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NOTES OF THE WEEK.

MOST of the congregations in London support and work one or more modern missions. Especially is this true of such congregations as Dr. Dykes', Dr. Fraser's, Dr. McEwan's, and Dr. Edmond's. Dr. Dykes' congregation conduct a children's mission in Somerstown Board School. There are nearly 1,000 scholars and 140 teachers. Four gatherings take place on the Sunday, one of which takes the form of a children's church. This is one of the most interesting religious efforts in London.

REV. FATHER STAFFORD, the late parish priest of Lindsay, by his zeal and energy in the cause of total abstinence won the title of the Canadian Father Matthew, and the popular appellation was as appropriate as it was deserved. Cut off in the prime of life, it seemed as if a career of great usefulness was before him, and by his comparatively early death the Roman Catholic clergy of the Province loses one of their brightest ornaments, and the cause of total abstinence one of its warmest friends. He was greatly beloved and esteemed by his people, who on more than one occasion testified their appreciation of his labours. His liberality in promoting the educational interest of his parish was exemplified by the munificent gift of \$7,500.

THE funeral of Rev. Mr. Dodds in Paris was exceedingly affecting. The circumstances of his sudden and distressing death we have recorded. The pastors, Recolin, Th. Monod, and Hitchcock, spoke at the Church of the Oratoire; the text, "Jesus wept," had been given by the widow. Rev. R. W. McAll was chief mourner. At the grave in the Cemetery of Passy, pastors Hocart and Th. Monod again spoke and J. P. Cook prayed. The favourite hymn of the deceased was sung around the tomb by all those of the hundreds of weeping people who could command their voices, "For ever with the Lord!" (*Pour toujours avec Lui*) lately translated into French. It is a blow that stuns. Love and admiration surround his memory. Who will take up his mantle and come forth to help France tenfold?

IN the Edinburgh "Daily Review," Rev. A. B. Campbell, Free Church, Markinch, gives an interesting sketch of a visit he paid lately to the north of Italy. At Milan, which has been called the "moral and intellectual capital of the land," various agencies for the promotion of Christ's kingdom are at work, and genuine spiritual fruit is being reaped. Fourteen or fifteen years ago he had witnessed a glorious work of grace at Venice, when hundreds of people were turned to the Lord. They were deeply in earnest about Divine things, and suffered much for Christ. He had watched the early growth of the first regularly constituted church, and was now naturally concerned to see how the work had been maintained. There had been ebbs and flows, ups and downs; but to the glory of God's grace the work had been maintained, and is still carried on with vigour, and simple-hearted trust in God.

PROFESSOR PARK, says the N. Y. "Independent," told the Congregational ministers of Boston, lately, at one of their Monday meetings, that, "the neglect of systematic theology is one of the most fearful signs of the times." Certainly the neglect of systematic theology is one of the signs of the times, whether fearful or not. Here is Andover Seminary hard at work searching for a master of systematic theology, and cannot find him! Who is there to be found! We have plenty of young men who have given themselves to the careful study of Hebrew, of the Greek Testament, of ecclesiastical history, of philosophy, but who is there who has been carefully studying systematic theology and has made himself a master of it? If there be such a man, we doubt not the Andover Trustees would like to hear of him. We do not see but that they will have to settle down on some pastor of good common sense and native ability, who has never cared much about any science of theology,

but has been content with simple Bible truth, unless, indeed, they import some Dr. Christleb from Germany.

THE Prince of Wales has sent his two sons, who lately returned from their long trip around the world, to Lausanne, in Switzerland, so that they may learn French and other modern languages. The choice of Lausanne as a place in which to acquire a good knowledge of pure idiomatic French has naturally awakened a discussion in the columns of European newspapers. The French spoken by the Swiss is grammatically correct, but it is not the French of Paris. To go to Switzerland to learn French is like going to Cuba to learn good Spanish, or to the Highlands of Scotland to learn good English. Three languages—French, German, and Italian—are spoken in Switzerland, but none of them with the perfection with which the best speakers in France, Germany, and Italy speak. A sojourn in each of those countries would do the young princes more good than three times as long spent at Lausanne among people who speak all three languages imperfectly.

SPEAKING at a meeting of the British and Foreign Bible Society, at Waterloo, the Bishop of Liverpool said he was glad to meet ministers of other denominations in order to show to the sneering world that all their differences of opinion did not prevent them meeting on a common ground in order to make them wise unto salvation. He was amused at the furious attacks made upon him while in Scotland. Finding no Church of England, he did not feel the smallest hesitation in working in a Presbyterian church. The clergyman asked him to take the service and preach for him, and he did so. He took the whole service and conducted it according to the custom of the Church. He wished he did nothing worse than that, and he was not aware of any law he had broken. There was no Church of England place to go to, and he had a perfect right to worship in a Church where the Queen worshipped while in Scotland. He had that respect for the Queen and the Crown that he was not ashamed to testify his respect for the Church of Scotland by taking part in the service while there.

THE following is a copy of resolution passed at the first organized meeting of Toronto Branch, Dominion Alliance for the Total Suppression of the Liquor Traffic: "That the Toronto Branch of the Dominion Alliance regards the action of the licensed victuallers, in seeking the influence of Sir John A. Macdonald, for the extension of the hours of Saturday night liquor selling with great concern and indignation; and hereby assures the Dominion Government, that any attempt to relax the present license laws in the direction of further opportunities for the sale of liquor, will meet with the strongest expressions of disapproval on the part of the Christian and temperance people of the country; and this meeting, representing all temperance societies in the city of Toronto, hereby pledges itself to give the most practical and earnest support to the Provincial Government in their efforts to restrict the liquor traffic. In order that immediate action may be taken in this direction, this question is now referred to our committee on legislation. Resolved that a copy of the resolution be sent to Sir John A. Macdonald and to the press."

REFERRING to Queen's College, the "Canada School Journal" says: "Under the energetic superintendence of the Rev. Principal Grant there is little danger of Queen's standing still. Whenever he wants funds he makes a point of saying so, and he generally manages to say it in such a way that the money is forthcoming. He is equally prompt and impartial in securing good men to fill vacancies in his staff. A few months ago the chair of classics, rendered vacant by the lamented death of the late Professor Mackerras, was filled by the appointment of John Fletcher, M.A., a Canadian with an Oxford training. Recently two more appointments have been made which can hardly fail to raise the reputation of Queen's. The venerable Dr. Williamson, who has long filled the chair of

physics, having retired from active service in connection with it, his place has been taken by D. H. Marshall, M.A., F.R.S.E., who comes with the very highest recommendation, and with a good deal of professional experience. After serving for some time as assistant to Professor Tait in Edinburgh University, he spent seven years in the Japanese Imperial College at Tokio. Professor Dupuis, who has had for some years both mathematics and chemistry under his charge, is relieved of the latter by the provisional appointment of George McGowan, F.R.S.E."

THE Bible Revision Committee had a reception given them last week at the residence of Mr. Elliott F. Shepard. It was a fine thing in him thus to do honour to these devout scholars and their holy work, on the occasion of their autumnal meeting; and it was finely done. Seldom has so thoroughly representative an assemblage been gathered. The two hundred guests comprised not only leading clergymen, theological professors, and laymen prominent in Christian work, but judges, lawyers, physicians, teachers, city and federal officials, merchants, bankers, publishers, politicians, "railroad men," society men, literati, and millionaires. It was a peculiarly impressive tribute alike to scholarship and to the Bible. It typified the universal claim and adaptation of the Word of God to all classes of men and all pursuits in life: not one of those prosperous people, who could afford to forego its riches of grace, or to forfeit its honour and immortality; not one so full of cares and responsibilities, but he must take time to transact the business which it requires of him; however highly esteemed by others or themselves, these men were all condemned by its holy law and to be saved only through its blessed Gospel. Most of these revisers, too, were very plain and simple men, with small store of worldly goods, little calculated to shine in society, utterly unfitted for Wall Street, little at home in Fifth Avenue. But merchant princes, and party chiefs, and money kings, and society leaders, all felt themselves honoured in doing honour to the exact and conscientious learning which they represented.

SPEAKING at Newcastle recently on the subject of Temperance, Cardinal Manning was well received. He said: "We are a vast people and a wise and understanding people, too. We have taught the world the manufacture of machinery. We have taught the world the application of physical science to the industries of the world; we have taught the nations to use steam by land and sea; we cover the whole ocean in all its seas by our commerce and our carrying trade. We are a great people, and a great empire. So was Rome once; and so was Spain a little while ago. Have we a perpetuity for our imperial greatness? Is there no worm at the root, and is not the drunkenness that is spreading among the millions—is not that worse than any worm at the root? Can any man be a Christian, can any man be a citizen, can any man be a member of the commonwealth, and not have not only a shame but a fear when he sees these things? There was a time when the port of Rome had quays of marble—of the most costly marbles in Egypt and the east; when great galleys full of wealth were moored along those quays. What is it now? The river is choked by sand; the quays are gone; the wreck of those marbles is hidden; the mud of the Tiber has covered all its greatness. Why should not the mouth of the Tyne one day be so? Human things are all mutable; and the day may come when your busy city of Newcastle may be like that port of Rome, when Tyneside, with all its wealth and all its activity, may lie dead and dormant. Assuredly it is righteousness that exalteth the nation, and there can be no righteousness without temperance. Temperance is government. When the people are temperate they can govern themselves. Men that are intoxicated cannot govern themselves. The time has come then to stay this evil by all the might and all the wisdom we possess; to stand between the living and the dead and stay the pestilence, lest the hour should come when the judgment should fall, because we have not known the day of our visitation."

OUR CONTRIBUTORS.

THE BIBLE'S OWN ACCOUNT OF ITS CHARACTER AND PURPOSE.

SERMON BY THE REV. GEO. M. MILLIGAN, B.A., TORONTO.

2 Timothy iii. 16-17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Two renderings are given of this verse. The one is that all God-inspired writings are profitable. This explanation of the passage has been objected to on the ground that there would be no need to tell us so simple a matter. We, however, must remember that many writings professed to be inspired of God which were not so, and the test by which the Word of God could be distinguished from "cunningly devised fables," was that the book given by God to men was profitable for the interests of true godliness.

The other rendering of the text is the one given in our version. It teaches that Scripture in all its parts is God-inspired, and is in consequence useful in promoting piety. The teaching of the text, then, is not that a book professing to be sacred is useful, and is therefore to be received as God-inspired, but that books God-inspired are useful for pious ends. Men are not to receive a book as given them by God because they perceive it to be spiritually quickening and edifying, and to reject it as uninspired when they do not. A God-inspired book is to be regarded as useful for "doctrine, reproof, correction and instruction in righteousness," whether we perceive it to be so or not. Nay, we are to regard it as our duty to so live and meditate, and pray that we may come into those frames of mind that will appreciate what is written in the Word of God, which to the carnal and careless is hidden from them.

In short, two views obtain regarding the meaning of the text. The one is that the religious utility of the book is the test of its inspiration; the other that the inspiration of the book imposes upon men the obligation to find it religiously profitable. The latter is the view we regard it as teaching.

The text tells us two essential things about the Bible which it is essential for us to know, and which we regard eminently proper for us to mediate upon on such an occasion as the present. It informs in what respects and for what end the Bible is profitable to men.

In meditating upon how the Bible is useful to us as set forth in the text we in fact are led to examine, with greater or less brevity, what are its essential features or qualities. The text gives the Bible's own account of its character and purpose.

I. We shall consider in the first place the account the Bible gives of its own character.

1. It is pre-eminently a *teaching* book. It makes wise the simple. It instructs man regarding things he must know if it would be well with him. Such a book is a necessity and not a superfluity. It contains not condiments and luxuries for the feelings or fancy, but the bread and the water of life for the well-being of the soul. The disclosures of the Bible are not Chinese lanterns to add to the lustre of a festive occasion, but lighthouses upon dangerous coasts, to guide the seaman in his voyage to the desired haven. Scriptural doctrines are not intended to furnish entertainments for curious speculations or idle fancies, but truth to make our hearts strong and noble, and our actions just and fruitful. That it is a necessity and not a luxury its own account of itself amply shows. It is to us what a sword is to a soldier, and the lamp to the benighted traveller, bread and water to the famished and thirsty body. It reveals truth, and truth is always *necessary* to men. "It is profitable for doctrine." The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Were all things one colour the eyes would be without enlightenment. Such is the condition of man by nature as regards spiritual truth. "All have gone astray." There is none righteous, as regards what God reckons righteous, not one. And to have only one colour is to have none. Hence the law of God, being unlike man's, brings the knowledge of sin. Man's thoughts are not those of God. Hence when God makes known to us His laws, they enlighten the

eyes. The most effective way to show that deformity is unsightly, is to place it beside beauty; and that unbelief is a weak and untrue thing or rather nothing, a nonentity, is to obtain the best description of it you can, and read it along with the eleventh chapter of Hebrews. True affirmation is "the besom of destruction" that will sweep away all refuges of lies, of false negation. The sunlight hides the stars more surely than any night of clouds. The bell ringing in the true is the sure death-knell ringing out the false.

2. The Bible, because profitable for teaching, is to sinful man in the first place profitable for rebuke. It gives such an exhibition of the character of God that it is the most powerful method of convincing sinners of the error of their ways. It gives "the light of the knowledge of the glory of God," being "the testimony of Jesus Christ," so that sinners are left without excuse, having no cloak for their sins. The Scriptures are profitable for teaching, and in consequence for reproof. Its truths alone can beget "repentance towards God." It exhibits the beauties of holiness in such a clear light that all but wilfully blind eyes must see and mourn their own moral deformity.

It is not in man who walketh to direct his own steps in the way of righteousness. The natural man, it is true, is far from perceiving this to be the case, and so far indeed that the characteristic truths of the Bible are by him regarded as foolishness. Men will pursue for years with minute and exact investigation their researches in the domain of physical science, who would regard as many weeks given to careful thought upon Scripture doctrine as an evidence either of mental weakness or delusion. Men who make the speculative reason the test of all truth, hold in derision those who decide the most momentous interests of life on the sure testimony of God. Superficial moralists bar all inquiry as to what is profitable in doctrine and reproof by affirming that a good, moral life, as the world understands this, is all that God demands of men. Others deny the needs of any profit from Scripture in the way of teaching and warning by advocating that "the one thing needful in all religions is that men be sincere in what they either think or do. Is it necessary even to say that men's lives must be affected by the ideas they entertain of the objects they worship? "Do men gather grapes of thorns?" or hope to find refreshing, grateful waters, flowing from impure and bitter fountains? Will honesty be found in a *sincere worshipper* of Mercury, the god of thieving? Would you expect to find in a *devotee* of Mars, the god of war, a valuable accession to a society for the promotion of peace among the nations of the earth? Would you be hopeful regarding any reformation that a house of refuge might effect in the morals of one who is *by conviction* a priestess of Venus? How could you by any possibility manage to make a genuine believer in the cruel Moloch apprehended as true the doctrine—"Blessed are the merciful for they shall obtain mercy?" A truce then to this empty talk about sincerity being the essence of religion. It depends upon what men are sincere about, whether their sincerity be an evil or a blessing.

Nay, further, this unthinking plea that sincerity is all in all in religion, and in consequence that doctrine is nothing, and that reproof of error has no meaning or place, would compel us to regard Isaiah, and Paul, and John, aye, and our Lord also, as persons of contracted minds, who made "mountains of mole hills," and also, whilst aiming to win men's ears in order to guide and cheer them by heavenly harmonies, spread among them "jarring dissonances," and who whilst affecting to promote unity among men have sown plentifully in the world what has brought forth the fruit of "dividing asperities." Verily all these have sent not peace, but a sword into the earth.

Alike the character of men, and alas! the tragic history of our species, are melancholy demonstrations of the necessity to men of God-inspired writings, "profitable for doctrine and reproof," especially when we consider that they are the message to us regarding the person and salvation of Jesus Christ. The Scriptures are "the testimony of Christ." "This is the record, that God hath given to us eternal life, and this life is in His Son. "He that hath the Son hath life, and he that hath not the Son hath not life." Who by any skill or hardihood of mere human searching could have found out this indispensable doctrine? In the Scriptures alone is "the righteousness of God revealed from faith to faith." Without it we would perish for *lack of knowledge*.

And the first effect of such a knowledge upon all

minds who receive it is to beget *godly sorrow* for sin, is to convince us that our ways are far other than God's ways, that even our righteousness are but "filthy rags," and that when we have done our best it becometh us to say, "We are unprofitable servants." All true teaching, that is all true widening of their horizon, humbles men. The history of all true discovery in the sphere of mind or matter demonstrates this. Men deepen in humility as they rise in knowledge. And humility in spiritual things does not consist merely in the consciousness of littleness and finitude, but also of guilt. It is not the feeling of mere creatureliness, but that I ought to have done what I have not, and ought not to have done what I have—the sense that God has given us the awful liberty of obeying or disobeying Him. So that spiritual teaching yields its first dividend in the way of spiritual profit in the shape of reproof, in convincing the sinner of the error of his way.

3. Scripture, however, reveals to us our undoneness, not that we may sink into despair, far less rest satisfied with a surface healing of our spiritual sores. That which is lame is not to be turned out of the way. Rather is it to be healed. Conviction is to gender not perdition, but correction. It points out our real ill, that we may call in the help that can deliver us out of it. True conviction of our state before God assures us that not any mere reformation of our habits and lives will suffice to reach and remove our moral malady. Would we have our hurt healed not "slightly" but rightly, our prayer must be—"Create for me a clean heart, O God." This is *thorough* dealing in things spiritual. The Bible is unique in the dark disclosures it makes of human sin and misery, in the righteousness God requireth of men which is far other than that of the Pharisees, and yet in the mighty invitation with which it beseeches men to become partakers of God's righteousness. It is profitable for reproof, being quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and to the joints and marrow, "and in being a discerner of the thoughts and intents of the heart." It is that "correction" may also by it be brought us for our profit, for "blessed are the poor in spirit, for theirs is the kingdom of heaven." To what man will God look? To him that is of a humble and contrite spirit. To him experiencing the profit of "reproof" cometh also that of "correction," for good things, like evil, come not to men singly. By conviction of what God is and of what we ourselves are by nature, are we prepared to appreciate what deliverance from the guilt and power of sin means.

The Word of God is profitable for doctrine, inasmuch as it teaches us "repentance towards God, and faith towards the Lord Jesus Christ." It reveals our ills to us in such a manner that no one but God can avail to heal our hurt and to correct our errors. We must become in a very literal sense the children of God ere we can do aught aright either in the world or the world to come. We are profitably convicted and reformed when we are sincerely persuaded that without Christ we can do *nothing*, neither *to-day* nor *for ever*. "This is the record that God hath given of His Son."

"He that believeth hath everlasting life." The child of God *begins* the heavenly character *here*. In earthly conditions he is called upon to be a true son of God "in thought, word, and deed." For this end he requires a guide-book to strengthen him in meekness, and enlighten him in darkness and perplexity. The Word of God is adequate to supply this requisite.

4. It is also profitable for "discipline in righteousness." What righteousness? Ceremonial? No. This we shall never believe for the honour of the Bible itself, although the whole earth should become enamoured of candles, and incense, and ecclesiastical millinery. Let people love these, as by use and wont they may have become endeared to them, provided they do not idolize them as ends, or even as indispensable in religion. The righteousness which the Bible would discipline us in is something far other and more lasting than dress and genuflections—something that will be with us when these are far from us—how far! Often does biography sadden us when we think of the melancholy services great minds have been bound to by an inappreciative world. Indignant grief takes possession of us when the practices of many show their belief to be that "all Scripture is given by inspiration of God, and is profitable for instruction in ceremonial righteousness." What a heresy! How

much is a man better than a candle, or robe, or aye or than ecclesiastical polity even?

It is not even secular righteousness in the technical sense in which the Bible profitably disciplines us.

It may be wise in sense-bound men to welcome the Bible and religion by observing that they promote temporal well-being. They, however, receive them only as being useful for earthly ends, which are the only ends they can see and live for. Qualities of mind and heart are promoted by religion which it is easy to see have an important bearing upon worldly prosperity. All other things being equal, a religious community is, in virtue of being such, temporally, a thriving one.

Religion enjoins upon men thrift, perseverance, honesty, and thoroughness in all work you undertake—all very vital elements in worldly success. So marked is the bearing of religion upon secular well-being, that some have advocated its support and spread in the world on that ground merely. "It promotes," say they, "industry, and benevolence, and order in the world." It is clearly an article of their creed that "godliness is profitable for the life that now is." Any further assertion about godliness we cannot and should not expect an earthite to make. How can he make more? Regarding him the inquiry can pertinently be made which was groundlessly asked concerning Job—"Doth he serve God for nought?" Has not the Bible, alas! been by some regarded as a function of the state, like statutes and constables, and its support advocated solely on this ground? What a poor drill book has the Bible been reduced to by the blindness and selfishness of state-craft and priest-craft.

The Scriptures exhibit to us an everlasting righteousness to be started here into life and action in the hearts and doings of men. It is this fact that makes life real and earnest. It has been said that "the central part of us is the sense of the Infinite Nature of Duty." This sense, when it operates aright, informs us that right-doing is high as heaven, and wrong-doing deep as hell; that even now the judgment-day for each of us will simply manifest what is *being done in these our earthly days*. This truth, believed in as it ought, would be the death of all "greatest happiness" theories of virtue, and antinomian theories of grace; and the life to the declaration—"all Scripture is given by the inspiration of God, and is profitable"—"for discipline in righteousness."

Amid the many isms that hurt, and distract, and paralyze the Church, there is one of dire and deep prevalence in our time—that of *somnambulism*. The gulf fixed between right and wrong, the endeavour is made to bridge by plausible theories of morals, so that much darkness and deadness involve moral distinctions. Men to largely take to religion as a moral opiate or emotional stimulant, as the need may dictate or the humour suggest.

Religion does not exist to furnish pleasure and soothing for men. The Church of God is neither a restaurant nor a literary club. The truths of the Bible are not to be ours by dreaming about them; neither are we in anywise to so relate ourselves to the ordinances and doctrines of the Bible as to imagine that, elevator-fashion, we are to attain to what is high in the sight of God without the use of our own feet. It is true that the saints of God, whether Jew or Gentile, are made to "sit together in heavenly places in Christ Jesus." It is, however no less true that the vantage ground given them in Christ is not intended to be a secure retreat for indolence to luxuriate in, but a superior position from which to work and fight for the Lord. There are high places in the spiritual realm to which we must *climb* and never hope to be lifted. In Christ and for Christ we have a battle to fight and a race to run, and hence we are supplied with all that is requisite for our training in righteousness; for the principles of religious truth must be kneaded into our souls by constant and strenuous endeavours to do God's will in good and evil report, against the frowns or jeers of the world, the pleadings of our carnal nature, and the devices of Satan. The Bible sets before us the character of God to humble us, our heavenly Father's love and pity to cheer and help us, and the awfulness of human responsibility to sober us and render all we do genuine in God's sight. In these unspeakably important respects is the Bible useful to man. God has provided for men literature sacred because inspired by Himself to give to all true men the light and strength with which to fill their vocation.

II. This brings us to notice now the account the

Bible gives in the text of its own purpose. Does God hear the ravens when they cry? Is there implanted in us by Himself the hungering after spiritual bread, and has He made no provision for us, or has this hungering no meaning but that He may tantalize us by offering us a stone instead of bread?

The man that makes God his portion and his trust will not lack any good thing. "The man of God" will be supplied with all the needed outfit for his work in this world, and hence among others with the Book requisite, to show him his path, to strengthen him while walking in it, to feed him with spiritual bread, and refresh him with spiritual drink, until he appears in the world of which the Lamb Himself will be the light. This is why God-inspired Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness. The principle that makes us believe in the Divine Providence incites us to believe in the Divine Word. God has made provision for the wants of His creatures. Hence there is dew for the flower, grass for the cattle, and a Bible for the man of God. The Bible is a proof and part of Divine Providence.

It is sufficient to guide man in all emergencies, in joy and sorrow, in plenty and want, in youth and old age, in peace and in war, in life and death. By it he is thoroughly furnished unto all good works. It is not a book of a mere historic interest, showing us what was vital to men in those distant days, but which to us is as foreign for all practical ends in its teachings and obligations, as the tent and the sandals of Abraham would be, had we them in our possession. It is a living Book. Its words are spirit, and truth, and life for all time. It tells every age and condition of men what they are to believe concerning God and what duty God requires of man. It is the supreme rule of "faith and manners." Its truths are catholic. It is not for the man of Europe, or Asia, or Africa, the man of learning or ignorance, the man of poverty or pelf. It is for the man of God—the man that makes God his trust and portion. It so equips him that every condition of life yields treasure to him, whether he occupies a prison or a palace, whether he inhabits a cot or a castle. It gives true aim to life for adult and child. It points out what is the proper purpose of existence for a man whether he be young or old in years.

This being a Book not for men who believe in popes, or prelates, or presbyters, nor for those who adhere to adult or infant baptism, but for men of God, it is evident that all true men are agreed regarding its essentials, because upon these they live.

III. In keeping with the Bible's own account in the text of its character and purpose, and suggested by the presentation now given of these, a few considerations offer themselves in conclusion for brief notice.

I. The truths of Scripture constitute a system. They are so related that one truth explains another. They are to one another as the members in a body.

If one truth is honoured all the others are also. The mind which degrades one hurts all others. Scripture truth is marked by solidarity. Its truths, therefore, mutually explain and protect one another. For this reason the Bible is the most easily translated book from one language to another. Its truths can either turn the idiomatic power of different languages to account, or it can so elevate the words of other tongues as to create out of them a new genius for itself. In the Pagan Greek, the word meaning "meek" in the Christian system of truths signified one who was mean-spirited—a nobody. In the Christian system we are to be nobodies—to have no minds of our own that we may have the mind of God. The meek mind is then an objective one which makes all things ours.

The teaching of the text presents reproof in inseparable connection with correction, or setting men right, and these two again as we have seen, are linked together with "instruction in righteousness," not to be separated therefrom unless we deny that there is any relation between men's present actions and their eternal destiny, and that they will not reap as they sow.

The text is an epitome of the nature of the Old and New Testaments, as well as the end common to both. The Mosaic Dispensation was a ministration of condemnation. It was "profitable for reproof." The Christian dispensation is a ministration of righteousness by setting men right, and being profitable therefore for correction, whilst both conspire to furnish the man of God thoroughly unto all good works.

This *systematic* feature of Biblical truth is a guarantee in its very nature of its indestructibility and incorruptibility. Hence there is a unity of teaching in the Word of God.

2. There is a unity of testimony in the Bible. The Bible in one sense is a literature; viewed, however, as possessing unity of testimony, we would rather contemplate it as a book. Written in the most diverse conditions, and by men of varied pursuits and gifts, and during a long reach of centuries, its testimony is yet one. It testifies in one form or another, from Genesis to Revelation, of Christ. It is the "testimony of Christ." The Rock that followed Israel was Christ. It was Christ that Israel tempted in the wilderness, when they were bitten with serpents. The temple, with all its appointments, prefigured Christ, and fulfilled its mission when He came. The whole Scripture is only luminous to us as we see in it Christ who is "the Prince of life, the Fellow of God," the same "yesterday, to-day, and forever." Being the testimony of such an One it never can become obsolete, for He ever liveth. It can be no other than "Spirit and life," in all ages and to all people. In proof of this, let me ask by what other kind or system of truths could thousands be brought together from week to week to listen as attentively as they do but to Bible truth? Why, if a play of some literary genius runs successfully for a *few weeks*, it is reported as a marvellous achievement. But you say, is not political discussion interesting to men, for have they not a supply of it daily in the newspaper? I would like to know how many read political articles in the daily papers; I believe the number who look at the heading of articles, and finding they are political, pass them by, is far from few. I believe if people were united together to listen to political matters from week to week as they are summoned by God to do in regard to Scriptural truth, that very soon few would respond to the invitation. In short, let me say, that no truth can so deeply and protractedly command the attention of men as that of the Bible. The most successful churches are those which are most Scriptural in their teaching. God honours those who honour Him by believing in His Word with such steadfastness that they invariably seek to proclaim, as well as conform to, its teachings.

3. The aim of the Bible is grandly and vitally practical. It is none other than that the man who makes God his portion in life may be thoroughly equipped for the discharge of every duty.

The Bible has intellectual and ecclesiastical interests for men. It contains, too, what is pleasing to their literary tastes. It has considerations also by which "proud philosophy" will find its attention arrested. But this is not its grand, its appointed purpose. It is given to us to train us to become like God. How widely and sadly has it been turned from "this high emprise!"

We pity the stars when we think of the tragic uses made of them by superstition and astrology. They were set in heaven to guide men on land and sea, but they have been made the occasion of sad misguidance to thousands by the perversity of man. The Word of God, given us to discipline us in everlasting righteousness, think of it used only to drill us in ceremonial, or political, or social *properties!* It does not specify to us how to divide an earthly inheritance, but enjoins that we beware of covetousness—a warning that we must observe, would it be well with us, in all transactions and at all times. The righteousness in which the Bible is profitable to discipline us is of the heart and not the outward estate. It requires us here to cease to be profane, and to die rather than sell our heavenly birthright for any material good, however tempting the guise it may assume, or severe the necessity that may press it upon us. We are in this world to be like God, to imitate Christ. To think that this vocation is ours in any real sense only at death, is the most fatal delusion. It is thinking that goes in the teeth of the very "reproof and correction, and instruction in righteousness," with which God freighted the Scriptures, and thus made them profitable to us.

It is necessary at this point to affirm that we by the circulation of the Scriptures give the best proof of our confidence in its power, triumphantly to cope with all error. To spread the Scriptures in the land is moreover the best patriotic work in which we can engage, for it instructs us in that "righteousness which exalteth a nation."

Is it not the most benevolent work that can lay

claim to our prayers or services, when without it men must perish for lack of knowledge?

Let us remember in connection with our duty to spread it wherever we can;

"Yet he who hath, and will not give,
That heavenly guide to all that live,
Himself shall lose the way."

A SABBATH IN AN AMERICAN CITY— PITTSBURG, PA.

Two hundred years ago a remarkable Englishman, named William Penn, landed on this continent and founded what is now known as Pennsylvania, a State rich in minerals, lands and oil-wells, and famed throughout the world for the number and extent of its manufactories.

Pittsburg is the second largest city in the State, and the twelfth largest in the Union, and can be reached in a day's travel from Toronto by the Great Western and Erie Railways. The city has a population of about 160,000, and is separated from Allegheny City by the Ohio River, navigable a large portion of the year, and spanned by a magnificent bridge.

Pittsburg presents a fair sample of American life, men intent on business rushing in every direction, as if each day was the last in which they could make money. It is called the smoky city, and properly so, as the smoke and dust defy description. Countless factories stud the streets, and their tall chimneys send forth clouds of smoke, while the heavy traffic on the streets raises equally dense clouds of dust.

Despite all this the scenery round the city is picturesque in the extreme. The sloping hills, studded with factories or private residences, are objects of admiration; while from the summit of any one of them a good view of the city may be obtained.

It would be impossible in the short space at my disposal to go into details regarding the many large manufactories located here. Through the kindness of a friend, our party were privileged to visit the mammoth steel works of Park & Son. The grounds on which these works stand comprise eighty acres. There are 1,450 hands employed, and of coal there is used daily about 4,560,000 pounds, besides a large quantity of coke.

The buildings are large. The stories handsome and well arranged. The clerks pushing and obliging, and life in every department is intensified to a high degree. The private residences are worthy of the merchant princes of Pittsburg, who know not only how to make money but also how to spend it. The streets and carriage ways are well kept, the former paved with stone and the latter of asphalt.

Quite a number of the more wealthy merchants reside ten or twelve miles out of the city, coming in by railway, the lines here being all run in the interests of the people. For about fifteen miles out of the city trains stop every half mile, so that the working classes can get to and from the city for a few cents, trains being run to suit their convenience.

The public institutions are on a large scale. The post office, custom-house, banks and public schools are good buildings. The court-house was burnt about a year ago, and at present is being replaced by a much larger and still more imposing edifice. The jail, standing at the rear of the old building, escaped the fire, to the great disappointment of the inmates, who thought they would be sent home for lack of accommodation.

The citizens of Pittsburg are largely composed of Irish, German and Dutch, and are remarkable for their shrewdness and business enterprise. The Germans have a settlement about twenty miles from the city, named.

ECONOMY,

and founded in 1825. The principles of the society were few, but their influence was far-reaching. About the period stated above 100 Germans emigrated from Fatherland, and settled at the above-named place. They pledged themselves not to marry, but to work hard and accumulate property. This they accomplished, as they now have a good-sized village, and own property to the extent of 2,500 acres of land. In this village there is a store, hotel, post office, and a handsome church. The preacher is one of the old settlers, now rapidly disappearing.

RELIGIONS.

The number of church spires and handsome church edifices which meet the eye in every direction show the stranger that amid the struggles to get money, the

things of time and sense do not alone occupy the thoughts of the people. The closely connected cities of Pittsburg and Allegheny are the head-quarters of Presbyterianism for the State, having an aggregate of twenty-eight churches. Nine of these are in connection with the United Presbyterian Church—a Church which has hitherto been opposed to the use of paraphrases, hymns or organs, but now some of their most excellent ministers, and not a few of the people are willing to have them introduced.

The First Presbyterian Church, a very large building, is situated on Wood street, and has for its pastor the Rev. Dr. Scovell, a man with a high reputation for scholarly attainments, and who is justly regarded as one of the most accomplished and cultured preachers in the city. The church is built of cut freestone in the ordinary style of church architecture, but elaborately finished inside. The service was at half-past seven; the audience rather small. There was nothing in the appearance of the preacher to indicate that we had before us a man of more than ordinary ability, but we soon find that such is the case. The sermon on this occasion was the closing one of a series on "The Office and Work of the Holy Spirit." The text was Acts vii. 51: "Ye do always resist the Holy Ghost." The subject being the work of the Spirit in conversion. The following among other points were touched upon in a forcible and pithy manner. First, the possibility of rejecting the Holy Ghost. Secondly, the day of the Spirit may be the day of destruction—neglect to cultivate feelings which would urge us to accept salvation. Thirdly, if we resist the Spirit we will be lost. Fourthly, no time to trifle. Although I had not heard the other sermons in the course, yet from the clear, concise and logical manner in which the truth was presented, I could not help thinking that the accomplished preacher had "kept the good wine until now."

SEWICKLEY U. P. CHURCH

is one of the suburban churches, Rev. Dr. Wallace being the pastor. Like Dr. Scovell, Dr. Wallace is only approaching his prime, and has but recently received the degree of D.D. The Church includes in its membership a number of wealthy merchants, and some of them are office-bearers in the congregation. Among them Mr. Thos. Hare and Mr. J. W. Arrott, both of whom received their early training in the north of Ireland, and it has borne good fruit in the land of their adoption. The Sabbath school is held at half-past nine, and is attended by the elders and not a few of the grown people, who seemed deeply interested in work. Exactly at the hour for public worship Dr. Wallace entered the pulpit. His simple but polished manner at once arrested the attention and sustained it to the end. The theme chosen for discussion was "Disappointed Purposes," founded on three verses in 2 Chron. vi. 7-10, from which he preached an interesting and instructive sermon. The preacher pointed out the purposes cherished by David. First, "a noble purpose." Secondly, "a generous purpose." Thirdly, "he was not permitted to carry them out." He closed an able sermon by pointing out some lessons taught by the whole subject. A short closing prayer was offered by the Rev. Prof. Kerr, D.D., LL.D., a member of the congregation and Professor in the U. P. College Pittsburg. Prof. Kerr stood on the same platform in the Irish Assembly with the late Dr. Buchanan, and other noted men of the Free Church of Scotland.

IN CONCLUSION.

So long as the pulpits of the U. P. Church are filled by such men as Dr. Wallace, and her colleges presided over by men like Dr. Kerr, we have no fear for the achievements of Presbyterianism in the great Republic.

Gerrard st., October 30th, 1882.

WINCHESTER SPRINGS.

MR. EDITOR,—Would you deem it an intrusion on your valuable time if I should forward you a brief synopsis of the Home Mission work in this field? During the summer of 1881 Winchester Springs and vicinity was visited by Revs. Dey and Porteus, by direction of the Brockville Presbytery. They succeeded in gathering together the few Presbyterians (ten or twelve in number), and not only in gathering them together, but in prevailing on them to put forth a united effort in the endeavour to erect a suitable place of worship, and form themselves into a church. During the summer the mission was supplied by Messrs. Bain and Walker; services being held in the

Methodist Episcopal chapel, which was very kindly offered by the Methodist brethren for that purpose. Mr. James Sutherland visited the place during the autumn, and has since remained among us as our leader in spiritual things. Earnest in his mission, indefatigable in his labours, his soul deeply imbued with the meek and lowly spirit of his Divine Master, his labours have been abundantly blessed; the seed sown in faith having already yielded fruit, and the good work is still progressing. At the beginning of his ministrations those who professed Presbyterianism might have numbered ten or twelve; but on the first Sabbath in April at the commemoration of the Lord's Supper, only six presented themselves as communicants; whereas on a recent occasion, six months later, there were twelve additional communicants, and others are expected to follow in the footsteps of their Lord. A Sabbath school has been organized, there being an attendance of over thirty scholars, having a staff of four teachers.

A commodious place of worship is in process of erection, and will be completed about the first of February. The whole of the expenses are covered by cash and subscriptions. The building occupies a pleasant situation, as you enter the village from the west, the site being donated by Mr. Samuel Hill, an esteemed member and worthy citizen. At the annual meeting of the Ladies' Aid Society, the Secretary and Treasurer, after carefully deducting the expenses of the past year, had the pleasure of announcing to the members present that the cash on hand amounted to the sum of \$348, being the result of the labours of the past year. This intelligence was joyfully received by the ladies, who no doubt feel greatly encouraged to enter on the labours of another year with greater zeal and firmer faith, trusting more implicitly in Him who so abundantly blessed the labours of the past. Hoping, Mr. Editor, that I have not already trespassed, I will close.

M. COONS, Secretary.

Winchester Springs, Nov. 8th, 1882.

ARE OUR PUBLIC SCHOOLS PROTESTANT?—A REPLY.

MR. EDITOR,—Mr. Acheson, of Wick, asserts in your last issue that our Public Schools are Protestant. Does he mean that they are for the most part attended and taught by Protestants? If so, that is true, since Protestants are numerically superior in the Province, and the Separate Schools draw off the larger part of the Roman Catholic communion. If he means that by law they are recognized as such, and thus distinguished from Catholic schools, he is mistaken. There is no legal disqualification to a Roman Catholic teacher or scholar which will not apply to a Protestant also. Where Separate Schools exist (and Protestants, under certain conditions, may demand such), the distinction between Catholic, Protestant, white, and coloured is recognized, but only as regards the Separate School—the Public School, as before, remaining undenominational. This is simple fact, not opinion.

The reading of King James' version in the school is, I suspect, due to the teacher's choice, not to the law; a Roman Catholic teacher might read the Douay version, and still keep within all legal bounds. Nor does the use of the division of the Ten Commandments, generally accepted by the English-speaking Protestant Churches, prove Protestantism any more than the division of the Commandments accepted by the Lutheran Church of the Continent prove that Church Papal, seeing that both the Roman and Lutheran Church, in this particular, follow the Massoretic division found in the Hebrew Bibles in Deuteronomy. Nor does the absence of supplications to the Virgin or saints prove the forms of prayer recommended Protestant any more than the absence of the same characteristics proves the hymn in the hymnal, "Jerusalem the Golden," to have been written by a Protestant pen, which assuredly it was not. Whether our schools ought to be avowedly Protestant is another question; that the law fails to recognize them as such is certainly undoubted. Mr. Acheson is simply mistaken in his opinion, and in his reason also. ALTER B.

THE failure of Christian missions, as alleged by infidels, finds little confirmation in the results of the labours of the American Baptist missionaries among the Telogooos in India, where a single minister has baptized during the past year not less than 1,500 converts.

PASTOR AND PEOPLE.

SABBATH DESECRATION.

At the last meeting of the New York Ministerial Association, held in Newmarket on the 30th of October, the following was unanimously adopted:—

"Because of the absorbing, exhausting and debasing nature of continuous toil, our Creator has wisely appointed that one day in seven should be observed as a day of rest, for the recuperation of our bodies and culture of our souls.

"The command to observe a weekly day of rest is as binding as the command not to kill—not to commit adultery—not to steal—not to be a false witness, etc., the breaking of which society will not tolerate.

"The needs of our spiritual nature demands, and God enjoins, that we spend the day of rest in the exercises of His worship and service and the study of His Word, unless engaged in some work of necessity or mercy.

"The history of the Jews, and of the world, proves beyond question that the faithful observance of every seventh day as a day of religious rest conduces in the highest degree to health and happiness, and promotes both temporal and spiritual prosperity.

"But the greed of gain and the rage for worldly pleasure conspires to rob us of the sacred privilege of a weekly day of holy rest.

"We have observed, with painful regret, a growing tendency to profane the Lord's Day in such a way as the following:—

"By the burial of the dead when it could quite as well be done the day before or the day after; the running of railway trains and steamers for business; the practice of pleasure-driving, boating, fishing, camping out, holding picnics, social visiting, etc.; etc., entailing, almost certainly, a great deal of extra work, and the partial or total neglect of religious duties.

"It is both foolish and simple for us to barter such an inestimable boon for what we can get thereby, either of gain or worldly pleasure, because it has been established by repeated trials that more and better work can be done by man or beast working six days in the week than seven; and that a religious observance of the day of rest does more to refresh and recuperate the body and mind than any other way in which it can be spent.

"Believing then, as we do, that 'Godliness is profitable unto all things having the promise of the life that now is, and that which is to come,' and that a right observance of the weekly day of rest appointed by God is of the very essence of true godliness, and tends most directly to promote man's temporal as well as his spiritual welfare, we earnestly appeal to all whom our words may reach, to discountenance in every legitimate way everything tending towards the desecration of the Sabbath.

"Let magistrates not hesitate to enforce the law; let parents and guardians of the young use their influence and authority to secure the right observance of the day by those in their charge; let masters and mistresses see that those in their employ enjoy, as far as possible, a full benefit of this wise provision of God's mercy; let all who have work to do so spend the day that it may be to them a *real resting day*; let ministers of the Gospel and teachers inculcate in the minds of the people right and scriptural views of the day and its use; and let all who love their country and wish well to the cause of true religion and pure morality strive earnestly, unitedly and persistently, for a more faithful observance of the Lord's Day.

"So shall God bless us, and so shall we rejoice and be glad in the Lord all our days."

PRAYER-MEETING DONTS.

Don't forget all about it until the hour of meeting comes; but plan for it, arrange your other engagements so that you can be present, and be there in season, and not come in while the Scripture lesson is being read or the opening prayer is being offered, and thus disturb others.

Don't forget to think about the subject, but rather turn it over in your mind during the week, that when the hour of meeting comes your heart and mind may be alive with it, and, if occasion is given, you may be ready to say a word; come with your heart full, and you will be all the better prepared to enjoy what others may say.

Don't take a seat as far back as possible, as though you had no personal interest or responsibility in the meeting, but come down to the front, as near to the leader's chair as possible, and thus give an earnest, social, and united appearance to the services. No little thing chills a meeting more than empty seats between the pastor and the people.

Don't scold. It is so easy; it requires neither brains nor grace, and springs from neither prayer nor love. It does no good—instructs no one—comforts no one, but injures yourself and those who hear you. It is the cheapest stock in trade a Christian can have.

Don't complain of how low Zion is and how imperfect Christians are, and what a poor sinner you are, and remark how much more good would be done if Christians were only active. All such remarks grow out of conscious unfaithfulness on your part, or poor digestion, or jealousy, or self conceit. Tell of some good thing and not of some disagreeable thing. When I hear a man scold or complain in a prayer-meeting, I am sure he scolds and complains to his wife.

Don't preach. Let the minister do that. Avoid saying "firstly" and "secondly" and "thirdly;" it sounds as though you were making an effort for a speech. Let your words be a simple testimony to the truth, or an illustration of the truth, or an exhortation to the truth.

Don't pray for everything in the same prayer, but of that which is resting most upon your heart, and then the next time for some other thing, and then your prayers will be fresh, tender and short.

Don't manifest more interest than you feel, but be honest with your emotions, and then your emotions will be honest with you and fill you with greater tenderness. The Holy Spirit loves honesty. It is not noise but sincere love which has power.

Don't manifest less interest than you feel. When the Spirit moves you, let Him lead you, let Him excite, stir and rouse you, for honest feeling is one of the greatest powers for good which God gives to men; therefore, when the emotions begin to rise, let them rise and boil, the hotter the better.

Don't look sad, look honest, tender, serious and earnest, but not sad. Look as though you were happy to be in the kingdom and glad of an opportunity to speak for your Master.

Don't rush out of the meeting as soon as the benediction is given, as though you were glad to be out of the place, but linger a little and shake hands with each other and speak a word to the strangers and inquire after each other's families. Remain a little, as though the place was pleasant to you.

I am sure if you look out for these things your prayer-meeting will be warm and tender, Christians will be quickened and sinners saved. Don't forget them.—*Rev. Smith Baker.*

INFIDELS DESPONDING.

The men who are labouring to destroy Christianity do not grow happy. There is a certain exhilaration while their bright but injurious books bring them copyright; and while crowds of men are found willing, for reasons which bring no credit to their minds or their hearts, to pay a dollar each and contribute also their applause to a preacher of blasphemy; but as life wears on, and as there comes to such men a revelation of the probable effects of their teaching on the future of society, they grow very despondent.

Mr. Renan is reported to have said, "We are living on the perfume of an empty vase. Our children will have to live on the shadow of a shadow. Their children, I fear, will have to live on something less."

It would be almost cruelty to ask this brilliant writer who they are that have emptied the vase, and who they are that have spent their strength in taking the substance out of all human life so that nothing but shadows should be left. But should he be spared that keen question, unless he frankly repent, and employ the remainder of his life in labouring to neutralize the poison he has so insidiously injected into society, and which now infects him and produces a deadly despondency?

We have, however, comfort for him and for all his class. Their grandchildren will live in an age of increasing Christian activity, in an age when Christianity will be more stripped of ecclesiasticism than now, and the mind of the Spirit in the Word of God will be better known, and there shall be an increase of that faith which rounds out reason and complements the barrenness of this life with the fruitfulness

of the life to come. They will have something better than perfume and more substantial than shadows.

Now let all men pause and consider the pitifulness of this case. A few gifted men have been employing their powers in accumulating an estate for posterity, and the best of them makes statement of the assets of the estate: in hand, "the perfume of an empty vase;" for the next generation, "the shadow of a shade;" for the third generation, "something less." No wonder Mr. Renan is despondent. The more his descendants believe as he does the less they will have.

The labourers on the Christian side have no such gloom. We may die, but the Gospel will live. The more our descendants receive and believe and live in this Gospel we preach, the happier they will be. We grow cheerful as time goes on, and as our departure is at hand. Men may live and men may die, but Christianity goes on forever.—*Charles F. Deems, D.D.*

SEVEN SHORT RULES FOR YOUNG CHRISTIANS.

I.—Never neglect daily private prayer; and when you pray remember that God is present, and that He hears your prayers. (Heb. xi. 6)

II.—Never neglect daily private Bible reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all back-sliding begins with the neglect of these two rules. (John v. 39)

III.—Never profess to ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you; and then ask Him, for Christ's sake, to forgive you what you are, and to make you what you ought to be. (John iv. 24)

IV.—Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What have I done to-day for Him? (Matt. v. 13-16)

V.—If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. (Col. ii. 17.) If you cannot do this it is wrong. (Rom. xiv. 23)

VI.—Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. (2 Cor. x. 12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow Him. (John x. 27.)

VII.—Never believe what you feel, if it contradict God's Word. Ask yourself, Can what I feel be true if God's Word is true? and if both cannot be true, believe God, and make your own heart the liar. (Rom. iii. 4; 1 John v. 10, 11.)—*Brownlow North.*

It may be impossible not to feel contempt for some kinds of weakness, and scorn for most sins; but the heart is not Christ-like that does not feel pity for the weak and sympathy for the sinner.

LET the emotional rife of the human mind be fully stirred on this subject (of temperance), and it will refuse to see any remedy but the drastic one: *The still makes drunkards—away with the still.*

IF there is any one thing in respect to which the citizens of this country, of all parties and sects, ought to be agreed, and for the promotion of which they should be united as one man, it is the cause of a universal common school education.

THE American girl would be none the worse, but all the better, for a little closer surveillance, a more judicious maternal care than she sometimes gets; and society would be vastly improved in tone if the matrons would not give place so entirely to the maidens.

THE grandest privilege which God ever gives to His children upon earth, and which He gives to comparatively few, is to write a noble Christian hymn, to be accepted by the churches, to be sung by reverent and loving hearts, in different lands and different tongues; and which shall still be sung as the future opens its brightening centuries.

THERE is a vast difference between a sustaining faith and a sustaining a faith. A sustaining faith carries out a heart and head, without question or swerving. The attempt to sustain a faith exercises one's head only, and gives evidence of doubt by the very effort to remove doubt. Sustaining a faith is a troublesome business. A sustaining faith is the grandest possession of a human soul. A faith which sustains is above all need of sustaining.

WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY, NOVEMBER 22, 1882.

THE PRESBYTERIAN FOR 1883.

IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE-FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2, with balance of year free to new subscribers. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

It is well for a minister to have the faculty of putting the most favourable construction on matters. The following paragraph, clipped from a Brantford paper, shows that we have at least one minister in the Church who cultivates that faculty in somewhat difficult circumstances:—

"In the course of his remarks yesterday, Dr. Cochrane mentioned that during the week a lady had told him that 'if she were not at church on Sunday he might know that she was sick.' Taking this explanation as being applicable to the whole of the congregation, he stated that he would have a good deal of work on hand during the approaching week, as, at a low estimate, he would have about 300 ailing ones to visit."

The foregoing was uttered on the morning of Sabbath, the 12th—a rather damp morning, but scarcely wet enough to keep 300 healthy Presbyterians from church. There are a few people in every congregation who, if absent, are certain to be ill, or from home, but there are a few more, it seems, even in Brantford, that may be detained by a Scotch mist. How this Sunday rain does wet people!

OF late several slanderous, anonymous communications have been received at this office. In one case the proprietor of THE PRESBYTERIAN and a gentleman alleged to be connected with the paper, received postal-cards from the same source, both of which contained several distinct falsehoods, and one of them defamatory matter that would, if the law were set in motion, put the slanderer behind the bars. Respect for the feelings of respected connections, and that alone, saves the culprit. Before us now lies an anonymous letter from a small village in Western Ontario—written ostensibly on Home Mission matters, but really intended to injure the character of a respected clergyman—which, for unmitigated, unalloyed, unrelieved blackguardism, we have never seen equalled in our twenty-five years' connection with the Canadian press. Other communications, though not quite so bad, are frequently received, and we understand that ministers are often pestered in the same way. Somebody should make an example of one or two of these libellers. The man who makes an attack by an anonymous letter is a cowardly assassin, anxious to wound, but too scared to strike in an open way. Sending defamatory matter

on a postal card is a criminal offence, punishable by fine and imprisonment, and the person who attacks in this way is not one whit better than the foot-pad who stabs from behind in the dark.

WHY don't you publish a paper as large as the "Interior"? Why don't you make the Presbyterian like the N.Y. "Evangelist"? We answer by asking these questions: Why is *your* congregation not as large as Dr. Ketridges? Why don't you build a church like John Hall's? Why don't you give your minister \$10,000 a year? Why don't you give a few thousand a year for missions! Why are our colleges not endowed like Princeton, or equipped like Union? Why are three professors expected to do the work of five or six? Why has Knox College been running behind financially for years, as Principal Caven points out in his letter of last week? Why is our gross revenue for all purposes not ten millions, instead of something over one? The answer to all these questions, of course is—"We have not the people or the money, and it is stupid to compare our Church with one so much larger and wealthier." Exactly so. And it is equally stupid to compare THE PRESBYTERIAN with journals that have constituencies ten times as large, and are backed up by some of the wealthiest men in the American Church. THE PRESBYTERIAN compares very favourably, we say without boasting, with its ecclesiastical environments. When we have stipends of six or seven thousand a year, churches of over a thousand members, a constituency five times as large as the present one, colleges rolling in wealth, and everything on a large scale, if we cannot keep up our end of the stick, we will retire, and let some one else try.

DR. KING'S thanksgiving sermon contains a sentence which must have startled those people who are always speaking about the recklessness and general depravity of the Canadian secular press. He says that the tone of the Toronto dailies on moral and religious questions is "considerably in advance of that of the community at large." We beg leave to extend that sentence, and say that the tone of the entire press of Ontario is considerably in advance of that of the Province. It is a rare thing to find an Ontario newspaper of any grade speaking even disrespectfully of religion, and when such a thing does occur, you can find a score of men within ten minutes' walk of the office of publication that are morally worse than the paper. As a rule, the Ontario press is written for the best part of the community. Moral and religious movements generally receive a helping hand. Church matters get more free notices than any other matters in the community, and ministers of all kinds are usually treated with marked respect. The exceptions are very rare, and when they do occur, are generally the work of some inexperienced or prejudiced news-monger, or correspondent whose work has escaped the eye of the responsible editor on its way to the news columns. Let those few men who bewail the degeneracy of the press, and make special supplications for newspaper men, remember that the tone of the press is generally better than that of the community in which it is published. The exceptions are much noticed because they are exceptions.

CHURCH AND STATE IN QUEBEC.

THE New York "Independent" of last week gives a very interesting and suggestive account of a Manual published for the instruction and guidance of the Roman Catholic citizens of the Province of Quebec, and specially sanctioned and recommended by the Catholic episcopate of that Province. This Manual is in the shape of a catechism in which each answer repeats the question in a declarative form. The whole duties of the citizen are in this way gone carefully over. The first three lessons consider, first, domestic society as the natural and necessary base of all human society here below; secondly, civil society or the State; and, thirdly, religious society or the Church. The fourth lesson discusses the superiority of the Church over the State; the fifth, the independence of the Church in its relation to the State; and the sixth shows the subordination of the State to the Church. The following points are dwelt upon: 1st. The doctrinal power of the Church; 2nd. Its legislature; 3rd. Its judicial and compulsory power, and finally, its power to possess and administer temporal possessions. From these the following are drawn as necessary conclusions; 1st. The union between Church and State;

2nd. The mutual support which the Church and State owe to each other; 3rd. The rights of the Church with reference to marriage; 4th. The rights of the Church with reference to education, and finally, the principal duties of the Catholic citizen.

We have only room for two or three extracts from the translation given of portions of this curious little volume.

That there is not the slightest hope for Protestants is clearly evident from the following:

"Is the Church a society to which all men must belong to be saved?"

"Yes; the Church is a society to which all men must belong to be saved; for Jesus Christ, the divine and universal legislator, has said expressly to His apostles, when sending them to preach His Gospel, 'Go through all the world; preach the Gospel to every creature. He who shall believe and shall be baptized shall be saved. He who shall not believe shall be condemned' (Mark xvi. 15). Now, faith in the truths taught by Jesus Christ, founded upon the Apostles, with whom Jesus Christ has promised to dwell even to the end of the world, and which St. Paul calls 'the Church of the living God and the pillar of the Truth' (1 Tim. iii). The following propositions have been condemned in the Syllabus (Prop. xv): 'Every man is free to embrace and to profess the religion which, according to the light of reason, he shall have thought to be true.' . . . (Prop. xvii). 'One should, at least, hope for the eternal salvation of those who do not live in the bosom of the veritable Church of Christ' (Prop. xviii). 'Protestantism is nothing but a different form of the same true Christian religion; a form in which men can be acceptable to God, as well as in the Catholic Church.'"

It will also be seen from the following that the Church claims the right to exercise jurisdiction even in temporal matters, and asserts that it is injured when that right is denied:

"Is the pre-eminence which the Church possesses over the State only a pre-eminence of dignity and honour?"

"No; the pre-eminence which the Church possesses over the State is not only a pre-eminence of dignity and honour. It is also a pre-eminence of veritable jurisdiction, direct in spiritual things and indirect in temporal things; for, if the truth must first be recognized that, as Pope Boniface VIII. teaches, 'the spiritual power surpasses in dignity and in nobility the temporal power as much as celestial things surpass things human and terrestrial,' we must further declare, with the same Pope, that, the temporal sword (the symbol of civil authority) ought to be subject to the spiritual sword (the symbol of the authority of the Church) in accordance with this utterance of the apostle: 'There is no power that does not come from God; and all power that comes from God is well ordered by Him' (Rom. xiii. 1). Now the two powers would not be well ordered if the temporal sword were not made subject to the spiritual sword, as the inferior to the superior" (Bull, "Unam Sanctam").

Then still further it will be seen that the Church claims the absolute right of saying what is civil and what is sacred, so that it can at any time define its own position, and put in an effective interference on any subject which it may please to say belongs to the jurisdiction of the Church:

"To whom does it belong, in case of doubt, to determine whether a thing is principally spiritual or temporal?"

"The right to determine, in case of doubt, whether a thing is principally spiritual or temporal belongs to the Church, not only because the Church is a power of an order superior to the state, by reason of its special end, but, further, because it alone has been constituted by God the infallible interpreter of Divine revelation, and because it, accordingly, can alone tell men with sovereign authority the dogmatic or moral truths which this revelation contains or which relate to it. Pius IX. has then justly struck with his anathemas the following proposition: 'It belongs to the civil power to define the rights of the Church and the limits within which it can exercise them'" (Syll. xix).

The following statements are well worthy of consideration, the more especially as it is a well-known principle of the Roman Catholic Church that it has the same jurisdiction over all baptized Protestants as a "general of an army has over deserters and rebels," so that the right to call them to account always remains, though the power may sometimes be wanting; while as soon as the power returns the dormant right and jurisdiction come to be revived:—

"What is the object of compulsory power?"

"The object of the compulsory power is to constrain to duty by exterior force rebels against the laws [of the Church], and to punish their violators with a just severity. By that means not only the observance of the laws and the execution of judicial sentences are assured, but also order, when disturbed, is re-established, and the contagion of crime prevented."

"What are the rights of the Church relatively to these causes? [Ecclesiastical, including causes involving faith, morals, the sacraments, worship, or discipline, and those relating to ecclesiastical persons or property.]

"The rights of the Church relatively to these causes are, first, to force the faithful to submit them to it alone; secondly, to compel accusers, accused, and witnesses to appear before its judges; thirdly, to pass sentence with obligatory consequences, subject to appeal to a higher ecclesiastical court; fourthly, to employ the means of compulsion necessary."

"What penalties can the ecclesiastical tribunals inflict

upon the violators of the laws in the causes which are submitted to them?

The penalties which the ecclesiastical tribunals can inflict upon the violators of the laws in the causes which are submitted to them are of two kinds—spiritual penalties and temporal penalties. The spiritual penalties consist in depriving the culpable of the spiritual blessings of which the Church is the dispenser, in striking them with its censures, and in declaring them unworthy of the responsibilities and honours which it confers. The temporal penalties consist in deprivation of the lawful enjoyments of life, of the blessings of fortune, of liberty, etc.

This comes out still more clearly in the answer to the next question:—

"How can the Church exercise its compulsory power—that is to say, assure the execution of these temporal penalties?"

"The Church can assure the execution of the temporal penalties that it inflicts by striking with spiritual penalties those who should refuse to submit themselves to it. It could further do it in the condition of alliance with the State, which ought to be its condition, in consequence of the assistance that secular princes would afford it, armed with the sword of which St. Paul speaks (Romans viii. 4) for the defence of every right lawfully exercised."

What the Catholic dignitaries of our sister Province think of "free thought and free speech," and still more of "a free Church in a free State," can be seen in the following quite explicit and most unmistakable statement:—

"What must be thought of the celebrated maxim, invented by the partisans of the separation of Church and State. 'A free Church in a free State'?"

"This celebrated political maxim—'A free Church in a free State'—is a very false maxim, not only in the sense in which its inventors take it, but in itself; for it is in the first place false that the Church is in the State, since it is a universal society, called by God to unite all peoples in its bosom. It is, above all, false that the State has no duty with regard to the Church and that Christian princes are free to govern their subjects, without having to recognize and to respect all the rights which it holds from Jesus Christ, 'Prince of the kings of the earth,' says Holy Scripture, 'King of kings and Lord of lords' (Apoc. i. 5; xvii. 14). Here are some propositions relative to the necessary union between the Church and the State condemned in the Syllabus (Prop. iv.). 'The Church ought to be separated from the State, and the State separated from the Church' (Prop. ixviii.); 'In our time it is no longer useful that the Catholic religion be considered the only religion of the State, to the exclusion of all the other forms of worship' (Prop. ixvii.); 'also that it is with reason that in some Catholic countries the law has provided that foreigners who resort thither enjoy the public exercise of their special modes of worship.'"

Archbishop Lynch claims to be a liberal, charitable, and most friendly prelate. Might we ask if he repudiates or endorses such teaching? Will he tell the people of Ontario that if its Government did its duty it would help the Church with its "temporal sword" to "deprive" "all violators" of Church law "of the lawful enjoyments of life," of the "blessings of fortune," of "liberty," "etc.," and that "etc." is the most suggestive and comprehensive of all? Will he tell the people of this Province that the "Catholic religion" ought "to be considered the only religion of the State?" and that "all other forms of worship ought to be excluded?" Will he further say, in the language of the Syllabus endorsed by his brother prelates of Quebec, that it is quite wrong for "foreigners in Catholic countries to enjoy the public exercise of their special modes of worship?"

It is well that we should all know the exact position we occupy, and the exact claim upon us which the Roman Catholic Church puts forth, and which it is prepared to assert *oi et armis* as soon as it can so far secure the co-operation and control of the civil power in this or any other country. If the Archbishop holds by such doctrines let him say so at once in a manly, open, and outspoken fashion, so that Protestants may know that it is the want of power, not of will, that prevents the re-establishment in this Canada of ours of the Inquisition. If he does not hold such opinions, let him repudiate them at once and with all his might.

PRIZE ESSAY ON MISSIONS.

THE wonderful results that have followed the self-denying labours of such devoted missionaries as Livingstone, Duff, and others, have awakened in the hearts of very many new interest in the spiritual welfare of the millions still dwelling in heathen darkness, and have led them to ask: When will the Church awaken to the need of grappling earnestly with paganism in its most deadly forms, and of entering boldly and hopefully upon the fields now open, and awaiting the workers? These questions have taken such a shape that the Board of Adjudicators has been authorized to offer a prize of ONE HUNDRED GUINEAS for the best essay in English on the subject: "The

Heathen World; Its Need of the Gospel, and the Church's Obligation to Supply it."

The essay should contain not less than 200 pages, of 300 words on a page, and not more than 250 pages of 300 words.

The essay should, if possible, consist of a number of chapters, or sections, that, if deemed expedient, it may be published serially, as well as in book form.

The competition for the prize shall be open to any resident in Canada or Newfoundland.

All essays must be post-paid to Rev. W. H. Withrow, D.D., Toronto. The time for receiving the essays will expire at noon, 15th, July, 1883. The name of the writer must not appear on the essay, but instead thereof each essay must bear some word or motto by which, after adjudication, the writer may be identified. The essays should be legibly written on one side only, of sheets numbered consecutively, and not larger than letter size. They should not be rolled or folded, but sent flat, for convenience in reading.

Each essay must be accompanied by a sealed envelope, containing the name and post office address of the writer, and bearing on its cover the word or motto of identification of its writer.

The successful essay shall be the property of the donor of the prize, to be by him published in such manner as he may deem expedient. Essays which fail to obtain the prize shall be the property of their writers, and will be returned to them if so desired.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

AFTER HIS DEATH.

Dec 3; 1882.

Mark xv 38-47.

GOLDEN TEXT.—"Truly this man was the Son of God."—Ver. 39.

TIME.—The afternoon of Friday in Passover week.

PLACE.—Golgotha, or Calvary, as last.

PARALLEL.—Matt. 27: 51-61; Luke 23: 47-56; John 19: 31-43.

Notes and Comments.—Ver. 38. "Vail of the Temple." The curtain dividing the Holy of Holies from the most Holy place. Ex. 26: 31. It was of purple and gold, twenty feet long and thirty feet broad, with figures of cherubim inwrought. "Rent in twain:" thus signifying that the way into the very presence of God was now laid open by the death of Christ. Heb. 10: 20. Thenceforth all that hindered our free access to God was taken away. Matthew relates two wonders here, omitted by Mark, a great earthquake, and that by it the graves were opened, and many bodies of the Saints come out of the graves and appeared unto many.

Ver. 39. "The centurion:" the officer in charge of the execution. "Cried out." The idea is that he was so deeply impressed with the last cry of Jesus, its confidence in God the divine Father, that he said, "Truly this man was the Son of God," as He had said He was, John 19: 7. Just what ideas the Centurion, heathen as he likely was, associated with this phrase, we can scarcely tell, so Dan. 3: 25., was it as Lange says, "The germ is evidently not a superstitious conceit, but a confession of faith."

Ver. 40. "Women looking on afar off:" that rough brutal crowd was no place for women, yet their attachment to the Saviour forbade them leaving altogether, so they remained at a distance, Mary the mother of Jesus had gone away, most likely; the sword had indeed pierced through her heart. "Mary Magdalene:" doubtless so called from her native place, Magdala. She has had great injustice done to her memory by being identified with the sinful women of Luke 7. In fact so thoroughly has tradition stigmatized her, that her name has been given to repentant profligate women, and the homes of such are also called after her; there is no foundation whatever for the idea. "Mother of James the Less:" wife of Clopas—John 19: 25. (REV.) "Salome:" Mother of James and John.

Ver. 41. "Who also—followed—ministered:" see Luke 8: 2; these noble women with more courage, constancy and devotion than His disciples had not forsaken Jesus in His shame and death; the forerunners of those faithful women who in every age of the church have been its most devoted, self-sacrificing workers.

Vers. 42, 43. "Even:" first evening before sundown. "It was the preparation:" that is, the day before the Sabbath, this coming one in the Passover week was "a high day," John 19: 31. The friends and foes of Jesus, alike, would wish that His body should not remain exposed, the first fearing that fresh insults might be offered, the second because it was a shock to their formalism, polluting the day and place, so "Joseph went in boldly unto Pilate and craved the body of Jesus:" that he might give it decent burial. "Arimathea"—supposed to be Ramathaim in Ephraim, same as Ramah, the birth-place of Samuel—1 Sam. 1: 1; 7: 17; "an honourable counsellor—waited for the Kingdom:" was expecting and looking for the Messiah, Matt. says, "Who also himself was Jesus disciple," Luke "a good man and a just,—had not consented to the counsel and deed of them." John, "a disciple but secretly for fear of the Jews:" he throws aside the secrecy now, and when the disciples of Jesus fled Joseph comes boldly forward to show himself a friend of the crucified one.

Vers. 44, 45. "Pilate marvelled:" Crucifixion was generally a lingering death, hence the surprise of Pilate that it

had come to Jesus so soon. Orders had already been given to have the legs broken, and the bodies taken down. This was done in the case of the two thieves, but Joseph appearing and stating his purpose of claiming the body of Jesus, they left it on the Cross until the result of the application to Pilate was known. It would appear as if the Centurion went with Joseph in the expectation that the request would be granted, which it was, and Pilate thought he had done with this troublesome business. He made a terrible mistake, as all men do who reject Jesus.

Ver. 46. "Took Him down—wrapped Him in the linen:" In this he would be assisted by Nicodemus, who had brought a hundred pound weight of spices, which would be used for preserving the body of Jesus; the women preparing in the meantime what was needful for the further anointing. "In a sepulchre:" new, John 19: 41; "wherein was never man yet laid;" It was Joseph's "own:" Matt. 27: 60. There could be no doubt as to the identity of Him who rose. "Rolled a stone:" round, like a millstone, the common method of closing tombs. It was heavy and required several men to put it in place. Thus was fulfilled the prophecy of Isa. 53: 9.

Ver. 47. Salome had gone away, but the other two women lingered to see the end, and beheld where he was laid. Luke's statement that the women from Galilee beheld this does not necessarily mean that all did. These were from Galilee.

HINTS TO TEACHERS.

Profatory. If we have taught the previous lessons on the trial and death of Jesus intelligently and faithfully, our scholars should be prepared to study these incidents "after His death" in a spirit of reverent care and solemnity, to understand their appropriate connection, and to receive the lessons they teach. One portion is so intimately connected with another, that carelessness or indifference in teaching one, will leave its evil mark on many.

Topical Analysis.—(1) The supernatural "after His death:" 38, 39; (2) The human "after His death:" 40-47.

On the first topic (taking also the incidents narrated by the other Evangelists, but omitted by Mark), we may show how this appalling crime convulsed nature to its centre—darkness, earthquakes, graves opened. If we seek to understand the meaning of these signs which culminated at the moment of Christ's death, we may find it in the idea that the God of Nature would thus attest the extraordinary character of this death. The darkness was in keeping with all that was passing. It was the hour of the triumph of the powers of darkness. The Son of Righteousness was eclipsed, and the darkness of death lay upon the world. The sun turned away from the scene and nature quaked at the sufferings of her Maker. The rent veil was a more blessed symbol. In the Holy of Holies the Shekinah shone over the Mercy Seat; but into that presence none but the high priest might enter, once a year; but now, by the death of Jesus, the way into the Holiest of all was opened. Priestly privileges had forever passed away; for all God's people are priests, and have access, through Jesus the way, into the Holiest of all. Graves opened: trophies of his victory over death; the raised not to enter the duties of life again, nor yet, as we think, to return to their graves, but to go up with Him when He ascended; the first ears of the golden harvest to be gathered; forerunners of the whole Church.

On the second topic we may note the great change in the character of Joseph—a disciple before, but secretly for fear of the Jews. That one day has removed all his fear and transformed him into a hero. In this hour of desertion and shameful death such action showed true courage. So it sometimes is—the timid and the shrinking have such a sight of the love of Jesus that all hesitation vanishes, and they are ready to dare and do for the Master. Teach the nobility of souls that will "Stand up for Jesus." There was affection, too: this care for the bruised body of Jesus, this tender taking down from the cross, and reverently laying in the grave, could not have been done by one from whose heart love was absent. And shall not we love Him who loved us, and gave Himself for us. Teach that He is worthy the fullest affection we can give. Do not forget to tell that another ruler—he who came to Jesus by night—flung away his secrecy also, and joined Joseph in the last offices of affection to Jesus, bringing the fine linen and costly spices to enwrap and preserve His body. Strange, indeed, was it, that these last offices should have fallen into the hands of these two men—both "honourable" men, rich, in stations of influence. Few of such had been with Jesus in His life, but in His death these and no other, are found tenderly care for His body. And so prophecy was fulfilled—He was "with the rich in his death." One more point we must notice, how all was overruled to the proof of His resurrection. It was a new tomb. No man had ever yet lain in it; and so, when Jesus rose from the dead there could be no question as to who it was—it was the same Jesus, it could be none other.

Incidental Lessons.—On the first topic the rent veil teaches that the way to the presence of God is opened to all by the death of Christ. The real atonement accomplished; the typical abolished.

The Centurion's words: show: One of many unbelievers who have been constrained to acknowledge the righteousness of Jesus. The first fruit of the Gentile world, the full harvest will be gathered in.

The Dead Christ, the hour of the triumph of the evil one, and the beginning of his destruction. The point of union of men and women who loved Jesus.

The death of Christ a mighty proof of the truth of His Gospel.

On the second topic.—The power of the Cross of Jesus to transform the hesitating and fearful into open, courageous disciples.

The grave in the garden.—The darkness from which the light of the world has gone forth. Darkness has vanished from the grave, Jesus was laid in it.

Main Lesson.—The crucified and buried Jesus is the living Lord, our King, our Saviour, and our Judge.—Acts 2: 23, 24, 32, 33; 5: 30, 31; Rom. 6: 9; Phil. 2: 6-11; Rev. 1: 18; 5: 12-14; 6: 16.

CHOICE LITERATURE.

THROUGH THE WINTER.

CHAPTER VI.—Continued.

From that time forth Helen's sense of security during the fierce, wild, winter storms that so often rage along the Atlantic sea-coast was always shadowed by the remembrance of others.

The boys came home from evening church with fresh reports of the gale.

"It is the brightest moonlight I ever saw," said Philip, "and the wind is increasing every minute. They say the ocean is perfectly terrific, the life-boat went off to the wreck about seven o'clock, and wanted to bring the men on shore, but they wouldn't leave; and now they say no boat can live in such a sea, and so the men on the wreck must stay there."

"Do they think there is really great danger?" Helen asked.

"I don't know what they think; but I heard Mr. Clayton say the ship must be made of stout stuff to stand such a trial as this; and I know most of the men and boys went down to the beach from church. I wish I could go."

"So do I," said Fred; "why can't we?"

"Oh, no," Helen answered, quickly, "don't go—not yet—wait. Perhaps the gale will be over in a little while. And it is Sunday evening. I'd rather you wouldn't go."

"Well, we won't, then," Fred said, heroically practising his good resolutions of the morning; "but if it grows worse, if anything should happen, why, in that case you know, Nellie, we must go."

They separated soon after for bed, but not to sleep. As the night went on the wind increased. It seemed as if mad spirits were holding carnival. The house shook; Helen's bed rocked; while peacefully, in her lofty sphere, far above the reach of tempests and commotions, the full moon looked down in silent beauty on the wind-beaten earth.

About twelve o'clock there came a knock on Helen's door. It was Philip.

"Helen," he asked, "are you asleep?"

"No," she answered, throwing on a shawl and going to the door. "What is it?"

"I've just been out-doors: the street is full of people; every one is going to the beach. They say the wreck is going to pieces. Fred and I are going; papa says we may."

"Oh, wait," Helen exclaimed, nervously. "I can't stay at home and sleep; let me go, too. Ask papa if I can't."

Philip went off; and, in great haste, Helen threw on her clothes. Philip was back in a few moments.

"Papa says it is foolish for you to go, but I told him I saw lots of women going. So he says if you want to go very much why you can. Be quick, Nellie. And wrap up warm," he added, on his own brotherly responsibility. Helen was soon ready, and joined her brothers at the hall door.

"It is an awful night for you to be out, Nellie," Fred said, as they started.

"It won't hurt me," she answered, excitedly. "I couldn't—" A fierce blast of wind came full in their faces; Helen's sentence was never finished. She could scarcely breathe; speech was impossible. But she struggled on bravely between her brothers; too nervous and excited to feel cold, or have a thought about the wisdom of her conduct. A great many people were moving, as Philip said. All Quinacoco was awake, lights twinkled in every window, and men and women, boys and girls, heedless of their own comfort in their sympathy and anxiety for their suffering fellow-mortals, were going rapidly to the beach.

It was a strange, grand, terrible scene that greeted them there. The door of the life-saving house stood open, and a bright light from lamp and fire seemed to invite entrance, but no one was there. Down on the white sands, as near the sea as possible, several fires had been kindled, and round them, singly or in groups, stood men with pale, solemn faces.

Out on the angry ocean, not far from the shore, near enough to be distinctly seen in the brilliant moonlight, so near that in momentary lulls of the wind cries could be heard and answered, was the ship they had seen the day before, rocking violently in the gale. The men on her deck were all plainly visible. Some lashed to the mast; others clinging to the sides and rigging. Now and then there would come a cry, a prayer for help, that the listeners on the shore could only answer with groans of despair. They were brave, stout-hearted, noble men, these watchers on the shore. From boyhood many of them had been accustomed to a life of daring, and even danger, along the sea-beach and on its waters.

It was not indifference nor fear that made them so inactive. All that human power could do they had done. In the beginning of the tempest, when the danger had been apparent to all on the beach, boats had been sent to the wreck to warn and rescue the men. They had been urged and implored to leave, but, laughing at danger, they had insisted on remaining; believing that the wind would soon subside, and in the early morning they could go at once off to sea. Now, in their hour of mortal peril, when, conscious of their need, they prayed for help, it could not reach them. No boat could live in such a sea; yet, useless as it was to attempt it, the brave crew of the life-saving station had launched their life-boat, only to be tossed by the mad waves like a plaything back upon the shore.

The mortar and lines, all the means a humane government has so liberally provided for the safety of its seamen, were collected there, and all were useless.

None but omnipotent power could control the wind the law of Omnipotence had created. He maketh the winds his messengers: so Helen that morning had heard a verse of the one hundred and fourth Psalm translated. Now, as she stood there, a helpless spectator of this fearful contest of the elements, the words returned to her.

Messengers of what? Terror and destruction, sorrow and anguish?

Why was it? She could find no answer. It was terrible: terrible to stand there alone in the face of death, and watch how surely, swiftly, unswervingly it was coming for its victims.

With a groan Helen closed her eyes and dropped down upon the sand.

A stranger, pacing the beach with folded arms and pained, grave face, paused for an instant as he came near her, glanced round as if looking for some one, and then with an air of quiet decision approached and stooped over her.

"Miss Humphrey," he said, "pardon me, but are you alone? You ought not to be here."

Bewildered and frightened, and trembling with excitement, Helen opened her eyes and looked at him. She did not know him at first, but in a second she recognised the gentleman she had met the day before on her sleigh-ride. How long it seemed since then! She tried to speak, to rise; she felt weak as a child and trembled as if in a nervous chill. The gentleman looked at her anxiously.

"Are you alone?" he repeated; "forgive me, but this is too much for you. Will you not let me take you home?"

She shook her head.

"Fred and Philip are somewhere," she managed to say.

"Oh," as there came another cry for help from the doomed ship, "this is dreadful. Can nothing be done? Won't any one help them?"

"The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea," the gentleman repeated, in a hushed, reverent tone.

"It is so cruel," Helen fairly sobbed.

He understood her.

"Only because we cannot stand where he does, and cannot, like him, trace his thought from its beginning to its end. 'Are not five sparrows sold for two farthings? And not one of them is forgotten before your Father.' Do you think He is less pitiful to those poor men than to sparrows? Listen."

Upon the wind, in its fitful pauses and swellings, above the muffled moanings of the sea, there came to them, from the wreck, the sweet, solemn music of the human voice. Despair, of rescue, conscious that for them the night was nearly spent, the morning near at hand, the Indians on the ship were singing; swanlike, closing their lives with song. Their rich, full voices were heard through the wind, chanting:

"In the Christian's home in glory
There remains a land of rest,
There my Saviour's gone before me
To fulfil my soul's request.
He is fitting up my mansion,
Which eternally shall stand,
For my stay shall not be transient
In that holy, happy land."

Sweeter and purer swelled the voices, while the wind raged higher and fiercer.

"There is rest for the weary,
There is rest for the weary,
There is rest for you."

Then came a sudden snapping, and grinding, and groaning of timbers. There was a thud-like sound, as of the plunging of some heavy body into the water. The sweet singing ceased. There was a solemn pause.

With closed eyes and folded hands Helen knelt down on the sand. With uncovered head the gentleman stood beside her. With bated breath the watchers down by the waves waited in silence. Only for a few moments; then the waters rolled resolutely over a dismantled hulk, and the singers were resting in glory.

"And when the morning broke, Jesus himself stood on the shore," the gentleman said, in a slow, sweet voice. "Miss Humphrey, look there." Helen opened her eyes and looked where he pointed. It was the early dawn. In slow, majestic beauty the moon was sinking. Soft, fleecy clouds were flecking the morning sky; warm, lovely tints of rose, and pearl, and violet, were glowing in the east. The day was breaking—a day of peace, of light, of hope.

Helen looked long and wistfully. Once or twice her eyes left the sky and roved restlessly across the water. Was there a mystery there she could not read? Well, a day was coming when there would be no more sea.

Back to the sky went her eyes—tenderer grew the light—fairer the day.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." What mattered the windings of that path so long as its end was sure?

Helen read and was quieted. With a face that, pale as it was from its night-vigil, looked as if the morning brightness had touched it, she looked up at the stranger by her side.

There was a movement all around them. Men and women were going back to their regular lives. To their sheltered homes. The event of the night was already a thing of the past.

Beginning even then, in the clear light of day, to seem, to some, dream-like and impossible, it would be talked of with sobered voices for a few days: it would be told by warm firesides of stormy evenings for a few years: it would be related by father to son for a few generations: it would become at last one of the old traditions of the sea. And then it would be forgotten, until eternity recalled it and explained its meaning.

Over the sands Philip and Fred came running to Helen. They were very quiet, but their faces brightened as they met the gentleman's pleasant eyes.

"Are you ready, Nellie?" Philip asked. "I am afraid you are dreadfully tired," he said, regretfully, "but Fred and I forgot."

"I know," she said, gently, "it is just as well. I didn't want to go home before."

As they walked away from the beach, one of the life-crew came up, and, bowing respectfully, spoke to the stranger. Would he wait a little longer?—there was something they would like to consult him about.

Willingly consenting, their new friend (for such he already seemed to them) wished them good-morning, and silently, thoughtfully, the brothers and sister walked home together.

CHAPTER VII.—A PLEASANT SURPRISE.

"Not always fall of leaf, nor ever spring,
Not endless night, nor yet eternal day;
The saddest birds a season find to sing,
The roughest storm a calm may soon ally."
—Southwell.

It was late that morning when Mrs. Waldemar's family met at the breakfast-table. The day was calm and pleasant; the wind, after its carnival, was quietly sleeping. The atmosphere of the room breathed only of comfort, ease and rest, but the faces of the occupants were thoughtful and sad. Dr. Waldemar told his mother and sister of the scenes on the beach; of the hymn that was changed ere it was finished into the new song of those who stand around the throne, and of the brave men who, through the storm and flood, went safely home to God. They listened with tearful eyes, and hearts full of sympathy for the bereaved ones; the mothers, wives and children who were left to mourn and suffer. They talked of them, devising ways and means of helping and comforting them; and then, in a pause, Dr. Waldemar said, quietly,

"Miss Humphrey was on the beach last night."

"What, Helen?" exclaimed Mrs. Waldemar and Margaret in one breath.

"Poor child!" Mrs. Waldemar added, compassionately. "If her mother were living she would not have been there. I hope you didn't leave her, Guy?"

"No," he answered, coolly, "not until her brothers came. I saw them start for home together. Mother, has she no aunt, no friend, no one to look after and take care of her?"

"In the sense you mean, no," answered his mother.

"She has a father; but, while he would never let her suffer for food, or clothing, or any physical comfort, he is not a man to understand a young girl, or to watch over and guide her at this, the most critical time of her life. It is a blessed thing for Helen that she has the character and mind she has. She is one of the Lord's jewels, Guyon, she said, looking at him with a sweet smile; "and He will never let her suffer for want of polishing."

"And the rest of the family?" Dr. Waldemar questioned, with grave interest.

"You saw them all, Saturday," replied his mother; "the two large boys, and the little brother and sister. Helen has the care of them all. She is housekeeper, mother and teacher; and from what I have heard from others, and from the little she told me herself, I know she is trying nobly, unselfishly, to do her duty. It is a hard lot for one so young, though," she ended with a sigh.

"Yes," Dr. Waldemar assented, in a cool, grave manner in which he had carried on the whole conversation—a coolness that, in him, often served as a veil to some deep feeling, some earnest thought.

"Guyon," said his sister, as they left the table and stood round the fire for a few moments before parting for the morning, "the next time you have the chance, I hope you will run away with Miss Humphrey and bring her here. I am longing to know her, and if mamma won't introduce us, I hope you will."

"I am afraid it will be out of my power to do that for you, Margie," he said with a smile. "I have never been introduced to Miss Humphrey myself."

"Oh! but that makes no difference. She knows who you are."

"Hardly," he said, shaking his head.

"What I don't you think she knows your name?"

"No," he said, smiling.

Margaret laughed a fresh, sweet laugh of girlish amusement.

"It would be fun to see you introduced," she said, gayly.

"I wonder what Helen would say or do."

"Mamma," she called, suddenly, "mamma, won't you send and invite Helen here this afternoon? Do, mamma; I believe it would do her good to come. She must be nervous and excited; and if she came here and took tea with us, she would get rested and calmed, and would sleep a great deal better to-night, I am positive. Won't you send for her, mamma?"

"What do you think, Guy?" his mother asked, doubtfully.

"Oh, Guy thinks with me," Margaret said. "I am sure he ought, being a doctor," she added, mischievously.

He smiled a little. "I hardly know, mother," he answered. "After the excitement of last night, I should say sleep would be much better for Miss Humphrey than society."

"Mrs. Waldemar considered for a few minutes.

"I will write and ask her to come, and bring the two little ones," she said. "We will have an early tea and send them home in good season, in time for them to obey the old precept and go early to bed, which would certainly be the wisest thing Helen could do."

Helen was moving languidly about the house, with pale cheek and aching head that morning. Both body and mind were suffering from the effects of her sad night-vigil.

"You were very foolish to go, Helen," her father said at breakfast, as he saw how weary she looked.

"Sakes alive, Miss Helen," Matisse had said, after favouring her with a long and critical survey; "I do hope next time there's a wreck, you'll stay in bed, like a sensible Christian, and not go tramping to the beach at midnight, just like some witch on Endor. I do declare, Miss Helen," she concluded, as she rolled up her sleeves and plunged with good will into her Monday's washing, "you want somebody to take care of you awful bad. If you only had some one, I guess you wouldn't have been out last night in all that gale."

Sadly Helen acknowledged to herself that her father and Matisse were right. It would have been wiser if she had remained at home. But then she would never have heard that sweet, solemn singing, the very memory of which thrilled her whole being; she would not have seen the early dawn, nor read the holy lesson that was hidden in it. "After all," she said to herself, "I believe I am glad I went. The pain and fatigue will soon pass, but the remembrance of those

strange dark hours on the beach will linger through all my life." She was sitting alone, with her sewing, when Matsie came in with a note.

"A gentleman just left it," she said. "He said it was for Miss Humphrey, and I s'pose that's you, though who the gentleman was I declar' I didn't know from Adam."

Helen opened the note; it was Mrs. Waldermar's invitation for the afternoon.

"My dear Helen," it ran, "we are feeling very quiet to-day, Margaret and I, and we think it would be the pleasantest, most cheering thing that could happen, if you and your little brother and sister would come and take tea with us this afternoon. I will send for you at four o'clock, and you shall go home early in the evening; and if you are able to come, I hope you will give us the great pleasure of seeing you. Affectionately,
CLARA WALDERMAR."

Helen read the little note once and again. It was very kind in Mrs. Waldermar to think of her, and she would be real glad to go if she could, if her head would only stop aching and her father approved.

When Mr. Humphrey came home at noon, Helen told him of her invitation, and he readily permitted her to accept it. Mrs. Waldermar was a lady already well known and much loved in the village. It pleased and flattered him that his children should be noticed by her. It seemed, in fact, a kind of secret homage offered to his own self-love and conceit.

Punctually at four o'clock Mrs. Waldermar's sleigh was before Mr. Humphrey's door, and the little party was soon on its way.

Ronald and Sibil were so impressed with the great dignity and honour of going out to tea, that Helen had small cause to caution them as to their behaviour. Their faces were very grave, their manners as demure as a little nun's and monk's, while all the time their hearts were beating a roundelay of joy, and they were in an ecstasy of delight.

Very kind and affectionate was Mrs. Waldermar's greeting of her young guests. She led them into her cosy, beautiful parlour, where fragrant flowers and singing birds were doing all they could to cheat one of the consciousness that it was winter, and, introducing Helen to Margaret, left the two young girls to become acquainted while she devoted herself to the children. There are some natures naturally so attuned to each other, so full of sympathy and accord, that they remind us of one of Professor Tyndall's experiments. Touch the key-note of the one and the other will respond; bring them together and only harmony will be the result. Such natures were Margaret Waldermar's and Helen Humphrey's. Born in widely different spheres; surrounded with very different home influences and associations; the one the petted, almost idolized daughter and sister, whose life had scarcely ever felt the shadow of a cloud, the chill of a passing storm; the other, burdened with many cares and heavy responsibilities, the elder sister in a home out of which the mother's smile and presence had forever past, and who, though so young, had learned much of sorrow and suffering? what could the two have in common? on what foundation could they build a lasting, earnest friendship? Perhaps on nothing they shared in common in their outward lives; but there was this strong bond to unite them: both were Christians, striving to do their duty in the different sphere in which it had pleased God to place them; both were growing like their Master, and so like each other, and each, loving the Master, was ready to love His child. Each had tastes and sympathies the other shared, and therefore it was, after all, little wonder that, before their first hour together in Mrs. Waldermar's parlour was past, each felt that she had gained a new friend.

(To be continued.)

HINDOO MANNERS AND CUSTOMS.

The London "Times," in reviewing a recently published book by Shib Chunder Bose, "Hindoo Manners and Customs," says:

"Wealthy Hindoos are often lavishly ostentatious when a death, a marriage, or one of the annual religious festivals offer them an occasion for parading their generosity. They illuminate gardens that reflect the pleasures of their paradise; they throw their mansions open to all comers; they feed troupes of beggars and priests for days, and sometimes for weeks. And although a Bengali, as a rule, is frugal to stinginess, looking closely to the expenditure of each rupee, the observances of his faith must be a heavy tax on him. As the Brahmins live at the expense of the laymen, it is to their interest to see that these observances are maintained. The great Doorga Poojah festival in itself must be a fruitful source of embarrassments and insolencies. Everybody is bound, if possible, to live in luxury for the time, to indulge in merry-making that degenerates into orgies, and dress in new and sumptuous clothing from head to foot. Persons in straitened circumstances, who actually live from hand to mouth, deposit their hard-earned savings for a twelvemonth to be spent on this grand festival. The beggars have their wants freely relieved, and it is the season to which mendicant Brahmins look forward as the occasion for replenishing their empty purses. According to the author, it has been roughly estimated that \$50,000,000 are spent annually in Bengal alone, directly or indirectly; and the Doorga Poojah only represents on an exaggerated scale a waste that is going forward at intervals through all the rest of the year. Either on religious grounds or on the occasion of family ceremonies, there are many days when a circle of acquaintances must be entertained, and when offerings which must become the perquisite of the officiating priest must be laid before the shrine of the tutelary idol. So the Brahmins victimize the superstitious community, and yet the members of the sacred caste are so great that most of them barely keep body and soul together. This is a common saying that a Brahmin is a beggar, even if he possesses a lac of rupees, and 'if an officiating priest can make ten rupees a month he considers himself very well off.' Naturally, they cannot afford to be scrupulous, and it seems strange that, with their unblinking mendacity and their open disregard of morality, they retain

their hold even on their ignorant devotees. The author relates facts to show that the most sacred laws of the caste are sacrificed to pecuniary temptations. The heads of the order have consented to condone the most flagrant offences when the culprit could afford to bribe them sufficiently."

WE'VE ALWAYS BEEN PROVIDED FOR.

"Good wife, what are you singing for? You know we've lost the hay,
And what we'll do with horse and lye is more than I can say;
While like as not, with storm and rain, we'll lose both corn
and wheat."

She looked up with a pleasant face, and answered low and sweet:

"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

He turned around with sudden gloom. She said: "Love-

be at rest;
You cut the grass, worked soon and late, you did your very

best,
That was your work; you've naught at all to do with wind

and rain,
And do not doubt but you will reap rich fields of golden

grain;
For there's a Heart, and there's a Hand, we feel, but cannot

see;
We've always been provided for, and we shall always be."

"That's like a woman's reasoning; we must because we

must."
She softly said: "I reason not; I only work and trust.

The harvest may redeem the day, keep heart what'er betide,
When one door shuts, I've always seen another open wide.

There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

He kissed the calm and trustful face; gone was his restless

pain,
She heard him with a cheerful step go whistling down the

lane,
And went about her household tasks full of a glad content,

Singing to time her busy hands as to and fro she went:
"There is a Heart, there is a Hand, we feel, but cannot see;

We've always been provided for, and we shall always be."

Days come and go, 'twas Christmas tide, and the great fire

burned clear.
The farmer said: "Dear wife, it's been a good and happy

year;
The fruit was gain, the surplus corn has brought the hay,

you know."
She lifted then a smiling face, and said: "I told you so!

For there's a Heart, and there's a Hand, we feel, but cannot

see;
We've always been provided for, and we shall always be."

POISONS AND ANTIDOTES.

The following list contains some of the more common poisons, and the remedies likely to be at hand in households:

Acids—These cause great heat and sensation of burning pain from the mouth down to the stomach. Remedies, magnesia, soda, pearl-ash or soap dissolved in water; then use the stomach pump or emetic.

Alkalies—The remedy is vinegar.

Ammonia—Remedies, lemon juice or vinegar.

Alcohol—First clean out the stomach by an emetic, then dash cold water on the head and give ammonia (spirits of hartshorn).

Arsenic—In the first place, evacuate the stomach, then give the white of eggs, lime water, or chalk and water, charcoal, and the preparations of iron, particularly hydrate.

White lead and sugar of lead—Remedies, alum, cathartic, such as castor oil and epsom salts especially.

Charcoal—In poisons by carbonic acid gas, remove the patient to the open air, dash cold water on the head and body, and stimulate the nostrils and lungs by hartshorn, at the same time rubbing the chest briskly.

Corrosive sublimate—Give white of eggs and emetic.

Belladonna, night henbane—Give emetics, and then give plenty of water and vinegar, or lemonade.

Mushrooms—Emetics, and then plenty of vinegar and water, with doses of either, if handy.

Nitrate of silver (lunar caustic)—Give a strong solution of common salt, and then emetics.

Snake bites, etc.—Apply immediately strong hartshorn, and then take it internally; also give sweet oil stimulants freely; apply a ligature above the part bitten, and then apply a cupping glass.

Tartar emetic—Give large doses of tea made of galls, peruvian bark or white oak bark.

Verdigris—Plenty of white eggs and water.

White vitrol.—Give plenty of milk and water.

Opium—Give a strong emetic of mustard and water, then strong coffee and acid drinks; dash cold water on the head of the patient.

Nux vomica—First give emetics, then brandy.

Oxalic acid (frequently mistaken for Epsom salts)—Give chalk, magnesia, or soap and water, and other soothing drinks.

Prussic acid—When there is time, administer chlorine in the shape of soda or lime. Hot brandy and water, hartshorn and turpentine are also useful.

THE Church of England has 100 converted Jews in its pulpits, and thousands of Jews in London have accepted Christianity.

SEVERAL hundred women in Amoy, China, have pledged themselves that they will not bind their children's feet, and that they will marry their sons only to women whose feet are unbound. This is the beginning of a reform.

BRITISH AND FOREIGN ITEMS.

IT is said that President Arthurs weighs exactly 250 pounds.

MORE than half the newspapers in the world are printed in the English language.

THE electric light has been introduced into Shanghai, China, and is exciting much enthusiasm among the Chinese.

THE village of Grindelwald, in Switzerland, so familiar to tourists, has been almost entirely destroyed by a hurricane.

THE Free Italian Church has purchased Santa Margherita, a fine old church in Venice, and opened it for evangelistic work.

LIVINGSTONE HALL, the second of the three contemplated buildings of Fisk University, in Nashville, was dedicated October 30.

THE Chicago Y. M. C. A. has rearranged and improved Farewell Hall for their purposes, and now occupy nearly the whole building.

THE Salvationists have been invited to visit Calcutta, as a section of the Hindoos profess sympathy with the aims and objects of the Army.

AT Ayr hiring fair last week, some farmers offered an addition to the wages of men who promised to abstain from the use of strong drink for a year.

AT a Stenographic Exhibition in Paris, twenty-four different systems of shorthand are on view. Among other curiosities, there is a post-card containing 44,000 words.

THE Duke of Edinburgh is about to become a tenant of the home farm at Eastwell, Eng., and of the extensive pasturage of Eastwell Park, hitherto farmed by local agriculturists.

AN English company offers to drain the waters of Lake Geneva, in Switzerland, into the River Rhone, and to pay \$1,000,000 for the privilege, provided they can have the land that will thus let dry.

THE fastest run yet by a full railway train was made recently between Philadelphia and Jersey City—ninety miles in eighty minutes. The engine which drew the train is new and has seven-foot drivers.

Last year the British Conference of the Wesleyan Church declined the offers of service of some seventy candidates for the ministry. This year sixty-three candidates offered, and twenty-four of these were declined.

THE women of Iowa gained the victory in the temperance cause by hitting the question out of the partisan arena, and by constant and devoted work, as well as by thorough organization, accomplished the grand result of prohibition!

STANLEY, who is at present recruiting his health at Nice, contemplates returning to Africa early in 1883. Meanwhile his steamer has left Antwerp for the Congo, laden with merchandise, in order to establish a solid trade with the native kings.

DR. McCOSH, of Princeton College, has issued a programme of a philosophic series, to consist of small volumes of about sixty pages each, on stout paper, at 50 cents per volume, and issued quarterly, and each embracing an exposition, complete in itself, of one theme.

IN Bristol and Clifton, England, nearly 9,000 persons have signed requests to the local postmaster that their own letters may be retained at the post office during the Sabbath. This has so far diminished the work of the letter-carriers that every other Sunday they are permitted to be "off duty."

THE "Missionary Herald" for November contains interesting narratives of the celebration during the past season of the golden wedding of Dr. Elias Riggs and his wife at Constantinople, and of the close of the fiftieth year of missionary service of Rev. Lorenzo Lyons, of the Sandwich Island mission.

CHINA has the oldest newspaper in the world. It is published at Peking, is called King-Pan, is over five hundred years old, and has not changed in size since 1351. Three editions daily are issued, two on yellow and one on red paper, and each edition has a name of its own in addition to the general one of King-Pan.

THERE are 1,021 members of the "Study at Home Society" of America. Each member pays two dollars. The society is strictly feminine, and admits no girls below seventeen. The subjects are history, science, English literature, German art, or French. Applicants may state their preference to be assigned to one or more of these sections.

THE bark "Monrovia" sailed last week for Liberia, carrying thirty coloured emigrants. Rev. Dr. Blyden, President of Liberia College, now in the States, says that the prosperity of the American emigrants there is constantly increasing; they are more extensively cultivating their coffee, which is the finest in the world, and are making rapid strides in education.

THE movement for the higher education of women in England, which led to the establishment of various excellent colleges for them seems to be justifying itself by practical results. Miss Betham Edwards is an acknowledged authority on Egyptology; and Miss Margaret Harkness is now delivering a course of lectures on the Ancient Assyrians, at the British Museum.

VERY interesting jubilee services in honour of the fiftieth anniversary of the consecration of Bishop Smith, of Kentucky, the senior Bishop of the Episcopal Church in this country, were held last week at St. Paul's Church. The venerable prelate is in his 90th year, and was consecrated October 31, 1832, with Bishop Hopkins, Doane and McIlvane, whom he survives.

MR. PAUL TULANE, of Princeton, N.J., whose munificent donation for education in New Orleans we lately noted, and which it is intimated he will largely increase, has given \$5,000 for the educational work of the Kolapore mission in India. We doubt not that some of the inspiration of this noble act came from our friend Dr. R. G. Wilder, editor of the "Missionary Review," who was long connected with that mission.

MINISTERS AND CHURCHES.

THE Rev. Gavin Lang, late of St. Andrew's Church, Montreal, is doing Canada good service. He has induced from five to six hundred English and Scotch immigrants to settle in the North-West.

MR. FLEMING was settled at Warsaw on the 14th inst., under very favourable auspices. Mr. Bennett presided, Mr. Carmichael preached, Mr. Clarke addressed the minister, and Mr. Torrance the people.

THE Rev. Mr. Hill, who succeeded the Rev. Gavin Lang in Montreal, preached his first sermon to a large and attentive congregation in St. Andrew's Church, on Sabbath, the 12th inst., and produced a profound impression. We hope the change will be beneficial to pastor and people, and that Mr. Hill will be "at home."

THE congregation of Glenallan met at the manse on the 23rd ult., and presented the Rev. James Bryant and Mrs. Bryant with an elegant silver tea service as a token of esteem and appreciation of their labours. Mr. Bryant replied in feeling and suitable terms. The evening was spent very pleasantly, and will long be remembered by all who were present.

REV. J. EDGAR HILL was formally inducted into the pastorate of St. Andrew's Church, Montreal, on Wednesday, 15th inst., Rev. Dr. McDonald, the moderator, and other members of the Presbytery officiated. The installation sermon was preached by the Rev. Mr. Dobie. In the evening a grand reception was given to the new minister in the parlours of the church.

ABLE, thoughtful and practical discourses were delivered in College street Presbyterian Church last Sabbath by Revs. Professor McLaren and G. M. Milligan, on the occasion of the congregations anniversary. A special Sabbath school service was held in the afternoon when the pastor, Rev. A. Gilray, preached to the young. A liberal collection was realized for the building fund.

REV. JOHN EADIE, Pinkerton, was agreeably surprised on a recent occasion by his Brant congregation presenting him with a handsome winter sleigh robe, valuable silver-mounted harness, driving whip, and orchestra of silver bells. After the presentation there was a sumptuous feast, and several ladies gave some fine musical selections. Mr. Eadie replied in suitable terms, thanking the donors for their great kindness.

THE Presbyterian Anniversary Missionary Meetings will be held in Erskine Church, Toronto, as follows: Tuesday, 21st November—Home Missions; Wednesday, 22nd—French Evangelization; Thursday, 23rd—Foreign Missions. Chair to be taken each evening at eight o'clock. Addresses will be delivered by Rev. Dr. Cochrane, Moderator of the General Assembly; Rev. J. Mackintosh, Philadelphia; Rev. J. Hogg, Moncton, N.B., and others. A collection will be taken at each meeting.

THANKSGIVING service was held in St. Paul's Church, Bowmanville, the pastor, Mr. Little, conducting the service. He preached a good discourse to a good congregation. The choir, under Prof. Doyle, in addition to the regular music, sang an anthem appropriate to the day, which was much appreciated. A collection at the close amounted to \$20 65. In the evening a missionary service was held, and addresses delivered by Messrs. Yellowlees, Fairbairn and McLaughlin. Every one was pleased with the addresses, which were short and pithy. Over \$57 were placed to the credit of the Missionary Association at its close.

THE Bible class of the Central Presbyterian Church, Galt, have arranged for a course of seven popular lectures during the winter months. They have been successful in securing the services of the following well-known lecturers: Rev. J. R. Laidlaw, Hamilton; Rev. D. H. Fletcher, Hamilton; Rev. G. M. Milligan, Toronto; Rev. John Smith, Toronto; Rev. John Thompson, Ayr; Rev. J. Inglis, Ayr; Rev. Dr. Cochrane, Brantford. The tickets for the full course have been placed at one dollar. The lectures will be delivered in the school room of the church, on or about full moon of each month. The managers of the church are sodding the grounds surrounding their handsome edifice, and when completed the work will be a credit to the congregation as well as to the town.

REV. MR. STRAITH preached his farewell sermon in Knox Presbyterian Church, Paisley, last Sunday morning. The commodious church was well filled, there being scarcely a vacant seat. A great many

from adjacent congregations and other denominations were present. Mr. Straith preached a very appropriate and impressive sermon. Mr. Straith has been ministering to this congregation for eleven years, and it does seem hard that his connection with the church after so long a period should be so rudely broken. Still we believe his resignation is all for the best, and it is to be hoped that the congregation will soon select another pastor, and that the harmony which should characterize Christian institutions will prevail. We wish Mr. Straith the greatest of prosperity wherever his lot may be cast in future.

DURING the past summer the congregation of St. Andrew's Church, Huntingdon, P.Q., have expended \$100 upon their manse in the way of improvements. It is now one of the neatest and most comfortable manses in the Presbytery of Montreal. The garden around it is a model of trimness and beauty—the result of the skill and care bestowed on it by the pastor, the Rev. J. B. Muir. They also expended about \$500 on the church by putting a gallery and a new chandelier with side lamps in it. The gallery had become a necessity, and will give accommodation for 100 sittings. Never before in its history was the congregation in a more flourishing condition than it is now—a fact most gratifying to all—and especially to their pastor, who is better liked to-day as a preacher than he was when he came amongst them eight years ago.

AT the opening of the present term of the Presbyterian Theological Hall, Halifax, Professor Currie delivered a lecture on the "Study of Hebrew." There were forty ministers present and a large number of intelligent laymen. The subject is one of great importance at the present day, and Professor Currie has not failed to put forward the claims of the Hebrew language on all who are in the ministry, as well as those who are candidates for the office. We consider the lecture a masterly one, and have no doubt that the learned professor will earn additional laurels by this timely and able lecture. We agree with the "Witness" in recommending the lecture to the perusal of all scholars and literary men, and would advise students to get a copy of the lecture and "read, mark, learn and inwardly digest" the same. We hope to see it in pamphlet form.

ON the 8th ult. a new stone church belonging to Rev. Alex. MacLennan's congregation at Sydenham, Grey county, was opened for public worship. The building which is quite large and very neat, is of gray stone, the front of square stone pointed with black. Its tinned steeple can be seen from a long distance, as it stands on a hill directly opposite the old one. The morning service was conducted by the Rev. James Cameron, of Chatsworth, who preached from Haggai ii. 7, a very solemn and impressive sermon, which was listened to by the large assemblage with great interest. Rev. John Somerville, of Owen Sound, preached in the evening, and although many of the people had a long distance to go to their homes and return, the house was again filled, and they were fully repaid by the earnest practical discourse Mr. Somerville had prepared for them. Mr. MacLennan, who has laboured here for fourteen years, now sees a long-felt want brought to a happy completion, and cannot but look upon the new church with great pleasure, especially as there was so much cordiality and enthusiasm manifested by all, and particularly by the young men in its building. The collection taken at the opening amounted to nearly \$100, and we are gratified to state the church is nearly free from debt.

ON Tuesday, 14th November, the new church at Fairfax was opened and dedicated by special religious services. Rev. Mr. Milligan, of Toronto, preached an able and suggestive sermon in the morning upon Ps. xx. 2. "Send thee help from the sanctuary, and strengthen thee out of Zion." A sumptuous dinner was given in an adjoining farm house, after which the people repaired to the church which they nearly filled. Rev. Mr. Shore, pastor, made an interesting statement to the effect that the building had cost \$1,500, of which \$1,000 was subscribed and paid. It remained for the people to show what was to be done with the balance of \$500. Rev. Dr. Smith, of Kingston, gave a very kindly and interesting address, promising that, if they would raise \$300, he would take steps to secure the balance. Rev. D. Mitchell, of Belleville, addressed the meeting on "How to make a Church prosperous," and Rev. Mr. Gracey, of Gananoque, spoke a few words of encouragement, while Rev. Mr. Milligan gave a rousing speech on the duty of clearing off the small debt at

once. During the evening it was announced that \$230 had been raised, and there would be no difficulty in getting the balance. After an excellent tea the people again assembled in the church, when Rev. Mr. Mitchell preached an inspiring sermon upon Ex. xxxiv. 29: "Moses wist not that his face shone while He talked with Him." Rev. Mr. Shore is a recent importation from the Methodist Church, and his reception by the General Assembly is justified by his remarkable success not only in Fairfax, but throughout his field embracing Lansdown and Sand Bay. At the latter place a new church is nearly ready for opening.

ON Monday evening, the 23rd ult., the congregation of Gibraltar Mission Station (Knox Church), Collingwood township, held a very pleasant and successful tea meeting in the church; the building was filled to the doors with the members of the church, their families and friends, as well as a large number of their Methodist and Baptist brethren. Refreshments and tea were provided by the ladies, and were as usual abundant and of the choicest quality. After these were partaken of to the satisfaction of all, Mr. Wm. McCuaig (teacher) was called to the chair, who in brief referred to the work of Mr. R. B. Smith, student, Knox College, who has laboured amongst them during the past summer, deeply regretting his unavoidable absence to-night, speaking in kindly and warm words of his hard-working, earnest, and faithful labours amongst them, winning the affection and sympathy of all denominations, both as a teacher from the pulpit and a sympathizer in public life, which was heartily responded to by the audience. Amusing and instructive addresses were delivered by Revs. Hall, Primitive Methodist, and Chisholm, Presbyterian, of Osprey; by Messrs. A. Malcolm, and D. J. McQuaig of the sister congregation at Banks, and others. The Victoria Methodist choir, 8th Line Collingwood, provided excellent music for the occasion, whose kindness in that way will not soon be forgotten. Proceeds clear of all expenses amounted to \$55.50, to be applied in defraying expenses incurred during the summer in painting and other furnishings for the church building. After the usual vote of thanks the meeting closed with the doxology, and all dispersed for their homes well pleased with the evening's entertainment.

A SOCIAL gathering of the active workers in connection with the different organizations of this congregation, Knox Church, Hamilton, was held in the basement of the church the other evening, tea being served at half-past seven, to which upwards of one hundred sat down. The meeting was presided over by the pastor of the congregation, Rev. John James, D.D., and was opened by the choir singing a hymn and prayer by the chairman. Miss Jennie McIntyre then sang a solo, entitled "One Sweetly Solemn Thought," which was well received by the audience present, and reflected credit upon herself. On motion of Mr. W. H. McLaren, seconded by Mr. James Rich, Mr. David McLellan was elected secretary of the meeting, and the chairman then announced the object for which the meeting had been called, viz.: "How may new life and energy be imparted to all branches of the Church's work?" In a few short sentences the doctor explained fully his views on the subject, and at the same time threw out some very valuable suggestions as to how this most desired object might be attained; when it was moved by Mr. W. Given, seconded by Mr. Peter Foreman, and "Resolved, that recognizing the importance of social intercourse as a means of promoting harmony and Christian activity in the congregation, and especially for the purpose of drawing closer together for mutual counsel, encouragement and support of those engaged in the carrying on the work of the Church, be it resolved that meetings similar to the present be held every three months, and congregational socials as often as circumstances may indicate desirable." A quartette, "Rock of Ages," by Messrs. Thos. Laird and F. H. Ross, Miss M. McMenemy and Miss M. Allen, was rendered in a very acceptable manner. On motion of Mr. John G. McIntyre, seconded by Mr. W. H. McLaren, a committee consisting of representatives from all the organizations connected with the congregation was appointed to make suitable arrangements for the next quarterly social, namely: Messrs. A. A. Wyllie (Convener), H. D. Cameron, William Gillespie, James Ruch, Alexander Mitchell, Wm. Given, W. H. McLaren, Peter Foreman, J. A. Moffatt, James Johnson, John Foreman, Alexander McPherson, John Gillespie, J. G. McIntyre, Misses A. McMenemy, I. Johnstone, S. McKean, I. Gillespie, M. McMenemy, Nellie James, Aggie James,

and M. White. Duet, "There's Not a Song that Trembles," by Misses M. Allen and Maggie McMenemy was then executed with faultless taste by these young ladies. Moved by J. A. Moffat, seconded by Daniel Jack, and "Resolved, that at the next quarterly meeting a permanent committee be appointed to make arrangements for all social meetings to be held during the ensuing year." Quartette, "We, the Undersigned," consisting of the following male voices, viz: Messrs. James Johnston (precentor), F. H. Ross, J. Foreman, and Wm. Paterson. This was without exception the gem of the evening, and fairly brought down the house. The singing was under the direction of the able and talented precentor of the congregation, Mr. James Johnson, while the accompaniments were played by Mr. H. Martin, the organist of the Church, in his well-known and skilful manner. The meeting was a most enjoyable one.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting on Tuesday, 14th Nov., at Clinton. The remit on the method of nominating standing committees was approved of *simpliciter*. Consideration of the remit on Education (theological) was deferred till the next regular meeting. Mr. McDonald submitted the report of the Committee on Sabbath Schools, recommending that a convention be held in the month of January, and presenting a programme for said convention. The report was received and the recommendation adopted. Mr. McCoy, on behalf of the Financial Committee, read a report giving the estimated expenditure for the ensuing year, and recommending that a rate of five cents per family be levied to make up the required amount. The report was received, and it was agreed to take action accordingly. The treasurer's book was audited and attested. The next meeting of the Presbytery is to be held at Egmondville, in the Presbyterian church there, on the 3rd Tuesday of January, 1883.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This court met on the 14th inst. A call to Rev. E. W. Panton, Bradford, was sustained as a regular Gospel call, and the usual steps ordered. Conditional arrangements were made for his induction at half-past two o'clock p.m., on the second day of January next—Mr. Fotheringham to preside, Mr. Henderson to preach, Mr. Kay to address the minister, and Mr. Tully the people. The call was unanimous, and the stipend promised is \$900, payable quarterly, in advance. The committee on arrears to Mr. Mann reported that they had not succeeded in securing more than the \$72.82 formerly reported. It was decided by a majority to let the matter drop, and the committee was discontinued, Mr. Fotheringham dissenting for reasons given in. The committee on the re-union of Trowbridge and Molesworth reported that all parties agreed to the supply of the former by the minister of the latter until next meeting of Synod, Trowbridge paying at the rate of \$150 a year. Mr. Fotheringham reported as to moneys received for Mr. Smith's mission school, India, and Presbytery renewed its recommendation to its people to contribute to that object. The Presbytery's statistical report for last year was discussed at length.—JOHN FOTHERINGHAM, *Pres. Clerk*.

PRESBYTERY OF OTTAWA.—At the adjourned meeting of Presbytery on the third of October the following resolution anent the Rev. D. M. Gordon, now of Winnipeg, was passed: "Having parted from the Rev. D. M. Gordon, B.D., who is now transferred to Winnipeg, Manitoba, we hereby record our esteem for him and our deep sense of loss sustained by his removal, and assure him that his faithful and conscientious attendance upon Presbytery, his wisdom and prudence in counsel, his diligence in the performance of the duties assigned him by the Presbytery, and his uniform courtesy and brotherly kindness in all his relations with the brethren, will long be held in grateful remembrance. Our prayer on his behalf is that it may please the Great Head of the Church to make the future as the past has been, granting to himself and the congregation to which he ministers with increase of years and increase of peace and joy in the Holy Ghost." At the same meeting a committee was instructed to take steps toward securing premises for a French church in the city of Ottawa. Missionary deputations were appointed to hold missionary meetings within the bounds during the fall and winter. Dr. Moore called attention to the action of the last General Assembly anent the law expenses incurred in

determining the ownership of the Temporalities Fund. A resolution was passed directing Sessions to take action and report at the November meeting. The regular quarterly meeting was held on the 7th Nov. There were fifteen ministers and two elders present. A committee was appointed to inquire into the cause of the small attendance of elders at Presbytery meetings. The Convener of the Committee on French Evangelization within the bounds gave in his report, in which progress was reported in reference to raising funds to buy or build premises for a French church in the city, two subscriptions of five hundred dollars each having been secured towards that object. Mr. Armstrong reported subjects of study prescribed by the committee of Presbytery to Mr. P. S. Verrier, placed under the supervision of this Presbytery by the General Assembly. The report was received and adopted. It was agreed to instruct the Committee on French Evangelization to report quarterly. Returns to Presbytery's circular anent Temporalities' law expenses were called for, and those congregations taking action were instructed to forward contributions to James Croil, Esq., Montreal. The Convener of the Home Mission Committee gave in his report, recommending that a vote of thanks be tendered to Mr. Perley for his generous offer of a lot at South Indian for Church purposes, and further, that the Home Mission Committee be authorized to make a selection of the lot, and have it conveyed in proper form to the Presbytery. The Presbytery passed a resolution placing on record their high appreciation of the generous gift of Mr. James McLaren, of Buckingham, within the bounds, in donating fifty thousand dollars toward the endowment of the Chair of Systematic Theology in Knox College, Toronto, with the prayer that its memorial may be a long succession of men trained by the chair to be "able ministers of the New Testament," and that the blessing promised to the liberal giver may rest richly upon him. The following resolution, expressive of sympathy with the Rev. Mr. Junor and his family, was passed also: "The Presbytery having heard with deep regret that the long and painful illness of our esteemed missionary in Formosa, the Rev. Mr. Junor, has rendered it necessary for him to tender his resignation and to return home, desire to express their deep sympathy with him in his affliction, and pray that his return and rest from active labour may be blessed to his recovery, and that God in his great mercy may sustain and comfort him and his family in their great trial."—J. WHITE, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery held an ordinary meeting on the 7th inst., when a fair amount of business was transacted. Mr. D. B. McDonald, probationer, accepted the call from Mount Albert, and, believing that his trials for ordination will be sustained, the Presbytery appointed his ordination to take place on the 21st inst, Rev. W. Frizel to preside and preach, Rev. Dr. Fraser to deliver the charge, and the Rev. J. Frazer, of Sutton, to address the congregation. Rev. J. Alexander reported on a call from Georgetown and Limehouse to Rev. Peter R. Ross, minister at Côte des Neiges, in the Presbytery of Montreal. The call was sustained, and ordered to be transmitted, together with relative papers, and Principal McVicar and Professor Scrimger were appointed to appear before their own Presbytery in support of the call. On behalf of a committee previously appointed to confer with the minister and congregation of Hornby on matters affecting their interests, Rev. J. Alexander submitted and read a lengthened report, which closed with the following recommendations: (1) That the Presbytery instruct its Home Mission Committee to supply the pulpit at Hornby every second Sabbath. (2) That in the meantime Omagh be associated with Hornby in the enjoyment of the pulpit supply sent to Rev. W. Stewart's assistance. (3) That the collections at said services be appropriated to the payment, in part of the expenses thus incurred. The report was received, the committee were thanked, their recommendations were adopted, and it was also resolved to apply to the Assembly's Home Mission Committee for a grant in aid of Hornby and Omagh. A report on the statistics and finance of the Presbytery, founded on the returns received and published, was read by Rev. Dr. King, Convener of a committee appointed thereon. The report was received and adopted with thanks, and was also ordered to be printed for circulation throughout the bounds. A call from the Fourth Presbyterian Church of South Boston, U.S., addressed to Rev. J. M. Cameron, of Toronto, was laid on the table. A

paper thereanent from the Presbytery of Boston was also read. The clerk reported certain action he had taken in the matter, which was approved of. Parties were then heard—viz., Rev. Dr. Cochrane and Professor McLaren for the Presbytery and church aforesaid, Messrs. Mackie, Warwick, Campbell, and Stark for the congregation of East Church, and Mr. Cameron on his own behalf. Mr. Cameron expressed his conviction that he ought to remain in his present charge, and the Presbytery decided to refuse his translation. Pursuant to notice previously given, the following motion was moved by Rev. C. A. Tanner, and seconded by Rev. J. Kirkpatrick. "That the Presbytery ask its ministers to preach a sermon at an early date, pointing out some of the errors of the Church of Rome, and cautioning their people against affording any countenance to such a system. In amendment it was moved by Rev. Dr. Reid and seconded by the clerk, That the Presbytery, in view of the subject brought forward by Mr. Tanner, and the desirableness of giving forth an appropriate deliverance, appoint a committee to prepare and submit at next meeting a resolution on the subject. On a vote being taken, the amendment carried; and the following committee were then appointed—viz., Revs. P. Macleod (Convener), Dr. Gregg, Professor McLaren, C. A. Tanner, Mr. J. Brown, and Mr. A. McMurchy. Authority was given to Rev. W. Amos to moderate in a call from the congregation of Newmarket. The Presbytery took up report of committee (read at a special meeting) anent the question of separating the congregations of Knox Church and Highland Creek, Scarborough, and seeking to connect the latter with the congregation of Dunbarton. The clerk was instructed to send a copy of the report to the Presbytery of Whitby, asking them to consider the points contained therein, and report their judgment on the same to this Presbytery. After disposing of some other matters, the Presbytery appointed its next ordinary meeting to be held on the third Tuesday of January.—R. MONTEATH, *Pres. Clerk*.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The forty-sixth public meeting of this society was held on Friday evening last, at 7:30, in the Convocation Hall of the College.

Notwithstanding the unfavourable appearance of the evening, there was a large and fashionable attendance. The meeting was opened with prayer by the Rev. Prof. McLaren. The president, Mr. J. A. Ballantyne, then invited the Rev. Prof. Gregg to occupy the chair. The glee club gave two musical selections, entitled "Ring on, my bells," and "The Letter," both of which were rendered in a very creditable style. The essayist of the evening was Mr. John Mutch, who took for his subject, "How shall the best talent of our colleges be secured for missionary work?" The question was very ably handled, and rendered in a pleasing and impressive manner. The reader, Mr. J. Argo, read "The Battle of Bothwell Brig," with ease and justice to the selection.

The question, "Are secret societies beneficial?" was then debated, the affirmative side being argued by Messrs. W. G. Wallace and A. Urquhart, and the negative by Messrs. G. B. Greig and G. E. Freeman. The discussion was carried on with great enthusiasm and interest by the speakers on both sides, each in their turn advancing very substantial arguments. The decision was given in favour of the negative.

After singing the doxology, and pronouncing the benediction, the proceedings terminated.—THOMAS NIXON, *Corresponding Secretary*.

THE Earl of Rosebery has received the honorary degree of LL.D. from the University of Edinburgh. His address as Lord Rector of the University attracted unusual attention in the English press. It was distinguished by general good sense, brilliant rhetoric, and an appeal to Scottish pride.

DR. HAURI, in his recent work on Mohammedanism, predicts its gradual decay in the East, but alleges that in British India it gives indications of a new era in science and culture, that it is making way in China, that in the Indian Archipelago it follows the Dutch Government like its shadow, that elsewhere the pilgrims are important auxiliaries to its spread, and that in fifty years, if there be no reaction, Central Africa will be wholly Mohammedan. *Here is fresh proof of the necessity for Christian missions, and for their more vigorous prosecution.*

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CRAN APPLE JELLY.—Boil the apples, with just water enough to cover them, until tender. Mash with a spoon, and strain out the juice. Take a pint of juice to a pound of sugar; boil thirty minutes, and strain through a hair sieve.

ZEPHER CAKES.—Excellent tea cakes. Wash the salt out of nearly a quarter of a pound of butter; add to it a quarter of a pound of powdered sugar and three well-beaten eggs, a teaspoonful of rose water and flour enough to make a thin batter; stir till the batter is perfectly smooth and so light that it will break as it falls against the sides of the mixing bowl; fill well buttered muffin moulds (small) nearly half full with the mixture and bake in a quick oven; serve hot with newly-made butter.

CORN-CAKES.—One cup of Indian meal, two cups of flour, three eggs, yokes and whites beaten separately, a small tea-cup of sugar, half a cup of butter, two cups of rich sour milk, one tea spoonful each of soda and salt. Stir the butter until creamy, beat the yokes to a froth and the whites until stiff, and put together lightly. The salt and soda should be mixed thoroughly with the flour and meal. Next stir the butter into the middle, turn in the eggs and sugar, and beat to a batter. Now as this mixes, add the sour milk, stirring rapidly. Beat hard until smooth and light. Bake in hot gem-pans or small cake-tins.

TEA-CAKE WITHOUT EGGS.—A tea-cake that can be made without eggs is something to be desired. Follow this rule: One coffee-cup of pulverized sugar, two large table-spoonfuls of butter; rub the butter and sugar together till they are smooth as cream; add half a cup of sweet cream (of course milk can be used), one cup and a half of flour, half a teaspoonful of soda; bake in a hot oven; cake of this description should be eaten while fresh. Another cheap cake is made by using egg, one cup of sugar, one cup of milk, a table-spoonful of butter, a little nutmeg and mace, two teaspoonfuls of baking powder, and enough flour to make a light batter.

BOILED FOWL WITH MACARONI.—Break twelve sticks of macaroni in pieces about two inches long; throw them into one quart of boiling water, add salt and pepper. Boil rapidly for twelve minutes, then take up and drain off the water. Season with one table-spoonful of butter, and add more salt if necessary. After the fowls have been singed and cleaned, stuff with the macaroni. Truss them, and then pin in a floured cloth and plunge into enough boiling water to cover them. Boil rapidly for fifteen minutes; then set back where they will just simmer for from one and a half to two and a half hours. The time of cooking depends upon the age of the birds. Serve with an egg or a Bechamel sauce. The quantity of macaroni given is for two fowls. Plain boiled macaroni should be served with this dish.

AMBER SOUP OR CLEAR BROTH.—This soup is served at almost all company dinners. Take a large soup bone (say two pounds), a chicken, a small slice of ham in a gallon of cold water, and boil slowly for five hours; then add an onion, two sprigs of parsley, half a small carrot, half a small parsnip, half a stick of celery, three cloves, pepper and salt. Strain the soup into an earthen bowl and let it remain over night. Next day remove the cake of fat on the top; take out the jelly, avoid the settlings, and mix it into the beaten whites of two eggs, with the shells. Boil quickly for half a minute; then, placing the kettle on the hearth, skim off carefully all the scum and whites on the eggs from the top, not stirring the soup itself. Pass this through the jelly-bag, when it should be quite clear. This soup may then be put aside and reheated before serving. Add then a large spoonful of caramel, as it gives it a richer colour, and also a slight flavour.

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