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# THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, SEPTEMBER 19th, 1883.

No. 38.

## NOTES OF THE WEEK.

At the Provincial Synod of the Anglican Church now in session at Montreal, Canon Carmichael in submitting the Report of the Temperance Committee recommended the appointment in Canada of a "Temperance Sunday,"—the same as in England. He was opposed, however, to the adoption of a particular badge.

THE Montreal lawyer, who was engaged in the case of Canon Bernard recently disposed of at Tournai, Brussels, has returned to this country and is to sue the Belgian Government for false arrest and imprisonment. He claims \$500,000 as compensation for the damage he has sustained. Sir Kirdinge Gifford, Q.C., London, has been retained to present his claim to the Belgian authorities.

It is stated that in the British Cabinet there are three regular total abstainers—Sir William Harcourt, Sir Charles Dilke, and Mr. Chamberlain. Sir W. Harcourt is a member of the Red Ribbon order. Mr. Gladstone tastes little wine, Russian tea being his favourite beverage. Mr. Labouchere is a total abstainer, and Mr. Parnell rarely touches wine. Lord Derby is the only member of the Ministry who, like Pitt, Fox, Canning, and the old heroes, loves a good bottle.

It is satisfactory to learn that the lottery scheme for the erection of an opera house in Guelph has come to an inglorious end. After the customary doubling and twisting to which the promoters of illegal enterprises are accustomed to resort had been detected, the respectable but all too pliant men who had identified themselves with the questionable affair saw it to be their duty to withdraw from what plain-spoken people would call a swindle. Lottery schemers are not the popular men they were a few months ago. They are more disposed to court the shade than they were then.

SIR HENRY MAXSE, Governor of Newfoundland, died at St. John's last week. He had been in poor health for some time. Sir Henry Fitzharding Berkeley Maxse, K.C.M.G., held the rank of Lieutenant-Colonel in the British army, and served in the Crimean war as aide-de-camp to Lord Cardigan. He took part in the battle of Alma, the famous charge of the Light Brigade at Balaklava in which he was wounded, and in the siege of Sebastopol. He received various Turkish decorations for his valour. Sir Henry retired from the army in 1863, and in 1881 was appointed Governor of Newfoundland.

THE work of reconstruction in the United Methodist Conference proceeds rapidly and smoothly. Considerable progress has been made. So far there has been no friction, and the appointments made and the conclusions reached have been satisfactorily received. Drs. Rice and Carman have been appointed superintendents, and Rev. J. C. Antliff has been elected secretary. The name for the United Church agreed upon—"The Methodist Church," has at all events the merits of distinctness and brevity. The disciplinary clause requiring young ministers to consult their spiritual fathers as well as the father of the intended bride before marrying has been eliminated.

THOUGH reference has already been made to the encouraging success attending the work of the Presbyterian Church in the United States, the following condensed summary gives at a glance an idea of the progress achieved during the past year. According to a statement issued under the authority of the General Assembly, the total number of communicants in 1883 is 600,725, an increase of 8,597 as compared with 1882, and the total number of churches 5,660, an increase of 116 as compared with 1882. Since the last summary was issued 10,397 adults and 17,728 infants have been baptized. The total number of ministers is 5,218, not including licentiates of the last year, 282;

and candidates, 678. The sum of contributions for all purposes during the Church year was \$9,661,493.

A CONTEMPORARY says that Mr. Bradlaugh is not such a darling of the people as the telegraphic despatches sometimes cause people to suppose. According to a well-informed correspondent neither the ministry nor anybody else, except the people of Northampton, trouble themselves much about Mr. Labouchere's colleague. His handful of active partisans claim that at a recent meeting in support of his "rights" in Trafalgar Square, over 50,000 people were assembled. A careful calculation has been made in regard to the space upon which they stood, and it is found that not more than 20,000 could possibly have found room around the Bradlaugh rostrum. A gentleman who was present has no hesitation in saying that not more than 2,000 or 3,000 at the outside were there to take any real part in the proceedings.

FRANK, brother of the notorious Jesse James, has been tried for a series of daring and dastardly crimes which for a number of years he had been in the habit of committing. No sane man doubts his guilt. The evidence against him was most conclusive; and of course he was condemned to the penalty he so justly deserved, the majesty of law asserted, and law-abiding people reassured that life and property are to be respected? Not at all. A jury of his countrymen declared that he was not guilty of the offences charged against him, while the counsel who conducted the defence solemnly declared his belief in the culprit's innocence. This daring freebooter is let loose on society again. Law is degraded, and the young and thoughtless readers of the blood-curdling dime novel have another striking proof that the lawless ruffian is the successful hero of the day.

MUCH excitement has been caused in Windsor because Mr. Dunn, a respectable coloured man, has sent his daughter to the Central School. The Principal ordered her to leave, but the little girl refused to go. At the next regular meeting of the School Board a trustee offered a resolution to abolish the higher room in the coloured school and permit the dozen pupils there to go to the Central School, as this would reduce expenses several hundred dollars, and he thought it would be a wise policy. The resolution was finally referred to the Committee on Teachers. Mr. Dunn has taken legal action in the matter, and a reference of the question to the Minister of Education has been made. There are only four coloured schools in Ontario, at Windsor, Amherstburg, Dresden and Chatham. This occurrence is an exception to the usual fairness with which coloured people in Canada are treated.

MORMONISM has shown great vitality during the present year. Its missionaries have been more than usually active. They have been successful in obtaining accessions in several of the older States, chiefly south and west. The largest influx of dupes is from abroad. The Mormon immigration for the season has been unusually extensive. The movement is destined to collapse from its own inherent weakness. But these foreign accessions materially help to stave off the inevitable dissolution. The people of the United States grow indignant occasionally over this religious delusion and monstrous social wrong. They have occasional spasms of repression, but public opinion and legal enactments are disregarded, and the evil is allowed to grow. What slavery was in the South before the war, the polygamous imposture of Joseph Smith may yet become in the west—a burning question.

THERE is a break in the Eastern war cloud. Last week matters looked ominous. This week they appear more reassuring. The French formerly placed a high value on their military prestige; above all things they prided themselves on being a warlike people. Of late they have not been fortunate in fighting. Tunis, Madagascar, Tonquin will not be suggestive to the average Frenchman of brilliant military achievement. The latter name particularly will become dis-

tasteful. The Chinese, who have made great advances recently in military and naval equipments, have shown a prompt and resolute hostility to French aggression in the East. The same alertness and resolution have been displayed in diplomacy by the Chinese Ambassador at Paris. The result is that the more thoughtful members of the French cabinet are now of opinion that second thoughts are best. There is a growing popular feeling in France against the Annamese war. In view of this state of affairs and the dangerous complications sure to follow, it is likely that the French will be saved from the folly and the cost of an unjustifiable war.

At the opening of the Anglican Synod in Montreal the Metropolitan, referring to the present position of the Church, said. A sustaining power has been felt all along not of earth, and our position in Canada to-day, it may be, is a trying one—one party claiming to be the only representative of the Catholic Church on earth. That party I should do ill to despise. We agree in essential doctrines, such as the baptism and other rudimentary articles of faith, yet when any wishes to come forth we do not make the way straight or difficult; we welcome them into the fold. There have, from time immemorial, been three different orders—bishops, priests, and deacons; and if any other Christian minister wishes to join us we ordain him. We do not re-ordain the Roman Catholic, yet we are more fully justified, under the present circumstances, in allowing the Presbyterian body the use of our churches. You will, I hope, agree with me that there are many more Christians than are usually acknowledged. Even in Elijah's days there were found to be 7,000 who had not bowed the knee to Baal, neither had they kissed him. Should the Church abandon a single one of its tenets it would not be a success. We could ill afford to dispense with any one of the divisions of the Church. The "Evangelical" is necessary as it is the outcome of spirituality; the "High Church" is necessary because it is the outcome of the spiritual feeling in the Church, and wishes as well to preserve the full magnificence of the service. We could not spare the "Broad Church" party because of its clear thought and strength of mind and purpose, as shown by those good men who wish to oppose the realms of free thought and atheism. We heartily welcome all those of our dear brothers present this day from all parts of the Dominion, as well as of our sister Church in the United States. In closing he recommended increased action in spreading the ranks of the Church.

WEEKLY HEALTH BULLETIN.—The weather of the week, other than being abnormally cold for the season, shows no marked peculiarity except the very constant prevalence of westerly winds. Hence it is not surprising to find that the health of the Province generally is unusually good for the season of the year. The number of diseases reported from every District is unusually small, while the cases reported are mostly of Diarrhoea and Intermittent Fever. Bronchitis, however, along with Tonsillitis, has again begun to advance in prevalence, but Neuralgia and Rheumatism, along with Aræmia, do not show any notable change. Amongst Fevers, Intermittent still stands most prominent, but its absolute prevalence, as compared with other summer seasons, is unusually small. Fever Enteric shows an upward tendency, appearing amongst the six most prevalent diseases in District I., eastern Ontario. We notice that Scarletina has again appeared among the twenty most prevalent diseases, while Measles, present last week, does not appear. Other contagious diseases are noticeably absent. An interesting fact is seen in Asthma, generally amongst the last of the twenty most prevalent diseases, having taken a sudden advance, and appearing in two Districts amongst the six most prevalent diseases. One correspondent notes the fact of its sudden appearance in his practice, six spasmodic cases having occurred in a single week. Its occurrence in the season when the pollen of plants is most abundantly present in the air, with unusually high westerly winds, may in some degree account for its appearance.

## OUR CONTRIBUTORS.

### PRINCE ALBERT MISSION.

MR. EDITOR,—In your issue of the 22nd ult., I observe a letter from Rev. James Sieveright, Prince Albert, which may require some notice for the sake of those of your readers who are not acquainted with the peculiarities of the writer. It purports to be a criticism of the Foreign Mission Report, which I had the honour of laying before the last General Assembly. As your readers have not seen that report, I send you a copy of it, and I hope you will publish in full that portion of it relating to Prince Albert, which excites the displeasure of Mr. Sieveright. This might almost be left as a sufficient answer to the criticism, for I think those who read the report in connection with the letter, will observe two things: (1) that, while Mr. Sieveright has thrown out insinuations and endeavoured to excite wild suspicions against the committee, he has not ventured to contradict one statement contained in the Report; and (2) that the facts stated amply warrant the very mild action taken by the Foreign Mission Committee. The bitter and unchristian spirit which prevades Mr. Sieveright's letter must be manifest to every reader. I hope I shall not imitate it; but I do not conceal from myself that it is not easy to preserve decorum of language in referring to a letter which is characterized throughout by inaccuracy of statement, so extreme as to render its assertions almost worthless. The writer appears to labour either under a natural, or a moral inability to give a fair and reliable statement of facts. It would be wearisome following Mr. Sieveright through all his inaccuracies and misstatements, as there is scarcely a paragraph in his letter which does not bristle with them. I shall, however, give specimens of this painful infirmity, which will enable the reader to judge of the whole production from which they are taken.

The occasion of Mr. Sieveright's effusion, is the fact reported to the General Assembly that the Foreign Mission Committee had, for the reasons indicated, felt it necessary to dispense with his services as missionary in charge, at Prince Albert, and the design of the letter, so far as I can gather it, is to leave the impression on the Church that a singularly wise and worthy gentleman has been treated with great harshness by the committee, and that they and their work are quite unworthy of confidence. I do not think either conclusion is warranted by the facts. Whether Mr. Sieveright has any reason to complain of the manner in which he was treated depends chiefly on two things, viz.: (1) whether he had authority to sell lots, order a second survey and do certain other acts which he did; and (2) whether, having assumed a power which did not belong to him, he manifested, in the use he made of it, common sense and a due regard for the interests of the Foreign Mission Committee on whose behalf he professed to act. No one acquainted with the facts can well answer these questions in the affirmative.

The Foreign Mission Committee which alone could authorize the sale of the Prince Albert mission property, appointed Mr. T. N. Campbell as their agent to sell the lots surveyed. Mr. Sieveright says they requested him to take "charge of their interests," a phrase which I presume he thought elastic enough to cover what he did; but, unfortunately, he is not accurate. The words employed were that he would take "a general oversight of the property and interests of the Foreign Mission Committee in that place." To keep away undesirable residents, the agent was allowed to sell no lots without the sanction of the missionary in charge. This *velo* power gave the missionary no right to sell. But Mr. Sieveright is rich in the sources of his authority, he informs us that his "appointment was twofold, made by the Foreign Mission Committee, ratified by sub-committee of the Manitoba Presbytery." This ratification is, I believe, purely mythical. A man must have a poor opinion of the intelligence of his readers who imagines they can believe that any appointment made by a committee of the General Assembly in reference to property acquired for their work, needs to be ratified by a committee of Presbytery. But this is not the only example which he has given of the exercise of a usurped power. The Foreign Mission Committee authorized a survey of lots on the front portion of the mission property, expressly limiting the number of lots to 200. This fact Mr. Sieveright has conveniently forgotten;

and, after laying out 180 lots in the first survey, he saw fit on his own authority to have 500 additional lots laid out. He certainly had no authority to appropriate the proceeds of the mission lots sold, but, without leave asked or given, he borrowed for his new church from this source \$342 which remains still unpaid.

If Mr. Sieveright in the use he made of this assumed power aimed at the best interests of the Foreign Mission cause on whose behalf he voluntarily agreed to act, he must be credited with a singular lack of judgment. No one certainly will suppose he was swayed by personal considerations. But it may happen that a man who has such abounding zeal for church building may imagine that the end amply sanctifies the means.

He sold every lot on the first survey at nominal prices with building conditions, a plan in every way fitted to secure the village to the spot where he was building his church, but scarcely fitted to help Foreign Missions inasmuch as the most valuable portion of the property was sold at an average of \$2; per lot, and no part of it reserved so as to give the mission the benefit of the enhanced price which might easily have been secured. Many of these lots have since been resold at eight or ten times the price at which they were originally given away. This sale was commenced without the sanction of the Foreign Mission Committee, and one third of the lots were sold before they knew that it had been begun. And when they intimated that they did not wish any lots sold, until a title could be given, they were told it was too late, and the sale went on.

The large mission house standing on what is probably the best business site in Prince Albert, was disposed of by *private sale* for \$700, less than half its value, and that, at a time, when nearly the whole 180 lots of the first survey were sold, and when the value of the remaining portion of the mission property lying far in the rear could not be perceptibly increased thereby. The house which had been carefully built needed repairs when I saw it, but to call it "dilapidated" is an abuse of language. It was scarcely the interest of the Foreign Mission which led Mr. Sieveright to appropriate, without leave asked or given, the \$342 already mentioned to the erection of his new church. It was not a regard to the interests of the Foreign Mission cause which led Mr. Sieveright to appropriate and sell ten acres of lots in the second survey for the erection of a manse. I am aware he informed me, and also the people of Prince Albert, that he had the authority of the Rev. Dr. Black for this proceeding. I felt that this was morally impossible, inasmuch as Dr. Black was informed by letter, that the Committee of Manitoba Presbytery was authorized "to reserve on the front a portion of land, not exceeding two acres, as Church property for the use of the congregation, and to inform the said congregation at Prince Albert that *this Committee* will be prepared to allocate to them a portion of the lot farther back, say ten acres, as soon as a proper title is obtained from the Government."

I wrote to Mr. Sieveright asking him to send me the letter to which he had referred, and he kindly sent me a letter from Dr. Black of the date he had mentioned; but, when I read it, I found that it did not contain one word which either directly or indirectly authorized the sale of the ten acres. Mr. Sieveright's statement was *inaccurate*, and the sale unauthorized. What he appropriated, moreover, was not a block of ten acres, which was what was promised, but ten acres of town lots, which with their proportion of streets, would have made more than *thirteen* acres. The Foreign Mission Committee might have cancelled this entire sale, and that of the large mission house, and, I presume, they may accept Mr. Sieveright's amiable communication, as his letter of thanks for their forbearance. He obtained, I understand, \$5,100 for these ten acres of lots, a much larger sum than he secured for four times the quantity of more valuable land, comprised in the first survey sold for the committee, and yet this gentleman whose business capacity was so great, could not retain one lot to be sold at its real value, for the benefit of the Foreign Mission. It is quite evident that he knew how to improve his position, as representative of the Foreign Mission Committee, so as to make it subsidiary to the ends which he regarded as most important. He was successful in erecting a church and I presume also a manse, both of which I am glad to see at Prince Albert, but success compassed by such means, is not of a high order, and cannot be

achieved a second time. Mr. Sieveright I observe takes exception to that clause of the Foreign Mission Report as incorrect which states that "the Committee thought it better to relieve him of duties he had made unnecessarily onerous." He wishes the world to know that he resigned. It is quite true that when he learned how his course was likely to be viewed, when he learned that the committee had peremptorily suspended all sales on the mission property, and had sent the convener out to inquire into the state of matters there, he resigned, and left his resignation behind him, and started, I presume on urgent business, for Ontario, four days before the convener reached Prince Albert. All this is the "unvarnished truth." But it is also true, that it was not by the acceptance of his resignation that he was relieved from duty, but by a letter of the convener which was submitted to the committee and its action confirmed, before the resignation was even considered. I am sorry that it is now necessary in the interests of truth to go farther and point out a few things which will show the measure of reliance which can be placed on Mr. Sieveright's attempts to discredit the committee and their work.

1. Referring to that paragraph in the report which intimates that, while in the disposal of the mission property, the interests of the Indian work must ever be paramount, that, in the event of a very large sum being realized from the Prince Albert property, it may be found possibly to aid also a college or institution for higher education, as the people there desire, Mr. Sieveright writes "The ex-convener is most consistent. He solemnly assured the Prince Albert people, a pledge had been given to the Government that the whole proceeds would be spent on Indian missions." There is just enough of truth in this statement to make it a plausible falsehood. The facts are these: When the convener and Rev. Hugh McKellar reached Prince Albert last August, they found that it was commonly reported throughout the settlement that the Foreign Mission Committee would take the proceeds of the mission property and "squander" them in India and China, and Rev. James Sieveright was freely given as the author of the rumour; and, I have good reason to know that, when he was down in Ontario last summer, he spoke freely in the same strain. This mischievous invention was in every way fitted to engender in that community bitter feelings against the committee, and even to encourage an immoral proposal which had been mooted in Prince Albert to appropriate the entire property for purely local purposes, unconnected with the Indian work. If the circulation of this rumour were due to Mr. Sieveright, it was a most inexcusable act of *perfidy* towards the committee. For in the very first letter which I wrote to him, requesting him to take a general oversight of our mission property, I referred to the portions of it which were to be given to the Presbyterian congregation, and then I added, "what shall be done with the remainder of the property is as yet undecided. It will, however, be employed, in some way for the furtherance of work among the Indians." But with this official statement in his hands, and without a line to indicate a change of purpose, Mr. Sieveright, if he did not originate this rumour, allowed it to circulate uncontradicted. I felt it necessary to check this mischievous falsehood, and accordingly, I explained to the people, at a public meeting, that it had always been the intention of the Foreign Mission Committee to devote the proceeds of the mission property to Indian work, and pointed out two things to them: (1) that, according to the deed drawn up by the General Assembly and accepted by the Government, and in accordance with whose terms they had promised to give us a patent, the property was to be held by the trustees for the use of the Indian missions of the Church, or for such uses for such other purposes as the General Assembly may by resolution direct. I showed them that in accordance with the terms of this deed the Foreign Mission Committee had no authority to appropriate the proceeds of these lands to any other than Indian work, without the express sanction of the General Assembly; (2) that the provision, which allows the General Assembly when it sees cause to direct the proceeds of these mission lands to be diverted to other purposes, was inserted at my suggestion, in order that we might be in a position to give a portion of our land to the Prince Albert congregation and others in a similar position. Mr. Sieveright gives the cheerful assurance that our mission property will not now bring us one half that was offered for it last year. Prince Albert is evidently in a bad way and its prospects have, for

some unexplained cause become suddenly overcast; but still he is anxious to have us start in addition to an Episcopal University and Roman Catholic School of higher education, a Presbyterian College, and to have appropriated to its support this mission property, which is of so little value. But, with all due deference to Mr. Sieveright's consistency, we think that if Prince Albert develops into a large city, as is still possible, the mission property will become very valuable, and the General Assembly may, while caring for the Indians, see its way to aid an institution for higher education. But, if on the other hand, Prince Albert goes down, now that Mr. Sieveright is about to leave it, it may not be considered necessary, in order to meet the wants of its population, to establish a second university or college, even on paper.

2. A paragraph in this letter regarding the graveyard, is so bad that it is difficult to conceive how any man with a remnant of conscience could have penned it. Mr. Sieveright allows himself to write in these terms: "An official declaration announces the sale of the graveyard claimed by the congregation, with the dead bodies still interred. That may be a most regular proceeding. It persisted in, the law courts will doubtless have an opportunity of deciding whether even a Foreign Mission Committee can make merchandise out of the bodies of their fellow men."

What are the facts? The old graveyard is included in the first survey of 180 lots, and was laid out into lots by Mr. Sieveright's direction, and I understand that a number of bodies were at his instance moved to a new burying-ground. When I visited Prince Albert last August, Mr. T. N. Campbell reported in writing the sale of 179 lots, together with the price obtained. The 179 lots included the whole of the first survey, except the large mission house, with whose sale he had nothing to do. He reported, therefore, the sale of the old graveyard, but the agent could not sell lots without the sanction of Mr. Sieveright, the missionary in charge. But this is not all. On the 28th April, 1882, Mr. Sieveright wrote to me, as follows, viz.: "You will be glad to hear that all the lots (180) surveyed on the mission property have been sold, at the prices agreed upon, with building conditions attached." He therefore himself reported the sale of the graveyard. This sale was made without the knowledge, or approbation of the Foreign Mission Committee. It could be made legitimately only with his sanction, and he himself reported the fact, as one that should make us glad, and yet he has the effrontery now to reproach the Foreign Mission Committee with "making merchandise out of the bodies of their fellow men." Comment is unnecessary. Mr. Sieveright has supplied a gauge by which we can measure the exact value of his statements.

3. It is only in the light of this exposure that we can understand how Mr. Sieveright could pen such a sentence as the following respecting Prince Albert Mission: "Nothing is clearer than that no pure Indian mission—that is, distinct from the white settlers and English speaking half-breeds, who would scarcely deem it a compliment to be classed as Indians—ever existed." If reliance can be placed in any human testimony, save that of your veracious Prince Albert correspondent, "nothing can be clearer" than that, when Rev. James Nisbet was sent in 1869 to found a mission to the Indians in the North-West, he began his work in the wilderness, on the spot now known as Prince Albert, and there was not a white settler or an English speaking half-breed to be found in the entire region for many miles around. The mission was as purely Indian as any mission that ever existed. Prince Albert was by competent judges considered admirably suited for the Indian work, and for a time the work went on hopefully. Gradually, however, the Indians who were numerous at first, in the neighbourhood, moved westward after the buffalo, and Prince Albert became less suitable as an Indian mission field. After a time English-speaking settlers attracted by the richness of the soil and the advantages of the mission, took up land in the neighbourhood, and their spiritual interests were cared for by the missionaries. All this was known and reported to the General Assembly year after year, long before Mr. Sieveright saw Prince Albert. It was at the request of the Foreign Mission Committee that the English work was ultimately transferred in 1877 to the Home Mission Committee. But these facts give no countenance to the wanton assertion that no pure Indian Mission ever existed at Prince Albert—an assertion which is a libel on the dead and on the living. The fruit of the Prince Albert mission

is not found in Prince Albert alone, although even there Mr. Sieveright could discover it somewhat plentifully, not long since, when he urged the Foreign Mission Committee to make a liberal grant to his new church, on account of this Indian work which was still going on there. But the fact that the large band of Indians under Mis-ta-was-sis, head chief of the Carlton Cree nation, were so impressed with what they had heard long before at Prince Albert, that a few years ago they earnestly requested the Presbyterian Church to send Rev. John Mackay among them, is very conclusive evidence that a true Indian Mission, doing good work, existed at Prince Albert.

The grounds upon which he seeks to support his assertion that no pure Indian Mission ever existed at Prince Albert, do not sustain it. If there were only sixteen Cree Indians on the Communion roll, during the first ten years, there have been many missions to the heathen, ultimately successful, which had not a single convert for a much longer period. But he has a second ground for his assertion. "No Indian ever resided in Prince Albert, ever owned a lot and erected a house." This statement shows a marvellous inacquaintance with Indian habits, or a strong determination to find grounds for a baseless assertion. Mr. Sieveright ought to know that the heathen Crees of the plains had no fixed residence, and owned no lots and build no houses anywhere. But Prince Albert was a point where they camped in large numbers.

Mr. Sieveright is carried away so far as to allow himself to say of the Prince Albert Indian work, "Its main existence was in the printed report, in many respects apocryphal as to lead one cognizant of the whole fact to say. 'If that is the report of the Foreign Mission issues, I'll have no faith in their reports from India and China.'" In reference to the printed reports, I can only say that they have invariably been based with great care on the reports furnished by the missionaries in the field and by brethren in Manitoba, who, like the late Dr. Black, had very much better opportunities than I had of knowing the character and progress of the work. This paragraph raises the question of trustworthiness as between Mr. Sieveright and those who were before him at Prince Albert. It might have been wiser for him not to have suggested the comparison, for, if the Church has to choose between the reliability of men like Nisbet, McKellar, and Johnson, and the gentleman who charges the Foreign Mission Committee with making merchandise out of the bodies of their fellow men by a sale which he himself reported, and must have sanctioned, I do not think it will be greatly to the advantage of Mr. Sieveright.

I have referred to only a small portion of the inaccuracies of this letter, but I hope enough has been said to show that the Foreign Mission Committee dealt very mildly with a gentleman who took unwarranted liberties in dealing with their property, and did not display any special wisdom or marked regard to their interests in his actings, and I trust also that the real value has been made apparent of his attempts to discredit the committee and their work.

Toronto, 7th Sep., 1883. WM. MACLAREN.

#### BELIEVERS MEETING AT NIAGARA—A REPLY.

MR. EDITOR,—I have just had placed in my hands a copy of your paper, of August 22nd, in which there appears a letter signed "Presbyter" professing to give a report of a Bible reading delivered by me at the Niagara Conference, and the friend who gave it me has requested that I shall write and correct the misrepresentations which have been made by your anonymous correspondent who, from under cover, has attacked me with personalities and made false statements as to what I said on that occasion. As to the personalities I am not concerned to answer them, these things move me not—they are to be expected. My work remains with Him who judgeth righteously, and neither the kindly sympathy of partial friends nor the envenomed attacks of concealed foes can affect that judgment.

As to the false statements made, it would be a wearisome and thankless task to refute them in detail, a task for which I have not the time to spare or you the space to waste, but, with your permission, I will give two or three instances of the writer's perversion of my statements which will serve as a sample of his whole letter.—Speaking of the parable of the sower, in professing to give my views, he says. "but to say

there was only one fourth of the field fruitful is a gratuitous and ridiculous assumption." Now this assumption is *his*, not *mine*. I never said so or assumed any such thing. I stated, and gave as my authority the Word of God, that only one fourth of the seed sown produced fruit. I never confounded the *seed* which is the Word, Matt. xiii. 13 and Mark iv. 14, with the *field* in which it is sown. If Presbyter can see no difference between the *seed* and the *field* I cannot surely be held responsible for his lack of perception.

Again he says. "Here let me give you Mr. Parlane's version of the parable of the leaven. The kingdom of heaven is corruption which the mother of harlots and abominations hid in or among the saints of God or the Church, until the whole of the saints or the whole of the Church was corrupted." I most emphatically deny that I gave any such interpretation of the parable, and assert that the statement of your correspondent is a gross perversion of what I did say. I repudiate such an exposition of the parable which must have had its origin in Presbyter's own fertile imagination. It is the first time I ever heard of it. The gist of what I said respecting the parable of the leaven (on which I dwelt but little, for the reason I then gave, that the subject had been discussed exhaustively the day before I arrived) was this, viz. that the kingdom of heaven, which I had already explained to be, not "the saints of God or the Church of God," but *profession, christendom*, was to be leavened as to three parts (like as three parts of the seed are unproductive so three measures of meal are leavened) and that leaven which is naturally fermentation and corruption was symbolical of false doctrine. The woman who hid the leaven, being, as I believed, the mother of harlots.

Just as Presbyter in the parable of the sower confounds the *seed* with the *field*, so again here as far as I am able to gather his meaning, which is difficult, he regards as one and the same thing the kingdom of heaven in Matt. xiii., which has within it "tares," Matt. xiii. 26, "things that offend," etc., Matt. xiii. 41, "every kind" "bad as well as good," Matt. xiii. 47, 48, (the kingdom in mystery, the mysteries of which it is given to the Children of God to know, Matt. xiii. 11) with the Church of God "which is His body," Eph. i. 23, "which is without spot or wrinkle or any such thing," Eph. v. 27, and as a natural result is hopelessly confused, the fact being that he is profoundly ignorant of dispensational truth. I use the word ignorant in no offensive sense, for we were all equally ignorant until Divine grace enlightened our understanding. That it is justifiable to explain leaven as false doctrine can be seen (without searching more deeply) from a study of Luke xii. 1; Matt. xvi. 6; Mark viii. 15; and whether existing facts bear us out in saying that professing christendom has been corrupted by the false doctrines of the mystic Babylon can easily be seen by those who read the signs of the times in which we live. Is christendom corrupted with ritualism (Pharisaic observances and hypocrisies)? Is it honeycombed with rationalism Sadduceism)? Has it been smothered in the adulterous embraces of the secular power (Herodianism)? or is it in a highly spiritual condition free from the taint of all these leavening influences? These are questions that Christians can answer for themselves.

I must not close without protesting against the cunning insinuations made in the accusation "that I had expressed very decided opinions about the character of ministers of the Gospel." It is strange that if I had done what Presbyter here asserts, that no one in the large audience I addressed, composed to a considerable extent of ministers, uttered a remonstrance against such opinions. Why did they not do so? For the simple reason that I made no charges against the character of ministers of the Gospel as Presbyter would insinuate. I did express an opinion, by no means too strong, as to "the fowls of the air," the children of the wicked one, who enter the ministry from unworthy motives; and with them I classed the wicked rulers of Christendom in the middle ages who prostituted the name of Christianity for their own purposes. If Presbyter means that in saying this "I expressed very decided opinions about the character of ministers of the Gospel," all I can say is that words to him can convey no meaning. So far from being at variance with the ministers of Christ, I count among them some of my warmest and dearest friends who are bound to me not only by the common bond of love and service to the same blessed Maker, but who are esteemed by me very highly in love for their work's

zake, men at whose feet I sit and listen with pleasure and to whom I consider it a privilege to be permitted to minister. I have thus shown by a few instances from *Presbyter's* letter, how, with a strong animus against me personally, he has garbled and perverted my statements; and from these extracts your readers can judge for themselves as to the truthfulness of the rest of his letter. He may give, as he hints he will do, a further "report" which, doubtless, will be as much a travesty of what was said as the first. He can do it with perfect safety as far as I am concerned; for, having shown the utterly unreliable and untruthful character of his "report," I shall enter into no further discussion with him. It is an easy, possibly to him a pleasant thing, from under the safe shelter of an anonymous signature to "smite his fellow servants" with the weapons of falsification and insinuation. Let him enjoy the gratification. For myself I will leave him in the hands of the King, who, by and by, will reckon with the servants in the kingdom. He can take care of His own truth, and will continue to give, to those of His people who seek to know it, the open ear to hear and the receptive heart to receive.

W. A. PARLANE.

*The Hermitage, Collingwood, Aug. 28th, 1883.*

### "PRESBYTERIAN COLLEGES"—A RE- JOINDER.

MR. EDITOR,—I am very sorry that Mr. Smith of Grafton should have thought it necessary to dash as much cold water as possible on Dr. King's prospects in Manitoba, and that the letter should have appeared in your columns just the day after Dr. King had announced his decision to obey the voice of the General Assembly in spite of the manifest and manifold difficulties in his way.

Everybody knows that there are too many colleges. I was under the impression, however, that everybody also knew that this was the price paid for union. The United Church is not responsible for the relation of the Montreal Presbyterian College to the Canada Presbyterian Church. What it did was to receive Montreal College into the union in relations to itself "similar" to those which it held to the C. P. Church. I am not concerned, therefore, to express any opinion as to Mr. Smith's strictures upon that institution.

His statements regarding Manitoba College, however, do call for some comment, as they are singularly misleading.

"We are asked," he writes, "to establish another college in Winnipeg." Does Mr. Smith not know that the college with its two professors in Arts was in existence for some years before the union of the Churches?

"We have indeed an embryo college there already, and we are asked to complete the structure by appointing a principal, and, as in all the other colleges, a large staff of professors and tutors."—Many of your readers will be surprised to learn that the "large staff of professors and tutors" means one lecturer in Arts, of whose appointment it is made a condition that it shall involve no further debt.

"This would soon entail upon the Church an additional \$8,000 or \$10,000 yearly." The only "additional" expense which the Church is asked to provide for is the salary of the Principal (\$3,000); and that, I understand (or a large portion of it) has been guaranteed for three years by gentlemen in Winnipeg. I think the Church should make it \$4,000.

"The way in which the embryo institution has been supported for the past one or two years shows the mind of the congregations at sight."

It must be freely acknowledged that there has been difficulty in obtaining the funds necessary for the support of Manitoba College. (Some of us have heard of similar difficulty in connection with more venerable institutions!) We need not, however, draw inferences too hastily. It was only in 1882 that Manitoba College was placed on the list of "Schemes of the Church," for which an annual collection is appointed. It has been partially supported for several years by grants from the Home Mission Committees, which were withdrawn last year. The amount realized from the collection was \$1,975, of which \$1,225 was given by congregations in Ontario and Quebec, and \$750 by congregations in Manitoba Presbytery. Now, considering: (1) the special appeals, strongly urged, which have been made during the past few years on behalf of the eastern colleges; (2) the fact that liberal things were expected from the British churches in support

of our missionary college—a hope which has up to this time been very partially fulfilled; and (3) the known difficulty of inducing congregations to add a *new object* to those for which they steadily contribute; this result is not altogether unsatisfactory.

"Meanwhile, the college is not needed, and we cannot establish an Arts College in Winnipeg more than in other cities of the Dominion." This sentence shows heroic disregard alike of the opinion of the General Assembly repeatedly expressed by resolution, and of the facts regarding higher education in Manitoba. I believe that no minister of the Church who has been in Manitoba—that no Presbyterian who knows that whatever provision there is in that Province for higher education has been made by the several branches of the Christian Church, will endorse Mr. Smith's assertion that the college is "not needed." It has been needed all along. It has been doing good work with insufficient means. No other college in the Province can show such a record in connection with the examinations carried on by the (non-denominational) University of Manitoba. Unless the Presbyterian Church is prepared to stultify herself, and to fall into the rear after having till now been in the van, she will not give up the college as an Arts institution.

The Assembly has now asked Dr. King to leave one of the most important charges in the Church, and to make sacrifices not easily made, in order THEOLOGY may be taught with some degree of thoroughness in Manitoba College. It is not the *beginning* of the work of theological instruction that is the question. Years ago the General Assembly authorized the Presbytery of Manitoba to prepare theological students, as best it could, for the ministry. What the Church desires now is to have the work well done instead of being done imperfectly; and hence, with absolute unanimity, such as is but rarely known in the Assembly, Dr. King was selected as the right man for the work.

Now, I say, let us help Dr. King and not hinder him. The immediate result of his appointment ought to be that the amount realized from congregational collections should be multiplied by three or four, giving \$6,000 or \$8,000 from that source instead of \$2,000. It will be a disgrace to the Church, if, after the enthusiastic vote of the Assembly in June last, it does not devise liberal things for Manitoba College. I do not despair of finding the Grafton congregation high up in the list of givers.

D. J. MACDONNELL.

*St. Andrew's Manse, Toronto, Sept. 7th, 1883.*

### RESPONSE TO DR. G. L. MCKAY'S APPEAL.

MR. EDITOR,—Every one who has read Dr. McKay's letter in your last issue must have been deeply moved by his appeal for aid to build chapels. Surely this appeal will find a speedy response. The Church in Canada must see in it a golden opportunity to cheer our noble missionary, and help on the work of the Lord in Formosa. Brantford sets the example. One man gives \$100, his wife \$25, and his brother in the west \$125, and one of the ten chapels is provided for. Who will provide for the next? Will not some strong congregations or wealthy families say, "We will build a chapel in Formosa," and send \$250 to the Foreign Mission Committee, and it is done. In a month we should see the ten provided for. F. R. BEATTIE.

*Brantford, 10th Sep., 1883.*

### A POPULAR MINISTRY.

A ministry that pleases everybody may well suspect itself. Look at the doctrines we preach—human depravity, our Lord's true Deity, the atonement on the cross, the personality and work of the Holy Ghost; the need of every man, the most amiable and cultivated, of being regenerated, the Bible the sole rule of faith, self-denial, a part of true Christian living, retribution on the impenitent, the obligation of the Sabbath, and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No; this whole message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to impart and servilely copy from Paris.

"Then what am I to do?" one may say. Go on and preach these truths, only more clearly, firmly, tenderly. "But what if people leave me?" Yes, some will leave you and go to churches they like

better, assigning various reasons for the same. That is their matter. Yours is to preach for the saving of men, not for the keeping of them in the pews. "But cultivated and well-to-do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, "Not many wise, mighty, noble are called." "But it is a pity that they should not be saved." Certainly, but it is by the truth that they are to be saved, and you are the teacher of truth. "But I may set them against it." Yes, and if your spirit is bad you will be very guilty in so doing. But if yours is a right spirit, then your ministry will be like Christ's, which irritated and drove off not a few, especially the ritualists and the intellectual kind "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."—*Dr. John Hall, in September Pulpit Treasury.*

### THE SUBJECT AND SPIRIT OF THE CHRISTIAN MINISTRY.

His love so strong, His sympathies so tender, His forbearance so great, His grace so rich and free—to believers he is unspeakably precious. There is none like Christ. By the tongues of angels even one-half could not be told of what He is, and what He has, and what He has done for us. He loved us and gave Himself for us. The story of His wondrous birth, His suffering life, His cruel death, His victorious resurrection, His glorious ascension—Bethlehem and Nazareth, Gethsemane and Calvary, Tabor and Olivet—with their thrilling associations, hallowed memories, and spiritual meaning, will never lose their power to charm while tongues can speak or hearts can feel. The power of His word, the grandeur of His deeds, the greatness of His sorrows, the light of His teaching, the merit of His sacrifice, the efficacy of His intercession, the work of His spirit, and the glory of His coming and kingdom, are each exhaustless as His own fulness, and fresh as the wants and woes of every needy, burdened soul. Of the truth He taught, the blood He shed, the promises He left, the spirit He sent, the inheritance He secured, the riches are unsearchable. Unsearchable in their source, in everlasting love, whose origin and power far transcends our feeble ken—in their extent, which embraces all possible blessings for all souls through an endless duration—in their manifestation, application, and enjoyment, which are shrouded in mystery—in their permanence, for they endure forever. The latest ages will find these riches unimpaired in value and undiminished in supply. Nor dimmed by age, nor worn by use, nor lessened by distribution, and throughout eternity, though more amply displayed, more extensively enjoyed, and more fully appreciated, they will remain as inscrutable and unsearchable as ever.—*Dr. William Ormiston, in September Pulpit Treasury.*

### PAUL'S CLOAK.

What was the special use for which Paul wanted the cloak which he requested Timothy to bring from Troas, we are not informed; we can only conjecture. A use for which it might have been desirable has just occurred to the writer. Many years ago, when he was a lad of some fifteen years, just beginning to hope in Christ, his most convenient place for secret prayer was a barn, where he was accustomed to do chores. During the cold winter months he used to keep an old cloak there, and threw it over him when he knelt in prayer. He could thus pray more comfortably, if not more acceptably. In our secret devotions it is desirable that our external circumstances should be as comfortable as may be. Their profit depends much on this. Paul may have had some such thought in mind when he sent for his cloak. He was now "Paul, the aged." His end was approaching. The time of his departure was at hand. He was probably entering on the last winter of his life, as well as the winter of old age. In such circumstances his cloak would be a great comfort and convenience to him. Wrapped in it, his heart as well as his poor old body would be warmer. It would be a means of grace to him; a helper to spiritual profit. To any whose closet may be a barn or a cold room, we would recommend a cloak. By wearing it you will be enabled to pray better. You will think less of the cold and more of God and spiritual things; and you will be less inclined to cut short your devotions. What the world owes to that cloak of Paul, we may know better hereafter than we do now.—*Clericus, in Observer.*

Educational.

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TORONTO, WEDNESDAY, SEPTEMBER 19, 1883.

IN the communication from Prince Edward Island, which appeared in THE PRESBYTERIAN last week, in the paragraph descriptive of Hotels it is said, "they have not yet attained perfection, nor are the men what they might be." It should read "nor are they near what they might be."

TO CORRESPONDENTS—Again we have to express regret for inability to make room in this issue for several important contributions. It is also necessary to remind correspondents of the journalistic canon, "every contribution should be accompanied by the name and address of the writer, not necessarily for publication," etc. "Presbyter" and "B." have failed to comply with this requirement.

THE show season is again upon us. Every show is likely to have a number of side-shows. The country who "run" side-shows keep near these exhibitions if possible. Their object is to fleece the unwary and make a little money without giving any value for it. Their methods are various. They may have a fortune-telling machine or a patent medicine or any one of a score of wonderful things, but their object is always the same—to fleece those who are fresh enough to be fleeced by them. For the next two months we expect to see in our exchanges that a considerable number of people have been taken in by the side-show gent and relieved of their change. Does it never occur to people that the victim who gets fleeced is morally on the same plane so far as that transaction is concerned, with the thimble-rigger who does the fleecing. The man who runs the wheel tries to make some money without giving any value for it! The dupe who stands at the other side of the wheel tries to get some in exactly the same way. For all the purposes of that transaction they are morally on the same plane. The only essential point of difference is that the man who runs the gambling machine always gets the money. The verdant youth gets the experience.

DOES not the fact that Christian work is done outside of Church lines indicate a corresponding want of something within the Church? If the Church did all the work that Christ enjoined her to do and did it as well as she might, would there be any room for work outside of Church organizations? Would there ever have been a Young Men's Christian Association if the members of city churches had done their duty towards the young men of the cities? Would there have been outside organizations for the care of the poor if the churches had done all that Christ commissioned them to do for the poor. If each member of the churches had been a worker doing all in his power to bring souls to Christ would there have been room for an itinerant evangelist? Had the churches in England done their duty to the lapsed classes would there ever have been a Salvation Army? A little candid reflection on these points may lead to the conclusion that a want inside of the Church may have led to the existence of some very irregular, unwise and often unscriptural methods of working outside of Church lines. If the professed followers of Christ would arise in their might and do in the Church and by the Church what the Master commanded them, every other agency for Christian work would be swept out of existence in a year.

WHERE are we to put the emphasis in naming the great Methodist body that was christened the other day in Bellville? Should the first word be emphatic? Are we to say THE Methodist Church? Would not this seem to imply that Methodists in Canada claim superiority over Methodists in other parts of the world? Or supposing we do not put the emphasis on the first word and simply say "the Methodist Church" would not this convey the idea that ours is the only, "the Methodist Church" in existence? This may have been the reason why some members of Conference wished to call the united body the Methodist Church of or in Canada. Several names were suggested for the Presbyterian Church at the union of 1875, but we cannot recollect that anyone wished to call the united body THE Presbyterian Church. Perhaps the elder who prayed that we might have a "guid conceit o'ourselves" wished that we should get up to the point at which we would name ourselves The Presbyterian Church. Our impression is that the Methodist Church of or in Canada would have been in better taste, but as the Conference did not consult us on the matter we can only express the hope that our neighbours may show their right to their name by becoming The Methodist Church of the world. In zeal, liberality, missionary effort, and every kind of Christian excellence may they always be—THE Methodist Church.

REFERRING to the additions made to the membership of the Presbyterian Church of the United States during the past year, the "Interior" says:—

Not since 1878 have the accessions to the Church been so large. Of course, only those added on examination count in such an exhibit. Those added by letter are only transfers and indicate nothing but the migratory habits of the people.

Our genial friend of the "Interior" must not ignore Canadian and old country Presbyterians in this way. Those "added by letter" include a large number of solid Presbyterians from Canada, Ireland and Scotland. There are thousands of Canadians in Chicago alone, and we know whereof we affirm when we say that a good many of them are Presbyterians of the best type. If our "Interior" friend goes to church and keeps awake—and we believe he does both—he probably sees some good Canadians in his own place of worship. If he goes among the mission stations and congregations of the North-West he will find Canadians by the hundred helping to build up the great American Church. And then what about those stalwart Scotch and Irish brethren all over the West and North-West whose conservative spirits are so grieved about the new-fangled ways of the American Church—until they get used to said ways. Some of the very pillars of Presbyterianism west of and in Chicago are of Scotch and Irish origin. We hope the Canadians out there do their duty. No doubt most of them do. The "Interior" should take this statement back in its usual genial and graceful style.

## CHRISTIANITY AND EVOLUTION.

MANY people enjoy the precious respite a summer holiday affords by a wholesome change of pursuit from that in which, for the most part, they engage. Systematic reading and close thinking are usually exchanged for the freer scope the wide range of nature in the season of her greatest beauty affords to the wearied mind. Hugh Miller laid it down as a principle that the severe studies of the scientist should be laid aside for a time, and the mind be given an opportunity to rest. His principle in this respect was better than his practice. His holiday was usually spent in some new region where the wondrous readings of the testimony of the rocks might be deciphered. With many, however, their intellectual habits become second nature, and a holiday would be no holiday to them if the current of their thoughts were violently changed.

In a recent number of the "Montreal Witness" a thoughtful and cultured writer gives a most interesting description of his holiday musings. His mind is very susceptible to natural impressions. There are in his communication wonderfully fine touches of delicate description of nature and human nature. Touches of exquisite pathos also occur. His rambles, however, are not confined to external nature alone. He makes no less interesting incursions into the domain of philosophy. In his rustic solitude he has been pondering over Henry Ward Beecher's recent description of his anomalous attitude as a "Christian evolu-

tionist." Though the contributor to the "Witness" is conversant with the current cosmic theories and an appreciative student of the philosophy of the hour, he is no deluded follower of the Brooklyn theologian, of whom he says: "Henry Ward Beecher is a great preacher, but he is an unsafe guide; he travels too fast and too far in a day."

The holiday musings of "S. M." embrace a thoughtful and comprehensive dissertation on "The Bible and Evolution." He shows conclusively that in rejecting the Mosaic account of creation the evolutionist diverges from the teaching of Christ and His apostles. They hold that Genesis is a record of fact, and the doctrines taught by them were founded on the Old Testament Scriptures. No one could with reason impute unfairness to the critic in his mode of dealing with the theory of evolution. Some might almost infer that he would be indulgent to it if he could. Reason and reflection lead him to satisfactory conclusions as the following testifies:

Principle Dawson, of McGill University, a gentleman of the highest standing in the world of science, as well as other distinguished scientists, reject the application of evolution to mankind and affirm the direct action of God in the creation of man, and they declare that "there is no clear evidence of the evolution of man from animals in the course of nature."

This writer also successfully disposes of the assumption that all the leading scientists of the day have committed themselves to the dogmas and the imaginings of the evolutionists. Here again let him speak for himself:

Professors Dana and Virchow, both distinguished scientists, agree in affirming that "the first link between the lowest level of existing man" and the highest developed animal has not yet been found, and that until this link is found the evolution theory cannot be said to be established; it is a mere theory, and nothing more. This point, I think, is forever settled by Dr. Max Müller. He declares that "there is a barrier—between man and animals—which no animal has ever crossed, and that barrier is language." To me it seems clear that the balance of evidence is against evolution as applied to man, which is strongly in favour of the literal correctness of the Mosaic record. No "summary of evidence" can suffice to overthrow the above simple facts. I believe the evolution theory leads directly to agnosticism, if not to blank atheism. They take away our bread and give us a stone. It is a comfort to know that, amid the shifting sands of the doctrines and traditions of men, "the word of the Lord endureth forever."

The tendency of the evolution theory is unmistakable. It is responsible for not a little of the current unbelief. Many real thinkers are influenced by it. Others, to whom the term thinker could not by any stretch of courtesy apply, take shelter behind the shadow of prominent scientific names and talk glibly of "protoplasm" and "biology." To them the terminology of science is a mere jargon. Hypocritical cant is offensive, wherever it appears, and the pretentious scientific cant is one of the features of the time. Evolution will have its day. Other theories will in time displace it. Philosophers and scientists less self-sufficient, but not less conversant with the great facts of nature and mind than the luminaries of to-day will bow reverently before Him "in whom are hid all the treasures of wisdom and knowledge."

## LOTTERY AND GAMBLING LAWS.

MR. EDITOR,—You would in no small measure advance the best interests of the community by publishing in your valuable paper the main points of the law against lotteries, gambling, and all other games of chance. Quite a number of these unlawful contrivances for taking money from the unsuspecting and the unwary are, to the great annoyance of the public, in full blast in many parts of the country every year during the holding of the agricultural shows. If the law on these matters were more fully known than it seems to be at present, and the duties of the civic and other authorities clearly pointed out, these human vultures could be prevented from preying upon the youth of the land, in emptying their pockets of money, and in producing demoralizing effects on their minds.

J. BECKET.

THE law for the suppression of lotteries is clear and effective. Chapter ninety-five of the Consolidated Statutes sets forth that "If any person makes, prints, advertises or publishes . . . any proposal, scheme or plan for advancing, lending, giving, selling or in any other way disposing of any property, either real or personal, by lots, cards, tickets or any mode of chance whatever, or sells, barter, or otherwise disposes of . . . or aids or assists in the sale of . . . any lot, card or ticket," etc., "such person shall, upon conviction thereof before any mayor, alderman, or other justice of the peace, forfeit the sum of twenty dollars for each and every such offence." The half of the fine goes to the informer, the other half to the treasurer of the municipality.

The third section of the Statute declares that the sale or exchange of any kind of property by lottery is invalid; and the fifth provides that if the fine is not paid, the party convicted is to be imprisoned for a term not exceeding three months.

There are also various enactments prohibiting gambling. Betting and pool-selling is declared to be a misdemeanour. The guardians of the public peace are authorized to enter any place where gambling is engaged in, or where there is reason to suspect its existence. They are empowered to arrest gamblers, to seize and destroy all their implements. Persons convicted of this offence are subject to imprisonment for a term not exceeding one year, with or without hard labour, and a fine of \$1,000 may be imposed.

There is likewise an Act for the prevention of gambling in public conveyances. This is specially directed against that class of sharpers known as "three-card-monte men." The captain of a steamboat or the conductor of a train can order their arrest. On conviction they may be imprisoned for a term not exceeding one year.

Mr. Becket is quite right when he says that, if "civic and other authorities" had a better knowledge of their duties, "these human vultures could be prevented from preying upon the youth of the land." Remissness in the past, however, did not altogether result from ignorance of the law and the nature of the duties the people expect their officials to discharge. In too many instances it arose from an easy and culpable indifference to the evil effects of gambling. The frequency with which designing vagabonds are permitted to ply their nefarious arts at agricultural and industrial fairs and other large gatherings is a disgrace not only to the guardians of public order, but also to the directors of these organizations. They could easily instruct those appointed to preserve order to apprehend every one who attempts to engage in the chance games that tempt the cupidity of the inexperienced. They have it in their power to prevent this bare-faced robbery of the verdant gamblers who have neither knowledge nor principle sufficient to deter them from falling a prey to the tricksters whose mode of operation is a palpable exemplification of "heads, I win; tails, you loose."

It is also, however, to be borne in mind, that culpable as these lazy, vagrant losers are who live by swindling the unwary, the whole blame does not rest with them. Their victims are to be pitied and protected. But those who are foolish enough to be entrapped by such shallow devices as these tricksters resort to, richly deserve to be the losers they invariably are. When their last quarter is taken from them by the wheel-of-fortune, people generally say, "Serve them right, they ought to have known better." This greed of unearned gain is the mine in human nature in which these sharpers work. Those tempted by the specious tricks of the gamester are like the people Henry Rogers describes who meet the devil half-way and say to him, "Have you a nice temptation to offer me to-day?" In the interests of morality and social order, for the preservation of silly and unsuspecting youth, and the fair fame of our land these "human vultures" should with sufficient firmness be set to earn an honest living, for the law does not permit this meanest form of living by theft. The law is sufficient to banish it in all its forms from our midst, if only those entrusted with its administration are vigilant enough to enforce its provisions wherever the gambler seeks to ply his disreputable calling.

**BOOKS AND MAGAZINES.**

**OUR LITTLE ONES AND THE NURSERY.** (Boston: The Russell Publishing Co.)—The September number of this juvenile favourite is very attractive. Appropriate reading matter and a rich profusion of finely executed engravings are to be found in the pages of "Our Little Ones."

**CHOICE LITERATURE.** (New York: John B. Alden.)—This is a monthly magazine, containing the most notable articles contributed to the leading reviews and magazines of the day. It is a marvel of cheapness. It deserves a wide circulation because it brings within easy reach of the mass of readers the freshest thoughts of the ablest writers of the time. The September number begins a new volume. New and more suitable type, clear and beautiful, distinguishes this number from the last. The spirited publisher of this

serial has conferred a boon on all lovers of literature. Its success is now assured.

**FRANK LESLIE'S SUNDAY MAGAZINE.** T. De Witt Talmage, D.D., Editor. (New York: Mrs. Frank Leslie.)—The September number of this serial is fully equal to former ones in excellence and interest, whilst some of the illustrations are above the average. Bishop C. E. Cheney, D.D., contributes an article on the history and principles of "The Reformed Episcopal Church," this being the eighth in order of the sketches entitled "Religious Denominations in the United States." Space permits us to mention only a few out of a very long list of subjects of various merit. "Among the Natives of the North" (continued), by Lieut. F. Schwatka, U.S.A.; "Antananarivo, the Capital of Madagascar," by James Sibree, jr., of the London Missionary Society; "The City of the Sun—A Story of Israel in Egypt" (continued), by the Rev. H. J. Browne, B.A.; "The Ashburnham Pentateuch"; "Sacred Musicians of the Nineteenth Century. Robert Schumann," by Alfreton Hervey; "The Hymn to the Trinity," by Herbert Lee; "The Ministry of Tears," and a characteristic sermon on "Gnats and Camels," both by the Editor.

**THE HOMILETIC MAGAZINE.** (New York: Anson D. F. Randolph & Co.)—The opening discourse of the September number of this excellent publication is on "The Attractive Power of Christ," by Rev. James G. Lourie, M.A. In Practical Homiletics "Isaac" is the subject treated in the series of "Faith and its Heroes," by Rev. D. Telford, B.A. This is followed by "Christ Among His People," by Rev. G. McMichael, B.A.; "Comfort and Quickening," by Rev. J. P. Barnett; "Christ's Double View of Men," by Rev. Lewis Shackelford; "The Sons of God," by Rev. John Dobie, D.D., and "The Better Country," by Rev. John Douglas. The Obscure Scripture Character sketched by the Editor in the present number is "Barabbas; or, Unexpected Release." The Clerical Symposium in the Theological Section contains, "In what sense and within what limits, is the Bible regarded as the Word of God?" by Rev. John Page Hoppes; "Why Men do not Believe the Bible," by Rev. J. M. Wilson, M.A., F.R.A.S.; "The Jewish Sacrifices," by Rev. J. Elder Cumming, D.D., and "Revelation of Himself, by God to Men," by Rev. William Roberts. In the Expository Section there are discourses on the "Heathen Recognition of God," by Rev. Payne Smith, D.D.; "Jeroboam Summoned," by Rev. S. Taylor-Taswell, M.A.; "The Fallen Cedar," by Rev. Lindsay Alexander, D.D.; and a continuation of "Studies on the Life-Work of John the Baptist," by Rev. Alexander B. Grossart, D.D. From the above outline it will be seen that the contents of this number are varied, the themes interesting and most of the contributors men of recognized ability.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—This is one of the leading literary magazines published on this continent. The number for the current month is more than usually attractive. "A Roman Singer," by F. Marlon Crawford is continued with undiminished interest. The same may be said of Henry James' "En Province.—III." George Walton Green contributes a healthy chapter on a very unhealthy state of politics among our neighbours, under the title of "Our Nominating Machines," which is followed by "Poets and Birds—A Criticism," by Harriet C. W. Stanton. "Along an Inland Beach," by Edith Thomas, is a pleasant discourse on Lake Erie. Maria Louise Henry contributes a most interesting paper on "Merimée in His Letters." "Character in Feathers" is the theme on which Bradford Torrey says many interesting things. "The Civil War in America" is a comprehensive critique of the Comte de Paris' History of the Civil War. "Two Journalists" is an interesting critical estimate of W. C. Bryant and Thurlow Weed. Readers of fiction will find both excellence and variety in the present number. Chapters VI. and VII. of "Newport," by George Parsons Lathrop, "Glints in Auld Reekie," by "H. H.," though the Scotch dialect has proved a little untractable, and "Annexed by the Tzar," by William O. Stoddard, afford attractive reading. Poetry is well represented by Oliver Wendell Holmes in the "King's Chapel," "Chrysalides," by A. F., and "Lily of Strath-Farrar," by Thomas William Parsons. The Contributors Club, and Books of the Month complete the contents of an admirable number of the "Atlantic Monthly."

**THE HOMILETIC MONTHLY.** I. Funk, D.D., Editor. (New York: Funk & Wagnalls.)—"The Homiletic Monthly" maintains its well established reputation. Its varied contents give the Christian minister who has not many opportunities of hearing his brethren preach a good idea of their methods of pulpit discourse, and he cannot fail to receive valuable hints from the wide range of discussion found in its pages. Sermons in full in this number are on "Swearing and Cursing," by Rev. Charles H. Hall, D.D.; "Winning Souls," by Rev. Chas. Garrett; "Sancity of Vows," by B. M. Palmer, D.D.; "The Guidance of God," by John Hall, D.D.; "The Ascension and its Teachings," by Rev. Emerson K. Young; and in outline, "Way of Life Transfigured," by Rev. W. W. Everts, D.D.; "Conversion of Children," by Rev. James M. Ludlow, D.D.; "The Jewels of the King," by S. V. Leach, D.D.; "The Cross of Christ," by Rev. A. E. Kitt-ridge, D.D.; "David's Master Passion," by Rev. J. C. Alien; "The Marvellous Magnet," by Rev. C. H. Spurgeon; and "Liberty Through Love," by Rev. Stopford A. Brooke, M.A. "The Prayer Meeting Service" is continued by Rev. Lewis O. Thomson, as are also "Homiletic Studies in the Book of Hebrews," by Rev. D. C. Hughes; "Commentary on the Epistle of James," by Rev. William Ormiston, D.D., LL.D. "Misquoted Scriptures," by Talbot W. Chambers, D.D. A new series of papers is begun in this number on "Some Great Preachers I Have Known," by Rev. Daniel Curry, D.D., LL.D. The usual departments are filled with varied and useful material, which ministers will find both interesting and instructive. The present number completes the seventh volume of this valuable magazine. It contains title-page, and full and serviceable, textual and topical indices.

**THE PULPIT TREASURY.** J. Sanderson, D.D., Managing Editor. (New York: E. B. Treat.)—This new aspirant for popular favour continues as attractive and useful as ever. There is no falling off from the excellence of its first number. The opening sermons are by Rev. William Ormiston, D.D., LL.D., on "The Subject of the Christian Ministry," and "Christianity's Critics," by Rev. John A. Broadus, D.D., LL.D., Louisville, Ky. Two Expository Lectures are given: one on "The Last Great Prayer Meeting," by Rev. W. M. Blackburn, D.D., Cincinnati, O.; the other, on "Paul's Cumulative Argument," by Rev. Joseph Parker, D.D., London. Leading Thoughts are given from sermons of Bishop Beckwith, Georgia; Canon J. Fleming; H. B. Ridgeway, D.D.; H. C. Morrison, D.D., Louisville, Ky; Rev. C. H. Spurgeon; Rev. O. P. Gifford, Boston; and H. M. Scudder, D.D. President Noah Porter's address to the graduating class on "The Battle and the Victory," will be read with interest. T. W. Chambers, D.D., contributes a second paper on the "Composition of Genesis,—The Divine Names," and Rev. R. S. MacArthur, D.D., continues his paper on "The Christian Minister as a Pastor." Dr. Robert T. Middlewirth writes on "The Sword of the Spirit." Readers of the "Pulpit Treasury" will find a variety of interesting and profitable selections from T. DeWitt Talmage, Paxton Hood, Dr. Deems, Dr. John Hall, Rev. Samuel Pancoast, E. J. Hamilton, D.D., John Monroe Gibson, D.D., Dr. Andrew Bonar and others. Questions of the Day are discussed by C. H. Payne, LL.D., and R. M. Hatfield, D.D. The former writes on "Regulation or Prohibition," the latter on "The License System." The Editor contributes a paper on "Missions in India." There is a place for the Sunday School Cause, Helpful Hints to Workers, and Light from the Orient on Bible Texts. The present number contains a life-like portrait of the Rev. Dr. Ormiston, a view of the Collegiate Reformed Church, Fifth Avenue, New York, and a brief but accurate sketch of his life under the head of "Noted Preachers." "The Pulpit Treasury," deserves a wide circulation.

The editor of "St. Nicholas" has partly made out a programme of good things for boys and girls, to be published in that magazine during the coming year. It includes serial stories by Louisa M. Alcott, Captain Mayne Reid, J. T. Trowbridge, and H. H. Boyesen. The list of contributors to this magazine for 1884 includes F. R. Stockton, "H. H.," Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Joaquin Miller, Charles Dudley Warner, Julian Hawthorne, Philip Bourke Marston, Susan Coolidge, and many other distinguished writers.

## CHOICE LITERATURE.

## SACRED MONKEYS.

Victor Jacquemont estimates that the Bengal Presidency alone contains 1,600 monkey asylums, supported chiefly by the very poorest class of the population. In the rural districts of Nepal the hanumans have their sacred groves, and keep together in troops of fifty or sixty adults, and, in spite of hard times, these associations multiply like the monastic order of mediæval Europe; but they must all be provided for, though the natives should have to eke out the crops with the wild rice of the Jumna swamp jungles.

The strangest part of the superstition is that this charity results by no means from a feeling of benevolence toward animals in general, but from the exclusive veneration of a special sub-division of the monkey tribe. An orthodox Hindoo must not willingly take the life of the humblest fellow creature, but he would not move a finger to save a starving dog, and has no hesitation in stimulating a beast of burden with a dagger-like goad and other contrivances that would evoke the avenging powers of the Society for the Prevention of Cruelty to Animals. Nor would he shrink from extreme measures in defending his fields from the ravages of low-caste monkeys. Dr. Allen Mackenzie once saw a swarm of excited natives running toward an orchard where the shaking of branches betrayed the presence of arboreal marauders. Some of them carried slings, others clubs and cane-spears. But soon they came back crest-fallen. "What's the matter?" inquired the doctor; "did they get away from you?" "Kappa-Muni," was the laconic reply, "sacred monkeys." Holy baboons that must not be interrupted in their little pastimes. They had expected to find a troop of common marmosets, wanderoos, or other profane four-handers, and returned on tip-toe, like Marryat's sergeant who went to arrest an obstreperous drunkard and recognized his commanding officer. Unarmed Europeans cannot afford to brave these prejudices. Captain Elphinstone's gardener nearly lost his life for shooting a thievish hanuman. A mob of raging bigots chased him from street to street till he gave them the slip in a Mohammedan suburb, where a sympathizing Unitarian helped him to escape through the back alleys. The interference of his countrymen would hardly have saved him, for the crowd increased from minute to minute, and even women joined in the chase, and threatened to cure his impiety with a turnip masher.

## CRANKY HEALTH NOTIONS.

The way health journals and sanitary publicists taboo agreeable luxuries that have been found innocuous, if not beneficial, for many generations, is "adding new terror to life, if it takes none from death." It is certainly a noticeable feature of the doctrinaires of the hygienic school—the Halls and Dio Lewises and their kind—that they condemn modes of life, kinds of food, fashions of clothing, habits of resting or exercising that have prevailed for years with no visible harm. Day after day they take away something that some of us have been in the habit of eating or doing, or put in something we have not been in the habit of doing or eating, till we feel like Sancho Panza at his banquet at Barataria. "Fruit is too moist," said the doctor of the table, the Dio Lewis of Barataria, "the roast meat increases thirst, partridges are dangerous, stewed coney are a sharp-haired food, ollapodrida is too coarse; therefore eat one hundred rolled up wafers and some thin slices of marmalade." No wonder if we cry out, with the hungry Sancho: "To deny me any victuals, though it is against the grain of

Signor Doctor, and though he should say as much more against it, I say, is rather the way to shorten my life than to lengthen it." The sensible half of the world will say amen to the honest Manohagan. "Never eat a hearty supper before going to bed, say the Baratarians of health journals. But we know our fathers and grandfathers, on their farms, would eat a horse's meal of mush and milk, or johnny cake and beans and cold cabbage, be in bed and asleep in a half hour, and up at daylight, as hearty at sixty as a Baratarian health broker or banker at forty.

Lord Cockburn tells us that Rev. Sir Harry Moncrieff had his supper of roast chicken at eleven o'clock at night all his life, and died at ninety. Ever since Conaro changed from a debauchee to an ascetic and measured out his bread and meat by the ounce and his drink by the teaspoonful, and lived to be over one hundred, there have been fools who believed that one man's meat was all men's health, and one man's doctrine was all men's duty. Dio Lewis lays down the law, and ten thousand men break it every day and live long and well. Others obey and die sickly. The wise law of food is that of the brusque but sagacious Abernethy. "Is venison wholesome, doctor?" asked a nobleman with the gout. "Do you like it?" was the reply. "Yes." "Does it agree with you?" "Yes." "Then it is wholesome." There is no better health law regulating food than that. Let the Baratarians say what they will of "nourishment" and "nitrogen" and "blood-making" or "blood-thinning" qualities of food or drink, the right rule is to eat what you like if it agrees with you, and let the Baratarians go hang. Why, it is but a few weeks since some professor from Sancho Panza's island proclaimed that "walking was not a healthy exercise unless it was very brisk and rapid." The world will never be more healthy for the promulgation of such stuff as that. The great want of most of the world, even of our own part of it, is to get food enough and clothes enough and time enough to sleep, not to repine upon modes and qualities to fit the theories of schools or of "authorities." "Health authorities" are mighty apt to be humbugs.—*Pall Mall Gazette.*

## THE HOODED LEOPARD.

In Africa and southern Asia the cheetah or hunting leopard is important to the sportsman. The animals resemble the common leopard in their markings, but are more slender, having long legs and certain external canine characteristics that are very noticeable, so that it was long thought a connecting link between the dogs and cats. In Persia it is called the *youze*, and they are carried to the field in low cars, whereon they are chained. Each leopard is hooded. When the hunters come within view of a herd of antelopes, the leopard is unchained, his hood is removed, and the game is pointed out to him, being directed in the pursuit by his sight. Then he steals along cautiously and crouchingly, taking advantage of every means of masking his attack, till he has approached the herd unseen within killing distance, when he suddenly launches himself upon his quarry with five or six vigorous and rapid bounds, strangles it instantaneously, and drinks its blood. The huntsman now approaches the leopard, caresses him, wins him from his prey by placing the blood which he collects in a wooden ladle under the nose of the animal, or by throwing to him pieces of meat, and while he is thus kept quiet, hoods him, leads him back to his car and there chains him. If the leopard fails, in consequence of the herd having taken timely alarm, he attempts no pursuit, but returns to his car with a dejected and mortified air.

The hyena and ounce have also been used in

hunting, while the wild dog of Africa is often in demand. In Asia tiger-hunting would be practised less were it not for the elephants, who seem to enjoy the dangerous sport as well as their riders, who are safely housed on their backs. These intelligent animals are also used in capturing wild animals of their own kind, and are important factors in the training and subduing process that comes later. The horse was formerly used in England to stalk animals. They were trapped so that the rider was concealed, and so feeding along the animal gradually brought the sportsman nearer the game. In the inventories of the wardrobe belonging to Henry VIII. is the allowance of certain quantities of stuff for the purpose of making stalking coats and stalking hose for the use of his Majesty.

## IN A RUSSIAN CELL.

There is not much light in them. The window, which is an embrasure, is nearly of the same size as the windows in other prisons. But the cells occupy the interior enclosure of the bastion, that is, the redoubt, and the high wall of the bastion faces the windows of the cells at a distance of fifteen to twenty feet. Besides, the walls of the redoubt, which have to resist shells, are nearly five feet thick, and the light is intercepted by a double frame with small apertures, and by an iron grating. Dark they are even in summer. The outer wall intercepts all the light, and I remember that even during bright days writing was very difficult. In fact, it was possible only when the sun's was reflected by the upper part of both walls. All the northern face of the redoubt is very dark in both stories. The floor of the cell is covered with a painted felt, and the walls are doubled, so to say; that is, they are covered also with a felt, and at a distance of five inches from the wall there is an iron wire net, covered with a rough linen and with yellow painted paper. This arrangement is made to prevent the prisoners from speaking with one another by means of taps on the wall. The silence in these felt-covered cells is that of a grave. I am just now in a cell. But the exterior life and the life of the prison reaches one by thousands of sounds and words exchanged here and there. Although in a cell, I still feel myself a part of the world. The fortress is a grave. You never hear a sound, excepting that of a sentry continually creeping like a hunter from one door to another, to look through the 'Judas' into the cells. You are never alone, as an eye is continually kept upon you, and still you are always alone. If you address a word to the warden who brings you your dress for walking in the yard. If you ask him what is the weather, he never answers. The absolute silence is interrupted only by the bells of the clock, which play every quarter of an hour. The cacophony of the discordant bells is horrible during rapid changes of temperature, and I do not wonder that nervous persons consider these bells as one of the plagues of the fortress. The cells are heated by means of large stoves from the corridor outside, and the temperature in the cells is kept exceedingly high, in order to prevent moisture from appearing on the walls. To keep such a temperature, the stoves are shut up very soon with burning coals, so that the prisoner is usually asphyxiated with oxide of carbon.

## LITTLE DUTIES.

Many have a sort of contempt of little duties. They do not perform them because they are insignificant. But if they reflected upon their place in the work of life, they would see that they are not unimportant. When we see the relation of one event to another in history, we see that the little duty is important as well as the great duty.

History is just what it is because the little event and the little duty had their place in the sequence of events and duties in the past. The omission of one little event in the past would have changed the whole after history.

Besides, when little duties are neglected great duties are apt to be neglected. The man who does not pray in secret has no interest in public prayer. If the Bible is neglected at home, its counsels are not sought elsewhere. These are every-day duties, and they are the links in the chain that connect smaller blessings with those that are larger, little events with great events.

The value of little duties is seen when we know the results which have followed their performance. A little girl on her way to read the Bible, led an earnest Christian to think of sending Bibles to Wales, to England, to the world, and from that little event sprung the great British and Foreign Bible Society.

Peabody talked with Hopkins about the joy he had in gathering, and the greater delight he had in using his money for benevolent purposes, and the next day Johns-Hopkins set to work to devise means for the employment of the seven millions of which he was the possessor in benevolent and educational schemes. From that conversation started the hospital and university in Baltimore which bear the name of Johns-Hopkins.

An infidel gave a few dollars toward the repairs of a church. He was attracted to the church to see the repairs, was induced to continue his visits, and after a time became a very useful member of the church.

A man desired to be useful, and condensed a work that had been productive of good by a popular author, and millions of that little work have been published and sold in several different languages.

A sermon on Foreign Missions, by Rev. Dr. Mason, turned Rev. Dr. Spring from the law to the ministry, and the singing of a hymn by a fellow-student brought Dr. John Breckinridge to Christ.

God can make the little act or the little duty productive of good, and for that reason we should not think them insignificant.

THE INGENUITY OF DECEPTION.

"Wooden nutmegs are things of the past, young man," said a grocer. "They have been superseded."

"What has taken their place?"

"Just step around the counter here and I'll show you. Do you see that box of spices? They look very nice, don't they? Now taste 'em; they taste good, too, as spices go. Well, young man, what do you think of 'em?"

"From all appearances I should say that they were a fair lot of spices."

"That is just where your judgment falls short. They are not spices at all."

"What are they then?"

"Just ground cocoanut shells, flavoured with spice extracts. The difference in colour comes from burning the shells. Why do I keep 'em? Because people want 'em. Of course, they are a fraud from beginning to end. But they are cheap, and people want cheap spices, just as they want everything else cheap. Large quantities are manufactured and shipped all over the country. They are sold as genuine spices, but any grocer with a particle of sense knows from the prices that they cannot be the real article. You see, they look, taste, and smell fully as well as the Simon Pure, but put them in food and you will soon see the difference. They do not flavour. A drop of clove extract will smell stronger than twenty pounds of cloves, but I think the twenty pounds would flavour more hot rum, don't you?"

"You have no idea of the ingenuity that is used in getting up these and other imitations. The best chemical knowledge is employed. What do you think of stamping out whole peppers and cloves? It is done, though. Young man, the general grocery trade is extending. With glucose for sugar, oleomargarine for butter, cheese innocent of milk, and cocoanut shell spices, it is becoming a big business."—*New York Sun.*

VIEWS AFIELD.

A jolly farmer I,  
For, when I look around,  
Fine views I see, that finer be  
The more they're ground.

I care not for the world,  
Whate'er may come to pass;  
I'd smile if all this earthly ball  
Should go to grass.

Yet many things there be  
Of which I may complain;  
When tempests blow, they're apt to go  
Against my grain.

And when my hired man—  
A careless, reckless pup,  
Mowed into me below the knee,  
I felt cut up.

Yet, now the wound is well,  
A happy man am I;  
It makes me gay to see each day  
The sun get high.

And when the fields of corn  
Show many a waving row,  
And tickled earth seems, in her mirth,  
To laugh—"Hoe! hoe!"

And neighbours hail me oft,  
At work at early morn,  
And jokes let fly—I naught reply,  
I own the corn.

Kind words I speak at morn  
And when my work is through;  
At morn, "Good day!" at night I say  
"A dew! a dew!"

I'm not above my work,  
For, when I look around,  
I clearly see none long can be  
Above the ground.

A LUDICROUS BLUNDER.

Readers of newspapers are sometimes amused at a ludicrous blunder which the proof reader has failed to correct. But few, however, have ever laughed as heartily over an accidental muddling as did the Parisians one morning during the reign of Louis Phillippe. The morning after the day on which a ministerial crisis had occurred, and M. Thiers had been sent for, there appeared in the *Constitutionnel* the following startling paragraph:—

"His Majesty, the King, received M. Thiers yesterday, at the Tuileries, and charged him with the formation of a new Cabinet. The distinguished statesman hastened to reply to the king, 'I have only one regret, which is, that I cannot wring your neck like a turkey's.'"

A few lines lower down there was another paragraph to the following effect:—

"The efforts of justice are promptly crowned with success. The murderer of the Rue du Pot-de-fer has been arrested. Led at once before the Judge of Instruction, the wretch had the hardihood to address that magistrate in terms of coarse insult, winding up with the following words:—

"God and man are my witnesses that I have never had any other ambition than to serve your august person and my country loyally to the best of my ability."

The printer had interchanged the addresses. But the joke was that all Paris knew that there was little love lost between the king and Thiers.—*Youth's Companion.*

THE VICEROY AND THE BABY.

A characteristic anecdote is related of the late Lord Lawrence, when, as the new viceroy, he was returning to the country in which his best years had been passed. He was in bad spirits, partly from sea-sickness, and partly from lack of friends and congenial natures around him, partly from the feeling of the heavy responsibilities which he had assumed in comparatively weak health. A lady was returning to India with her infant child, which she utterly neglected, and the baby took its revenge upon the passengers generally by squalling day and night alike. They complained in no measured language to the authorities. "Steward, throw that baby overboard!" was a cry which came from many a sleepless berth. But the nuisance continued unabated. At last the new viceroy, perhaps because he saw in the child, half-unconsciously, a slight resemblance to his lost Bertie, gave it a large share of his attention, and would take it for hours together on his knee, showing it his watch and anything that would amuse it. The child took to him, as he to it, and to the great relief of the passengers, was always quiet in his presence. "Why do you take so much notice of that child?" asked one of them. "Why, to tell the truth," said the viceroy, "that child is the only being in the ship who I can feel sure does not want anything of me, and so I take pleasure in its society." How much of the kindness and simplicity of a great nature is revealed by this simple story.

DUTIES OF DAILY LIFE

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill breeding, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will or contradicts our humour—this habitual acquiescence appears to be more of the essence of self-denial than any little rigours or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.—*Hannah More.*

QUAKER WEDDINGS.

The wedding ceremony of the Society of Friends is unique and beautiful. The bride and groom, with their attendants, march into the church at the regular week-day meeting at eleven o'clock, and, after being seated with faces fronting the audience, they arise, and the groom, taking the bride by the hand, says: "Friends, in the presence of the Lord and this assembly I take thee, Mary Jones, to be my wife, promising, with divine assistance, to be unto thee a loving husband until death shall separate us." The bride repeats the same promise, and they are seated. The clerk of the meeting then arises and reads the marriage certificate, and invites the congregation to write their names as witnesses. This ended, after a few moments of silent worship or a vocal prayer, the married couple and their attendants retire to the home of the bride, where there is usually a sumptuous feast, followed the next day by what is termed an "infirm" at the home of the groom.—*Chicago Inter-Ocean.*

## MINISTERS AND CHURCHES.

PRINCIPAL MACVICAR, Montreal College, has been lecturing in the county of Bruce.

THE Rev. Dr. Cochrane has returned from the North-West and ministers to large congregations.

THE Rev. D. M. Gordon, Winnipeg, has been preaching to large congregations at Medicine Hat.

THE Rev. G. M. Milligan has returned from the North-West and resumed his ministrations in Old St. Andrew's.

PRINCIPAL GRANT, Queen's College, Kingston, accompanied by Mr. Sandford Fleming, is on his way to San Francisco.

THE ladies of the Brandon Presbyterian church will hold a fancy bazaar and furnish refreshments during the fair about to be held there.

A LECTURE was delivered in St. Andrew's Church, Sherbrooke, recently before a large audience by the Rev. W. B. Clark, of Quebec. The proceeds were added to the building fund of St. Andrew's Church.

THE Rev. V. A. DeLoranger returned some time ago to Essex county and applied for admission to the membership of the congregation of Leamington, etc. The session declined to accede to his request. On the afternoon of the 9th inst., he was dipped in Lake Erie by the Baptist minister of Woodslee.

A MEETING of ladies was held under the auspices of the Women's Foreign Missionary Society of the First Presbyterian Church, Port Hope, on Friday last, in the Y.M.C.A. hall, at which an address was delivered on "India, and Mission Work in India," by Mrs. Keer, wife of Major-General Keer (Bengal Staff Corps).

THE Home Mission Committee will meet in the lecture room of St. Andrew's Church, Toronto, on Wednesday the 9th of October, at two p.m. As matters of the greatest importance are to be considered, it is hoped that all the members will make their arrangements to remain until the close of the business.

THE Rev. A. F. Tully, pastor of Knox Church, Mitchell, has gone east for a month's holidays. The evening before he started a large number of the members and adherents of the congregation called at the manse and presented Mr. and Mrs. Tully with a purse containing seventy-one dollars. During Mr. Tully's absence Rev. Mr. McPherson, of Stratford, will officiate.

THE Rev. John McEwen, secretary of the Sabbath School Association announces that the eighteenth Provincial Convention of the Canada Sabbath School Association will be held in Cobourg on the 23rd, 24th, and 25th of October next. Cobourg extends a cordial invitation. A good programme will be sent out in two weeks. The Rev. R. R. Merrideth, D.D., of Boston, the distinguished teacher of teachers, is expected.

AT Foxbar, Dundas, the residence of Mr. J. B. Perry, the second of the socials in aid of Knox Church funds was held last week. The handsome residence and grounds were well lighted up and the evening's programme proved very enjoyable. The Dundas Brass Band was present and played several selections and many of the favourite vocalists assisted in the evening's entertainment. The proceeds mount up to a handsome sum.

A GARDEN party given last week under the auspices of the Ladies' Aid Society, of St. James' Presbyterian Church, London, was largely attended and highly successful in every other respect. The beautiful grounds surrounding the church were brilliantly illuminated with Chinese lanterns. Refreshments were served in abundance; the Band of the 7th Fusiliers discoursed excellent music, and these present appeared to enjoy themselves thoroughly.

THE Rev. J. Morton, missionary in Trinidad, is about to visit Toronto. He is expected to give missionary addresses in St. Andrew's Church at the morning service, in St. James Square Church at the evening service, and to the Sabbath school in Knox Church at three p.m., on Sabbath first, 23rd inst. On the 25th it is expected that Mrs. Morton will attend the meeting of the Murray-Mitchell Association. From his long and faithful service in Trinidad, Mr. Morton's addresses are sure to be of a most interesting character.

THE "Grey Review" says: A congregational meeting was held by Knox Church congregation, Durham,

on Monday week, when the services of Rev. Mr. Forrest were secured for a year. The rev. gentleman is exceedingly popular with the congregation, and if his health would have permitted his acceptance, he would receive the unanimous call of the congregation. However, they are quite satisfied to make the best arrangement with him they can. They paid him his salary in full for the past year and presented him with the sum of \$50 as a mark of their high esteem for his past services.

THE "Peel Banner" says:—It would be difficult to describe the feeling of the people of Streetsville and the surrounding country, especially of those in connection with the Presbyterian church, at the prospect of losing the Rev. Mr. McWilliam, who has been appointed to the mission field at Prince Albert, N.-W.T. Mr. McWilliam has endeared himself to the public by his humble and loving spirit, and his deep interest in everything pertaining to the public good. Christians of all denominations have learned to appreciate his intellectual worth, and to admire his large-hearted Christian charity. He has made himself particularly dear to his own congregation by his earnest solicitude regarding the spiritual welfare of each member of his flock, and by his unselfish devotion to the duties of his sacred office. On Tuesday evening last, notwithstanding the inclemency of the weather, his friends and admirers assembled in large numbers in the church at Streetsville to give expression to their high sense of his character and worth, and their deep regret at his intended departure. The chair was occupied by the Rev. E. D. McLaren, of Brampton. After devotional exercises the chairman, in an earnest speech, paid a well merited tribute to the high Christian character and many excellent qualities of Mr. McWilliam, and expressed his deep sense of the loss which Mr. McWilliam's removal would inflict, not only upon his own congregation and community, but also upon those neighbouring congregations to whom he had occasionally ministered with very great acceptance. An anthem having been sung, an address expressive of warm appreciation of Mr. McWilliam's work, and kindly wishes for his continued usefulness and prosperity in his new sphere, was read on behalf of the congregation and Ladies' Aid Association by Mr. Wm. Jardine. The valuable gifts by which the address was accompanied being presented by Mrs. A. Simpson and Mrs. W. Barber. Mr. McWilliam was deeply moved as he thanked his people for their kind words and valuable presents. He felt that his first thought should be one of profound gratitude to God, and he could not but exclaim as he had had occasion to do before "we serve a good master." He assured the congregation that he had honestly tried to care for them and help them, making *their joy his joy and their sorrow his sorrow*. After explaining the reasons which had led him to conclude that it would be his duty to accept the appointment to Prince Albert, he proceeded to refer solemnly and tenderly to the future of the congregation. None who heard him will readily forget his kind, thoughtful, earnest words as he reminded the members of the church of their duties to one another, to the congregation as a whole, and to the constituted authorities of the Church. His address, which, both in its tone and in its matter, was simply admirable, was fittingly and feelingly closed with a benediction on the people of his charge. Short speeches were given by the Rev. Mr. Manning, representing the Canada Methodists, by the Rev. Mr. McGregor, of Tilsonburg, and by Mr. James Fleming, M.P. Excellent music was furnished by Mrs. McLelland, Mrs. McGill, Miss M. Webster, and Messrs. J. C. Johnston, and A. A. Graham. On the previous Friday evening the Bible class met in the manse, and presented Mr. McWilliam with a Persian lamb cap and gloves and a well expressed and kindly address, to which Mr. McWilliam made a fitting reply.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Blyth on the 11th of September. Mr. A. H. Drumm, student, read a discourse and the clerk was instructed to certify him to the Senate of Knox College. The holding of missionary meetings was left to the sessions of congregations to make arrangements for, where and how it seems best to hold them, and to report at the March meeting of Presbytery. A petition for aid from the Gaelic station at Goderich was considered, and it was unanimously agreed to ask the Assembly's Home Mission Committee to grant aid to said station to the amount of \$2

per Sabbath. Revs. R. Leask, of St. Helen's, and J. B. Taylor, late of Lucknow, being present were invited to sit as corresponding members. Mr. Archibald McDougall of Porter's Hill offered himself as a catechist for the North-West during the winter. A committee appointed to confer with and examine him recommended the Presbytery to certify him as a suitable person for such work to the convener of the Assembly's Committee on Home Missions. The Presbytery agreed to certify him accordingly. The Rev. R. T. Thomson, M.A., being present, gave in his acceptance of the call to Rodgerville, and his ordination is to take place on the 25th inst. Mr. Patterson tendered his resignation of the Bethany part of his charge. The resignation to be disposed of at next meeting. The estimate of expenditure for the year and the mode of meeting the same was submitted and approved of. The next meeting of Presbytery is to be held in Clinton on the second Tuesday of November at half-past ten a.m.—A. MCLEAN, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This Presbytery met in Sherbrooke on the 11th inst. The application of Rev. G. T. Thirde to be transferred to the Presbytery of Hamilton was granted. The treasurer presented a very satisfactory financial statement. It was agreed that the assessment upon congregations outside of cities for Presbytery expenses shall be upon a basis of five cents per communicant. Dr. Mathews reported having visited Kenebec Road and having moderated in a call to Mr. James Fergusson, B.A. The call was sustained, and his ordination and induction were appointed to take place on the 9th Oct. Dr. Mathews also reported having visited the mission at Moose River. It was decided to proceed at once with the erection of a French mission church at Agnes and also of a church for the mission at Chaudière. Mr. Cattanach reported having ordained elders at Massawippi and Coaticook. The following members were appointed to secure and compile reports for the Assembly: on Temperance, C. E. Amaron; on Sabbath Schools, F. P. Sym; on the State of Religion, J. C. Cattanach; on Statistics, the clerk. Dr. Mathews and F. M. Dewey were appointed a committee to try to secure a larger circulation of the "Record" within the bounds of the Presbytery. Mr. Cattanach was appointed treasurer of the Morrin College Fund. Congregations were urged to carry out the Assembly's instructions regarding the formation of missionary associations. Mr. J. R. MacLeod was instructed to correspond with the convener of the Home Mission Committee to ascertain if that committee would release Mr. Morrison from his engagement at Sault Ste. Marie, in order that he might accept the charge of the congregation of Inverness. The grants from the Home Mission Fund were carefully revised and recommendations were made. The condition of the mission field at Métis was carefully considered, and a committee consisting of Dr. Mathews, C. E. Amaron and J. R. MacLeod was appointed to visit the field at an early date. Dr. Mathews and F. M. Dewey were appointed a committee to devise a scheme by which the Assembly's proposal to increase the stipends of ministers, may be furthered within the bounds of the Presbytery. Arrangements were made to hold missionary meetings throughout the Presbytery. Messrs. J. MacLeod, J. A. MacLean, R. Gamble, and A. W. McConechy, students labouring within the bounds of the Presbytery were certified to their various colleges. An interesting and profitable conference was held on the subject, "What is the best mode of conducting public worship?"—F. M. DEWEY, *Pres. Clerk*.

PRESBYTERY OF LONDON.—The regular meeting of this Presbytery was held on the 11th inst., in the lecture room of Park Avenue Church. Mr. Fraser, St. Thomas, moderator, opened the proceedings. His term of office having expired, Mr. A. Beamer, Wardsville, was appointed moderator for the ensuing term and took the chair accordingly. Mr. A. Burn, formerly of Komoka, now of Dakota, applied for and received a certificate of ministerial standing. An application from the congregation of east and west Williams for reception into the Presbyterian Church in Canada, supported by Messrs. Waters and Ross, commissioners, was received and a motion instructing the holding of a congregational meeting for the purpose of passing a requisite resolution was adopted. Presbyterian families in Brooke presented a request for the appointment of a minister to dispense the sacrament of the Lord's Supper to them which was granted. The resignation of Mr. W. R. Sutherland,

of Knox Church, Ekfrid, was accepted. A resolution by the congregation expressive of regret at the severance of the pastoral tie, and appreciation of Mr. Sutherland's self denying and valuable labours for the last thirty-five years was read. A committee of Presbytery was also appointed to draft a resolution to be engrossed in the minutes. Mr. McKinnon was appointed to preach and declare the pulpit vacant on the second Sabbath of October. The report of the Committee of Canvassers for Knox College Endowment Fund was taken up. Mr. McKinnon stated he had collected \$334 in Thamesford; Mr. Cameron, \$154 at Mosa; Messrs. K. McDonald, J. A. Murray, J. M. Munroe and W. T. Ball reported no subscriptions raised. Mr. J. Knox Wright reported \$87 collected at Wallace town and Dutton, and Mr. J. McConnell, \$132 from Ekfrid. A call from Cooke's Church, Caradoc, and Gutherie Church, Wendigo, accompanied by the offer of \$800 and a manse to Mr. James I Henderson was sustained, his trials for ordination to be heard at a special meeting on the 9th prox. Mr. J. A. Murray reported that he had organized a congregation in London South. He had held an inaugural service in the village, which was well attended; the sacrament of the Lord's Supper was administered in the afternoon, and thirty persons were admitted as communicants. The church will cost some \$13,000; \$2,000 for the site and \$9,000 for the building. The report was adopted and the church will be known as the London South congregation. A letter was read from the congregation of St. Andrew's Church, North Delaware, stating that they were now in a self-sustaining position. The half-yearly report of the Home Mission Committee was read by Mr. J. Rennie. The committee recommended that \$591 be granted for the past six months out of the Home Mission Fund towards sustaining certain churches within the Presbytery. The report on Statistics and Finance was read by Mr. J. Knox Wright. Statistics—The London Presbytery contains twenty-eight charges, twenty-seven of which have settled pastors. The number of families reported for the year is 2,557; 449 communicants were added during the year, 303 were removed from the rolls, showing an increase of 146; 307 persons were baptized, twenty-nine of whom were adults. There are at present 176 elders within the Presbytery, being a decrease of six as compared with last year; of other office bearers there are 294; the number attending weekly prayer meetings was 999, showing an average per congregation of 39; Sabbath schools and Bible classes were attended by 3,584 scholars, presided over by 395 teachers or officers; there are twenty missionary associations; only one church was built during the year. Finances—The aggregate amount paid this year was \$21,053. The average per family is \$8.23, and per communicant, \$4.81. The averages for the whole Church are \$7.96 and \$4.62, making the averages for the Presbytery higher than those of the whole Church. Special mention was made of Wardsville church, which is composed of a small congregation, but heads the list with \$14.28 per family. Congregational purposes—Total amount contributed was \$52,598. Schemes of the Church—The total amount raised by this Presbytery for the schemes of the Church was \$5,738. Mention was made by the committee, remonstrating with the Presbytery in reference to their poor contributions to the Aged and Infirm Ministers' Fund, which does not contribute enough in one year to keep one aged minister. Sabbath schools and Bible classes gave to the scheme \$410. All purposes—The sum of \$62,893 was contributed under this head, being an increase over last year of \$12,878. The Committee recommended the following: 1. That copies of this report be printed in sufficient numbers to give each family in the Presbytery a copy. 2. That the Presbytery insist on congregations carrying out the instructions of the Assembly, as to reporting each separately. 3. That special attention be directed to the Aged and Infirm Ministers' Fund. 4. That the Presbytery utter some voice to parents as to sending their children in greater numbers to Sabbath schools and Bible classes. The report and recommendations included in it were received and adopted. The next ordinary Presbytery meeting will be held on the second Tuesday in December.

ACKNOWLEDGMENTS—Rev. Dr. Reid has received the following sums for schemes of the Church, viz: An Invalid Lady, Toronto, for French Evangelization, \$1; A Reader of THE PRESBYTERIAN, for Foreign Mission, \$1; A Friend, Toronto, for Foreign Mission, Formosa, special, \$5; Invalid Lady, for Home Mission, \$1; Foreign Mission \$1.

PRINCE ALBERT MISSION.

The following extracts from the Foreign Mission Report presented to last General Assembly are referred to in Professor McLaren's communication in another column:

During the year, very considerable attention was given by your Committee to the proper mode of dealing with the mission property at Prince Albert, so as to utilize it most fully for the promotion of the work among the Indians for which it was originally acquired. The site was chosen wisely, and a very considerable white population has gathered around it, attracted, no doubt, in the first instance, by the advantages presented by the mission. Prince Albert is now a flourishing village, and bids fair, at no distant day, to take a high rank among the rising cities of the North-West. When the railroads, which propose to make it their objective point, are constructed, there is reason to believe that it will develop rapidly.

In June, 1880, the General Assembly, at Montreal, adopted the following resolution, viz.:—"Whereas it has become desirable to place in the market a portion of the lands held by this Church, for the use of the mission at Prince Albert: Resolved, That the Assembly instruct the Foreign Mission Committee to have the said lands surveyed and laid out into lots, and that they be authorized to sell such portions of the land as they may deem proper, and that the trustees, as appointed as aforesaid to hold the same, are instructed and required to sign, execute and deliver all deeds or agreements for the sale of such portions as may be directed by the Foreign Mission Committee, the proceeds of said sale or sales to be applied to the use of the mission to the Indians of the Presbyterian Church of Canada, in such manner as the Assembly shall direct."

In accordance with this resolution, the Committee authorized the Foreign Mission Committee of the Presbytery of Manitoba to have a portion of the property surveyed into town lots, and 100 lots were laid out early in 1881, and offered for sale upon terms sanctioned by your Committee. The agent appointed to sell the lots was required to have the sanction of the missionary in charge before his sales were carried into effect. The purely negative control thus assigned to the missionary in charge seems to have been construed by that gentleman as giving him a measure of authority in the way of surveying and selling lots which took your Committee very much by surprise, and introduced complications of a somewhat embarrassing character. In October, 1880, the Foreign Mission Committee in arranging to carry out the instructions of the General Assembly, in reference to the sale of a portion of the mission property, considering it necessary to secure for the Presbyterian congregation which had grown up around the mission, a site for a church and manse, and also land for a suitable glebe, passed the following resolution: "This committee authorize the committee of the Manitoba Presbytery to reserve on the front a portion of land, not exceeding two acres, as church property for the use of the congregation, and to inform the said congregation at Prince Albert, that this committee will be prepared to allocate to them, in addition, a portion of the lot further back, say ten acres, as soon as a proper title is obtained from the Government." A beautiful site for a church was selected on the front portion of the mission property, on which a comfortable brick church has been erected. The missionary in charge, who also represented the Home Mission, did not rest satisfied with the erection of a church. He ordered a second survey and then he sold ten acres of town lots, which it is understood he intended to apply to the erection of a manse and of a second and larger church. This action transcending, as it did entirely, the authority of the missionary in charge, was very embarrassing to the committee, as those who purchased lots had done so in good faith. The inquiries made by the convener at Prince Albert, satisfied your Committee that action had been taken and irregularities had occurred in connection with the management of the mission property which should not have taken place. And while they recognize the difficult circumstances in which the missionary in charge was placed in conducting his special work, and his excellent intentions and abounding zeal throughout, they considered it better to relieve him of duties which he had made unnecessarily onerous, and to request Rev. K. G. Sinclair, in the meantime, to take charge of the interests of the mission at Prince Albert. In view of all the circumstances of the case, your Committee are of opinion that the interests of religion will be best conserved by the Assembly allowing the sale of the lots in these ten acres to be confirmed, under such conditions as the Foreign Mission Committee may consider necessary in order to secure the interests of the congregation, and of the Presbytery of the bounds in the proceeds.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XL.

ELI'S DEATH.

Oct. 7, 1883. } 1 Sam. iv. 10-18.

GOLDEN TEXT.—"His sons made themselves vile, and he restrained them not." 1 Sam 3 13  
CENTRAL TRUTH.—Judgment begins at the house of God.

CONNECTION.—Something like twenty years had passed. The Philistines were oppressing Israel. For some reason, perhaps connected with the rising influence of the prophet Samuel (4. 1), they made war on Israel. The Israelites were defeated. They had asked no counsel of Samuel; and in their defeat, instead of seeking counsel of the Lord, they sent to Shiloh to bring the ark, vainly supposing that would ensure them victory. The lesson opens with a second battle,

NOTES.—The Philistines: inhabitants of the plain between the Mediterranean and the highlands of Judea; a prosperous, powerful, and warlike people. Though their territory had been assigned to the tribe of Judah, they not only retained possession thereof, but made themselves masters of a large portion of the inheritance of Israel before the reign of David. Benjamin, one of the twelve tribes; located between Ephraim on the north and Judah on the south. Shiloh: the seat of the tabernacle for more than 300 years. North of Jerusalem about seventeen miles. From Aphek, where the engagement took place, the distance is variously estimated at from thirty to forty miles.

I. JUDGMENT ON ISRAEL.—Ver. 10.—The Philistines fought. They heard the shouting of the Israelites, as the ark came into their camp; and though afraid of what they called "these mighty Gods" (ver. 8), they encouraged each other to fight. The result was a great defeat and slaughter of Israel. They fled every man into his tent, many continued to dwell in "tents" instead of houses; and in other ways making little progress in civilization. Every man now endeavoured to save himself.

Ver. 11.—And the ark of God was taken: *Kitto* says—"The ark was becoming an idol; and therefore the ark was suffered to be made captive by the unbelievers." It was superstition, and not religion, that brought the ark from Shiloh. Hophni and Phinehas were slain: God had foretold their death. (2: 34.) Their place was at Shiloh, purely ministering in their priestly office. Their sending the ark to the camp was the last act of a corrupt life.

Ver. 12.—A man of Benjamin: we read of Benjamin, left-handed slingers, etc., and many suppose that tribe to have possessed many men of extraordinary agility. This man would be one of the "runners" attached to every Eastern army, to carry orders and news. Clothes rent, etc.—the Easterns are very demonstrative: rending garments, dust on head, loud outcries, etc., are outward signs of emotion suppressed by Europeans. The distance run was about twenty miles.

Ver. 13.—Eli sat upon a seat: Many critics read it "his seat," i.e., his official seat at or near the Sanctuary. (1. 9.) This would account for the news being known in the city before it reached him. Watching: whether by the wayside leading to the Sanctuary, or at the gate of the city, he was anxiously waiting for tidings from the camp. His heart trembled for the ark of God: it had been taken against his will; but he should have authoritatively prevented it! And he now trembled for its safety. All the city cried out: when the man told of the great defeat and slaughter, and the death of the two priests, and the losing of the ark, loud lamentations broke out through the city.

III. JUDGMENT ON ELI'S HOUSE.—Ver. 14.—What meaneth the noise? Eli heard the lamenting of the people, and the tumult of rushing feet, and enquired what it was? And the messenger came in "hastily"—in all the breathless excitement in which he had arrived a few minutes before—and told him.

Ver. 16.—Eli was ninety-eight years old; infirm, and blind with age.

Ver. 16.—I am he that came out of the army: Some one had told Eli that a man had come out of the army; but naturally they would keep back the bad tidings—leaving them for the man himself to tell: so he announces himself as the messenger to the aged priest who cannot see him. What is there done my son? he was impatient to know the result of the battle, and the safety of the ark of God.

Ver. 17.—Israel is fled: bad news indeed. A great slaughter among the people: Worse still. Thirty thousand had fallen. However terrible modern battles may be, there is nothing like the great proportion of slain now. O for the time when men "shall learn war no more!" Hophni and Phinehas are dead: the man, designedly, leaves his worst news to the last. The intelligence is getting heavier and more terrible as it proceeds. The ark of God is taken: the climax is now reached! The ark, made by Moses, "according to the pattern showed him in the Mount," and containing the tables of the Testimony, engraved at Sinai, was gone! Carried off to grace some idol-temple among the Philistines! Yet since God was no longer in the hearts of the people, it could matter little about the presence of the ark! This losing of the ark was known as "the Captivity," down to the time when the Babylonian Captivity gave a new meaning to the expression.

Ver. 18.—He fell from off the seat backward: the defeat and slaughter of Israel, and the death of his two sons, tore his heart with grief and sorrow; but when the "ark was taken," he could bear up no more. His seat was without a back: that would have made it a throne—reserved only for kings. He, fainting, fell backward. By the side of the gate: 2 Sam. 18: 4 shows us how David "stood by the gate side," as the people passed out. So Eli's seat would be "flush" with the side of the gate, but not occupying any of an already-narrow roadway under the arch. And he died. He was an old man, heavy and inactive; and in the fall "his neck brake," and he instantly died. How many possibilities in his life, and yet how little had he done! He had judged Israel forty years: The Hebrew says "forty," and the Septuagint says "twenty." The "forty" undoubtedly include the twenty of Samson's authority. We may take it that he had been High Priest forty years; and in the twenty years since the death of Samson, had been alone in "Judging" Israel.

PRACTICAL TEACHINGS.

1. Good men's faults are not glossed over in God's Word.
2. The ark could not save Israel from defeat, when God had deserted their standard. We may be in the Church, yet not be in grace.
3. In a good sense, every Christian should "tremble for the ark of God." Our personal safety and interest is a small thing, compared with the interest and safety of the cause of Christ.
4. The men who had just been shouting at the arrival of the ark, were soon fleeing "every man into his own tent." Not self-confidence and boasting, but a good cause, and God on our side is what we need.

British and Foreign Items.

ONE of the islands in Lake George was sold recently for \$1,500.

IN the past forty years \$4,000,000 have been spent in building and restoring churches in Wales.

INFLUENCED by a temperance leader, a rich English miller has destroyed a cellar of port wine.

THE French are experimenting with a new rifle, designed for infantry use, which is said to discharge three projectiles at a time.

THE treatment of leprosy is becoming a hard problem in India. In the Bombay Presidency 9,483 cases are under treatment.

A REPORT prepared under Government auspices says that the area of land in Manitoba broken for the first time is 99,911 acres.

FRESNO county, Cal., is making a canal 100 feet wide from King's River to irrigate 30,000,000 acres of dry and worthless desert.

AN English gentleman named Preston has marked his gratitude for rescue from wreck in his yacht by giving a life boat to a Cornish town.

IN the Indiana Northeast Methodist Conference Bishop Kingsley said that, measuring time by events, men in our day live to be older than Methuselah.

ACCORDING to the "Medical Times and Gazette," there are thirty-four or thirty-five total abstinence men in the House of Commons. The fact is referred to as "remarkable."

AT the coming term of the Rutland (Vt.) court George Cox's suit against the Superintendent of the House of Correction, for cutting off the complainant's hair, is to be tried for the third time.

SOME recent discussions among English doctors elicit the fact that many of them believe tea to be a very unwholesome drink to take with breakfast. The reasons given are as long as they are technical.

Mrs. J. W. LENT, frightened by a drowning scene in a theatre in Oakland, Cal., fainted and then broke out in a violent perspiration. They took her home, and she caught cold and soon died of pneumonia.

AN English boarding-school master has been made to pay compensation to the amount of \$75 to a boy one of whose fingers he badly injured with a hazel stick. The pupil had been absent for one day on account of sickness.

MR. MITCHELL, of Saco, Me., bought several packages of unclaimed freight at an auction in Boston. When he received the goods there was an extra package in the lot, and in it he found two thousand sermons in manuscript.

THE "Dundee Advertiser" tells how a Mr. John Macdonald, farmer, a modern Samson, lately saved a crippled brother from injury by a bull, by taking the animal by the horns, and, with one desperate wrench, dislocated its neck.

"LA PRESSE" has an account of a peasant named James Zyglof, who has just died at Odessa aged 147 years. His son is still alive at the age of 115; he has a grandson of 85, and a great-grandson of forty years. He never drank nor smoked.

A FEATURE of the Exposition at Amsterdam is a complete Javanese village, which is reproduced with much fidelity and detail. There are the huts of the natives, inhabitants, and cattle, and a native orchestra furnishes Javanese music for Javanese dances.

AN observer in Utah writes that one of the causes operating toward the gradual abolition of polygamy is the inter-marriage of Gentiles and Mormons. In marriages of this kind that have come under his observation, the supremacy of the religious belief of the Gentiles is apparent.

A FEW months ago many medical journals at home and abroad recommended electricity as a cure for "writer's cramp." More recently there is a report by Dr. Robinson in the "British Medical Journal" of several cases of "telegraphists' cramp," produced by "too much electricity."

IN a series of tables giving the average expectation of life at different ages, Dr. Farr not only accepts one hundred years as a recorded age, but says that the average duration of life after passing that age is, in women, one year, nine months, and three days, and in men about one month less.

Dr. R. V. Pierce's Golden Medical Discovery cures every kind of humor, from the common eruption to the worst scrofula.

Four to six bottles cure salt-rheum or tetter. One to five bottles cure the worm-kind of pimples on the face.

Two to four bottles clear the system of boils, carbuncles, and sores.

Five to eight bottles cure corrupt or running ulcers and the worst scrofula.

By druggists, and in half-dozens and dozens lots at great discount.

172 Yonge St. (3rd door from Queen.) A SPLENDID, WELL-SORTED STOCK OF Watches, Clocks, Jewelry, Diamonds, Spectacles, Jet &c. FLGIM, WALTHAM, GOLDEN BRIDGE, SWISS WATCHES. J. W. WALKER, 172 Yonge St., Toronto.

WOMAN CAN SYMPATHIZE WITH WOMAN. HEALTH OF WOMAN IS THE HOPE OF THE RACE. LYDIA E. PINKHAM'S VEGETABLE COMPOUND. A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhoea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PRO-LAPSUS UTERI, &c.

IT LEADS ALL. No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as Ayer's Sarsaparilla. It leads the list as a truly scientific preparation for all blood diseases.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$3.

WARNER'S SAFE CURE FOR THE KIDNEYS, LIVER & URINARY ORGANS THE BEST BLOOD PURIFIER. There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. H. H. WARNER & CO., Toronto, Ont., Rochester, N.Y., London, Eng.

HEADACHES. Are generally induced by Indigestion, Foul Stomach, Constipation, Deficient Circulation, or some Derangement of the Liver and Digestive System. Ayer's Pills to stimulate the stomach and produce a regular daily movement of the bowels.

WELLS, RICHARDSON & CO.'S IMPROVED BUTTER COLOR. A NEW DISCOVERY. For several years we have furnished the dairymen of America with an excellent artificial color for butter, so meritorious that it has met with great success everywhere.

Words of the Wise. THE world goes up and the world goes down, And the sunshine follows the rain, And yesterday's sneer and yesterday's frown Can never come over again. —Charles Kingsley. As water runs from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts. —Augustine.

The Great Dr. Virchow has resigned from the medical association of Berlin. He won't be forced to keep "his light under a bushel." He approves of advertising any remedy or combination that will cure, regardless of medical ethics.

MOTHER Graves' Worm Exterminator... no equal for destroying worms in children and adults.

THOS. SABIN, Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure."

MR. ABRAHAM GIBBS, Vaughan, writes: "I have been troubled with Asthma since I was ten years of age, and have taken hundreds of bottles of different kinds of medicine with no relief."

F. BURROUGHS, of Wilkesport, writes that he was cured of a very dangerous case of inflammation of the lungs, solely by the use of five bottles of Dr. Thomas' Electric Oil.

THE face wears a yellowish hue, pimples appear upon it, sick headaches, vertigo, morning nausea, and pains in back, side and shoulder blade, are experienced when bile enters the system and poisons the blood.

JAS. SHANNON, Leaskdale, writes: "For many years my wife was troubled with chilblains, and could get no relief until about two years ago; she was then not able to walk, and the pain was then so excruciating that she could not sleep at night."

MR. T. C. WELLS, Chemist and Druggist, Port Colborne, Ont., writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure sells well, and gives the best of protection for all diseases of the blood."

As a sanitary measure, the Paris health authorities have been testing, on a limited scale, the pneumatic system for rapidly exhausting sewers of their contents.

THE cause of death. It is known almost by a certainty that in fatal diseases the individual dies either by the brain, heart or lungs.

BAXTER'S MANDRAKE BITTERS THE ONLY VEGETABLE CURE FOR DYSPEPSIA, Loss of Appetite, Indigestion, Sour Stomach, Headache and Biliousness.

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MONTREAL.—In Morrice Hall, Presbyterian College, Montreal, on Tuesday, the 2nd Oct., at ten a.m.
BARRIE.—In Orillia, on the last Tuesday of Sept., at one o'clock p.m.
OTTAWA.—Next quarterly meeting in Bank Street Church, Ottawa, on the first Tuesday of Nov., at ten o'clock a.m.
LINDSAY.—At Uxbridge, on last Tuesday of November, at ten o'clock a.m.
TORONTO.—In the usual place, on the fourth Tuesday of September, at eleven a.m.
LONDON.—On the second Tuesday in December.
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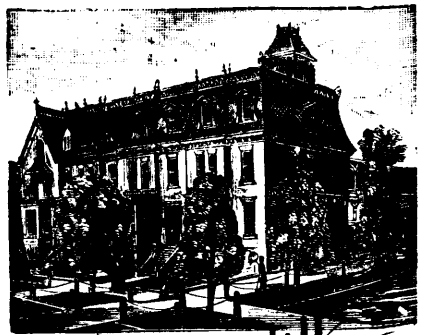
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