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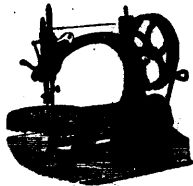
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TOMATO SOUP, WITH MEAT—Skim and strain a gallon of stock made from fresh meat, skin and slice a dozen large ripe tomatoes, put through a sieve and add to the stock. Boil half an hour. Mix smooth a spoonful of flour, a little butter, be careful not to have it lumpy, season it with pepper, salt, and a teaspoonful of sugar. Simmer ten minutes and it is ready to serve.

EMBROIDERY.—Those ladies, who do not know how to use the Kensington stitch in embroidery, can produce very fine effects with figures cut from cretonne. Baste them on to your material (which may be cloth, flannel, or scrim), then fasten them around the edges with a broad button-holing of shaded embroidery silk. The effect is very good, and is scarcely any trouble.

The following is said to be a good "ant trap": Procure a large sponge, wash it well, and press it dry, which will leave the cells open; sprinkle it with fine white sugar and place it near where the ants congregate. They will soon collect upon it, then dip it in boiling water, which will kill the ants. Wash out the sponge, sprinkle again with sugar and set again. If this course is persisted in, the ants will be exterminated.

BAKED OMELET.—Put into a tin basin a heaping teaspoonful of corn starch, a boiled onion chopped fine, a good sized lump of butter, and a quarter of a cup of sweet milk; boil all together until the corn starch thickens. Be careful not to burn or to let it get lumpy. Season with salt and pepper. Now break seven eggs, and beat the whites and yolks separately—the whites to a stiff froth—stir the yolks into the corn starch, adding half a cup of milk, and when well mixed, add some chopped parsley, and the beaten whites. Pour into a well greased dish, and bake from fifteen to twenty minutes in a hot oven.

VENTILATION OF CUPBOARDS.—This seems to be a minor matter in the erection of houses, but the want of a thorough draught is to make itself unpleasantly apparent to the smell. The remedy of this defect is very simple. If possible, have perforations made through the back wall of the closet and a few in the door. When the wall of the closet cannot be perforated, bore holes freely in the door on the top and bottom. To prevent dampness, with the accompanying unpleasantness and injurious effects of mildew in cupboards, a tray of quick lime should be kept and changed from time to time as the lime becomes slaked.

TO BLEACH CLOTHES.—Put them in water and thoroughly fill with soap; then spread them on a clean grass plot. If you can get them under a shower of rain it is much better than sprinkling them by hand. They can be sprinkled by a rubber tube (used for watering gardens, a clothes sprinkler, or in the absence of such the hand can be used). Taking anything at all that will splash the water on them. After being subjected to a day of this treatment you will be surprised at the effect. Take them in and wash. It is an excellent way to cleanse clothes that have become yellow from improper washing.

MAKE A NOTE OF IT.—Every housewife should know that sugar boiled with an acid, if it be but three minutes, will be converted into a glucose, which is the form of sugar found in sweet apples. One pound of sugar has as much sweetening power as two pounds of glucose. In other words, one pound of sugar stirred into the fruit after it is cooked and while yet warm, will make the fruit as sweet as two and a quarter pounds added while the fruit is boiling. Save your sugar by a little chemical knowledge. It is an established fact that if fruit is sweetened when it is hot it requires much less sugar than if sweetened when cold.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, OCTOBER 22nd, 1880.

No. 51.

NOTES OF THE WEEK.

IN 1879 France spent \$12,000,000 on her public schools, or about \$2.70 for every pupil; Germany, \$28,000,000, or nearly \$5 for every pupil; Switzerland, \$1,741,635, or a little over \$4 for every pupil; Denmark, \$3,000,000, or a little over \$4 for every pupil; Belgium, \$5,000,000, or nearly \$6 for every pupil; the Netherlands, \$3,053,617, or \$7 for every pupil; Spain, \$5,000,000, or eight for every pupil.

M. BOKKOS, a student of theology, while recently in the cloisters of Hères, at Mt. Athos, discovered some manuscripts of the celebrated patriarch Photius, of Constantinople. They comprised sixteen homilies, two discourses on the soul and the principles of bodies, twenty-five unedited letters, a treatise on the irreproachable faith, and finally an account of the deliberations of the First and Second Synods of Constantinople. All these writings will shortly be published.

AN important piece of patronage is likely to fall this year into the hands of the Emperor of China. The Grand Lama of Thibet, the personified god of the country, is dangerously ill, and the priests have addressed a memorial to the Emperor of China praying him to elect a successor to whom the dying Lama can impart his divine attributes, or rather his soul, which is supposed to be that of Tzon Jappas, the founder of this branch of Buddhism. The nomination of a successor rests with the Emperor of China as suzerain of Thibet, and the appointment, if it may be so called, is a valuable one, the income of the Lama being over \$2,000,000. The Lama lives in a magnificent palace, the roof of which is covered with gold, and in it there are several hundred idols of the same metal.

BISHOP COLENSO, of Natal, who was so much talked about a few years ago on account of his advanced views on the Pentateuch, lives a very quiet, uneventful life at Bishopstown, near Maritzburg. He is rarely seen in the city except on the Sabbath, when he conducts services. He is described as elephantine in appearance being almost seven feet high and of massive frame. He wears a wide-brimmed, stove-pipe beaver hat, of the old-fashioned cut, and a long coat of thin black material. He is regarded with awe and reverence by the natives, who salute him as supreme or great chief. The Bishop is now sixty-six years old, but retains his vigour of mind. One of his daughters acts as his amanuensis, and Kaffirs, whom he has always befriended, are his printers.

THE Evangelical Alliance has issued the usual programme for the Week of Prayer, January 2nd—9th, 1881. It is suggested that on Sabbath, January 2nd, sermons be preached from the text, "Jesus Christ the same yesterday, to-day, and forever;" January 3rd, the general topic is praise and thanksgiving for all blessings; January 4th, humiliation and confession for personal and national sins; January 5th, prayer for the Church of Christ, that it may be fruitful and united; January 6th, prayer for the young and their instructors, for parents, colleges, Sabbath schools; January 7th, prayer for all nations and rulers, for universal liberty, for the cessation of wars; January 8th, prayer for Christian missions and all engaged in promoting them.

THE Bishop of Manchester has done a very graceful act. Every year in his diocese a certain Sabbath is set apart for consideration of the subject of temperance, and, on former occasions, regret has been expressed by other religious Bodies that they were not invited to refer to the subject at the same time. The Bishop this year has issued a circular to the ministers of various religious denominations, inviting them to bring the subject of temperance before their people on the same day as the Church of England, "and thus bear witness to the desire of all denominations of Christians, notwithstanding differences of religious tenets, to co-operate in a cause which is so manifestly

connected with the moral and social well-being of the nation."

A CORRESPONDENT of the "Christian Register" (Unitarian), who was a constant attendant at the late Council, describes Principal Cairns as "broad and massive in figure, a large, square head, framed in a profusion of silvery-white hair; as he tilted back and forth his eyes chained to the manuscript from which he read a statement repeated there for the ten-millionth time of the doctrine of the vicarious sacrifice—his words rippling like a swift brook over a rough, pebbly bed—he was the grand figure of a modern patriarch." He further says: "And yet I must diverge to say, reminded by Principal Cairns' paper, that there seemed no abatement, on the whole, in the utterances made of the old doctrinal demands of Calvinism."

LONDON has a police force of 10,911 men, and furnishes a large field for their work. During the past ten years 190 persons have been killed by light wagons, and 7,962 wounded; 474 killed and 5,144 injured by heavy carts; and omnibuses and street-cars have killed 151 and injured 1,655. Each year there are nearly 10,000 children and more than 3,000 adults reported to the police as lost or missing. Last year about two-thirds of the children and one-fifth of the adults were found and restored to their friends by the police; the remainder returned home, or were found, dead or alive, with the exception of 141 adults and 25 children, of whose whereabouts no intelligence has ever been received. Last year 259 persons committed suicide, and 404 others attempted self-destruction, but were prevented from so doing.

THE "United Presbyterian," speaking of the late Council, says: "It required much money to make the Council successful. The Philadelphia people assumed a liability of \$20,000, but even this was a small part of the expense. When we take into account all that was done by private generosity outside of this, the expenses of delegates and others attending the meeting, the hospitality extended to all visitors, with other forms of outlay, we will conclude that Presbyterianism, whatever may be said of it, is not unwilling to spend its money in the cause of its advancement. Whether or not the money so expended was put to its best use, may be a question; but this may be predicted, that there will not be a falling off in any benevolent contributions because of what was contributed to this interest."

AN English Roman Catholic Bishop, in a pastoral appeal to his people, says that the "sum absolutely required by the Sovereign Pontiff to enable him to carry on the government of the Church (not, certainly, with that ease and generosity which would be fitting, but upon an economical and modest scale), is seven million francs, or \$1,400,000 per annum." An insignificant sum, thinks the Bishop, and much less than is required for the carrying on of any worldly court. But suppose that great sum of money were put into Home and Foreign Missionary work, into the spread and support of the Gospel among the people directly, what a different result for good would be accomplished from that of spending it to sustain a useless temporal kingdom, which, claiming to represent God on earth, in fact represents its own huge pretensions and traditions and errors.

WE should hope that such illustrations of mingled simplicity and dishonesty as are given in the following extract from a United States cotemporary are confined to the other side of the lines. We never heard of such a case among the Presbyterians of Canada, and hope we never shall: "The Presbyterian congregation at Brussels, Ohio, made up a purse of \$100 for their pastor, the Rev. Mr. Cunningham, to meet the expenses of his vacation. The rev. gentleman decided to spend the time and money in St. Louis, where an industrial fair was in progress. He had not been in that city an hour before he met an affable young man who knew all about him and the folks of Brussels, and who brought him to a room where a game of chance

was going on. The manager permitted the clergyman to draw several times without charge, and then informed him that there was \$700 to his credit. The gambler proposed to pay this with as 'good as gold' cheque for \$800, which he professed to have just won from a solid merchant, taking the \$100 difference in money. The pastor fell into the trap, and parted with his \$100, receiving a worthless cheque. At the police station he was asked if he had never read newspaper accounts of such swindles. 'I only read the religious journals,' he replied, 'and never pay much attention to the secular Press.'

IT is said that one result of the Rev. Stopford Brooke's just announced secession from the Church of England, will be the publication of an essay by Mr. Matthew Arnold, a frequent attendant at Bedford Chapel, in which he will endeavour to shew that those who deny all belief in the miraculous are nevertheless justified in remaining members of the Establishment. He would outstrip Dean Stanley in liberality, and would have the Church embrace all comers, like a hospital, without reference to race or creed. Mr. Brooke preached a series of sermons on this subject last season. In an address to his congregation, Mr. Brooke says: "It is not without a natural regret that I part from a communion in which I have served for more than twenty years, and from those old and dear associations which have been with me from my boyhood. And I must also feel some sadness for the loss of many who will leave my congregation and listen to me no more. But the time has come when at any cost I must say farewell, and look forward to a new and untried life, in which I pray I shall have the help and blessing of God. But, when I look forward, I cannot regret the parting—I am glad to be freed from con promise, glad to be able to speak unfettered by a system, glad to have a clear position, glad to pass out of an atmosphere which had become impossible to breathe, because I was supposed, however I might assert the contrary, to believe all the doctrines of the Church of England in the way the Church confessed them."

THE Chicago "Interior," in a late number put the differences between Calvinists and the "softer theologians" in the following short, crisp, and perfectly intelligible terms, which it may be much easier to denounce than with any measure of cogency to prove to be either unfair or unfounded: "The difference between Calvinists and the softer theologians of all sorts is that the former—if we are permitted to say as much for our friends—are broader men. At least we take a broader view than those who oppose us. We do not dream roseate dreams and call them theology. We do not look exclusively upon narrow premises. We look upon the whole range of human knowledge, so far as we can see it—upon revelation, upon nature, upon providence. We find them all speaking with one voice. We found the Scriptures teaching a great truth—the divine decrees. Science, after a long struggle with superstition arose, and announced the same truth—immutable laws. We found the Scriptures teaching election—and we could not look anywhere in history, past or present, or in nature, without seeing the providential fact. We found salvation by faith—the faith being the gift of the Holy Spirit. Universal Christian experience seconds the divine revelation. And so every doctrine of the Scriptures we find in perfect concord with the ongoing of the moral and spiritual and material worlds. We also find that our system of theology is the only one that interprets the facts around us—the only one that does not flatly conflict with existing facts. Our opponents take narrow views of doctrine, and deny some that are testified to by the whole history and experience of man. The fact is, that the Pauline theology is a profound system of philosophy as well, and one which anticipated the achievements of the inductive school. When our ministers fly off because of some 'moral difficulty,' it only shews that they have not been taking a broad view—that they fail to see the facts against which they vainly dash themselves."

OUR CONTRIBUTORS.

SEVEN YEARS IN THE INDIAN MISSION FIELD.

(Continued.)

Let us now clearly and definitely formulate to ourselves the grand points against which missions have had to contend, and then see what has already been achieved.

First, then, we will look at the discouragements which had to be fought against. The religious beliefs of a people—which are deep-rooted, ancient, and beloved—these had to be assailed, their weaknesses discovered to the devotee, and the fallacies of their systems disclosed. Could this be anything but unpalatable to a haughty, reserved, and conservative people? Naturally it roused their antagonism and opposition, but not more against the new faith than against the agents by whom it was propagated. In destroying their faith in their religious system, the foundations of a mighty, though stranded and arrested, civilization had to be shaken, which for centuries had been considered sure. Christianity necessitates progress, advance; Hinduism looks upon all departure from ancient land-marks with aversion and dislike. Here, I think, we can greatly sympathize with them. Let anyone enter England with the openly avowed object of preaching down our religion and aristocracy, and what would his reception be in all probability? Most likely, if persistent, a quiet lodging somewhere at the expense of Government. The blood of our Aryan fathers still flows in the veins of the children, whether Hindu or Briton, though half the waters of the world do run rushing between them. Then the Hindu mind cannot be expected at once to clearly define and appreciate what it is that the Christian teacher has to give in exchange for his idolatry and caste. The Bible had to be translated into the various languages, and, even before that could be done, grammars and dictionaries had to be compiled. The missionary even then could not avail himself of the power of the Press, as the masses had to be taught to read from the very rudiments, and primary education had to be spread as far and wide amongst them as his ability permitted.

Taking all missionaries and all available agencies of all Protestant denominations in the field, the maximum number actively employed in evangelistic work, I am told, does not amount to much over 2,000, to instruct a people numbering 250,000,000; thus giving to each, whether preacher or lay agent, a parish of about 125,000 souls. In connection with this consider that it is not more than fifty or sixty years since the idea of Christianizing India was fully started, and of that period the first half saw not more than a score or two of gallant volunteers in the ranks of this "salvation army." We may, therefore, consider the overwhelming disproportion between the number of Christian teachers and the heathen to be taught to be one of our greatest discouragements.

Another disadvantage is that the missionary usually identifies himself with the governing class. We are all foreigners, not Hindus. A native gentleman at Indore only very recently put matters thus to myself: "You English say the poor, ignorant Hindu cannot govern himself, you must do it for him, and he shall pay you, he is not too ignorant to pay not only to maintain his foreign governor while in office but to pension him for life. Such self-sacrificing work on the part of the English for the good of India deserves to be handsomely rewarded. We think we can govern ourselves, at least we can do it to suit ourselves; but it does not please your people; they think otherwise, and they are the strongest, so we pay and submit. Not alone are you satisfied with civil government, but you break down our belief in our ancient faith, inherited as a proud legacy from our deified sages, and establish on its ruins the newer religion of Jesus of Nazareth."

To prevent the strengthening of this feeling and to neutralize it as far as possible, the British Government has pledged itself in no way to countenance any intermeddling with their religious beliefs, but that they may freely practise their own religion according to their own modes. Any officer found guilty of so doing, if informed upon, will be dismissed the service. This is why Government officers so emphatically discountenance all Christian work.

Last of all, I will mention, is the natural tendency

of the human heart to love that which is displeasing to God.

These are some, not all, of the barriers against which missions have been, and are, struggling, let us see with what measure of success. The most prominent forms of evil have been grappled with and put down. Infanticide is now as much a crime in India as in England. Sati, or widow-burning, has not only been abolished but the widow is allowed to re-marry, and several conspicuous cases have actually taken place in and about Calcutta. Murder is now punished by decapitation, even although the criminal be a Brahmin or twice born man. Nudity is prohibited, and punished by imprisonment. Vernacular primary education has been systematized and its effects are beginning to tell, especially in the vicinity of our large cities. Government and the Church go hand in hand in this work.

We have now a large and somewhat influential native Christian community and Church. The baptismal registers shew 2,000,000 names up to 1879 and the increase of the Indian Church for the past ten years, we are told, is 46 per cent., at its lowest calculations. We have 39 medical missionary hospitals and dispensaries for men and women. We have training colleges for native pastors and teachers, Sabbath schools conducted in the vernacular, homes and schools for abandoned or orphan heathen children, where they receive Christian instruction and care. We have, also, primary mission schools or bazaar day schools, also receiving Bible instruction. We have access to the homes of the people, to the lofty as well as the lowly, and more and more readily do they yield as they realize that the missionary is not a tax-lever, but a trusty, sympathizing, and often powerful friend.

Looking these facts calmly in the face, and observing the change which has come over India within the range of one generation, can we call such progress slow? To the Press we yet look for valuable assistance, when primary education shall have made it available. Then we may look for greater things, but not till then.

Lastly, let us see what we, as a Canadian Church, have been doing to stem the tide of heathenism flowing around us in our chosen field at Indore. Rev. J. M. Douglas, Miss Rogers, and myself formed the entire European staff, and with us was one native munshi who had been baptized less than three years before, and who afterwards proved himself a Christian only in name. We entered the field together. We two ladies had obtained a knowledge of the language and modes of work while in the service of the American Mission, but Mr. Douglas, being new to the field, had, of course, everything to learn. One thing, however, he did bring, which proved of inestimable value in the inauguration of a work so many sided and peculiar, namely *tact* in dealing with the people.

As I have already stated, we have 8,000 square miles of territory with one half million of a population. These people are divided into four grand classes, viz.: the nobility, the merchants, tradesmen, and cultivators.

We are in the midst of an opium growing district. Malwa, according to the Government report of 1877, exports 3,000,000 lbs. of opium annually. The other products are wheat, sugar, cotton, ginger, tobacco and vegetable oils. The cotton spinning is done by the women, and also, the preparation of the rough cotton for spinning to some extent. Weaving of all sorts is done by both Hindu men and women in their caste, and also Mohammedans. Holkar has a large and splendid cotton mill on the European plan at Indore, where unbleached calico of all sorts can be cheaply purchased. This whole establishment is conducted by European mechanics from England, supervised closely by the present Prime Minister.

The merchants, as a class, are shrewd, clever, thinking men, and understand money making in all its departments. There is no display, however, of stock in any shop except that of a Parsee, who would conform as much as possible to the European model. The son of a merchant in our part of India is taught first to cipher, then to write—he may be a merchant with these two branches—and lastly, to read the printed characters. This is the strictly native mode.

The nobility compose the ruling class, and are as a rule clever, intriguing, fond of display and amusements of their own, such as chess, dice, dancing and games of chance of all sorts.

The feudal system obtains, and the Raja is a despot

with his own subjects. He does not favour Europeans. In the city, proper, there is not a single European family, nor would one be tolerated in it. On the outside of the city is the British residency agency or cantonment. There is but one European highway from the agency to the city.

The agent of the Governor-General, or Resident, is the absolute ruler of this demesne for the time being. When he chooses to speak all must obey. He can order any native or European out of the Government cantonment and the native city, or disallow their entrance. There is this alternative, however, the native chief can appeal to the Viceroy against the agent in case of any very offensive measure.

The English law forbids its Indian officials tampering in any way with the religious beliefs of the native on pain of dismissal from the service.

The establishment of our Canadian mission at Indore, it will thus be seen, was a great matter of concern to the Resident. Any movement of ours, calculated to create difficulties between him and the native Government on the one hand, and the supreme Government of India on the other, was to the Resident a matter of grave concern. To forbid us absolutely to occupy Indore as a mission was known to him as a step which the Christian public opinion of England would condemn, but to favour us was most impolitic and objectionable to the native Government. As a consequence it was, and is, his great object to confine our operations, and render all the agents of the mission as inconspicuous as possible.

I have now explained what may be called the peculiarly adverse political element of our mission at Indore. All our difficulties in the first place arose out of the political difficulties and fears on the part of the Resident and his party. In a word he did not wish to see our mission at Indore. We are only tolerated to this day. Recent events at Indore corroborate my statement. In a recent letter, published in the "Record," the statement is made that Indore is closed to preaching and school work.

Forseeing this was the reason why both Mr. Douglas and myself so persistently combated the reiterated desire of the Committee on the point of "concentration," but we failed. This we much regret, as, also, do the Kirk of Scotland and the Free Church in India, who have stood shoulder to shoulder with us in this whole struggle. I sincerely trust speedy measures may be taken to recapture this lost ground. Wise legislation even yet may prove sufficient for the emergency.

On our arrival at Indore the chaplaincy of the Church of England was in the hands of the Rev. Mr. Hacon, a good man, of the Additional Clergy Society, but he did not understand any of the vernaculars nor did he in any way take part in mission work, although he expressed deep interest in our progress. At the end of 1877 he went to England on furlough, and his chaplaincy has, until the beginning of 1880, been vacant, except for occasional supplies. We deemed this a good opportunity to begin regular Sabbath services without appearing in any way to compete with the Church of England, and this service has been regularly continued ever since. As yet, however, we had no property, no hold by which it would make it undesirable to ask us to remove, *off-hand*, if the agent to the Governor-General should at any time so desire. This we felt keenly. Here the Rev. D. Macpherson, D.D., of Bombay, senior chaplain of the Kirk of Scotland in India, came to our assistance in consideration of our peculiarly critical position, and Mr. Douglas was appointed and gazetted chaplain of the Presbyterian forces at Mhow, not Indore. In this way his Government appointment did not come prominently before the natives at Indore, and it entitled him to all the privileges of a British officer, and he could claim a position at either station, as there was a detachment from Mhow always as guard at the Indore treasury. Only one service per Sabbath was required, and the sermon required by military order not to exceed over twenty minutes on any occasion. For this the mission received \$50 per month. No visiting or other meetings were required. The Church of Scotland considered it a matter of importance to have a chaplaincy in this native state, but the number of men was often small, and it was expensive to keep a regular chaplain there for all there was to do. (It cost £200 to bring a man out and establish him on the field, and his salary, at a minimum, is \$300 per month.) So for the Canadian mission to retain this was important to the Church of Scotland, and especially as it did not

materially affect the work either in Indore or Mhow, the class of natives being of such a different character in the two stations.

On Mr. Campbell's arrival from Madras he entered almost at once upon his work at Mhow, and, as we had a service to maintain at Indore, the chaplaincy work at Mhow was taken up by him. Before long, however, he, becoming impatient of the English work, united his chaplaincy services with those of the Methodist denomination, then just organizing, which union, being distasteful to many, Dr. Macpherson felt he must take speedy measures to supply the station, and, within a year, Rev. John Morrison was brought from Scotland and placed in Mhow, where he now resides. This measure we at Indore greatly regretted as it again left us at the mercy of any untoward circumstance, but we could not help ourselves; the whole thing was done without consulting us.

M. FAIRWEATHER.

AGED MINISTERS' FUND.

MR. EDITOR,—Allow me, as an old Canadian Presbyterian, to make a few remarks on the Fund for Aged and Infirm Ministers of our Church in the Western Section. This is a Fund of great and increasing importance; but it is in a very weak condition and does not seem to meet the liberal support which is required for its success, and, I may say, it never has been supported in a creditable manner. As, doubtless, this fund is almost identical with the same Fund in the Canada Presbyterian Church, previous to the union, I am sorry to say that it was no better supported in that Body than it is now. Now, however, the ministers pay, or rather should pay, an annual rate, in conforming with a rule adopted some four years ago, but a large proportion pay *nothing*. By the last Assembly minutes four names were ordered to be put on the list of annuitants in addition to the then existing list, and if the income this year should be no greater than that of last year, it won't be easy to pay their annuities unless there is a reduction made all round. Now, sir, I maintain that to put this Fund on a sound basis the people must be asked to subscribe in the same way as they did for the Widows' and Orphans' Fund. A very simple plan would be for the representative elder of each congregation to take up subscriptions, say payable in three or four annual instalments, and if gone about energetically, under God's good hand, there is no doubt a handsome Fund would be collected, and the miserable hand-to-mouth system, at present in force, would be brought to an end. One thing, however, is certain, if the ministers neglect to pay their rates, they can't expect the people to be very hearty in the cause.

October, 1880. CANADIAN PRESBYTERIAN.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

MR. EDITOR,—Had the General Assembly in June last appointed a committee to see that the law of the Church be put in force in reference to the marriage in question, or to inquire into the extent to which the law has become a dead letter, instead of taking action to avert the passing of the proposed law of the State, onlookers would have regarded the Assembly as commencing at the right point like men in earnest, and free from all doubt that the alliance is one forbidden in the Word of God. That many ministers and elders of the Church cannot, with a clear conscience, put the law in force and cast out of the visible Church estimable members of the Church, who have contracted the marriage in question, is beyond all doubt. Some of them, rather than assume such a grave responsibility before God, on grounds to their minds so very doubtful, would sooner resign their office and thus escape the difficulty. And if some of the most learned men of the day, eminent Hebrew scholars, professors in colleges, and of unquestioned piety and theological ability, cannot see the Scripture argument conclusive against such a marriage, is there ground for much wonder that plain elders and ordinary Church members cannot see it? The making of inferential additions to a divine statute wears a suspicious appearance at the very first look; and the most strenuous advocates of the law as it stands, do not claim that the marriage is directly, but only inferentially, forbidden. It is quite true that our Lord and His apostles, when reasoning with Jews, often based a very important point of doctrine or duty on inferential evidence gathered

from some word or expression in the Old Testament, but they were not liable to err in such a process as we are. Some hold that the forbidden alliances mentioned in Leviticus xviii. are only samples given, that the list is not complete, that analogous cases must be included and inferential additions be made. Others, like the late Dr. Eadie, of Glasgow, maintain "that the Mosaic statutes do not admit to any extent of a constructive meaning," that they were not made to be interpreted by learned jurists, but by "homely intellects" and "honest sense." Certainly the carefully minute definitions given in such verses as the 9th and 11th do seem to conflict with the view that the law is to be understood as left in an incomplete shape. If inferential additions were understood by Moses as necessary in order to complete the law, then how is it that having forbidden marriage with a half-sister, the daughter of one's father, he does not leave it to be inferred that marriage with a half-sister, the daughter of one's mother, is to be understood as in like manner forbidden? On the contrary, he minutely specifies the latter as, also, a prohibited alliance, adding, "whether she be born at home or born abroad." Now, if any one case could imply another, surely the prohibition of marriage with a half-sister on one's father's side would include marriage with one's half-sister on one's mother's side, as equally forbidden. But Moses did not leave for inferential addition even so clear a case as this; much less, it is urged, has he left marriage with a deceased wife's sister to be inferred as prohibited, from marriage with a brother's widow being prohibited. Again, an aunt is defined in three ways, viz., father's sister, mother's sister, and father's brother's wife, and marriage with her is prohibited in each form of the relation, the prohibition being three times repeated. But there is a fourth kind of aunt, viz., a mother's brother's wife, of whom Moses makes no mention; and, as I wish to deal with this question in all candour, I mention this fact as one of the arguments of those who hold that inferential additions to the list must be made. They, also, in like manner, claim that Moses does not in so many words prohibit a man's marrying his daughter, or his niece. And, further, it is argued, that if a man is prohibited to marry in succession a woman and her daughter, or her son's daughter, or her daughter's daughter, and if the reason of such prohibition is, as stated in Leviticus xviii. 17, that they are her near kinswomen, then, as by the 13th verse a sister is near kinswoman to a sister, the marriage of sisters in succession by the same man is prohibited. This looks like forcible and conclusive reasoning; and yet, I confess, I have very grave doubts as to its soundness; the reasons of my doubts and difficulties, I shall, with your permission, give in another paper. The letters of "Presbyteros," and of Rev. J. Laing, I have read with very great interest, and as a crisis in the history of this question has manifestly arrived, a discussion in the columns of THE PRESBYTERIAN is most opportune and fitted to serve the interests of truth.

October 11th, 1880.

PRESBYTER.

"SHARP PRACTICE," ETC.

MR. EDITOR,—You have been entirely misled by your correspondent signing himself "A Lay Member of S. Presbytery," if you rightly represent him in your editorial remarks under the caption of "Sharp Practice in Church Courts." The vote referred to was taken at the close of a very protracted meeting of Presbytery, when its numbers had dwindled down to six members and the Moderator. "A Lay Member" was not present, but his statement of the case is unobjectionable except in the essential point of its implication that the Moderator gave two votes, one deliberative, the other casting. Nothing of the kind occurred. During the discussion the Moderator left the chair, and moved the amendment, as stated. He resumed the chair before the discussion was closed, and it so happened that the brother who occupied the chair temporarily seconded the amendment that the Moderator had offered while on the floor, though I was ready to do so myself. The vote was taken, when it was found that three voted for the amendment and three for the motion. The Moderator gave his casting vote for the amendment and declared it carried. There is a certain awkwardness on the face of the matter which I pointed out at the time, but nothing which can be designated "sharp practice" or which even verges on being unconstitutional; and I regret that you, through misapprehension of the facts, should

have been led to reflect on the conduct of the Moderator, whose patience was sorely tried throughout the sederunt. The Presbytery is indebted to him for securing the delay of the decision of a grave matter, regarding which there is great diversity of opinion in the Presbytery, till a full meeting could be secured. By giving a place in your columns to this correction, you will oblige

ONE WHO WAS THERE.

FOREIGN MISSION COMMITTEE.

The Assembly's Foreign Mission Committee, Western Section, held a meeting in Toronto on the 6th, 7th, and 8th inst. Among other important matters, Dr. Mackay, of Formosa, addressed the Committee at considerable length respecting the mission work in China, and answered several questions put to him. Having heard Dr. Mackay, the Committee adopted the following resolution: "The Foreign Mission Committee hail with satisfaction the presence of Dr. G. L. Mackay, of Formosa, among them, recognizing with gratitude the goodness of the Great Head of the Church in bringing him in safety to his native land. The Committee would, also, record their high satisfaction with the manner in which Dr. Mackay has carried on their work in Formosa during the past seven years. They rejoice in the abundant blessing that has accompanied his faithful labours in disseminating a knowledge of divine truth among the heathen. They assure Dr. Mackay of their full sympathy with him in all the situations of peril and difficulty in which he has been placed in the prosecution of his work, and in which he has been so continually upheld and protected by the Master. They assure Dr. Mackay of their continued prayer for his welfare; and, also, that his visits throughout the Church may be the means of largely promoting an interest in the Mission; and that, on returning to Formosa, he may be even more abundantly blessed in the future than in the past."

In his address Dr. Mackay brought under the consideration of the Committee the importance of having an institution in Formosa for the training of native teachers to assist in carrying on the mission work. Prof. McLaren, the Convener of the Committee, read a letter from Rev. W. A. Mackay, of Woodstock, informing the Committee of the desire and intention of the Presbyterians of Oxford county to give an expression of their respect for Dr. Mackay and of their interest in his work by the erection of such a testimonial, provided that their doing so would not interfere with the arrangements or plans of the Committee, and with the assurance to the Committee that, in this proposal, there was no intention of diminishing the ordinary revenue of the Foreign Missions of the Assembly. The Committee having considered the subject of a house being erected as a place for training native helpers in the mission and as a testimonial in behalf of Dr. Mackay, and also the letter of Mr. W. A. Mackay, adopted two resolutions, of which the substance is as follows: The Committee cordially approve of the proposed movement; recognize the necessity for such an institution; authorize the erection of the building, when the money is in hand; and express a hope that the building erected by the liberality of the Presbyterians of county Oxford, may not only be a testimony to their high appreciation of the missionary labours of the Rev. G. L. Mackay, D.D., a native of their county, but also a pledge of their continued interest in him and in the great work in which he is engaged.

At a late meeting of the congregation of St. Matthew's Church, Osnabruck, Miss Emily Loucks, of Aultsville, was presented with a purse containing a handsome sum of money, in recognition of her services as organist of the church. Addresses were delivered by the Rev. D. L. McCrae (pastor), Mr. J. R. Ault, and others, all bearing testimony to the value of the services rendered by Miss Loucks, to her untiring zeal and faithfulness, and to the esteem in which she was held by all connected with the congregation.

We understand that a second Presbyterian congregation is about to be started in the northern part of Winnipeg, and that the general desire of those interested is to extend a call to the Rev. Mr. Pitblado, of Halifax, N.S. This movement arises from no dissatisfaction with Mr. Robertson, the respected pastor of Knox Church, or from any difference of opinion among the members, but simply from a desire to advance the interests of Presbyterianism and from a strong conviction that the city is so extending as to render a second congregation very necessary.

PASTOR AND PEOPLE.

CONSCIENTIOUS WORKERS.

The tendency of our times is to disregard old maxims. It is true, many of them, based on the experience of other people under very different conditions, are not applicable in our day. "Haste makes waste" may be true in the workshop, but the business man knows that "time is money," and it pays to be in a hurry when the market shews signs of a change.

The good old maxim that "whatever is worth doing is worth doing well," is too often forgotten. "That is good enough for him, or for the money," is a poor excuse for a man to sacrifice his good name, and still worse to acquire careless habits. It has been said that while American workmen are better paid, better fed, better educated, and we may say, better behaved, than those of any country, they can beat the world in slighting their work and cheating their customers and employers. The shoemaker, who turns out one or two pairs of boots a week for customers, takes an honest pride in his work, and feels and knows that he is to be held personally responsible for every stitch he puts in. In a large factory, where the division of labour should make every man expert in his own branch, the workman often loses his identity and responsibility. He knows the customer cannot fall back on him, however imperfect his work. If it is only covered up so as to conceal it from the eye of his foreman he is safe. Probably this is doing much to encourage careless work. It is well known that ready-made clothing, boots, dresses, under-clothing, everything made in large quantities, is far cheaper than custom work, but alas! it is not so good.

There are many people in every land who like to be humbugged, while others have an equally strong passion for cheap wares, whether poor or good, and some one must supply this demand. The producers of such goods employ poor workmen at correspondingly poor wages, because they must make their profits out of their workmen. Five and ten cent stores are lowering the standard of production as well as the scale of wages.

It never pays to be a poor workman. If you are a young man, aim to do honest work, and, although your present employer may not be willing to pay any more for a well-made coat or a neatly-finished boot than he would for a botch, don't be discouraged. If you are a carpenter, make the best joint you can; if you are a machinist, see that every bolt and rivet is as firm as if your life depended on its properly fulfilling its duties. How carefully the aeronaut examines his balloon, the tight rope performer his rope, before he trusts his life to it. Would a shipbuilder take passage on a vessel of his own building if he knew that he had willfully neglected or slighted any essential part of her hull? Yet many a young mechanic has destroyed his own future and committed moral suicide by sending forth a poor piece of work. The old surgical professor's caution to a young medical student is not inapt here. Said he, "If you are ever called to set a broken leg, and your work is a failure, and the man becomes a cripple, you may be sure he will always come limping along just at the wrong time, when you are surrounded by your clients and friends. He is a walking advertisement of your incapacity."

Every manufacturer knows the value of a good reputation. There are names that will sell almost anything. Why do Burt's shoes bring a better price than those of other makers? Why does Squibb's ether bring a higher price than that of any one else? Why do Merk's chemicals have their own price list? Because they are known to be honestly prepared.

The path to fame by honest merit is a slow and tedious one. A manufacturer who is so careful about his products that he has to put a higher price on them than his less conscientious neighbour can sell for, may be repaid at first by small sales and smaller profits. It takes a long time to build up a reputation by excellence, but once acquired it is like the pearl of great price.

WOMAN'S TRUE SOURCE OF STRENGTH.

The strength of women lies in their heart. It shews itself in their strong love and instinctive perception of right and wrong. Intellectual courage is rarely one of their virtues. As a rule, they are inclined to be restless and excitable, allowing their judgments and actions to be swayed by quick emotions of all kinds,

but, above all, it is in their hopefulness and their endurance that they find their chief power. Who is the last person to give up hope in the case of a member of the family who has apparently gone altogether to the bad? What mother or sister with deep and ardent love for such will ever cease to cherish hope or to endure suffering on their account? The patience of women is proverbial, and their whole lives are bound up in their affections. Few people will deny that love in one form or another makes up the beauty of life to woman. It enters into all she does. Any work outside her immediate circle is undertaken most often from pure desire to help some one else to know something of the mysterious happiness of love. Unlike men, women chiefly look for personal intercourse with those for whom they are working. If their interest lies among the poor, they are desirous of sympathetic personal acquaintance with them; and very little good work of a lasting kind has been done by women without their own influence of love being brought to bear on the individual case. — *Nineteenth Century.*

A WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of Thy tone,
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
The hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to shew.

OUTSIDE VIEWS OF PRESBYTERIANISM.

Of the General Assembly of the Presbyterian Church the late distinguished Roman Catholic, Archbishop Hughes, of New York, wrote as follows: "Though it is my privilege to regard the authority exercised by the General Assembly as usurpation, still I must say, with every man acquainted with the mode in which it is organized, that for the purposes of popular and political government its structure is little inferior to that of Congress itself. It acts on the principle of a radiating centre, and is without equal or rival among the other denominations of the country."

As to the *doctrines* of Presbyterianism, embodied as they are in the Westminster Confession, the Rev. Dr. Curry, one of the ablest ministers of the Methodist Church, writes: "It is the clearest and most comprehensive system of doctrine ever formed—a comprehensive embodiment of nearly all the precious truths of the Gospel. Some of the best fruits of the Christian life, and the noblest specimens of Christian character, have been exhibited among those who have been, at least in theory, Calvinists."

And as to another aspect of Presbyterian faith and life, Froude, the historian, says: "When all else has failed . . . Calvinism has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder, like flint, than to bend before violence or melt under enervating temptation."

As to the Revolution, Bancroft truly says: "The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch and Irish Presbyterians."

Carlyle, speaking of Presbyterianism in Scotland, and referring to the noble outburst in St. Giles' Church in Edinburgh, followed by the sublime scene in Greyfriars churchyard, where men signed the old League and Covenant with their blood (acts and scenes which, in their remote consequences, took off the heads of Wentworth, Laud, and King Charles, and secured liberty for mankind), says: "The tumult in the High Church in Edinburgh spread into a uni-

versal battle a struggle over all these realms; and there came out, after fifty years' struggling, what we call the glorious Revolution, a Habeas Corpus Act, free Parliaments, and much else." And of this same attempt to enslave Scotland Macaulay writes: "To this step our country owes its freedom;" and Hallam says: "In its ultimate results it preserved the liberties and overthrew the monarchy of England."

FUNERAL SERMONS.

We are almost ready to offer the prayer, concerning them, of the Revolutionary preacher for kings: "May we have no more of them."

There may be exceptional cases where a sermon or oration may be quite fitting, in view of the death of one pre-eminently useful and prominent; but the inevitable sermon or long address at every funeral, we are glad to believe, is going more and more out of fashion. It is a great useless drain upon a minister's energy and power. It is no wonder a pastor in one of our cities who had attended sixty funerals in sixty days, went home and died.

There is great danger that a minister with strong sympathies, in deference to the sorrow of the bereaved, may be tempted in speaking of the dead to say what unconsciously to himself may undo the pulpit teaching of years. By eulogy of the dead more than one minister has been charged with preaching graceless men into heaven—sometimes not unjustly. Much of what is said on such occasions is as misplaced and, in its effect, as untruthful as many a tombstone inscription.

Impressions are made out of harmony with consistent maintenance of scriptural truth. To be silent concerning the impenitent dead were far wiser than the indiscriminate eulogy so common, even though such silence may offend and cause bitterness.

When a notoriously bad man dies his friends are generally strenuous for a "first-class funeral." They must have a sermon, and bring, dead, to church the man who never came when living.

Is it not time that a service so useless and burdensome should be done away and a more simple service of prayer and Scripture reading take the place? Or, if we must retain the address, may there not be wisely a more faithful and consistent discharge of the duty?

Far better were it to speak as one fearless preacher, who over the body of one slain by strong drink, warned the mourners of the frightful issue of intemperance, than another clergyman who at the funeral of a notoriously wicked young man, gave out his text, "Precious in the sight of the Lord is the death of His saints."

"Consistency is a jewel," even at funerals.

The solemn verities of time and eternity do not change, though sorrow's tears may blind men to their stern reality.—*N. O. Independent.*

THE MOTHER.

A good mother never grows old to a good son, nor does his love for her. Their relations to each other are not changed by the passing years. She is to the last his mother; and whatever he is to others, to her he is her boy. Biography is rich with illustrations of this truth, although the man whose mother is still spared to him need not go beyond his own experience to recognize its force. Here, for example, is gruff old Dr. Johnson, bearish and boorish in many things. When he is fifty years old, and his mother is ninety, he writes to her in tenderness: "You have been the best mother, and, I believe, the best woman in the world. I thank you for your indulgence to me, and beg forgiveness of all that I have done ill, and of all that I omitted to do well." How many men there are whom the world little thinks of as childlike, who could make these words their own, and set their hands to them with Johnson's closing assurance, "I am, dear, dear mother, your dutiful son." And the lion-hearted Luther, who seems better suited to hurl defiance at spiritual oppressors than to speak words of trustful affection to a kind hearted woman, turns from his religious warfare to write to his aged and dying mother: "I am deeply sorrowful that I cannot be with you in the flesh, as I fain would be. All your children pray for you."

John Quincy Adams' mother lived to be seventy-four, but he had not out-grown his sense of dependence upon her when she was taken away. "My mother was an angel upon earth," he wrote. "She was the real personification of female virtue, of piety, of charity, of ever active and never intermitting bene-

volence. O God! could she have been spared a little longer! I have enjoyed but for short intervals the happiness of her society, yet she has been to me more than a mother. She has been a spirit from above, watching over me for good, and contributing, by mere consciousness of her existence, to the comfort of my life. That consciousness has gone, and without her the world feels to me like a solitude."

When President Nott, of Union College, was more than ninety years old, and had been for half a century college president, as strength and sense failed him in his dying hours, the memory of his mother's love was fresh and potent, and he could be hushed to needed sleep by patting him on the shoulder, and singing to him the familiar lullabies of that mother who he fancied was still at hand to care for him.

An entry in the diary of the gallant young General Bartlett, while he was a prisoner of war, severely wounded, reads "If I could only live to get to Baltimore, I could die contented. Mother would be there."

Thus always. Mother, your work is a hard one, but it pays. It costs something to be a good mother; it costs time and devotedness, and self-sacrifice; but no love on earth is like that which a faithful mother wins and holds from a faithful son. — *Ex.*

ADVICE TO MIGRATORY MINISTERS.

In the London "Freeman" a pastor gives ten directions with respect to removal, which are of great value. He says:

1. If you are the pastor of a church don't give an "intimation of your intention to resign" unless you have some fixed ideas about leaving.
2. Don't resign unless you are quite sure it is your duty to leave.
3. If Providence directed you where you are, don't hastily conclude it is your duty to "seek another sphere" when He has not as yet opened the way.
4. Don't attach too much importance to the promise of your brother ministers to "look out for you," to "think of you if they should hear of a suitable opening." Remember that the "chief butler forgot Joseph."
5. Don't imagine that by leaving your present charge you will get clear of difficulties, or that another position will be free from them.
6. If a vacant church invite you to preach, don't hastily conclude they mean "the pastorate," and hint to your friends that you will "probably be leaving shortly."
7. In accepting an invitation to preach for a Sunday, don't volunteer to lecture or conduct week-night service. Do what you are asked, and, having done so, leave.
8. Don't conclude because some of the members or deacons inform you that "you are the most acceptable supply they have had, and are sure to receive a call," that such will really be the case.
9. Discourage by all means "competitive preaching." If invited to preach "with a view to the pastorate," and you learn that no decision has yet been come to with reference to the brother who preceded you with a similar invite, kindly but firmly refuse to be put into competition with your brother, or to preach until the question respecting his candidature be settled.
10. If at present engaged in some calling, and serving the Church, by no means be persuaded to "give up your calling to devote yourself wholly to the ministry." Many have done so, and found time and reasons for repentance. It is often a delusion and a snare. Serve God faithfully and preach the Gospel, but don't be ambitious to become "dependent on the churches," lest you some day be somewhat forcibly reminded that such is the case.

CHARITY IN THE EARLY CHRISTIAN CHURCH.

"Behold Christ Himself," says Cyprian, "in your captive brethren, and redeem from captivity Him who has redeemed us from death. Snatch from the hands of the barbarians Him who has snatched us from the grasp of the demon, and purchase with money the liberation of Him who purchased us with His blood." To such appeals no Christian could continue insensible. The heroism of charity was sometimes carried so far that freemen offered themselves to serve instead of the captives. Such was the fervour of the love of the brethren; but charity must not confine itself within these limits, it must embrace all mankind, and

and seek the good of every fellow-creature. Thus when cruel epidemic ravaged Carthage and Alexandria, the Christians were ever foremost at the bedside of the dying, never asking whether those whom they thus tended had not been among their persecutors. While terror reigned in the desolated villages, as their inhabitants were stricken down in multitudes, and the unburied dead were spreading death in the air, the proscribed Christians were the only helpers. "If we shew kindness only to our own," says Cyprian to his brethren, "we shall be no better than the pagans and the publicans. We, as Christians, are called to return good for evil, and to pray for those who persecute us. Since we are the children of God, let us be like Him in compassion." The Christians of Alexandria shewed themselves no less devoted during the plague which broke out in their city. Many of them paid with their life for the courage with which they braved the epidemic by the bedside of their worst enemies. When charity has reached this height of self abnegation, so that it can rise above all private enmities and national distinctions, it is truly a reflection of the divine and perfect love. It embraces in its pity all who are embraced by the Infinite compassion, and it is truly human, because truly divine. The old selfish, exclusive principle is utterly subdued. When Cyprian contrasted the parsimony of the Church with the largeness of the world to its prince who had shed no blood for his subjects, nor won heaven for them, he used a rhetorical license to move the Christians to greater liberality; but he knew that the so-called sacrifices of the pagan world were made to its own evil passions, and cost it very little, and he could not deny that in that city of Carthage, where his noble example had been so eagerly followed, charity had appeared as a heavenly vision upon an accursed earth.—*From De Pressense's Early Years of Christianity.*

MOTHER'S WAY.

Oft within our little cottage,
As the shadows gently fall,
While the sunlight lightly touches
One sweet face upon the wall—
Do we gather close together,
And in hushed and tender tone
Ask each other's full forgiveness
For the wrong that each has done.
Should you wonder why this custom
At the ending of the day,
Eye and voice would quickly answer,
"It was once our mother's way."

If our home be bright and cheery,
If it holds a welcome true,
Opening wide its door of greeting
To the many—not the few;
If we share our Father's bounty
With the needy, day by day,
'Tis because our hearts remember
This was ever mother's way.

Sometimes when our hands grow weary,
Or our tasks seem very long;
When our burdens look too heavy,
And we deem the right all wrong—
Then we gain anew fresh courage,
And we rise to proudly say:
"Let us do our duty bravely,
This was our dear mother's way."

Thus we keep her memory precious,
While we never cease to pray
That at last, when lengthening shadows
Mark the evening of our day,
They may find us waiting calmly
To go home our mother's way.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

I attend church on rainy Sundays because:

1. God has blessed the Lord's day, and hallowed it, making no exception for rainy Sundays.
2. I expect my minister to be there. I should be surprised if he were to stay at home, for the weather.
3. If his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.
4. By staying away, I may lose the prayers which bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others; if I stay away, why may not they?
7. On any important business, rainy weather does

not keep me at home; and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Among other blessings, such weather will shew me on what foundation my faith is built. It will prove how much I love Christ; true love rarely fails to meet an appointment.

10. Those who stay away from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that (Luke xiv. 18).

12. There is a special promise, that where two or three meet together in God's name, He will be in the midst of them.

13. An avoidable absence from church is an infallible evidence of special decay. Disciples first follow Christ at a distance, and then, like Peter, deny Him.

14. My faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. By a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise my late work on Saturday night must tend to unfit me for the Sunday enjoyment of Christian privileges.

17. I know not how many more Sundays God may give me; and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—*Frances Ridley Havergal.*

SENSE OF GOD'S PRESENCE.

The sense of God's presence, or the vision of God by the inner eye of faith, as He has revealed Himself through Christ, mitigates our afflictions, and gives a new and distinctive element of enjoyment to our blessings. It is not a melancholy thing, which poisons every other experience. It is not like the sword of Damocles, a threatening thing, that keeps us from sitting down to the feast. Rather it is itself that which gives the feast its real glory, and the festival to us is twice a feast, because He is there. He makes the brightest element in our blessings; He gives to us the real joy of our prosperity. And when affliction comes He mitigates it with His sympathy and cheers us under it with His fellowship. He comes to us not as a spectre in the night, but as a Father to lap us in the mantle of His love. "Bane and blessing, pain and pleasure," alike are sanctified by His presence, and no darkness for us could be so dense as that which would envelop us if we were to be deprived of Him. It seems but a small matter to the materialist to say, with slipshod thoughtlessness, "We know nothing of God." But his atheism is my orphanhood, and I cannot, I will not, let him rob me of my Father. One of the darkest nights of my life was when I lost my earth-father; yet by-and-by that night ended in day, because I "saw God, and did eat and drink." But to be deprived of God! To be driven into the dark negation, "No God! no God!" Ah! that were a still blacker night, with no succeeding day; and nothing can drive me into such a dreary region of darkness unrelieved! No! thanks be to the revelation of Jesus Christ, I have learned to know God as my Father, and His presence, unlike that of the Egyptian feasts, has no terror in it, for I "see Him, and can eat and drink."—*Rev. Dr. Taylor.*

MAN'S true fame must strike from his own deeds.—*Middleton.*

"I NEVER knew a man to escape failure either in mind or body who worked seven days in a week."—*Sir Robert Peel.*

As a rule, those persons who indulge most freely in criticism of their preacher are the least actively engaged in the parochial work of the Church, and are among those who give the least indication of a vigorous religious life.

THE awakening impressions which led the late Dr. William Adams to become a Christian and to do all the good that he afterwards achieved, "The Advance" states, came of the reading of a tract given him by his mother when he started off for college. "Read it," she said, "as a message from your mother and your mother's God."

THE CANADA PRESBYTERIAN.

SECOOPERANUM IN AVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—NO. 5 JORDAN ST., TORONTO.

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 22, 1880.

"SHARP PRACTICE," ETC.

WE should be sorry to misrepresent or misapprehend any statement made by any of our correspondents, and therefore regret if we have given an erroneous view of what "A Lay Member of the S. Presbytery" wrote. We certainly understood him to imply that the Moderator had given two votes, one deliberative and the other casting. Indeed in this lay the whole force of what was said, for if a Moderator can, as is universally allowed, very properly and very constitutionally vacate the chair to make a speech on any subject under discussion, he can with the same propriety and the same constitutionality conclude his remarks with a motion or an amendment, on which, however, he does not vote. He does no more in the one case than in the other to interfere with the full liberty of discussion and the full rights of his co-Presbyters. He steals no march on anyone, nor does he go one hair's-breadth beyond the exercise of his constitutional rights, though of course every judicious man will mingle in the debate by vacating the chair as rarely as possible, and only on such important occasions as those on which his conscience will not allow him to be silent.

We are sorry that we have unwittingly put the conduct of the Moderator in question in a false light, and equally so if we have misunderstood the tenor of "A Lay Member's" statement, though we are quite sure the impression left on the minds of many of our readers was the same as our own.

OUR HOME AND FOREIGN MISSION WORK.

IT so happens that the reports of both the late meetings of the Home and Foreign Mission Committees for the Western Section of our Church appear in our present issue. Though these reports are short, they are at once important, interesting and suggestive. Of course they convey almost no idea of the amount of labour and care expended by the members of the Committees on the various matters which naturally come under their attention.

The visit of Dr. Mackay to this country will no doubt awaken a very deep and practical interest in the work of Foreign Missions, and will be followed, we trust, by very blessed results. As we have already mentioned, the churches in the county of Oxford have formally agreed to raise all the money needed for the erection, and so far we should hope for the equipment, of an institution in Formosa for training native teachers and preachers. Without such preachers the stability and extension of the evangelistic work in that island would be greatly crippled if not actually imperilled; and without such a "school of the prophets" as is proposed, an adequate supply of these preachers could not be secured. The Presbyterians in Oxford thus do themselves honour in seeking in this way to honour their distinguished fellow-citizen, and still more and better in thus so efficiently seeking to promote the cause of Christ in that far-off land. As will also be seen, these brethren pledge themselves not to allow their efforts in this direction to interfere in any way with their contributions to the other schemes of the Church. It is always found to be the case, that when the hearts of individuals or communities are most aglow with zeal for the advancement of Christ's cause in the far-off lands of heathendom, they are all the readier and the more rejoiced to support with growing liberality ordinances among themselves, and to extend a friendly helping hand to their brethren in the same country or neighbourhood who may not have been so blessed as they have been with the requisite means for this purpose. It cannot be repeated too often that it is as offensive as it is false to say that a large number of Christians are so taken up with the heathen on the other side of the globe, that they have

neither time nor inclination to attend to the spiritual or physical destitution at their own doors. Flippant trivialities, taking their cue from Charles Dickens and others of a similar stamp, may sometimes try to make their poor little souls merry in a small way, by referring to Mrs. Jellaby's despatching pocket handkerchiefs to the naked savages of Central Africa, while her own children were neglected and her husband was the most broken down and forlorn of the sons of men. But in the meantime facts point all in the opposite direction. We shall not say that there never was a Mrs. Jellaby. On the contrary very possibly there may have been such; very possibly there may be such still. But to say that such a person is fairly representative of those who take a practical interest in Christian missions to the heathen is as offensive as it is unfounded. As with individuals so with congregations. Let any one examine the returns of our own Presbyterian or of any other Church and he will find that the most active and liberal congregations in the support of Foreign Missions are also the most efficient supporters of Home Evangelistic efforts and the most considerate and conscientious workers in the maintenance of ordinances among themselves. It is, indeed, a law of spiritual life and prosperity that this should be the case. They that water others most readily find that the dew lies most refreshingly along their own borders. Comparatively it is as yet even with the most advanced and liberal but the "day of small things." Things are, however, not nearly so small as they were even a few years ago, and, by the blessing of God, they are going to be a great deal less so every year. One very excellent and energetic minister of our Church is said to have spoken to his congregation, on a late occasion, in something like the following strain. "Let any one put down in one column what he every year spends on personal comforts and luxuries, in another what he willingly devotes to amusements of one kind or another, and in a third what is set apart for all religious and benevolent purposes, and if he is not ashamed of himself, he must be strangely constituted." Will the third column, he further asked, "make up the one-tenth of the other two combined?" Not, we make bold to say, in one case out of a hundred. Is that right? Is it consistent with professions? Is it in accordance with what God has rendered to them? Let all God's people give this matter a careful and prayerful consideration, and we are sure that not only will the Home and Foreign Mission Funds feel the benefit, but every scheme of the Church will be stimulated and blessed by many liberal souls devising liberal things, and, by such things, being made to stand.

MOVEMENT IN THE CHURCH OF ROME.

EVIDENCES are not wanting that there is a considerable amount of restless uneasiness among not a few within the pale of the Church of Rome in spite of all that is said about its absolute unity in faith and life. The recantation to be found in the letter addressed to the Coadjutor Bishop of Milwaukee, which we give in another column, is an indication of how matters are tending, while the discussion springing up between Bishop Duhamel and some of his flock, in Ottawa, over the children of Roman Catholic parents attending the Model School there, points unmistakably in the same direction. The more intelligent and thoughtful Roman Catholic parents, both in Ottawa and elsewhere, feel very keenly that their children are placed at a very great and a very unnecessary disadvantage by being sent to the separate schools. They know that the education given in these establishments is of a very inferior character and that both from the comparative incompetency of the teachers and the inferior equipment of the schools. The consequences of all this are injurious to the pupils in after life. They cannot fill many situations which otherwise they might have a fair prospect of obtaining and they are consequently forced to be contented with the lowest and least remunerative forms of labour. All these considerations have led many Roman Catholic parents to send their children to the common schools, even when a separate one had been established. With special eagerness a good many at Ottawa rejoiced in the establishment of a Model School in that city, with an able Roman Catholic as head master, and they sent their children to it as soon as they possibly could. This has not pleased the bishop of the district, and he has accordingly required them to remove their children, on pain of their being refused the sealing ordinances of the Church. No one can, with

propriety, say that in thus intermeddling, Bishop Duhamel was stepping out of his proper sphere, or attempting anything like unlawful coercion. If he believed that it was wrong to send children to such a school, and that in doing so the parents were endangering the spiritual well-being of their sons and daughters, he was not only not wrong in interfering but he was bound to do so. Let us be fair and candid. We should all do the same thing if we believed that our children's souls would be endangered in the event of a certain course being followed. This, however, is not the point of interest and importance. The significant circumstance is that in this case a considerable number of the parents, instead of taking the law at the hand of their bishop, join issue with him over the question, and not only disagree with him in opinion, but set his most solemn requirement at naught. It is in vain for his lordship to say that he thinks and that the Church thinks that the spiritual interests of the children will be endangered by attendance at this particular school. The parents say that they think differently and that, let the bishop say what he likes they mean to follow out their own convictions, and thereby secure for their children a good, sound available education such as they could not get at the separate schools of the Province. A growing number, in short, of the Roman Catholics in the Dominion, will no longer submit to be dictated to, even by members of the episcopal bench. Whether or not all the rebels in Ottawa will remain true to the position they have assumed we shall not say. In the meantime the very discussion raised over the bishop's course is an educating influence, and may very possibly pave the way for something higher and better. The law is not taken at the bishop's lips on this particular matter. What more likely than that many will reason that if their spiritual teachers have been mistaken in this instance they may be equally so in others? Every time this is done the exercise of private judgment comes into force, the spirit of slavish unreasoning submission to the Church is weakened, and the way is prepared for throwing off the authority of mere human tradition and priestly dictation and standing forth disenthralled in the liberty wherewith Christ maketh His people free.

HOME MISSION COMMITTEE.

The half-yearly meeting of the Home Mission Committee was held in Knox Church, Toronto, on Tuesday, Wednesday and Thursday of last week, Dr. Cochrane, Convener. Every member of the Committee, with one exception, was present. The claims of the Presbyteries in Ontario and Quebec for services rendered during the past half year—amounting to \$10,095—were ordered to be paid. The Manitoba payments for the half year were \$4,200.

The Committee carefully revised the entire list of grants to supplemented congregations and mission stations for the year beginning 1st October. The amount required to carry on the work for the current ecclesiastical year was found to be \$35,000. Grants were made to this amount, the Committee entertaining the confident hope that the Church will provide at least this sum. As a precautionary measure the grants were made for six months from 1st October, the Committee agreeing to revise the grants for the half year beginning 1st April, 1881, at its meeting next March. It was hoped, however, that such would be the liberality of the Church that the grants would be continued at the same rate as during the half year now current.

The Rev. J. Sieveright, of Goderich, was appointed to Prince Albert for three years. By telegram he was notified of the appointment and accepted it. Rev. J. Herald was appointed to Prince Arthur's Landing for six months. A number of other appointments to outposts were made and others left in the hands of the sub-committee.

The Committee spent fully a day in considering the claims of the Manitoba field, and in perfecting arrangements for the vigorous prosecution of the work there. The missionaries there whose term of engagement has expired were re-appointed for six months.

The cordial co-operation of Presbyteries and sessions is earnestly sought in securing the amount necessary for the efficient prosecution of the work.

It is proposed to erect a statue at Zurich in honour of the reformer Zwingli. Fifty-five thousand francs have already been subscribed, and it is suggested that on the 1st January, 1884, the four hundredth anniversary of his birth, the statue be unveiled.

QUEEN'S COLLEGE.

(FROM OUR OWN CORRESPONDENT.)

The long-looked-for event of the completion of the new buildings connected with Queen's University, has at length taken place. The weather proved everything that could be desired. It was the proverbial Queen's weather, and was of peculiar advantage in enabling visitors to appreciate the charming surroundings of this University seat. Those desirous of taking part in the ceremonies had been arriving from day to day during the week, while the notables began to pour into the city on Thursday. An opportunity was afforded of seeing together the representatives of all shades of political opinion, and distinguished members of the various professions.

During Thursday the College buildings were thrown open to the public. From noon to six o'clock an unbroken stream of visitors flowed on through the corridors, the lecture rooms, the museum and library, the Convocation Hall, and the numerous apartments of this academic structure. The feeling manifested on all hands was that of satisfaction with the beautiful design of the architect, with the elegant and substantial workmanship, and with the economic appointments for all the purposes of a school of learning. The building in its entirety is admirable. From a suitable standpoint, the external view give the on-looker a sense of poise and proportion, in which the feeling of the substantial is lost in the symmetry and elegance of the structure. But to the connoisseur in academic requirements, the interior is almost faultless. The walls of Convocation Hall and the corridors are built of white brick, broken by a line of red, and their ceilings finished with stained wood. The library and museum constitute the semi-circular wing of the building, and are well adapted to the purposes of these departments. The class and professors' private rooms are both artistic and scientific in their arrangement, and the Convocation Hall has an ecclesiastic look, which gives the feeling that religion is not divorced from learning.

In the evening of Thursday the opening and dedicatory services took place. Convocation Hall was crowded to its utmost capacity, the students occupying the gallery. Principal Grant occupied the chair, and was supported on the right by the Hon. Edward Blake, M.P., Chancellor of the Toronto University; and on the left by Sandford Fleming, Esq., C.E., C.M.G., the Chancellor-elect of Queen's. The Hon. M. Joly, Hon. Alex. Morris, and the Moderator of the General Assembly, were amongst the occupants of the platform. Twenty, out of twenty-seven trustees, the largest number ever present at one time, the staff of professors, graduates, and invited guests, covered the platform to overflowing. The proceedings commenced with a hymn from the new Hymnal, and the dedicatory prayer was offered by the Rev. D. McRae, M.A., Moderator of the Presbyterian Church in Canada. His Worship Mayor Carson, in the name of the citizens of Kingston, then formally presented the new buildings to the authorities of the University, to which Principal Grant replied in a warm and earnest manner, thanking the donors for the magnificent gift, and commending the friends of Queen's to rally around her and thus to secure her complete and lasting foundation as a seat of learning. Professor Williamson, as the Moses of the forty years' wanderings of Queen's, gave a succinct and extremely interesting historical account of the rise and progress of the University, fondly contrasting in his mind the days of her humble beginning when they met in a frame building, with the present moment which found them thus happily assembled in quarters at once so ample and beautiful. The venerable and beloved Professor was received with a perfect storm of applause and concluded amid repeated cheers. The Hon. Edward Blake followed with a splendid oration, in the course of which he congratulated the people of Kingston upon finding it in their heart to offer such a magnificent tribute to learning, and also the Principal and professors, the graduates and students of the University upon the completion of these commodious and beautiful buildings in which they were met. He dealt with much practical common sense and in a forcible manner with pressing questions concerning University education. The Hon. Mr. Joly followed with a brief extemporaneous address, in which, with much beauty, he mapped out the past history of the University, and with glowing fervour described her future as it rose before his imagination. The Hon.

Mr. Morris was the next speaker, who made some telling points in his references to the chequered but triumphant career of Queen's. It was the feeling of all, as they retired from the meeting, that the evening marked a bright spot in the calendar of the University.

On Friday morning the Y.M.C.A. in connection with the University, held a meeting in Convocation Hall, in commemoration of the opening of the new buildings. It was well attended by the members, and was addressed by Rev. James Nish, representative of the Presbyterian Church of Victoria, Australia, to the Presbyterian Council, upon the subject of Australia and the work of the Church there; by the Rev. J. C. Smith, of Guelph, upon the functions of the Y.M.C.A.; and by the Rev. David Mitchell, Belleville, upon the special work of this society within the University sphere. In the afternoon Convocation met for the installation of Sandford Fleming, C.E., C.M.G., as Chancellor of the University. The registrar having read the minute of election, Mr. Fleming withdrew to the robing room, and shortly afterwards returned, arrayed in a magnificent new robe of silk, embroidered with gold, and with the Chancellor's velvet cap marked by a golden tassel. Having taken the obligation, and having been welcomed by the Principal to the chair, the Chancellor proceeded with his inaugural address, which proved to be one of marked beauty in point of diction, and of great interest in the matters brought under discussion. He dealt with the question of the dead languages, whether these should be optionally studied, what might well take their place, and concluded by courteously thanking the graduates for the distinguished honour conferred upon him by his elevation to the Chancellor's chair. The interest which Mr. Fleming has taken in Queen's, his position in the country as one who has been identified with the principal railways and many other great engineering works, and the character he has all along sustained as a man of honour, all combined in singling him out as the most eligible and competent to occupy the highest post in the University, and the inaugural was worthy of the reputation of Mr. Fleming as a man of literary culture and practical sagacity. The inauguration of the Chancellor was commemorated by the Senate's resolution to confer the degree of Doctor in Divinity upon the Rev. D. McRae, M.A., Moderator of Assembly, and the Rev. James Nish, Clerk of the Presbyterian Church of Victoria, Australia. The two gentlemen, thus distinguished, delivered suitable addresses of acknowledgment, which were warmly received.

Before the meeting adjourned the Principal announced that a valuable prize had been offered by the Governor-General in commemoration of the delightful visit of H.R.H. the Princess Louise and his Excellency to Kingston on the occasion of their laying the corner-stone of the University building. He had also much pleasure in announcing the intention of the Chancellor of giving the following prizes:

Chancellor's Gold Medal, open for each of three years.

Chancellor's Prizes. three prizes of \$50 each for the best English essays on the undermentioned subjects—(1) specially intended for Arts students, but open to all, "Should the Study of Classics be Optional or Compulsory?" (2) specially for Divinity students, but open to all, "Should the Presbyterian Church in Canada return to the Liturgy of the time of Knox or adopt in Public Worship a Liturgy in any form?" (3) specially for Medical students, but open to all, "How best to develop Brain Power in Youth so as to Preserve it for Useful Application in Manhood and Old Age." These essays to be sent in by University Day, 1881. If no essay be received of sufficient merit the prizes will be open for another competition.

In the evening the Chancellor gave a conversazione, which was attended by well nigh twelve hundred ladies and gentlemen. The Chancellor and Principal received the large company in the library, welcoming every person with a warm shake of the hand. The guests then promaded along the corridors and through the various rooms and halls of the University, many kindly greetings passing from one to another as friendly recognitions were made. The band of the "B" Battery discoursed some admirable music, and lectures were given in the chemistry class room upon "Water—its Constituent," illustrated by experiments by Herbert A. Bayne, Ph.D.; in the Mathematical class room upon "Astronomical and Geological Views," by A. P. Knight, M.A., and in the Classical class room, "A Lantern Trip Through Paris of

Europe," by Mr. Max Dupuis. Refreshments were tastefully and abundantly provided in the museum, where a chatty and cheering hour was enjoyed by the Chancellor and his numerous guests. A great attraction was found in Convocation Hall, in which addresses were delivered to a large and appreciative audience by the Principal, Rev. President Nelles, of Victoria College, Professor Goldwin Smith, Rev. Professor Murray, of McGill College, Rev. President Jacques, of Albert College, and Rev. Mr. Torrance, Moderator of the Synod of Toronto and Kingston. The most noticeable feature of these addresses consisted in the cordial endorsement to the position taken by the Chancellor in reference to the dead and living languages which was given by the learned Professor, Dr. Goldwin Smith, in language of marked literary taste and scholarly ability.

Saturday was set apart for athletic games, with prizes to successful contestants. But the severe storm, which made the weather of the preceding days all the brighter by contrast, interfered with this part of the programme. These will take place next week. A number of graduates, who had to leave by train, planted memorial trees, amongst whom, we may mention, Rev. Drs. Nish and McRae, the youngest graduates, and Drs. Bell, of Walkerton, Wardrope, of Guelph, and others. Every one who thus plants a tree will have a special interest in the University, each year's growth becoming suggestive of the crop of knowledge being gathered by the students. It is of interest to note that there will thus be found the "philosophers", the graduates, the students, the ladies, the benefactors' wall," shewing that the spirit of the peripatetics has not yet disappeared. We may also observe, with pleasure, that the religious aspect of the University was duly commemorated on Sabbath, the 17th, by appropriate sermons, preached in Convocation Hall, before large audiences, in the morning by Rev. Dr. McRae, Moderator of the General Assembly; afternoon by Rev. Mr. Sheraton, President of the Episcopal Divinity School, Toronto; and in the evening by Rev. President Nelles, of Victoria University.

THE FOUNDER OF THE "GILLIES SCHOLARSHIP" REMOVED BY DEATH.

Our Church in general, and Knox Church, Kincardine, in particular, mourn the loss sustained by them in the death of Mrs. Robert Richardson. She departed this life on the 1st of October, at the age of sixty-seven years. Her disease was painful and protracted; but she bore it with Christian resignation and fortitude, cheerfully submitting to her Saviour's will. Her death-bed was happy, and her end was peace.

Mrs. Richardson was a lady of high Christian character. Being of a modest, retiring disposition, her many excellencies did not court public notice; yet her warm, affectionate nature, her unflinching integrity, her generosity to the poor, her liberal contributions to the Church with which she was connected, and to religious purposes generally, and her readiness to take part in any enterprise to advance the social, moral, and spiritual well-being of her fellow-creatures, were well known and will be long remembered in the community in which she lived. She "being dead, yet speaketh."

By a former marriage she was the mother of James Gillies, who became a young man of talent and piety, and who was cut down by diphtheria in January, 1869, while prosecuting a brilliant course in Knox College, with a view to the Gospel ministry. It was the expressed desire of the young man on his death-bed that a scholarship should be established in Knox College by Mr. and Mrs. Richardson. This desire they promptly and cheerfully carried out by contributing \$2,000 for the purpose. It is still known as the "Gillies Scholarship." Mrs. Richardson, also, a short time before her death, made the following donations: To the Home Mission Fund, \$100; to the Foreign Mission Fund, \$100; to the French Evangelization Fund, \$100; to the Formosa Mission (Dr. Mackay's), \$100; to the Upper Canada Bible Society, \$100; to the Knox Church (Kincardine) Building Fund, \$100.

Much sympathy is felt for her husband, Elder Richardson, in his present bereavement; but the loneliness of his lot in his declining years is relieved by the blessed memories of the dear departed, and by the prospect of soon rejoining them in the "house of many mansions," and, above all, by the prospect of soon "departing to be with Christ, which is far better."

CHOICE LITERATURE.

THE BORDER LAND.

In fleshy weakness abed I lie,
And through the casement catch the gentle swing
Of emerald boughs against the sapphire sky,
And list the sweet wild birds their vespers sing

I have no wish but my tired soul to lay
Upon the bosom of the Good and Great;
To fold my hands in meek content and say,
"Well if Thou bid'st to come, well if to wait"

One word, "Forgive," embraces all past years;
With praise for present gifts my heart runs o'er,
While through the mist of silent, tranquil tears
Gleams the far vision of a golden door

Stands it ajar for me this summer night?
To greet me there are my lost angels met;
Am I so soon to share their pure delight?
Hark! a soft voice responsive saith, "Not yet

Go back once more a simple child to school—
The world's wide battle school of toil and heat;
Follow no law but Christ's most loving rule,
And bring each day new trophies to His feet:

Some selfish aim subdued, dark passion slain,
Some sweet forgiveness of a bitter wrong,
Some tender solace of a brother's pain,
Some sorrow bravely borne in duty strong.

And aye the more you wrestle on to know,
And knowing, walk the path the Master trod,
Your all of hope in lowlier homage throw
Upon the mercy of the perfect God"

Ah, yes! When sickness unto death goes by,
The border land should be a holy place—
A glorious mount of pause 'twixt earth and sky,
Whose finer airs give souls a deeper grace.

So be it mine henceforth in chastened mood
To wear my lengthened years, forgetting never
The Pisgah height where I this night have stood,
And glimpsed afar the home beyond the river!

—Good Words.

FROM THE WAYSIDE.

It was Dr. Silas Walsh who sat one day in his office reading a very interesting book. It was part of his business, this reading, for the book was upon a science within the scope of his profession. He was comparatively a young man, and had the reputation of being an excellent physician. While he read some one rang the bell. He laid aside his book and went to the door, and when he saw what was upon the stepping-stone he was indignant.

It was a ragged, dirty boy, known in Ensworth as "Hammer Jim"—ragged and dirty, and with the violence of the slums upon him—a boy vicious and profligate, against whom every other boy was warned—a boy who was called a thief and a villain, whom no efforts of the overseers had been able to reclaim, and who seemed to care for nothing but to make people afraid of him. His true name, as the overseers had it, was James Ammerton. About his father no one in Ensworth had ever known. His mother had died an inmate of the poorhouse.

On the present occasion, Jim's face was not only dirty, but bloody; and there was blood on his grimed and tattered garments.

"Please sir, won't you fix my head? I've got a hurt."

"What kind of a hurt?" asked the doctor.

"I'm afraid it's bad, sir," sobbed the boy. "One of Mr. Dunn's men hit me with a rock. O!"

"What did he hit you for?" asked the doctor.

"I dunno, sir."

"Yes, you do know. What did he throw that stone at you for?"

"Why, sir, I was picking up an apple under one of the trees."

Dr. Walsh would not touch the boy's head with his finger's. There was no need of it. He could see that there was only a scalp wound and that the blood had ceased to flow.

"Go home," he said; "let your folks wash your head and put on a clean bandage."

"Please, sir, I hain't got no home, and I hain't got no folks," replied the boy.

"You stop somewhere, don't you?"

"I stop at the poor's when they don't kick me out."

"Well, boy, you are not going to die from this. Go and get somebody to wash your head, or go and wash it yourself and tie your handkerchief on."

"Please, sir, I hain't got no—"

"Hold up, boy. I haven't got time to waste. You won't suffer if you go as you are."

And with this Dr. Silas Walsh closed the door and returned to his book. He had not meant to be unkind; but really he had not thought there was any need of professional service on his part; and certainly he did not want that boy in his office.

But Dr. Walsh had not been alone cognizant of the boy's visit. There had been a witness in an upper window. The doctor's wife had seen and heard. She was a woman.

She was not strong and resolute and dignified like her husband. Her heart was not only tender, but it was used to aching. She had no children living; but there were two little mounds in the churchyard which told her of angels in heaven that could call her mother! Acting upon her impulse, as she was very apt to act, she slipped down and called the boy in, by the back way, to the wash-room. He

came in, ragged, dirt and all, wondering what was wanted. The sweet voice that had called him had not frightened him. He stood looking at Mary Walsh, and as he looked his sobs ceased.

"Sit down, my boy."

He sat down.

"If I help you, will you try to be good?"

"I can't be good."

"Why not?"

"'Cause I can't. 'Tain't in me. Everybody says so."

"But can't you try?"

"I dunno."

"If I should help you, you would be willing to please me?"

"Yes'm—I should, certain."

Mrs. Walsh brought a basin of water, a soft sponge, and with tender hand she washed the boy's head and face. Then with a scissors she clipped away the hair from the wound—cutting, handsome hair—and found it not a bad wound. She brought a piece of sticking plaster, which she fixed upon it, and then she brushed the hair back from the furrow and looked into the boy's face—not a bad face—not an evil face. Shutting out the rags and dirt, it was really a handsome face.

"What's your name, my boy?"

"Hammer Jim, ma'am; and sometimes I tagged Jim."

"I mean, how were you christened?"

"Which'm?"

"Don't you know what name your parents gave you?"

"O, yes. It's down on the seers book, mum, as James Ammerton."

"Well, James, the hurt on your head is not bad, and if you are careful not to rub off the plaster, it will very soon heal up. Are you hungry?"

"Please mum, I hain't eat nothing to-day."

Mrs. Walsh brought out some bread and butter, and a cup of milk, and allowed the little boy to sit there in the wash-room and eat. And while he ate she watched him narrowly, scanning every feature. Surely, if the science of physiognomy, which her husband studied so much, and with such faith, was reliable, this boy ought to have grand capacities. Once more shutting out the filth and rags, and only observing the hair, now glossy and waving, from her dexterous manipulations, over a shapely head, and making the face with its eyes of lustrous gray, and the mouth like cupid's bow, and the chin strong without being unseemly—seeing this without the dress, the boy was handsome. Mrs. Walsh, thinking of the little mounds in the churchyard, prayed God that she might be a happy mother; and, if a boy was to bless her maternity, she would not ask that he should be handsomer than she believed she could make this boy.

Jim finished eating and stood.

"James," said the little woman—for she was a little woman—"when you are hungry and have nothing to eat, if you will come to this door, I will feed you. I don't want you to go hungry."

"I should like to come, mum."

"And if I feed you when you are hungry, will you not try to be good for my sake?"

The boy hung his head and considered. Some might have wondered that he did not answer at once, as a grateful boy ought, but Mrs. Walsh was deeper than that. The lad was considering how he must answer. Then he spoke sadly and truly.

"If they'd let me be good, ma'am, but they won't, he at length replied.

"Will you try all you can?"

"Yes'm, I'll try all I can."

Mrs. Walsh gave the lad a small parcel of food in a paper, and patted his curly head. The boy had not shed a tear since the wound was assuaged. Some might have thought he was not grateful, but the little woman could see the gratitude in the deeper light of his blue eyes. The old crust was not broken enough yet for tears.

Afterwards, Mrs. Walsh told her husband what she had done, and he laughed at her.

"Do you think, Mary, that your kindness can help that ragged wail?"

"I do not think it will hurt him, Silas!"

It was not the first time that Mrs. Walsh had delivered answers to the erudite doctor which effectually stopped discussion.

After that Jim came often to the door and was fed; and he came cleaner and more orderly with each succeeding visit. At length, Mrs. Walsh was informed that a friend was going away into a far western country to take up land and make a frontier farm. The thought occurred to her that this might be a good opportunity for James Ammerton. She saw her friend and brought Jim to his notice, and the result was the boy went away with the emigrant adventurer. And she heard from her friend a year later that he liked the boy very much. Two years later the emigrant wrote that Jim was a treasure. And Mrs. Walsh shewed the letter to her husband, and he smiled and kissed the little wife, and said he was glad.

And he had another source of gladness. Upon her bosom his little wife bore a robust, healthy boy—their own son—who gave promise of life and happiness in time to come.

The years sped on and James Ammerton dropped out from the life that Mary Walsh knew. The last she heard was five years after he went away from Ensworth, and Jim had then started for the golden mountains on his own account to commence in earnest his own life battle.

But there were joy and pride in the little woman's life which held its place and grew and strengthened. Her boy, whom they called Philip, grew to be a youth of great promise—a bright, kind-hearted, good boy, whom everybody loved, and none loved him more than did his parents. In fact, they worshipped him; or, at least his mother did. At the age of seventeen Philip Walsh entered college, and at the age of twenty-one graduated with honour; but the long and severe study had taxed his system, and he entered upon the stage of manhood not quite so strong in body as he should have been. His mother saw it and was anxious; his father saw it and decided that he should have recreation and recuperation before he entered into active business. Dr.

Walsh was not pecuniarily able to send his son on an expensive travel, but he found opportunity for his engagement upon the staff of an exploring expedition which would combine healthful recreation with an equally healthful occupation.

The expedition was bound for the western wilderness, and we need not tell of the parting between the mother and the son. She kissed him and blessed him, and hung upon his neck with more kisses, then went away to her chamber and cried.

Philip wrote home often while on his way out; and he wrote after he had reached the wilderness. His accounts were glowing and his health was improving. Three months of forest life and forest labour, of which Philip wrote in a letter that had to be borne more than a hundred miles to the nearest post, and then followed months of silence. Where was Philip? Why did he not write?

One day Dr. Walsh came home pale and faint, with a newspaper crumpled and crushed in his hand. Not immediately, but by and by, he was forced to let his wife read what he had seen in that paper. She read and felt like one mortally stricken. It was a paper from a far distant city, and it told the sad fate of the exploring party under the charge of Colonel Beauchampe, how they had been attacked by an overpowering body of Indians, and how those not massacred had been carried away captive.

Poor little woman! Poor Dr. Walsh. But the mother suffered most. Her head, already taking on its crown of silver, was bowed in blinding agony, and her heart was well-nigh broken. The joy had gone out of her life and thick darkness was round about her.

And so half a year passed. One day the postman left a letter at the door. The hand of the superscription was familiar, Mrs. Walsh tore it open and glanced her eyes over the contents. O, joy, O, rapture! Her boy lived, was well, and was on his way home to her.

When Dr. Walsh entered the room he found his wife fainting, with the letter clutched tight in her grasp.

By and by, when the great surge had passed, husband and wife sat down and read the letter understandingly.

"Thank God! I found a true friend, or I should say a true friend found me," wrote Philip, after he had told of his safety and his whereabouts. "But for the coming of this friend I should have died ere this. He heard of me by name and when he learned that I was from Ensworth, and was the son of Silas and Mary Walsh, he bent all his energies for my release. He spent thousands of dollars in enlisting and equipping men for the work, and with his own hand struck down my savage captor and took me henceforth under his care and protection. God bless him! And be you ready, both, to bless him, for he's coming home with me."

Upon their bended knees that night the rejoicing parents thanked God for all His goodness, and asked blessings upon the head of the unknown preserver of their son.

And in due time, radiant and strong, their Philip came home to them—came home a bold, innocent man—fitted for the battle of life—came home knowing enough of life's vicissitudes, and prepared to appreciate its blessings.

And with Philip came a man of middle age—a strong, frank-faced, handsome man, with gray eyes and curling hair.

"This," said the son, when he had been released from the mother's rapturous embrace, "is my preserver. Do you know him?"

The doctor looked and shook his head. He did not know him.

But the little woman observed more keenly. Upon her the light broke overpoweringly.

"Is it," she whispered, putting forth her hands—"is it James Ammerton?"

"Yes, said the man—a stranger now no more. "I am James Ammerton! and I thank God who has given me an opportunity thus to shew how gratefully I remember all your kindness to me, my more than mother."

And he held her hands and pressed them to his lips, and blessed her again, telling her, with streaming eyes, that she, of all the world, had lifted him up and saved him.

Our doubts are traitors,

And make us lose the good we oft might win,

By fearing to attempt. —Shakespeare.

MORALITY without religion is only a kind of dead-reckoning—an endeavour to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—Longfellow.

To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst.—Colton.

INFINITE toil would not enable you to sweep away a mist; but by a ending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—Helps.

THE course of the river is often broken by sudden rapids or perilous eddies. The life of the Christian is not one perpetual flow of buoyant melody. It has its breaks, its discords, its attritions. Like the river, its course is often fretted by the eddies of trouble or disturbed by the sandbars of defeat.—The Interior.

The guilty mind

Debases the great image that it wears.

And levels us with brutes. —Howard.

MEN often speak of the fruits of the Spirit, but the apostle is careful to say *fruit*—one holy fruit, or result, comprising many virtues. Love is the juice of the fruit, sweet to God and man; joy, its beautiful bloom; peace, long-suffering, gentleness, goodness, meekness, form its mellow softness; faith is its consistence, and also forms its characteristic and incomparable flavour; temperance, the rind of the fruit, binding it together, keeping it fresh, and preserving its good qualities from waste.—D. Frazer.

UGHT PREACHING TO BE DOGMATIC

On account of the crowded state of our columns we have not been able before this to give the lecture delivered by Principal Caven, at the opening of Knox College, on the 6th inst. We can find room only for a part of it in this issue:—

The great importance of preaching as an instrument for promoting the kingdom of Christ invests this question with the highest interest; for it is agreed that "the Spirit of God maketh the reading, but especially the preaching, of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." Ever since the beginning of the Christian dispensation preaching has held this pre-eminence; and having respect to the place assigned to it in the New Testament, we cannot doubt that it will maintain its relative importance till the end. It will generally be found that those who would allow to preaching a merely subordinate value, entertain views as to the nature of piety, or as to the meaning and efficacy of the sacraments, with which we, I trust, do not sympathize.

The question above put is answered with much decision in opposite ways. Preaching should not be dogmatic, say some. Dogmatism has been, and is, the bane of the pulpit; and whatever justification it may plead in the past, no one who appreciates the necessities and tendencies of the present age will regard it as anything but an evil now. Those who thus answer hail the supposed decay of dogmatic preaching as a very hopeful omen.

Others reply that true preaching has ever been dogmatic, and must so remain; and if, say they, there is good ground for asserting that the dogmatic method is not in favour, scarcely anything can give worse augury for the cause of vital religion.

We do not suppose that parties answering so differently are, in all instances, as widely apart as they seem. There is reason for thinking that the epithet dogmatic is not all ways, by the two classes, understood in the same sense. The adjectives employed as equivalent to dogmatic persuade us that the term is often used with much vagueness, and that careful comparison of views would shew that many who answer in the negative are not far from those who reply in the affirmative. We find, e.g., that many exchange the term dogmatic with such ill-favoured epithets as hard, dry, unsympathetic, controversial, unpractical, arrogant, pedantic. The dogmatic preacher, as they conceive him, is one who deals mainly, if not exclusively, in the establishment and defence of doctrine, and especially of the more abstract doctrines; who draws largely upon metaphysics, whose teaching comes not home to men's business and bosom, and whose aim is to propound and enforce a creed rather than to win men to piety and a holy life. Now, the greater part of those who plead for dogmatic preaching would concur in visiting with censure preaching which may justly be thus described. The truth of God, they would say, must not be set forth in a cold and abstract manner; the impression must not be left that the end sought is the establishment of a theory, even a true theory, rather than the promotion of godliness and practical religion. The preacher, having received the truth into a believing and loving heart, must declare and enforce it as the appointed means of salvation, of faith and new obedience. The loose way in which the term dogmatic is so frequently applied to characterize preaching makes it necessary that its meaning should be carefully considered. The word dogma (*dogma* from *dogmai*, *peis.* pass. of *dokein*) primarily means that which is decreed or enacted by authority, whether civil or ecclesiastical. "There went out a decree (dogma) from Cæsar Augustus that all the world should be taxed" (Luke ii. 1). Jason and certain brethren were accused of "doing contrary to the decrees (dogmas) of Cæsar" (Acts xvii. 7). In Acts xvii. 4, the term is used of the decisions of the Council at Jerusalem regarding the observance of the Jewish law by converted Gentiles, "And as they went through the cities they delivered unto them the decrees (dogmas) for to keep, which were ordained of the Apostles and elders." In Eph. ii. 15, it denotes the external precepts of the Jewish laws: "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances (*en dogmasin*). In the same way (Col. ii. 14), "Blotting out the handwriting of ordinances (dogmas) which was against us." In the 20th verse of the same chapter it is said: "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances?"—literally, "do ye dogmatize?" Subsequently the term came to be synonymous with doctrine; the doctrines of the Christian Church were the dogmas of the Church. In the exercise of a power (*potestas dogmatike*) which was supposed to belong to her, the Church, through her Councils, defined and declared the true doctrine on points which were specially submitted to her, or which she deemed it necessary to consider. These authoritative definitions became dogmas (*dogmata*). But the term came to be used as equivalent to doctrine even when there was no reference to definition by authority. Thus we name the theology which proposes to establish the doctrines of Christianity—the *credo* of the Christian faith—*dogmatic theology*. The teachings of the Bible regarding the great matters therein embraced—the great moral and spiritual truths declared—are the dogmas of Scripture. That there is one God, the Creator and Governor of all; that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; that man, created in the image of God, has fallen into an estate of sin and misery, from which he cannot deliver himself; that God in infinite mercy has appointed His Son to be the Saviour of sinners; that Jesus Christ has, as our substitute, rendered perfect obedience to the divine law, and borne the punishment due to us for sin; that He rose from the dead and ascended to the Father's right hand, where He reigns over all things; that all who believe upon Him become heirs of eternal life; that the Holy Spirit renews and sanctifies all the people of God; that true faith in Christ will ever approve itself by obedience to His Commandments; that the Lord Jesus will come again, to raise the dead, to judge the world, and to render to every man according to his works. These are dogmas, i.e., doc-

trines of Scripture and of the Christian Church. The term is almost uniformly employed by theologians of the Reformation in this sense. No question is here raised as to what Scripture actually teaches; we are merely illustrating the statement that the deliverances of Scripture regarding the great matters to which they relate are the dogmas of theology. Nor is it necessary to say that in the list of doctrines now given no attempt is made to summarise the *credo* of the Christian faith. These doctrines are indeed of high importance, but they are here adduced merely by way of specimens. The question, we repeat, whether the Church has not sometimes received as dogmas opinions not sustained by Scripture, or even directly opposed to Scripture, does not here come into view. Wherever this has been done the Church ought at once to retract her steps and to relieve herself of the burden which she has unwarrantably assumed, but no discussion as to the Scriptural character of doctrines actually held can throw any light upon the question whether preaching should be dogmatic. If the Church has accepted dogmas which are wrong she has good reason for purging her creed, but not necessarily any reason for changing her manner of preaching. When, therefore, we inquire whether preaching should be dogmatic, the question would seem to mean: *Should preaching seek to accomplish its end by the exhibition and application of Christian doctrine?* We shall so understand it in the following discussion. We shall regard the ground as cleared of such false and incompetent meanings of the question as these: Should preaching be cold, hard, and formal—void of illustration, colour, and life? Should it be abstract and metaphysical? Should it avoid dealing with the duties and interests of everyday life? Should it be controversial? Should it imply the infallibility of the preacher or of the Church under whose auspices he teaches? It is sufficiently obvious that if preaching is designed to reach and benefit the masses, it must not assume any form which would render it unintelligible or uninteresting to them. It is equally clear that the preacher, to commend himself to his fellowmen, must speak from a believing, and loving heart—a heart which will not allow him to be cold, lifeless, and formal. Nor does a Protestant need to disclaim every kind of infallibility for Church and preacher. But even after these explanations we shall have opposite answers returned to the question under discussion. Some will zealously affirm that preaching should be dogmatic, and others will still zealously deny that it should be of this character. In sustaining the position that preaching should be dogmatic—that it should be not merely in harmony with the doctrines of the Christian faith, but should ever use these doctrines in seeking its proper end—we wish, in a few sentences, further to explain the proposition which we mean to defend, and to obviate a misconception of it, still possible. We desire carefully to distinguish the office of the preacher from that of the systematic theologian. The latter aims at the establishment of doctrine for its own sake. His object is scientific, not practical. If a pious man, he will of course dedicate all his labours to the Lord, and the end which he ultimately contemplates will be the advancement of the kingdom of Christ, but his proximate end—that which is proper to him as theologian—is the establishment and defence of truth. The object of the preacher is different. He seeks a practical end, even the spiritual improvement of his hearers. He would lead them to repentance, faith, obedience to God's commandments, holy living. It is little to him that he has vindicated scriptural truth and refuted error, unless he has commended the truth to his hearers, and taught them to seek after it as after hidden treasure. If in any case a preacher is satisfied with proving his doctrine, with sustaining his positions, with refuting opponents, he does not comprehend his office. He may have delivered the best possible exposition and vindication of the whole circle of Christian truth, and yet have failed utterly in the special work which he is set to do. Preaching, as we shall endeavour to shew, does address itself to the cognitive faculties, but this merely in order to reach the affections and the will. The end contemplated—which, as we have seen, is the spiritual benefit of men—prescribes the character and form of discourse; for the truth may be valiantly defended, and the hearer convinced thereof, while no direct attempt is made to influence the heart. The *differentia* of preaching, as a species of discourse, lies in its constant aim to persuade men to embrace the true, and to do the right. The theologian may be compared to one who forges a plough, and when the implement is complete in all its parts his work is done, the preacher puts the plough into the soil, turns it up, and so prepares for a crop. The theologian fashions a sword, polishes it, and lays it past, the preacher grasps the sword and, according to the strength and skill given him, fights the battles of the Lord. The one may be said to begin where the other ends, and if the preacher seems to trench—as to some extent he must—upon the province of the theologian, yet his ultimate and real aim will be kept in view from beginning to end of his labours. We trust this point is now sufficiently elucidated, and that it will not be necessary further to insist upon the unquestionable fact that all preaching has a practical end. We are prepared to join in the severest animadversions upon any kind of preaching which is oblivious of this truth. With the utmost respect for the dogmatic theologian in his own sphere, we cannot hold the preacher who merely dogmatizes—merely delivers doctrine, whether relating to the seen or the unseen, to God or to man, to sentiment or to morality—as having any adequate conception of his duty. The distinctive part of his task is not even begun. But we must also endeavour, if possible, to understand the position of those who, even after the explanation given of the proper use of the terms dogma and dogmatic, still say that preaching should not be dogmatic. We confess to much difficulty in clearly apprehending their exact meaning. Some of them are willing that the preacher should set forth a few of the main doctrines of the Bible, but object to his going into details, or propounding anything which would be called a system of theology. They wish to minimize the theological element, i.e., the doctrinal element, in preaching, but they do not entirely forbid its introduction. Some would allow the apostles' creed as a sufficient dogmatic basis for preaching, others would considerably retrench from this. Either they are not persuaded of

the truth of anything beyond what we may term the primary doctrines, or they deem a wider circle of teaching unnecessary to the pulpit. Now it seems clear that such persons have lost their title to speak against dogmatic preaching. If you admit that doctrine should be declared at all—that such declaration is an essential part of preaching—the question becomes one as to what doctrines should be so employed, or as to the proportion in which the doctrinal should stand to the other elements of discourse; but a negative answer cannot be consistently given to the question before us. But, again, we are told that preaching should not be dogmatic or doctrinal, but practical. The dogmas, even if true, are of little value in the formation of religious character. Preaching seeks to make men truthful, pure, courageous, gentle, unselfish; and your dogmas, say they, whether true or not, cannot contribute to this end. You should insist upon right habits—upon good living. Exhibit virtue in all her loveliness, that men may be attracted to her, and vice in all its deformity, that they may be repelled. But why insist upon your theological dogmas—your propositions regarding God's attributes, the Trinity, the two natures in one person, the nature of grace, our relation to Adam, etc., for men may believe or reject these dogmas without any benefit or injury to their moral condition. Some who hold this kind of language would not, so far as appears, require the preacher to say explicitly whether he based his exhortations on the doctrines of revealed religion or not. Dogma and religion they rather love to place in contrast. Dogma belongs to the science of theology (if indeed they allow such a science), but as an instrument of spiritual or moral culture it has no place. Many who would thus express themselves say little about preaching Christ; they rather dwell upon the necessity of inculcating the virtues; but other opponents of dogmatic preaching insist much upon preaching Christ, which, they tell us with great emphasis, is a very different thing from preaching dogmas about Christ. Preach, they say, the living personal Christ, but do not treat us to mere doctrines regarding Him. It is not propositions about Him we wish to hear, bring us, by sympathetic presentation of Him, into the presence of this gracious and loving One. Again we confess to difficulty in apprehending what is meant. For how are we to preach Christ without enunciating propositions—doctrines—regarding Him? Must we not speak of His birth, teachings, miracles, and holy life, of His death, resurrection, ascension, and reign in heaven; of His constant nearness to us, and His grace and truth, of His coming again to judge the quick and the dead? Must we make no reference to the mystery of that adorable Person, in which the human and divine natures meet? We are to preach Christ, and not doctrines about Him. Does this mean that we are continually to repeat His name, while we affirm nothing respecting Him? For if you tell men that Christ came to save them, that He loves them, sympathizes with them, offers them His grace—you dogmatize. If you tell them that He was with God, and was God; that He was born of the Virgin, that He died for our sins upon the cross, that He rose from the dead, and went to heaven; that He will come again—you dogmatize. You, may, of course, be careful to utter nothing but the most general statements about Him, and as few of these as possible. You may try to avoid saying anything in which Unitarian and Transcendental, Naturalism and Supernaturalism, would not concur. Even thus you cannot refrain from expressing dogma. But surely the Christian preacher's duty requires him to move with greater freedom, and to declare the great scriptural facts regarding Him who is Immanuel, and "who died for our offences and rose again for our justification." If men say don't preach the Deity of Christ, or His miraculous birth, or His expiatory death, or His resurrection, or His government of the world, or His second coming, for we disbelieve these things, or we doubt regarding them, or we count them of no importance; speak of His purity, love, gentleness, constant sympathy, for these we believe in and love to hear of. We can understand what they mean, however defective we may regard their conceptions of the Redeemer and His work; but when they urge that we should preach Christ and not doctrines concerning Him, we must be permitted to think that they speak unintelligently, and ask us to do what is impossible to be done. Once more we say, that in any protest against a cold, formal, or merely scientific presentation of truth under the name of preaching we desire heartily to join; but the statement that we should preach Christ and not doctrines about Him we view as words without meaning—sometimes used, perhaps, by simple-minded Christians, who are weary of a ministry coldly didactic, but sometimes, it is feared, veiling the dislike with which the Scripture doctrines as to sin and salvation through atoning blood are regarded. In opposing dogmatic preaching, others again explain themselves as meaning that the preacher should not affirm his positions too confidently, as if he were enunciating truth certainly ascertained. He should deliver his opinion respecting the various matters of which he treats—give his best judgment—but should not assert with the air and manner of one persuaded that he is indisputably right, and that all who differ from him are surely in error. He should remember that men quite as wise and able as himself have thought otherwise, and that in an age of so much general knowledge and culture, when so many of his hearers have opportunities equal to his own of forming opinions upon the subject of his teaching, it is not becoming that he should speak with an authoritative and oracular tone. And not only does dogmatic affirmation betray lack of modesty and of due respect for the intelligence of his hearers, it shews that he wrongly conceives his function and the end which he should seek to gain. For that end is not to impress his own beliefs and convictions upon others—a thing of little service to them even were he entirely right—but rather to awaken and stimulate religious thought and sentiment, which the individual soul will know how to direct to proper issues. Now, it is certainly offensive that the preacher should be arrogant and dictatorial in manner. He should not fail to remember that others have the same right, and are under the same responsibility as he, to search the Scriptures and to exercise their minds upon Divine truth; not have his utterances any authority unless found to be in accordance with the written

Word. He is not inspired, neither does his office give him warrant to demand unconditional assent to his statements. He will encourage all who hear him to search the Scriptures and see whether these things are so; and very thankful will the true preacher be when he succeeds in awakening earnest thought and leading to inquiry. But we deny that the preacher is to take the place of one merely giving his opinions for what they are worth, and to believe it is of little consequence whether these are adopted by his hearers or not. He must feel that he is speaking in his Master's name. Hence he will speak with authority. As one taught by Christ he will "testify" what he has learned. He is not a Christian man, much less a minister of Christ, unless he knows the essential truths of the Gospel. He is called, therefore, to speak as one who possesses the truth, and he is unfaithful to his commission if he does not communicate with the zeal and authority of conviction what he himself has been taught by the Word and Spirit of God. This view of the preacher's office is not discredited by the fact that one preacher may sometimes be heard to affirm what another denies. In such cases the conclusion to be drawn is not that there is no certainty in the matter of preaching—no ascertained body of truth which may be dogmatically affirmed—but that the one preacher or the other has exceeded his knowledge or misunderstood his instructions. So long as men are imperfectly enlightened this will happen. Some will not discriminate as they should between the things which the Holy Ghost teaches and views which are the traditions of men, and will mingle them together in their utterances. But the hearer has still the remedy in his own hands; he can refer to the infallible Word. We must not argue that because some build with "wood, hay, and stubble," there are no "gold and silver and precious stones," and that because some preachers fall short of or contravene Scriptural doctrine, no preacher should do more than say that such and such are his opinions. The question is, What is the New Testament conception of preaching? We now proceed to indicate more specifically the main grounds on which we affirm that preaching should be dogmatic, in the sense in which that term has been here explained.

(To be continued.)

RECANTATION OF A ROMAN CATHOLIC PRIEST.

We have had handed to us for publication the following letter, addressed to the Roman Catholic Coadjutor Bishop of Milwaukee, by the Rev. Mr. Contois, lately a Roman Catholic priest. The letter speaks for itself:

To the Right Rev. M. Heiss, D.D., Coadjutor of Milwaukee:

MY LORD,—Born of Catholic parents in Canada in 1842, I was ordained priest in Marquette by the Right Rev. J. Mark. During several years of my priesthood I sincerely believed that the Church of Rome was the true Church of Christ. It is true that I had very often to witness a corruption, which I may call unmentionable, in the priests and bishops of the Pope, but I succeeded to persuade myself that it was due more to the depravity that has flowed from the veins of Adam and Eve to their children than to the nature and inherent system of which I was an agent and the victim. I fancied myself that the Church of Rome might be holy and its ministers depraved, just as Judas was possessed by the devil, even in the company of Jesus Christ.

But, in the year 1875, I became pastor of the Cathedral of Marquette, and I began then to see everything in a higher point of view. It is when in that high position that my eyes began to plunge in that boundless horizon of duplicity, idolatry, hypocrisy, and profound depravity in the subalterns, and incredible pride and insolent tyranny in the bishops, which constitute the body of that Church. It is then that I began to hear, in the inner part of my soul, the voice which Saul of Tarsus heard: "Why persecutest thou Me?" Like the blind apostle, I was often prostrated to the ground by the cries which were almost day and night in my conscience, and I did not know what to do. It was from that time that it became evident that the Church of Rome could not be the true Church of Christ. Her incurable corruption, her diabolical hatred of all rights and liberties of man, her false miracles, her lying traditions were becoming more apparent every day; but, like Saul, I was blind, not knowing what to do or where to go to find the true Church of Christ.

At last having, in the good Providence of God, lived in the vicinity of Green Bay, I was the witness of such a corruption and degradation in the low clergy, and heartless tyranny in the bishops, that it became evident that the Church of Rome was an abyss of iniquity. However, there I did not know what to do or where to go to find the truth. It is there that, by the mercy of God, I met the Rev. Mr. Desroches, of Detroit, who told me that the Rev. Mr. Chiniquy, had opened a home and asylum for the priests who could no longer bear the chains of Rome. This came to me as a ray of light in the darkness of the night. Knowing that Mr. Chiniquy had been, like me, a priest of Rome, my hope was that he would understand the anxieties and troubles of my mind. I have not been disappointed. In that beautiful and peaceful retreat of Ste. Anne, I have found what I wanted, the light of my path, the life of my soul.

Now, by the great mercy of God, I know and feel that Jesus alone is the only hope, the only Saviour and life of my soul. In order to follow Christ I give up my friends, and everything that is dear to me. I give up the priesthood of Rome, of that Church so great, so rich, so high in the eyes of the world, to take the cross and follow the Lamb whose blood made me pure, whose words made me free.

Truly yours, O. CONTOIS.

Ste. Anne, Kankakee, Illinois, Sept. 13, 1880.

WE have a remittance of \$2.50, from Kingston, without any name. Will the sender kindly furnish name so that the amount may be properly credited.

MINISTERS AND CHURCHES.

THE Rev. D. L. Monroe, formerly of North Lansing, has been inducted as pastor of the First Presbyterian Church in Bay City, Michigan.

DR. MACKAY, of Formosa, lectured in Knox Church, Woodstock, on the evening of Monday, the 4th inst., and the congregation contributed the sum of \$416 towards a training school for the education of native preachers.

THE Rev. J. R. McLeod, late of Sault Ste. Marie, was inducted into the charge of the congregation of Kingsbury and Brompton Gore, Que., on the 12th inst. He enters upon his new field with good prospects, and we trust a most successful future is before him.

THE Presbyterian congregation, St. Thomas, at a late meeting, resolved to take down their present church and build a larger one, with all the modern improvements. An active Building Committee has been appointed, and the work will be proceeded with energetically and at once. It is pleasant to note such signs of growing and fruitful prosperity.

THE Rev. Dr. Cochrane, of Brantford, occupied the pulpit of St. Andrew's Church, Strathroy, last Sabbath. Very large congregations were present at both diets of worship. At the close of the forenoon service Dr. Cochrane addressed the congregation on the subject of missions, with special reference to the growing importance and increasing demands of our Home Mission work. The result, it is confidently expected, will be largely increased contributions during the current year to this important scheme.

DR. G. L. MACKAY'S visit to Kincardine is still bearing fruit. The late Mrs. Richardson, wife of Mr. Robert Richardson, elder of Knox Church, gave \$100 to the Formosa Mission. This she did in addition to the following donations: Foreign Missions, \$100; Home Mission, \$100; French Evangelization, \$100; Upper Canada Bible Society, \$100; Knox Church (Kincardine) Building Fund, \$100. The special donation to the Formosa Mission, as distinct from the general Foreign Mission Fund, was the direct result of Dr. Mackay's recent visit to that town. This makes about \$340 already from Kincardine for the special work in Formosa. Let other towns do likewise.

ON the 5th inst. the Rev. David Camelon, late minister of St. James' Church, London, was inducted by the Presbytery of Toronto to the pastoral charge of St. Andrew's Church, Vaughan. The weather was favourable, though the roads were bad, and the attendance on the part of the people was rather respectable. In place of Rev. P. Macleod, who has recently been ailing, a sermon on 2 Peter 1: 11 was preached by Rev. P. Nicol. The questions were put, the induction prayer offered, and the charge to Mr. Camelon delivered by Rev. J. Carmichael, of King. Rev. Isaac Campbell addressed the congregation. When the services were over, the ministers and a number of the people partook of dinner in the manse. It is hoped that the newly inducted pastor will have comfort and much success in his new sphere of labour.

A SOCIAL meeting was held at Knox Church, Scarborough, on the afternoon and evening of the 29th ult. Eleven tables were sumptuously furnished by the ladies in a building handsomely fitted up for the occasion. After partaking of the good things provided, the congregation assembled in the church, where, if possible, a richer feast was enjoyed. Excellent addresses were delivered by Messrs. Cockburn, of Uxbridge, and Carmichael, of Markham, after which Mr. Parsons, of Knox Church, Toronto, spoke for an hour with a power and unction peculiar to himself, on the importance of consecrating our social life to the service of Christ. Such an address to be appreciated must be heard. Sweet and suitable music was provided by the choirs of St. John's Church, Markham, and the Methodist Church, Markham village. As to audience, music and addresses, it is regarded as one of the best social meetings ever held in the congregation.

THE new Knox Church (Rev. W. A. Wilson, pastor), St. Mary's, was opened for divine worship on Sabbath, Oct. 10th. Prof. McLaren preached able and impressive sermons in the morning and evening, and Dr. Caven, with his usual ability and acceptance conducted the afternoon service. The church was filled at all

the services. In the morning hundreds had to go away, unable to get in. The collections on Sabbath amounted to \$200, and the proceeds of the Monday evening social amounted to over \$100. The opening services were continued on Sabbath, 17th, by Rev. J. K. Smith, of Galt, and Rev. Dr. Waters, of St. John. Handsome collections were also realized. The style of architecture is ornamental Gothic. The church is seated comfortably for 650 persons, and is one of the most beautiful in its interior. It is finished throughout in oiled chestnut and walnut and varnished pine. There is also a magnificent basement with all the modern arrangements and conveniences. The cost of the church is, with site, between \$11,000 and \$12,000. The congregation are to be congratulated on their new and beautiful place of worship. At the social on Monday evening Mrs. Beddoe, of Toronto, and Mrs. Wilson rendered, with much effect, several sacred solos. Mr. Grant, of Ingersoll gave his popular lecture on "The Elements of Congregational Success." A thoroughly enjoyable evening was spent by all present.

THERE was a social gathering on Tuesday evening, the 12th inst., in the Haynes avenue Presbyterian Church, St. Catharines. Refreshments were served very abundantly by the ladies, and ample justice was done to the good things provided. The building was well filled, and all seemed to enjoy the occasion. There were several present from the Merriton Presbyterian church, also representatives from other churches in the city. During the evening speeches were made by Messrs. A. Urquhart, Wetherald, W. J. McCalla and Fotheringham, and Miss Patterson, of Merriton, gave a select and appropriate reading. A very interesting part of the proceedings was the presentation of an illuminated address and a purse of money from the congregation to Rev. Alexander Urquhart. The matter had been kept so quiet that the recipient knew nothing whatever of it till he was called forward to receive the address. He expressed surprise, and grateful thanks to the congregation and friends who had given him these renewed and tangible tokens of affection and regard. A report of the congregation and Sabbath school was read by Mr. McCalla, which, on motion, was adopted. Short speeches were made by Messrs. W. T. Oliver, D. Watson and A. Barron, members of the church. The choir of the church, assisted by members from Merriton, sang several hymns during the evening. The address presented on this occasion was beautifully engrossed by Mr. E. Wismer of St. Catharines. The pleasant proceedings were brought to a close about half-past ten o'clock.

PRESBYTERY OF LONDON.—This Presbytery met in Dr. Proudfoot's church, London, on Monday, the 20th ult. A large amount of business was transacted, but not of any great public interest. Calls were disposed of; reports received and discussed; missionary arrangements made; students certified; session records examined; notices of motion in reference to the mode of choosing delegates to the General Assembly, etc. On Tuesday, the 5th inst., the Rev. Donald Stewart, formerly of Arthur, in the Saugeen Presbytery, was inducted into the pastoral charge of Wallace town congregation. The Rev. Geo. Sutherland preached and presided, the Rev. John Stewart, of Kintyre, addressed the minister, and Rev. Mr. Cuthbertson addressed the people. After the services Mr. John Knox Wright, licentiate, passed his ordination trials with much approval, and his ordination was appointed to take place in London East, on Monday, the 18th inst., at two p.m., Mr. Johnson, of Lobo, to preach; Dr. Proudfoot to preside and address the minister; and Rev. J. Allister Murray to address the people. Intimation was received from Rev. Mr. Carswell that he had accepted the call from West Adelaide and Arkona, and his induction was appointed to take place at West Adelaide, on the 19th inst., at eleven a.m., Rev. J. B. Duncan to preach and preside, Mr. Henderson to address the minister, and Mr. Scobie the people. On the evening of the induction at Wallace town a tea meeting was held at Duron, at which speeches were made by Rev. Messrs. Sutherland, Cuthbertson, Richmond and Hugh Cameron. An excellent choir furnished music. The pastor, Mr. Stewart, presided. He enters upon a promising field of labour, and is likely to give a good account of his opportunities. The next meeting of Presbytery to be held in London, on the third Tuesday in November, at seven p.m.

BOOKS AND MAGAZINES.

THE HOMILETIC MONTHLY. (New York: I. K. Funk & Co.)—The first number of the fifth volume of this excellent periodical is a more than usually good one. It will greatly help many; it can scarcely hinder one.

MONTHLY CABINET OF ILLUSTRATIONS FOR THE USE OF PREACHERS, ETC. (Boston: Howard Gannet.)—This is a new candidate for public favour. Instead of giving skeletons of sermons, according to the old custom, it gives illustrations in the way of anecdotes, etc., appropriate to certain texts. About half of the publication is taken up with illustrations of the International Series of S. S. Lessons for the month. The plan adopted may be found useful by all for whom it is specially prepared.

THE TRUE FAITH OF OUR FOREFATHERS. (New York: The American News Co.) It appears that Archbishop Gibbons wrote a book called "The Faith of Our Fathers," in defence of the Church of Rome, and that the Rev. J. Stearns, D.D., Chaplain of the Diocese of Easton (apparently an Episcopalian like the Archbishop, but not a Roman Catholic) controverted his teachings in a book entitled "The Faith of Our Forefathers." The book now before us, written by "A Professor of Theology" in a Maryland College, purports to be a refutation of the latter work and a vindication of the former. In such a controversy, as between parties who agree in refusing to make the Bible the only test of a true or a false Church, we have no stake, and can scarcely be expected to feel seriously interested. After a somewhat hasty comparison of a few of the quotations from Dr. Stearns with the remarks made upon them, we would say that, in flippant verbiage and agile sophistry, the Romanist professor has rather the advantage of the Anglican chaplain.

HEAVEN will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven.—R. Baxter.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIV.

Oct. 31. } JOSEPH SOLD INTO EGYPT. { Gen. xxxvii. 1880. } 1-5, 23-36.

GOLDEN TEXT.—"Who is able to stand before envy."—Prov. xxvii. 4.

HOME READINGS.

- M. Gen. xxxiii. 1-20.... Meeting of Esau and Jacob.
Tu. Gen. xxxv. 1-15 Jacob Revisits Bethel.
W. Gen. xxxvi. 16-29.... Death of Rachel and Isaac.
Th. Gen. xxxvii. 1-11.... Joseph Hated.
F. Gen. xxxvii. 12-22.... Joseph Visits his Brethren.
S. Gen. xxxvii. 23-36.... Joseph Sold.
Sab. Prov. xxvii. 1-11.... Power of Envy.

HELPS TO STUDY.

Jacob finding that, in answer to his prayer at the ford of the brook Jabbok, the anger of his brother Esau was turned away, sojourned for some time in that neighbourhood before crossing the Jordan.

The subsequent events are: the removal to Shechem, followed by the destruction of the inhabitants of that place by Jacob's sons, in revenge for an outrage committed upon their sister; a second visit to Bethel, and a renewal of the promise and covenant; the birth of Benjamin and death of his mother, Rachel, at "Ephrath, which is Bethlehem;" the death of Isaac.

Hereabouts the narrative glides almost imperceptibly from the history of Jacob into that of his favourite son, Joseph, with whose early adventures our present lesson is taken up. The lesson may be divided as follows: (1) Joseph Hated by his Brethren, (2) Joseph Sold as a Slave, (3) Jacob's Grief for his Son.

I. JOSEPH HATED BY HIS BRETHREN.—VERS. 1-5. That part of the Bible narrative which forms the text of our lesson finds Jacob living at Mamre, or Hebron, "where Abraham and Isaac" had "sojourned." Verse 1 is not supposed to indicate that Jacob's position in the land, as to permanency, differed from that of Abraham and Isaac; he was, like them, a stranger and a sojourner.

1. A Promising Family. What a fine family of grown up sons Jacob had; and what a blessing they might be to each other and to their parents if they had the love of God in their hearts; but this their conduct shews most of them had not; whatever they may have become in later days, they were at this period practical atheists or idolaters; at least it is evident that notwithstanding the instruction they had received from their father, they disregarded God and His laws. The heart that is not filled with the love of God is in danger of being occupied by envy, hatred, and other base feelings.

2. A Father's Partiality. Now Israel loved Joseph:

more than all his children. Perhaps Israel could not help that. Joseph had been for many years "the son of his old age," and though a rival, in that respect, had recently appeared in the person of Benjamin, the latter had not had time as yet to supersede Joseph in his father's affections. It is also evident that there was something very amiable about Joseph's character; that he was honest, faithful and obedient; and that he was warmly attached to his father in return. No one, then, blames Jacob for loving Joseph; but everyone finds fault with him for exhibiting his partiality for his favourite son in such a marked manner as to rouse the envy and hatred of his other children. The remembrance of his own sufferings, in his youth, from the favouritism of Isaac, was not sufficient to deter him from following his father's evil example.

3. A Dream and its Consequences. And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more. The following remarks on this verse are from the "National S. S. Teacher." "The dream was significant—so significant that his brothers were able instantly to tell its meaning. He dreamed that their sheaves made obeisance to his sheaf. With indignation and with the contempt which elder brothers almost always feel for the younger, they exclaimed: 'Shalt thou indeed reign over us?' Afterward he had another dream, in which the sun, moon, and eleven stars made obeisance to him, and this he told, not only to his brethren, but to his father also. For this, Jacob openly rebuked the lad, but, like the mother of Christ when He gave to His parents in His boyhood a hint of His own knowledge of His divine sonship, secretly he treasured the saying. The dream was a ratification of his own evident purposes, and he esteemed it to be a revelation from the Lord. The brothers had hated him, first, for their father's preference for him. It was not pleasant thus to be put aside in favour of a younger son. They did not stop to inquire why it was that their father loved Joseph more than he did them. They disliked him because of the selection that their father had made of him, but in all probability they detested him most because of the estimable qualities that made him peculiarly dear to Jacob. Their hatred was but the natural antagonism of wickedness to goodness. On account of his precedence with their father, they could not give him the ordinary salutation: 'Peace be unto thee!' When he told his first dream 'they hated him yet the more.' So repugnant was the idea that he should have dominion over them, that his dream, which they regarded as a divine revelation, instead of making them submissive, only made him more obnoxious than ever. When he made known his second dream, and when it had received the seal of their father's interpretation, envy, the most despicable and malicious of all ill feelings, was added to hatred. Then they were ripe for any sort of crime against their brother."

II. JOSEPH SOLD AS A SLAVE.—VERS. 23-28. In the omitted verses (6-22) we have the particulars of Joseph's dreams; the departure of his brethren to pasture their flocks at a distance from home; his journey in quest of them, at his father's bidding, for the purpose of ascertaining their welfare; their cruel plot for his destruction, hastily concocted while he approached them across the plain; and his eldest brother's futile scheme for his rescue.

1. An Inhuman Brotherhood. Considering the irreligious character of Joseph's brethren their belief in his dreams as revelations from God is supposed to have rested on superstition; and it is quite true that irreligion and superstition often go together. But, be this as it may, it is evident that they believed in the dreams, and feared their accomplishment in their brother's future elevation above themselves; and in view of this fact their course was impious as well as cruel, illogical as well as immoral. When we come to the end of Joseph's history, and look back to this episode, we shall be in a position to understand in some measure what a stupid thing it is for man to fight against God. But the wrongheadedness of these men was as nothing compared to their hard-heartedness, and even their defiance of God is apt to be lost sight of in the contemplation of their cruelty to their poor young brother, whom they ought to have protected with the last drop of their blood.

2. An Unsuccessful Protector. Only one voice was heard in Joseph's behalf, and that the voice of one who evidently did not possess the influence which his birthright ought to have given him, whose craft failed to supply the place of courage, and who, afterwards, instead of denouncing the criminals, became their "accomplice after the fact."

3. A Profitable (?) Crime. What profit is it that we slay our brother? This was Judah's question; and it is not the name alone that at this point calls up to memory the record of a notorious New Testament character. His proposal to sell Joseph into slavery was scarcely less cruel than the original intention of putting him to death. The change of plan was prompted, not by mercy but by greed. And what would it profit Judah and his brethren to sell Joseph? Twenty pieces of silver—about fifteen dollars, it is supposed. But suppose they should get millions of dollars for him, what then? "What is a man profited if he shall gain the whole world and lose his own soul?" (Matt. xvi. 26).

III. JACOB'S GRIEF FOR HIS SON.—VERS. 29-36. One sin leads to another. So it is with the sinner in all ages. A second wrong is committed, either to hide the first or to keep it in countenance.

1. A Lie Told. Joseph's brethren did not tell their father in so many words that his son had been devoured by a wild beast; they only employed means to make him believe that this was the case; nevertheless, they broke the ninth commandment; and so did the little girl who, having broken a costly vase, shut the cat into the room in which the damage had been done.

2. Circumstantial Evidence. Jacob would, no doubt, be loath enough to believe that his son had been killed by a wild animal, but the evidence was what most people would call "overwhelming." The utmost caution should be exercised in dealing with evidence of this nature.

3. A Father's Sorrow. We again quote from the "National S. S. Teacher:" "1. Jacob rent his clothes—mourned—many days. His mourning was extended be-

yond the usual formal time. The intensity of his grief and his anguish, to his sons must have been appalling, and to them it must have been worse than a whip of scorpions every time they beheld his unceasing sorrow. 2. All his sons and daughters rose up to comfort him. In this what hypocrisy is manifest, at least, on the part of the sons! They assumed to be so innocent in the matter. They fostered the idea that a wild beast had devoured the missing boy. They pretended to be full of grief themselves on account of his death. But Jacob would not be comforted. It is easier to give occasion for sorrow than to allay it. He declared that he would go down to the grave mourning for his son. In his unappeasable grief they had constantly before them one of the most accusing reminders of their sin.

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

LESSON IV.—FOR OCTOBER 24TH, 1880.

The Ministry of Moses.

Moses is brought back, to the impulse of his heart, forty years ago, when he supposed he should have been recognized as the deliverer of his people.

God has been preparing him for the lofty mission and now He calls him. "Certainly I will be with thee." "I will stretch out my hand and smite Egypt." "I will give this people favour in the sight of the Egyptians." "I will be with thy mouth, and teach ye what ye shall do."

I. THE MEETING OF MOSES AND AARON.

(Exod. iv. 14, 16, 27.)

The two brothers united after forty years' absence. United in one great work. They are prepared for this work by different modes, and equipped with different gifts. They are on the eve of an eventful future.

The Journey to Egypt.

(Exod. iv. 29-31.)

Moses and Aaron call the elders. They deliver their message. They shew their credentials. Their reception by the elders was, believing and reverential, hopeful and grateful.

After this interval the ministry of Moses and history of Israel become one—in the objects they had in view—in the God they trust—in the faith and obedience He required.

Moses the Man of God.

There is a circle of followers but Moses is the principal and central person—Aaron, the eloquent, and his sons. Miriam the prophetess—Joshua the minister of Moses.

Moses speaks to Aaron, to Israel and to Pharaoh.—Exod. vii. 1-2; Exod. vi. 9.

Moses holds a high place among Bible characters.—Heb. iii. 2-5.

II. THREE ASPECTS IN WHICH MOSES APPEARS.

(1) Working miracles.

He is commissioned to work miracles.—Exod. iv. 17. The miracles illustrate divine power, directed against idolatry.

Pharaoh and his magicians were specially proud of their skill and power, and Moses, under God, humbled and confounded them.—Exod. ix. 11.

(2) Leading the host of Israel.

He was appointed to this position by God.—Exod. xii. 50-51.

He was directed by the pillar of cloud.—Exod. xiv. 19; xii. 40-42.

(3) Teaching the people.

God gave the message..... Deut. v. 27. Moses faithfully gave it to the people.... Deut. v. 1-3. The burden and summary of his teaching. Deut. vi. 5-9.

III. THE CONFLICT WITH PHARAOH.

The demand of Moses and Aaron accompanied with preliminary miracles (Exod. v. 1-3). Their authority for making such a demand (Exod. vii. 8, 9, 12). The credibility of the messenger. "The God of the Hebrews had met with us." The symbol of Moses' ordinary employment and the experience of forty years, fitted into his special mission. "Thy rod." The serpent was an object of worship in Egypt; it was overcome by the rod of Moses. The magicians imitated with great skill, but were foiled when it came to the issue of life.—Exod. viii. 18.

The Ten Miracles Directed Against Egyptian Idolatry.

(Exod. xii. 12; xviii. 11.)

(1) The Nile was one of the highest Egyptian gods. The great festival was when the reddish water came down after the first high water. "The Red Nile" was changed into blood.—Exod. vii. 19-25; Jno. ii. 11.

(2) The land was covered with frogs, as a nuisance and source of loathsome pollution, and the gods were powerless to help.—Exod. viii. 1-15.

(3) The dust of the land became "lice," or gnats, no one could come to the temples or altars polluted with these insects. The priests exclaimed, "This is the finger of God."—Exod. viii. 16-19; Luke xi. 20.

(4) The swarms of flies. Directed to the impotence of Beelzebub—the fly-god. The Israelites were here severed from the Egyptians in these punishments.—Exod. viii. 23-24.

(5) The fatal disease on the cattle, the horses, etc.—Exod. ix. 6-7.

(6) The painful eruption on the skin of man and beast, whereby all were rendered unclean, and dishonour was heaped on the caste of the priesthood.—Exod. ix. 9.

(7) The destruction of the crops of the field.

(8) The plague of locusts devouring whatever was left in the hailstorm.—Exod. x. 5.

(9) The darkness.—Exod. x. 21-22.

(10) The death of the first born.—Exod. xi. 4-5.

The conflict extended from the month of June or July, when the Red Nile appears, to April, the beginning of years to Israel.

Pharaoh demanded miracles (Exod. vii. 9), and by them Moses was proved to be the messenger of God.

JOHN MCEWEN.

OUR YOUNG FOLKS.

A TINY SEED.

One May morning two green leaves
Peeping from the ground,
Patty and her brother Will
In their garden found.
They a seed had planted there
Just ten days ago,
Only half believing that
It would ever grow.

"Oh, it's grewed!" "It's grewed!" they cried,
"And it soon will be,"
Will proclaimed, now full of faith,
"Like a little tree:
Then will lady-slippers come,
And they'll all be ours.
Oh, how good God is to turn
Brown seeds into flowers!"

—Harper's Young Folks.

BABY EVA'S PRAYER.

Darling baby Eva,
Kneeling by my chair,
In the summer twilight
Lisping out her prayer.

Small hands clasped together,
Bowed the golden head;
Blue eyes closed, lips parted;
"Our Father," faintly said.

Then, while the head bowed lower
Upon my darling's breast,
Said, "Eva seepy, mamma,
And Dod knows all the rest."

I took my sleeping child
With all a mother's love,
And laid her down to rest,
Then kneeled to God above.

And, while the evening shadows
Were falling silently,
I asked for her a blessing
There on my bended knee.

One half my yearning heart,
My words have ne'er expressed,
But still, I feel, with her,
That God knows all the rest.

—F. S. L.

IN GOD'S CARE.

ONE night, when Mr. Hansen, a rich Swedish merchant, was visiting Pomerania with his son, he took lodgings at a neat looking inn, where many years before he had passed three days. It had been pleasant weather then, but now the wind raged fiercely, and the sea lashed itself into fury. The hardiest of men had abandoned the coast, and, shivering with the cold, had returned to their homes. Edmund, the son of the merchant Hansen, went out to look about him, wrapped in a great woollen cloak, but soon came in, and said to the white haired landlady:

"What fearful weather, Mother Martens! No one in his senses would venture on the sea just now."

"That is true enough, young man; no good would come of it," replied the old woman.

"You could very easily weather such a storm," said Edmund, smiling. "Such a voyage as you once made is not taken very often. My father has told me about it. You are shielded from wind and wave."

"Hush!" said the old woman, "we are everywhere under the eye of God. Those whom He keeps are well kept."

"That is true, Mother Martens," observed the merchant. "You have had proof of the divine power and goodness. The storm is still raging, let us close the shutters, and hear the story from the beginning to the end. Edmund will be pleased to know all about it."

"I do not like to speak of myself," said the woman; "one should leave that to others.

However, you are right, sir; this narration may be useful to the young gentleman, and, as there is nothing more to be done outside, I will tell you how God gave me proof of His watchful care."

At these words the good old woman closed the shutters, put the kettle on the fire, and when the water was hot, and the tea served, she began:

"You see, sir, I am an old woman. I have lived many long years in this strange country; but the day I left my own land is as distinct in my memory as if it were yesterday. The cabin of my parents was situated on the seacoast in the southern part of Sweden. I have never possessed riches. Our greatest treasure was a cow, spotted black and white. We had raised her, and she was precious to us. It was my business to lead her every day to pasture. In summer it was very pleasant, but not so in winter. My father was a fisherman, and when the snow covered the country, and the sea was frozen over, we suffered much. Once we might have died of hunger if it had not been for the cow. The poor creature was the object of all our care.

"One time the winter was more severe than usual, the snow was piled up in heaps all around our cottage, and I, scarcely sixteen years old, longed for the spring as a bird for the sun. At last, one cold, foggy, misty day, the sun drew me to the door, and I led our cow along the shore, where, here and there, at the foot of the 'dunes' (banks of sand), were some tufts of grass. The cow bounded with joy, and I was truly happy. Suddenly she ran toward the sea, which was covered with thick ice that cracked and broke as she moved over it. She reached a large cake of ice, and, standing on it, attempted to drink. I had gone with her. I kept close to her side, and saw in the distance great blocks of ice carried away by the tide. Immediately I felt the ice under us move. I called to the cow and tried to drive her to the shore, but she had not drank enough and would not stir; I cried aloud; I seized the cow and drew her with all my strength, and, I shudder to think of it, the ice on which we were separated from the shore, and began to drift out toward the open sea!

"To right and left, before and behind, the ice was carried away. I looked around. I was going farther and farther from the land. I was numb with fear. The ice collected in heads as it moved slowly or heavily along; and that on which we were floated as a small boat. The cow shook with cold. The swift tide pressed on us and drove us ahead. Darkness came on. The sun had set long ago, and now it was black night. The waves broke on our ice-cake—I fell on my knees—I prayed. The cow had lain down. I stretched myself close to her, this warmed me. Then I thought of my father—my mother—who would look for me so anxiously. I was filled with grief, and I slept, exhausted from fatigue.

"In the middle of the night I awoke, shivering, and my teeth chattering. Oh, what a spectacle was before me? On all sides where my eyes rested nothing but the water, nothing but the dreadful sea. The stories about water elves or fairies that I had heard told by sail-

ors came to my mind; I seemed to see monsters and phantoms come from the bottom of the abyss. I fancied I saw strange figures floating like clouds towards me. Then I shut my eyes and prayed again. When I opened them I saw a bright star ahead. I looked again. It was a light, and it surely moved. A boat with men is coming towards us. 'Oh, Nannetto!' I cried, 'stand up.' It seemed to me she ought to shout for joy; but the poor shivering creature did not move.

"My fingers were numb and stiff, but I tore off my apron and waved it in the air, then—then—"

"Then," interrupted Edmund, with glowing eagerness, "they reached you and took you home—you and Nannette?"

"I do not know how it was," said the old woman, whose eyes were filled with tears. "I remember only voices, and then finding myself on a big ship, and then being home again in the dear old cottage, and father thanking the blessed God and rubbing Nannette; and then the happiest moment when father said, 'Oh! my daughter, I felt sure you would pray, and God would hear you.' My young friend, with God to help me, I was as safe on that open sea as I am now by this bright, warm fire."

"Ay, ay!" said the merchant, quietly; and the son, looking intently at the dancing blaze, said: "I thank you, Madame Martens. You have taught me a lesson that I shall remember for many a day."

"How, O Lord, shall we follow Thee?"
I heard one sadly say;
"Whither Thou goest we cannot see;
How can we know the way?"

"I am the way," the Shepherd said;
"He that dwelleth in love
Dwelleth in me, and shall be led
Safe to the fold above."

THE OLD FARM-HOUSE.

"NURSE, tell me once more, please; then I will shut my eyes and try to sleep."

So nurse told the good news again. Next day they were all to go to grandpa's. "Where the ducks are?" cried Mollie.

"Yes, the ducks, the brook, and the old farm-house, the horse and carriage, and cows, and ever so many other good things," said nurse.

"Will mamma let me wade in the brook? I must ask her before I can get a wink of sleep."

Mamma was busy packing. She brushed away some tears when she heard the little feet along the hall. Mollie forgot the fun in a moment: "Mamma is thinking about little Allie in heaven—how she is not here to go to grandpa's."

Then Mollie clapped her hands and cried: "Let us take the lame girl; her mother has no money to send her to the country. Would not this please Allie if she could look down?"

So the poor little lame girl had a good time at the farm.

Though Allie might not know, we are sure Jesus was pleased with love shewn to one of His dear children.—Sunbeam.

JUST as soon as a boy likes any place better than home, he is on the way to ruin.

THE Financial Association OF ONTARIO.

Dividend No. 3.

NOTICE IS HEREBY GIVEN that a DIVIDEND at the rate of EIGHT PER CENT.

per annum, on both the PREFERENCE and ORDINARY STOCKS of the Company, for the quarter ended 30TH SEPTEMBER has been declared, and that the same will be payable on the 28th inst.

The dividend on Stock on which TWENTY PER CENT., or more, has been paid, will be payable in CASH, and when less than twenty per cent., it will be applied in paying up such Stock.

By order.

EDWARD LE RUEY, Managing Director.

London, Oct. 4th, 1880.



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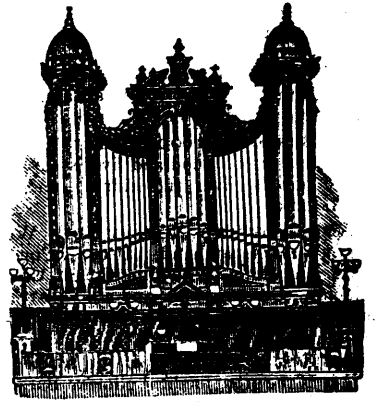
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OWEN SOUND.—At Owen Sound, in Division street Church, on 16th November, at half-past ten p.m.

PETERBORO.—Regular meeting in St. Paul's Church, Peterboro', on the second Tuesday of January, 18th, at ten p.m. Adjourned meeting at Cobourg, on the 26th October, at eleven a.m.

QUEBEC.—In Morrin College, Quebec on the 2nd of November, at ten a.m.

HURON.—In Clinton, on the second Tuesday of November, at ten a.m.

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

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

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

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

GUELPH.—In First Presbyterian Church Guelph, on the third Tuesday of November, at ten a.m.

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

LONDON.—In London, on the third Tuesday of November, at seven p.m.

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