they are in this world, are growing.

The work of religion is of no service any further than the heart is engaged in it.

THERE is nothing better than a good wife, and nothing worse than a bad one.—Hesiod.

NOT the success thou gapest Will be the test at last By which the Master judges The service of the past: But lowly, quiet efforts, The honest love and care, The patient, constant spirit, The truthful, fervent prayer, These are by Him recorded, Each one to Him is known: These will He then acknowledge, Regard, approve and own.

VIRTUE alone outbuilds the pyramids; her monuments shall last when Egypt's fall.—E. Young.

IT is common for those that are indulgent to their own sin, to be severe against the sins of others.

If God gives us food for our lives, let us not, with murmuring Israel, ask food for our lusts.

THE aching head may cease to throb when laid upon that softest pillow for human pain—"God knows!"

ALL along the pathway of life are tombstones, by the side of which we have promised to strive for heaven.

ON Thee we fling our burdened woe Oh love divine, forever dear! Content to suffer while we know, Living and dying, Thou art near.

THOSE that would be safe have need to be suspicious of the tempter. The garrison that sounds a parley is not far from being surrendered.

Grace is the essence of the Gospel. Grace is the one hope for this fallen world! Grace is the sole comfort of saints looking forward for glory!—Spurgeon.

THOSE who keep their eye upon heaven as their end, will keep their feet in the paths or religion as their way, whatever difficulties and discouragements they met with in it.

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If we were to hear a sermon every day in the week, and an angel from heaven were the preacher, yet, if we rested in bare hearing, it would never bring us to heaven.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—Charles Kingsley.

As the deep blue of heaven brightens into stars, So God's great love shines through in promises,

Which, falling softly through our prison bars Daze not our eyes, but with their soft light bless.

Ladders of light God sets against the skies, Upon whose golden rungs we step by step arise, Until we tread the halls of Paradise.

—A. E. Hamilton.

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To the dutiful child the parent's approval is better than a prize. To the loving wife or husband love returned is better than a fortune. So the Christian has a reward in the assurance of God's love, the peace of conscience and the joy in the Holy Ghost, which by the divine blessing follow his faithfulness.—Sermons for Silent Sabbaths.

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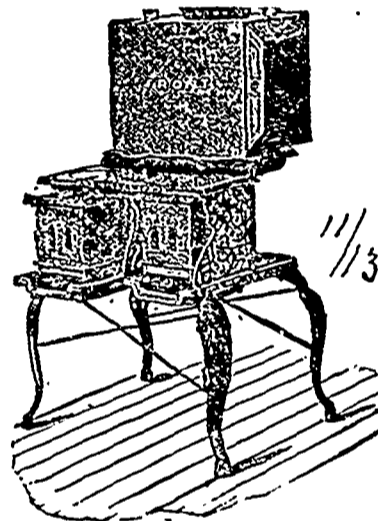
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MEETINGS OF PRESBYTERY.

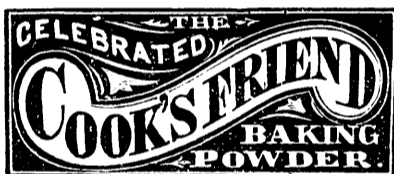
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
KINGSTON.—In Cooke's Church, Kingston on Monday, September 21st, at three p.m.
PARIS.—At St. George, on Sept. 8th, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, Sept. 8th, at half-past seven p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of September, at half-past two p.m. Elders' commissions given in, and Session Records examined.
SARNIA.—In Strathroy, on the second Tuesday of September, at two p.m. Session Records will be called for.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of September, at ten a.m.
HURON.—In Brucefield, on the 8th September, at half-past ten a.m.
BRUCE.—In St. Andrew's Church, Paisley, on the second Tuesday of September, at two p.m.
WHITBY.—In St. Paul's Church, Bowmanville, on Tuesday, 18th August, at eleven a.m.
ROCK LAKE.—At Morden, on Wednesday, October 21st, at one o'clock, p.m.
TORONTO.—In the usual place, on Tuesday, Sept. 1st, at ten a.m.
MIRAMICHI.—In the church at Kingston, county of Kent, on August 27th, at half-past six p.m., to induct Rev. Wm. Hamilton.
BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Sept. 1st, at ten a.m.
BRANDON.—At Minnedosa, on the third Wednesday in September.

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LITERARY.

The following productions are from the pen of the Rev. DR. BRUCE, of WINNIPEG, during the past year, and while chiefly on subjects related to the work of the Chair of Science and Literature in Manitoba College, are of general interest:

- 1. PRESBYTERIANISM, WHAT IT HAS DONE AND WHAT IT MAY DO IN THE CANADIAN NORTH-WEST. Published by the Synod of Manitoba. (The Moderator's Sermon on the opening of the first Synod of Manitoba, July, 1884. Mainly a historic retrospect.)
2. A PLEA FOR A CANADIAN CAMDEN SOCIETY. Published by the Royal Society of Canada. A plan for the publication of early Canadian books—now out of print—for the use of historians and others. The Royal Society has a committee at work on the subject.
3. OUR INDIANS. Published by the Y.M.C.A. of Winnipeg. A lecture delivered in December last, and showing some of the causes of the late rising.
4. COAL. A lecture before the P. R. Literary Society of Winnipeg. A description of the Coal Beds of the North-West.
5. EDUCATION IN MANITOBA. Published by the British Association of Science. A paper given in full in the beautiful Memorial Volume of the late meeting. Printed in Montreal.
6. THE MOUND BUILDERS. Published by the Historical and Scientific Society of Manitoba. Dr. Bruce is an active explorer, and a fortunate discoverer in the Mounds of the North-West. This gives the result of his personal observations.
7. THE FIVE FORTS OF WINNIPEG. Now being published by the Royal Society of Canada, Description with maps of Forts Rouge, Gibraltar, Douglass, Old Fort Garry, and Fort Garry within the limits of the City of Winnipeg.
8. THE LACCOON OF EVOLUTION. Published by the British and Foreign Evangelical Review. A criticism of articles by Herbert Spencer and Frederick Harrison, in the Nineteenth Century Magazine, and the grounds given for a Christian Theism.

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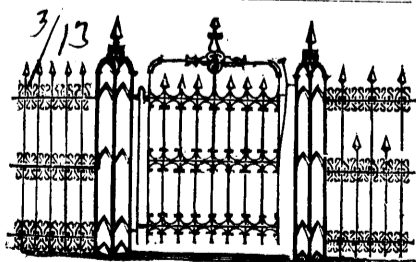
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